

Parashat VaYakheil

וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם....

Moses gathered all the congregation of the Israelites and said to them....¹

The previous *parashah*, *Tisa*, described the infamous incident of the Golden Calf. The Arizal sees the beginning of *parashat Vayakheil* as referring back to that incident and describing the means by which the Jewish people could restore their spiritual status to what it was before the sin.

We are taught that although the majority of the Jewish people worshipped the Golden Calf, the instigators of this incident were not the Jews themselves, but the “mixed multitude” which accompanied them out of Egypt.² These were the first converts to the Jewish people.

When a non-Jew seeks to convert and be accepted as part of the Jewish people, the rabbi or rabbinical court overseeing this process has to make sure his motives are pure and that he is not seeking to convert out of any ulterior motives. It is for this reason no converts were accepted during the reign of King Solomon and none will be accepted once *Mashiach* has come: when the Jewish people are as materially prosperous as they were in King Solomon’s reign and as they will be in the messianic era, it is impossible to ascertain if a would-be convert’s motives are pure.

Similarly, the “mixed multitude” of non-Jews who joined up with the Jewish people when they left Egypt are the classic example of insincere or opportunistic converts. Since they witnessed the ten plagues (which took place over the space of a whole year), it is not hard to imagine that they sided with the Jewish people out of the common human weakness for power and success, rather than a sincere devotion to truth at any cost.

Thus, when the going started to get rough, the weakness of these people’s commitment was exposed in great relief. Moses was not coming down from the mountain; the people were left without a leader, someone to intermeditate between them and G-d. The answer was all too ready to this mixed multitude who only recently renounced their old, idolatrous religions in order to accompany the Jews: “And this people saw that Moses was late in coming down the mountain, so they congregated around Aaron and said to him: ‘Get up, make us a god who will go before us, for this man Moses who took us out of Egypt—we know not what has become of him.’...So [Aaron] took [the gold] from them...and made it into a molten calf, and they said: ‘These are your gods, O Israel, who took you out of Egypt.’”³ Notice that the makers of the Golden Calf address Israel in the second person, meaning that they themselves were not the original Jewish people.

ספר הלקוטים, פרשת ויקהל

דע לפי שמרע"ה היה מבחינת יסוד אבא, וכן דור המדבר היה מאותה הבחינה עצמה, ולפי שעשו את העגל, הוצרך משה להקהיל ולאסוף אותם אליו, להחזירם לשורשם שיהיו נכללים בו להאיר בהם אור הקדושה, להסיר מעליהם טומאת העגל.

לקוטי תורה, פרשת ויקהל

לפי שמשה היה מבחי' יסוד אבא, וכן דור המדבר היה אותה בחי' עצמה, ולפי שעשו העגל הוצרך משה להקהילם ולאספן אליו לחזור לשורשם שיהיו נכללין בו על עון ויקהלו על אהרן ולהאיר בהם אור הקדושה להסיר מעליהם טומאת העגל

1. Exodus 35:1.

2. See Exodus 12:38.

3. Ibid. 32:1-4.

Likutei Torah and Sefer HaLikutim, parashat VaYakheil

Since both Moses and the generation of the desert were on the spiritual level of *yesod Abba*, Moses had to congregate them and gather them to him in order that they return to their source and become part of him. In this way he cured them from the sin of “they congregated around Aaron,” shined upon them the light of holiness, and removed the impurity of serving the Golden Calf from them.

Abba is the name of the *partzuf* (full array of *sefirot*) that develops out of the *sefirah* of *chochmah* (“wisdom”). *Chochmah* in general is the fundamental insight or wisdom of creation, i.e., the Torah, which G-d used as his “blueprint” for creating the world. Every new insight an individual receives regarding some or another aspect of reality is – in its truest, purest form – an insight into the Torah. Moses, who was the human channel through which G-d gave the Torah to the world, thus personified and embodied this spiritual level.

In particular, the Arizal says, Moses personified the sub-*sefirah* of *yesod* of *Abba*. *Yesod* is the *sefirah* of connection and transmission; all the preceding *sefirot* coalesce in it and are channeled through it. In the correspondence that exists between the *sefirot* and the body, *yesod* corresponds to the organs of procreation.

Since the generation of the Exodus were the pupils of Moses and the original recipients of the Torah, they were also elevated to this profound level of consciousness. Thus, in the Talmud, this generation is referred to as “the generation of knowledge.”

In Judaism, sin is defined as something that in some way degrades or perverts a person’s awareness or consciousness of G-d. There are of course many levels of this, ranging from the subtle, “innocuous” sins of indulging in some permitted pleasure (glatt kosher chocolate cake...) to the out-and-out overt sins which incur serious punishments. Their common denominator, however, is that to a greater or lesser extent they all involve being overpowered by the “temporary insanity” or heresy that G-d doesn’t care, or doesn’t notice, or doesn’t exist. The law of inertia dictates that “innocuous” trespasses can very easily degenerate into bona-fide sins.

Such was the case with the sin of the Golden Calf. Despite their intense awareness of G-d’s reality in their lives, and in fact because of it, this generation knew that there had to be some leader, some Moses, who could serve to channel G-d’s messages to them. When he did not return from the mountain at the appointed time, the thought of continuing without such a medium was intolerable. Instead of relying on G-d’s providence, they relied on their own understanding (they had in fact miscalculated the day of Moses’ return). The subtle lack of reliance degenerated into the full-blown sin of idolatry, since both are just different degrees of denying G-d’s presence in one’s life.

Thus, by committing the sin of the Golden Calf, the Jewish people fell from their former state of consciousness, *yesod Abba*. Instead of using their power of *yesod* to channel and coalesce the wisdom of the Torah – the awareness of G-d – into the world, they used it to “gather around Aaron” and force him to produce an idol, a proclamation that G-d has relinquished His involvement in the world to subordinate forces. In their minds, the Divine message was no longer focused and channeled through Moses, but dissipated throughout the forces of nature, which it now became necessary to honor and cajole (“serve”) in order to sense the spirituality behind the curtain.

This dissipation of focus is the root of sexual sin, in which a person spreads his creative power in many directions instead of focusing it into one, consecrated channel. Instead of using his creativity to build and strengthen a family, a setting through which the consciousness of Divinity can be increased on earth, he diffuses it into nature, following the deception of fulfillment offered by the temporary

thrill. We are thus taught that the worship of the Golden Calf involved not only idolatry but an orgy as well.

The cure, of course, is to re-gather the spiritual focus back to where it belongs, to Moses, the legitimate channel of Divine energy and wisdom into creation.

וַיִּשָׂא אֶת כָּל עֵדוּת שֶׁהָיוּ מִסוּד הַדַּעַת. | וַיִּשָׂא אֶת כָּל עֵדוּת, שֶׁהָיוּ מִסוּד הַדַּעַת.

Thus it is written, “And Moses gathered together all the congregation.” The word for “congregation” (*adat*) may be permuted to spell the word for “knowledge” (*da’at*).

Adat: ayin-dalet-tav

Da’at: dalet-ayin-tav

By focusing on Moses and seeking spiritual enlightenment from the Torah, the Jewish people restored their knowledge of G-d to its proper form. This is alluded to by the fact that the words for “congregation” and “knowledge” contain the exact same letters, just in different order.

וְהָיָה עֲרִיב רִיב גִּי דַעִית לְפִי שֶׁהָיוּ גִיכ מִבְּחִי דַעַת | וְהָיָה גַם עֲרִיב רַב בְּגִימְטְרִיא דַעִית, לְפִי שֶׁגַם הֵם הָיוּ
וְהָיוּ מִן הַסִּיגִים שָׁבוּ, | מִבְּחִינַת הַדַּעַת זֶה, מִן הַסִּיגִים שָׁבוּ.

Now, the words for “mixed multitude” (*erev rav*) also have the same numerical value as the word for “knowledge” (*da’at*). This is because they also possessed this sublime aspect of Divine knowledge, albeit just the dregs of it.

Erev rav: ayin-reish-beit reish-beit = (70 + 200 + 2) + (200 + 2) = 474.

Da’at: dalet-ayin-tav = 4 + 70 + 400 = 474.

וְגַם לְפִי שֶׁהֵם חֲטָאוּ בְּעֵגֶל בְּהַקְהָל שֶׁנֶּאֱמַר וַיִּקְהַל הָעָם | וְלְפִי שֶׁהֵם חֲטָאוּ בְּהַקְהָל, שֶׁנֶּאֱמַר וַיִּקְהֲלוּ עַל אֹהֶרֶן,
אֶל אֹהֶרֶן הוֹצֵרֶךְ הַקְהָל אַחַר לְתַקְנָם דְּכַתִּיב וַיִּקְהַל | הוֹצֵרֶךְ הַקְהָל אַחַר לְתַקְנָם, וְלִכְן עֲכָשׂוּ נֹאמֵר וַיִּקְהַל
מֹשֶׁה, | מֹשֶׁה:

Because they, too, committed the sin of the Golden Calf by congregating against Aaron, as it is written: “and the people congregated around Aaron,” they needed another, holy congregating to rectify them, as it is written: “And Moses gathered together....”

On the one hand, the mixed multitude experienced the Divine miracles in Egypt and the Divine providence that had so far accompanied the Jewish people during the ensuing three months.⁴ The result of this was that they had achieved something of the awareness that was being imparted to the people. On the other hand, since their motives were not pure, they could not assimilate as purely as the Jewish people themselves could.

וְלְפִי שֶׁחֲטָאוּ בְּאֱלֹהֵי שֶׁאֱמָרוּ אֱלֹהֵי יִשְׂרָאֵל כִּנְגְדוֹ | וְלְפִי שֶׁהֵם חֲטָאוּ בְּאֱלֹהֵי, שֶׁאֱמָרוּ אֱלֹהֵי יִשְׂרָאֵל,
שָׁבָא לְתַקְנָן אֱמַר אֱלֹהֵי הַדְּבָרִים | עֵינֵי כִשְׁבָא לְתַקְנָם אֱמַר אֱלֹהֵי הַדְּבָרִים.

Furthermore, since they sinned by using the word “these”—as they said: “These are your gods, O Israel”—the opposite and holy usage of this word was used to rectify them, as Moses said in the present context: “These are the things...”

4. The Exodus occurred on the 15th of Nissan; the sin of the Golden Calf occurred on the 16th of Tamuz.

We would have expected the mixed multitude to say to the Jewish people, “*this* is your god, O Israel,” since, after all, there was only one calf. The fact that they chose to phrase their call to idolatry in the plural means, as we are taught, that the intensity of the degeneration was so great that “they desired a multitude of gods to serve.”⁵ In order to rectify this dissipation, the same term had to be used to focus them back on the proper source of spiritual enlightenment.

ולפי שהמודה בעיני ככופר בכל התורה כולה, הוצרך לתקן ב' דברים שהם שקולים ככל התורה כולה, שהוא ענין שבת, שהשומר שבת וכו',	ולפי שהמודה בעיני ככופר בכל התורה כולה [צוה] לתקן ב' דברים שהם שקולים ככל התורה כולו ענין שבת שהשומר שבת שקול ככל התורה כולו
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Since someone who serves idols is considered as if he had denied the entire Torah, Moses commanded them concerning two things that are also considered equivalent to the entire Torah. The first was the Sabbath, for a person who observes the Sabbath is considered as if he observed the entire Torah.

As we said, idolatry is the declaration that G-d either does not exist or has delegated His power to subordinates and has no direct involvement in the world. Thus, idolatry is a clear denial of the message of the Torah, which is exactly the opposite: that G-d does exist and that He cares very intimately about what goes on in the world.

By observing the Sabbath, the Jew declares that G-d created the world. First of all, by resting from work he re-enacts the first Sabbath of creation, when G-d ceased the work of creation. Secondly, by resting from work he declares his faith that G-d runs the world and can provide for his needs even though he does not work the full week. As is known, the ancient Romans considered the Jews lazy for taking a day off from work once a week. Although it is nowadays common to work formally even less than this, people still use their off time from work to take care of things they cannot take care of while at work, so the message of Shabbat is still pertinent.

וְכֵן עֲשִׂיתِ המשכן.

וְכֵן עֲשִׂיתِ המשכן,

The second was **the construction of the Tabernacle.**

The Tabernacle, the portable Temple that the Jewish people constructed and carried with them in the desert, was the instrument through which G-d's presence returned and remained in their consciousness. As the Torah puts it: “Let them make Me a sanctuary, that I may dwell amongst them.”⁶ Since the Tabernacle accomplished the goal of the Torah in general, the establishment of a dwelling place for G-d on earth and within man, its construction was also considered equivalent to the fulfillment of the entire Torah. What the Sabbath accomplishes in time, the Temple accomplished in space; Shabbat is a sanctuary in time, while the Temple is a physical Shabbat.

Obviously, in both these cases, when we say that they are equivalent to the observance of the entire Torah, we do not mean that they can be substituted for observance of the Torah. Man needs the particular as well as the general, and the particular details of how G-d is brought into our lives through the observance of all the Torah's commandments is just as important as the overall accomplishment of this goal through these general *mitzvot*.

והנה התחיל ואמר ששת ימים תעשה מלאכה, שיעשו המשכן וי ימים לכן אמר לשון צווי שהזהירם מלאכת משכן, בזה על מלאכת המשכן,	והנה התחיל ואמר ששת ימים תעשה מלאכה שיעשו המשכן וי ימים לכן אמר לשון צווי שהזהירם מלאכת משכן, בזה על מלאכת המשכן,
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Moses began with the commandment to construct the Tabernacle, and said: “Six

5. Rashi on Exodus 32:1.

6. Exodus 25:8.

days shall work be done....” This refers not to work in general, but specifically to building the Tabernacle, which is why it is phrased in the imperative.

Our sages in the Talmud derive the categories of work forbidden on the Sabbath from the types of work that were necessary to construct the Tabernacle. Here we can see why this is so: they are juxtaposed as being essentially equivalent to one another; when you are doing one, you do not need to do the other, and *vice versa*. A Jew is meant to be constantly involved in promoting Divine consciousness in the world. During the week, he does this by “building the Tabernacle,” i.e., making the physical world a fitting setting for Divine revelation. On Shabbat, he does this by ceasing from actively improving the world, instead simply opening himself to the Divine presence for which he has prepared the setting during the week. Thus, the Tabernacle and the Sabbath are simply two sides of the same coin: the preparation and fulfillment.

ואמר תעשה ולא תיעשה שהיא תיעשה מעצמי כמו | ואמר תעשה ולא אמר תעשה, לרמוז שתיעשה מעצמה, והבית בהבנותו | כמ"ש והבית בהבנותו.

Moses used the passive voice and said **“shall work be done”** instead of the active voice, **“you shall work”** to indicate that the work will be done by itself. Similarly, it is said: **“...no hammer or ax or any iron tool was heard in the House in its being built.”**⁷

Nonetheless, even while engaged in actively purifying and elevating the world, we should not delude ourselves into thinking that we are doing so on our own power. It is only by virtue of the talents and capacities G-d has placed within us that we can make the world into a holy place. Therefore, it is at all times as if G-d Himself is doing all the work. Hence the use of the passive in Moses’ description of how we should go about building the Tabernacle.

ובזה וביום השביעי יהיה לכם קודש, דכיון שאתם | ובזה וביום השביעי יהיה לכם קודש כיון דאתם
מקדשים גם בימי החול במעשה המשכן בשבת ודאי | מקדשים גם בימי החול במעשה המשכן בשבת ודאי
יהיה לכם תוספת קדושה ונשמה יתירה, וז"ש וביום | יהיה לכם תוספת קדושה ונשמה יתירה.
השביעי יהיה לכם קדש. | השביעי יהיה לכם קדש.

In this way, “on the seventh day it will be holy for you.” Since you sanctify yourselves on the weekdays, while building the Tabernacle, it will assuredly be holy for you on the Sabbath. You will experience an additional measure of holiness, and possess an additional level of soul.

If we fulfill both conditions, that is, engage in the physical world throughout the week in order to elevate it to holiness, and maintain awareness throughout this process that we are doing so simply as G-d’s agents in the process, we will, by Shabbat, have fully sensitized ourselves to the holiness we have brought into the world, and will be fully able to experience it throughout the holy day. The celebration of Shabbat will not be a simple cessation from work, but a palpable experience of holiness in prayer, feasting, Torah study and social and family life. Even the mundane aspects of life will take on G-dly dimensions and become encounters with the wondrous reality of G-d Himself. This is described in the Talmud as the familiar metaphor of possessing an “extra soul” on Shabbat.

Together, then, Shabbat and the Temple constitute the consummate rectification for the sin of the Golden Calf, the denial or pollution of the idea of G-d’s unified presence throughout all reality—time and space.

7. 1 Kings 6:7.

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וַיַּעַשׂ בְּצִלְאֵל אֶת הָאָרֶן עֵצֵי שִׁטִּים אֲמֹתַיִם וְחִצֵּי אַרְכּוֹ וְאִמָּה וְחִצֵּי רְחִבּוֹ
וְאִמָּה וְחִצֵּי קִמְתּוֹ.

*Betzalel made the ark of accacia wood: it was two and a half cubits long, one and half cubits wide, and one and a half cubits tall.*⁸

The following passage from the writings of the Arizal continues and amplifies the passage about the ark quoted and explained in *parashat Terumah* (§3); it would be advisable to review this segment before proceeding.

ספר הלכותים, פרשת ויקהל

דע, כי אלהים הוא בגי' מקומות באצילות, בינה גבורה מלכות, וגי' אלהים עולים בגי' חר"ן. וכנגדם, גי' ארונות עשה בצלאל, לגנוז את התורה שהיא שם הוי"ה.

*Sefer HaLikutim, parashat VaYakheil*⁹

The Name *Elokim* is manifest in three places in *Atzilut*: in *binah*, in *gevurah*, and in *malchut*. The numerical values of these three Names *Elokim* together is 258, the same as the numerical value of the word *Haran*. Betzalel made three arks corresponding to these three Names, in order to conceal within them the Torah, which is a manifestation of the Name *Havayah*.

The relationship between the Names *Havayah* and *Elokim* is that of "light" and "vessel," or "message" and "medium." *Elokim* (*alef-lamed-hei-yud-mem*, 1 + 30 + 5 + 10 + 40 = 86) shares the same numerical value with the word for "nature" (*ha-teva, hei-tet-beit-ayin*, 5 + 9 + 2 + 70 = 86), reflecting the fact that nature or the natural order that pervades creation conceals the Divine energy behind and within it. The gateway to Divine consciousness in this world, which contravenes the facade of nature, is the Torah. Thus, just as the physical ark(s) of the Tabernacle housed the Tablets of the Covenant, which encapsulated the entire written and oral Torah, the spiritual ark(s), the three Names *Elokim* of *Atzilut*, conceal within them and thereby channel into the world the Divine consciousness of the Name *Havayah*.

ולפי ששרשא דאילנא, לעילא בינה ולתתא מלכות, היו הפנימי והחיצון זהב, אמנם האמצעי היה של עץ, לפי שהזהב היינו תוקף הגבורה הקדושה.

Since the root of the *sefirotic* tree from above is *binah* and from below is *malchut*, the inner and outer arks were made of gold, while the inner ark was made of wood. This is because gold expresses the full intensity of holy *gevurah*.

The *sefirot* function both as channels through which Divine beneficence is transmitted to the world and as levels of consciousness through which man may ascend. When the *sefirotic* tree is viewed as beginning above and extending down below, the "root" is *binah*, the source of its "branches," the attributes of the heart. When it is viewed as beginning below and ascending, the "root" is *malchut*. These two *sefirot* thus define the borders of the matrix of Divine energy/consciousness within which Divine energy is funneled earthward. They are thus the inner and outer "arks" (*Elokim*) in which the Divine energy itself (*Havayah*) is sheathed.

Red is usually the color associated with *gevurah*. Gold is a reddish color but also possesses a brilliance

8. Exodus 37:1.

9. with editorial thanks to R. Avraham Sutton.

and shine. It therefore is seen as the idealized, or holy, red.

והנה, ארון ע"ה בגימטריא חר"ן.

Now, the numerical value of the word for ark (*aron*) plus the *kolel* equals the numerical value of the word *Haran*.

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

עוד ארון באותיות גדולות של מנצפ"ך, הוא בגי' אכתריא"ל מטרו"ן סנדלפו"ן, פי' האל"ף של ארון בגי' אלף,

Furthermore, if we take the *alef* of *aron* to equal 1000, the numerical value of *aron* is the same as the combined numerical values of Akatriel,¹⁰ Metatron, and Sandalfon.

Aron: *alef* = 1000, *reish* = 200, *vav* = 6, *nun* = 50; 1000 + 200 + 6 + 50 = 1256.

Akatriel = 662, Metatron = 314, Sandalfon = 280; 662 + 314 + 280 = 1256.

These three angels are the personifications of the consciousnesses of the worlds of *Atzilut*, *Beriah*, and *Yetzirah*, respectively.

והלוחות תוך ג' ארונות, היינו הוי"ה מעולם האצילות,

The Tablets inside the three arks were a manifestation of the Name *Havayah* of the world of *Atzilut*—

I.e., the open Divine consciousness manifest throughout the entire world of *Atzilut*.

המתלבש בבי"ע.

—which becomes en clothed in the worlds of *Beriah*, *Yetzirah*, and *Asiyah*.

והנה ג' אלהים עם ריבוע אדנ"י והכולל, בגי' שכינה:

This is alluded to by the fact that **the numerical value of these three Names *Elokim* together with the square-value of the Name *Adni*, plus the *kolel*, equal the numerical value of the word *Shechinah*.**

The Name *Adni* is associated with the *sefirah* of *malchut* (in general, and of *Atzilut* in particular), and represents the way the contracted Divine energy of one world descends to the next lower world and “rules” it, i.e., becomes its dominant consciousness. In the present context, we are talking about how the consciousness of the world of *Atzilut* is constricted and contracted in order to function as the lower consciousness of the three lower worlds. Although the three lower worlds differ from each other with regard to their relative intensity of Divine consciousness, they have in common the fact that Divine consciousness is sufficiently screened and dimmed to allow self-consciousness as well. In this respect, they may be grouped together in order to contrast with the world of *Atzilut*, in which Divine consciousness is so prevailing that there is simply no “room” for self-awareness at all.

The numerical value of the three Names *Elokim* (3 × 86) is 258, as we have said.

The square-value (*ribu'a*) is the same as the “posterior” (*achorayim*) or “diminishing” value. For the

10. 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.).

Name *Adni*, this is *alef*, *alef-dalet*, *alef-dalet-nun*, *alef-dalet-nun-yud* = $(1) + (1 + 4) + (1 + 4 + 50) + (1 + 4 + 50 + 10) = 126$.

$258 + 126 + 1 = 385$.

The Divine presence, or indwelling, is called the *Shechinah* (from the root *shin-chaf-nun*, "to dwell"). The numerical value of this word is *shin-chaf-yud-nun-hei* = $300 + 20 + 10 + 50 + 5 = 385$.

Thus, the three processes (Names *Elokim*) through which the Name *Havayah* of the world of *Atzilut* is occulted in order to be manifest in nature, and is then manifest in the lower worlds through G-d's attribute of rulership, plus 1 to indicate that the whole process is one totality, is numerically equivalent to the result of this process, i.e., the Divine presence as it is manifest throughout the lower three worlds.



עוד, שם אלהיים יש בו ה' אותיות, ומלואן י"ג אותיות, ומלוי מלואן ל"ד הרי בין,

The Name *Elokim* comprises 5 letters; it is spelled out using 13 letters; and the process of spelling-out its spelling-out uses an additional 34 letters. The total number of letters used thusly is 52.

<i>alef</i>	<i>alef</i>	<i>alef-lamed-dalet</i>
	<i>lamed</i>	<i>lamed-mem-dalet</i>
	<i>dalet</i>	<i>dalet-lamed-tav</i>
<i>lamed</i>	<i>lamed</i>	<i>lamed-mem-dalet</i>
	<i>mem</i>	<i>mem-final mem</i>
	<i>dalet</i>	<i>dalet-lamed-tav</i>
<i>hei</i>	<i>hei</i>	<i>hei-yud</i>
	<i>yud</i>	<i>yud-vav-dalet</i>
<i>yud</i>	<i>yud</i>	<i>yud-vav-dalet</i>
	<i>vav</i>	<i>vav-vav</i>
	<i>dalet</i>	<i>dalet-lamed-tav</i>
<i>mem</i>	<i>mem</i>	<i>mem-final mem</i>
	<i>final mem</i>	<i>mem-final mem</i>

גיפ בין עולים ומעייל,

3 x 52 is the numerical value of the word for "and a tunic" (*umei'il*, 156).

$3 \times 52 = 156$; *umei'il* = *vav-mem-ayin-yud-lamed* = $6 + 40 + 70 + 10 + 30 = 156$.

ועם ג' שמות אלהיים פשוט ומלוי ומלוי המלוי, הם בגימטריא קטין.

When we add 3 to this number, for the three iterations of the Name *Elokim* simple, spelled-out once, and spelled-out again, we have 159, the numerical value of the

word for “small” (*katan*).

Katan = *kuf-tet-nun* = 100 + 9 + 50 = 159.

והיינו דכתיב ומעיל קטן תעשה לו אמו לשמואל,

This is an allusion to the verse, “and his mother made him a small robe,”¹¹ referring to Samuel.

Samuel’s mother, Hannah, was childless for many years. She prayed to G-d to bless her with a son, promising to consecrate him to the service of G-d. When Samuel was weaned, she took him to Shiloh (where the Tabernacle was located) and entrusted him into the care of the High Priest, Eli. “His mother would make him a small tunic and bring it up to him from year to year, when she came up with her husband to slaughter the annual offering.”

שהוא בגי' חשמ"ל, סוד ז"א הנכלל בח' ספירות מחכמה עד יסוד, ומעוטר מן ש"ע נהורין דא"א.

The numerical value of Samuel plus the kolel is the same as that of chashmal, indicating how Z'eir Anpin comprises the eight sefirot from chochmah to yesod, and is crowned with the 370 lights of Arich Anpin.

Samuel (*Shemu'el*) = *shin-mem-vav-alef-lamed* = 300 + 40 + 6 + 1 + 30 = 377.

Chashmal = *chet-shin-mem-lamed* = 8 + 300 + 40 + 70 = 378.

Samuel, personifying *Z'eir Anpin*, is robed in a “small tunic,” i.e., a protective garment. This protective garment around *Z'eir Anpin* is known as *chashmal*, the “glow,” known to us from the vision of Ezekiel.¹² (In modern Hebrew, *chashmal* means “electricity.”) The *chashmal* is a “force-field” that protects *Z'eir Anpin* and *Nukva* from the forces of evil. The fact that the “small tunic” of *chashmal* is numerically “equivalent” to the three iterations of the Name *Elokim* indicates that this garment is derived from them.

Although the full *partzuf* of *Z'eir Anpin* possesses ten sub-sefirot, as does any *partzuf*, the *keter* and *malchut* of *Z'eir Anpin* can be considered external to the “body” of the *partzuf* proper. The *keter* is, after all, a crown placed on top of the head, and *malchut* of any *partzuf* is the expression of the *partzuf*.

Arich Anpin is the *partzuf* of the super-rational will, the desire that motivates the bringing into being of a particular world. The 370 lights of *Arich Anpin*, the will to create the world of *Atzilut*, are the presence of the motivating good will in the emotions. When the 370 lights of *Arich Anpin* shine on the *partzuf* of *Z'eir Anpin*, it means that G-d’s motivating will in creating the world is present within the creation itself; i.e., that G-d is happy with His world—or at least focusing on the aspect of its origin that transcends its behavior. (Thus, *arich anpin* in Hebrew is *erech apaim*, the idiom for “patience”).

ואמו חנה, בגי' ס"ג, והיא ספירה שמינית, בעלת חמשים שערים הנכללים בה' מדות.

His mother is Hannah; the numerical value of her name (*Chanah*) is 63, referring to the eighth sefirah (*binah*), which possesses 50 gates included in its 5 emotional attributes.

Chanah: *chet-nun-hei* = 8 + 50 + 5 = 63.

Z'eir Anpin derives from *Ima*, the *partzuf* of *binah*. Of the four spellings-out of the Name *Havayah*

11. 1 Samuel 2:19.

12. Ezekiel 1:4-28.

(giving numerical values of 72, 63, 45, and 52), that whose numerical value is 63 is associated with *binah*, as we know. Hannah here thus personifies *Ima*, the origin of *Z'eir Anpin*, personified by her son, Samuel.

According to the sages, there are fifty "gates" of understanding, i.e., fifty levels of understanding how Divinity is manifest in created reality. The simplest way of understanding this is as a reference to the fact that *binah/Ima* produces the seven emotions, each of which is inter-inclusive of the other, giving 49; *binah* itself would then be the fiftieth "gate."

Here, however, the fifty "gates" are seen as 5×10 rather than $(7 \times 7) + 1$. The five principle emotions are *chesed* to *hod*; the latter two, *yesod* and *malchut*, are just the drive for expression and power of expressing the "content" of the preceding five. These five principle emotions, as they exist within their source, the intellect, are in an "expanded" state, indicated by their self-inter-inclusion of all ten sub-*sefirot*. This contrasts with how these emotions exist outside their source, on their own; in this "contracted" state they are not inter-inclusive of all ten, but only of each other, 7×7 .

עוד, אלהים ביודיין ואלפין הם ק"ד אותיות, ודמלוי ההיין נ"א אותיות,

This idea is further alluded to by the fact that when the Name *Elokim* is spelled out with *yud's* and again with *alef's*, this requires 104 letters. Spelling out this Name with *hei's* requires 51 letters.

As we have mentioned previously, the three manifestations of the Name *Elokim* in *Atzilut*, specifically, in *binah*, *gevurah*, and *malchut* of *Atzilut*, correspond to the three methods of spelling out this Name. When *Elokim* is spelled out with *yud's*, it corresponds to *binah*; with *alef's*, to *gevurah*; with *hei's*, to *malchut*.

Elokim spelled with the letter yud (Elokim of binah)

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

Elokim spelled with the letter alef (Elokim of gevurah)

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

Elokim spelled with the letter hei (Elokim of malchut)

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

ועם שלשה שמות והכולל עולים בגי' קט"ן, וזהו ומעיל קטן כנז"ל.

These numbers, when added together with 3 for the three Names and the *kolel*,

equal the numerical value of the word for “small,” referring back to the “small tunic” mentioned above.

$$104 + 51 + 3 + 1 = 158.$$

והבן כל זה.

Strive to understand all this.

I.e., understand that the Name *Elokim* of *Ima* diminishes the power of the Name *Havayah* of *Abba* so that *Z'eir Anpin* may receive its intelligence (*mochin*) in stages. In the same way, the three Names *Elokim* (of *binah*, *gevurah*, and *malchut*) serve to diminish the power of the Name *Havayah* of *chochmah*. The three worlds (*Beriah*, *Yetzirah*, and *Asiyah*) serve to diminish the power of *Atzilut*. Finally, the three arks that Betzalel made all serve to diminish the power of the written Torah (a manifestation of *Z'eir Anpin*) so that Israel can participate in its revelation via the oral Torah (a manifestation of the *Shechinah*, *Malchut*). All of this is alluded to in the concept of the “small tunic” (*mei'il katan*) that Samuel received from his mother Hannah.