

Parashat Vayikra

אָדָם כִּי יִקְרִיב מִמֶּם קָרְבָּן לַיהוָה....

“When one among you offers a sacrifice to G-d...”¹

The word “Kabbalah” means in Hebrew “parallel” or “correspondence.” By paralleling the different structures and elements that inhere within creation, Kabbalah demonstrates the its underlying unity, and how all creation reflects and expresses the same Divine powers that create it. In the following exposition, we will encounter in quick succession the main conceptual structures that correspond to the four letters of the Divine Name *Havayah*, which expresses the basic pattern of Divine creative energy that sustains and informs all levels of reality.

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Ta'amei HaMitzvot, parashat Vayikra

Concerning the commandment of the sacrifices:

After the Torah discusses the construction of the Tabernacle in the *parashot Terumah, Teztaveh, Tisa, Vayakhel* and *Pekudei*, it begins to discuss the ritual of the sacrifices that are offered in the Tabernacle. This is the subject of *parashat Vayikra*.

ידוע, כי שם הויה: קוץ היו"ד, הוא א"א. וי, אבא. ה, אמא, ו, ז"א. ה' נוקבא,

As is known, the Divine Name *Havayah* alludes to the five principle *partzufim* of the world of *Atzilut*, as follows: The upper thorn of the *yud* corresponds to *Arich Anpin*, the *yud* to *Abba*, the *hei* to *Ima*, the *vav* to *Z'eir Anpin*, and the final *hei* to the *Nukva* of *Z'eir Anpin*.

<i>sefirah</i> in <i>Tohu</i>	<i>partzuf</i> in <i>Tikun</i>	the Name <i>Havayah</i>
<i>keter</i>	<i>Atik Yomin</i> (“the Ancient of Days”) <i>Arich Anpin</i> (“the Long Face”)	upper thorn of <i>yud</i>
<i>chochmah</i>	<i>Abba</i> (“father”)	<i>yud</i>
<i>binah</i>	<i>Ima</i> (“mother”)	<i>hei</i>
<i>chesed, gevurah, tiferet, netzach, hod, yesod</i>	<i>Z'eir Anpin</i> (“the Small Face”)	<i>vav</i>
<i>malchut</i>	<i>Nukva</i> (“the female”) of <i>Z'eir Anpin</i>	<i>hei</i>

Atik Yomin is not alluded to explicitly in the Name *Havayah*, since it is considered the inner dimension of the outer *partzuf* of *keter*, *Arich Anpin*.

והנה כנגדם ברא הקב"ה דומם צומח חי מדה נשמה,

Now, corresponding to these, the Holy One, blessed be He, created five “kingdoms”

1. Leviticus 1:2.

in this physical world: **the silent**, i.e., inanimate or mineral, **the vegetable, the animal, the articulate**, i.e., man, **and the soul**.

Creation unfolds through successive levels of consciousness of G-d; each of these levels is called a "world." Every world is thus simply a projection of the preceding one onto a lower spiritual level. Thus, even our physical world reflects the spiritual structure of the highest spiritual realm, the world of *Atzilut*. The fact that the elements of this world may be organized into different "kingdoms" in accordance with the level of life they exhibit means that this hierarchy exists as well in the spiritual realms. The Arizal here tells us that the five "kingdoms" correspond to the five *partzufim* of the world of *Atzilut* from which they descend.

There are many ways in which these correspondences are evident. *Malchut* is described as "possessing nothing of its own," i.e., whatever content it possesses it receives from the other *sefirot*. In this sense, it may be considered to be "silent" or "inanimate." The emotions (*chesed* to *yesod*) are the context in which a person's maturity develops. Although there is also a difference between a mature intellect and an immature one, the most visible indication of a person's growth and development on the ladder of humanity is his emotional behavior. The emotions are thus the "vegetative" aspect of the personality, that which exhibits growth and development. The intellect, the chief *sefirah* of which is *binah*, is the source of vitality and animation in a person. Only when a person understands the importance and significance of something does he get animated about it and pursue it. Thus, the *sefirah* of *binah* is manifest in the world as the animal kingdom. The insight (*chochmah*) which recognizes the Divine element of reality is what differentiates man from animal; thus, the manifestation of *chochmah* in this world is the human being. Finally, the spiritual intent and purpose of creation embodied in the *sefirah* of *keter* manifests itself in the spiritual consciousness of man itself, his Divine soul.

<i>sefirah</i> in <i>Tohu</i>	<i>partzuf</i> in <i>Tikun</i>	the Name <i>Havayah</i>	Kingdom
<i>keter</i>	<i>Atik Yomin</i> ("the Ancient of Days")	upper thorn of <i>yud</i>	soul
	<i>Arich Anpin</i> ("the Long Face")		
<i>chochmah</i>	<i>Abba</i> ("father")	<i>yud</i>	man
<i>binah</i>	<i>Ima</i> ("mother")	<i>hei</i>	animal
<i>chesed, gevurah, tiferet, netzach, hod, yesod</i>	<i>Z'eir Anpin</i> ("the Small Face")	<i>vav</i>	vegetable
<i>malchut</i>	<i>Nukva</i> ("the female") of <i>Z'eir Anpin</i>	<i>hei</i>	mineral

והנה מכל אלו הדי מינים יש ברורים ותקונים לעלות וכל אלו הדברים היו נתקנים ע"י הקרבן

Now, from each of the four lower levels there are elements that need to be elevated and refined. All of these elements were rectified by the sacrifice.

All the worlds that were created subsequent to the world of *Atzilut* were constructed out of the fallen remains of the shattered world of *Tohu*, the immature version of *Atzilut*. These Divine sparks from the world of *Tohu* are embedded within all aspects and facets of reality in all the lower worlds, including, of course, the lowest one, our physical world. By using any particular element of reality for a Divine purpose, the spark enlivening it is released from its existential entrapment in anti-spirituality and ascends back to its source, spiritualizing reality in the process. When all the sparks will have been liberated in this way, the world will have attained its maximal spiritual potential and *Mashiach* will come.

The prototypical example of this process is the sacrificial service in the Holy Temple. The Temple is

the microcosm of creation, and the rites performed within it are both symbolic of and actualizations of the wider Divine service that mankind performs in the world at large.

כי המלח הוא הדומם והיה ניתקן ע"י חלקו הדומם וסוד יין ושמן מתקן חלקי הצומח וב"ח כמשמעו והוידוי שאדם מתודה על הקרן נגכד מדבר וכונת כהן בעת הקרבה נגד נשמה פנימי ובאלו ההי עושה תיקון הדי עולמות

To wit: Salt is a mineral, and through it the mineral kingdom was rectified. The wine and the oil offered with the sacrifices rectified the vegetable kingdom. The animals rectified the animal kingdom. The confession the animal's owner recited over the animal corresponds to the articulate kingdom, i.e., man. The intention of the priest (*kohen*) while he was offering the sacrifice corresponds to the soul within man. Through these five aspects of the sacrifice, the four "kingdoms" are elevated.

All animal sacrifices were salted when they were offered on the altar.² Wine and oil were also offered along with most animal sacrifices.³ Immediately before the animal is slaughtered, the owner of the sacrifice must confess his sins (in the case of a sin offering or burnt offering) or express his thanksgiving and joy (in the case of other offerings) to G-d.⁴ The intention of the priest while offering the sacrifice is an essential aspect of the rite; if something is amiss in his intentions it could render the sacrifice invalid.

והם נר"נ ה"י

These five aspects of the sacrifice are the *nefesh*, *ruach*, *neshamah*, *chayah*, and *yechidah*.

In addition to manifesting themselves in the material reality of this world (and the "proto-material" reality of the spiritual worlds), the five *partzufim* correspond to the five aspects of the spiritual reality of creation, i.e., the Divine soul. They thus correspond as well to the five aspects of the sacrifice:

<i>sefirah</i> in <i>Tohu</i>	<i>partzuf</i> in <i>Tikun</i>	the Name <i>Havayah</i>	aspect of sacrifice	level of the soul
<i>keter</i>	<i>Atik Yomin</i> ("the Ancient of Days")	upper thorn of <i>yud</i>	the intention of the priest (<i>kohen</i>)	<i>yechidah</i>
	<i>Arich Anpin</i> ("the Long Face")			
<i>chochmah</i>	<i>Abba</i> ("father")	<i>yud</i>	the confession	<i>chayah</i>
<i>binah</i>	<i>Ima</i> ("mother")	<i>hei</i>	the animal	<i>neshamah</i>
<i>chesed</i> , <i>gevurah</i> , <i>tiferet</i> , <i>netzach</i> , <i>hod</i> , <i>yesod</i>	<i>Z'eir Anpin</i> ("the Small Face")	<i>vav</i>	the oil and wine	<i>ruach</i>
<i>malchut</i>	<i>Nukva</i> ("the female") of <i>Z'eir Anpin</i>	<i>hei</i>	the salt	<i>nefesh</i>

2. Leviticus 2:13.

3. See, *inter alia*, Exodus 29:38-41.

4. *Mishneh Torah*, *Ma'aseh HaKorbanot* 3:14-15.

The *nefesh* (“life force”) is the behavioral aspect of the soul, and thus corresponds to the *sefirah* of *malchut*, the expression of the higher *sefirot*. The *ruach* (“spirit”) is the emotional aspect of the soul, and thus corresponds to the emotional *sefirot* (the *midot*, from *chesed* to *yesod*). The *neshamah* (“breath” of life) is the intellectual aspect of the soul. The *chayah* (“living one”) is the soul’s innate wisdom, and the *yechidah* (“single one”) is the soul’s identity within G-d’s essence.

וּזְשִׁיָּה אִשָּׁה רִיחַ נִיחֹחַ לֵהּ

This is the mystical meaning of the verse describing the sacrifices: “a fire offering, an aroma that is pleasing to G-d,”⁵ as we will now explain:

אִשָּׁה נֶגַד הַנֶּפֶשׁ שֶׁהוּא הַנוּקִי קָרִי בָּהּ אִשָּׁה גַם אִשׁ שֶׁהִיא הַמַּיִל בְּסוּד אִשׁ אוֹכֵלָה,

The word “a fire offering” (*ishah*) corresponds to *nefesh*; since it is the feminine this word can be also read to mean “woman” (*ishah*). Also, fire is a symbol for *malchut*, as in the phrase “a consuming fire.”⁶

The word *nefesh* literally means “blowing”; this may be one conceptual link to fire, which one blows on to increase. In addition, fire reduces the offering to its mineral constituents. *Malchut*, the *sefirah* that corresponds to the soul-level of *nefesh*, is the feminine principle in creation (as we have elaborated upon previously). The phrase “a consuming fire” describes G-d when revealed to creation, which unless properly prepared cannot bear the intensity of the revelation and is consumed by it. The indwelling of G-d in creation is the feminine aspect of G-d, the *Shechinah*, or Divine Presence.

רִיחַ נֶגַד רוּחַ דִּיצִי וּזְשִׁיָּה,

The word for “aroma” (*reiach*) corresponds to the *ruach*, which in turn corresponds to the world of *Yetzirah* and the *partzuf* of *Z’eir Anpin*.

As opposed to the bland, inanimate characterization of *nefesh*, *ruach* is characterized as colorful and fragrant, due to it’s being the location of the emotions. The words *reiach* and *ruach* are also obviously cognate to each other.

The four/five letters of the Name *Havayah*, the five *partzufim*, the four/five kingdoms, the five aspects of the sacrifice, and the five levels of the soul, all correspond as well to the four/five worlds. We may thus expand the above charts as follows:

5. Leviticus 1:9, 13, 17, 2:2, 9, 3:5, 23:18; Numbers 15:10, 13, 14, 28:8, 24, 29:36.

6. Deuteronomy 4:24, 9:3.

<i>sefirah</i> in <i>Tohu</i>	<i>partzuf</i> in <i>Tikun</i>	the Name <i>Havayah</i>	aspect of sacrifice	level of the soul	world
<i>keter</i>	<i>Atik Yomin</i> ("the Ancient of Days")	upper thorn of <i>yud</i>	the intention of the priest (<i>kohen</i>)	<i>yechidah</i>	<i>Adam Kadmon</i> ("Primordial Man")
	<i>Arich Anpin</i> ("the Long Face")				
<i>chochmah</i>	<i>Abba</i> ("father")	<i>yud</i>	the confession	<i>chayah</i>	<i>Atzilut</i> ("Emanation")
<i>binah</i>	<i>Ima</i> ("mother")	<i>hei</i>	the animal	<i>neshamah</i>	<i>Beriah</i> ("creation")
<i>chesed, gevurah, tiferet, netzach, hod, yesod</i>	<i>Z'eir Anpin</i> ("the Small Face")	<i>vav</i>	the oil and wine	<i>ruach</i>	<i>Yetzirah</i> ("formation")
<i>malchut</i>	<i>Nukva</i> ("the female") of <i>Z'eir Anpin</i>	<i>hei</i>	the salt	<i>nefesh</i>	<i>Asiyah</i> ("action")

ניחוח נגד אמא נשמה דבריא, לה' נגד נשמה לנשמה אבא שע"י נשלם הוי"י כולה וז"ס קרבן לה' שמקרב די כחות הוי"י כנוכר.

"...that is pleasing" corresponds to the *partzuf* of *Ima*, the *neshamah* of *Beriah*. "... to G-d" corresponds to the inner soul of this *neshamah*, i.e., *Abba*. With it, we have constructed the full four-letter Name *Havayah*. This is the secret of the phrase "a sacrifice to G-d *Havayah*."⁷ In offering a sacrifice, the person sublimates the four powers alluded to in the Name *Havayah* and manifest in the four "kingdoms" of creation, as we have mentioned.

ודע כי כל בהמות וחיות ועופות יש להם נפש היורדת ונשפעת מחיות הקודש אם טהורה ממרכבת הקדושה ואם טמאה נשפעת ממרכבה הטמאה.

Know, that all the animals, beasts, and fowl have a soul (*nefesh*), which originates in, descends from, and is influenced by the Holy Beasts. If the creature is ritually pure (*tahor*) it descends, etc. from the holy Chariot, and if it is ritually impure (*tamei*) it derives from the impure chariot.

The "Divine chariot," a vision of a person riding a chariot, is described most vividly in the first chapter of the book of Ezekiel, but appears elsewhere in the Bible as well. It is generally understood to be a depiction of the hierarchy of Divine powers through which G-d channels His life force into the world. Each detail of the vision embodies a different aspect of this organization of life powers, and all the details eventually find their way into various manifestations in this world.

The "Holy beasts" here are the four celestial creatures that bear the Divine chariot. "This was their appearance: they were human figures, but each one had four faces, and each one had four wings.... Their faces and their wings were alike on the four of them.... As for the likeness of their faces: each one had a human face [in the front]; each of the four had a lion's face to the right; each of the four had

7. Leviticus 1:2.

an ox's face to the left; and each of the four had an eagle's face [in the back]."⁸

Corresponding to this "Divine chariot" is an "impure chariot," or the array of powers through which G-d channels life force into the realm of evil, in order to create and sustain it until such time as its purpose has been served and it can be dispensed with.

אמנם נפש הבהמה יורד מכח פני שור שבמרכבה וחיות מצורת אריה שבמרכבה ועופות מנשר שבמרכבה

The souls of the domesticated animal descend from the face of the ox of the chariot. Those of the wild animals descend from the face of the lion in the chariot. Those of the fowl descend from the face of the eagle of the chariot.

The permitted (*kosher*) domesticated animals of this world are derived from the face of the ox in the chariot; the permitted wild animals are derived from the face of the lion (even though lions themselves are not kosher); the permitted birds are derived from the face of the eagle. Forbidden animals and fowl are derived from the corresponding faces of the beasts of the unholy chariot.

וגם נפש הבהמי שבאדם נמשכת מפני אדם שבמרכבה הן דקדושה הן דטומאה כנוכי באורך פי פנחס,

The animal soul of man descends from the human face of the chariot, whether the holy or the impure one, as detailed at length in the *Zohar*.⁹

When a person sins, the *Zohar* explains, "he draws down upon himself a spirit from the side of impurity, which then has complete sway over him. But if he makes an effort to purify himself, he is assisted [from on high] to do so. When the Temple stood and he brought his offering, his atonement was [nonetheless] suspended until he repented and broke the pride of that spirit and humbled it." Thus, the individual has the power to determine to which chariot's influence he submits himself, the holy one or the impure one.

ואמנם כ"ז אינו רק בבחי' חיצוי' כי הפנימי' כולו קדושה

All this, nonetheless, applies only to the superficial, i.e., animal soul, for the inner, Divine soul is always entirely holy.

The Divine soul remains pure, undefiled by the influence of the unholy chariot on the animal soul, even if the person elects to sin.

ומשם בחי' נר"נ הפנימי',

It is from there, i.e., from the Divine soul that the inner *nefesh-ruach-neshamah* are derived.

Although both the Divine soul and the animal possess all five aspects (from *yechidah* to *nefesh*), when we speak of the three aspects of the *nefesh-ruach-neshamah*, we are (usually) referring to these aspects the Divine soul; when we speak of the animal soul we (usually) only consider the *nefesh*.

והנה לפעמים תמצא בשעת ירידת נשמת אדם רשע ובעת אצילת נפש לבהמה או לחי' מרכיבין נשמה ההיא בתוכה להענישו כפי אשר גזרו מן השמים,

Now it sometimes happens that when the soul of an evil man is descending into the world to be born, and at the same time the soul of a domesticated or wild

8. Ezekiel 1:5-10.

9. 3:240-242.

animal is being emanated downward into a physical animal being born, the human soul is grafted onto the soul of the animal in order to punish it, in accordance with the decisions of the heavenly court.

This is a description of transmigration of souls (*gilgul*), wherein someone who dies without repented (i.e., having done *teshuvah*) for his sins is sent down again into an animal body. This experience is extremely painful and frustrating for the Divine soul, in that it cannot express its Divine nature as it can in a human body (by learning Torah and doing *mitzvot*, etc.). This experience is meant to “demonstrate” to this soul what it has wrought by its sins in its previous lifetime(s), and thereby scour it of its enamor with the material side of life. Once cleansed of this, the soul can proceed with its ascent in the spiritual realms.

The purpose of Divine punishment is not to exact retribution or vengeance, but to effect the restitution of the soul to its former, proper, spiritual status.

ובזה ית' סוד הקרבן המקרב רחוקים

With this we can understand the mystery of the sacrifices, which bring close those who are far.

The Hebrew for “sacrifice” (*korban*) is from the verb “close” (*karov*); the sacrifice is designed and intended to bring the offerer close to G-d.

ולפעמים יקרה שהזודמן במזונו' הבהמה ונתקרבה אח"כ על המזבח וכשנעשה בה עבודה הגונה מתקרבת לשרשה ונתקנת

It can also happen sometimes that the sinner descends and is found in the animal's food. In either case, whether he is reincarnated into the animal or its food, the animal is thereafter offered on the altar. And when the proper rites are performed on it, the human soul within it is brought close again to its source and rectified.

ואף אם אין בבהמה בחי' גלגול הנה יש בה בחי' רפ"ח נצוצי' שנפלו ונשברו ועתה נתקנו

Even if the sacrificial animal does not contain any reincarnated human soul within it, it nonetheless contains within it something of the 288 sparks from the vessels world of *Tohu* that fell and shattered; these are now rectified.

All animals (and, indeed, all physical reality) contain sparks from the fallen world of *Tohu*, as we have explained previously. When the animal is sacrificed, it elevates these sparks – as well as sparks from the animal kingdom generally.

וז"ס טריפות וכשרות כי הבהמה אשר תמצא כשר ותאכל לאדם כשר סימנא מילתא היא דניצוץ קדושה יש בה ושרי המעלה אותו אום נמצא בה טריפות סימנא מלתא שעדיין לא ניתן זמן שתצא מתחת יד קליפה הנקי' כלב לכן לכלב תשליכון אותו עד שימלא ענשו ויגולגל פ"ב בבהמה כשרה ויאכלנה אדם כשר ותתעלה.

This also explains why there is unfit (*treif*) and fit (*kosher*) food. If animal after being slaughtered is found to be fit, and is then eaten by a “fit” individual, it indicates that there is a spark of holiness in it, and fortunate is the one who elevates it. But if it is found to be unfit, this indicates that the time has not yet come to for it to be

liberated from the clutches of evil. Inasmuch as these forces of evil are allegorically called “the dog,” we are therefore commanded “you shall cast it to the dogs.”¹⁰ **This is until its punishment has been completed, and it is reincarnated again into a fit animal, and a fit individual eats it; it then will be elevated.**

Not all animals belonging to *kosher* species are permitted to be eaten by Jewish law. Such animals have to be properly slaughtered according to Jewish law. Assuming nothing went awry with the slaughtering, the animal is then inspected to see if there are any signs of fatal lesions on the lungs or other conditions that would indicate that it was on its way to die anyway, before it was slaughtered. If this is the case, it is considered “unfit” (*treif*, literally “torn,” since such internal injuries usually result from the animal having been “torn” by some animal of prey). The Torah prescribes that such carrion be given to the dogs, since, although it may not be eaten, benefit may still be derived from it.

The “fit” individual referred to here is one who eats in order to serve G-d; if he does, the energy (and mass) he derives from eating the food is elevated into holiness. If he does not, then the animal vitality either remains at the level of the animal, or worse, in the case of someone who intentionally commits a sin, is caused to descend into the realms of explicit evil.

If the slaughtered animal is found to be unfit to be eaten or sacrificed, it means that the soul or Divine spark it was hosting is not yet ready to be elevated by human consumption, and must return again to repeat the process until it is sufficiently “scrubbed” of its existential crust to ascend into holiness.

From the above passage we see clearly how at least one aspect of the sacrificial rite is considered synonymous with eating, and that the same dynamic of rectifying the primordial shattering of the vessels of *Tohu* (which was later acted out in the primordial sin of the Tree of Knowledge) applies to both. From here come all the sayings of our sages that a man’s table is like an altar and effects atonement for him, the custom to salt the bread (just as the sacrifices were salted), and so forth. The cosmic responsibility each of us bears when he lifts his fork to his mouth is evident from this passage, as well.

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כָּל הַמִּנְחָה אֲשֶׁר תִּקְרִיבוּ לַיהוָה לֹא תַעֲשֶׂה חֶמֶץ כִּי כָל שְׂאֵר וְכֹל דְּבַשׁ לֹא
תִּקְטְרוּ מִמֶּנּוּ אִשָּׁה לַיהוָה.

“Do not make any flour-offering that you bring to G-d chametz, for you must not offer any leavening or honey in fire to G-d.”¹¹

טעמי המצוות, פרשת ויקרא
הטעם שנאסר הקטרתם הוא כי שאר ודבש הוא סוד
דיני הגדלו' ודיני הקטנות

שער המצוות, פרשת ויקרא
טעם איסור הקטרתם הוא, כי הם בחינת כל הדינים
דקטנות ודגדלות,

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

The reason we must not offer these two, i.e., *chametz* and honey, is that they are identified with all the states of severe judgment of the immature and mature stages of development of the *partzufim*, respectively.

10. Exodus 22:30.

11. Leviticus 2:11.

In its discussion of the laws of animal sacrifices, the Torah uses exclusively the Name *Havayah*, which indicates G-d's mercy, and never the Name *Elokim*, which indicates G-d's judgment. Thus, it is clear that the institution of animal sacrifice must be seen as an expression of G-d's mercy, and not as some primitive way of placating a vengeful G-d, G-d forbid.¹²

Therefore, whatever is associated with severe judgment must not be burned on the altar, in order not to arouse these Divine attributes. As we will see, *chametz* is associated with immature judgment, while honey is associated with mature judgment.

כי שאור הוא גי מוחין דאלהיים דקטנות, | שאר

***Chametz* manifests the three mentalities of the immature state of the Name *Elokim*.**

The Name *Elokim*, as we said, is associated with G-d's attribute of judgment.

גי אלהים דיודיין ואלהי ברבוע והם סוד דיני הקטנות	כי ש' הוא אלהיים דמילוי יודיין, והרי הוא אלהיים בריבוע דאחוריים פשוטים, וא' הוא כללות שם אלהים הגי'.
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This may be seen by the fact that

1. **the numerical value of the letter *shin* (300) is the same as that of the Name *Elokim* when spelled out with the letter *yud*, and that**
2. **the numerical value of the letter *reish* (200) is the same as that of the Name *Elokim* in its regressive iteration, and that**
3. **the numerical value of the letter *alef*(1) is the inclusive representation of the third Name *Elokim*.**

The word for "leaven" – any agent that makes flour into *chametz* – in Hebrew is *se'or*, which is spelled *shin-alef-reish*.

When the Name *Elokim* is spelled out (spelling out the letter *hei* with a *yud*), the numerical value generated is 300:

12. See commentary of Rabbi Samson Raphael Hirsch to the beginning of the book of Leviticus.

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

The regressive iteration of the Name *Elokim* yields a numerical value of 200, as follows:

$$\begin{aligned}
 & Alef\ alef\text{-}lamed\ alef\text{-}lamed\text{-}hei\ alef\text{-}lamed\text{-}hei\text{-}yud\ alef\text{-}lamed\text{-}hei\text{-}yud\text{-}mem = \\
 & 1 + (1 + 30) + (1 + 30 + 5) + (1 + 30 + 5 + 10) + (1 + 30 + 5 + 10 + 40) = \\
 & 5(1) + 4(30) + 3(5) + 2(10) + 1(40) = \\
 & 5 + 120 + 15 + 20 + 40 = \\
 & 200.
 \end{aligned}$$

It is explained elsewhere in the Ari's writings¹³ that the Name *Elokim* spelled out with the letter *yud* is associated with *chochmah* of *Ima*, the regressive iteration of the Name *Elokim* is associated with *binah* of *Ima*, and the Name *Elokim* spelled out with the letter *alef* (i.e., in which the letter *hei* is spelled *hei-alef*) is associated with *da'at* of *Ima*. This explains how the letter *alef* of *se'or* indicates the "third Name *Elokim*," i.e., the Name *Elokim* spelled with this letter.

אבל הדבש הוא הדינין דגדלות, | דבש גי' שיו' והם סוד שייך דינים דגדלות

Honey, in contrast, manifests the states of severe judgment of the mature stages.

The numerical value of the word for "honey" (*devash*) is 306:

$$Devash: dalet\text{-}beit\text{-}shin = 4 + 2 + 300 = 306.$$

שהם שייך דינים עם הי"ד, כמבואר אצלנו בדרוש | וחסר י"ד בסוד השופר ויד האוחזת בו
 השופר דר"ה, שהוא שיו' כנגד דבש, ועם הי"ד פרקי
 אצבעות היד האחוזים בשופר,

There are 320 states of mature severe judgment. This number is 306—the numerical value of the word for "honey"— **plus 14, as we have explained in our explanation**

13. *Sha'ar HaKavanot, Pesach 4* (81c).

of the *shofar* of Rosh Hashanah. The numerical value of the first two letters of the word *shofar*, *shin-vav* (306), is the same as that of the word for “honey” (*devash*). To this is added 14 for the 14 joints of the hand that grasp the *shofar*.

The numerical value of the word for “hand” (*yad*, *yud-dalet*) is 14, and the hand possesses 14 joints (3 in the 4 fingers and 2 in the thumb).

הם ש"ך, הרי ש"ו מן שופר, ופ"ר הם דינים אחרים
כנודע.

Together they add up to 320. As for the other letters of the word *shofar*, *pei-reish*, they manifest other states of severe judgment, as is known.

For the allusions in the word *shofar*, see our translation of the passage that discusses this.

לכן לפי שהם דינים אסורי' בהקטרה:

Since *chametz* and honey both manifest severe judgment, it is forbidden to burn them on the altar.

In Rabbi Menachem Menchin (?)’s glosses to *Sha’ar HaKavanot*, he notes that the numerical value of the word for “honey” (*devash*, 306) is the same as that as the word for “in fire” (*isheh*, *alef-shin-hei*: 1 + 300 + 5 = 306) in this verse. The latter word can also be seen to allude to the three manifestations of the Name *Elokim* we saw above. The *alef* refers to the Name *Elokim* spelled out with the letter *alef*; the *shin* refers to the Name *Elokim* spelled out with the letter *yud*; and the *hei* (= 5) refers to the five letters of the Name *Elokim* not spelled out at all, but merely iterated progressively. Thus, honey also alludes (in a more indirect way) to these same Names.

3

זָכַל קִרְבָּנוּ מִנְחָתֶךָ בְּמִלַּח תִּמְלָח...עַל כָּל קִרְבְּנֶיךָ תִּקְרִיב מִלַּח.

“Salt all your flour offerings with salt... offer salt with all your sacrifices.”¹⁴

טעמי המצוות, פרשת ויקרא

כי עכירות של נפי הבהמי שבאדם כשעולה אל נפש דעשי' ליוון ממנו הוא גורם לחטוא לו

Ta'amei HaMitzvot, parashat Vayikra

When the clouded part of the animal soul in man ascends to the soul of *Asiyah* in order to derive sustenance from it, it causes him to sin.

Sacrifices atone for unintentional sins. What causes a person to sin unintentionally? When a person sins intentionally, we can ascribe this to “temporary insanity,” i.e., the fact that he becomes duped – either by himself or by someone else – into thinking that sinning will cause no harm or in fact be a boon to his Divine consciousness. But when the mind is not consciously involved, why should a person sin? And moreover, if his sin was unintentional, why should he have to seek atonement for it?

Here the Arizal explains that an unintentional sin results when the animal nature within the person prevails over his Divine nature. The “cloudiness” of the animal perspective – the tendency to relate to the world in terms of “nature” rather than in terms of its Divine origin – desensitizes the individual

14. Leviticus 2:13.

to Divinity.

The part of the soul that is man's consciousness is always connected to the parts of the soul that transcend consciousness, i.e., the roots of the soul in the higher worlds. When a person cultivates (wittingly or unwittingly) an animal consciousness, this perspective affects the lower levels of his soul-root in the upper worlds; this blemish in his soul-root then backwashes down into his unconscious mind, and he inadvertently sins.

ומי הגורם לו העכירות שבתחלה דנפש הבהמית שבאדם שהיא חיצוני

But what is the cause of the cloudiness of animal-orientation in the first place? It is the animal soul of the man, which is external to his Divine soul.

By over-indulging his animal nature and needs, the individual desensitizes himself to Divine concerns, as we said. It is for this reason that inadvertent sins require atonement: they are a barometer of the individual's level of Divine consciousness. If a person commits an unintentional sin, it means that somewhere in his psyche his animal nature is getting the upper hand.

ולכן כשאדם חוטא מקריב קרבן נפש בהמה של ב"ח שהם גרמו לו לחטוא ונחית את גבוה ושורף אותן העבירות ואז שרש נפש בהמי שבאדם נמשך לו ניקוי וזכות כי הכל הוא משורש א' הוצבו ומתכפר האדם והבן היטב סוד הקרבנות,

Therefore, when a man sins, his restitution is to offer the sacrifice of an animal soul of an animal, for they caused him to sin. Then fire descends from on high and burns those sins. The source of the animal soul in man is then cleaned and purified and the man is atoned for, for all these are hewn from the same source. Understand deeply the secret of the sacrifices.

The purification of the animal soul is through G-d's consumption of a real personification of the animal soul, an animal. An animal, for all its intelligence, is focused almost exclusively on satisfying and caring for its animal needs and instincts. By representing himself to G-d in the form of an animal, the person offering the sacrifice is acknowledging that – to some degree, at least – he has “become” an animal.

ולהיות כי גם נפש הדומם והצומח הם יותר עכורים כי גם הם גורמים ומסייעים לחטוא את נפש הבהמה מיצה"ר שבהם לכן היו הנסכים והסלתות שהם צומח ודומם, על כל קרבן תקריב מלה הוא כח דומם ובוזה נתקנו כל חלקי הדצח"ם.

Inasmuch as the soul of the inanimate and vegetable levels of life are even more clouded, they also impel and assist the animal soul to sin, by virtue of the evil inclination within them. They are therefore offered as libations and flour offerings, which are brought from the mineral and vegetable kingdoms. In this way, all of the four kingdoms—man, animal, vegetable, and mineral—are rectified.



והנה מצות קרבנות נתי' בשי' פנימי וחיצון ואמנם כבר ידעת מ"ש אצלינו בענין חטא אדה"ר איך חזר ועירב הרע עם הטוב וגברו הקליפות ונמצא שפגם בכל העולמות וצריך בירור מחדש

As you know, when Adam sinned, evil became intermixed with good, and the

forces of evil gained power. In other words, he caused a blemish in all worlds, which now need to be purified anew.

ולכן צוה הקב"ה על ענין קרבנות שיביי עמו כל הדי יסודות כדי שיתבררו כולם

Therefore, G-d commanded man concerning the sacrifices, that he bring together with himself all four fundamental elements, so that they can all be rectified.

יסוד דומם מלח ומים שהוא מסוד עשיי יסוד צומח סלת שמן ויין מסוד יציי יסוד בייח צאן ובקר בבהמה ותוריי ובני יונה בעוף מסוד בריאי והמשתדלים כהנים בעבודתם ולוים בדוכנם וישראל במעמדם והבעלים המקריבים עצמן מסוד אצילות

The mineral kingdom ascends by means of salt and water; it derives from the world of *Asiyah*. The vegetable kingdom ascends by means of flour, oil, and wine; it derives from the world of *Yetzirah*. The animal kingdom ascends by means of the animals—the flock, i.e., sheep and goats and the herd, i.e., cows—and the birds—turtledoves and pigeons; it is derived from the world of *Beriah*. Those who exert the effort to offer all these—the priests in their service, the Levites on the dais where they sing, the laymen on watch, and the people who offer themselves through the sacrifice—elevate the human kingdom, which is derived from the world of *Atzilut*.

world	kingdom	elevated by
<i>Atzilut</i>	human	priests, Levites, laymen, owners
<i>Beriah</i>	animal	flock, herd, birds
<i>Yetzirah</i>	vegetable	flour, oil, wine
<i>Asiyah</i>	mineral	salt and water

ויש נאכל לאישי עשיה, ריח יציי, ניחוח בריאי, להי אציי,

Furthermore: the consumption of the sacrifice by fire elevates the world of *Asiyah*. The fragrance the sacrifice produces elevates the world of *Yetzirah*. The satisfaction this fragrance produces elevates the world of *Beriah*. The Divine revelation the satisfaction causes expresses the world of *Atzilut*.

This is based on the phrase “a fire offering that produces a satisfying fragrance for G-d.”¹⁵ The simple meaning of this fragrance that, so to speak, pleases G-d, is given by our sages’ expression of G-d’s reaction to the sacrifices: “It gratifies Me that My will has been performed.”¹⁶ Here, the mystical explanation of this phrase is given, in which we see how the sacrifice travels upward through the four worlds.

15. E.g., Leviticus 1:9, 1:13, 1:17, 2:9, etc.

16. Rashi on 1:9.

world	consciousness	aspect of sacrifice
<i>Atzilut</i>	Divinity	Divine revelation
<i>Beriah</i>	intellect	Divine satisfaction
<i>Yetzirah</i>	emotion	fragrance
<i>Asiyah</i>	action	consumption by fire

והוצרכו לכ"ז דע כי כשנפלו נצוצי האור בקליפה מקצלים נפלו בדומם ומקצלים בצומח ומקצתם בב"ח שאינו מדבר וקצתם בב"ח מדבר ולפיכך ארז"ל אין לך עשב שאין לו שר מלמעלה שמכה בו וגדל דהיינו נצוצים שנפלו והם הם המגדליי הכל עד שמעלים אותם ע"י בני אדם שמבררין הטוב מהקליפה

All these aspects are necessary. Know, that when sparks of light from the world of *Tohu* fell into the realm of evil, some fell into the inanimate kingdom, some into the vegetable kingdom, some into the inarticulate animal kingdom, and some into the articulate animal kingdom. Thus, our sages state that "there is no blade of grass below that does not have its spiritual angel above it, which activates its growth."¹⁷ This refers to the sparks that fell; they are the agents that cause everything to grow until a human being comes along and elevates them by separating the good from the evil.

Here again we see that the Kabbalistic definition of evil (which simply articulates the *Jewish* definition of evil in the context of mystic cosmology) carries none of the stigma of perniciousness the word connotes in Western culture. Evil is simply that which does not promote Divine consciousness, or is antagonistic to it. Yes, evil is bad and harmful, but only because it obstructs Divine consciousness, not because there is such a thing as intrinsic bad. Thus, the image used to denote evil in Kabbalah is *kelipah*, the "shell" that obstructs access to the kernel or fruit within it.

Thus, in this passage, we see that the morally neutral physical world is termed "evil"; this is because it serves to hide Divinity from our consciousness. Acknowledging the Divinity present in creation breaks the shell open. But, like the shell or peel of a nut or fruit, evil also serves a constructive purpose; it protects and nurtures the fruit within until it is ripe. So, too, when a child, for example, is developing, he must establish first his sense of self, his ego. Only later can he re-define himself in terms of a broader consciousness of society and, ultimately, Divinity.

ולכן בזמן שבהמ"ק קיים היה מועיל קרבן להעלו' הנצוצים לבררם ועכשיו התפלה במקום הקרבן לפיכך התפלה נחלקת לבי חלקים עובדא ומלולא כנז' בס' כונות בש' התפלה.

Therefore, when the Temple stood, the sacrifice caused the sparks to ascend. Nowadays, our prayers take the place of the sacrifices. Therefore, the prayers are divided into two parts: action and speech, as is explained in *Sefer HaKavanot, Sha'ar HaTefilah*.

The liturgy parallels the ascent of the soul through the four worlds, just as does the sacrifice. The morning blessings and prayers until *Baruch She'amar* ("Blessed be He who spoke...") describe the Temple service and thus parallel the world of *Asiyah*. The "Verses of Praise" (*Pesukei D'Zimra*, from *Baruch She'amar* until *Yishtabach*) address the emotions and therefore parallel the world of *Yetzirah*. The recital of the *Shema* and the blessings before and after it address the intellect and therefore parallel the world of *Beriah*. The *Amidah* expression union with G-d and thus parallels the world of

17. *Bereishit Rabbah* 10:6.

Atzilut.

Prayer is obviously chiefly a matter of speech, of articulating the words. But at the beginning of each ascent into a higher world, there is an accompanying action. When entering the world of *Asiyah*, the individual washes his hands before reciting the first blessing, "...who commanded us concerning the uplifting of the hands." When entering the world of *Yetzirah*, the individual is to take hold of his two front *tzitzit* and hold them while he recites *Baruch She'amar*. When entering the world of *Beriah*, the individual is to touch his *tefilin* as he recites the blessing "...who forms light and creates darkness..."¹⁸

The articulation of the words of prayer expresses our emotions (*Yetzirah*), our intellectual meditation on the ideas in the liturgy (*Beriah*), and our transcendent union with G-d (*Atzilut*). By incorporating action (*Asiyah*) into the prayers, this level can ascend as well.***

4

או נֶפֶשׁ כִּי תִשָּׁבַע לְבִטּוֹא בְשִׁפְתָיו לְהַרְעוֹת אֶת אֲשֶׁר יִבְטֵא
הָאָדָם בְּשִׁבְעָה וְנִגְעַל מִמֶּנּוּ וְהוּא יָדַע וְאִשָּׁם לְאַחַת מֵאלֹהֵי וְהָיָה כִּי יֵאָשֵׁם
לְאַחַת מֵאלֹהֵי וְהִתְוַדָּה אֲשֶׁר חָטָא עָלָיו. וְהֵבִיא אֶת אֲשָׁמוֹ לָהּ....

*"If someone takes an oath by articulating with his mouth to do evil or to do good [to himself]—whatever a person may utter as an oath—and he forgets about it [and transgresses it], but he knew about it and [thus] incurred guilt... and confesses his sin, he must offer his guilt-offering to G-d..."*¹⁹

טעמי המצוות, פרשת ויקרא	שער מצוות, פרשת ויקרא
מצוות שבועות בטוי נפש כי תשבע לבטא בשפתי להרע או להטיב ונבאר ענין מרז"ל במסי שבועות	שבועות ביטוי. ואגב זה יתבאר משנה אחת במסכת שבועות,

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

In the course of explaining the mystical significance of the oath of articulation, we will explain the following passage from the *Mishnah*, in tractate *Shevuot* ("Oaths"):

תנן התם שבועות שתיים שהן ארבע כו' | שבועות שתיים שהן ארבע וכו'

"There are two types of oaths, which are really four."²⁰

The *Mishnah* further on delineates what these types of oaths are specifically, using the example of eating:²¹

1. an oath not to eat.
2. an oath to eat.
3. an oath that he did not eat.
4. an oath that he ate.

18. *Pri Eitz Chaim, Keriat Shema* 1, based on *Zohar* 3:120b.

19. *Leviticus* 5:4-6.

20. *Shavuot* 1:1.

21. *Ibid.* 3:1.

The first two are mentioned explicitly in the verse quoted above: “to do evil or to do good [to himself].” These are called the two “principle” forms of articulation-oaths, or, in the mishnaic idiom, the two “fathers.” The second two are not mentioned in the verse, and are called the two “derivative” or “secondary” forms, or the two “offspring.” In all four cases, if the person infringed the oath intentionally (by eating or not eating or knowing that he did eat or didn’t eat), he is punished with lashes. If he infringed the oath inadvertently (by forgetting he took it and eating or not eating, or forgetting that he had eaten or not eaten and swearing), he must bring the guilt-offering prescribed in the Torah.

הנה משנה זו מדברת, בענין שם הוי"ה במילוייה, אשר | ביאור משנה זו ע"ד הסוד דע כי המשנה זו מדבר
בה ב"פ שבעה, כנזכר בספר התיקונים בתיקון ע', | מסוד שם הוי" במלואו. והנה יש בו ב"פ ז'
בעיני בגיד כפר"ת,

On the mystical level, **this passage discusses the Name *Havayah* as it is spelled out. There are two sets of seven letters in this spelling-out, as is mentioned in the *Zohar*²² with reference to the seven letters that can take a *dagesh kal*.**

The dot that sometimes appears in Hebrew letters is called a *dagesh* (“emphasis [point]”). There are two types of *dagesh*: the *dagesh chazak* (“strong *dagesh*”) and the *dagesh kal* (“light *dagesh*”).

The *dagesh chazak* appears in letters that according to grammatical theory should be doubled. When pronounced, letters vocalized with a *dagesh chazak* should be lengthened somewhat. The *dagesh chazak* can appear in any letter except a guttural letter, since these letters cannot be lengthened when pronounced.

The *dagesh kal* appears only in seven specific letters, when these letters appear at the beginning of a syllable (or word). These seven letters are *beit*, *gimel*, *dalet*, *kaf*, *pei*, *reish*, and *tav*. In pronunciation, the *dagesh kal* changes these letters from their spirant to aspirate form. In modern, Sefardic pronunciation, the spirant pronunciation has been retained only in the letters *beit*, *kaf*, and *pei*. In Ashkenazic pronunciation, it has also been retained in the letter *tav*, and in Yemenite pronunciation, it has also been retained in the letters *gimel* and *dalet*.

letter	spirant pronunciation	aspirate pronunciation
<i>beit</i>	v	b
<i>gimel</i>	(j)	g
<i>dalet</i>	(th)	d
<i>kaf</i>	ch	k
<i>pei</i>	f	p
<i>reish</i>	r	r
<i>tav</i>	(s)	t

The word for “oath” is *shavua*, which grammatically is the passive form of the word for “seven” (*sheva*). Thus, a person taking an oath can be considered to have “seventhed” himself. This leads to the mystical interpretation of an oath as a manipulation of the Name *Havayah* using seven letters.

The Name *Havayah*, as we know, can be spelled out in four principle ways, leading to the numerical values of 72, 63, 45, or 52. Using the 45-Name as an example, the spelling out of the Name *Havayah* is:

22. Tikunei Zohar 70.

yud-vav-dalet hei-alef vav-alef-vav hei-alef.

The Name *Havayah* is often analyzed as two sub-groups, i.e., *yud-hei* and *vav-hei*, the first sub-group signifying the intellect and the second signifying the emotions and their expression. If we consider each sub-group together with its respective spelling out, we have two sets of seven letters:

והם: י"ה, יו"ד ה"א. ה"ה, וא"ו ה"א. | כיצד י"ה יו"ד ה"א הרי ז' ו"ה וא"ו ה"א הרי ז'

These are: *yud-hei*, *yud-vav-dalet hei-alef* and *vav-hei*, *vav-alef-vav hei-alef*.

<p>הרי הם ב' שבועות, ונקראים אבות, לפי שהם בחי' נמצא כי שם הוי' נחלק לב' חצי ראשון הוא ז' וחצי ב' ז' הרי ב' שבועות ואלו הם האבות כי הם עיקר השם במלואו.</p>	<p>הפשוט והמילוי הא'. ועוד יש בה ד' שבועות אחרים, במילוי המילוי, הנקרא תולדות, והם כ"ה אותיות, אשר במילוי המילוי, שהם ד"פ ז'.</p>
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These form two sets of seven letters. These two sets of seven are called the "parents," because they comprise the simple spelling and the first spelling-out.

<p>ואמנם הם ד' כי כשתמלא השם במילוי הראשון יש בו ב"פ ז' שהוא י"ד אותיות כזה יו"ד וא"ו דל"ת ה"א אל"ף, וכן חצי שם אחרון כזה א"ו אל"ף וא"ו ה"א אל"ף הרי כי עיקר השם הוא ב"פ ז'</p>	<p>ועוד יש בה ד' שבועות אחרים, במילוי המילוי, הנקרא תולדות, והם כ"ה אותיות, אשר במילוי המילוי, שהם ד"פ ז'.</p>
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There are also four other sets of seven letters, these being in the second spelling-out.

The second spelling-out of the 45-Name is as follows:

the Name	first spelling-out	second spelling-out
yud	yud	yud
		vav
		dalet
	vav	vav
		alef
		vav
	dalet	dalet
		lamed
		tav
hei	hei	hei
		alef
	alef	alef
		lamed
		pei
vav	vav	vav
		alef
		vav
	alef	alef
		lamed
		pei
	vav	vav
		alef
vav	vav	
	alef	
hei	hei	hei
		alef
	alef	alef
		lamed
		pei

As can be seen, there are 28 letters used in the second spelling-out, or 4 x 7. Here, the 4 sets of 7 do not divide into groupings similar to the 2 primary sevens, although the two sets of 14 are split at the division between the yud-*hei* and the vav-*hei*.

וזהו |

ז"ס

This, then is the mystical meaning of this passage:

שבועות שתיים |

שבועות שתיים הראשונות,

“There are two types of oaths...”—referring to the first two sets of seven,

אחי"כ במלוי המלוי נעשה ד' שבועות שהם כ"ח אותיות
דמלוי המלוי,

שהם ארבע אחרות במילוי המילוי כנזכר,

“...that are really four”—referring to the second spelling-out.

ובזה יתורץ |

ובפירוש זה, יתורצו כמה קושיות:

Explaining this passage of the *Mishnah* this way answers several questions:

הקושי על התוסי שהקשו בידיעת הטומאה העלמות
הו"ל למיתני ולמה לא הקשו גבי שבועות דלא נקט
העלמות כי גם בכאן צריך העלם אמאי לא תני
העלמות

הראשונה היא, אומרו שבועות, ולא קאמר העלמות,
כי גם כאן צריך העלמות, כדי שיתחייב קרבן,
ע"ד שהקשה התוספות גבי ידיעות הטומאה, דליתני
העלמות.

The first: Why does the *Mishnah* refer to “oaths” rather than “cases of forgetfulness regarding oaths taken”? After all, it is required that the person forget that he swore in order for him to be obligated to bring a sacrifice. This is similar to the question of the *Tosafot* regarding the knowledge of impurity: “Let the author say, ‘cases of forgetfulness regarding defilement!’”²³

The passage from the *Mishnah* quoted above continues: “There are two types of knowledge of impurity that are [really] four.” Since what is being referred to are cases when a person forgot that he had been ritually defiled and nonetheless entered the Temple, it would seem that the *Mishnah* should have been phrased, “There are two types of forgetting impurity that are [really] four.”

Yet, the *Tosafot* does not ask this question about the “two types of oaths that are four,” even though this is mentioned before the “two types of knowledge of impurity that are four.” This is apparently so because the question does not really apply, due the mystical meaning of this passage of the *Mishnah*, as we have seen.

אבל להכי נקט שבועות, לרמוז אל פירוש הנזכר. |

But we can now see why he chose the idiom of “oaths,” that is, in order to allude to the meaning mentioned above.

Since, as we said, the word for “oaths” can be interpreted to mean “sevens.”

גם בזה יתורץ, למה אמר שתים שהם ארבע, וליתני | גם הקושי דלמאי אצטריך לאשמעינן שהם שנים שהן שבועות ארבע. | ארבע לימא שבועות ארבע

The second: Why does the author of the *Mishnah* say “two that are really four,” instead of just “four”?

Two principle types of oaths and two derivative types could be expressed simply as four types of oaths.

אבל בא לרמוז, כי הם שני אבות, ועוד ארבעה תולדות | ועם הנז' יתורץ כי זה מלוי לבד אב וזה מלוי המלוי במילוי המילוי, שהם בחיי אחרות מלבד המילוי. | שהוא תולדה

The answer is that he wishes to allude to the fact that there are two “parents,” i.e., principle forms of the Name *Havayah*, and four more “offspring,” or secondary types, i.e., the second spelling-out.

גם יתורץ, כי כפי הפשט, היה צריך לדחוק ולומר | גם אמרו ארבע אין אנו צריכים לדחוק כפי פשוטו שבועות שתים אבות, שבהצטרפם עם התולדות, יהיו שפיי בי שיש בהם בי ועם בי האחרים הם די רק שהן ארבעה. אבל בזה ניחא כי הם שתים אבות, שהם ארבע תולדות. | המלוי

The third: According to the simple sense of the law, we have to give this *Mishnah* a forced explanation, i.e., that there are two principle types of oaths that, together with the two secondary types, make four. But when we explain it according to its mystical meaning, the idiom makes sense: there are two principle types, which produce four secondary types.

In the mystical sense, “two that are four” means that there are in fact, six forms.

23. *Shavuot* 2a, s.v. *Yediot Hatumah*.

גם אם נרצה ליישב פירושנו כפי הפשוט, כי הנה שתיים | ואם נרצה נישבו גם לפי הפשוט כי הב' של המלוי של המילוי, נכללים הם תוך הארבע של מילוי המילוי, נכללים בתוך מלוי המלוי בודאי באופן שהכל ביחד ונמצא כי כולם אינם רק ארבעה. הם ד' שבועות עם אותיות המלוי עצמם:

If we wish, we can fit our explanation into the simple way of reading the idiom of “two that are (really) four”, because the two forms of the Name *Havayah* in the first spelling-out are included within the four forms of the second spelling-out. Thus, in fact, there are really only four forms just as in the simple reading of the *Mishnah*.

וענין להרע או להטיב פירושו, כי השתי אותיות | האחרונות של הוי"ה הנזכר, הם להרע. ושתי אותיות הראשונות, הם להטיב, האחרונים הם להרע

The mystical meaning of “to do evil or to do good” is that the two final letters of the Name *Havayah* tend “toward doing evil” and the first two letters tend “toward doing good.”

This will be explained presently.

ונמצא שהתחיל מלמטה למעלה. | והתחיל ממטה למעלה.

It follows that this verse is in ascending order.

“...to do evil or to do good...” refers to the final two letters and the first two letters of the Name *Havayah*.

ובזה יתורץ ענין מ"ש בגמרא, שבועה שאוכל ושלא אוכל.

This affords us an explanation of the Talmud's statement: “He takes an oath saying, ‘I shall eat’ or an oath saying, ‘I shall not eat.’”

Why does the Talmud use eating as the example of the principle forms of an oath that when transgressed inadvertently requires a guilt offering?

והענין הוא, כי הנה נודע שהז' מלכים דמיתו הם זו"ן, | והענין כי כבר הודעתך כי ז' מלכין אשר מתו הם שהם שני אותיות ו"ה האחרונות, זו"ג שהם ב' אותיות ו"ה

To explain: As is known, the seven “kings” that died are the prototype of *Z'eir Anpin* and *Nukva*, which are indicated by the two final letters of the Name *Havayah*, *vav-hei*.

The seven “kings” are the seven lower *sefirot* of the world of *Tohu*. These *sefirot* were not designed to interact with each other, and therefore, when the light of one passed into the other, their vessels shattered and “fell” into (what would become) the lower worlds, embedding these worlds with sparks of holiness concealed in evil husks. We also know that in the rectified world (*Tikun*) that was constructed on the ruins of *Tohu*, the *sefirot* metamorphosed into *partzufim*, and specifically, the lower seven *sefirot* formed the *partzufim* of *Z'eir Anpin* and *Nukva*. Thus, we may speak of the six *sefirot* of *chesed* to *yesod* of *Tohu* as being the *Z'eir Anpin* of *Tohu*, and the *malchut* of *Tohu* as being the *Nukva* of *Tohu*, even though these *sefirot* became *partzufim* only in the world of *Tikun*.

כי אות ו' הוא ז"א, הכלול משש קצוות. ואות ה' היא | כי כבר הודעתך כי אות ו' הוא ז"א כלול מו"ק ואות
 במלכות. ומרוב הסיגים שבהם שהם בחינת הרע, לכן | ה' היא המ"ל ואלו הם הזמ"ל דמתו ונשברו שמרוב
 מתו ונתבטלו ולכן להרע הוא בהם. | דינים שלהם שהרעו לכן נפלו ונתבטלו וזהו להרע

For the letter *vav* indicates *Z'eir Anpin*, in that *Z'eir Anpin* comprises six "extremities" and six is the numerical value of the letter *vav*. The letter *hei* indicates *malchut*. Because of their overabundance of impurities, which is the "evil" in them, they "died" and were shattered. Therefore, "evil" is in them.

Emotions imply at least some measure of self-awareness and ego. This egocentric subjectivity of perception is what is meant by the "impurities" mentioned here. The emotions of *Tohu* were particularly egocentric, in that each one was a thing unto itself and was incapable of interacting with any of its sister emotions or subordinating itself to them. "Evil" is the state of discord and blockage that does not allow the flow of Divine beneficence to reach its proper destination, so the latter two letters of the Name *Havayah*, indicating the emotions, can be seen as tending toward the formation of evil.

אבל ב' אותיות י"ה הראשונות, הם באו"א, והם | ובי אותיות ראשוני י"ה להיטב שהם או"א שכלם
 להיטיב, כי כולם טוב ולא היה בהם סיגים רעים, | לטוב ולא מתו כמבואר אצלינו
 ולא מתו כנודע.

In contrast, the two first letters of the Name *Havayah*, *yud-hei*, signify *Abba* and *Ima*, and they "tend toward doing good" for they are entirely good themselves and they possessed no evil impurities. Therefore they did not die, as is known.

The first two letters and the *partzufim* they represent signify the intellect. The intellect is essentially objective and impartial, since a person involved and absorbed in some intellectual pursuit generally is looking for truth and has temporarily suspended his ego.

והנה להטיב, משמעותו להטיב לאחרים, | ואמרו להיטב פי' להיטב לאחרים,

Now, the idiom "to do good" implies "doing good to others."

It is a transitive verb.

והענין הוא זה, כי הנה כאשר מתו ז' מלכים דו"ן, | והענין דע כי אלו המלכים שמתו ונפלו למטה בבריא'
 שהוא ענין ירידתם בעולם הבריא, ודאי שנשאר | כמבואר אצלינו הנה נתבאר שנשאר בהם קצת חיות
 בהם ענין אותם הרפ"ח ניצוצין, להעמידם ולקיים על | להחיותם
 עומדם די ספוקם בצמצום,

To explain: when the seven "kings" of *Z'eir Anpin* and *Nukva* of *Tohu* died, which is to say, when they descended into the world of *Beriah*, they assuredly retained some aspect of the 288 original sparks, in order to sustain them at least minimally.

In the world of *Tohu*, the seven lower *sefirot* contained 288 general "sparks" or elements of holiness. The fact that these "died" in the Shattering of the Vessels is alluded to in the verse, "...and the spirit of G-d was hovering over the surface of the water."²⁴ The word for "was hovering" is *merachefet*, spelled *mem-reish-chet-pei-tav*, which can be rearranged to read *reish-pei-chet mem-tav*, or "288 [sparks] died."

24. Genesis 1:2.

דאלי"כ לא היה שום תיקון כלל רק הי בתוכם ניצוצים אשר הי' מחיי אותם ואמנם אחר שנתקנו ועלו למעלה אז ניתוסף בהם הארה גדולה.

וזה אינו נקרא מזון ואכילה, רק חיות מצומצם ומוכרח בלבד, כדי שיכלו לחזור ולחיות בתחיית המתים, שהוא חזרת תיקון ביטול המלכים כנודע.

This minimal consumption of energy is not termed "nourishment" or "eating," only an absorption of the minimal necessary life-force necessary to persist and be reinvigorated in the Resurrection, this being the final rectification of the loss of the kings, as is known.

והענין כי בהיותם בסוד ביטול הנה אז היה להם חיות מספיק להם בצמצום גדול שלא יתבטלו לגמרי וזהו נקי חיות.

ונמצא כי זה החיות המוכרח בצמצום, היה נמשך להם בהיותם בבריאה, מן שני אותיות ו"ה האחרונות, שהם גימטריא י"א סמני הקטרת, המקיימים ומחיים את הקליפות, מזון הכרחי וחיות מצומצם.

It follows that in the world of *Beriah*, this minimal necessary energy was extended to them from the two latter letters of the Name *Havayah*, *vav-hei*. The combined numerical value of these letters is 11, alluding to the 11 component spices of the incense²⁵ that sustain and nourish evil with the minimal life-force necessary.

"Whoever adds, detracts."²⁶ Ten is the number of holiness, the number of *sefirot*. Eleven signifies an overflow of holiness spilling into undesired places, and as we have seen, this characterizes evil. Thus, the fact that the incense used in the Temple was made out of eleven spices indicates that, in addition to its other qualities, it provided evil with the minimal life-force necessary for it to exist and fulfill its function in the scheme of G-d's plan.

אך מזון ואכילה הוא דבר יותר עליון ממנו כי המזון גורם שפע רב יותר על מה שצריך לצמצם עצמו כי האדם כשהוא מתענה ואינו אוכל יש בו חיות מצומצם בצמצום גדול שיעמידו מבלי שיאכל כמה ימים רצופים נמצא כי סוד מאכל הוא חיות הנמשך אל האדם והוא יותר חיות מחיות עצמו המצומצם תוך האדם כנזכר, והנה לזה בארו בגמרא להרע שלא אוכל להיטב שאוכל פיי חיות המצומצם שהיה נמשך אל הזמ"ל היה נמשך להם מבי אותיות ו"ה של השם שהם גי' י"א נגד י"א סמני קטורת המקיימין ומחייין החיצונים אך המאכל לא היה נמשך משם וזהו להרע (או להיטב להרע) שלא אוכל שאכילה לא היתה נמשכת משם

אבל אכילה גמורה בשופע, לא היה נמשך להם משם, ולכן שני אותיות ו"ה, נקרא להרע, שפירושו הוא שלא אוכל, ר"ל שאין בו בחינת אכילה אל המלכים שבתוך הקליפות הנקרא רע כנזכר.

But actual "eating" and satiety did not reach them from this level. Therefore, the two letters *vav-hei* are referred to by the words "toward evil," meaning "I will not eat," that is, it does not provide the sparks of the "kings" trapped inside evil with real eating.

אך כשעלו אלו המלכים למעלה באצילות, ונתקנו, אז אותיות י"ה כנודע כי תיקון זמ"ל אלו הם מאוי"א

ואחר שעלו אלו המלכים למעלה באצילות, ונתקנו, אז להיטיב, והוא שבועה שאוכל, כי, נמשך להם אכילה ומזון בשופע, יותר על חיות המוכרח להם, משני אותיות (י"ה) שהם או"א,

25. Exodus 30:34-35.

26. *Sanhedrin* 29a.

After these “kings” ascended back into *Atzilut* and were rectified, the first two letters of the Name *Havayah* come into play, which tend toward “doing good,” this being the oath/seven that “I will eat.” For then eating and nourishment is given to them to satiety—much more than the minimal life-force required to merely keep them existing—from the first two letters of the Name *Havayah*, *yud-hei*, which signify *Abba* and *Ima*.

We see now why the Talmud uses the example of eating to illustrate taking oaths and breaching them inadvertently. An “oath” is a “seven,” an upper or lower two-letters of the Name *Havayah* with their first spelling-out or part of its second spelling-out. These parts of the Name *Havayah* provide sustenance for the seven “kings,” either in the form of the minimal energy required to sustain them when they are trapped in the context of evil, or in the form of full feeding to satiety when they have been redeemed and are in their resuscitated state of holy rectification. These provisions are alluded to by the two archetypal oaths, “not eating” and “eating,” respectively.

כי הנה אלו המלכים לא נתקנו, אלא ע"י שחזרו
בסוד עיבור תוך או"א, ושם נמשכת להם אכילה ממש
בשופע. | ואז נמשך להם אכילה ממש שהוא מזון יותר גדול
מאד

This is because these “kings” become rectified only by being re-impregnated within *Abba* and *Ima*, and there they are provided with true eating to satiety.

The fallen, broken, disillusioned emotions find their rectification by being absorbed and re-processed by the rectified intellect.

וז"ס אותיות אכילה, שהם אכ"ל י"ה, כי האוכל נמשך | וז"ס אכילה אכל יה כי סוד מאכל ומזון בא בשם י"ה
מן י"ה, שהם או"א, | שהוא או"א כנודע

This is the mystical significance of the word “eating” *achilah*, which can be permuted to spell “eating from *yud-hei*,” indicating that real eating originates in *yud-hei*, which signify *Abba* and *Ima*.

Achilah: *alef-kaf-yud-lamed-hei*.

“Eating [from] *yud-hei*”: *alef-kaf-lamed yud-hei*.

כנודע כי אין המאכל נגמר, אלא ע"י טחינה ולעיסת
השיניים שבפה. ונודע, כי הפה הוא למעלה, בבחינת
חוי"ב, שהם או"א, אבל החיות המצומצם המוכרח, הוא
בא מן הלב שבתוך הגוף, שהוא אות ו' של הוי"ה,
כי זה הוא טעם ענין המתענה שאינו אוכל, ומתקיים
בחיות מצומצם, הנמשך אז מן חיות הלב, אל כל אברי
הגוף, בהיותו מתענה ימים רבים שלשה או ארבעה
ימים רצופים, שאם לא כן הוא איך מתקיים בלתי
מאכל כל אותם הימים.

כי כל סוד מאכל אינו נאכל ונגמר אלא ע"י כחות
הפה והשיניים שהם סוד או"א אך סוד החיות בא מן
הלב מאותיות ו"ה שהם בגופא ואין להאריך בזה.

As is known, eating is only completed by chewing with the teeth. And it is further known that the mouth is above i.e., in the head, at the level of *chochmah* and *binah*, which are *Abba* and *Ima*, while the minimal essential life-force comes from the heart, which is in the torso, indicated by the *vav* of the Name *Havayah*. This is why someone who is fasting and does not eat, living instead on minimal energy

that he receives then from the life-force of his heart and which extends to the rest of the body's limbs throughout the three or four consecutive days of his fast. For were it not so, how could the person survive without food for all those days?