

Parashat Beha'alotecha

דִּבֶּר אֶל אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת הַנֵּרוֹת אֶל מִזְבֵּחַ הַמְּנוֹרָה יֵאָרוּ
שִׁבְעַת הַנֵּרוֹת. וַיַּעַשׂ כֵּן אַהֲרֹן אֶל מִזְבֵּחַ הַמְּנוֹרָה הֵעֲלָה נֵרֹתֶיהָ.

“Speak to Aaron and say to him: ‘When you kindle the lamps, the seven lamps are to shine toward the front of the candelabrum.’” And Aaron did thus; he kindled the lamps toward the front of the candelabrum.¹

The lamps of the candelabrum (the seven-branched *menorah* of the holy Temple) were all in a straight line; the “front” of the *menorah* is thus interpreted to mean the lamp situated on top of its middle shaft. The word used for “kindle” literally means “cause to ascend.” The Arizal will explain why two separate terms are used for the burning of the lamps: “kindling” and “shining.” Note as well that in G-d’s command, Aaron is only required to make sure the seven lamps *shine* toward the middle lamp of the candelabrum, whereas in describing how he fulfilled the command, we are told that he also *kindled* them facing toward the front of the candelabrum. This, too, will be explained. In the course of this discussion, many points touched upon in the previous installment will be developed and elucidated.

טעמי המצות, פרשת בהעלותך

שער המצות, פרשת בהעלותך

ודע כי המנורה היא רחל, נוקבא דז"א, העומדת עמו
אחור באחור.

Sha'ar HaMitzvot and Ta'amei HaMitzvot, parashat Beha'alotecha

The *menorah* is the physical manifestation of the *partzuf* Rachel, the *Nukva* of *Z'eir Anpin*, which are postured back to back.

As we have explained previously, *Nukva* of *Z'eir Anpin* appears as two *partzufim*, Leah and Rachel, just as Jacob (the personification of *Z'eir Anpin*) had two wives with these names. And just as the main wife of Jacob was Rachel, the main iteration of the *partzuf* of *Nukva* is that of Rachel.

When the *partzuf* of Rachel is initially emanated (or “built”), it is positioned back to back with *Z'eir Anpin*. This corresponds to the Midrashic account of the creation of Adam and Eve, in which they were created as a sort of Siamese twin, joined back to back, and had to be “sawed” apart in order to later turn toward each other and mate. Similarly, the *partzuf* of Rachel, once emanated, must be further developed in order to mate with *Z'eir Anpin*. This is the process of kindling the lamps of the *menorah*, as will be explained now.

נרות המנורה הם ז' קצוות שלה שהם גופא מחסד עד
המ"ל דילה

ושבעה נרותיה, הם שבעה ספירות תחתונות, מחסד עד
מלכות שבה, הנקרא גוף שלה, מצויירים כעין שלשה
קני מנורה, ימין ושמאל ואמצע.

Its seven lamps are the physical manifestation of the seven lower *sefirot* of the *partzuf* of Rachel, from its *chesed* to its *malchut*. These together are called its “body,” and they are depicted like the three branches of the *menorah*: left, right, and center.

1. Numbers 8:2-3.

The *menorah*, of course, had seven branches, but what is meant here is the general subdivision of three branches to the right, three to the left, and the central shaft.

וכבר ידעת שההיג שבדעת המייל מתפשטים בו קצוות שלה עייד התפשות החסדים בו התחוננו דועיר,	ונודע, שהחמש גבורות שבדעת שבה, הם מתפשטים בו תחתונות שבה, עייד התפשטות ההי חסדים בגופא דז"א,
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As is known, the five states of *gevurah* in *Nukva's da'at* spread throughout its seven lower *sefirot*, similar to the way the five states of *chesed* spread throughout the body of *Z'eir Anpin*.

Whereas *Nukva* is constructed mainly out of different states of *gevurah*, as we have explained, *Z'eir Anpin* is constructed out of different states of *chesed*.

כיצד היג מחסד עד הוד ואח"כ התקבצות (ההיג מתקבצות הארה) שלהם ביסוד שלה ומהארה זו יוצא ג"כ אל המלכות שבה בסוד חותם בתוך חותם כמבואר אצלינו,	כי החמשה חסדים מתפשטות מחסד עד הוד, וכללות הארתם מתקבצים ביסוד, וכללות הארת היסוד, מתקבצים במלכות שבה, בסוד חותם בתוך חותם, כמבואר אצלינו בדרוש הו"ר.
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In *Z'eir Anpin*, the five states of *chesed* within its *da'at* spread forth from *chesed* to *hod*, and the aggregate of their shining forth pools into *yesod*, and then the aggregate that shines in *yesod* pools into its *malchut*. This is the mystical meaning of "the seal within the seal," as we have explained in reference to *Hosha'ana Rabbah*.²

The "seal within a seal" is a halachic concept: wine, etc., which has been touched by idolaters is considered defiled unless it is sealed with a double seal.³ The mystical correlate of this concept is the seal given by G-d on the promise of His beneficence given at the beginning of each year. This seal is seen as G-d's assurance that He will bestow His beneficence on the Jewish people (and via them to all worthy recipients among the other nations and creatures of the world), and not to the forces of evil. (I.e., the "wine" will not be "contaminated" by association with false gods and ideologies.)

The first seal occurs during the *Ne'ilah* ("closing") prayer of *Yom Kippur*, when the judgement which began on *Rosh HaShanah* is "signed and sealed." But this judgement is subject to further certification by the holiday of *Sukkot* (which is also a time of judgement, albeit in a more positive vein). Thus, on each day of this holiday, special prayers are recited called *hosha'anut* (prayers for salvation). The last day of *Sukkot* is the final, closing day of this second judgement period, and is called *Hosha'ana Rabbah* (the great Hosanna) after the extra long *hosha'anut* recited on it.

In the terminology of Kabbalah, the Divine effulgence which flows through the *midot* becomes "solidified" and ready to be transmitted to the world when it reaches the *sefirah* of *yesod*, the *sefirah* of drive-for-transmission, but it is only fully assured of uncontaminated transmission when it reaches the *sefirah* of *malchut*, that of full expression.

2. *Sha'ar HaKavanot, Sukot* 6 (106b).

3. *Avodah Zarah* 31a; *Mishneh Torah, Ma'achalot Asurot* 13; *Shulchan Aruch, Yoreh Deah* 118.

והנה כמו שהי"ח שבזעיר נקרא ה' אורות ה"פ אור בפי
בראשית כן אלו ההי"ג הן ה' אורות שבנוק' רק של
הזכר הם אורות היום והשמש ושל הנוק' הם אורות
של לילה, והנה אל וההי"ג המתפשטים בנוק' הם
אורות המאירים בז' נרות המנורה כי הם שלהבת האש
הגדולה המאירה ועולה,

ואמנם חמש חסדים דו"א, הם ה' פעמים אור דיום
ראשון, ונקרא מאורי אור היום. והחמש גבורות
דנוקבא, מאירים בה, ונקרא אורות הלילה, המאירים
ע"י הנרות, ונמצא כי ז' הנרות, שהם הכלים, הם שבעה
ספירות תחתונות שבנוקבא. וז' מאורות המאירים בהם,
בסוד אור האש והשלהבת, הנתלה בנר ובפתילה הם
הגבורות, שהם האורות המאירים בכלים.

The five states of *chesed* that spread through *Z'eir Anpin* are alluded to by the five time the word "light" is mentioned in the account of the first day of creation,⁴ and are called lights of day. The five states of *gevurah* that spread through *Nukva* and shine in it are called the lights of night. These shine via the lamps of the *menorah*. Thus, the seven lamps—which are the vessels that hold the burning oil and wicks—manifest the seven lower *sefirot* of *Nukva*, while the seven lights which burn in them, shining from the fire and flame of the burning wicks inside the lamps, are the lights that shine via the vessels.

Every *sefirah* is composed of a "light" and a "vessel." In most contexts, the light is simply the Divine energy or creative force, which is a uniform, simple entity that does not change from one *sefirah* to another. What gives the *sefirah* its unique identity is its vessel, which is the context in which the light shines. The standard analogy for this is clear water that is poured into different colored glasses. Although water is colorless, it will appear to assume the color of the glass it is poured into. Similarly, G-d is a simple, unified essence, but He acts through the various attributes of the *sefirot*, which may be diametrically opposed to one another (e.g., *chesed* and *gevurah*). The dichotomy of light and vessel allows the one G-d to assume a multitude of attributes without compromising His unity.

(We said "in most contexts" since a more detailed analysis of this issue leads to the conclusion that the lights, also, have some *a priori* identity even before they enter their respective vessels, but this discussion and its ramifications are beyond the scope of the present exposition.)

וכבר בארתי לך ענין העלאת הגבורות איך הם כי הם
דוגמת העלאת החסדים בזעיר רק יש ביניהם הפרש
והוא כי הזעיר הוא מכוסה עד החזה שלו ע"י יסוד
הבינה אשר שם ומן החזה ולמטה הוא נגלה ואז ברדת
החסדים דרך שם נמצא ב' שלישי' וב' חסדים שלמים
מגולים וב"ח ושליש אי מכוסים

וכבר נתבאר אצלינו, בדרוש החסדים דו"א, כי הם
נחלקים לשתי בחינות, כי עד החזה הם אורות מכוסים,
תוך כלי היסוד דאימא, המתפשט עד שם. ומן החזה
ולמטה, הם אורות מגולים, והם שני שלישי אור, שבבי
שלישים תחתונות דת"ת מהחזה ולמטה, ועוד ב' אורות
שלמים דנו"ה, והם ג' אורות פחות שלישי.

As we have explained elsewhere, the states of *chesed* that spread throughout *Z'eir Anpin* are divided into two categories. As far down as its "chest," they are covered within the sheath of the *yesod* of *Ima*, which reaches this far. From its "chest" downward, however, they are exposed lights. Thus, the exposed lights are the lower two-thirds of *tiferet* of *Z'eir Anpin*—this is what is meant by "from the chest downward"—plus the two full lights of *netzach* and *hod* of *Z'eir Anpin*. They are thus two and two-thirds exposed light.

The five states of *chesed* of *Z'eir Anpin* originate in *Ima* (the *partzuf* of *binah*), as will be explained further on. They are transmitted from *Ima* to *Z'eir Anpin* via the *yesod* of *Ima*. In psychological terms, this simply means that the love or enthusiasm that expresses itself throughout the entire emotionally

4. Genesis 1:1-5: "And G-d said, 'Let there be light,' and there was light. And G-d saw the light that it was good, and G-d divided the light from the darkness. And G-d called the light day...."

array originates in the intellect, specifically in *binah*, where the insight of *chochmah* is developed into a full conceptual structure that can elicit an emotional response. But since intellect itself is self-referencing and self-oriented, it is only the *yesod* of *binah*, the drive of the intellect to actualize itself, which is interested in changing reality by eliciting an emotional response.

This drive, the *yesod* of *Ima*, thus envelopes and is the context within which the five states of *chesed* are manifest in *Z'eir Anpin*, at least as far as its “chest,” i.e., as far as the first, upper third of *tiferet* of *Z'eir Anpin*, inclusive. To that point, that is, as they manifest through *chesed* and *gevurah* and the beginning of *tiferet*, they are enveloped by the consciousness of their source in the intellect. From this point onward, however, this awareness of where the emotional response is coming from is lost, and the emotional response (i.e., the spreading forth of the five states of *chesed* through *Z'eir Anpin*) assumes a life of its own. This is what is meant by calling these states of *gevurah* “revealed” or “exposed” or “unsheathed” from that point on.

The inner experience of *chesed* is love; that of *gevurah* is fear; that of *tiferet* is mercy. Love and fear are still abstract enough to retain awareness of their source in the intellect; their thrust is simply the transmission or withholding of the idea, without too much reference to the recipient. Mercy, in contrast, is much more subjective and oriented toward the needs and condition of the intended recipient of the new reality; therefore, only its first third, or intellectual, abstract aspect (recall that every *sefirah* itself subdivides into ten sub-*sefirot*, grouped into “thirds” of intellect, emotion, and drive) can retain the consciousness of where it’s coming from. The rest of it is focused on where it’s going to.

ואלו הג' אורות פחות שלישי המגולים, להיותם בלי | ואותם החסדים המגולים להיותם מגולים הם יורדין
מחיצות המגבילות אותם, לכן הם יורדים במרוצה עד | במרוצה עד היסוד דועיר
היסוד,

Since these two and two-thirds lights are divested of any envelope restraining them, they descend rapidly down to *yesod* of *Z'eir Anpin*.

In contrast to the deliberate nature of intellect, emotion is characterized as being impetuous and forceful.

ואח"כ חוזרים לעלות בסוד אור חוזר ממטה למעלה, | ומשם חוזרין לעלות עד ראש הזעיר ומתפשטים בג'
ומתפשטים דרך שלשה קוים דו"א, ועולים עד הכתר | קוים של הזעיר עד הכתר שבו כנודע.
שבו, ומגדילין את ז"א.

They then rebound, ascending as reflected light, and spread through the three axes of *Z'eir Anpin* until they reach its *keter*. In this way they cause *Z'eir Anpin* to grow and mature.

By receiving and transmitting the inspiration of *chochmah* and *binah* (*Abba* and *Ima*), *Z'eir Anpin* matures. The flow of positive energy, well-rooted in insight into holiness and its intellectual development, serves to make the emotionality of *Z'eir Anpin* more and more holy and mature in its orientation. The three “axes” here mentioned are the right, left, and middle lines of the sub-*sefirot* of *Z'eir Anpin* (right: *chochmah*, *chesed*, *netzach*; left: *binah*, *gevurah*, *hod*; center: *keter*, *da'at*, *tiferet*, *yesod*, *malchut*). When the light of the five states of *chesed* (that originated from *Ima*) reach the *keter* of *Z'eir Anpin*, they influence its will, which in turn sets the tone for the overall focus of the *partzuf*.

The rebound occurs at the level of *yesod*, the outward drive for actualization of the emotions. By actualizing itself outwards, the *partzuf* itself gains and matures internally. This is because self-actualization and propagation promotes self-validation and the remaking of the self in the image one is projecting outwards. One “rises to the occasion,” so to speak.

This is akin to the common experience that by helping someone else or teaching someone else, the helper or teacher gains and grows immensely. As our sages have said, “more than the householder helps the pauper, the pauper helps the householder,”⁵ and, “I have learned much from my colleagues, more from my teachers, but most of all from my students.”⁶

ואמנם הנוק' ג"כ כשיוצאין הגבורות מזעיר לנוק' להנתן בה הנה הם עוברים דרך מחיצות הז"א המפסקת בינו לבינה כי היא עומדת מאחוריו ואז כמו שבעת היות אלו הגבו' תוך הז"א היו נתונים ומכוסים תוך הז"א עצמו כך בצאת הארת אלו הגבור' דרך מחיצות גופא דז"א ליכנס אל הנוק' הם באים ג"כ דרך הארת דופני' ז"א ומחיצותיו עמהם ונמצא כי יוצאי' הארת ה"ג אלו עם הארת מחיצת גופא דז"א המלבשת אותם עמהם

וכדוגמא זו היא ג"כ בנקבה, כי הנה כאשר אלו הגבורות יוצאין מתוך ז"א ולחוק, לצד האחוריים, להכנס בנקבא העומדת שם, מוכרח הוא, שאינם יוצאים אורות הגבורות לבדם, אמנם יוצא עמהם גם קצת מן הכלים והדפנות דז"א עצמו, ומלבישות אותם.

A similar process occurs in *Nukva*. For when these states of *gevurah* issue from the back of *Z'eir Anpin* in order to develop *Nukva*, they cannot issue simply as lights of *gevurah*; rather, there issue with them some of the vessels and “walls” of *Z'eir Anpin* itself, which enclothe and envelop them.

As will be explained later, these vessels and “walls” are the sheath of *yesod* of *Z'eir Anpin*, which is the context in which these lights of *gevurah* issue, just as the states of *chesed* issued from *Ima* in the sheath of its *yesod*.

וא"כ נמצא כי עד מקום שמגיע יסוד דז"א הנה כנגדו הוא מקום מכוסה בנוק' כי יוצא אור אותו לבוש של יסוד דדכורא ומכסה ומלביש את הגבור' עד נגד המקום שהוא כלה ונפסק,

ונמצא כפי זה, כי כמו שיש בז"א מקום מכוסה ומגולה, כך בנקבא, יש מקום מכוסה ומגולה, כי הכיסוי של הכלים דז"א מכסין אותם.

It thus follows that just as in *Z'eir Anpin* the states of *chesed* are partly covered and partly exposed, so is it with regard to *Nukva*: the states of *gevurah* are partly covered and partly exposed, for the vessels of *Z'eir Anpin* partly cover them.

והנה שיעור אורך יסוד דדכורא הוא כנגדו מכוסה בנוק' בכל הת"ת שלה כנוודע אצלנו בסדר ציור הנוק' שאחורי ז"א

והנה בז"א, שהכסוי שלו הוא יסוד דאימא, ולהיותו קצר, מסתיים בחוזה שלו. אבל כיסוי הגבורות שבנקבא, הם מיסוד דז"א שהוא ארוך, ולכן מתארך עד סיוע ת"ת כולו של הנקבה.

Now, with regard to *Z'eir Anpin*, the sheath covering the five states of *chesed* is the *yesod* of *Ima*. Since it *yesod* of *Ima* is short, it ends at it's *Z'eir Anpin*'s chest. In contrast, however, the sheath covering the states of *gevurah* spreading through *Nukva* originates in the *yesod* of *Z'eir Anpin*, which is long, reaching until the bottom of *tiferet* of *Nukva*.

The passage from *Ima* to *Z'eir Anpin* is a change of essence, from intellect to emotion. Therefore, as we said, the intellectual actualization-drive (*yesod*) can extend only so far as the intellectual aspect (the upper third) of *tiferet* of *Z'eir Anpin*. In contrast, the passage from *Z'eir Anpin* to *Nukva* is just a change of focus, from emotion *per se* to the expression of emotion. Therefore, the actualization-

5. *Vayikra Rabbah* 34:10.

6. *Ta'anit* 7a.

drive of *Z'eir Anpin* can extend all the way down to the end of *tiferet* of *Nukva*. In other words, the consciousness of the emotions themselves can remain in the expression-consciousness of *Nukva* as far as its *tiferet* (or mercy, empathy). From that point on, the transmission consciousness (*netzach* and *hod*) takes over.

<p>ונמצא של איש גילוי לנוק' רק ב"ג לבד שהן נ"ה שבה, וז"ס ההפרש שיש בה מן הז"א כי הז"א יש לו ג"ח מגולים ובנוק' לא יש רק ב"ג לבד וזהו כשיעור הג' עצמן,</p>	<p>ונמצא, כי בז"א ג' חסדים פחות שלישי מגולים בו. ובנקבה מתגלים ב' גבורות דנו"ה שבה בלבד. והרי זה חילוק אחד בענין הגבורות עצמן, כמה הם מכוסים, וכמה הם מגולים.</p>
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It thus follows that in *Z'eir Anpin*, two and two-thirds of its states of *chesed* are exposed, while in *Nukva* only the two states of *gevurah* manifest in its *netzach* and *hod* are exposed. This is one difference between the states of *gevurah* of *Nukva* and the states of *chesed* of *Z'eir Anpin*: the extent to which they are exposed or concealed.

<p>גם יש הפרש הזה בענין המקום עצמו כי בז"א נופלים החסדים ממקום גבוה מאד שהוא מן החסד עד היסוד</p>	<p>עוד יש חילוק ב', בענין גובה המקום עצמו, והוא, כי בז"א אשר מתגלה מן החזה ולמטה, המורד שבו יורדים החסדים, הוא גבוה מאד</p>
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A further difference is regarding the "height" of the point where they become exposed. That is, in *Z'eir Anpin*, where they are exposed from the "chest" down, the descent which the states of *chesed* traverse is relatively tall.

The states of *chesed*, once they become exposed, traverse the remaining two thirds of *tiferet* before they reach *yesod* of *Z'eir Anpin*. (The *sefirot* of *netzach* and *hod* do not add any length to the descent of the states of *chesed*, for *yesod* is positioned directly under *tiferet*, just as the reproductive organ is the lower extremity of the torso in the human body, the legs – which correspond to *netzach* and *hod* – being off to the side.)

<p>אך בנוק' כמעט אין ירידה ונפילה ניכרת בה כי הלא מקום התחלת גלויים הוא מסוף סיום הת"ת שלה. ונמצא יסוד שלה דבוק שם ממש בסיום הת"ת ונמצא שלא יש כמלא נימי במקום ירידה ונפילה הרי יש שינוי.</p>	<p>אבל בנוקבא, כמעט שאין בה מקום מורד גבורותיה כלל, כי אם מסיום הת"ת שבה, נכנסים תכף ביסוד שלה.</p>
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But in the case of *Nukva*, there is almost no descent for its states of *gevurah* to traverse whatsoever, for as soon as they emerge from the bottom of its *tiferet* they immediately enter its *yesod*.

<p>וכבר בארנו לך כי הגדלת החסדים הם עיקר מחמת אורך מקום מרוצתם וירידתם</p>	<p>כי עיקר הגדלת החסדים את ז"א הוא, מחמת ירידתם בחוזק ובמרוצה גדולה עד היסוד,</p>
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Now, it is known that chief way the states of *chesed* cause *Z'eir Anpin* to mature is by the force of their descent and headlong rush into its *yesod*.

Even in English, we see that the word "emotion" is related to "motion." The chief "usefulness" and effect of emotions is their force, which provides their impact. The impact of the states of *chesed* on *Z'eir Anpin* is proportional to the force and intensity with which they "assault" its *yesod*.

כנודע כי אם יפול אבן ממקום גבוה עשר אמות למטה בקרקע יחזור אח"כ לעלות למעלה ב' אמות או ג' ואם יהיה הגובה עשרים אמה יחזור האבן לעלות כפל כפלים וזהו פשוט כי כפי מדת הירידה כך חזרת עלי' אח"כ

כנראה בחוש העין, שאם תפול אבן אחת שיעור גבוה עשר אמות, תחזור האבן אח"כ חזרת שנית לעלות למעלה, אמה אחת או שתים. ואם תפול מגובה עשרים אמות, יהיה עליית חזרה כפלי כפלים.

This is clearly demonstrable: if a stone falls from a height of ten cubits, it will rebound upward one or two cubits. But if it falls from a height of twenty cubits, it will rebound upward double the distance.

ולכן שם בז"א שהי המרחק גדול היה יכולת בחסדים לעלות והיה כח בהם להתגדל ולהתפשט בכל ג' קוים דו"א עד כתר שבו כנודע אך בנוק' שמקום הירידה הוא דבר מועט עד מאד עד שכמעט אינו נכנס בגדר נפילה ובפרט שיש בה שלישי א' פחות כי בז"א הם ג"ח פחות שלישי מגולים ובנוק' הם ב"ג לבד

ולכן בז"א, שהיה גובה המורד גדול, היה כח בחסדים לחזור ולעלות בסוד אור חוזר, עד שיעור כל קומתו, ונתפשטו דרל ג' קוים שבו, ועלו עד הכתר שבו. אבל בנוקבא שיש שני מיני גירעון, אם במספר הגבורות, שהם ב' גבורות לבד מגולים, אבל חסד הז"א מגולים ג' חסדים פחות שלישי. ואם בגובה המורד שבה, שכמעט אין בה בחינת ירידה ונפילה כנזכר,

Therefore, in the case of *Z'eir Anpin*, when their descent was from a great height, the states of *chesed* were able to rebound as reflected light all the way up its stature, and to spread through all three of its axes, as well, reaching its *keter*. But in the case of *Nukva*, there are two drawbacks: firstly, in the number of exposed states of *gevurah*, of which there are only two in contrast to the exposed states of *chesed* in *Z'eir Anpin*, of which there are two and two-thirds. Secondly, in the height of their descent and fall, which is practically naught, as we have explained.

ונמצא שאין כח באלו גבוי לחזור ולעלות למעלה עד הכתר דנוק' כדי להגדילה ולכן אם היו עולים דרך כל הג' קוים ומתפשט כחם בכל הג' קוים לא היו יכולים לעלות עד הכתר רק עד ח"ב לבד ולכן היה הענין הזה באופן של איעלו גבורי' אלא דרך קו אמצעי לבד ועי"ז יהיה כח לעלות עד הכתר שבה ולהגדילה,

ולכן אין כח בגבורות שבה המגולות היורדות ביסוד, לחזור עד הכתר שבה, ולהתפשט בג' קוים שבה, כמו שעושים החסדים בז"א כנזכר, ולכן כדי שיוכלו לעלות עד הכתר שבה, לא נתפשטו בכל ג' קוים שבה, רק עלו עד הכתר שבה, דרך קו האמצעי שבה בלבד. ולא נתמעטה הארתם ע"י התפשטותם בשני הקוים.

Thus, *Nukva's* exposed states of *gevurah* that descend to its *yesod* are not capable of rebounding up to its *keter* and at the same time spreading upward through all three of its axes, as do the rebounding states of *chesed* in *Z'eir Anpin*. In order that they be able to reach *Nukva's keter*, they do not spread upward through its three axes; rather, they ascend to its *keter* only through the middle axis. In this way, the intensity of their light is not diminished by being spread through the other two axes.

וטעם הדבר למה אין אנו חוששים אלא על הכתר ולא אל הב' קוים האחרים הענין הוא כי הלא כבר בארנו כי בבי' קוין שלה יש ב' מוחין שמתפשטים בב' הקוין ההם אך בכתר לא יש שום מוח ולכן מוכרח שיעלו הארת אלו הגבורי' בכתר שלה כדי שיהיו בסוד המוחים בכתר עצמו שאל"כ כתר שלה גרוע מחו"ב שלה כמבואר אצלינו בחסדים דו"א עצמו העולים עד הכתר.

ואמנם טעם הדבר, למה אין אנו חוששים רק אל הארת קו האמצעי שבה בלבד הוא, לפי שבשני קוים שלה, יש שם שני מוחין, דילה חו"ב, המתפשטים דרך שני קוים הנזכר. אבל בכתר שבה, אין בה מוחין, וא"א שהכתר שלה יהיה גרוע מחו"ב שבה, ולכן הוצרכו הגבורות לעלות עד הכתר, להאיר בו בבחינת מוחין בכתר שבה עצמו, ע"ד שנתבאר בז"א, בטעם צריכות עליית החסדים שבו עד הכתר שבו.

We are only concerned that *Nukva's* central axis be illuminated by the light of these states of *gevurah*, and not that the other two axes be illuminated by them. This is because at the top of these two axes are *Nukva's* two brain-lobes, those of *chochmah* and *binah*, which shine downward through the left and right axes. But it's *keter* initially possesses no such brain, and it is improper for its *keter* to be inferior to its *chochmah* and *binah*. It is therefore crucial that the states of *gevurah* ascend to *keter* in order to shine in it as the brain of *keter* itself. We have explained a similar process elsewhere with regard to why the states of *chesed* of *Z'eir Anpin* must ascend to its *keter*.

וא"ת, והרי כיוון ששני גבורות אלו, חוזרות לעלות מן היסוד שבה דרך קו האמצעי שבה, והנה הת"ת שבה כולו אור מכוסה, אי"כ איך מגדילות אותם, והרי הם חוזרות להתעלם כבתחילה.

You might ask, these two states of exposed *gevurah* ascend back through the middle axis and pass through *tiferet*, whose light, as we said, is entirely sheathed. If so, how can they act to enlarge and mature them, since they become hidden again, as they were to begin with?

It would seem that on the rebound, the exposed states of *gevurah* would re-enter the consciousness of the upper triad of emotions, which, as we said, in *Nukva* is still permeated with the consciousness of *Z'eir Anpin*, the emotions in and of themselves. Thus, it would seem, these lights would lose their inertia and revert to their previous, subdued state.

והתשובה היא, כי מאחר שכבר נגלו בראשונה, נתפשטה הארתם אשר היתה מקובצת ומצומצמת בתוך הכיסוי בצמצום דחוק. ולכן אף אם תחזור להתעלם, אינם חוזרות להצתמצם כבראשונה, ואדרבא הם מרחיבות את המקום. והכלי של הכיסוי שלהם, וגם הגבורות המכוסות, קונים הארה גדולה, ועי"כ הם מתגדלות, כי אין המקום יכול לסובלן. ועי"ד שנתבאר בענין החסדים דו"א, כנזכר שם במקומו.

The answer to this is that once they have been exposed, their light—which was initially confined and constricted within the sheath of the *yesod* of *Z'eir Anpin*—expanded and spread outward. Therefore, even when they return upward to the level of *tiferet* and become hidden within the sheath, they cannot become confined and constricted as they were originally. On the contrary, they cause the sheath to expand. Thus, the vessel of their sheath into which they enter together with those states of *gevurah* that remained covered within it now become greatly energized by their impact and expand concomitantly, to the extent that the place, i.e., the level of *tiferet*, can no longer contain them. This is similar to the process we explained elsewhere regarding how the states of *chesed* affect *Z'eir Anpin*.

Thus, both the vessel of *tiferet* and the lights of those states of *gevurah* that remained hidden within it gain immeasurably by the impact of the returning, reflected light.

ובזה נבוא אל ביאור הדלקת נרות המנורה כי הנה ירידת אורות הגבורות מלמעלה למטה עד היסוד בה, נקרא הדלקת הנרות והארתם. ואל זה רימז באומרו יאירו שבעת הנרות, ולא אמר יעלו, וכמ"ש מקודם בהעלותך.

We may now begin to explain the mystical significance of kindling the lamps of the *menorah* in the holy Temple. The descent of the states of *gevurah* within *Nukva* down to its *yesod* is called "kindling" the lamps and "making them shine." This is the process referred to in the verse quoted above by the words, "the seven lamps are to shine..." The idiom of "causing to ascend" is not used here, as it is earlier in the same verse.

ועלייתם וחזרתם ממטה למעלה, מהיסוד עד הכתר שבה, זה נקרא בחינה אחרת, והיא העלאת הנרות, באומרו בהעלותך את הנרות.

In contrast, the ascent and rebound of these states of *gevurah* from *yesod* of *Nukva* to its *keter* is a different aspect of kindling the lamps and is referred to using the idiom of "causing to ascend."

ולזה רמזו באומרם, המתן עד שתהא שלהבת עולה מאליה.

It is to this that our sages referred when they said that the meaning of "causing the lamps to ascend" is that Aaron should kindle the wicks "until the flame ascends by itself."⁷

I.e., rebounds on its own power. The mystical meaning of the verse is thus: "In order to make the lights ascend, they must first shine/descend through the seven *midot* of *Nukva*."

ואמנם אהרן, עשה יותר ממה שנצטווה, והוא, כי הנה הוא לא נצטווה אלה שיהיו נוטים אל מול פני המנורה, שהוא קו האמצעי, בעת ירידתם מלמעלה בלבד, וכמ"ש אל מול פני המנורה יאירו שבעת הנרות, כי מתחלת הארתם שהיא ירידתם: יהיו נוטים דרך קו האמצעי לבד. והוא הוסיף על מה שנצטווה, והמתין, שאף בחזרת עלייתם ממטה למעלה, יעלו דרך קו האמצעי לבדו כנז"ל. וזה אומרו ויעש כן אהרן וגו', העלה את נרוציה. ולא אמר האיר, כמו שאמר לו הקב"ה יאירו שבעת הנרות.

Aaron, however, did more than he was commanded to. For he was only commanded to make sure that the wicks faced the middle shaft of the *menorah*, which embodies the middle axis of *Nukva*, when the five states of *gevurah* were descending through *Nukva*. As it is written, "the seven lamps are to shine toward the front of the candelabrum."⁸ He, however, waited in order to ensure that even when they re-

7. *Shabbat* 21a.

8. The word for "front" (*penei*) also means "the inner part of," or in this context, the central shaft.

ascended they would do so only through the middle axis, as we explained. This is the mystical meaning of the following verse: "And Aaron did thus; he kindled the lamps toward the front of the candelabrum..." In this verse, the idiom of "shining" is not used, as it is in G-d's commandment to him.

וטעם כוונת אהרן, להוסיף ענין זה הוא, לפי שהנה אחר שירדו שני גבורות אלו המגולות למטה ביסוד, ואז נתפזרו האחת מחברתה, שאין להם כיסוי שיחברם, ובפרט כי הם מנוויה, שהם בחינת שני קוים ימין ושמאל, ולכן בחזרת עלייתם, ודאי שהיו נפרדות, ופונות כל אחת לדרכה בקו שלה, ובוה היה מתמעט אורם מלעלות עד הכתר שבה כנ"ל. ולכן המתין עד חזרת עלייתו, שתהא שלהבת עולה מאליה, ותכנס דרך קו האמצעי לבדו, הנקרא פני המנורה. ואחר שנכנס שם, אין לה דרך לנטות ימין ושמאל, כי יש שם מחיצות מעכבות מן הצדדין, ובהכרח יעלו דרך מישור הקו האמצעי, עד הכתר שבה.

The reason why Aaron did this is as follows: when the two exposed states of *gevurah* descended down to *yesod*, they separated from each other, since there was no sheath forcing them together. This is only to be expected, inasmuch as they were *netzach* and *hod*, which are two opposite forces, the first belonging to the right side and the second to the left. Therefore, when they ascended on their rebound, they were also separated, each one tending toward its native axis. But had they been allowed to pursue this path, this would have dissipated their light such that they would not have been able to reach *Nukva's keter*, as we explained above. He therefore tarried in the process of kindling them until "the flame ascended by itself," that is, such that the light ascended solely into the middle axis, which is called "the front of the *menorah*." Once it has entered this channel it can no longer diffuse to the right or left because this channel is bounded by walls preventing this. Rather, the light must perforce ascend directly up the middle line, until it reaches *keter*.

Aaron's characteristic trait was that of love, as we are taught: "Be of the students of Aaron, loving peace and pursuing peace, loving the creatures and drawing them near to the Torah."⁹ By kindling the *menorah*, he thus aptly represents the way the flow of *Z'eir Anpin* (the emotions, the principle one of which is love) inspires and causes *Nukva* to mature and develop.

2

לא אוכל אנכי לבדי לישאת את כל העם הזה כי כבד ממני.... ויאמר ה' אל משה אספה לי שבועים איש מזקני ישראל... ולקחת אתם אל אהל מועד וחתיבו שם עמך. וירדתי ודברתי עמך שם ואצלתני מן הרוח אשר עליך ושמתי עליהם....

9. Avot 1:12.

[Moses complained to G-d,] “I cannot carry all this nation by myself, for it is too heavy for me...” G-d replied to Moses, “Gather for Me seventy men of the elders of Israel...and take them to the tent of meeting, and they will present themselves there with you. I shall descend and speak with you, and I will set aside some of the [Divine] spirit that is upon you and place it upon them.”¹⁰

To select the seventy, Moses took six from each tribe, i.e., 72 elders, and placed 72 pieces of paper in a box. On 70 of them were written the word “elder” and two were blank. Each of the 72 elders took a paper from the box; the 70 who selected a paper with the word “elder” became the 70 selected to become Moses’ assistants; the other 2 did not.

<p>לקוטי תורה, פרשת בהעלותך ענין אלדד ומידד דע כי אלדד ומידד הם סוד ב' דדים ושדים המוזגים החלב</p>	<p>שער הפסוקים, פרשת בהעלותך כבר ידעת משרוז"ל, על פסוק איפה היית ביסדי ארץ, כי כל הצדיקים נתלים באברים פרטיים של אדה"ר. והנה אלדד ומידד, הם מבחי' שתי הדדים, המניקים חלב לתינוק.</p>
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Sha'ar HaPesukim and Likutei Torah, parashat Beha'alotecha

You know that our sages said,¹¹ regarding the verse: “Where were you when I established the earth?”¹² that all the righteous of all generations originate in one or another of the limbs of Adam. Eldad and Meidad originated in his two breasts, the organs which in the female provide milk for the baby.

ולכן בכל אחת מהם נרמזו ב' אותיות ד"ד, אלא שזו
ימנית בבחי' א"ל. וזו שמאלית, בבחי' מ"י:

Therefore, the word for “breast” (*dad*) is alluded to in both their names. The difference is that one, i.e., Eldad, originated in the right breast, indicated by the letters *alef-lamed*, and the other, i.e., Meidad, originated from the left breast, indicated by the letters *mem-yud*.

The names *Eldad* and *Meidad* both end with the letters *dalet-dalet*, which spell *dad*, the word for “breast.” They differ in their first two letters.

והענין הוא, כי הנה הנקבה נקראת אלהיים, | כי הלא הנוקבא נק' אלקים

To explain: In general, the female is indicated by the Name *Elokim*.

G-d’s “proper” Name is the Name *Havayah*, which comes from the verb meaning “to bring into being,” and therefore signifies G-d as Creator, i.e., as the active force that brings reality into being. But, as we know, G-d’s creative force must be constricted in order to allow for creatures conscious of themselves as independent beings, and this constrictive Divine force is indicated by the Divine Name *Elokim*. The Name *Elokim* is thus the channel through which the Name *Havayah* is expressed. Content and expression, as we have explained previously, are the fundamental properties of male and female, respectively.

10. Numbers 11:14, 16-17.

11. *Shemot Rabbah* 40:3.

12. Job 38:4.

ובג' אמצעיות שבה, יש שם אלהים באופן זה, | ובהיות' בסוד ג' אמצעות שבה אז שם אלקים מתחלק לשנים

In the female's three middle *sefirot*, the Name *Elokim* is manifest as follows:

The female archetype is, of course, a *partzuf* comprising ten *sefirot*. The middle triad of *sefirot* consists of *chesed*, *gevurah*, and *tiferet*.***

כי שתי אותיות א"ל מאלהים, הם בצד ימין, בסוד | כיצד ב' אותיות א"ל הולכו' לצד הימין בסוד חסד אל חסד א"ל כל היום. ואז נעשה אלדד. | כל היום ואז נעשה אלדד

The first two letters of *Elokim*, *alef-lamed*, are manifest on the right side, this being the mystical meaning of the verse, "The *chesed* of G-d (*Kel*) is the whole day."¹³ This manifestation of the Name *Elokim* on the right side produces the right breast, *Eldad*.

The two letters *alef-lamed* spell the Divine Name *Kel*, which, as we see from this verse, is associated with the attribute of *chesed*, which in turn is situated on the right axis of the *sefirotic* tree.

ושתי אותיות מי מאלהיים, הולכים בצד שמאל, | וב' אותיות מ"י לצד שמאל ואז נעשה מ"י דד כי מ"י ונעשים מידד, בסוד בינה שהיא שמאלית, ונקרא מ"י, | הוא קו שמאל נ' שערי בינה הרי כ' ב' דדים הם א"ל שהם המשים שערי בינה. | מ"י מאלהים,

The final two letters of *Elokim* in reverse order, *mem-yud*, are manifest on the left side; this produces the left breast, *Meidad*. This manifestation is related to *binah*, which is on the left side and is called "who" (*mi*), indicating the 50 gates of understanding.

Binah is the source of *gevurah*, which is situated opposite *chesed*, on the left side. According to the sages,¹⁴ there are fifty "gates of understanding" Divinity. These are alluded to in the verse "Her husband is known in the gates,"¹⁵ which is interpreted in the *Zohar* to mean that G-d (the Jewish people's "husband") is known "by each person according to the *estimation* of his heart," since the word for "estimation" (*hasha'arah*) is related to the word for "gate" (*sha'ar*).

The numerical value of the last two letters of the Name *Elokim*, *mem-yud*, is 40 + 10, or 50. Thus, these two letters allude to the 50 gates of understanding. In addition, these two letters spell the word for "who" (*mi*), which is also seen to allude to *binah* in the verse "Lift up your eyes on high, and see who [*mi*] created all this."¹⁶ The numerical value of the word for "all this" (*eileh*: *alef-lamed-hei* = 1 + 30 + 5) is 36, alluding to the 6 *sefirot* from *chesed* to *yesod* inter-included within each other (6 x 6 = 36). The verse thus reads: "...and see that *binah* is the origin of the six *midot*."

Also, the Egyptian exile is the constriction of *binah*, preventing it from giving birth to its natural offspring, the *midot*. The word for *Egypt* (*mitzrayim*) may be permuted to spell the words for "the constriction of *mi*" (*metizar mi*), i.e., of *binah*.

Although we normally associate *binah* with the left lobe of the brain, let us recall that according to the *Zohar*, *binah* is also associated with the heart, the seat of understanding, and the heart tends to the left side of the body. Nonetheless, we would have expected the allusion to be based on *gevurah* rather than *binah*. Perhaps the preference for *binah* is an allusion to the sages' saying that G-d put the

13. Psalms 52:3.

14. *Rosh HaShanah* 21b.

15. Proverbs 31:23.

16. Isaiah 40:26.

mother's breasts "in the place of *binah*,"¹⁷ i.e., next to the heart.

עוד יש אות ה' אמצעית, שבין א"ל ובין מ"י | והנה אות ה' המפסקת בין אל ובין מי
דאלהים,

This leaves the letter *hei* in the middle, between the *alef-lamed* and *mem-yud* of *Elokim*.

Thus, we see that the Name *Elokim* divides symmetrically, the two letters on the right becoming manifest as the right breast, the two letters on the left being manifest as the left breast, and the middle letter (*hei*) signifying the middle axis of the *sefirot*.

והיא בחי' צינור החלב, העומד באמצע ב' הדדים, | הוא סוד צינור החלב הנמשך באמצע כ' הדדים לכן
ומתפשטים לכאן ולכאן: | אות ה' עומדת באמצע שם אלהים,

It is manifest as the milk channel, situated in the middle between the two breasts spreading out in either direction. It produces two types of milk, one type going to the right breast, and one type going to the left breast.

By and large, women do not menstruate as long as they are nursing. According to the sages, this is because the woman's menstrual blood is converted to mother's milk during the lactation period.¹⁸ Since blood comes from the heart, in between the two breasts, the "channel" of milk from the heart to the breasts may be conceived of as being in the middle as well.

ועתה נבאר, איך אות ה' דאלהים, נעשית חלב
כנזכר.

We will now explain how the letter *hei* of the Name *Elokim* becomes milk, as we have stated.

והנה נודע, כי החלב הנמשך לדד ימין, הוא יותר | והנה יש ב' מיני חלב א' היא החלב ההולך אל
ממותק בסוד החסד, מחלב הנמשך לדד שמאל. ואם כן | צד ימין וא' הוא ההולך אל צד שמאל ואינם שווין
ב' בחינות חלב, צריכות להמצא באות ה' הנזכר. | כי הימין ממותק מחבירו, והנה בבי' בחי' נעשה ה'
מאלהים חלב

Now, it is known that the milk that issues from the right breast is sweeter than the milk that issues from the left breast, since the former originates in the side of *chesed*. Thus, there are two types of milk, and these must be derived from the letter *hei*, as we have said.

וזה עניינם, הנה ב' בחי' יש באות ה', אחד בסוד מלוי,
ואחד בסוד ציור.

The explanation is this: there are two aspects of the letter *hei*; one is its spelling-out and the other is its shape.

בחי' המלוי הוא, כי ג' מיני מלויים יש בה, וסימנם | כיצד הרי אות ה' יש בה ג' מיני מילואי וסי' יה"א
יה"א, ר"ל, יודיין, ההיין, אלפיין. כזה, היי, הי"ה, | כנודע

17. *Berachot* 10a.

18. *Bechorot* 6b; *Nidah* 9a.

Regarding its spelling out, there are three ways to spell out the letter *hei*: either with a *yud*, a *hei*, or an *alef*, i.e., *hei* may be spelled either *hei-yud*, *hei-hei*, or *hei-alef*. The mnemonic for these three letters is the Aramaic word for “let there be” (*yehei*).

Yehei: *yud-hei-alef*.

והם בגימטריא א״ל, | והנה היי היה היא גי ל״א

The combined numerical value of these spellings-out is 31, the same as the numerical value of the Name *Kel*.

hei-yud: $5 + 10 = 15$; *hei-hei*: $5 + 5 = 10$; *hei-alef*: $5 + 1 = 6$; $15 + 10 + 6 = 31$.

Kel: *alef-lamed* = $1 + 30 = 31$.

ועם גי בחינותיו, הרי ל״ד, וחשבון ה׳ עצמה בהיות | וג׳ כוללים הרי ל״ד והי עצמה הרי ט״ל וכללות ה׳ או פשוטה, הרי ל״ט, ועם כללות כולם, הרי מ׳, כמנין | כללות הכל יחד הרי מ׳ גי חלב הרי בארנו בחי׳ א׳ של חלב הנמשכת לדד אחד והוא בחי׳ מלוי ה׳, חלב.

If we then add 3 for the three ways of spelling, we have 34. If we then add 5 for the simple numerical value of the letter *hei*, we have 39. If we add 1 for the *kolel* of all these aspects together, we have 40, the numerical value of the word for “milk” (*chalah*).

Chalah: *chet-lamed-beit* = $8 + 30 + 2 = 40$. Thus we have seen how the spelling out of the letter *hei* “produces” milk.

בחי׳ הציוור היא, כי תוכל לצייר אות ה׳ פשוטה, | בחי׳ ב׳ בסוד ציוור כיצד צורת ה׳ ד״י ד״י בשתי ציורים, או ציוור ד״ו, או ד״י, כי רגל ההי״א | יהא זעירא, בציוור י׳.

Regarding its form, note that you can picture the letter *hei* in two ways: as a *dalet* and a *yud* or as a *dalet* and a *vav*, for the “leg” of the *hei* can be small, like a *yud*.

The two connected strokes of the *hei* form the letter *dalet*. The left, disconnected “leg” of the *hei* can be visualized either as a *yud* or as a *vav*.

וב׳ הציוורים הנזכר הם בגימטריא כ״ד, | גי כ״ד

The combined numerical value of these two forms is 24.

dalet-yud = $4 + 10 = 14$; *dalet-vav* = $4 + 6 = 10$; $14 + 10 = 24$.

ותחבר עמהם אותיות גי מלויים שבה בלבד, הנז״ל | וג׳ מילוי ה׳ לבד שהם יהי״א גי י״ו כ״ד וי״ו גי מ׳ שהם יהי״א, והרי הכל בגימטריא חלב. | שהוא חל״ב

If we add to this number the numerical value of the three letters that can be used to spell the letter out, i.e., *yud-hei-alef*, we have 40, the numerical value of the word for “milk.”

$24 + \textit{yud-hei-alef} = 24 + 10 + 5 + 1 = 40$. We thus see how the form of the letter *hei* produces milk.

ואלו הם ב' בחיי חלב שבאות ה' דאלהים, שהושמה | הרי ב' מיני חלב באות ה' לכן הושמה באמצע השם
באמצע ב' הדדים, הנקרא א"ל מ"י, ונמשכים לכאן | כי הוא חלב הנמשך לב' דדים.
ולכאן.

These are the two aspects of milk that originate from the letter *hei* of the Name *Elokim*, which is situated between the two breasts, alluded to by the letter-pairs *alef-lamed* and *mem-yud*, and that extend from it in either direction.

Elsewhere,¹⁹ the Arizal states explicitly that “the two prophets, Eldad and Meidad...suckled from the two breasts of the lower feminine archetype, *Nukva* of *Z'eir Anpin*.” The most obvious connection, then, is that the “milk” Eldad and Meidad sucked from the world of *Atzilut* was Divine consciousness, which manifested itself in them as the inspiration of prophecy.

In addition to this, it is explained in *Chassidut*²⁰ that the spiritual/psychological analog to a suckling infant is an individual’s newborn Divine consciousness he attains after contemplating G-d’s Divinity. After contemplating the reality of G-d, he will feel how this Divine awareness fills his being with vitality, energy, and inspiration. But if he is honest, he will also realize that he carries a lot of negative spiritual baggage that frustrates and undermines his ability to derive the full benefit and life power he could from Divine consciousness. This will lead him to become angry and upset over his spiritually crippled state, but this anger, once he steps back for a minute and views things a bit more objectively, will give way to a feeling of pity on his Divine soul. This pity, in turn, will give way to joy, when he realizes that G-d is on his side and is fully capable of drawing him into His presence despite his shortcomings, provided he seriously and earnestly desires this.

This joy that follows the shock of the rude awakening is similar to the sweet milk the infant enjoys after the shock of birth. The milk we live off of—in our initial stage of spiritual development, which the Arizal calls “the mentality of nursing (*mochin d'yenikah*)—is our joy in the knowledge that G-d loves us and cares for us, like a nursing mother cares for her child.

This is why G-d as He relates to the forefathers (i.e., the stage in our development when we are still children) is called *Kel Shadai*. These two Names are usually translated “G-d Almighty,” but the second Name more literally means “my breasts.”

In any case, nursing is identified here with joy, and joy is one of the prerequisite conditions for prophecy.

In the Midrash, it is stated that since Eldad and Meidad humbly withdrew from the honor of prophecy, considering themselves unworthy, G-d declared that “since you diminished yourselves, I will make you greater than all the others.”²¹ They exceeded the others in five ways: the others only prophesied about the following day, while they prophesied about what would happen in another forty years; the others did not enter the land of Israel, but they did; the others are not mentioned in the Torah by name, but they are; the others eventually ceased prophesying, for their prophecy was derived from Moses’, but they did not stop prophesying, for their prophecy came from G-d Himself.²²

3

וְתִדְבֵר מְרִים וְאַהֲרֹן בְּמִשְׁחָה עַל אֲדוֹת הָאִשָּׁה הַכְּשִׁית אֲשֶׁר לָקַח כִּי אִשָּׁה
כְּשִׁית לָקַח. וַיֹּאמְרוּ הֲרֵק אַךְ בְּמִשְׁחָה דְבַר ה' הֲלֵא גַם בְּגוֹ דְבַר.

19. *Mevo She'arim* 5:2:3.

20. *Torah Or* 55d-56a.

21. *Sifrei, Beha'alotecha* 95.

22. *Bemidbar Rabbah* 15:19; *Sanhedrin* 17a.

*Miriam and Aaron spoke against Moses regarding the Cushite woman he had married, for he had married a Cushite woman. They said, "Has G-d spoken only to Moses? Has He not spoken to us, too?"*²³

When God bestowed the gift of prophecy on the seventy elders, Miriam was standing next to Moses' wife, Zipporah. When Gershom ran to Moses, saying "Eldad and Medad are prophesying in the camp," Zipporah heard this and said, "Woe to their wives if they have become prophets, for they will now separate from them, just as Moses has separated from me." Miriam overheard this, and assumed that Moses had done this because he felt it was inappropriate for a prophet to become defiled by marital relations,²⁴ just as God had bidden the whole people to refrain from marital relations in preparation for the revelation at the Giving of the Torah.²⁵ However, she also knew that she and her brother Aaron had received prophetic revelations and had not been required to separate from their spouses, so she assumed that it was Moses' own idea to separate, and thought that this was unfair to Zipporah. Miriam later told Aaron about this, and Miriam and Aaron spoke against Moses regarding how he was treating Zipporah.

Zipporah is here referred to as "the Cushite woman" because her physical beauty was as incontestable as the darkness of the skin of a Cushite woman, and in addition, her deeds were also as faultless as a Cushite woman is black. The absoluteness of her character contrasts with the way he was mistreating her, at least in Miriam's and Aaron's eyes.

However, the Torah refers to Moses' wife as "the Cushite woman" for another reason, as well.

לקוטי תורה, פרשת בהעלותך

שער הפסוקים, פרשת בהעלותך
אמר לי מורי ז"ל, כי שמע מחכם אחד גדול שבדורו,
ושמו הר"ר קלונימוס ז"ל, ענין זה שנאמר עתה,
והוא,

Sha'ar HaPesukim and Likutei Torah, parashat Beha'alotecha

My master the Arizal, of blessed memory, told me that he heard from a great sage in our generation by the name of Rabbi Klonymus, of blessed memory, an explanation of this passage of the Torah, as follows:

כי הנה מצאנו ראינו, כי יעקב אבינו ע"ה, נקבר גופו
ועצמותיו בארץ ישראל.

We have seen how the patriarch Jacob's body and skeleton were both buried in the Land of Israel.²⁶

"Body" here refers to the flesh.

ויוסף, נקברו עצמותיו, ולא גופו.

Joseph's bones were buried in the Land of Israel, but not his body.

He was buried in Egypt;²⁷ his body had decomposed by the time his bones were taken out of Egypt;²⁸

23. Numbers 12:1-2.

24. See Leviticus 15:18.

25. Exodus 19:15.

26. Genesis 49:4-13.

27. Genesis 50:26.

28. Exodus 13:19.

they were buried in Shechem.²⁹

ומשה, לא גופו, ולא עצמותיו.

Neither Moses' body or bones were buried in the Land of Israel.³⁰

והסיבה הוא, כי ארץ ישראל היא כנגד אשת חיל
יראת ה',

The reason for this that the Land of Israel is the earthly manifestation of the "woman of valor" who "fears G-d."³¹

The phrase "fears G-d" can also be read "the fear/awe of G-d." Thus, mystically, the "woman of valor," *Nukva* of *Z'eir Anpin*, is also the (lower level of the) fear of G-d, the aspect of our relationship with G-d associated with the *sefirah* of *malchut*.

ולפי שיעקב לא נשא את תמנע אחות לוטן, כמ"ש
חז"ל לכן זכה, שיקבר בא"י גופו ועצמותיו.

Because Jacob did not marry Timna, the sister of Lotan, as our sages relate,³² he merited to have both his body and skeleton buried in the Land of Israel.

In giving the genealogy of Esau and the history of his progeny, the Torah also describes the people who originally inhabited the land he eventually possessed, the Chorites. "These are the sons of Seir the Chorite, the [original] inhabitants of the land: Lotan, Shoval, Tzivon, Anah, Dishon, Ezer, and Dishan. These were the tribal chiefs of the Chorites among the sons of Seir in the land of Edom. The sons of Lotan were Chori and Hemam, and Lotan's sister was Timna."³³ The reason the Torah tells us who Lotan's sister was is because she wanted to convert to Judaism, but neither Abraham, Isaac, nor Jacob would accept her. She even offered to be Jacob's concubine, but Jacob refused here. She then declared, "I would rather be a concubine to anyone from this nation [i.e., a descendant of Abraham] than a princess in another nation" and indeed, became Esau's son's concubine: "Timna was a concubine of Esau's son Eliphaz, and she bore Amalek to Eliphaz."³⁴

ויוסף לפי שחטא במחשבה, ויצאו טיפי הזרע מבין
צפרניו, אבל לא השלים המעשה הרע ההוא, לזרקם
באשה זרה ההיא, לכן נקברו עצמותיו, ולא גופו.
הנה יוסף לא נקבר גופו בארץ רק עצמותיו כי יצא
ממנה טפת הזרע על דעת אותה זונה אך לפי שלא
נשלם אותו המעשה נקברו עצמותיו וז"ש והעליתם
את עצמותי

Regarding Joseph: he did sin in thought, and drops of his semen issued from between his fingernails, but he did not complete the evil act by injecting his seed into that foreign woman. Therefore, his skeleton was buried in the Land of Israel but not his body.

Joseph sold as a slave to Potiphar, the priest of On, in Egypt. Potiphar's wife tried to seduce Joseph, and although he initially demurred, he eventually agreed. As he was about to complete the illicit act of relations, the image of his father suddenly became fixed in his mind, and he relented. He dug his fingernails into the ground in order to control himself, and miraculously, the flow of semen issued

29. Joshua 24:32.

30. Deuteronomy 34:5-6.

31. Proverbs 31:10, 30.

32. *Sanhedrin* 99b; *Yalkut Shimoni, Bereishit* 129.

33. Genesis 36:20-22.

34. *Ibid.*, v. 12.

from his fingers into the ground instead of issuing into Potiphar's wife.³⁵

<p>אמנם משה אעפ"י שלא יצא ממנו טפה עכ"ז לקח אותם האשה הכושית כמ"ש בדברי הימ"י דמשה ולקחה כבעל את אשתו לכן אפילו עצמותיו לא זכו להקבר בא"י הנקרא אשה יראת ה' ויעקב לפי שבאה לידו תמנע פלגש אליפז ולא רצה לכן נקברו עצמותיו וגופו בארץ</p>	<p>ומשה שהלך לארץ כוש, וישב שם מ' שנה, ולקח בקדושין את אשת המלך הכושית, כבעל עם אשתו, כנזכר בספר דברי הימים של משה, אעפ"י שלא קרב אליה, לכן לא נקבר בארץ ישראל, לא גופו ולא עצמותיו.</p>
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Regarding Moses: he went to the Land of Cush and lived there for forty years, and actually married the wife of the slain Ethiopian king, and lived with her outwardly as man and wife, as is recounted in the accounts of Moses' life. Even though he did not approach her physically, he was still not buried in the Land of Israel at all, neither his body nor his bones.

The Written Torah does not tell us what happened to Moses between the time when he fled Pharaoh's henchmen, at about the age of 18, and when he became Jethro's shepherd and son-in-law, at about the age of 77. There are a few versions in the Midrashim of what happened, but according to the most detailed one, Moses slew the Egyptian in the year 2386, when he was 18 years old. He fled to Ethiopia, where he joined the army and 9 years later was coronated king. This is when he "married" the widow of the previous king of Ethiopia, or Cush. He remained king of Ethiopia for 40 years, from 2395 to 2435. In that year, at the age of 67, he left Ethiopia and went to Midian. After the incident with the shepherds at the well, Jethro imprisoned Moses for ten years. Zipporah fed Moses secretly during these ten years, and finally convinced her father to release him. In 2445, at the age of 77, Moses and Zipporah were married, and shortly after had their first son, Gershon. The incident of the burning bush occurred in the year 2447, when Moses was 79 years old.³⁶

ע"כ דברי החכם הנזכר ע"ה: | (זהו ד' הר"ר קלונימוס).

Thus far are the words of the said sage Rabbi Klonymus, of blessed memory.

ומורי ז"ל הוסיף על דבריו, מה שנאמר עתה, והוא, | ועתה נבאר זה

To this, my master added an explanation of this passage regarding Miriam's accusation of Moses, as follows:

<p>כי הלא לעיל אמר אלדד ומידד מתנבאים במחנה ונבואתם היה משה מת ויהושע מכניס לארץ לכן אהרן ומרים רצו לדעת מה זה ועל מה זה למה לא יכנוס משה לא"י כי עדיין לא ידעו טעם הסלע עד פ' חקת</p>	<p>כי הנה למעלה אמר, כי אלדד ומידד מתנבאים במחנה, וארז"ל שהיו מתנבאים, שימות משה, ויהושע יכניס ישראל לארץ כנען, ואז ותדבר מרים ואהרן בענין זה של משה, והיו נושאים ונותנים וחוקרים, לדעת סיבת מיתת משה, קודם שיכנס לארץ, כי עדיין לא נתברר להם טעמו של דבר היה בחטא הסלע, כי זה המעשה היה אחר מיתת מרים בפרשת חוקת, ואז עלתה הסכמתם, כי טעמו של דבר היה, לפי כי אשה כושית לקח בלקיחה גמורה כאשתו לכל דבר, ולכן לא נכנס לארץ, כנז"ל בשם החכם הנז"ל:</p>
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It is stated prior to this passage that "Eldad and Medad were prophesying in the

35. Genesis 39:7-12; Rashi on Genesis 49:26; s.v. *Nezir echav*.

36. See *Seder HaDorot*, s.v. 2386, 2387, 2392, 2435, 2444.

camp.”³⁷ Our sages teach us that they were prophesying that “Moses will die in the desert and Joshua will bring Israel into the Land of Canaan.”³⁸ Following this, “Miriam and Aaron spoke”³⁹ about this matter, and were discussing why Moses should die in the desert before being able to enter the land. It could not yet have been clear to them that the reason for this was Moses’ sin with regard to bringing forth water from the rock, for this incident did not occur until 37 years later, after Miriam’s death, as recounted in *parashat Chukat*.⁴⁰ They therefore concluded that the reason must be that Moses fully and legally married a Cushite woman, and therefore he was barred from entering the land, similar to what the above-quoted sage said.

והנה היו יכולין לומר כי הטעם הוא מכ״ש בווהר ע״פ
היש בה עץ כו׳ כי [אם] אין בא״י עץ החיים שהוא
פני חמה אינה כדאי שמושה יכנוס שם

ועתה רצו לדחות סברא אחרת, שהיינו יכולים לומר,
והוא מ״ש בספר הזוהר כי ארץ כנען היא סיהרא,
ולכן יהושע שנאמר עליו פני יהושע כפני לבנה,
נכנס אליה. אבל משה שפניו כפני חמה, העליונה מן
הסיהרא, לא נכנס אליה.

Having said this, they then proceeded to rule out another explanation for why Moses would not enter the Land of Israel. Namely, as it is written in the *Zohar*, the Land of Canaan is associated with the moon. Therefore, Joshua, about whom our sages said, “Joshua’s face was like the face of the moon relative to Moses’ face, which was like the face of the sun,”⁴¹ entered it. Moses, in contrast, whose “face was like the face of the sun,” which expresses a higher level of spirituality than the moon does, did not enter it.

The sun and moon are associated with *Z’eir Anpin* and *Nukva*, respectively. *Z’eir Anpin* shines with the radiance of the emotional *sefirot*, which are reflected in *Nukva*, their means of expression. This is similar to the way the moon reflects the light of the sun. Similarly, Joshua’s spirituality – evidenced as the glow of his face – was a reflection of his teacher Moses’.

The Land of Israel, the quintessential “land,” is also associated with *malchut*, inasmuch as heaven and earth are also respectively associated with *Z’eir Anpin* and *Nukva*.

It thus would appear that Moses did not enter the Land of Israel because he was of a higher spiritual order than it; only his disciple, who was of a lower spiritual order, was “low” enough to enter it.

והם דחו סברא זו ואמרו כי הסבה הוא כי אשה כושית
לקח בקנין גמרו כני״ח וזהו ויאמרו וכו׳ הלא גם בנו
דיבר, פ״י כי אם הטעם הוא במשה היותו פני חמה
מחמת נבואתו הלא גם בנו דיבר ה׳ ולמה לא יכנוס
הוא כמונו כי עדיין לא נגזרה על אהרן ומרים ג״כ
שלא יכנוס לארץ

ונמצא כי שבה הוא לו ולא גרעון ח״ו מניעת כניסתו.
ודחו סברא זו, ויאמרו הרק אך במשה דבר ה׳, הלא
גם בנו דבר, ואנחנו שוים אליו בענין נבואה, וא״כ
למה אנחנו נכנסים, והוא אינו נכנס. אלא ודאי שאינו
טעם לשבת, אלא טעם לגנאי, כי אשה כושית לקח
כנוכר, והם לא ידעו כי גם הם לא יכנסו לארץ.

It would follow that Moses’ denial of entry into the land was to his credit, rather than

37. Numbers 11:27.

38. *Sanhedrin* 17a.

39. Numbers 12:1.

40. *Ibid.* 20:1-13.

41. *Bava Batra* 75a.

the result of some lack on his part. Aaron and Miriam ruled out this explanation by saying, "Has G-d spoken only to Moses? Has He not spoken to us, too?" Meaning: "We are on the same level of prophecy as he is; if so, why are we going to enter the land and he not? Rather, it must not be because of his preeminence but because of some lacking of his that he is not entering the land, namely, because 'he married a Cushite woman,'" etc., as we have explained. They did not know at this point that they, too, would not be entering the Land of Israel.

וע"ז השיבם הקב"ה כי אין זו טענה רק עיקר הטעם של הזוהר הנ"ל והטענה שאמרתם הלא גם בנו דיבר ג"כ אינה טענה כי יש חילוק בין דבר נבואתכם לנבואתו כמ"ש אם יהיה נביאכם וכו'.

אז הודיעם הקב"ה, שהטעם הוא לשבח, כנזכר בדברי ספר הזוהר. ומה שאמרתם הלא גם בנו דבר, אינו כן, כי הרי אם יהיה נביאכם וגו', לא כן עבדי משה, והוא לבדו פני חמה, ולכן לא נכנס לארץ, הנקרא סיהרא קדישא.

G-d then told them that the reason Moses would not be entering the land was indeed because of his preeminence, in accordance with the explanation given in the *Zohar*. As for their argument that "has He not spoken to us, too," G-d told them that it is faulty. For, "If there be a prophet among you, I, G-d, will make Myself known to him in a vision; I will speak to him in a dream. **This is not so with My servant Moses; he is faithful throughout My household. With him I speak mouth to mouth; unambiguously, without riddles, so he beholds the image of G-d. So why were you not afraid to speak against My servant, against Moses?**"⁴² In other words, he alone is "the face of the sun," and therefore will not enter the land, which is referred to mystically as the "holy moon."

Although Aaron and Miriam were correct that their level of prophecy was higher than Joshua's, it was still not on the level of Moses'.

וכמו שדרשו בספר הזוהר, על פסוק היש בה עץ אם אין וכו'.

This is similar to the mystical explanation given in the *Zohar* of Moses' words in the verse, "Is there a tree there, or not..."⁴³

When Moses sent spies to report on the land, he told them to see "what [kind of] land it is. And the people who inhabit it: are they strong or weak? Are there few or many? And what of the land they inhabit? Is it good or bad? And what of the cities they live in: are they in open cities or in fortresses? What is the soil like: is it rich or poor? Are there any trees in it or not?"⁴⁴ The latter phrase literally reads: "is there a tree in it or not?"

ר"ל, אם יש בה עץ חיים, שהוא ת"ת הנקרא חמה, אכנס לתוכה, ואם לאו לא אכנס:

Meaning: If the Tree of Life, which is *tiferet*, known as the "sun," is there, I shall enter it; if not, I will not.

42. Numbers 12:6-8.

43. Ibid. 13:20.

44. Ibid. 13:18-20.

The Tree of Life and the Tree of Knowledge are respectively associated with *Z'eir Anpin* and *Nukva*.

It follows from the above that the Arizal, based on the *Zohar*, holds that it was not because Moses formally married the widow of the Cushite king that he was denied entrance into the Land of Israel, but because he was essentially above its level. He puts Rabbi Klonymus' interpretation into the mouths of Miriam and Aaron as their supposition that G-d then refuted.



Rabbi Shmuel Vital (Rabbi Chaim Vital's son) notes that after Timna became Eliphaz's concubine, she bore him Amalek, the ancestor of the nation that became Israel's archenemy, and that the sages state that this was because Jacob, in fact, *should have* married her. He could have elevated the good in her (evinced by her desire to convert) and thereby nullified the bad in her (that became manifest later as Amalek). Thus, from our sages words, it appears that Jacob erred by not accepting Timna, while in Rabbi Klonymus' exposition, it appears that he was rewarded for repelling her.

He resolves this dichotomy by proposing that it would have indeed been preferable for Jacob to marry Timna, even if by doing so he would have forfeited his ability to be buried in the Land of Israel. By preventing the emergence of Amalek, he would have saved his descendants from much suffering and removed an obstacle in the way of the Redemption. (One of the conditions that must be met before the Redemption can occur is that Amalek's descendants must be wiped out.) Not being buried in the Land of Israel would be a small price to pay for this, especially since Moses himself was also not buried in the Land of Israel, and our sages say that this was in order that he be able to bring the generation that died in the desert to the final Redemption with him.

If this is true, its psychological implications are far-reaching. For we are taught that Amalek signifies the coldness in our relationship with G-d that comes from doubts that the "inner skeptic" plants in our mind. The above exposition implies that this inner Amalek derives from our reluctance to answer the challenge of absorbing and elevating the good elements of materiality and foreign culture out of fear of the contamination it will entail. These unredeemed elements of non-Jewish culture later come back to haunt us in the form of doubts and the cultured sophistication that cools off our enthusiasm for Divinity.

So, what is better: to insist on ascetic purity of mind, soul, and body, as Jacob did, or to sacrifice purity in order to elevate the non-Jewish world and thereby avoid the doubts and indifference of Amalek? We could propose that *Chassidut* would answer that Jacob could not have allowed himself the risk of elevating alien culture because the Torah, with its solid anchoring in Divine lifestyle and consciousness, had not yet been given. Moses, on the other hand, who represented the giving of the Torah, could allow himself this risk. The lesson for us would then be that only to the extent that we are solidly grounded and immersed in the holiness of the Torah and its lifestyle can we allow ourselves the broadmindedness to absorb, include, and elevate the elements of worldly culture that can, and indeed, beg to be assimilated. If we do not trust the power of the fire of the Torah to burn off the dross of this unrefined raw material, these elements will eventually plague us as seeds of doubt and as a coldhearted attitude in all things holy.