

Parashat Shemini

זאת החיה אשר תאכלו מכל הבהמה אשר על הארץ....

"These are the animals you may eat, from among all the animals of earth..."¹

ספר הליקוטין, פרשת שמיני

הנה האדם הוא יוצא מכללות הז"א, והחיה והבהמה מכללות הנוקבא, ודגים וחגבים ועוף יוצא מיסוד דז"א, ולכן דג עולה ז, כי היסוד הוא שביעי, והוא גומל דלים, וזהו ד"ג.

Sefer HaLikutim, parashat Shemini

Man derives in general from Z'eir Anpin, while the beasts and cattle derive from Nukva of Z'eir Anpin and fish, locusts, and fowl derive from yesod of Z'eir Anpin. For this reason, the numerical value of the word for "fish" (dag) is 7, for yesod is the seventh sefirah. Furthermore, yesod "gives to the poor" (gomel dalim), and the initials of this phrase in Hebrew are the same letters used to spell the word for "fish."

Yesod is actually the sixth sefirah of the midot, but since yesod couples with malchut, the seventh sefirah, it may be considered in this context the seventh sefirah as well. Malchut is considered "the poor" since it possesses no intrinsic content of its own, as we have explained previously. Since the content of the preceding sefirot is funneled through yesod to malchut, yesod may be spoken of as "giving to the poor."

והוא מן החסדים הנתנים אל צורך עצמו של יסוד, ולכן גדל במים.

Specifically, fish derive from the states of chesed given to yesod for its own purposes; this is why they live in the water.

Certain aspects of chesed are merely channeled through yesod, while others become part of yesod itself (since yesod is principally a sefirah of transmission, it reflects the giving aspect of chesed). In the imagery of Kabbalah, water is a metaphor for chesed (and therefore a manifestation of chesed), since water always flows downward and is the source of life.

והארבה, בסוד הגבורות בחזרתם למעלה, וזהו מ"ש נטה ידך על הארבה ויעל, שהם סוד העלייה.

Locusts derive from the states of gevurah within yesod as they return upward. This is the mystical meaning of the verse: "Extend your hand over...the locusts and they will ascend..."² for they manifest the principle of ascent.

In order to transmit properly, yesod must evince gevurah as well as chesed, since unmitigated and unrestricted giving is never effective. This element of withdrawal or restraint within yesod is embodied in the locusts.

ועוף עולה בגימטריא יוסף, שהוא היסוד, ולכן הם פורחים, מפני שהם בסוד העלייה, שחזרות הגבורות ופורחות למעלה.

1. Leviticus 11:2.

2. Exodus 10:12.

The numerical value of the Hebrew word for “fowl” (*oaf*) is equal to that of the word “Joseph” (*yosef*). Joseph personified the *sefirah* of *yesod*. Therefore, birds fly, for they, too, manifest the principle of ascent, as the states of *gevurah* return and fly upward.

The seven shepherds of Israel (Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and David, in this order) correspond to and personify the seven emotional *sefirot* from *chesed* to *malchut*. Joseph personifies *yesod* chiefly because he (1) sustained and provided for the entire kingdom (*malchut*) of Egypt during the years of famine, and (2) preserved his sexual integrity (sexuality being associated with *yesod*, the *sefirah* of coupling) even while immersed in the depraved culture of Egypt.

ולפי שדגים וחגבים הם מן היסוד שנקרא חי, לכן אינם צריכים שחיטה אלא אסיפה לבד,

Since fish and locusts derive from the *sefirah* of *yesod*, which is referred to as being “alive,” they do not require ritual slaughter as do beasts and cattle, but rather only “gathering up.”

Man, being created in “the image of G-d,” reflects both in his body and soul the structure the *sefirot* assume when they form a *partzuf*. The correspondence between the limbs of the body and the *sefirot* is as follows:

<i>keter</i>	skull
<i>chochmah</i>	right lobe of brain
<i>binah</i>	left lobe of brain
<i>da'at</i>	rear (occipital) lobe of brain
<i>chesed</i>	right arm
<i>gevurah</i>	left arm
<i>tiferet</i>	torso
<i>netzach</i>	right leg, right kidney, right testicle/ovary
<i>hod</i>	left leg, left kidney, left testicle/ovary
<i>yesod</i>	reproductive organs
<i>malchut</i>	mouth

Yesod thus corresponds to the reproductive organ, and *yesod* of *Z'eir Anpin* specifically to the male reproductive organ. Again, this is because *yesod* is the *sefirah* of transference between one *partzuf* and the next.

In order for *yesod* to transfer the content of the preceding *sefirot*, it must properly focused on its goal. We see this in day to day life: a person cannot communicate effectively with another person if he is distracted and his mind is elsewhere. Physically, the male reproductive organ cannot transfer the semen within it, nor can the female reproductive organ receive the semen from the male, unless they are properly focused on each other. This focus is termed in Kabbalah “being alive,” just as in *halachah*, the erect male reproductive organ is called “alive” (and in its flaccid form, it is called “dead”). Similarly, effective communication is characterized by animation and excitement, as opposed to a “deadpan” style that does not excite the listener. *Yesod*, then, at least when acting effectively, is called the “live” *sefirah*.

Thus, the animals (fish and locusts) that derive from this *sefirah* are considered to possess intrinsic

life-force, and therefore do not have to undergo any ritual process to prepare them for Jewish consumption.

(Note that the Arizal does not yet explain why fowl, even though deriving from the same *sefirah*, do require ritual slaughter.)

לא כן בחיה ובהמה שהם בנוקבא, ולכך צריכים הם שחיטה:

This is not the case with beasts and cattle; they derive from the *Nukva* of *Z'eir Anpin* and therefore require ritual slaughter.

Beasts and cattle are considered a lower level of life than fowl and locusts. In order for their life force to be properly assimilated, it must undergo the additional rectification process of ritual slaughter. Through this process the life force inherent in the animal flesh is rendered capable of being absorbed into spirituality through being eaten by the Jew.

The Arizal now turns the discussion to the subject of the birds.

והנה מיסוד דז"א דאצילות, יוצאים משם המלאכים, והם העופות שיוצאים משם, כענין שנאמר בגבריאל מועף ביעף. ומיסוד דז"א דבי"ע, יוצאים העופות ממש,

Now, it is the angels that issue from the *yesod* of *Z'eir Anpin* of *Atzilut*. These angels are the spiritual birds that derive from this level. As it is said of the angel Gabriel, "and the bird will fly in heaven."³ In contrast, physical birds derive from *yesod* of *Z'eir Anpin* of the three lower worlds, *Beirah*, *Yetzirah*, and *Asiyah*.

Whereas the physical fish and locusts derive from *yesod* of *Z'eir Anpin* of *Atzilut*, the fowl derive only from the projection of this level onto the lower spiritual worlds. The difference between *Atzilut* and the three subsequent worlds is that the pervading consciousness in the world of *Atzilut* is that of total submersion in the Divine presence. "Denizens" of this world do not conceive of themselves as independent beings, but rather as aspects of Divinity. In the lower worlds, the pervading consciousness is that of selfhood; the "denizens" of these worlds are aware of themselves as independent entities, albeit subject to Divine rule. This is indicated by the fact that fish must remain in the water to live, that is, their existence is dependent on being almost always submerged within the ocean, just as the "denizens" of the world of *Atzilut* live totally immersed in Divine consciousness.

וז"ס שנבראו מן הרקק, כי הז"א שבבריאה שהוא דכורא הוי עלמא דנוקבא, שכל העולמות שלמטה הם חיילותיה דנוקבא דז"א.

This is the mystical meaning of our sages' statement that the fowl were created from the mire, i.e., a mixture of water and earth.⁴ *Z'eir Anpin* of *Beriah*, which is male, exists in the female world, for all the lower worlds are the legions of the *Nukva* of *Z'eir Anpin* of *Atzilut*.

Every world is created out of the *Nukva* [female partner] of *Z'eir Anpin* of the world preceding it, just as a physical child is born of its parents. And just as the parents (and particularly the mother) must rear and educate the new child, *Nukva* of *Z'eir Anpin* of any particular world is entrusted with the task of disseminating the light, or consciousness, of its world into the worlds below it. Inasmuch as all three lower worlds (*Beriah*, *Yetzirah*, and *Asiyah*) share the common denominator of being worlds of independent consciousness, they may be grouped together and be considered to have emerged as a

3. Genesis 1:20.

4. *Chulin* 27b.

group from the “womb” of *Nukva* of *Z'eir Anpin* of *Atzilut*. Since the three lower worlds then assume the role of the recipient *vis-à-vis* *Atzilut* – in that they are intended to absorb as much as possible of the consciousness pertaining in the world of *Atzilut* – they are considered feminine and it masculine relative to each other.

While *water* is a mystical referent to the *sefirah* of *chesed*, earth refers to the *sefirah* of *malchut*, the lowest of the ten *sefirot* and the allegorical “floor” of the world it belongs to.

ונמצא, שהם מתמצית דחסדים אחר שהלכו אל הנוקבא האצילות, וזמ"ש (בראשית א' כ"א) והעוף ירב בארץ, דהיינו שיוצאה מן הארץ, ומן המים של הארץ, שהיא בחינת החסדים דיסוד דז"א, ולכן יש בהם קשקשים ברגלים, שהם בחינת דג, ופורחת ג"כ כמו החגבים:

It thus follows that the lower worlds are the extracted states of *chesed* after they have been “processed” by *Nukva* of *Z'eir Anpin* of *Atzilut*. This is the mystical meaning of the verse: “And the birds will multiply on earth,”⁵ implying that they are created from the earth. But since it is also stated: “Let the water swarm with... birds,”⁶ it means that the birds were created as well from the water on the earth, i.e., the states of *chesed* within *yesod* of *Z'eir Anpin*. Therefore they have scales on their feet like fish, on the one hand, yet they fly like locusts, on the other.

The fowl were thus created from both the *chesed* and *gevurah* elements and therefore possess fishlike and locust-like characteristics. Since they derive not directly from the world of *Atzilut* but rather from *Atzilut* as it has been “processed,” diminished and diluted into the lower worlds, they require ritual slaughtering in order to be eaten.

והנה לאדם יש לו חלב ויניקה, כי הזו"ן אימא ינקא להון, ויש להם חלב אם.

Now, man is a mammal, i.e., he produces and suckles milk. This is because *Z'eir Anpin* and *Nukva* of *Atzilut* suckle from *Ima*.

Man derives directly from *Z'eir Anpin* of *Atzilut* and its female partner, *Nukva*. These two *partzufim*, which together comprise the emotions of the world of *Atzilut* and its capacity for self-expression, emerge from the “womb” of *Ima*, the *partzuf* of *binah*, just as an emotion or means of expression is derived from an intellectual idea that gives rise to it. Here again, once *Ima* has produced the emotional reaction (*Z'eir Anpin*) and its expression (*Nukva*), it “nurtures” them, ensuring that they indeed properly emotionalize and express the idea and concept they derive from. The physical manifestation of this principle in man is the nourishment the infant derives from its mother’s milk.

וכן לחיה ולבהמה יש להם יניקה, שהם מבחינת הנוקבא, משא"כ בדגים וחגבים ועופות, שאין להם חלב אם לינק, משום שהם מבחינת היסוד דאימא, לא ינקא להו, דאימא עד הוד אתפשטת.

Beasts and cattle are also mammals, for they, too, derive from *Nukva*. In contrast, fish, locusts, and birds produce no milk and they do not suckle, for they derive from the *yesod* of *Ima*, and *Ima* therefore does not suckle them, for as is said in the *Zohar*, *Ima* extends only so far as *hod*.

Although beasts and cattle are not created “in the image” of G-d, and therefore do not reflect completely the phenomenology of *Atzilut*, the fact that they originate in *Nukva* and *Nukva* suckles from *Ima* is enough to make them milk-producing and milk-suckling animals, i.e., mammals. Fish,

5. Genesis 1:22.

6. Ibid. 1:20.

locusts, and birds, in contrast, are not “processed” by *Nukva* the same way beasts and cattle are, as we explained. Therefore, they do not possess this quality. They are derived directly from the *sefirah* of *yesod*, whether it be *yesod* of *Z'eir Anpin*, as stated above, or *yesod* of *Ima*, as stated here.

The intellect (*binah*) “extends only as far as *hod*.” This means that even after a person has progressed from the intellectual development of an idea into the emotional response-phase (*chesed, gevurah, tiferet*), he can still “recharge the batteries” of this emotional response from the residual memory of the original idea. The same is true once he has passed from the emotional response-phase into the initial stage of the active transmission phase (*netzach, hod*) and is involved in overcoming obstacles to the transmission of his new idea (*netzach*) and making it relevant to its target audience (*hod*). Once he has passed from this phase, however, into the stage of transmission in which he must focus entirely on the goal, that is, become totally resonant with the target audience (*yesod*), he must give up any memory he still has of the original inspiration that accompanied his experience of the original idea. Were he to retain this memory, it would derail and distract his attention from its now crucial object, the recipient. As we said, before, this focus is necessary in order for *yesod* to be “alive.” Therefore, *binah* is said to extend only as far as *hod*, but not as far as *yesod*.

ולכן נקי יתום, כי אין לו חלב אם, וזמשיה ויהי יוסף ייפה תואר ייפה מראה, ר"ת יתום.

In this sense, *yesod* may be considered an “orphan,” since it does not suckle from the milk of *Ima*. This is alluded to in the fact that in the verse describing Joseph, he is said to be “of good appearance and good form” (*yefeh toar vifeh mareh*).⁷ The initials of this phrase spell the Hebrew word for “orphan” (*yatom*).

Joseph is the personification of the *sefirah* of *yesod*, as mentioned above.

ולכן העוף צריך שחיטה, משום שיש לו בחינה גם מן הארץ, כמ"ש חז"ל שנברא מן הרקק.

Therefore fowl requires ritual slaughter, since it has an element of earth in it, as our sages said, that it was created from the mire.



שער הפסוקים, פרשת שמני
דיני בהמה וחיה ועוף, ודגים וחגבים וארבה, הטמאים
והטהורים. דע, כי כל אלה הם תולדות נוקבא
דז"א,

ספר הלקוטים, פרשת שמני
דע, כי כל הבהמות וחיות ועופות ודגים וחגבים, כל
אלה הם תולדות המלכות שהיא הנוקבא,

Sefer HaLikutim and Sha'ar HaPesukim, parashat Shemini

Know that all domesticated animals, wild beasts, fowl, fish, and locusts derive from *malchut*, which is *Nukva* of *Z'eir Anpin*.

אמנם העיטרא של ההי גבורות היא ניתנת אל הנוקבא,
ומשם באים שורש כל אלו המינים הנז'.

In fact, the crown of the five states of *gevurah* is given to the *Nukva*, and the origin of all these species comes from this.

7. Ibid. 39:6.

ואמנם כבר ידעת, כי הם תרין עיטרין החסדים | מן עיטרא דגבורה אשר בה, שהיא הוי"ה דבין דהיי"ן והגבורות, שהם שני שמות מ"ה ובין, | כנודע. ועיטרא דחסדים היא הוי"ה דמ"ה דאלפין,

But you already know that there are two crowns: one of the five states of *chesed* and the other of the five states of *gevurah*. These are manifest as the two Divine Names, the 45-Name and the 52-Name.

The five states of *chesed* are manifest as the 45-Name and the five states of *gevurah* as the 52-Name.

ואמנם בהמ"ה בגי' בין, להורות שהיא מעיטרא | והנה בהמ"ה בגימטריא בין, לרמוז כי היא נמשכת דגבורה, והיא במלכות. | מעיטרא דגבורה שבנוקבא כנוכר.

The numerical value of the word for “domesticated animal” *beheimah* is 52, indicating that these derive from the crown of the five states of *gevurah*, present in *malchut*.

This covers the origin of domesticated animals (*beheimah*). What about the wild animals (*chayah*)?

וענין החיה, אמרו חז"ל חיה בכלל בהמה, | גם החיה היא משם בין הנזכר. ובוה תבין מאמר רז"ל, כי חיה היא בכלל בהמה,

Regarding wild beasts, our sages stated that “wild beasts are included in term *beheimah* when it is used in a general sense.”⁸

וסוד הענין, ששם הנז' דהיי"ן, שהוא בין ובגי' בהמה. | כי מילוי המילוי דהיי"ן יש בו כ"ג אותיות, ואם תמלא שם זה במלוי השני, פירוש מלוי המלוי, | יש בו כ"ג אותיות, כזה,

The mystical significance of this is as follows: The numerical value of the above-mentioned spelling-out of G-d's Name, produced by spelling out the Name *Havayah* with the letter *hei*, as we said, is 52, the same as that of the word *beheimah*. If we spell out this spelling-out, i.e., spell out the letters a second time, we use 23 letters, as follows:

יו"ד וא"ו דל"ת, ה"ה ה"ה, וא"ו וא"ו, ה"ה ה"ה, |

Yud-vav-dalet vav-alef-vav dalet-lamed-tav, hei-hei hei-hei, vav-alef-vav vav-alef-vav, hei-hei hei-hei.

Or, viewed schematically:⁹

8. *Chulin* 70b.

9. As Rabbi Shmuel Vital (Rabbi Chaim Vital's son) points out, the second spelling-out here does not follow the paradigm of the first spelling-out, as we would expect, in that the *vav*'s are spelled out the first time with just another *vav*, while the second time they are spelled out with an *alef* and a *vav*. Rabb Wolf Ashkenazi points out that Rabbi Chaim Vital himself explains elsewhere why this is so (*Sha'ar HaKavanot*, discourse on *Tzitzit* 4, in note, section 7; *Pri Eitz Chaim, Zemirot* 2; *Sha'ar HaHakdamot* 44c).

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

י כמנין חיה. |

עולה כמנין חיה.

23 is the numerical value of the word for “wild beast” *chayah*.

Chayah: chet-yud-hei = 8 + 10 + 5 = 23.

נמצא, כי חיה הוא מלוי המלוי דשם ב"ן, ונמצא חיה | נמצא כי מלוי ההוי"ה דהה"ן, היא גימטריא בהמה,
בכלל בהמה: | ומילוי המלוי שלו המובלע בתוכו, הם כמנין אותיות
חיה, והרי איך חיה בכלל בהמה,

Thus, *chayah* alludes to the spelling-out of the spelling-out of the 52-Name, and thus *chayah* is “included” within *beheimah*.

ועתה נבאר זה יותר בביאור. | הרי נתבאר ענין החיה והבהמה דרך כללות, ועתה
נבאר פרטן. |

We will now explain this in greater detail.

כבר הודעתין, כי אחר שיורדים החסדים מן יסוד | הנה נתבאר אצלינו בשער ההקדמות, בדרוש החו"ג
דאימא, ונופלים ליסוד דז"א הגי חסדים לבד, שהם | כי הנה החסדים התחתונים, אשר בתנ"ה דז"א במקום
הגי חסדים של נ"ה ות"ת דז"א המגולים כנודע, אלו | המגולה, הם יורדים לבדן ביסוד דז"א,
יורדים ביסוד,

I have already explained that after the states of *chesed* descend from the *yesod* of *Ima* into *Z'eir Anpin*, only three of them continue and fall into the *yesod* of *Z'eir*

Anpin. These three are the states of *chesed* of *netzach*, *hod*, and *tiferet*, which are exposed, as is known. These are the ones that descend into *yesod* of *Z'eir Anpin*.

The five states of *chesed* and the five states of *gevurah* are the two sides of the origins of the five *sefirot* from *chesed* to *hod* as they exist within *da'at*, or higher, within *binah*. Therefore, we may speak of the five states of *chesed* as the *chesed-gevurah-tiferet-netzach-hod* states of *chesed*, and the five states of *gevurah* as the *chesed-gevurah-tiferet-netzach-hod* states of *gevurah*.

The upper, basic states of *chesed*, the *chesed* and *gevurah* states, remain covered by *yesod* of *Ima*, as we have explained previously. Only the derivative states of *tiferet-netzach-hod* are “dim” enough to descend further, into *yesod* of *Z'eir Anpin*, where they can be prepared to be transmitted further.

ואח"כ יורדים הגבורות עד היסוד, וברדתם שם
השלשה חסדים הנזכר שם. ובדרך ירדת הגבורות,
בג' חסדים המגולים, וזה בדרך ירידה,

After this, the states of *gevurah* also descend as far as *yesod* of *Z'eir Anpin*, and as they descend there they are sweetened. The higher three states of *gevurah* of the five are sweetened by the three exposed states of *chesed*. This is what happens as the states of *chesed* and *gevurah* descend.

ונשארם הבי גבורות התחתונות בלתי מיתוק. וע"ש
בדרוש ירדת החסדים והגבורות, כי שם נתבאר
היטב:

This leaves the lower two states of *gevurah* unsweetened. (See my exposition on the descent of the states of *chesed* and the states of *gevurah*, where this is explained fully.)

ומנצא, כי נתחברו ג' גבורות עם ג' חסדים, וכבר
ידעת, כי כל גבורה או חסד היא הוי"ה א', ונמצא
כי בהצטרף הגבורה עם המיתוק שלה שהוא החסד,
מתחברים ב' הוי"ות יחד,
מתערבות שלשה גבורות עליונות, הנקראים הגי"ת, עם
אותם השלשה חסדים, ומתמתקות ומתבסמות עמהם.
והנה אעפ"י שהחסדים אשר שם, חוזרין לעלות מן
היסוד בסוד אור חוזר כנודע, עכ"ז נודע, כי כל
בחינת קדושה, נשאר ממנה רושם אחד קיים בכל
מקום שהולך, והנה, כל גבורה או חסד הוא שם הוי"ה
אחת כנודע, ונמצא כי רושם השלשה חסדים, נתחברו
עם השלשה גבורות, בעת שנמתקו עמהם,

It follows that the upper three states of *gevurah* have combined with the three exposed states of *chesed*. And, as you know, every state of *gevurah* or state of *chesed* is manifest as a Name *Havayah*. Thus, when the states of *gevurah* combine with their sweetening agent, this being a state of *chesed*, the two corresponding Names *Havayah* also join together.

שהם בגימטריא שם ב"ן. נמצא, כי ג' גבורות
הממותקות עם ג' חסדים הם גי"פ ב"ן,
והרי הם ששה הוי"ות, שהם גי"פ ב"ן, כי כל גבורה
עם רושם החסד המתחבר עמה, נעשה ב"ן אחד.

The numerical value of each of these Names *Havayah* is 52. Thus, the combination of the three sweetened states of *gevurah* with the three states of *chesed* that sweeten them yields three times 52.

We would have expected this to yield six times 52. The reason this is not so is that the three states of

chesed leave the three states of *gevurah* and ascend out of *yesod* of *Z'eir Anpin*. Thus, the three states of *gevurah* are left by themselves. However —

כי לעולם דבר של קדושה נשאר השורש, והרשימו
קיים בו,

¹⁰Even though these states of *chesed* return and ascend out of *yesod* of *Z'eir Anpin* as reflected light, nonetheless, it is also known that a holy entity leaves an impression or residue wherever it goes.

וכיון שנתמתקו הגבורות עם החסדים, נשאר הרושם
של החסדים תוך הגבורות, ואעפ"י שעלו החסדים
אח"כ למעלה:

In our case, since the states of *gevurah* have been sweetened by the states of *chesed*, the residue of the states of *chesed* remains inside the states of *gevurah*, even though afterwards the states of *chesed* ascended back up.

And therefore, their residue keeps the states of *gevurah* in a sweetened state. However, since they themselves are no longer there, they are not counted as Names *Havayah*, and only the three states of *gevurah* (manifest as Names *Havayah*) are counted, making for 3 x 52.

ונמצא, כי גבורות הממותקות נקי ג' בנים,

It follows that the three sweetened states of *gevurah* are termed the three “sons.”

Each is a 52-Name, and the abbreviation for 52 (*beit-nun*) spells “son.”

נשארו שני גבורות תחתונות שהם מבחינת נ"ה,
שלא נמתקו, ונתחברו גם הם, כי הם מסוג א' בלתי
ממותקות, ובפרט שהם מבחינת נ"ה הנקראים בנים,
והבי גבורות תחתונים, הנקראים נ"ה, לא נתמתקו
דרך ירידתן, כי אין שם רק שלשה חסדים בלבד,
ולכן הם מתחברים יחד, להיותן מסוג אחד, שהם
עדיין גבורת בלתי מיתוק, וגם להיותם בחינת נ"ה,
ונקראים בנים כגודע,

As we said, this process leaves the two lower states of *gevurah*, which originate from *netzach* and *hod*, unsweetened. These two also combine together, since they are both in the same state, that is, unsweetened. This is especially probable since they originate in *netzach* and *hod*, which are termed “the children.”

Netzach and *hod* are so close that sometimes they are considered two halves of the same *sefirah*. Also, whereas *chesed-gevurah-tiferet* are identified with the three patriarchs, or “fathers,” *netzach-hod* are identified as their “offspring” or “sons.”

ומצטרפים ונעשו ב"ן רביעי, כי שני גבורות הם שני
היו"ת בג"י ב"ן, ואז נעשה ב"ן רביעי,

In any case, they combine and form a fourth 52-Name, for these two states of *gevurah* are manifest as two 52-Names.

10. We are translating the passage as it appears in *Sefer HaLikutim*. The following paragraph is worded somewhat clearer in the parallel passage in *Sha'ar HaPesukim*, so we are using it here.

והרי יש כאן ארבעה בנים, שכנגדם אומרים בהגדת פסח כנגד ארבעה בנים דברה תורה וכו', כמבואר שם.

Thus, we have four sons, and corresponding to them we say in the Passover Hagadah: "The Torah speaks of four sons...."

ואמנם כשחוזרים החסדים לעלות למעלה, אז הם מתמתקים מאותם השני גבורות שנשארו בלתי מיתוק, והם מממתקות אותם עתה דרך עליה.

Now, when the states of *chesed* return and ascend, they sweeten the two states of *gevurah* that had remained unsweetened. They sweeten them now as they ascend.

נמצא, כי הגי גבורות הראשונות שהם בחי' חגיית, מתמתקות תחילה בעת הירידה, אך שני גבורות התחתונים של בחי' ניה, אינם נמתקים אלא דרך עליה:

Thus, the first three states of *gevurah*, originating in *chesed-gevurah-tiferet*, become sweetened first, when the states of *chesed* and *gevurah* descend, while the lower two states of *gevurah*, originating in *netzach-hod*, are only sweetened as the states of *chesed* ascend.

ועתה נבאר בעייה פרטים אלו. הנה הבהמה, אנו מוצאים שהיא יותר כבדה בתנועתה מכל שאר הנבראים, הטעם שהיא מבחינת אותם הבי גבורות התחתונות שלא נמתקו, והם בגי' בין שהוא בגי' בהמייה, כי הם שני הוויית יחד, והם תחתונות מכולם, ולכן הם כבדות ואינם מעופפות.

We will now explain these details, with G-d's help. We note that animals are heavier in their movements than all other creatures. This is because they derive from those two lower states of *gevurah* that were not sweetened at first. As we said, the numerical value of these two states of *gevurah* is 52, which is also the numerical value of *beheimah*. For they comprise two Names *Havayah* together, the lowest of all of them, and therefore they are heavy and do not fly.

Domesticated animals (*beheimah*) derive from the first spelling-out of the 52-Name, and wild animals (*chayah*) derive from the second spelling-out of the 52-Name, as explained above.

The fact that these animals are derived from the lower, least spiritual of the five states of *gevurah* is reflected in the fact that in their physical incarnation they are also the lowest, heaviest, most corporeal of creatures.

ואמנם הטהרה שלהם שנמתקו דרך העליה כנוי, כי הגבורות שאינם נמתקות הם דין גמור, ונאחזים בהם הקליפות, ולכן הם אסורים.

אבל הבהמה יותר כבדה בתנועתה מן החיה, כי החיה היא בחי' מילוי המילוי של הבהמה כנוכר. והנה נמצא, בהמה הוא בחי' בי גבורות התחתונות, שהם בי הוויית, המתחכות ונעשות בין, כחשבון בהמה.

¹¹But the domesticated animals are heavier and slower than wild animals, for the wild animals derive only from the spelling-out of the spelling-out of the 52-Name, as mentioned.

ויש בהמה וחייה טמאה וטהורה.

Now, there are pure and impure, i.e., kosher and non-kosher species of both domesticated and wild animals.

ואותם שאנו רואים בהם סימני טהרה, הוא הוראה, שכתב נמתקו, ושכאים מן השני גבורות התחתונות אחר שנמתקו, ואמנם הטמאה, היא מן בחינתם, כשלא נתמתקו, כי הם דינים קשים גמורים, והחיצונים נאחזים בהם, ולכן נאסרו באכילה. והטהורה הוא מבחינתם, כאשר נתמתקו כבר, דרך עליית החסדים כנזכר.

Their purification is effected by their sweetening that occurs on the ascent, as mentioned. For unsweetened states of *gevurah* are in a state of absolute severe judgment, and the forces of evil are able to attach themselves to them. This is why animals derived from these unsweetened states of *gevurah* are forbidden. But if such animals possess signs of purity, it indicates that they are already rectified and derive from the two lower states of *gevurah* that have been sweetened.

והם סימני מעלת גרה ומפרסת פרסיה: והנה גר"ה בגימטריא ד"פ ב"ן, שהם ה' גבורות הנו', שהם ד' בנים כמנין גר"ה. ולכן סימני בהמה טהורה והחיה הטהורה הוא, שיהיה מעלת גרה, ומפריסי פרסה. והשני סימנים נתבאר בכתוב.

The signs of purity are chewing the cud and having split hooves. The numerical value of the word for "cud" (*geirah*) is four times 52, referring to the five states of *gevurah*, as stated, which are manifest as the four sons, alluded to in the numerical value of the word for "cud."

Geirah: gimel-reish-hei = 3 + 200 + 5 = 208.

4 x 52 = 208.

ואמנם מעלת גרה הוא הוראה, כי עלה זה הבין הרביעי, שהם ה' גבורות התחתונות שנמתקו דרך עליה, ואז יכלו להתחבר עם ג' בנים האחרים, כי גם הם ממותקים כמותם, ואז מתחברים יחד כמנין גר"ה: והנה בהיותה מעלת גרה, הוא הוראה שאלו השני גבורות תחתונות, שהם שני הווי"ת דב"ן ה' כנ"ל שכתב נתמתקו עם החסדים, ולכן נעשו מסוג שלשה עליונות המתוקות, שהם ג"פ ב"ן כנ"ל, ונתחברו יחד ונעשו גרה, שהוא בגימטריא ארבע פעמים ב"ן, להורות שנמתקו דרך עליה, לכן הם מעלת גרה, כי ע"י העלייה נעשו גרה. (שהוא התחברות ד' בנים יחד).

Chewing "elevating" the cud indicates that this fourth 52-Name ascended, that is, it alludes to how the two lower states of *gevurah* were sweetened on the ascent of the states of *chesed*, and can then combine with the three other "sons," for they are now sweetened just like they are. When they all combine, they produce the numerical value of "cud."

11. As in note 3, above.

גם צריך שתהיה מפרסת פרסה, כי אותיות פרס"ה, הם, פ"ר ס"ה.

A kosher animal **must also have split hooves. The letters that spell the word for "hoof" (*parsah*) can be divided into two: the numerical value of the first two letters (*pei-reish*) is 280, and that of the second two letters (*samech-hei*) is 65.**

פירוש, כי ה' גבורות הם, שהם בגימטריא פ"ר וס"ה הוא אדנ"י,

The significance of this is that the numerical value of the five states of *chesed* is 280, the five final letters of the Hebrew alphabet, and the numerical value of the Name *Adni* is 65.

The five states of *gevurah* are also signified by the five letters of the Hebrew alphabet that have final forms: *mem-nun-tzadik-pei-kaf*. The combined numerical value of these letters is $40 + 50 + 90 + 80 + 20 = 280$.

Adni: $alef-dalet-nun-yud = 1 + 4 + 50 + 10 = 65$.

כי פרס"ה, הוא היות ה' גבורות כלם יחד נכללות כלם, וניתנים מיסוד ז"א לנוקביה, ולא נגעו בהם החיצונים רק הם שלמות, וביחד ניתנו אל המלכות בלתי חסרון.

The word for *parsah* thus indicates how all five states of *gevurah* combine together in their sweetened state and are given from the *yesod* of *Z'eir Anpin* to his *Nukva*, and that they are untouched by the forces of evil, remaining unscathed, and are given to *malchut* together, with no defect.

The Name *Adni* signifies *malchut*, or *Nukva*, and therefore the word *parsah* indicates how the 5 states of *gevurah* (indicated by the numerical value 280 of *pei-reish*) are transmitted to *Nukva* (indicated by the numerical value 65 of *samech-hei*).

In other words, in order for an animal to be kosher, it must embody (1) the five sweetened states of *gevurah*—indicated by chewing the cud, and (2) the successful and safe transference of these five states into *Nukva*, the feminine consciousness of expression—indicated by splitting the hoof.

Lack of either sign indicates that at some point, Divine beneficence has been siphoned off by the forces of evil, judgment, anger, self-orientation, etc.

The following paragraph is the same idea as it appears in the parallel passage in *Sha'ar HaPesukim*:

ונודע שאחר שנתמתקו כולם ביסוד דו"א, אז יוצאות מאחורי היסוד לחוץ, וניתנים בדעת הנקבה העומד שם ממש. והנה כאשר הם נכללות יחד, לפי שנתמתקו, יוצאים וניתנים בדעת הנקבה, ולא שלטו בהם החיצונים, אלא כולם יחד שלמות הולכות שם בחיבור אחד, אז הם כשרות וטהורות. ואם לאו אינם טהורות, אעפ"י שנתמתקו, כיון ששלטו בהם החיצונים. ולכן להכיר זה, צריך סימן טהרה שני, והוא מפרס פרסה, כי פ"ר הם חמש גבורות מנצפ"ך, הנתנות אל הנקבה, הנקראת אדנ"י, כמנין ס"ה, להורות כי כל החמש גבורות יחד, כולם מתחברות וניתנות בנקבה, ולא חסר מהם דבר, כי החיצונים לא שלטו בהם, ולכן צריכות שני סימנים ליטהר.

When the five states of *gevurah* have all been sweetened in the *yesod* of *Z'eir Anpin*, they issue forth from behind this *yesod*, and are transmitted to the *da'at* of *Nukva*, which is positioned right there. When they combine together after they have become sweetened, and they issue forth from *Z'eir Anpin* and are transmitted to the *da'at* of *Nukva*, the forces of evil can gain no control over them. Rather, they are all transferred there together as one complete unit. In this way, they all remain kosher and pure. Were this not to happen, they would not be pure, even though they had been sweetened, because the forces of evil would gain control over them. Therefore, in order to indicate this, the Torah requires a second sign of purity, i.e., *kashrut*, which is possessing split hooves.

ונמצא, כי אעפ"י שהם מעלת גרה אין בהם כשרות, עד שיודע שלא יצא שום דבר אל החיצונים, זה מורה היותה מפרסת פרסה.

It follows that even if animals chew their cud, they are not kosher unless it be known that nothing of them escaped to the forces of evil. This latter state is indicated by their having split hooves.

הרי ביארנו שני סימנים של הבהמה.

We have thus explained the two signs of *kashrut* of animals.

והנה החיה, גם היא מן בי גבורות התחתונות הנזכר, ולכן הם צריכות ג"כ שני סימנים הנזכר, אבל אינם אלא מבחי' מילוי המילוי, ולכן יש לה סימנים אחרים, להכיר בינה לבין הבהמה, כנזכר בתלמוד ולא קבלתי סוד פירוש שלהם.

Regarding wild animals, they are also derived from the lower two states of *gevurah* as mentioned, and therefore they also require the two signs of *kashrut*. But they only derive from the spelling-out of the spelling-out, and therefore there are other, additional signs that differentiate between them and domesticated animals, as

mentioned in the Talmud.¹² I did not receive the mystical interpretation of their explanation from my master.

12. *Chulin* 59ab.