

## Parashat Terumah

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיָקְחוּ לִי תְרוּמָה....

*“Speak to the Israelites, that they take for Me a donation....”*<sup>1</sup>

The word *terumah*, which is usually understood and used to mean “donation,” literally means “elevation.” By donating something to the Holy Temple or to some other holy use, one is elevating it from the domain of the mundane to that of the sacred. *Parashat Terumah* begins with a discussion of the various items the Jewish people are asked to donate to the construction of the Tabernacle (*mishkan*), the portable Temple that accompanied them throughout their trek from Mt. Sinai into the promised holy land of Israel. Although G-d asked the Jews to make this donation and specified exactly what was needed, it was left up to each individual if he would donate and how much and what he would donate: “from each person whose heart moves him.”<sup>2</sup> Thus, this donation was an expression of each individual’s feelings about his relationship with G-d. As such, the concept of donating as described in the opening of this *parashah* is a deep, spiritual experience, which strikes at the most profound levels of the heart of both the individual Jew and the collective Jewish community.

It is not surprising, therefore, that the concept of donating and the word *termuah* in particular are subject to detailed analysis in the classic Torah commentators in general, and in the corpus of Jewish mystical writings in particular. What follows is one of the several analyses the Arizal offers of this concept.

ספר הליקוטים, פרשת תרומה  
דע, כי התרומה היא בסוד הנוקי

*Sefer HaLikutim, parashat Terumah*

### **Know that *terumah* indicates the feminine principle.**

In discussing the dynamics of the spiritual dimension of reality, the Arizal makes frequent use of the male-female metaphor. This is because the basic concept of creation is duality, beginning with the fundamental duality of the Creator and His creation. G-d is one, but He has created a world that appears to exist outside of Him, and this automatically sets up a tension between the existential consciousness of creation as being a separate, independent reality and its consciousness (or lack of consciousness) of its origin in and dependence upon Him. G-d and creation yearn to reunite with each other, since this reunion expresses the original, perfect state that existed prior to creation. Yet both G-d and creation are conscious of the fact the world was created for a purpose, and the “business” of this situation must be attended to in order for the ultimate union of G-d and creation to occur on an even deeper level than existed originally. Along the way, however, besides the underlying yearning for ultimate fulfillment that informs the entire process of life, there are the ups and downs of periods of partial reunion followed by renewed enforced estrangement. Thus, the underlying dynamic of life is one of yearning, passion, and romance.

In the dynamic of duality, G-d assumes the role of the male and creation that of the female. The male is “trapped” in His consciousness of the ideal, original state of reality. His challenge in working toward the reunion is “get out of his head,” to realize and yearn for the superior fulfillment that is possible only through uniting with what the female represents. The female, in contrast, is “trapped” in her

1. Exodus 25:2.

2. Exodus 25:2.

consciousness of perfecting created reality. Her challenge is to remember the goal towards which she is working, to reveal the subconscious yearnings of her heart to transcend created reality.

Although, as we said, G-d is generally assigned the role of the male and creation that of the female, the male-female dynamic is replayed throughout all levels of created reality. In other words, every level of creation has its male and female aspects—the part of it that represents the orientation towards abstract perfection and the part of it that represents the orientation towards concretizing and manifesting perfection in reality. The final, lowest manifestation of this duality is, of course, man and woman in our physical world.

והנקבות הם שנים שהם לאה ורחל, והם שני ההי"ן שבשם,

**There are two aspects of the feminine principle: Leah and Rachel. These are indicated by the two *hei*'s of the Name *Havayah*.**

The idea of donation is feminine concept, since it expresses the desire to take something physical, something that is initially part of the mundane world, and elevate it, make it spiritual. This, as we said, is essentially the underlying pathos of reality in general: taking the created world and reuniting it with its original consciousness as part of the pervasive Divinity of all reality.

Now, the Arizal notes, there are two aspects of femininity. These are represented by the two letters *hei* of G-d's four-letter Name (referred to as "the Name *Havayah*"), which is spelled *yud-hei-vav-hei*. (The *yud* and the *vav* represent the two aspects of masculinity.)

It is taught in Kabbalah that the Hebrew alphabet is the means through which G-d created the world. The form, name, and numerical value of every letter embody the different energies; by blending these energies together in words, G-d created the world. Specifically, we are taught that G-d created the world using His Name *Havayah*, which means that the creative process is reflected in the order and "personality" of the four letters that compose it. We thus have here a clear indication that the male-female dynamic is the existential underpinning of all reality: The world was created through the Name *Havayah*; thus, all reality reflects the structure and dynamics of this Name; and this Name itself reflects two levels of union between male and female, *yud-hei* and *vav-hei*.

The four letters of the Name *Havayah* are associated with the ten *sefirot* or channels of Divinity through which G-d created the world. These ten *sefirot* are manifest in all aspects of creation. Specifically, the first *sefirah*, *chochmah* ("wisdom") is associated with the first letter of the Name, *yud*; the second *sefirah*, *binah* ("understanding") with the second letter, the upper *hei*; the six *sefirot* of the emotions with the third letter, *vav*; and the tenth *sefirah*, *malchut* ("kingdom") with the last letter, the lower *hei*. The tenth *sefirah*, *da'at* ["knowledge"] is not specifically associated with any letter of the Name *Havayah*, but is generally seen to come after *binah*, and therefore may be considered to be something of an extension of the first *hei*.

<i>yud</i>	<i>chochmah</i>	wisdom
<i>hei</i>	<i>binah</i> <i>da'at</i>	understanding knowledge
<i>vav</i>	<i>midot</i>	emotions
<i>hei</i>	<i>malchut</i>	kingdom

From this we see that the first aspect of femininity is *binah*, or "understanding." It is in *binah* that the objective insight that is *chochmah* becomes subjectified and starts to become "real" to the person. The second aspect of femininity, the second *hei*, is *malchut*, or "kingdom." *Malchut* is how a person becomes king over reality, by expressing his ideas and emotions and through them changing,

rectifying, and elevating the world from its initial, purely physical state to a spiritualized state. *Binah* is thus the actualization of *chochmah*, and *malchut* is the actualization of the emotions. In both cases, the male principle is the abstract idea and the female principle is its concretization. *Malchut* may be considered a lower form of *binah* since expression is simply a way of making other people understand the emotions one feels.

The two Biblical archetypes for these two facets of femininity are the two wives of Jacob, Leah and Rachel. Leah is represented by the first *hei* of the Divine Name, and Rachel by the second *hei*. Since the four letters represent a sequential, descending process in the act of creation, this means that Leah (the “upper” *hei*) represents a higher level of spirituality than Rachel (the “lower” *hei*). Leah personified *binah*; Rachel personified *malchut*.

וכל אחת כלולה מעשרה, הרי חמשים שערים, ונעשים כלולות מעשר, משום שנוטלת עשר ויקחו לי תרומה וכו' מיסוד דכורא. וז"ס יהי"ה, י"ה למעלה י"ה למטה.

**Each *hei* comprises ten sub-*sefirot*, giving fifty “gates.” They each comprise ten since they take ten from the *yesod* of the masculine principle. This is the mystical meaning of the word “will be”: *yud-hei* above and *yud-hei* below.**

The numerical value of the letter *hei* is five, which means that there is an innate “five-ness” in femininity; each of these aspects of femininity comprises five dimensions. The ten *sefirot* are reflected in each of the five dimensions of these two aspects of femininity. This gives us fifty (5 x 10) sub-aspects for Leah, the upper *hei*, and fifty for Rachel, the lower *hei*.

This clearly recalls two teaching of our sages recorded in the Talmud. The first is that there are fifty “gates” of understanding,<sup>3</sup> that is, fifty subjective levels through which one may conceptualize or relate to G-d. The second is that an additional measure of understanding was given to woman beyond that given to man.<sup>4</sup> Thus we see that understanding is an intrinsically feminine quality, which is associated with the feminine letter *hei* and which comprises fifty “gates,” corresponding to the ten *sefirot* manifest in each of the five dimensions of (both aspects of) femininity.

וזהו ן' פשוטה, היא אימא.

**This is also the significance of the final *nun*, which signifies *Ima*.**

Since each of the two aspects of femininity, the upper and lower *hei*'s of G-d's Name, comprises fifty sub-aspects, they may each be represented by the letter of the Hebrew alphabet whose numerical value is indeed 50. This is the letter *nun*. And here we encounter an interesting phenomenon: the letter *nun* is of the letters of the Hebrew alphabet that has two forms, one used when the letter occurs at the end of a word and another in all other cases. In the usual form, the lower part is bent at a right angle to the “spine” of the letter. In the form used at the end of a word, this bent segment is bent down and is in effect a continuation of the “spine” extending below the normal line of the letters.

ולפי שאין שם חשש אחיזת החיצונים, לפיכך היא מתפשטת למטה, כזה, ן',

**Since there is no risk of evil deriving sustenance from the revelation of Divine beneficence at this level, it therefore extends downward, as in the form of this letter the extends below the line.**

משא"כ ברחל, אלא שחוזרת וכל אחת כלולה מעשרה, הרי חמשים שערים, אורה אליה כדי שלא יאחזו בה

3. *Rosh Hashanah* 21b.

4. *Niddah* 45b.

החיצונים, וזהו נוי"ן כפופה, שמעלה אורה למעלה,

**This is not true of Rachel, who returns her light back to herself in order to prevent the forces of evil from deriving sustenance from it. This is indicated in the form of the regular, bent *nun*. She shines her light upwards.**

The idea of extending “below the line” in Kabbalah represents the idea of penetrating into the lower aspects of reality. As we said, the feminine aspect of creation is that which draws the Divine energy into the task of rectifying and elevating the created world. This entails a certain danger, since through prolonged contact with aspects of reality that are not conscious of holiness their perspective on life can “rub off,” and it is possible to lose sight of the goal of the work being done. For this reason, whenever *malchut* descends into the lower realms, she must take adequate precautions not to let the negative forces latch on to her and drag her down to their level.

Thus, the final form of the *nun*, which extends below the line, represents *binah*, the upper *hei*, Leah. Since *binah* is on a higher level of spirituality than is *malchut*, its higher consciousness of spirituality enables it to descend into the realms of impurity without fear of attack. The regular form of the *nun*, in contrast, is bent upward, signifying the need for *malchut* to refrain from getting too involved with its task of refining reality. What this means is that on an intellectual level one can freely contemplate and discuss strategies of how to go about rectifying even the lowest realms, the aspects of creation that are inimical to Divine consciousness. But when it comes to actually engaging in the struggle with these elements, it is necessary to refrain from venturing into levels where one could be exposed to attack.

והו' באמצע, כזה, נוי"ן, שהוא הז"א המבריה מן העולם ועד העולם.

**The *vav* between the two *nun*'s signifies *Z'eir Anpin*, which extends “from one world to the other world.**

In between these two *nun*'s (or two *hei*'s) is the letter *vav*, which signifies the emotions, as we said. The emotions oscillate between *binah* and *malchut*, between renewing themselves in the intellectual ideas that gave rise to them and the means for their expression. The Biblical archetype for the emotions is thus Jacob, who was married to both Leah and Rachel. When the letter *nun* is spelled out as a word, it is spelled *nun-vav-nun*; the *vav* is wedged between the regular and the final *nun*.

והוא"ו הוא שם מ"ה,

**The *vav* indicates the Name *Havayah* spelled out to equal 45.**

The four spellings-out of the Name *Havayah* are associated with the four original letters of the Name *Havayah*. Thus, the third spelling, whose numerical value is 45, is associated with the *vav* of the Name *Havayah*, or the emotions.

ואל תקרי מ"ה אלא מאה, שהם השני נוני"ן, שעולים מאה.

**The sages said, “Read ‘a hundred’ instead of ‘what.’” This refers to the two *nun*'s, whose combined numerical value is 50.**

The number 45 is represented in Hebrew by the letters *mem-hei*, which spell *mah*, the word for “what.” Based on the phonetic affinity between the word *mah* and the word formed by inserting an

*alef* between the *mem* and the *hei*, *mei'ah*, which means "a hundred," our sages made the following homiletical exposition:<sup>5</sup> It is written, "What [*mah*] does G-d require of you?"<sup>6</sup> If we read the word *mah* as if it were *mei'ah*, we have: "G-d requires of you a hundred." This alludes to the obligation to recite one hundred blessings daily.

For our purposes, we see from this that the *vav* is associated with the filling of the Name *Havayah* whose numerical value is 45; 45 is the numerical value of *mah*, which is substituted in Rabbinic homiletics by 100; thus, the *vav* is associated with the number 100. This is reflected in the dynamic we have just described, in which the emotions are situated and oscillate between the two *hei's*, which, as we explained, are the two *nun's*, each of whose numerical value is 50, giving a total of 100.

ולעולם הברכה הבאה לעולם היא ביסוד ק', כמש"ה מאה שערים ויברכהו ה',

**The Divine blessing that comes to the world is always associated with the number 100, as in the verse, "And Isaac planted in that land, and the produce yielded a hundred-fold, for G-d blessed him."<sup>7</sup>**

A blessing is a means through which we draw Divine consciousness into the world. When a person eats, for example, he is performing a mundane, physical act, which at best serves to keep him alive, and in less than optimal situations simply serves as a means for him to indulge in gross sensuality. When he makes a blessing on the food, however, he acknowledges G-d as the source of both the sustaining power of the food and the enjoyment derived in eating it. He thus infuses a potentially animal act with awareness of G-d; this influences the way he eats (as well as what he eats and how much) and transforms the act of eating into a way to increase the world's consciousness of G-d. The obligation to recite a hundred blessings each day means that every day we are instructed to actualize both the abstract insight of the higher perfection through the fifty gates of *binah* and the motivation to change reality through the expression of the fifty gates of the lower *binah*, *malchut*.

ולכן אנו נותנין התרומה לחזור כל המאה לשורשם, כדי שלא יתאחזו בהם החיצונים. וזהו לשון תרומה, שהוא מלשון הרמה. וזהו בנוקבא, כי בדכורא אין צריך לזה שאין להם אחיזה שם, אבל בנוק' שיש להם אחיזה, צריך תרומה.

**We therefore give donations, in order to return all the 100 blessings to their source, to prevent the forces of evil from deriving sustenance from them. This is why donations are called *terumah*, meaning "elevation." And this is why *terumah* refers specifically to the feminine principle, for the masculine principle does not require this elevation, for there is no risk of evil deriving sustenance from it. Only the feminine principle, where this risk exists, requires this elevation.**

Keeping all the above in mind, we may return to our original discussion of the idea of donating. As we said, the propensity of the feminine force of creation is to get so involved and active with the challenge of infusing Divinity into reality that it runs the risk of exposing itself to the attacks of the unrectified elements. In its enthusiasm to bring Divine inspiration into all corners of the universe, it may focus too much on the task and cross the subtle line between influencing and being sucked in or sucked upon. By focusing too much on the exigencies of the job, it may lose track of its ultimate goal. The syndrome is unfortunately all too well known: An inspired young couple dedicates their lives to raising a Jewish family. But to provide a proper home and a proper education, the parents must go to work and expend great effort and concentration on succeeding in business and building the

5. *Menachot* 43b.

6. Deuteronomy 10:12.

7. Genesis 26:12.

home. Before they know it, their focus has shifted and they have sunk into the pursuit of materialism and the quest for greater and better ways to provide the proper setting and home for the spiritual life they never seem to get around to living. This scenario plays itself out in a thousand ways in different settings all over the world.

Therefore, G-d calls upon us to donate some of the fruits of our labors to the Holy Temple. By donating, by freely giving up some of the precious goods we have labored so exhaustingly to acquire, we are re-orienting them back to the goal of our involvement with them: the ultimate reunification of reality with its Divine source. The word for “donation,” *terumah*, we said, literally means “elevation.” It is the feminine aspect of reality, the hundred blessings of life, that needs to be “donated,” or elevated, for its specifically our captivation with the romantic idea of infusing reality with Divinity that is in perpetual danger of leading us astray into the quicksand of materialism.

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וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם.

*“They will make Me a sanctuary so I may dwell among them.”<sup>8</sup>*

In this Torah portion, G-d tells Moses to build the Tabernacle. Maimonides writes: “The Tabernacle that Moses built was a temporary structure, as it is written, ‘For you have not yet come to the repose and inheritance that G-d, your G-d, is giving you.’<sup>9</sup> When [the Jews] entered the Land [of Israel, in the year 2488], they set up the Tabernacle at Gilgal, and it stood there for 14 years [until 2502], while they conquered and divided [the land]. From there, they came to Shiloh and built there a stone structure and spread the tapestries of the Tabernacle over it; it did not have a fixed roof. The Tabernacle of Shiloh stood [thus] for 369 years [until 2871]. When Eli died, it was taken down. They went to Nov and built a sanctuary there; when Samuel died, it was taken down. They went to Givon and built a sanctuary there; after Givon they went to the permanent Temple. [The structures at] Nov and Givon [stood for a total of] 57 years, [until 2928, or 832 BCE, when the first Temple was built].”<sup>10</sup>

טעמי המצוות, פרשת תרומה  
ענין המשכן, ומשכן שילה, ובה"מ.

*Ta'amei HaMitzvot, parashat Terumah*

**The significance of the Tabernacle of the desert, the Tabernacle of Shiloh, and the Temple is as follows.**

דע, כי במשכן היו ז' אב"א בימי חול וז"ס משכן גי' ת"י בסוד ב' אחורים דאלהים שאחוריים עם ה' אותיות אלהים הרי ה"ר

**Know that in the Tabernacle, *Z'eir Anpin* and *Nukva* were back to back on weekdays. This is the significance of the fact that the numerical value of the word for “Tabernacle” (*mishkan*) is 410, alluding to the two regressive iterations of the Name *Elokim*. For the numerical value of the regressive iteration of the Name *Elokim* plus 5 units for the 5 letters of the Name itself is 205.**

*Mishkan: mem-shin-kaf-nun* = 40 + 300 + 20 + 50 = 410.

8. Exodus 25:8.

9. Deuteronomy 12:4.

10. *Mishneh Torah, Beit HaBechirah* 1:1-2.

The regressive iteration of the Name *Elokim* (alef-lamed-hei-yud-mem):

*alef alef-lamed alef-lamed-hei alef-lamed-hei-yud alef-lamed-hei-yud-mem* =

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

$5(1) + 4(30) + 3(5) + 2(10) + 1(40) =$

$5 + 120 + 15 + 20 + 40 =$

200

וזהו ויבא הר האלהים חורבה כי הר הוא מאלדי ולכן הוא חורבה להיותו דין ואינו ישוב

**This is the mystical significance of the verse, “And he came to the mountain of G-d (*Elokim*), to Horeb”<sup>11</sup>: “Mountain” signifies the Name *Elokim*, and therefore it is *Horeb* (“destruction”), for it signifies strict judgment, not settlement.**

The numerical value of the word for “mountain” is *har*: *Har*: *hei-reish* = 5 + 200 = 205. 205, as we just saw, refers to the regressive iteration of the Name *Elokim*. The word *Horeb* (*chorev*) means “destruction.” Thus, this verse can be read, “And he came to the mountain, which signifies the Name *Elokim* undergoing destruction,” i.e., withdrawal, or regression. The Name *Elokim*, we know, is anyways associated with *gevurah* (judgment, severity), and its withdrawal signifies an especially negative situation, in which the Divine beneficence is severely limited. The Divine consciousness implied by such a situation is not sufficient to “civilize” reality, and therefore leaves reality outside its own realm a “desert” or “wasteland,” devoid of Divine consciousness.

ובי ה"ר גי משכן

**Two times the numerical value of “mountain” (205) equals the numerical value of “Tabernacle” (*mishkan*, 410).**

Thus, the two “mountains” of the “Tabernacle” are the two *partzufim* of *Z'eir Anpin* and *Nukva* in their limited states of Divine consciousness.

ואמנם בי אחוריים דזו"ג הם בי הרים כנזי הדבוקים זה בזה ולכן היי המשכן במדבר במקום חורבה שהוא בסוד אחוריים כי משכן גי בי הרים,

**In fact, the two backs of *Z'eir Anpin* and *Nukva*—signified by the two “mountains” just mentioned—were facing and clinging to each other in the desert on weekdays. This is why the Tabernacle existed in the desert, a desolate place. For it alluded to *Z'eir Anpin* and *Nukva*'s backs, since the numerical value of the word for “Tabernacle” is twice that of the word for “mountain,” as mentioned.**

והנה בהיותם אביא אז הם הכל דינים בבחי אלקים

**When they face back to back, everything is in a state of severe judgment, signified by the Name *Elokim*.**

אך במשכן שילה אז חזרו פבי"פ מדת רחל לבד שהיא מחזה ולמטה ולכן היה בית בנוי בכתלים.

**In the Tabernacle at Shiloh, *Z'eir Anpin* and *Nukva* turned around to face each other,**

11. Exodus 3:1.

but *Nukva* was manifest **only as the *partzuf* of Rachel**, whose stature extends **only from the chest of *Z'eir Anpin* downward**. Therefore, the structure of the Tabernacle at Shiloh **had built** i.e., permanent walls.

The state of face-to-face is a more permanent and deeper union between the two *partzufim*. This was indicated by the construction of the Tabernacle, the "home" of the Divine "couple," being built with permanent walls. But since this face-to-face union was not complete, only "from the chest down," the permanence of the structure was only in its lower half, not its ceiling/roof. Psychologically, this means that we are only able to express the lower half of the emotions, the aspect of the emotions directed toward expression. The higher aspect of the emotions, the emotions as they are informed by the intellect, the idea that produced them, is "truncated."

ונלע"ד כי אחר התפלה היו חוזרים אבי"א ולכן עדיין נקרא משכן

**It would appear to me (Rabbi Chaim Vital) that after prayers every day, *Z'eir Anpin* and *Nukva* reverted to being back-to-back, and this is why it was still called a "Tabernacle."**

Since the numerical value of "Tabernacle," as above, alludes to *Z'eir Anpin* and *Nukva* being back-to-back.

וזהו שילה גי' משה

**This is also why the numerical value of *Shiloh* is the same as that of "Moses" (*Moshe*).**

*Shiloh*: shin-yud-lamed-hei = 300 + 10 + 30 + 5 = 345.

*Moshe*: mem-shin-hei = 40 + 300 + 5 = 345.

כי ש' הוא אלהים דיודי"ן

**For the numerical value of the *shin* of *Moshe*, 300, is the same as that of the Name *Elokim* spelled out with the letter *yud*.**

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

לרמזו כי תחלה היתה אחוריים דאלהים ועתה הם פב"פ דאלהים עליונים שהוא במלוי יודיין

**This serves to indicate that the original state of *Z'eir Anpin* and *Nukva* was that of the "back" of the Name *Elokim* seen in its regressive iteration, but now, in Shiloh, they are face to face, as indicated by the supernal form of the Name *Elokim*, i.e., its spelling-out with the letter *yud*.**

The letter *yud* signifies *chochmah*, the highest conscious *sefirah*, and whenever it is used to spell out a Divine Name (as opposed to the letters *alef* or *hei*), this indicates the presence of *chochmah* in the state signified by that Name.

ומייה הוא שם מייה דאלפיין

**The *mem* and *hei* of *Moshe* allude to the 45-Name, spelled with the letter *alef*.**

The numerical values of *mem* and *hei* are 40 and 5, which together add up to 45, the numerical value of the Name *Havayah* when it is spelled out with *alef*'s, as follows:

<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

כי עתה ז"א אינו בבחי' אלהים רק שם הוי' דמייה וגם שהוא דרך הפנים

**This indicates that now, at Shiloh, *Z'eir Anpin* is no longer manifesting the Name *Elokim*, but rather the Name *Havayah* as spelled out to equal 45, and also to**

indicate that it is facing *Nukva*.

The Name *Havayah*, associated with the attribute of mercy, indicates a much higher level of Divine consciousness than does the Name *Elokim*.

אך במקדש אז היו שוים זו"נ בקומתם והיא עולה אפי' כנגד מדת לאה ולכן מקדש גי' מדת כאשר הודעתך בסוד ומדת ימי מה היא כי לאה נקראת מדת

**But in the Temple, *Z'eir Anpin* and *Nukva* were of equal stature, and *Nukva* extended up to include the measure of the sub-*partzuf* of Leah. Therefore, the numerical value of the word for "Temple" (*mikdash*) is the same as that of the word for "measure" (*midat*), as I have explained in regard to the mystical meaning of the verse, "...and the measure of my days, what it is,"<sup>12</sup> for Leah is called "the measure."**

*Mikdash*: mem-kuf-dalet-shin = 40 + 100 + 4 + 300 = 444.

*Midat*: mem-dalet-tav = 40 + 4 + 400 = 444.

The *partzuf* of Leah is the expression of thought, as opposed to Rachel, which is the expression of speech and action. Leah (thought) is more suited to express ideas and intellect, while Rachel (speech and action) is more suited to express emotion. Thus, Leah's position is opposite the upper half of *Z'eir Anpin*, the aspect of the emotions that are still connected to the intellect.

וז"ס משארז"ל כי בימי שלמה קיימא סיהרא באשלמותא

**This is the mystical meaning of our sages' statement that in the days of King Solomon, the moon was full.<sup>13</sup>**

King Solomon built the First Temple. The Midrash, counting Abraham as the first Jewish "king," counts 14 kings between him and King Solomon, and another 14 kings from King Solomon to the destruction of the First Temple. Thus, King Solomon is the 15<sup>th</sup> of 30 kings. These 30 kings correspond to the 30 days of a lunar month, and thus the institution of Jewish monarchy is seen as starting (as a "new moon") with Abraham, waxing until its greatest point in the person of King Solomon, and then waning as Jewish civilization became more decadent after him, until the destruction.

שגדל כל אורך ז"א

***Nukva* grew to equal the full stature of *Z'eir Anpin*.**

The moon is a correlate of *Nukva*, as can be seen (among other ways) in the correlation between the lunar month and the menstrual cycle. The full moon thus indicates the full maturation of the *partzuf* of *Nukva*, that occurred when King Solomon built the Temple.

ולכן עשה שלמה י"ד ימים שמחה מחולקים ז' וז' נגד רחל ונגד לאה.

**Therefore, when he dedicated the Temple, King Solomon made a fourteen-day feast, divided into two groups of seven, corresponding to Rachel and Leah.**

"And Solomon celebrated the festival at that time, and all Israel with him, a great congregation, from Levo Chamat until the wadi of Egypt, before G-d, our G-d, *seven days and seven days*, fourteen

12. Psalms 39:5.

13. *Shemot Rabbah* 15:26; *Zohar* 1:223b, 225b, 3:46a.

days.”<sup>14</sup>

*Malchut* is the seventh *sefirah* of the *midot*, thus, the seven-day periods each correspond to the two aspects of *malchut*, the two sub-*partzufim* of Leah and Rachel.

### 3

וַעֲשׂוּ אֲרוֹן עֵצֵי שִׁטִּים....

“They shall make an Ark out of acacia wood....”<sup>15</sup>

ספר הליקוטים, פרשת תרומה

ג' ארונות היו זו בתוך זו. יש אלהים באצילות, בינה גבורה מלכות, גי' חרין, וכנגדם עשה בצלאל ג' ארונות.

*Sefer HaLikutim, parashat Terumah*

**There were actually three arks, one inside the other.<sup>16</sup> This reflects the fact that there are three Names *Elokim* in *Z'eir Anpin* of *Atzilut*, corresponding to its *binah*, *gevurah*, and *malchut*. The numerical value of these is 258, the numerical value of Haran. Betzalel made three arks corresponding to these three Names.**

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

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

The Name *Elokim* signifies contraction, restriction (*tzimtzum*), judgement (*din*), and severity (*gevurah*). It can therefore be seen to signify any *sefirah* that exhibits these properties.

*Binah* is the faculty of the intellect whose function it is to analyze and evaluate the insight of *chochmah*, thereby purifying it from any admixtures of subjectivism it might contain due to the imperfection of the individual's ability to perceive and recognize the truth behind his insight. It is thus functions with judgement and severity.

*Gevurah* is the *sefirah* whose task it is to limit the indiscriminate beneficence of *chesed*, in order that goodness be bestowed only on recipients who deserve it.

Finally, *malchut* is the funnel through which the consciousness of one world passes to the next, lower one, and thus becomes the ruling principle of that lower world. Since it functions in this context as the definer of the lower world, it is also clearly a principle of contraction and limitation.

Haran was the city in Mesopotamia where Abraham's family settled after leaving Ur of Chaldea. Abraham himself continued on to the land of Israel, leaving his extended family behind. Haran thus thematically represents the idea of opting out of answering the Divine call to perfect the world and the preference to remain behind in order to indulge in the world's ungodly enticements. The last sentence of *parashat Noach* (which as a whole describes G-d's displeasure with mankind's choice of the lawless life over Divine discipline),<sup>17</sup> which immediately precedes G-d's call "go forth" to Abraham at the beginning of *parashat Lech Lecha*, is "and Terah [Abraham's father] died in Haran." Significantly, as a word, *haran* means "anger," signifying G-d's frustration with mankind's rejection

14. 1 Kings 8:65

15. Exodus 25:10.

16. Rashi on Exodus 25:11.

17. Genesis 11:31.

of Him prior to Abraham.<sup>18</sup>

Thus, these three Names *Elokim* constitute the full manifestation of G-d's attributes of severity. The three arks that made up the Ark of the Covenant were intended to counterbalance these Names *Elokim*.

ולפי שראש דאילנא לעילא בינה ולתתא במלכות, לכן היה הפנימי והחיצון זהב, אך האמצעי של גבורה עץ בלבד.

**Since the top of the supernal tree is *binah* and its bottom is *malchut*, the inner and outer arks were made of gold, whereas the middle ark, corresponding to *gevurah*, was made of wood.**

Since *chochmah* in a way transcends human intellect and rationality, being a revelation of some insight from "beyond," it is in contexts like this one excluded from the full structure (or "tree") of consciousness. In such contexts, *binah* is the highest *sefirah* and *malchut* the lowest. It thus follows that this model of consciousness is framed top and bottom by elements of *gevurah*. This is because this structure is limited by the parameters of human rationality and intellect. Gold, a reddish color, signifies *gevurah*.

גם דע, כי השכינה שבאצילית מתלבשת בכתר, והם ג' ארונות, אכתריאל בריאה, מטטרו"ן יצירה, סנדלפון עשיה.

**Know also, that the *Shechinah* in *Atzilut* becomes vested in *keter* of *Beriah*, and these are the three arks: Akatriel<sup>19</sup> in *Beriah*, Metatron in *Yetzirah*, and Sandalfon in *Asiyah*.**

In a famous passage of the *Zohar*, it is stated that *binah* of *Atzilut* "nests" in *Beriah*, *Z'eir Anpin* "nests" in *Yetzirah*, and *Nukva* "nests" in *Asiyah*. This means that the levels of consciousness denoted by the three lower worlds derives from these *partzufim* in *Atzilut*. *Binah* is intellect; thus, the Divine consciousness that defines the world of *Beriah* is intellectual consciousness of G-d. *Z'eir Anpin* is the *partzuf* of the emotions; thus, the Divine consciousness that defines the world of *Yetzirah* is emotional relationship to G-d. *Nukva* is expression; thus, the Divine consciousness that defines the world of *Asiyah* is active, "practical" consciousness or relationship to G-d.

Thus, the three Names *Elokim* of *Atzilut* manifest themselves as the defining principles of the three lower worlds. This occurs first through the *Shechinah* (*malchut* of *Atzilut*, the expression of Divine consciousness in the lower worlds) being vested in the *keter* of *Beriah*, since *keter* is synonymous with will, specifically, the will to become manifest throughout the world.

ולכן ארון (באיי"ק בכ"ר), ג"י אכתריאל מטטרו"ן סנדלפון.

**Therefore, when the word for "ark" (*aron*) ... produces the numerical value of Akatriel plus that of Metatron plus that of Sandalfon.**

*Aron*: *alef-reish-vav-nun*. Taking *alef* as 1000, this gives  $1000 + 200 + 6 + 50 = 1256$ .

*Akatriel*: *alef-kaf-tav-reish-yud-alef-lamed* =  $1 + 20 + 400 + 200 + 10 + 1 + 30 = 662$ .

*Metatron*: *mem-tet-tet-reish-vav-nun* =  $40 + 9 + 9 + 200 + 6 + 50 = 314$

18. Rashi *ad loc.*

19. These three names are names of angels. It is customary not to pronounce names of angels (unless these names are also used for people, e.g., Michael, Gabriel, Raphael, etc.).

*Sandalfon*: samech-nun-dalet-pei-vav-nun = 60 + 50 + 4 + 30 + 80 + 6 + 50 = 280

662 + 314 + 280 = 1256

והנה, אעפ"י שכתבנו שארון מורה ג' אלהים, בעת הרצון מאירים בהם הוי"ה ומלואיהם, כיו ע"ב ס"ג מ"ה בין, ג"י ירח. (נ"ל נר"ח) ונתהפך מדת הדין למה"ר.

**Now, even though we said that the ark embodies three Names *Elokim*, nonetheless, in times of Divine favor the Name *Havayah* and its spellings-out shine into these Names, transforming G-d's attribute of justice into that of mercy.**

As we have explained previously, there are four principle methods of spelling out the Name *Havayah*, the numerical values of which are 72, 63, 45, and 52. When these numbers are added to the numerical value of the Name *Havayah* as it is normally spelled, 26, we have 72 + 63 + 45 + 52 + 26 = 258, the same numerical value of the three Names *Elokim* mentioned above. Thus, the 258 of *Elokim* is exchanged for the 258 of *Havayah*. This is how the ark counteracts, or "sweetens," the three Names *Elokim*.

גם דע, כי ארון בסוד יסוד.

**Know as well that the ark is the secret of *yesod* of *Abba*.**

*Yesod* of *Abba* is the drive within the initial insight of *chochmah* toward self-actualization. It becomes the *mochin*, or Divine consciousness, of *Z'eir Anpin*, the emotional *partzuf* which is the principle *partzuf* of *Atzilut*. Housing the Tablets of the Covenant, which encapsulated the entire Torah, the ark can be seen as the vehicle through which G-d's plan for creation is transmitted to the world. This, too, is how the ark transforms the world of *Elokim*, the ruthless and unrelenting laws of nature, into *Havayah*, the mercy and goodness of G-d's presence.

וכבר ידעת, כי ביסוד יש ג' קליפות, ערלה ועור הפריעה ודם, כנגדה יצא גולגלתא דנוקבא בסוד ארון, ג"י נז"ר.

**As you know, *yesod* possesses three shells: the foreskin, the mucous membrane, and the blood. To counteract these, the *gulgalta* of *Nukva* issued as the ark, the word for "ark" (*aron*) having the same numerical value as a synonym for "crown" (*nezer*).**

*Aron*: alef-reish-vuv-nun = 1 + 200 + 6 + 50 = 257.

*Nezer*: nun-zayin-reish = 50 + 7 + 200 = 257.

The *brit milah*, the commandment of circumcision, is designed to remove the shells surrounding the procreative organ (which is the bodily manifestation of the *sefirah* of *yesod*), since these shells obstruct the full exposure of this *sefirah* and thereby limit the Divine beneficence that can issue from it. "Shells" in Kabbalah are an appellation for "evil." The act of ritual circumcision consists of three separate procedures: removing the outer foreskin (*milah*), peeling back the mucous membrane (*periah*), and sucking off the blood produced by the operation (*metzitzah*).

In order for the Divine message embodied in *yesod* of *Abba* to penetrate the world, *malchut* reveals its will, i.e., its will to manifest Divinity in the lower worlds. The skull (*gulgalta*) of any *partzuf* is the *keter* of that *partzuf*, and *keter* is synonymous with will, as we have explained.

ולכן עשה ג' ארונות זה תוך זה, כי המוח יש לו ג' קליפות, קרום עב וקרום דק והעצם, ועליו העור

**Betzalel therefore made three arks, one within the other, for the brain also**

**possesses three shells: the thick membrane, the thin membrane, and the skull, above which is the skin.**

Just as *yesod* possesses three “shells,” so does *chochmah*, or the brain in general.

והגלגלת הוא הכפורת, והפרוכת העור להבדיל בין הקדש ובין החול. הראש מהגוף,

**The skull is the ark-cover (*kaporet*), and the skin is the veil that separates between the holy and the mundane, i.e., the head from the body.**

Here, the Holy of Holies is the “head” of creation, while the outer chamber of the Tabernacle is the “body.” The Holy of Holies measured three cubits long, while the outer chamber measured seven. This is a clear indication that the inner chamber (the Holy of Holies) is to be associated with the intellect (or “head”), comprising three *sefirot*, and the outer chamber with the emotions (or “body”), comprising seven *sefirot*.

והתורה רמזו למוח בפנים, רמזו לי, כי החלה היו לוח אחת, לחת כתיב, ובעון העגל נעשו שנים. ע”כ מהרב.

**The Torah, i.e., the Tablets of the Covenant, alludes to the brain within the head, alluded to by the *yud* of the Name *Havayah*. For the Tablets were initially one tablet, as indicated by the fact that the word for “tablets” (*luchot*) is written such that it can be read “tablet” (*luchat*). Because of the sin of the Golden Calf they were made into two.**

“And He gave to Moses when He finished speaking with him on Mt. Sinai, the two Tablets of the Covenant, tablets of stone, written with the finger of G-d.”<sup>20</sup> In this verse, describing how G-d gave Moses the Tablets of the Covenant and Moses descended with them from Mt. Sinai (only to find the Jewish people engaged in the sin of the Golden Calf), the word for “tablets of...” (*luchot*) appears twice. Both times it is written without a *vav* before the final *tav*, the usual indication of feminine plural. Thus, the word can be vocalized also (as *luchat*) to mean “the tablet [sing.] of...”

Evidently, the original intention was for mankind to be aware and conscious of G-d’s unity much more directly than it is now. Since the sin of the Golden Calf, in which the Jewish people insisted on an intermediary between them and G-d (which they originally conceived of as Moses, but in his absence demanded a substitute), the human mind functions on the principle of duality and balance, contrast and juxtaposition represented by the twin Tablets of the Covenant.

#### 4

וְעָשִׂיתָ שְׁנַיִם כְּרֻבִים זָהָב....

“You shall make two cherubs...”<sup>21</sup>

ספר הליקוטים, פרשת תרומה

דע, כי הענין הכפורת והכרובים, יש אומרים כי הכרובים הם זו”ן, ויש אומרים שהם נ”ה, ויש אומרים שהם או”א.

*Sefer HaLikutim, parashat Terumah*

**Regarding the ark-cover and the cherubs, there are those of the opinion that the**

20. Exodus 31:18.

21. Exodus 25:18.

**cherubs are manifestations of *Z'eir Anpin* and *Nukva*, and there are others of the opinion that they are manifestations of *netzach* and *hod* of *Ima*, and there are still others of the opinion that they are manifestations of *Abba* and *Ima*.**

According to the sages, the two cherubs represent the pairing of G-d and the Jewish people. When G-d is pleased with us, the cherubs faced each other; when not, they miraculously turned away from each other.

The Kabbalistic archetype for the “romantic” dynamic of union and estrangement is the relationship between the *partzufim* of *Z'eir Anpin* and *Nukva*, whose union is intermittent, and depends upon the behavior of the Jewish people, whose souls are derived from *Nukva*. The more “mature” *partzufim* of *Abba* and *Ima* do not undergo such vicissitudes in their relationship, and their union is constant.

ובהיות שהכל אמת, דע כי הם או"א, ולזה הם כדמות זו"ן דלא מתפרשן לעלמין,

**Inasmuch as all opinions in the Torah are true, know that the cherubs are in fact manifestations of *Abba* and *Ima*, which are like *Z'eir Anpin* and *Nukva* except that they never, ever part.**

והם בחינת נ"ה הנכנסים בז"א. ולזה היו אנפי רביי, להורות שנכנסים בז"א. שאם היו או"א במקומם למעלה, היה מן הראוי שיהיו אנפי סבי, ולא רביי, אלא הם נ"ה שנכנסים בז"א,

**They also manifest *netzach* and *hod* of *Ima*, which enter into *Z'eir Anpin*. For this reason, they had middle-aged adult faces, to indicate that they entered into *Z'eir Anpin*. For if *Abba* and *Ima* were in their place, above, it would have been proper for them to have had elderly adult faces, rather than middle-aged mature faces. Rather, you we must assume that they were manifestations of *netzach* and *hod* that entered *Z'eir Anpin*.**

The sages state that the cherubs on the ark-cover had the faces of a child.<sup>22</sup> The *Zohar* states that three times a day, during the daily prayers, the cherubs would miraculously spread their wings, and at that time, when the Jews experienced expanded, mature consciousness, their face would change from that of a child to that of an adult.

In Kabbalistic terms, mature consciousness is the presence of the mentality of *Ima* in *Z'eir Anpin*. The facet of *Ima* that can enter *Z'eir Anpin* is its *netzach* and *hod*, as we have explained previously.

שעליו נאמר ופרוס עלינו סוכת שלום, ר"ל סוכת שלמה.

**About this, it is said, “And spread over us the shelter of Your peace,”<sup>23</sup> referring to the shelter of Solomon.**

The word for “peace” (*shalom*) is closely related to the name Solomon (*Shelomo*).

This refers to the fact that when *netzach* and *hod* of *Ima* enter *Z'eir Anpin*, *Z'eir Anpin*'s intellect matures and this quiets the internal strife going on inside us. The mentality of *Ima* (i.e., *Ima* itself, that cannot enter *Z'eir Anpin*) “hovers” over us, acting as an inspiration, protecting us.

In any case, the union of the two cherubs signifies the union of *Z'eir Anpin* and *Nukva*, who, when united, resemble the constant union of *Abba* and *Ima*.

22. *Chagigah* 13b; *Sukah* 5ab.

23. Liturgy, second blessed after the recitation of the Shema in the evening service.

Apparently, when *netzach* and *yesod* of *Ima* enter *Z'eir Anpin*, this somehow completes *yesod* of *Ima*, as will be now stated, and this sets in motion the proper functioning of the cherubs/ark-cover, the revelation of G-d's will through the Torah.

וכשנשלם יסוד אימא, אז מתגלה יסוד אבא שהוא התורה, והיכן הוא מתגלה, בארון שהוא מלכות אימא:

**When *yesod* of *Ima* is completed, *yesod* of *Abba*—which is the Torah—becomes manifest. And where is it manifest? in the Ark of the Covenant, which manifests *malchut* of *Ima*.**

When *yesod* of *Ima*, i.e., the womb of the mother, is ready, the *yesod* of *Abba*, the father's procreative organ, is aroused to fertilize it. Insight is drawn into the mind when the mind has created in itself a vacuum, a womb, an awareness that it needs to be filled. This is possible only if the individual feels a sense of *bitul*, selflessness, a willingness to relinquish his present, imperfect worldview in favor of a more perfect one.

*Malchut* of *Ima* is the interface between *Ima* and the lower *partzufim*, the ability of the intellect to create emotions and their expression.

וכן כשמוציאין ספר תורה, מוציאין התורה שהיא חכמה מן ההיכל שהיא מלכות של בינה, ומוליכין אותו לתיבה שהיא מלכות,

**Similarly, when we remove the Torah scroll from the ark in the synagogue, we are in effect removing the Torah, i.e., *chochmah*, from the ark, i.e., *malchut* of *binah*. We then take it to the reader's platform, i.e., *malchut*.**

Reading the Torah is revealing G-d's will into the world, i.e., manifesting the Divine insight of *chochmah* as developed into a new vision of reality in *binah* that is now ready to revitalize and re-inspire the world.

We will now see how this dynamic is manifest in the array of angels in the higher worlds.

וכן מצינו שרפים שהם הכרובים, בכריאה שהיא הבינה, וחיות ביצירה, ואופנים בעשיה.

**Similarly, we find reference to the *seraphim*—which are cherubs—being in *Beriah*, which is associated with *binah*, and to *chayot* being in *Yetzirah*, and *ofanim* in *Asiyah*.**

והשרפים הם שנים, אעפ"י שמתפשטים מהם מחנות רבי רבבות לאין תכלית, עצמותם אינם אלא שנים. והם כנגד י"ה, חכמה בתוך בינה הנכנסים בכריאה.

**There are two *seraphim*, even though innumerable camps of millions of angels are derived and issue from them. They correspond to *yud-kei*, i.e., *chochmah* inside *binah*, which together enter *Beriah*.**

The *seraphim* are the more "intellectual" angels, who personify Divine consciousness based on intellectual comprehension of Divinity. The letters *yud-kei* signify *chochmah* and *binah*.

It is stated in the *Zohar* that the four worlds are dominated by the four levels of Divine consciousness indicated by the four letters of the the Name *Havayah*, respectively. Thus, the world of *Atzilut* is dominated by *chochmah/yud*, pure Divine awareness. *Beriah* is dominated by *binah/hei*, Divine intellect. *Yetzirah* is dominated by the *midot/vav*, Divine emotion. *Asiyah* is dominated by *malchut/shai*, Divine expression.

וזה השם של י"ה הוא בבריאה, כמ"ש ר' ישמעאל ראיתי אכתריאל י"ה יהו"ה צבאות,

**This is the Name Kah in the world of Beriah, as Rabbi Yishmael said, "I saw Akatriel<sup>24</sup> Kah Havayah Tzevakot..."<sup>25</sup>**

Evidently, these four Names of G-d correspond to the four letters of the Name *Havayah*, the four worlds, the four *partzufim*, etc. The name *Akatriel* is obviously related to *keter*, the super-rational *sefirah* that serves as the source of insight given into *chochmah*, and is thus associated with the world of *Atzilut*. *Kah*, as just stated, refers to *chochmah* within *binah*, the experience of *Beriah*. *Havayah* is associated with *tiferet*, the central of the six *midot*. *Tzevakot* is associated with *netzach* and *hod*, which are manifest as G-d's actions in the world of *Asiyah*.

ואלו הם מיכאל וגבריאל הנקראים שרפים, שהם תוקף הגבורות.

**These are the two archangels Michael and Gabriel, who are termed *seraphim*, and are the strength of the states of *gevurah*.**

*Binah* is on the left side of the *sefirah*-tree, and therefore associated with *gevurah*; thus *seraphim*, the angels of *Beriah*, are also associated with *gevurah*. In particular, the word *seraph* means "fiery angel" or "burning angel," referring to the burning up of self-awareness that accompanies deep intellectual comprehension of Divine reality. The relentless, consuming nature of fire is associated with *gevurah*.

וכן עולה שר"ף תק"ף,

**This is indicated by the fact that the numerical value of *seraph* (580) is the same as that of the word for "strength" (*tokef*).**

*Seraph*: *sin-reish-pei* = 300 + 200 + 80 = 580.

*Tokef*: *tav-kuf-pei* = 400 + 100 + 80 = 580.

והם שני פעמים מנצפ"ך.

**They are each twice the numerical value of the final letters.**

The letters *mem*, *nun*, *tzadik*, *pei*, and *chaf* possess final forms, indicating a stopping or restraint (*gevurah*) of the flow of Divine lifeforce represented by the letters of the alphabet.

*mem-nun-tzadik-pei-chaf* = 40 + 50 + 90 + 80 + 20 = 280.

2 x 280 = 560.

וכל אחד כולל עצמו וחבירו עמו,

**Each one includes itself and its fellow with it.**

This statement apparently completes the calculation from 560 to 580.

ולמטה מהם חיות ביצירה. והחיות הם ארבעה, כזה הסדר, נצה נכלל בחסד, והוד בגבורה, יסוד בת"ת, הרי ג', והרביעית מלכות היוצאת מאחורים הת"ת, והיא חיה הרביעית, מיכאל גבריאל נוריאל רפאל. וכולם הם בחינת מטטרו"ן, כי היא החיה העיקרית. ואלו הם בחינות המתפשטות ממנו,

24. Again, names of angels that are not also used as names of people should not be pronounced.

25. *Berachot* 7a.

Below them are the *chayot*, in *Yetzirah*. There are four *chayot*, in this order: *netzach* is included within *chesed*, *hod* is included in *gevurah*, *yesod* is included in *tiferet*—this is three. The fourth is *malchut*, which issues from the back of *tiferet*; it is the fourth *chayah*. The names of the *chayot* are Michael, Gabriel, Nuriel, and Raphael. They are all aspects of Metatron, for he is the main *chayah*, while these four others are manifestations of him.

והם ויק שהם ששה וויין שעולים ל"ו.

They are the six extremities, which are the six *vav*'s, whose combined numerical value is 36.

והשרפים הם למעלה מהם, שנאמר שרפים עומדים ממעל לו.

The *seraphim* are above them, as it is written, "*Seraphim* were standing above Him."<sup>26</sup>

The word for "Him" in this verse is *lo* (*lamed-vav*), whose numerical value is  $(30 + 6 =) 36$ . Thus, the verse may be read, "The *seraphim* were standing above the 36."

ואופנים למטה בעשיה, ואינם כי אם אופן אחד, וזשיה והנה אופן אחד בארץ, וממנו מתפשטים מחנות לאין קץ.

The *ofanim* are below these, in *Asiyah*. In fact, there is only one *ofan*, as it is written, "And behold, there was one *ofan* on the earth,"<sup>27</sup> but innumerable camps of derivative *ofanim* issue from it.

והוא, כי באצילות אי אפשר לומר שנים בשום צד, אבל למטה מאצילות אעפ"י שאור א"ס מתפשט בבי"ע, אינו אלא ע"י מסכים, בבריאה ע"י מסך אחד, וביצירה ע"י שני מסכים, ובעשיה ע"י שלשה. ואין אור א"ס מתדבק בהם, ונקרא עולם הפירוד,

All this is because in *Atzilut* it is impossible for there to be any duality whatsoever, but below *Atzilut*—even though the infinite light of G-d spreads throughout *Beriah*, *Yetzirah*, and *Asiyah*—it shines through veils. It shines into *Beriah* through one veil, into *Yetzirah* through two veils, and into *Asiyah* through three. Therefore, the infinite light of G-d does not cling to them i.e., these worlds, and they are therefore termed "worlds of separateness."

ואפשר לומר שנים וארבעה, כאשר הענין.

We can therefore speak of two or four entities in these worlds, as is required *à-propos* to the matter.

וכאשר מגיע לעולם העשיה, שם הקליפות נמצאים ביותר, ונקראים עלמא דמותא. ולזה האופנים שהם בעשיה אין להם חיות בעצמן, לפי שהם מעלמא דמותא, אלא חיותם מיצירה.

When we reach the world of *Asiyah*, the forces of evil are quite numerous there,

26. Isaiah 6:2.

27. Ezekiel 1:15.

and it is therefore termed “the world of death.” For this reason, the *ofanim*, which are the angels in *Asiyah*, possess no intrinsic life-force, being from “the world of death,” rather, their life-force comes from *Yetzirah*.

וּזְשִׁיָּה (שֵׁם אִי כִי) כִּי רוּחַ הַחַיָּה בְּאוֹפְנִים, וְהַחַיָּה הִיא בִּיצִירָה, אִי כִּי רוּחַ חַיּוֹת וְחַיּוֹת הַיִּצִירָה הִיא בְּאוֹפְנִים שֶׁהִיא הָעֵשִׂיָּה, וְאֵין בְּאוֹפֵן חַיּוֹת כִּי אִם מִיצִירָה.

This is the meaning of the verse, “For the sprit of the *chayah* was in the *ofanim*.”<sup>28</sup> And, as we know, the *chayah* is in the world of *Yetzirah*. Thus, the spirituality and life-force of *Yetzirah* descends into the *ofanim* of *Asiyah*, and there is no life-force in the *ofanim* except whatever reaches them from *Yetzirah*.

וְזֶה וּבִלְכַת הַחַיּוֹת יִלְכוּ הָאוֹפְנִים בְּלַכְתָּם יִלְכוּ וּבְעַמְדָם יַעֲמֻדוּ, כִּי רוּחַ הַחַיָּה בְּאוֹפְנִים, וּמֵהֶם בָּא הַחַיּוֹת.

This is why “when the *chayot*, the *ofanim* followed; when the former moved, the latter moved, and when the former stop, the latter stop.”<sup>29</sup> For the spirit of the *chayah* is present in the *ofanim*, and the latter’s life-force comes from the former.

## 5

וְנָתַתְּ עַל הַשֻּׁלְחָן לֶחֶם פָּנִים לְפָנַי תָּמִיד.

“You shall put Showbread on the Table, [remaining] before Me at all times.”<sup>30</sup>

סֵפֶר הַלִּיקוּטִים, פֶּרֶשַׁת תְּרוּמָה  
סוּד לַחֵם הַפָּנִים יִיב חֲלוֹת, וְתָמִיד הִיָּה חֵם.

*Sefer HaLikutim, parashat Terumah*

We will now discuss the mystery of the Showbread, i.e., the twelve loaves that were always warm.

The loaves were baked on Friday, placed on the Table on the Sabbath, and eaten by the priests the following Sabbath. Miraculously, they stayed fresh for the whole week.<sup>31</sup>

הָעֵנִין הוּא, כִּי כִּבֵּר יָדַעַת כִּי יֵשׁ לְמַעֲלָה כְּמֵה זְוֹגִים, שֶׁהֵם בְּסוּד הָאֲכִילָה, וְהֵם סוּד אֲכָלוּ רַעִים.

You already know that above there are several types of couplings, which are all metaphorically referred to as “eating,” as in the mystical meaning of the verse, “Eat, beloved ones.”<sup>32</sup>

Eating is a euphemism for sexual relations. Thus, we find that when Potiphar made Joseph in charge of his household and business affairs, “he left all that he had in Joseph’s care, and with him in charge, he concerned himself with nothing except *the bread he ate*.”<sup>33</sup> Rashi comments: “This means his wife.”

28. Ibid. 1:20.

29. Ibid.

30. Exodus 25:30. The details of the Showbread are given in Leviticus 24:5-9.

31. *Menachot* 96b.

32. Song of Songs 5:1.

33. Genesis 39:6.

And indeed, Joseph says when Potiphar's wife propositions him, "he has denied me nothing but you, being his wife."<sup>34</sup>

Similarly, when Jethro heard that Moses had saved his daughters from a shepherd, he said to them, "Why did you leave the man [there]? Call him [here] and let him eat bread."<sup>35</sup> Rashi comments: "Perhaps he will marry one of you," as Moses indeed did, as we are told in the next verse: "he gave his daughter Zipporah to Moses."

The verse quoted above is from the Song of Songs, the love poem between G-d and Israel.

As to why eating should be a metaphor for sexual relations...

והנה סוד זווג או"א היא נעשה ע"י מזל"א דדיקנא דעתיקא, ולח"ם בגי' מזל"א.

**Now, the coupling of *Abba* and *Ima* is effected by the *mazal* of the beard of *Arich Anpin*. The numerical value of the word for "bread" (*lechem*, 78) is the same as that of the Aramaic word for *mazal* (*mazla*).**

*Lechem*: lamed-chet-mem = 30 + 8 + 40 = 78.

*Mazla*: mem-lamed-zayin-alef = 40 + 30 + 7 + 1 = 78.

In order for a couple to unite in marital relations, there must be some inspiration that descends upon them from above. In the case of *Abba* and *Ima*, this inspiration is a spark of Divine consciousness that descends upon them from the preceding *partzuf*, *Arich Anpin*, the will. Specifically, it is channeled through the beard of *Arich Anpin*, which, as we have discussed previously, subdivides into 13 "tufts," which in turn correspond to G-d's 13 attributes of mercy. These attributes are called *mazalot* (pl. of *mazal*), meaning "channel of flow," since the root of *mazal* is *nun-zayin-lamed*, which means "to flow." Thus, the zodiacal signs are also called *mazalot*, since they channel the Divine beneficence into the natural world.

In other words, the to will live and enhance life is the motivation for *Abba* and *Ima* to couple. In prosaic terms, we might say that a couple can engage in marital relations either as an expression of love for each other or of their desire to become parents together. When focusing on the latter intention, their coupling is like that of *Abba* and *Ima* ("father" and "mother"), and the inspiration they draw upon to unite in this way comes from their own precedent, or parents. (The former intention is represented by the coupling of *Z'eir Anpin* and *Nukva*.)

The names of the *partzufim* are in Aramaic, taken from the *Zohar*, as is this concept of *mazal*. That is why the numerical analysis uses the Aramaic term *mazla* rather than the Hebrew *mazal*.

(The text refers to *Arich Anpin* by the Zoharic term *Atika*, not to be confused with the *partzuf* of *Atik Yomin*.)

ואמנם הוא בסוד הוי"ו שהיא כפולה וי"ו, והם י"ב חלות ששה וששה, והם הם עצמם סוד ה"א ה"א שהם י"ב.

**This *mazal* is the sixth of the thirteen, and the letter representing the number 6, *vav*, is spelled out by doubling itself with another *vav*. These two 6's are manifest as the twelve loaves, arranged in two arrays of six each. They also manifest the two letters *hei* of the Name *Havayah*, whose numerical value when spelled out also equals twelve.**

34. Ibid. 39:9.

35. Exodus 2:20.

One of the ways the letter *vav*, the third letter of the Name *Havayah*, can be spelled out is *vav-vav*. These two *vav*'s represent the two arrays of six loaves arranged on the Table.

The letter *hei* appears as the second and fourth letter of the Name *Havayah*. One of the ways it can be spelled out is *hei-alef*; the numerical value of this combination is  $5 + 1 = 6$ . So, the two *hei*'s again give us two sets of six.

ואמנם י"ב אלו נמשכים מסוד שלשה שמות הוי"ה אשר במזל, אשר בהם י"ב אותיות.

**These twelve loaves derive from the three Names *Havayah* present in the said *mazal*, which together comprise 12 letters.**

וג"פ הוי"ה, הם בגי' לחם ומזל"א.

**The numerical value of these three Names *Havayah* is the same as the numerical values of the words for "bread" and *mazal*.**

*Yud-hei-vav-hei*:  $10 + 5 + 6 + 5 = 26$ .  $3 \times 26 = 78$ .

ואמנם לפי שזווג או"א אינו נפסק תדיר, לכן היה הלחם הזה, שהוא המזל שמעוררם אל הזווג, היה תמיד על השלחן לחם פנים לפני תמיד.

**Since *Abba* and *Ima* couple continuously, this bread, i.e., the *mazal* that motivates them to couple, must be continuously on the table, as it is written, "and you shall place showbread on the Table before Me continuously."<sup>36</sup>**

וגם לטענה זו היה חם תמיד, שנאמר לשום לחם הם ביום הלקחו, לרמוז כי תמיד הוא חם, ומעורר הזווג העליון בלתי הפסק.

**For this reason also it was always warm, as it is written, "to place warm bread on the day it is taken off."<sup>37</sup> It was always warm to indicate that the *mazal*, too, is always warm, arousing the continuous supernal coupling of *Abba* and *Ima*.**

Warmth and heat, in the vernacular also, are metaphors for sexual arousal. Rabbi Wolf Ashkenazi notes here that some texts add: "We find that coupling is referred to as heat, as it is written, 'whenever the flock are in heat.'"<sup>38</sup>

ואמנם לחם זה היו אוכלים אותו הכהנים, וסוד הענין תבין, כי הלא סוד הכהנים העליונים הם בחכמה, ושם הוא התחלת כהנא רבא שבכל י"ס:

**Only the priests were allowed to eat this bread. This is because the priests manifested *chochmah*, the beginning, the High Priest of all the ten *sefirot*.**

The right axis of the *sefirotic* array alludes to the three types of priests: *chochmah* to the High priest, *chesed* to the regular priests, and *netzach* to the assistant [*segan*] priests. The left side of the *sefirotic* tree alludes to the Levites.<sup>39</sup> The priests, who officiated at the sacrificial rites in the Temple, channeled the Divine beneficence downward to the people, and thus manifested the attribute of *chesed*, G-d's lovingkindness. The Levites, in contrast, accompanied the Temple service with music, arousing the

36. Exodus 25:30.

37. 1 Samuel 21:7.

38. Genesis 30:41.

39. See *Sha'ar Ma'amarei Rashbi* on the *Idra*, *Zohar* 3:131b.

emotions of the people and focusing their consciousness upward, on G-d. This ascent is an attribute of *gevurah*, G-d's strict judgment, for any ascent implies a transcendence or rejection of the lower level one is ascending out of.

ובזה הענין תבין פסוק והכהנים הלויים וכו', כי הלא תראה שכמה פעמים קורא לויים אל הכהנים, כמ"ש ונגשו הכהנים בני לוי וכיוצא, וסוד הענין, כי כהן ולוי העליונים הם חוי"ב, לפי ששם לא מתפרשן תדיר, והלוי אשר שם הוא נמתק בלתי דין, לכן יש בו התחברות גדול עם הכהנים, וכולם כחדא שריין,

**Through this you may understand the meaning of the phrase: "The Levite Priests..."<sup>40</sup> We see, in fact, that the Torah sometimes calls the Levites priests, as it is written, "They will approach the priests, the children of Levi,"<sup>41</sup> and the like. The reason for this is that the archetypes for the priests and the Levites are *chochmah* and *binah*, respectively. Since, as we have said, these two *sefirot* never part, the Levite on this level is "sweetened," i.e., he exhibits no strict judgment. He therefore is closely allied to the priests, and they all exist together, as one.**

אך למטה שאז הלוי הוא סוד הגבורה קשיא, אז אינם מתחברים, ולכן לחם הפנים הוא מאכל הכהנים מצד החכמה.

**But below, in their physical manifestation, the Levites manifest strict severity. They therefore cannot connect with the priests as they do in their spiritual archetype. This is why the showbread is eaten only by the priests, who manifest *chochmah*.**

40. Joshua 3:3.

41. Deuteronomy 21:5.