

Parashat Emor

וְלִקְחֶתֶם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרֵי עֵץ הָדָר כַּפֹּת תְּמָרִים וְעֵנָף עֵץ עֵבֶת
וְעֵרְבֵי נָחַל.

“You shall take for yourselves on the first day of Sukot the fruit of the beautiful tree, date palms, a branch of the thick-bough tree, and willows of the brook.”¹

ספר הלקוטים, פרשת אמור

פרי עץ הדר זה אתרוג, כפות תמרים זה לולב, וענף עץ עבות זה הדס, וערבי נחל זה ערבה.

Sefer HaLikutim, parashat Emor

The sages explain: “The fruit of the beautiful tree” is the *etrog*; “date palms” refers to the palm stem (*lulav*); “a branch of the thick-bough tree” is the myrtle (*hadas*); and “willows” of the brook” is the willow branch (*aravah*).²

והנה הרשב"י ז"ל פ"י שהם רומזים לז' ספירות הבנין.

Rabbi Shimon bar Yochai explained³ that these plants allude to the seven *sefirot* that build the world, and the four letters of the name *Havayah*.

The seven *midot* are referred to as the seven *sefirot* of building [the world], for they manifest in the material world as the seven days of creation.

פירוש, הדס הם חג"ת, והם יו"ד במלואה,

To explain: The *hadas* manifests *chesed-gevurah-tiferet*, which in turn are alluded to by the letter *yud* spelled out.

According to Jewish law, we must hold a minimum of three *hadas* branches in order to fulfill this commandment. The three *hadas* branches therefore allude to the primary triplet of the seven *midot*, *chesed-gevurah-tiferet*.

The letter *yud* is spelled out with three letters: *yud-vav-dalet*.

ומשולשים המה. שהיו"ד מלוי המלוי, כזה, יו"ד וא"ו דל"ת.

Inasmuch as the leaves of the *hadas* must be triplets, this indicates that we should consider the *yud* spelled-out twice, i.e., expanded into its third iteration, like this: *yud-vav-dalet vav-alef-vav dalet-lamed-tav*.

In order for the *hadas* to be valid, its leaves must issue in triplets from the same point on the branch at least for a length of three handbreadths. Thus, the triplet of *hadas* branches becomes nine *hadas* leaves, alluding to an additional iteration of the letter *yud*.

1. Leviticus 23:40.

2. *Sukah* 32b, 35a.

3. *Zohar* 3:24a.

שני בדי ערבות, הם נז"ה, והם הי"ה במלואה.

The two willow branches manifest *netzach* and *hod*, and are alluded to by the spelling out of the letter *hei*: *hei-hei*.

We must hold two willow branches in performing this commandment. *Netzach* and *hod* are always considered a pair.

לולב הוא יסוד, רמז לו"ו במלואה, כזה, וי"ו.

The *lulav* manifests *yesod*, and alludes to the spelling out of the *vav*: *vav-vav*.

The *lulav* must be straight, alluding to the straight line of the *vav*. It is valid if the two halves of its central leaf are connected for the majority of its length; these two halves allude to the two *vav*'s used to spell out the *vav*.

אתרוג היא מלכות, ה' אחרונה, כזה, הי"ה.

The *etrog* manifests *malchut*, alluding to the final *hei* spelled out as *hei-hei*.

נמצא, שהם ד' מינים. והם ז':

Thus, the four plants are actually seven.

והנה לפי זה, הכתוב לא מנה אותם לא מלמעלה למטה, ולא מלמטה למעלה, שהיה לו להתחיל ענף עץ שרומז לחגיית, ואח"כ ערבי נחל. או יתחיל באתרוג, ואח"כ הלולב בסדר, יגמור הסדר ויאמר ערבי נחל קודם ענף עץ עבות.

Now, according to this explanation, the Torah lists them neither in ascending nor descending order. Logically, it should have begun with the *hadas*, which alludes to *chesed-gevurah-tiferet*, and continued with the willow, which alludes to *netzach-hod*, etc. Or, it should have begun with the *etrog*, proceeded to the *lulav*, and continued with the *aravah* before the *hadas*.

ועוד, הלולב רמז ליי"ח חוליות שבשדרה, והנה יסוד אינו מן השדרה, כי התי"ת הוא השדרה, ובו הם כל היי"ח חוליות, ולא היסוד, כי היסוד הוא למטה מכל היי"ח חוליות, כמו שאנו רואים בגשמי.

Furthermore, the *lulav* alludes to the 18 vertebrae of the spinal column, and *yesod* is not part of the spinal column, for *tiferet* is manifest in the spinal column, and all 18 vertebrae are part of it, not *yesod*. *Yesod* is below the 18 vertebrae of the spinal column, as we see physically.

ועוד, אם האתרוג א' מד' מינים, למה לא נקשור אותה עמהם באגד א'.

Another question: If the *etrog* is one of the four plants, why don't we tie it together with the others, making one bundle.

The other three plants—the *lulav*, *hadas*, and *aravah* are bound together, while the *etrog* is held separately and just touched to the group of the other three.

ועוד, בכל הנענועים אנו עושים לארבע רוחות, ולמעלה ולמטה, והם דרום חסד, צפון גבורה, מזרח תי"ת, מעלה נצח, מטה הוד, מערב יסוד, שבו מתערבים כל האורות כנודע, וכנגד מלכות שהיא אתרוג, אין אנו עושים נענוע כלל,

Another question: When we move the four plants, we do so in all four directions, up and down. These correspond to the *sefirot* as follows: south manifests *chesed*, north manifests *gevurah*, east manifests *tiferet*, up manifests *netzach*, down manifests *hod*, west manifests *yesod*—in which all the other lights coalesce, as is known—and for *malchut*, which is manifest in the *etrog*, we do not make any movement at all.

The word for “west” (*ma'arav*) comes from the word for “to mix” (*l'arev*), for it is in the west that day blends gradually into evening.

ובהקפות מצינו שיש לה הקפה שביעית. וגם נענועי הלולב יש לה ביום שביעי, ולמה בכללות הימים יש לה יום א', ובפרטי הנענוע אין לה.

In contrast, in the circuits (*hakafot*) made with the Torah on *Simchat Torah* there is a seventh circuit. Moreover, the *lulav* and the other three plants are held and moved on the seventh day of *Sukot*, so why with regard to the days of moving there is a day for *malchut*, while with regard to the movements in particular there is not?

ועוד, אמר אתרוג כנגד הלב, ומלכות היא למטה מהכל,

Another question: Rabbi Shimon bar Yochai said that the *etrog* corresponds to the heart, while *malchut* is the lowest *sefirah*.

The heart is generally associated with *tiferet*, not *malchut*.

וכשנפרש שהיא העטרא כמ"ש בע"ה, קושיא, מה שייכות לעטרה עם הלב, זה מאיברים פנימיים וזה מאברים חיצוניים.

And when we explain, as we will later, please G-d, that the *etrog* manifests the crown of *yesod*, this will give rise to the question of what connection is there between the crown of *yesod* with the heart? The later is one of the internal organs, while the former is one of the external organs.

ועוד העינים הם ההדסים, ולמה הם שלשה, והרי העינים הם שנים ולא שלשה:

Finally: The *hadasim* correspond to the eyes, so why are there three of them? There are only two eyes, not three.

ולתרץ כל זה, צריך אתה לדעת הקדמה א' והיא זאת. כבר ידעת, שהספירות יש בהם עצמות וכלים כמו גוף ונשמה,

To answer all this, you have first to understand the following. As you know, the *sefirot* are composed of their essence and their vessel, which are like a soul and a body.

These “essence” or “content” of the *sefirah* is also known as its “light.”

בכלים אין אנו מדברים עתה, רק במציאות הפנימיות יש בו פנימי ואמצעי וחיצון, נפש ורוח ונשמה.

We are not speaking now of the vessels; we are speaking only of the inner entity of the *sefirot*, which divides into an inner, middle, and outer aspect, known as the *nefesh*, *ruach*, and *neshamah* of the *sefirah*, in reverse order.

Nefesh (“animating soul”), *ruach* (“spirit”), and *neshamah* (“breath”) are three synonyms for “soul,” and generally are used to indicate the instinctive, emotional, and intellectual aspects of the soul. Here, they are used to describe the three aspects of the Divine light within each *sefirah*.

נפש היא בחינת אלהיים, ורוח בחינת הוויית, ונשמה הוויית מליאים.

The *nefesh* of the *sefirah* is the aspect manifest as the Name *Elokim*; the *ruach* is the aspect manifest as the Name *Havayah*; and the *neshamah* is the aspect manifest as the spelling-out of the Name *Havayah*.

וגם להם הווייה פשוטה, נשמה לזאת, ונשמה לאלו ייה במלוי, ונשמה לכל יי פשוטה, ויתבאר זה במקומו בס"ד.

They also possess a simple Name *Havayah*, which is a *neshamah* to it; and a further *neshamah* to both of them, a Name *Havayah* spelled-out; and a further yet *neshamah* to them all, a simple *yud*. All this will be explained in its context, please G-d.

אמנם מה שמשקה תמיד לגוף ומגדיל אותו, הוא בחינת החסדים, שמהוות טיפת הזרע להולדה, ושורשם ומושבם הם בדעת.

In any case, what always strengthens the body and makes it grow is the states of *chesed*, which produce the drop of semen that initiates the birth process. The source and position of these states of *chesed* is *da'at*.

The “body” here is the *sefirot* that correspond anatomically to the torso and its limbs, i.e., the *sefirot* from *chesed* to *malchut*.

We have explained previously that the states of *chesed* and *gevurah* within *da'at* are the subjective aspects of the intellect, the propensities of attraction and repulsion toward and against the implications of an idea based on what it means for the individual.

ובדעת כתיב ובדעת חדרים ימלאו, שמתפשטים להשקות הגוף ולהגדילו, וזהו אין קשוי אלא לדעת, ששורש כל הגוף נרמוז ונשרש בדעת, ולזה כל מי שאין בו דעת אסור לרחם עליו, כמ"ש. גם בלא דעת נפש לא טוב, שהנפש צריכה להחיות,

Of *da'at*, it is written, “And with *da'at* the rooms are filled,”⁴ meaning that the states of *chesed* within *da'at* spread out to “water” the body and make it grow. This is the mystical meaning of the sages’ statement that “there is no erection without *da'at*,”⁵ meaning that the root of the whole body is alluded to and rooted in *da'at*. For this reason, it is forbidden to show mercy to someone who has no *da'at*.⁶ It is

4. Proverbs 24:4.

5. *Yevamot* 53b.

6. *Berachot* 33a.

also said that “Without *da’at*, a soul is not good,”⁷ for the soul needs to live.

וא”כ כל שורש הז’ וחיותם הוא גנוז בתוך הדעת, ומשם נתפשט החיות ונגדלת לכל השבעה, ולעולם העיקר והשורש נשאר, ואין מתפשט אלא במעשה התחתונים והתעוררותם במעשה למטה, שמתעוררים המדריגות העליונים להוסיף רבוי אור הדעת, ומרבוי אור שבגוף, בו משפיע ומוסיף התפשטות גדולה על הז’ ספירות,

Thus, the source of all seven *sefirot* and their vitality is stored within *da’at*. From there, the life-force spreads out and causes all seven *sefirot* to develop. But the origin and root always remains within *da’at*, and it only spreads forth in response to the deeds of those in the lower worlds and their arousal of it through acts here below. Their acts cause the upper levels to be aroused and give additional light of *da’at* in to the seven lower *sefirot*, and from the plentitude of light that enters the “body,” it bestows and adds greatly throughout the seven *sefirot*.

וזה הדעת הוא כלול מחסדים וגבורות, וכל הזווגים אינם נעשים, אלא ע”י אלו מ”ד ואלו מ”ן: והם יי הויו”ת פשוטות, דוכרין לזכר לחג”ת נ”ה. אמנם יסוד ומלכות, פירוש, העטרא, אין להם חסד לכל אחד כמו הא, כי החסדים אינם אלא חמשה לבד,

This *da’at* comprises states of *chesed* and states of *gevurah*. All couplings are effected through via these states of *chesed* acting as male waters and these states of *gevurah* acting as female waters. These ten are ten simple Names *Havayah*. The masculine ones extend to the male *partzuf*, *Z’eir Anpin*, particular to its *chesed-gevurah-tiferet-netzach-hod*. In contrast, its *yesod* and *malchut*—that is, the crown of *yesod*—do not each possess a state of *chesed*, as is the case with the first five of the seven *midot*, for there are only five states of *chesed*.

וכן הגבורות למלכות, שמתפשטים בחג”ת ונ”ה שלה, כמו החסדים בזכר.

The same applies to the states of *gevurah* that extend into *malchut*, the female *partzuf*, *Nukva d’Zeir Anpin*. They spread out into here *chesed-gevurah-tiferet-netzach-hod*, as do the states of *chesed* throughout the male *partzuf*.

אמנם יסוד ומלכות, יורד להם מן הדעת כללות הארת הה’ ליסוד, וכן לעטרא, יורד כללות ג”כ, להיות בהם הכנה כדי לקבל החסדים עצמן,

As for *yesod* and *malchut* of *Z’eir Anpin*, the general radiance of the five states of *chesed* descends to them from *da’at*. This general radiance extends to *yesod* and to the crown of *yesod*, too, in order to prepare them to receive the five states of *chesed* themselves.

וכן יסוד ומלכות של הנוקבא, ג”כ יש להם כללות הגבורות, כדי שיקבלו הגבורות עצמן:

The same applies to *yesod* and *malchut* of *Nukva*: they also receive the general radiance of the states of *gevurah*, in order to prepare them to later receive the five states of *gevurah* themselves.

7. Proverbs 19:2.

והנה זה בא להם מן הדעת, כללות אור שמתפשט בתוך היסוד, ועושה בו הכנה (בה) לקבל אח"כ טיפת הזרע מכללות, שאם לא בא להם אותו הכללות מן הדעת, לא היו יכולים אח"כ לקבל החסדים עצמן בסוד טיפת הזרע כנזכר.

This general light that spreads through *yesod* comes to them, i.e., *yesod* and *malchut* of *Z'eir Anpin*, from *da'at*, preparing it to receive afterwards the drop of semen from the totality of the preceding five *sefirot*, for were they not to receive this general radiance, they would not afterwards be able to receive the states of *chesed* themselves as a drop of semen, as mentioned.

וכן ג"כ יש למלכות כזה בגבורות,

Similarly, the same applies to the *partzuf* of *malchut* with regard to the states of *gevurah*.

ונמצא, שבדעת ה' חסדים, וכללות היסוד, וכללות המלכות, והם ז'. וכן ג"כ למלכות, בניינה ממש מהגבורות, שהגבורות מגדילין אותה כמו החסדים לזכר, כנודע:

Thus, there are five states of *chesed*, their general radiance for *yesod* of *Z'eir Anpin* and their general radiance for *malchut* of *Z'eir Anpin*. These add up to seven. And likewise for the *partzuf* of *malchut*, it is veritably constructed from the five states of *gevurah*, which cause it to develop just as the states of *chesed* do for the male *partzuf*, as is known.

והנה עת דודים לגלות לך סוד א', והוא, שצריך לשאול, למה לא יש אלא ה' חסדים לחג"ת ונ"ה, וליסוד ולמלכות לא יש אלא כללות כדפ"י, והיה יכול המאציל לעשות שיהיו ז' חסדים, ולכל אחד חסד אחד, וכן הגבורות.

Now that we have explained all this, it is time for me to tell you another principle. We should ask: why are there only five states of *chesed*, which shine into *chesed-gevurah-tiferet-netach-hod*, while for *yesod* and *malchut* there is only a general radiance, as we have explained? G-d could have made it so there were seven states of *chesed*, each of the seven *midot* receiving the light of one state of *chesed*. The same question may be asked about the states of *gevurah*.

וסוד הענין הוא, שכל אברי הגוף הידים והרגלים והגוף, עושים בהם פעולות, ההליכה ברגלים, ומלאכות ומעשים בידים, וכן הגוף, שהוא עיקר הידים והרגלים, ולעולם עושים בהתמדה. אמנם היסוד, אין בו מעשה גשמי אלא רוחני, ובעת קצוב מזמן לזמן, ואינו אלא אבר מת, רק בשעת הזווג. ולזה אמר בפרשת בראשית אתיליד יוסף, פירוש, כשהוא רוצה להזדווג, ומתפשט בו כל האורות, אז אתיליד, בכל עת הזווג אתיליד.

The answer is as follows. All the limbs of the body—the hands, the feet, and the torso—perform functions: walking with the legs, artistry and deeds with the hands, and similarly the torso, which is the “stem” of the legs and hands; they

are always active. The limb of *yesod*, on the other hand, has only a spiritual, not physical, function, and then only from time to time. It remains flaccid except for during marital relations. This is why it is said in the *Zohar*⁸ that “Joseph was born.” It means that when *Z'eir Anpin* wants to couple with *Nukva*, and all the lights of the higher *sefirot* spread through it, it comes to life.

2

וּלְקַחְתֶּם לָכֶם בְּיוֹם הָרֵאשׁוֹן פְּרֵי עֵץ הָדָר כַּפַּת תְּמָרִים וְעֵנָף עֵץ עֵבֶת
וְעֵרְבֵי נָחַל.

*You shall take for yourselves on the first day of Sukot the fruit of the beautiful tree, date palms, a branch of the thick-bough tree, and willows of the brook.*⁹

We will now see how the process of resurrection is alluded to in this verse.

ספר הלכותים, פרשת אמור
הנה סוד התחיה,

Sefer HaLikutim, parashat Emor

The mystery of resurrection is as follows:

תהיה ע"י טיפין קדישין, שבהם שם ט"ל, יו"ד היא וא"ו, ג"י ט"ל.

Resurrection will occur by means of holy spiritual droplets that manifest the Name of G-d whose numerical value is that of the word for “dew” (*tal*, 39). This Name is formed by spelling out the first three letters of the Name *Havayah*, *jud-hei-vav*.

<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
			39

According to the sages, God will in the future resurrect the dead with dew. “Whence do we know that the dead will come to life only by means of dew? It is written: ‘Your dead will come to life, my corpses will arise; awake and shout for joy, O you who rest in the dirt. For Your dew is the dew the brings vegetation to life....’^{10 11} When the Jewish people expired in ecstasy from hearing the first commandment at Mt. Sinai, “G-d revived them using the dew with which He will in the future resurrect the dead.”¹² Here it is explained that this “dew” is in fact a physical manifestation of the Name of G-d whose numerical value when spelled out is the same as that of the word for “dew.”

We see here that this “Name” is actually the Name *Havayah* without the final *hei*. As we will see presently, the final *hei* is manifest as the dead that these three letters are meant to revive. The

8. 1:1b.

9. Leviticus 23:40.

10. Isaiah 26:19.

11. *Y. Berachot* 5 (9b).

12. *Shabbat* 88b.

resurrection of the dead is thus the (re-)joining of the first three letters of the Name *Havayah* with its last letter.

והם יורדין מן המוח דו"א ליסוד, ליסודו, ומשם לארץ החיים ומלכות, ושם יקבלוהו הנשמות דישראל העומדים שם, ויחיו.

These droplets descend from the brain of *Z'eir Anpin* to its *yesod*, and from there to "the land of the living" and *malchut*. The Jewish souls there receive these droplets and come to life.

Although generally we say that the four letters of the Name *Havayah* are manifest in the four *partzufim* of *Abba*, *Ima*, *Z'eir Anpin* and *Nukva*, respectively, if we narrow our focus onto *Z'eir Anpin* and *Nukva*, these four letters are manifest in them also, as a unit. The first three letters are the intellect and emotions, i.e., the bulk of *Z'eir Anpin*, while the final *hei* continues to signify *Nukva* (*malchut*).

Thus, the resurrection of the dead, the (re-)union of the first three letters with the *hei*, is synonymous with the coupling of *Z'eir Anpin* with *Nukva*.

This accords nicely with what we have said previously about the divergent psychologies of man (manifesting *Z'eir Anpin*) and woman (manifesting *Nukva*): the male is *a priori* oriented upward, seeking to abstract himself from reality and reunite with his source, while the female is driven to manifest Divinity in reality below. Nonetheless, their mutual success is dependent upon their "cross-fertilization" of orientation. If the female detaches herself from the male in order to pursue her ideal of concretizing the Divine reality down below, she will eventually run dry of inspiration, i.e., wither and die, while if the male detaches himself from the female in order to pursue his ideal of abstraction and return to source, he will eventually become frustrated over his lack of ability to manifest his inspiration.

The earth is a common metaphor or appellate for *malchut*. (*Yesod* is the "foundation" of the "building" of the *sefirot*, and thus *malchut*, which is below *yesod*, is the earth below and supporting the foundation.) When *malchut* receives influx from *yesod* (i.e., the *yesod* of *Z'eir Anpin*) it is called "the land of life" or "the living land."

Specifically, what is transferred to *Nukva* when it couples with *Z'eir Anpin* is its inspiration, or a "drop" of its consciousness, which resides in its brain. We see here, again, that true coupling of male and female is a "cross-fertilization" of attitudes and orientations of consciousness. The procreative organ receives its true ability to be "fruitful" and couple when it manifests and is in tune with the spiritual dimension of individual's mind.

וז"ש באדרא רבה טל דאנער מרישיה, וזה הראש שהזכיר באדרא ר"ל ראש הגויה, דהיינו עטרא דידיה,

This is the meaning of what is written in the *Zohar*,¹³ that "dew that is shaken off its head...." This "head" is the "head" discussed there, i.e., the head of the procreative organ, its "crown."

ע"כ ההקדמה.

What has been said so far is by way of introduction.

וטרחתי למצוא הדבר, כי הכל רמוז בענין עצמו.

Now, I (Rabbi Chaim Vital) made efforts to find a Scriptural allusion to this, since

13. In the section of the *Zohar* titled *Idra Rabba*, 3:128a.

everything is alluded to in the Biblical text.

וידוע, כי האתרוג הוא סוד עטרה דידיה, ואמרתי אל לבי, שבו רומז ודאי סוד התחיה העתידה להיות על ידו, דהיינו הט"ל הנ"ל, שהוא מקבלו מן המוח דידיה, ונותנו למלכות.

It is known that the etrog is the manifestation of the "crown" of the *yesod* of *Z'eir Anpin*. I therefore concluded that the future resurrection—that is, the dew referred to above, which *yesod* of *Z'eir Anpin* receives from its, i.e., *Z'eir Anpin*'s, brain, and transfers to *malchut*—should certainly be alluded to in it.

לכן מצאתי שגימטריא פריי ע"ץ הד"ר, תרנ"ט. כן עולה ממש בדיוק כ"ו ט"ל דתחיה מן המוח לה, כנזכר בהקדמה,

And indeed, I found that the numerical value of the words for "fruit of the goodly tree" (*peri etz hadar*) is 659. This turns out to be exactly the numerical value of the phrase "it, i.e., *Z'eir Anpin*, contains the dew of resurrection, which flows from its brain to her, i.e., *malchut*" plus the *kolel*. This idea is that expounded on in the above "introduction."

In Hebrew, this phrase reads *bo tal d'techiah min ha-mo'ach lah*:

<i>bo</i> : <i>beit-vav</i>	= 2 + 6	= 8
<i>tal</i> : <i>tet-lamed</i>	= 9 + 30	= 39
<i>d'techiah</i> : <i>dalet-tav-chet-yud-hei</i>	= 4 + 400 + 8 + 10 + 5	= 427
<i>min</i> : <i>mem-nun</i>	= 40 + 50	= 90
<i>ha-mo'ach</i> : <i>hei-mem-vav-chet</i>	= 5 + 40 + 6 + 8	= 59
<i>lah</i> : <i>lamed-hei</i>	= 30 + 5	= 35

$8 + 39 + 427 + 90 + 59 + 35 = 658$.

שהעטרה דו"א, היינו פרי עץ הדר מקבל הט"ל דתחיה מן המוח דו"א, ונותנו למלכות. והדרים בה, דהיינו בא"י, מקבלם וחי לעולם.

The meaning is that the "crown" of *yesod* of *Z'eir Anpin*, which is "the fruit of the goodly tree," receives the dew of resurrection from the brain of *Z'eir Anpin*, and then gives it to *malchut*. Those who dwell in it, that is, in the land of Israel, receive it and thus live forever.

והרי, איך כל סודי התורה רמוזים וכמוסים תוך תוך המקראי קודש.

Thus, we see that all the mysteries of the Torah are alluded to and concealed deep within Scripture.

ובאדרא פירשו, שט"ל זה שורשו מעתיקא.

Furthermore,¹⁴ it is explained in the *Zohar*¹⁵ that the origin of this dew is in *Atika*, i.e., in *Arich Anpin*.

Arich Anpin is the *partzuf* of super-rational will. The ultimate origin of *Z'eir Anpin's* mentality and consciousness is its super-rational will. This will drives *Z'eir Anpin* toward self-expression and motivates it to couple with *Nukva*. If this will is not manifest, there will be no coupling; *Z'eir Anpin* will be "cold," "sterile," or "impotent."

וגם מצאתיו רמוז בתיבת עצמם, פרי"י ע"ף הד"ר, שהם ג"י תרנ"ט, כן עולה ג"כ ט"ל מעתיק"א עם הכולל,

I discovered that this is alluded to as well in the words of Scripture themselves. The numerical value of the words "fruit of the goodly tree" is 659 as above. This is also the numerical value of the phrase "dew from *Atika*" with the *kolel*.

In Hebrew, "dew from *Atika*" is *tal mei-Atika*.

tal: tet-lamed = 9 + 30 = 39

mei-Atika: mem-ayin-tav-yud-kuf-alef = 40 + 70 + 400 + 10 + 100 + 1 = 621

39 + 621 = 660 = 659 + 1.

והרי איך רמוז ג"כ השורש.

We thus see how the origin of the dew is alluded to in the words of Scripture as well.

3

וְלִקְחֶתָּ סֵלֶת וְאֶפֶת אֶתָּה שְׁתִּים עֶשְׂרֵה חֳלוֹת....

"You shall take fine flour and bake it into twelve loaves...."¹⁶

This is the commandment to prepare "shewbread" for the Tabernacle/Temple. There were twelve loaves of this special bread, which were placed on a special table in the sanctuary before Shabbat and replaced with newly-baked loaves a week later.

טעמי המצוות, פרשת אמור		שער המצוות, פרשת אמור
מצות לחם הפנים י"ב חלות י"ב חלות וארז"ל שתמיד		ענין היותו י"ב לחמים, וענין היותו תמיד חם ביום
היה חם שנאמר לשום לם חם ביום הלקחו		הלקחו.

Sha'ar HaMitzvot and Ta'amei HaMitzvot, parashat Emor

We will now explain why there were twelve loaves of shewbread, and why they were miraculously warm even when they were replaced.

14. This remark (until the end of this section) is prefaced in the text by the word "David" (דוד). Rabbi Shalom Sharabi conjectures that it is either an addition by some sage by that name, or a scribal error, the original word being "furthermore" (עוד).

15. I.e., in the *Idra Rabba*.

16. Leviticus 24:5.

Our sages state that the shewbread remained warm the whole week they were in the Temple.¹⁷ This fact is derived from the verse: “to replace it with warm bread on the day it was taken away,”¹⁸ which refers to the shewbread. Although this verse does not directly imply that the shewbread stayed warm the whole week, the homiletic interpretation is based on the fact that the phrase “warm bread” may be taken to refer to the bread of the previous week: “warm bread on the day it was taken away.”

הטעם הוא, כמ"ש בענין כמה זוגים שיש למעלה, | והענין הוא כי כבר הודעתך כי יש למעל הכמה
הנקרא בשם אכילה. | זוגים שהם בסוד אכילה

To explain: It has been explained that a number of different couplings between the various *partzufim* above in the spiritual realms are termed “eating.”

The purpose of the transformation or metamorphosis of the *sefirot* into *partzufim* was that they be able to interact and cross-fertilize each other. These unions produce “fruit” or “offspring” in the form of Divine energy (or “light” or consciousness) that shines into the lower *partzufim* or the lower worlds. The reason some of these couplings are termed “eating” will be explained below.

כמ"ש אכלו רעים. ונודע, כי זוג או"א, נעשה ע"י | והוא סוד אכלו רעים והנה סוד זיוג או"א נעשה ע"י
מזלא קדישא דדיקנא דא"א, | מזלא דדיקנא דע"ק

This is the mystical meaning of the verse: “eat, O beloved companions.”¹⁹ This verse refers to the coupling of *Abba* and *Ima*, which is occasioned by the flow of energy from the holy *mazal* of the beard of *Arich Anpin*.

In order for *Abba* and *Ima* to couple, they must receive a dose of higher consciousness from the *partzuf* above them, that of *Arich Anpin*.

In a parallel passage in the Arizal’s writings, the phrase “the *mazal* of the beard of the *Atika Kadisha*” is used instead of “the holy *mazal* of the beard of *Arich Anpin*.” Although the term *Atik Yomin* refers specifically to the higher of the two *partzufim* of *keter*, the term *Atika Kadisha* (“the Holy Ancient One”) is a general term for *keter*.

The beard is seen in Kabbalah as the seat of mercy or empathy (*rachamim*). Kabbalistic works identify thirteen components of the beard (either tufts or parts of the face that are devoid of hair and thus outline the beard), corresponding to G-d’s thirteen attributes of mercy (Exodus 34:6-7). Indeed, *Arich Anpin* literally means “patience” or “the patient one,” a concept closely allied to that of mercy. The thirteen components of the beard of *Arich Anpin* are called *mazalot* (sing. *mazal*), which means literally a “source of flow” or influence.

ונודע כי יש בו שלשה הוי"ת, (שבהם י"ב אותיות, | ולחם ג"י מזלא
כנגד כללות כל שאר י"ב תיקוני דיקנא. והנה שלשה |
הוי"ת בגימטריא מזלא)

As is known, the beard of *Arich Anpin* is composed of three iterations of the Divine Name *Havayah*, which together give 12 letters, corresponding to the 12 other parts of the beard besides the 13th *mazal*. The numerical value of these three Names (3 x 26) is the same as that of the word in Aramaic for *mazal*, *mazla* (78)...

These thirteen *mazalot* are divided into two groups. Twelve correspond to the four-letter Divine Name *Havayah* repeated three times (giving twelve letters). The thirteenth *mazal* stands by itself and

17. *Chagigah* 26b.

18. 1 Samuel 21:7.

19. Song of Songs 5:1.

summarizes or encapsulates the other twelve. This is alluded to by the fact that numerical value of three times the Divine Name *Havayah*, 3×26 , equals the numerical value of the Aramaic word [the *Zohar* is written in Aramaic] for *mazal*, *mazla* (78). It is this thirteenth *mazal* that must shine upon *Abba* and *Ima* in order for them to couple.

It is explained in Kabbalah and *Chassidut* that it is the thirteenth *mazal* that makes the entire set of *mazalot* into attributes of mercy. This is because numerically, twelve is a closed, rigid, perfect system, reflected in the physical world by the twelve lunar months and the twelve signs of the zodiac, in the Jewish people by the twelve tribes, in the spiritual realm by the twelve permutations of the letters of the Divine Name *Havayah*, and so on. In each of these sets, however, there is a (sometimes hidden) thirteenth element that adds the flexibility and adaptivity that makes the set alive, pliable and viable. This is perhaps most graphically seen with regard to the twelve lunar months. In the Jewish calendar, a thirteenth month is added in 7 out of every 19 years in order to align the lunar cycle with the solar cycle. Here, the thirteenth lunar month makes the twelve original ones into an empathic system that can coexist with its solar "mate." Similarly, the thirteenth tribe, Levi, officiates at the Temple, reconciling the twelve tribes of the Jewish people with their "mate," G-d.

This passage therefore means that in order for *Abba* and *Ima* to couple, they must receive a flow of mercy- or compassion-consciousness. This is, of course, a lesson pertinent to human marital relationships as well, and indeed to all types of interpersonal communication: the underlying consciousness and attitude toward the other partner must be one of compassion, empathy, and mercy.

|

ובגימטריא להם,

... and of the word for "bread" (*lechem*, 78).

This indicates the dependence of coupling ("eating bread") on the flow of consciousness from the *mazal*.

וכנגד י"ב אותיותיהם הם י"ב חלות. וגם כי מזל ההוא | ואמנם הוא סוד כפל הוי שהם וי"ב
הייס וי"ב כפולה, שמספרה י"ב,

Corresponding to these twelve letters are the twelve loaves of shewbread. This is because the holy, thirteenth *mazal* expresses the concept of the double-*vav*, which equals 12 since the numerical value of the letter *vav* is 6.

| י"ב חלות ששה וששה

וי בצד זה וי בצד זה.

This is why the shewbreads were arranged in two stacks, **six on one side and six on the other.**

והם עצמם סוד הי"א הי"א שהם י"ב ואמנם סוד י"ב אלו | והם עצמן סוד הי"א הי"א שהם י"ב ואמנם סוד י"ב אלו
נמשכיי מגי שמות הויי דמזלא שבהם י"ב אותיות הויי | נמשכיי מגי שמות הויי דמזלא שבהם י"ב אותיות הויי
גיי לחם וגיי מזלא

They also express the two letters *hei* of the Divine Name *Havayah*, whose combined numerical value when spelled out is also 12.

When the letter *hei* is spelled out *hei-alef*, the numerical value of the two *heis* (*hei-alef hei-alef*, $5 + 1 + 5 + 1$) is 12.

In any case, this exposition indicates that the shewbread is the physical manifestation of this thirteenth *mazal*, which, as we said, encapsulates and includes all the other twelve.

ולפי שזווג או"א הוה נקרא אכילה, אינו נפסק | ואמנם לפי שזווג או"א אינו נפסק תמיד לעולם,

Now, since the coupling of *Abba* and *Ima* is termed “eating,” it never ceases.

The two main pairs of *partzufim* are *Abba* and *Ima* and *Z'eir Anpin* and its *Nukva*. Whereas the coupling of the former pair is constant, the coupling of the latter pair is occasional. The constant, steady-state relation between *Abba* and *Ima* is therefore termed “eating,” for it is much less “charged” and ardent than the love-relationship between the “younger” pair, *Z'eir Anpin* and *Nukva* (the offspring of *Abba* and *Ima*). This is to be expected, since *Abba* and *Ima* are the *partzufim* of the intellect while *Z'eir Anpin* and *Nukva* constitute the emotions and their expression.

(We may perhaps find an allusion here to the romantic aspect of a couple intimately dining together. As a shared experience, eating together is a relaxed, sedate form of coupling. Interestingly, Jewish law allows a wife to delegate all her duties to her husband to servants except for three, since they are considered arousing. These are: making his bed, washing his face, and serving him meals.)

The union of the intellect must be constant in order for the world to continue to exist. The union of emotion and expression, however, need not be constant, although the *quality* of life increases the more frequently this union occurs. It is this union that results from our observance of the Torah and performance of the *mitzvot*.

לכן הלחם הוה שהוא המזל העליון, המעוררן אל הזווג | לכן הי' הלחם הוה שהוא המזל המעוררן לזווג אשר הנקרא אכילה, היה על השולחן תמיד, היה תמיד על השולחן לחם פנים לפני הי' תמיד

Therefore, this bread—which is synonymous with the supernal *mazal* and arouses them, i.e., *Abba* and *Ima*, to the constant coupling termed “eating”—had to remain on the table in the sanctuary at all times. And so it is written: “And you shall set shewbread on the table before Me at all times.”²⁰

The fact that the shewbread had to be on the table at all times indicates that the union of *Abba* and *Ima* is constant, since this union is dependant upon the thirteenth *mazal*, which is, as stated above, the spiritual correlate of the shewbread.

כמ"ש לשום לחם חם ביום הלקחו, לרמוז אל התעוררות | ולטעם זה הי' חם תמיד לרמוז כי תמיד הוא חם לעורר החום של הזווג בלי הפסק. זווג עליון בלי הפסק

This is also why they remained warm constantly, as it is written: “to replace it with warm bread on the day it was taken away.”²¹ This alludes to the constant arousal of the heat of the said coupling.

The Arizal now discusses why it is that the *kohanim* (the priests who officiate in the Temple) eat the shewbread.

וכבר נודע, כי הכהן הגדול הוא באבא, ושם הוא | ואמנם לחם זה הכהנים היו אוכלים אותו וסוד הענין כי הלא סוד הכהנים העליונים הם בחכמה ושם הוא מתחיל כהנא רבא שבכל הי"ס

Now, the priests would eat this bread. This is because the priests in the upper world express the *sefirah* of *chochmah*. It is at this level that the high priests of all ten *sefirot* begin.

20. Exodus 25:30.

21. 1 Samuel 21:7.

ובזה תבין פי' והכהנים הלויים כו' כי הלא תראה כמה
פעמים קורא לויים לכהנים כמ"ש ונגשו הכהנים בני
לוי וכיוצא

This is the mystical way to understand the verse “the priests, the Levites.”²² As you have noticed, the priests are called Levites in many verses, such as: “and the priests, the sons of Levi, approached...”²³ and so on.

Although the priests, being descended from Aaron, are of course members of the tribe of Levi, they are not usually referred to as “Levites.” That term is reserved for the rest of the members of the tribe (i.e., non-priests), who have an entirely different set of duties to perform in the Temple.

וסוד הענין כי הלא כהן ולוי העלינים הם חוי"ב ולפי
ששם לא מתפרשין תמיד והולי אשר שם הוא נמתק
בלי דין לכן יש בו התחברות גדול עם הכהנים וכלם
כחד שריין

The reason is because the supernal priests and Levites are the *sefirot* of *chochmah* and *binah*, respectively. Since the union of these two *sefirot* is constant, the Levite at this level is completely “sweetened,” without any severe judgement. He is therefore strongly bound to the priest, and they are considered one.

Chochmah is the initial flash of insight; *binah* is the development of that insight into a full intellectual structure of thought. In the process of analyzing and developing the insight, the mind can sometimes lose track of the original idea, going off on tangents and trains of thought that were never implied in it. The end result is a perversion of the original truth. In order to prevent this, *binah* must stay connected to *chochmah*, that is, the development of the idea must be constantly checked and evaluated against the experience of the initial insight. Then the pristine brilliance of the inspiration can keep the intellectual process on track.

So, in the upper worlds, where *chochmah* and *binah* are in a state of constant union, as we have said, *binah*, or the Levite, is constantly being purified by *chochmah*, the priest. Down here below, however, where *chochmah* and *binah* are not always connected, matters are different:

אך למטה שהלוי הוא סוד גבורי קשים אז אין
מתחברים

Below, however, where the Levite personifies severity, they do not unite.

Since in this world *binah* can, if left alone, stray far from the pristine insight of *chochmah*, it can even serve as a potential source for evil, which elicits G-d's severe judgement.

ולכן לחם הפנים היה מאכל של כהנים מצד אבא. | לכן לחם הפנים מאכל כהנים מצד חכמה.

Therefore, the shewbread was eaten only by the priests, who personify *chochmah*.

22. Deuteronomy 17:9.

23. Ibid. 21:5.

❧ 4 ❧

וַיֵּצֵא בֶן אִשָּׁה יִשְׂרָאֵלִית וְהוּא בֶן אִישׁ מִצְרַיִם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וַיֵּצֵאוּ בַּמַּחֲנֶה בֶן הַיִּשְׂרָאֵלִית וְאִישׁ הַיִּשְׂרָאֵלִי. וַיִּקַּב בֶּן הָאִשָּׁה הַיִּשְׂרָאֵלִית אֶת הַשֵּׁם וַיִּקְלָל וַיָּבִיאוּ אֹתוֹ אֶל מֹשֶׁה וְשֵׁם אִמּוֹ שְׁלֹמִית בַּת דִּבְרִי לְמַטֵּה דָן. וַיִּנְחָהוּ בַּמִּשְׁמָר לְפָרֵשׁ לָהֶם עַל פִּי ה'. וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר. הוֹצֵא אֶת הַמְקַלֵּל אֶל מַחוּץ לַמַּחֲנֶה וְסָמְכוּ כָל הַשְּׂמֵעִים אֶת יָדֵיהֶם עַל רֹאשׁוֹ וְרָגְמוּ אֹתוֹ כָּל הָעֵדָה.

The son of an Israelite woman and an Egyptian man went outside amongst the Israelites. That son of an Israelite woman contended with and Israelite man in the camp. So the son of the Israelite woman blasphemed the Name [of G-d] and cursed, and they brought him to Moses. His mother's name was Shelomit, the daughter of Dibri, of the tribe of Dan. They put him in jail until [Moses] could tell them what G-d said to do [with him]. G-d spoke to Moses, saying, "Bring the curser outside the camp and all those who heard [him curse] should place their hands upon his head, and then all the congregation should stone him."²⁴

We are told in the oral tradition that this curser was the son of an Egyptian taskmaster. Shelomit was an overly outgoing, talkative woman, as alluded to by the fact that the Torah mentions that she was "the daughter of Dibri," for these words may be read as "the talkative daughter." Because of her immodesty, this Egyptian taskmaster took note of her and desired her. He woke her husband up in the middle of the night and summoned him to his work. While the husband was out, the Egyptian taskmaster slipped into the house and had relations with Shelomit, who thought that this man was her husband. When the husband came home, he understood what had happened. When the taskmaster saw that the husband understood what had happened, he afflicted him relentlessly. Moses, who at this point was still an Egyptian noble, had gone out to see how his compatriots were doing, and when he witnessed how this taskmaster was afflicting Shelomit's husband, he slew the taskmaster by pronouncing G-d's Name.²⁵

Years later, the son born of this illicit union tried to encamp in the camp of the tribe of Dan, but an Israelite man quoted him the verse, "The Israelites shall encamp such that each man be near the flag of the insignia of their *father's* houses."²⁶ This man could therefore not claim the right to encamp with his *mother's* tribe. The two of them went into Moses' tent to be judged, and the verdict was against the son of the Egyptian, who then went outside Moses' tent and blasphemed. God told Moses that after the witnesses place their hands on his head, the court should stone him.

טעמי המצוות, פרשת אמור

צריך שתדע מ"ש בזהר שויקוב לי ויקוב חור בדלתו

Ta'amei HaMitzvot, parashat Emor

In order to understand this, you must first know what it says in the *Zohar*,²⁷ namely, that the word for "blaspheme" (*vayikov*) is to be understood as it is in the phrase

24. Leviticus 24:10-14.

25. See Rashi on v. 10 and on Exodus 2:11.

26. Numbers 2:2.

27. 3:106a.

“and he bored (*vayikov*) a hole in its door.”²⁸

The word for “and he blasphemed” (*vayikov*) literally means “and he bored”; the Mishnaic word for “hole” (*nekev*) is derived from this word. The verse regarding the son of the Egyptian may thus be read, “...he bored a hole in the Name [of G-d]...,” and in general, blaspheming G-d’s Name may be mystically seen as “puncturing” it.

דבעי לאגנא על אמא

He bored this hole because he wanted to defend his mother.

We will see presently how the son of the Egyptian sought to defend his mother, Shelomit, by boring this hole in G-d’s Name.

According to the *Zohar*, the Israelite man who was arguing with the son of the Egyptian was in fact his step-brother. When Shelomit’s husband understood that she had had illicit relations with the taskmaster, and that this was brought about by her immodest behavior, he separated from her and took another wife. This Israelite man was the son of Shelomit’s husband and his second wife. This second son knew the story surrounding the first son’s birth, and in the course of explaining to him why he was not allowed to encamp together with the tribe of Dan, told him the circumstances of his birth. The first son then blasphemed G-d’s Name in order to defend his mother Shelomit’s honor, as we shall see.

הנה צריך לידע כשנהרג הבל ע"ד תאומה יתירה הנה הרע של קין בא בסוד המצרי שהרג משה שהוא גלגול הבל שהרגו קין

Now, you must know that when Abel was killed by Cain over the extra twin sister born with him, the evil of Cain was transferred into the Egyptian taskmaster that Moses killed, since Moses was a reincarnation of Abel, who was killed by Cain.

As we have mentioned previously, a twin sister was born with both Cain and Abel, but with Abel were born two twin sisters. The brothers were meant to marry their twin sisters and thus populate the world. Cain was jealous of Abel’s extra sister-wife, and this is one of the reasons he killed him.

והנה הנוקב שם ה' היה בנו של המצרי והיה כולו רע בלא טוב

Now, the blasphemer was the son of the Egyptian, and he was entirely evil, devoid of any good aspects.

In the semi-parallel passage in *Sha'ar HePesukim*, the Arizal points out that the son of the Egyptian inherited the evil of Cain from his father. This is why the Torah specifically calls him “the son of an Egyptian man.” Because Moses killed his father using the Divine Name, he blasphemed that same Divine Name.

ואמו היתה נקראי שלומית בת דברי והיה בה ג"כ ניצוץ תאומה יתירה דהבל שעליי הרגו קין ולכן נהרג אותו המצרי על דבר שלומית הזאת.

His mother, Shelomit the daughter of Dibri, was a spark of that second twin of Abel’s, over which Cain killed him. Therefore, this Egyptian was killed over this Shelomit.

Since Cain killed Abel over Abel’s sister-wife, the reincarnation of Cain – the Egyptian taskmaster –

28. 2 Kings 12:10.

was killed over the reincarnation of the sister-wife—Shelomit.

In the semi-parallel passage in *Sha'ar HaPesukim*, the Arizal states that just as Cain desired Abel's sister-wife, his reincarnation—the Egyptian taskmaster—desired her reincarnation—Shelomit. Moses, the reincarnation of Abel, killed this Egyptian, thereby avenging the death of Abel at the hands of Cain.

והנה ידעת כי יש בין יצ"י לעש"י סוד מסך אחד המפסיק בסוד פרסה והוא סוד המ"ל של אותו עולם ואותו המלכות נקי דל"ת בסוד די דאחד.

Now, you know that there is a screen separating *Yetzirah* and *Asiyah* that acts as a veil shielding *Asiyah* from the light of *Yetzirah*. This veil is the *malchut* of that world, i.e., *Yetzirah*. That *malchut* is called the *dalet*, and is the significance of the *dalet* of the word for "one" (*echad*).

The *malchut* of any world is the interface between that world and the world below it on the chain of spiritual development, where the "light" (i.e., consciousness) of the higher world is translated into or projected onto terms meaningful in the lower world, which is in fact defined by this lower level of Divine consciousness.

According to Jewish law, when we recite the *Shema*, "Hear, O Israel, G-d is our G-d; G-d is one," we are to meditate on certain allusions in the spelling of the word for "one," *echad*. This word is spelled *alef-chet-dalet*; the word *alef* means "chief" (*aluf*); the numerical values of *chet* and *dalet* are 8, and 4, respectively. We are to consider how the "chief of the world," i.e., G-d, is master of the 8, i.e., the seven heavens and earth, and the 4, i.e., the four directions. Thus, the *chet* signifies G-d's mastery over the "vertical" dimension (including the spiritual realms "above" the physical universe) and the *dalet* signifies G-d's mastery over the horizontal dimension of space.

The *dalet* thus represents the spatial expanse at the bottom of the spiritual/physical hierarchy of the world. As such, it correlates to *malchut*, the lowest level of any world.

והנה נודע כי חו"ג הוא סוד שם אהו"ה

It is further known that *chesed* and *gevurah* correspond to the Name *Akvah*.

The Divine Name *Akvah* (*alef-hei-vav-hei*)²⁹ does not appear explicitly in the Bible, but is "encoded" as the initials of many phrases. In most contexts, it is associated with the *sefirah* of *da'at*, which contains the sources of *chesed* and *gevurah* (which is why there are four compartments in the *tefilin* instead of the three we would expect, being that the intellect comprises three *sefirot*, *chochmah*, *binah*, and *da'at*).

והנה בן המצרי זה שהוא מצד קין והבל שהם סוד החו"ג והנה בכח השם הזה שמשם הי' יונק כמו שרמוזו בר"ת ויקב בן האשה הישראלית "את השם" ויביאו שהוא צירוף אחד משם אהו"ה גם רמוזו בר"ת יאת יהאבות י'את יהידעונים בכח שם זה רצה לנקב מסך זה להמשיך שפע לאמא שהיא בעשיה

Now, this son of the Egyptian taskmaster was meant to rectify the sin of Cain and Abel, who personified *chesed* and *gevurah*. With the power of this Name, from which he was sustained—as is alluded to in the initials of the words for "And the son of the Israelite woman blasphemed the Name and they brought him..." as well as in the initials of the words for "the soothsayers and the wizards"³⁰—he

29. See *The Mystery of Marriage*, p. 423.

30. 2 Kings 23:24.

sought to puncture this veil, and thereby draw down Divine beneficence on his mother, who was in *Asiyah*.

Since the son of the taskmaster was intended to rectify the sin of Cain and Abel, he derived spiritually from their spiritual source, *chesed* and *gevurah*. He therefore was able to manipulate the Name of G-d associated with these two *sefirot*, the Name *Akvah*.

The most basic initials that form the name *Akvah* are those of the words from the first verse of the Torah, "...the heavens and the earth"³¹ (*et ha-shamayim v'et ha-aretz*). This Name thus represents the power to join heaven and earth, to unite, which is why it is associated with the *sefirah* of *da'at*, the power to unite *chochmah* and *binah* and produce "offspring" from them, the *midot*. This is also why the word *da'at* is used to describe marital union, as in "And Adam *knew* his wife, Eve."³²

The son of the taskmaster thus wanted to misuse this Divine Name in order to unite that which is not meant to be normally united. He wanted to draw down Divine beneficence from the world of *Yetzirah* into the world of *Asiyah*, i.e., a level of holiness onto a realm that cannot (normally) lay claim to such a level. In this way, he thought that he could "purify" his mother and rid her of the scourge of her immodesty.

The italicized words in the phrase "And the son of the Israelite woman blasphemed the Name and they brought him..." are consecutive: *va-yikov ben ha-ishah ha-yisra'eilit et ha-shem va-yavi'u oto...*

"The soothsayers and the wizards": *et ha-ovot ve-et ha-yidonim*.

Shelomit was considered to be in the world of *Asiyah*, in this world the power of evil is greater than the power of holiness. In *Yetzirah*, the powers of evil and holiness are on equal footing, and in the world of *Beriah*, the power of holiness is greater than the power of evil.

וְזוּ וַיִּקַּב אֶת הַשֵּׁם מִלְשׁוֹן וַיִּקַּב חוֹר בְּדַלְתוֹ שֶׁהוּא סוּד מִ"ל דִּיצִי הַנִּקְרָא דַלֶּת.

This is the meaning of "he blasphemed the Name," taking the word for "blasphemed" to be cognate to the word "and he bored a hole in its door," alluding to *malchut* of *Yetzirah*, which is called the "door."

Thus, the proof-text from the Book of Kings does not only provide us with the literal meaning of the word for "blasphemy" but also with the imagery associated with blasphemy: making a hole in a door. The name of the letter *dalet* – which, we said above, signifies *malchut* – literally means, "door." This is appropriate, since *malchut* is the door from the lower world to its own world and vice versa.

The parallel passage to this one in *Sha'ar HaPesukim* does not track it sufficiently to allow it to be presented with it side-by-side, so we give it here instead:

שַׁעַר הַפְּסוּקִים, פֶּרֶשֶׁת אֲמֹר

הַעֲנִין הוּא, כִּי זֶה בֶּן הָאִשָּׁה הַיִּשְׂרָאֵלִית, הוּא בֶּן הָאִישׁ הַמִּצְרִי, שֶׁהֲרִגוּ מִרְעִיָּה, כְּנֹזֵכַר בְּפֶרֶשֶׁת שְׁמוֹת. וְכִבֵּר יָדַעַת, כִּי הַמִּצְרִי הַהוּא, הִיָּה גִלְגּוּל הָרַע, אֲשֶׁר בִּקִּין בֶּן אָדָם, וְזֶה הַבֵּן מִכַּח הָאֵב נִמְשָׁךְ, וְגַם הוּא מִן הָרַע הַהוּא שֶׁל קִין הִיָּה. וְזִיָּס וְהוּא בֶּן אִישׁ מִצְרִי, וְלִכֵּן וַיִּקְלַל אֶת הַשֵּׁם:

וּבִסִּיָּה אֲמָרוּ, לֹאֲגַנָּא עַל אִימִיָּה, בְּסוּד מִגֵּן, וַיִּקְוֵב חוֹר בְּמִסְךְ שְׁבִין יִצִּירָה לַעֲשִׂיָּה בְּלִבָּד כְּדִי שְׁמַאֲלִיו יֵאִירוּ אֲצִילוֹת וּבְרִיאָה וַיִּצִּירָה. וְלִכֵּן וְרַגְמוּ אוֹתוֹ כֹּל הָעֵדָה, שֶׁהֵם הַסְּנֵה־דְרִין וְהַתִּיָּה, לְפִי שֶׁהַתִּיָּה יִכּוּלִים לִקְבֹּל הָאֶרֶץ תּוֹסַפֶּת שֶׁבֶת, אֶף בִּימֵי הַחֹל כְּנוֹדַע. וְזִיָּס לֹאֲגַנָּא עַל אִימִיָּה, הִיא עוֹלָם הָעֲשִׂיָּה, שֶׁהִיא מַלְכוּת, הִיא אַחֲרוֹנָה שְׁבִשְׁם הוִיָּיָה, כְּנֹזֵכַר בּוֹהֵר. וְבוֹזֵה תְּבִין, לְמָה נִסְמַךְ לְפֶרֶשֶׁת שֶׁבֶת:

31. Genesis 1:1.

32. Ibid. 4:1.

ולכן נרמז שם אהויה, ברית, הישראלית יאת יהשם וייקלל, שהוא השם הנרמז גם ברית, יאל יהאובות יואל הידעונים. וגם ברית, יאת יהשמים יואת יהארץ. והוא במלכות. ובכח שם זה, נקב נקב בין יצירה לעשיה כנזכר. והוא בן איש מצרי שהרגו משה, לפי שהיה בחי קין, ולכן נתקנא על התאומה יתירה של הבל, והיא האשה הישראלית. והרגו משה, והוא הבל, וזה הבן שלה בא לאגנא על אימיה. וקייץ בגימטריא אהייה במלוי יודייץ עיה, והיא סוד תאומה יתירה, שהיא א' החסירה מן קין, פחות ממספר אהייה הנזכר. וגם באהייה דיודייץ אלף אחת לבד, והבל שתי תאומות.

The additional content from this parallel passage is as follows:

The reason “all the congregation”—i.e., the Sanhedrin and the Torah scholars—were the ones who had to stone him is because only they can receive the additional ray of Shabbat consciousness during the week as well, as is known.

It is, of course, impossible for the whole people of Israel to stone anybody, so this verse is interpreted to mean that the *representatives* of the people, i.e., the Sanhedrin, or high court of justice, were to do the stoning.

The Torah scholar, by virtue of his consciousness being fully imbued with the Torah he studies, is able to sustain something of the Divine consciousness we normally attain only on Shabbat throughout the week. For this reason, the *Zohar* states that a Torah scholar is likened to Shabbat.³³

Rabbi Shalom Sharabi points out that on Shabbat, the world of *Atzilut* shines into the world of *Beriah*, meaning that the intellect is imbued with Divine consciousness that transcends intellect. One senses G-d's presence in his Torah study.

By invoking the Name *Akvah* and thereby improperly opening the world of *Asiyah* to the world of *Yetzirah*, the blasphemer was also causing the consciousness of the higher worlds, *Beriah* and *Atzilut*, to unnaturally descend. This had to be rectified by those who personify those worlds, the Torah scholars and the Sanhedrin.

This explanation dovetails with another reason given why the blasphemer blasphemed. According to the sages, when he heard the law of the showbread (which immediately precedes the account of his blasphemy), he scoffed at the fact that the Torah requires the showbread to remain in the Temple for nine days and only then eaten by the priests.³⁴ “A king should be served fresh bread every day, not stale, nine-day-old bread!” (In fact, the showbread miraculously remained fresh for nine days).

According to this, his scoffing at the Sabbath made him blaspheme. It was therefore proper that the Sanhedrin and the scholars, who are likened to the Sabbath, be the ones to stone him.

From all this we see the importance of being fit to receive Divine consciousness, and the seriousness of the error of trying to “reform” evil by shining Divine consciousness on it before it has been made ready for it. The Ba'al Shem Tov taught that all processes of spiritual growth must pass through the three stages of ego-submission, separation between good and evil, and finally sweetening of evil through good. We see here, it seems, an instance of trying to skip the second stage, of trying to sweeten evil without first “separating” it out, i.e., destroying its evil context. Sweetening evil is possible only because of the inner core of good that is present within it, and this can be revealed only if we crush the outer shell or context of evil within which the inner good is trapped. The mistake of all would-be but misguided spiritualists, says the Ba'al Shem Tov, is being reluctant to slay the evil context before trying to sweeten the good, inner core. Instead, they try to sweeten the outer reality, but this outer reality is not ready to be sweetened; in fact, it exists only to be resisted, rejected, and destroyed by being identified for what it is. Only when this is done can we proceed to sweeten reality

33. *Zohar* 3:29a; see *Shabbat* 119a.

34. *Menachot* 100b.

by revealing the inner good that truly lies within everything.