

## Parashat Teitzei

כִּי תֵצֵא לְמִלְחָמָה עַל אִיבֶיךָ וּנְתַנּוּ יְהוָה אֱלֹהֶיךָ בְיָדְךָ וְשָׁבִיתָ שְׁבוּיִם. וְרָאִיתָ בְּשִׁבְיָהּ אִשָּׁה יֹפֵת תֶּאֱרָךְ וְחִשְׁקָתָּ בָּהּ וְלָקַחְתָּ לָךְ לְאִשָּׁה. וְהִבֵּאתָהּ אֵל תּוֹךְ בֵּיתְךָ וְגִלַּחְתָּ אֶת רֹאשָׁהּ וְעָשִׂיתָהּ אֶת צַפְרָנֶיהָ. וְחִסְרָה אֶת שְׂמֹלֶת שְׁבִיָּהּ מִעֲלֶיהָ וַיֵּשְׁבָה בְּבֵיתְךָ וּבְכַתֵּהּ אֶת אָבִיהָ וְאֶת אִמָּהּ יָרַח יָמִים וְאַחֵר כֵּן תָּבוֹא אֵלֶיהָ וּבְעִלְתָּהּ וְהָיְתָה לָךְ לְאִשָּׁה. וְהָיָה אִם לֹא חָפְצָתָּ בָּהּ וְשִׁלַּחְתָּהּ לְגַפְשָׁהּ וּמָכַר לֹא תִמְכְּרָנָהּ בַּכֶּסֶף....

*“When you go out to war against your enemies, and G-d your G-d delivers him into your hand, and you capture its captives, and you see amongst the captives a beautiful woman, and you desire her, you make take her for a wife. You shall take her into your house, and she will shave her head and grow her nails long. She shall take off her [beautiful] dress of captivity and dwell in your house, mourning over her father and mother for a month. Only after this may you [again] engage in intercourse with her, and she will become your wife. But if [after the mourning period] you do not desire her, you may send her away, but you may not sell her for money....”<sup>1</sup>*

ספר הלכותים, פרשת תצא

דע, שבז"א בכח הגבורות נעשו השערות שהורות, והם שהורות כעורב, מכה הדין.

Sefer HaLikutim, parashat Teitzei

**Know, that the hair of Z'eir Anpin is black, due to the influence of the states of *gevurah* which produce this hair. His hair is black as a raven, due to the influence of the attribute of judgment.**

The male (*Z'eir Anpin*) is the archetype of *chesed* while the female (*Nukva*) is the archetype of *gevurah*. This is because the female personifies G-d's drive to be revealed in creation, and this requires both strength and severity (to resist the enticements of evil), while the male personifies the abstract Divine idea itself, outside the context of creation.

One aspect of the flow of Divine energy between the *partzufim* is reflected in the hair. Hair is seen as a hollow channel filled with Divine "light." However, since it is possible to cut the hair without experiencing any pain (which is of course not the case with any other part of the body), the life-force present within hair is seen to be extremely attenuated. The force flowing through hair is thus highly contracted, a manifestation of the power of *gevurah* and judgment. (Judgment in the sense of being strictly rationed and apportioned).

The black hair of *Z'eir Anpin* is contrasted with the white (or grey) hair of *Arich Anpin*. *Arich Anpin* is such a high, intense level of Divine consciousness that even the contraction represented by hair does not produce truly contracted (dark) light, but rather a lower state of *chesed*.

The hair of the *Nukva* of *Z'eir Anpin* is red, since *Nukva* is itself constructed out of *gevurah*, as we have explained previously.

1. Deuteronomy 21:10-14.

כמו שאחז"ל האי שחור אדום, אלא שלקה, שהוא כח הדין.

**As our sages said, “black blood is really red blood that has deteriorated,”<sup>2</sup> this being the influence of the attribute of judgement.**

The color red is associated with *gevurah*. The fact that black (in this case) is a form of red provides the association between black and *gevurah*.

The Mishnah lists five colors of blood that are considered a sign of menstrual *tumah* (impurity), but the sages of the Talmud find only four scriptural allusions to different colors of menstrual blood. This is solved by pointing out that black blood is simply red blood that has changed its color. As the Talmud continues, “Black blood is not black originally. It assumes the black color only after it is discharged, like the blood of a wound which becomes black after it had been discharged from it.”

ואלו כח הדינים, הם עשרה אלהים שנכנסים בזעיר מאימא, וחוזרים אחר למעלה בסוד אור חזור, והוא דין.

**These powers of judgement are the ten Names *Elokim* that enter *Z'eir Anpin* from *Ima*, and then return upward as reflecting light, which is judgement.**

The Name *Elokim* is associated with the *sefirah* of *binah*, and specifically, with its power of contraction and limitation. *Binah* in general is a process of limiting, defining, honing down and contracting the infinite insight of *chochmah*. But beyond this, the process of intellect becoming emotion—the creation of *Z'eir Anpin* out of *Ima*—is a further contraction, a quantum leap lessening the intensity of revelation characteristic of intellect into that characterizing emotion. The ten Names *Elokim* are the ten sub-*sefirot* of *binah* that enter into *Z'eir Anpin*.

אי"כ, זה שהוא דין עצמו, כ"ש שהוא דין קשה, שהאדום נהפך לשחור, שנאמר קווצותיו תלתלים שחורות כעורב.

**If so, the light which itself is judgement is surely severe judgement, enough so that the red is changed into black. As it is written, “His locks are curly, black as a raven.”<sup>3</sup>**

The Song of Songs is considered, Kabbalistically, to be the song of love between *Z'eir Anpin* (the groom) and *Nukva d'Z'eir Anpin* (the bride).

שהם השערות עולה כמנין עשרה אלהים, הרי תלת"ל,

**These are the hairs whose numerical value is ten times that of *Elokim*, being equal to the word for “lock.”**

The numerical value of *Elokim* (*alef-lamed-hei-yud-mem*, 1 + 30 + 5 + 10 + 40) is 86. Ten times 86 is 860. The word for “locks” (*taltalim*) may be split into the singular for “lock” (*taltal*) and the plural suffix (*-im*). The numerical value of *taltal* (*taf-lamed-taf-lamed*, 400 + 30 + 400 + 30) is 860.

וי"ם שהם יתרים בתלתלים הם כנגד י"ם אותיות שבעשר אלהי"ם. ולזה סיים שחורות כעורב,

**The plural suffix (*-im*) of the word for “locks” signifies the 50 letters comprised by the ten Names *Elokim*. This is why the verse concludes, “dark as a raven.”**

Each Name *Elokim* comprises five letters, 10 x 5 = 50. The word *taltalim* thus signifies the numerical

2. *Nidah* 19a.

3. Song of Songs 5:11.

value of ten Names *Elokim* and the letters that form these Names.

כשהיו ישראל יוצאים למלחמה, היו נכללים ה' אלהים ימניים עם ה' אלהים שמאליים, כדי להנקם מאויביהם, ולא היו נראה מאלו העשר אלהים, כי אם ה' אלהים הימניים. שאלו היה נראים ה' אלהים השמאליים, היו נאחזים בהם הקליפות,

**When the Jewish people used to go out to make war, the five Names *Elokim* of the right side would be joined with the five Names *Elokim* of the left side, in order to exact vengeance from their enemies. All that would thus be evident of these ten Names *Elokim* would be the five of the right side. For would the five of the left side be visible, the forces of evil would latch onto them.**

Although one would think that wartime is when one should evince *gevurah*, the power of the left side, we learn here that this is not the case. True, power and might (*gevurah*) must be present within the army (or individual) waging war, but its/his outward conduct must be that of *chesed*. The fact that the enemy has chosen to oppose the forces of holiness means that he must be fought, conquered – and if necessary annihilated – *for his own good*. (It should be remembered that the Torah enjoins the nation to exhaust peaceful overtures before resorting to war.)

Thus, fighting the enemy is an act of *chesed* for him and for reality as a whole. There is thus no place for any outward demonstrations of vindictiveness or the like. On the contrary, should the people evince any of the outward trappings of *gevurah* unnecessarily, they weaken themselves by allowing the essence of their enemy to intrude into their being. This of course lessens their merit to win. As we are taught, when the Jews were crossing the sea on dry land and the Egyptians were being drowned in it, the angels complained to G-d that both parties were guilty of idol worship; why, then, was He showing favor to one over the other? And anger, according to sages, is equivalent to idol worship. Also, the Song at the Sea, which the Jewish people sang to G-d after being delivered from the Egyptians, mentions G-d's right arm twice, but not His left arm.

ולזה הרצועות הם שחורות, כנגד השערות הנז'. הימין, היא יותר ארוכה משל השמאל.

**This is why the straps of the *tefilin* are black, for they are to reflect these black hairs of *Z'eir Anpin*. Furthermore, the right strap is to be longer than the left one.**

The *tefilin* manifest the flow of consciousness from the intellect of *Z'eir Anpin* (the man wearing them) downward. The head *tefilin* comprises four compartments, signifying *chochmah*, *binah*, and the two aspects of *da'at* (the five states of *chesed* and the five states of *gevurah*). The two sides of the straps emerging from the head *tefilin* and encompassing the head signify *chesed* and *gevurah* themselves. The knot at the rear of the head signifies *tiferet*. The two straps descending from the knot signify *netzach* and *hod*.

The straps are to black in order to reflect the hair of *Z'eir Anpin*, i.e., the protracted flow of Divine light into *Nukva* and the world in general. This is reflected in the fact that the *partzuf* of Leah is said to be situated behind the head of *Z'eir Anpin*, at the level of the knot of the head *tefilin*, while the *partzuf* of Rachel is the hand *tefilin* itself. As we said, the female (both in woman in general as well as in the female aspect of man) is the warrior whose task it is to battle the materialism of this world. Thus, in the flow of Divine energy reaching her through *Z'eir Anpin*, the right side must predominate. Then the war will be able to be fought properly, as described above.

ולזה רמז הפסוק של כ"י תצא, כ"י ות' של תצא, עולים כמנין ה' אלהים ימניים,

**This is alluded to in the verse which opens this passage of the Torah. The numerical**

**value of the word for “when” (*ki*) together with the first letter of the word for “you go out” (*teitzei, tav*) is that of the five Names *Elokim* of the right side.**

The numerical value of *ki* (*kaf-yud*, 20 + 10) is 30; that of *tav* is 400; 400 + 30 = 430. The numerical value of *Elokim*, as above, is 86. 5 x 86 = 430.

הנראים עם שם המיוחד,

**These aspects of the Name *Elokim* appear in this verse with G-d’s proper Name the Name *Havayah*.**

The verse continues: “...to war against your enemies, and G-d [*Havayah*] your G-d [*Elokim*] delivers him into your hand....”

שהוא הוי"ה ואדני, שעולין צ"א כמנין אמ"ן.

**G-d’s proper Name is spelled *Havayah* and read as *Adni*; the numerical value of these together is 91, the numerical value of *amen*.**

*Havayah* (*yud-hei-vav-hei*, 10 + 5 + 6 + 5) = 26; *Adni* (*alef-dalet-nun-yud*, 1 + 4 + 50 + 10) = 65. 26 + 65 = 91; *Amen* (*alef-men-nun*, 1 + 40 + 50) = 91.

והוא שארית מלת תצא.

**This is also the numerical value of the remaining letters of the word for “you go out” (*teitzei*).**

*Teitzei* is spelled *tav-tzadik-alef*. The numerical value of the final two letters (*tzadik-alef*, 90 + 1) = 91.

וכך הוא משמעות הפסוק, כי תצא כנז, למלחמה על אויבך, ופשיטא שיתן ה' שהוא הוי"ה, עם האלהים שהוא אלהיך, בידך, שהם ה' אלהים, שהם כנגד ה' אצבעות שבימין, ואז ושבת שבו:

**This, then is the implication of this verse: “When you go out” alludes to the five Names *Elokim* of the right side, together with G-d’s proper Name *Havayah*, as we have said. “...to war against your enemies” in this way, then it is a sure thing that “G-d your G-d,” i.e., G-d as manifest in these two Names *Havayah* and *Elokim* “will deliver him into your hand.” “Your hand” alludes to the five Names *Elokim* of the right side, reflected in the five fingers of the right hand. Then, “you will capture its captives.”**

Thus, success in the war against evil is predicated on holy conduct, as opposed to fighting evil with evil conduct.

There is also a slightly different exposition of the same idea:

לקוטי תורה, פרשת תצא

הנה כבר ידעת הי"ג דגדלות הם כמעט רחמים ומכניעים החיצונים היונקים מהקטנות

*Likutei Torah, parashat Teitzei*

**As you know, the five states of *gevurah* in their mature state are almost like states of mercy. They subdue the powers of evil, who derive sustenance from immature consciousness.**

ובפרט היג דאבא שבימין ז"א ימינך ה' נאדרי בכח יכעינו מאד החיצונים

This is particularly true of the five states of *gevurah* within *Abba*, on the right axis of *Z'eir Anpin*, as alluded to in the verse, "Your right arm, O G-d, is glorious in power." They can subdue the powers of evil most effectively.

לכן רצועת ימין דתפילין שחורות כעורב ארוכה כי השמאל צריך שלא יתגדל אף בגדלות,

This is why the straps of the *tefilin* on the right side—which are "black as a raven"—are longer than those on the left side, for the left side must not develop fully, even in mature consciousness.

וז"ס כי תצא למלחמה ר"ת ת"ל גי' ה' אלהים וצ"א דתצא רמז לה' אלהי' היג דגדלות הנראים עם צ"א הויה אדני"

This is the esoteric meaning of "When you go out to war..." The numerical value of the initials of the two Hebrew words for "you go out to war" (*teitzei lamilchamah*) is the same as five times that of the Name *Elokim*. The remaining two letters of the word "you go out" allude to the five Names *Elokim*—the five states of mature *gevurah*—that appear with the Names *Havayah* and *Adni*.

The initials of *teitzei lamilchamah* are *tav-lamed* = 400 + 30 = 430.

The numerical value of the Name *Elokim* is 86, so again, 5 x 86 = 430.

Note that in this exposition, the 30 is arrived at by the initials of the two relevant words, rather than by the numerical value of the preceding word, *ki*, as it was above.

ואז פשיטא ונתנם ה' אלהיך בידך כי הגדלות מכניעם.

When these conditions exist, it is a foregone conclusion that "G-d, your G-d, will deliver them into your hands," for the state of mature consciousness will subdue them.



לקוטי תורה, פרשת תצא  
י"ל בענין שארז"ל על יפ"ת, שהותרה ביאה ראשונה  
במלחמה ולא דיברה תורה אלא כנגד יצה"ר

ספר הלקוטים, פרשת תצא  
יש לשאול, על מה שארז"ל על היפת תואר שהותרה  
הביאה ראשונה במלחמה, ולא דברה תורה אלא כנגד  
יצה"ר,

*Sefer HaLikutim and Likutei Torah, parashat Teitzei*

We must now inquire as to the statements of our sages that the soldier is permitted to engage in sexual intercourse with the beautiful woman once during the war, and that the Torah in this passage acquiesces to the evil inclination.

According to our sages, the Torah permits the beautiful woman to the soldier within the parameters described in this passage (that he must marry her, etc.) because otherwise he would not be able to resist her.

וכי מפני שלא יוכל לכבוש את יצרו יתירנה לו, אי"כ | וכי מפני שלא יוכל לכבוש את יצרו יתירנה לו, אי"כ  
יעשה כן בכל המצות. | יעשה כן בכל המצות,

**Because the soldier cannot conquer his urge must the Torah then permit her to him? If this is so, then let the Torah do the same will all other prohibitions!**

ועוד י"ל, במ"ש הכתוב בפי תבא והשיבך ה' מצרים | ועוד יש לדעת מ"ש לקמן והשיבך ה' מצרים באניות  
באניות וגוי והתמכרתם שם לעבדים ולשפחות ואין | ואין קונה כי מה עונש זה להשיבם אל מצריים, אשר  
קונה, כי מה עונש הוא זה להשיבם אל מצריים, אשר | אשר אמר ה' לא תוסיפון לראותה וכי עונש הוא  
אמר ה' לא תוסיפו לראותם, וכי עונש הוא להעבירם | לעבור על ד"ת, על ד"ת.

**Secondly, it is stated further in the Torah that one of the punishments for national wrongdoing is that "G-d will return you to Egypt in ships...and you will be sold there to your enemies as slaves and handmaidens, and no one will buy."<sup>4</sup> Why is causing us to return to Egypt a punishment? The Torah does indeed tell us that "you will see them the Egyptians no more,"<sup>5</sup> but is going against the Torah's command a punishment?**

ועוד, למה צוה הקב"ה כן במצרים, ולא עשה כן בשאר | ועוד למה צוה הקב"ה כן במצרים ולא עשה כן בשאר  
בשאר הגליות, וכי מה לו אם ישובו למצרים, כמו | גליות וכי מה לו אם ישובו למצרים כמו שיכולין  
שיכולים ללכת לבבל ולמדי. | ללכת למדי ולבבל,

**Thirdly, why did G-d say this about Egypt, but not about other exiles? Why is He against our returning to Egypt, but permits us to travel to Babylonia or Media?**

ועוד למה כשהוזכרו הגליות לא הוזכרו אלא הדי, | ועוד כשהוזכרו הגליות למה לא הוזכר רק די בבל מדי  
בבל ומדי ויון ואדום, וכמ"ש רז"ל על פסוק והנה | יון ואדום כמארו"ל ע"פ והנה אימה חשיכה כו' וגלות  
אימא חשיכה וגוי, וגלות מצרים שהיה גדול מכולם, | מצרים שהיא גדולה מכולם לא הוזכר שם,  
לא נזכר שם.

**Fourthly, why do our sages normally speak of only four exiles—Babylonia, Media, Greece, and Edom—as in the verse "And behold, a dark fear...",<sup>6</sup> but the exile of Egypt, which was more severe than any of these, is not mentioned together with them?**

ועוד, למה נזכר בתורה חמשים פעמים יציאת | ועוד למה הוזכר בתורה כמה פעמים יציאת מצרים,  
מצרים.

**Finally, why is the exodus of Egypt mentioned in the Torah *fifty* times?**

אמנם, הארבעה גליות, היו כנגד די אותיות הוי"ה, | אלא הדי גליות היו נגד די אותיות הוי"ה וגלות  
וגלות מצרים היה כנגד קוצה של יו"ד, שהוא שקול | מצרים הוא נגד קוצו של יו"ד שהוא שקול ככולם  
ככולם, ויותר מהמה. | ויותר מהם.

**To answer all this: The four exiles correspond to the four letters of the Name**

4. Deuteronomy 28:68.

5. Exodus 14:13.

6. Genesis 15:12, discussing Abraham's vision of the future of his descendants: "And behold, a great, dark fear fell upon him." "'Fear' refers to Babylonia.... 'dark' refers to Media.... 'great' refers to Greece.... 'fell upon him' refers to Edom'" (Bereishit Rabbah 44:17).

***Havayah*, and the exile of Egypt to the upper tip of the *yud*, which outweighs them all and is greater than they.**

The four letters of the Name *Havayah* correspond to *chochmah*, *binah*, the *midot*, and *malchut*, respectively, while the upper tip of the *yud* corresponds to *keter*, the source of them all. The super-conscious is more powerful and its rectification therefore more crucial than all the other powers of the soul.

ולכן הוזכר כמה פעמים, ולכן לא הוזכר בכללם, כי | ולכן הוזכר כמה פעמים ולכן לא הוזכר בכללם כי  
היא בחינה גדולה מכולם. | הוא בחינה גדולה מכולם,

**Therefore it is mentioned repeatedly in the Torah and is not mentioned together with the other exiles, for it is in a class by itself.**

והנה הגליות, הוצרכו לברר ניצוצות הקדושה, | והנה הגליות הוצרך לברר ניצוצי קדושה שנתערבו  
שנתערבו בחטאו של אדה"ר בתוך הקליפות, שעירב | בחטא אדה"ר בתוך הקליפות שעירב טוב  
טוב ברע כנודע. וזשי"ה עת אשר שלט האדם באדם | וז"ס אשר שלט האדם באדם לרע לו לרעתו של  
לרע לו, האדם, הוא אדם הבליעל באדם דקדושה, | האדם, הוא אדם הבליעל באדם דקדושה, לרע לו,  
לרע לו, לרעתו של אדם בליעל, כי במה שהוא מצר | לרע לו, לרעתו של אדם בליעל, כי במה שהוא מצר  
לישראל נעשה ראש עליהם, ומוציאים ממנו ישראל כל | לישראל נעשה ראש עליהם, ומוציאים ממנו ישראל כל  
ניצוצות הקדושה אשר בקרבו, לא נשאר דבר. | ניצוצות הקדושה אשר בקרבו, לא נשאר דבר.

**Now, the purpose of exile is to elevate the fallen sparks of holiness that were scattered all over the earth and were mixed in with evil due to the sin of Adam. This is the meaning of the verse, "There is a time when a man overcomes another man to his detriment,"<sup>7</sup> meaning that the "evil man" overcomes the "holy man" to his own detriment, for the fact that he oppresses Israel and rules them allows Israel to totally extract from him all the sparks of holiness within him.**

"Evil man" and "holy man" here mean the forces of evil and good. Just as in the vision of Ezekiel the array of Divine attributes flowing into creation had the form of a man, and the anatomy of terrestrial man reflects this organization of forces, so are the forces of evil arranged in the human form.

ובכל מקום שכינה עמהם, לברר כל חלקיה. | ובכל מקום שגלו השכינה עמהם לברר כל חלקי

**And wherever they go, the *Shechinah* Divine presence goes with them, in order to elevate her component parts.**

The Divine presence accompanies the Jewish people in their exile, in order to reconstruct herself out of the fallen sparks of her shattered self.

ולכן צוה שלא יוסיפו לראותה, ולא עשה כן בשאר גליות | ולכן צוה שלא לראותם עוד ולא עשה כן בשאר גליות  
גליות, שעדיין לא בררו כל מה שהיה בקרבה | שעדיין לא בררו כל מה שהיה בקרבה לגמרי.  
לגמרי.

**That is why we are commanded not to return to Egypt, but are not so prohibited with regard to other nations that have oppressed us, for we have not yet elevated all the Divine sparks within them.**

"And they emptied out Egypt," meaning that during the Egyptian exile the Jewish people elevated

7. Ecclesiastes 8:9.

all the Divine sparks that inhered in that culture and country.

<p>וזוהו והשיבך ה' מצרים באניות כי להיות מצרים נגד הטוב קוצו של יו"ד ועדיין נשאר בו בירור כל שאר גליות שהם נגד כל הגוף בערך אל הראש הכוללם ישובו למצרים</p>	<p>ולכן אמר והשיבך ה' מצרים, כי להיות מצרים כנגד הטוב שבקוץ היו"ד, ועדיין נשאר בירור בכל שאר הגליות, שהם כנגד כל הגוף בערך אל השאר, ישובו למצרים.</p>
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**This is why the punishment for wrongdoing is that G-d “will return you to Egypt in ships.” Since Egypt corresponds to the upper tip of the *yud*, and there remain Divine sparks to elevate in the other lands, which are in comparison to Egypt like the body is to the head, Israel must return to Egypt.**

By returning to Egypt, the general exile, Israel can then proceed to elevate whatever sparks remain in the derivative exiles of the other nations.

<p>אבל בערך מצרים עצמו, אמר אין קונה, כי כשניצוצי הקדושה מעורב עדיין בקרבם, הם מתאווים להשתעבד בישראל, אבל מצרים, כיון שנתברר לגמרי, לא נשאר להם שום תאוה להשתעבד בהם, ולכן לא רצו לקנותם.</p>	<p>אבל בערך מצרים עצמו, אמר אין קונה, כי כשניצוצי הקדושה מעורב עדיין בקרבם, הם מתאווים להשתעבד בישראל, אבל מצרים, כיון שנתברר לגמרי, לא נשאר להם שום תאוה להשתעבד בהם, ולכן לא רצו לקנותם.</p>
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**But as to Egypt itself, “no one will buy.” When there were sparks of holiness embedded within them they desired to rule over Israel. But since Egypt has already been totally refined, they no longer have any desire to enslave Israel. Therefore, they will not want to buy them as slaves.**

<p>והנה גלות בבל היה כנגד הראש, ולכן נאמר בו את הוא רישא דהבא, ומדי ופרס היו כנגד הזרועות, ויון נגד הגוף שהוא א' ואדום וישמעאל נגד היריכים שהם ב' וארוכים (ונלעני"ד לפי"ז לא יש גלות נגד יסוד כי אל אחר אין לו יסוד כי אסתרס)</p>	<p>והנה גלות בבל היה כנגד הראש, ולכן נאמר בו את הוא רישא די דהבא, ומדי ופרס היו כנגד הזרועות, ויון נגד הגוף, שהוא א', ואדום וישמעאל הם כנגד היריכים, ולכן הם שתיים. ולכן נתארך גלות זה, שהוא כנגד היריכים, שהם ארוכים.</p>
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**Babylonia corresponds to the head, as it is written: “You are the head of gold.”<sup>8</sup> Media and Persia correspond to the two arms, Greece corresponds to the body, and Edom and Ishmael correspond to the two legs. This is why the latter two exiles are long.**

In the verse quoted, Daniel is speaking to Nebuchadnezzar, king of Babylonia.

The present exile is seen as an extension of the Roman exile (Edom is Rome), since culturally and legally, Western civilization shares the values and worldview of ancient Rome. A subset of this exile is that of Ishmael, the Arabs, who are seen as an antithesis of Roman civilization and values, and who will rule over the Jewish people for a time concurrently with the exile of Rome.

<p>וז"ש רז"ל בעקבות משיחא, כשיגיע זמן לברר מה שנתערב בעקבות בסוף הרגלים.</p>	<p>וז"ש בעקבות משיחא כשיגיע זמן לברר מה שנתערב בעקבות בסוף הרגלים ונתערב בעקביים בסוף הרגלים</p>
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**This is also why our sages refer to the final stages of the exile as “the heels of the Messiah,”<sup>9</sup> for in that time it will be necessary to elevate the Divine sparks that**

8. Daniel 2:38.

9. *Sotah* 49a.

have become enmeshed in the lowest elements of these exiles, the feet.

וע"ז הגוף נאמר אין בן דוד בא עד שיכלו כל הנשמות שבגוף שהוא על התערובות הקדושה שנתערב בגוף ההוא דאדם בליעל.	ועל הגוף הזה, אמרו רז"ל אין בן דוד בא עד שיכלו נשמות שבגוף, שהוא על תערובת הקדושה שנתערבו בגוף ההוא דאדם בליעל.
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Regarding this body, our sages said: "The son of David shall not come until all the souls have been emptied out of the Body,"<sup>10</sup> referring to the holiness that has been mixed in with the evil of the "evil man" mentioned above.

The usual meaning of this saying is that all the souls waiting in their spiritual storehouse (known as the "Body") must be born into this physical world at least once in order for *Mashiach* to come. Here, it means that all the Divine sparks ("souls") must be elevated and thus emptied out of the body representing the exiles of Israel.

והנה מצרים היה נגד קוצו של יי שהוא עליון על כל הגוף ובימות המשיח שיגמור להתברר כל הבירור מכל וכל ובלע המות לנצח ויהי הבירור גמור כמו במצרים, אז נאמר כימי צאתך מארץ מצרים אראנו נפלאות,	והנה מצרים היה שקול כנגד כולם, שהוא כנגד קוצה של יו"ד, שהוא עליון על כל הגוף, ובימות המשיח, שיגמור כל הבירור להעשות מכל, וכל השאר ובלע המות לנצח, ויהיה בהם הבירור גמור כמו במצרים, אז יאמר כימי צאתך מארץ מצרים אראנו נפלאות.
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Now, as we said, Egypt outweighs all the other exiles for it corresponds to the tip of the *yud* and transcends the rest of this "body." Therefore, when the messiah comes and the process of elevation and refinement of the sparks will be completed, "death will be swallowed up forever"<sup>11</sup> and the sparks will be totally elevated as they were in Egypt. About this time it is written, "as in the days when you went out of Egypt I will show him wonders."<sup>12</sup>

והנה בזה תבין ענין יפ"ת כי ידוע כי כל אותן ההולכין למלחמה הרשות היו צדיקים גמורים שלא שחו בין תפלה לתפלה	והנה בזה תבין היפת תואר, כי ידוע כי כל אותם ההולכים לאותה מלחמה מלחמת הרשות, היו צדיקים גמורים, שלא שח בין תפלה לתפלה וכו',
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All this enables us to understand the subject of the beautiful woman. As is known, all those who engaged in this type of war—an optional war—were absolutely righteous, and had not even committed the sin of talking during prayer.

The Torah commands the Jewish people to wipe out the seven pagan nations that occupied Canaan, in order to possess the land of Israel and fill it with holiness. In this obligatory war, we are commanded, "you shall let no soul live." The war we are discussing here, however, is not of this type, but a voluntary war we are allowed to wage in order to expand the borders of Israel.

Before going out to fight this war, all those who were afraid to fight because they felt that their sins would disqualify them from G-d's protection were allowed to leave the front. Thus, the ones who remained were only those totally confident in their sinless state.

10. *Yevamot* 62a.

11. *Isaiah* 25:8.

12. *Micah* 7:15.

ואיכּ לצדיק גמור כזה, אי אפשר שיתגבר עליו יצה"ר  
 לטמא עצמו עם הנכרי, ולכן הודיעתו התורה שאם  
 יחשוק בה, אין זה כי אם ניצוץ הקדושה המעורב  
 באומה ההיא, נמצא ממנו בגויה ההיא, ניצוץ הנוגע  
 לנשמת האיש הזה, ולכן חשק בה,  
 ואיכּ לצדיק גמור כזה אי"א להתגבר עליו היצה"ר  
 לטמא עצמו עם הכותית ולכן הודיעה התורה שאם  
 יחשוק בה ואינו כ"א ניצוץ קדושה המעורב בא ומה  
 זו ונמצא ממנו בכותית ההיא ניצוץ הנוגע לנשמת זה  
 האיש לכן חושק בה

ואיכּ לצדיק גמור כזה, אי אפשר שיתגבר עליו יצה"ר  
 לטמא עצמו עם הנכרי, ולכן הודיעתו התורה שאם  
 יחשוק בה, אין זה כי אם ניצוץ הקדושה המעורב  
 באומה ההיא, נמצא ממנו בגויה ההיא, ניצוץ הנוגע  
 לנשמת האיש הזה, ולכן חשק בה,

**It is impossible for the evil inclination to persuade such a righteous person to defile himself with a non-Jewish woman. Therefore the Torah informs us that if he does indeed feel attracted to her, it is because there is a holy spark enmeshed in this nation and something of it is found in this non-Jewish woman. This spark is connected to the soul of this man, and he therefore is attracted to her.**

We are taught that the soul descends into this world not only for the general purpose of elevating the fallen sparks of holiness, but that there are in fact specific sparks that each soul is uniquely suited to elevate.

ולכן התירה התורה שיבא עליה. ובהוא רוחא דשדי  
 בגויה בעת הזווג, אפטר שיתגבר הטוב  
 שבה וידחה הרע, ותכנס האשה אל הקדושה  
 ותתגייר.  
 לכן התירה התורה שיבא עליה ובהוא רוחא דשדי  
 בגויה בעת זווג כנודע אפטר שיתגבר הטוב שבה  
 וידחה הרע ותכנס האשה אל הקדושה ותתגייר

ולכן התירה התורה שיבא עליה. ובהוא רוחא דשדי  
 בגויה בעת הזווג, אפטר שיתגבר הטוב  
 שבה וידחה הרע, ותכנס האשה אל הקדושה  
 ותתגייר.

**Therefore the Torah permits her to him. With the power of the spirit that he introduces into her through intercourse, it is possible that the good in her will be able to overpower the evil and expel it. The woman will then be fit to enter the realm of holiness and convert to Judaism.**

Sexual intercourse is meant of course to be a union not only of body of soul as well; through intercourse, the righteous man will impart something of his Divine consciousness to this woman.

ואפילו הכי, יצא ממנה בן סורר ומורה ממנה דא"א שלא יתערב  
 סיגים המעורבים בה עדיין:  
 ופילו הכי, יצא ממנה בן סורר ומורה, דאי אפשר  
 שיהיה הטוב שבה מועט ותבטל במיעוטו, כי גבר עליו הרע ודחה אותו  
 לחוץ, ונדבק עם ההוא רוחא דשדי בגויה, וחזר אליו  
 ונתברר, ונשארה היא כולה רע.

ואפילו הכי, יצא ממנה בן סורר ומורה, דאי אפשר  
 שיהיה הטוב שבה מועט ותבטל במיעוטו, כי גבר עליו הרע ודחה אותו  
 לחוץ, ונדבק עם ההוא רוחא דשדי בגויה, וחזר אליו  
 ונתברר, ונשארה היא כולה רע.

**Nonetheless, their offspring will still be rebellious, for it is impossible that some residual evil will not remain in her that will manifest itself in their child.**

The passage of the Torah describing the laws of the beautiful woman is followed by the laws of what is to be done to an exceptionally rebellious son. According to the oral tradition, the juxtaposition of these two passages is meant to convey that the offspring of the soldier and the beautiful woman will be rebellious.

והיה אם לא חפצת בה, זה מורה, שהיה הטוב שבה  
 מועט ותבטל במיעוטו, כי גבר עליו הרע ודחה אותו  
 לחוץ, ונדבק עם ההוא רוחא דשדי בגויה, וחזר אליו  
 ונתברר, ונשארה היא כולה רע.  
 והיה אם לא חפצת בה, וזה מורה שיש סיגים מעורבים  
 עדיין שהיה הטוב מועט ונתבטל במיעוטו כי גבר עליו  
 הרע ודחה לחוץ ונדבק עם ההוא רוחא דשדי בגויה  
 וחזר אליו ונתברר ונשארה היא כולה רע.

והיה אם לא חפצת בה, זה מורה, שהיה הטוב שבה  
 מועט ותבטל במיעוטו, כי גבר עליו הרע ודחה אותו  
 לחוץ, ונדבק עם ההוא רוחא דשדי בגויה, וחזר אליו  
 ונתברר, ונשארה היא כולה רע.

**“But if you do not desire her”—this indicates that whatever good there was within her was the minority and became nullified, for the evil overcame it and expelled it. It joined together with the spirit he introduced into her, which then returned to him and was elevated. She was thus left totally evil.**

In this case, the spirit introduced into her through intercourse was not able to expel the evil since she herself did not possess enough good to combine forces with his good and overcome the evil. The

indication that this indeed happened is if after the mourning period he is no longer attracted to her.

<p>ואמר כי תצא למלחמה על אויביך בלי רבים ונתנו לי יחיד יען כי ניצוץ אחד דקדושה שהוא נשמה אי לבד כאשר נתערבה באה בגופים רבים וז"ש על אויביך כי בין כולם מעורב הניצוץ ונתנו ה' אלהיך בידיך הניצוץ ותברר אותו משם.</p>	<p>ומ"ש כי תצא למלחמה על אויביך, לשון רבים, ונתנו, לשון יחיד. ביען, כי ניצוץ אחד דקדושה, שהיא נשמה אי לבד, כאשר נתערבה באה בגופות מרובים. וז"ש על אויביך, כי בין כולם מעורב הניצוץ, ונתנו ה' אלהיך בידיך, הניצוץ, ותברר אותו משם.</p>
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Scripture says, “When you go out to war against your enemies...”—the word “enemies” being in the plural even though a country generally fights one enemy at a time—and continues, “...and G-d, your G-d, delivers it to you...,” the word “it” being in the singular. The reason for this is that one spark of holiness, which is only one soul, becomes mixed amongst a number of bodies when it enters the world. Thus, the word “your enemies” is in the plural, for the spark is somewhere amidst all of them. “...And G-d, your G-d, delivers it to you...” refers to the one spark that you will extricate from there.

<p>או ע"ד הפשוט אמר כי תצא כאיש אחד בלב אחד גם הוא ית' ימדוד לך מדה נגד מדה ויעשה מן אויבים מרובים אי וז"ש ונתנו ה' אלהיך בלי יחיד.</p>	<p>אי"נ, ע"ד הפשט, אמר כי תצא, כאיש אחד בלב אי, גם הוא ית' ימדוד לך מדה כנגד מדה, ויעשה מן האויבים אחד, וז"ש ונתנו, יחיד כאיש אי.</p>
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Alternatively, according to the basic non-mystical meaning of the text, Scripture said that “When you go out” as one man with one heart, then G-d will reward you in kind, and will make your numerous enemies like one single one. That is why “...and G-d, your G-d, delivers it to you...” is in the singular.

“When you go out” is in the singular, referring to the Jewish army as a unit. This indicates that they are of one mind and spirit, as opposed to a host of individuals with their own personal agendas. G-d responds in kind, “changing” the enemy hoards into a group as easy to conquer as a single man.

<p>אי"נ ע"ד יפקוד ה' אל צבא מרום במרום ואח"כ כו' וזהו ונתנו לי יחיד שהוא נתינת השר כענין וירא ישראל את מצרים שהוא השר</p>	<p>אי"נ, ע"ד יפקוד ה' אל צבא המרום במרום, ואח"כ על מלכי האדמה על האדמה. וז"ש ונתנו לשון יחיד, שהוא נתינת השר, כענין וירא ישראל את מצרים מת, שהוא השר, כן בכאן, ונתנו. שהוא השר,</p>
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Alternatively, this may be explained similar to how we understand the verse, “In that day, G-d will punish the host of heaven in heaven and the kings of the earth on earth.”<sup>13</sup> “...And G-d, your G-d, delivers it to you...” refers to delivering the heavenly Prince of the enemy nation, just as the verse “And Israel saw Egypt dead on the seashore”<sup>14</sup> refers to the heavenly Prince of Egypt.

The “host of heaven” refers to the patron angels (“Princes”) appointed over their respective nations.

After the Egyptians were drowned in the sea, Scripture says “Israel saw Egypt” – in the singular, rather than “the Egyptians” – “dead on the seashore.” Although the simple meaning of this verse refers to the nation of Egypt, it implies as well the heavenly angelic patron of the nation that was robbed of its power over them.

13. Isaiah 24:21.

14. Exodus 14:30.

Here, too, G-d promises to deliver the heavenly power source of the enemy nation to the Jewish people.

ואח"כ ושביט שביו שהם המושפעים ממנו. | ואח"כ ושביט שביו שהם המושפעים ממנו.

**Afterwards, "you will take its captive" refers to the earthly soldiers under its influence.**

א"נ, ידוע כי אויבי איש אנשי ביתו, שהם טיפות הקרי | א"נ ידוע כי אויבי איש אנשי ביתו שהם טפות הקרי  
שיצאו ממנו, ונברא להם גוף מהקליפות, כענין ואנכי | שיצאו ממנו ונברא להם גוף מקליפות כמו שנאמר  
בראתי משחית לחבל, | ואנכי בראתי משחית לחבל

**Alternatively, it is known that "the real enemies of a person are the men of his house."<sup>15</sup> Mystically, this refers to the drops of seminal emission that issued from him and from which the "bodies" of the forces of evil were made, as it is written, "and I have created destructive forces to cause damage."<sup>16</sup>**

Although, as this verse states, G-d creates the forces of evil, the "material" He uses to construct their "bodies" is the vital seed that a person emits improperly.

נמצא, שיש לו שני מיני אויבים, אחד הקרי, שנקרא | נמצא שיש בי מיני אויבים א' הקרי הנקרא נגעי בני  
נגעי בני אדם, ואחד הקליפות. לזה אמר על אויבי | אדם ואחד הקליפות ולז"א על אויביך ל' רבים ונתנו  
לשון רבים, ונתנו ה' אלהיך אל הקליפה, שהיא המין | ה' אלהיך בידך אלו הקליפות שהוא המין הא' ושביט  
האחד, ושביט שביו, שהוא הטיפת קרי. | שביו הם טפות הקרי.

**Thus, there are two types of enemies: seminal emissions, known as "the plagues caused by mortal men,"<sup>17</sup> and the forces of evil themselves. Therefore "When you go out to war against your enemies..." is in the plural. "...and G-d, your G-d, delivers it to you..." refers to the forces of evil, the first type of enemy, and "...you will take its captive" refers to the drops of seminal emission, the holy soul that the first enemy captured, the forces of evil. You will retrieve from his hand the very captive he took from you originally, and return it to the realm of holiness, as it is written, "...and take her into your house."**

The first enemy, the forces of evil in general, has captured the vital force in the seminal emissions. These drops were the vehicles through which G-d intended to bring a holy soul into the world. Instead, this holy soul became captive to the forces of evil and animated the destructive forces created through it. When a person repents for this sin, he recaptures these holy souls from the forces of evil, and turns them into forces of holiness.<sup>18</sup>

א"נ, ביען כי לפתח חטאת רובץ, ויצה"ט אינו בא, | א"נ יען כי לפתח חטאת רובץ ויצ"ט אינו בא עד  
עד שהאדם בן י"ג שנה ויום אחד, ולכן איברי האדם | שהאדם בן י"ג שנה לכן האיברים של אדם רגילים עם  
מורגלים כולם עם היצה"ר מיום הלידה, | היצה"ר מיום הלידה

**Alternatively, since "sin crouches at the door,"<sup>19</sup> while the good inclination does not fully enter the person until he is 13 years old, his limbs are used to following**

15. Micah 7:6.

16. Isaiah 54:16.

17. 2 Samuel 7:14

18. This paragraph is repeated further in *Sefer HaLikutim*, and appears also in *Ta'amei HaMitzvot*.

19. Genesis 4:7.

### the evil inclination from the day he is born.

The “evil inclination,” the drive each of us is born with toward fulfilling our material needs and focusing mentally on ourselves, is present from birth. In contrast, the altruistic “good inclination” enters consciousness slowly, beginning with proper religious education and blooming fully at age 13 for boys and 12 for girls. Thus, the evil inclination is at a distinct advantage, having accustomed the individual’s body to taking its orders for 12-13 years.

<p>וכשאדם בא לשוב בתשובה, דהיינו שיוצא למלחמה על על האויבים, שהוא היצה"ר ואיבריו, ונתנו ה' אלהיך אל היצה"ר בידך, ואז ושבת שביו, שהם איברי הגוף.</p>	<p>כשאדם בא לשוב בתשובה היינו שיוצא למלחמה על האויבים שהוא היצה"ר והאיברים ונתנו ה' אלהיך בידך שהוא היצה"ר או ושבת שביו שהם איברי הגוף.</p>
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**When a person desires to repent, he “goes out to war against his enemies,” i.e., the evil inclination and the limbs of his body. “...and G-d, your G-d, delivers it to you...” refers to the evil inclination, and then “...you will take its captive,” referring to the limbs of the body.**

וראית בשביה אשת יפת תואר, שהוא הנשמה וגו', | וראית בשביה אשת יפית שהיא הנשמה

Continuing along these lines, **“And you see amongst the captives a beautiful woman...” refers to the soul.**

The Divine soul is held captive by the body that has become accustomed to following the evil inclination.

וגלחה את ראשה, שתסיר האמונות רעות. | וגלחה את ראשה שתסיר אמונות הרעות

**“...and she shall shave her head...” means that the soul will remove any evil beliefs it held.**

When held captive by the force of the evil inclination, the soul becomes “indoctrinated” with distorted or evil philosophies and beliefs, such as Deism, pantheism, atheism, cynicism, etc.

ועשתה את צפרנה, שהיא חתיכת ומניעת המותרות. | ועשתה את צפרניה שהוא חתיכת ומניעת המותרות

**“...and make her nails...” means cutting away and renouncing unnecessary indulgences.**

Nails symbolize extraneous life-force, since they grow but can be cut without pain.

והסירה את שמלת שביה, שהיא הלבוש שנעשה ממעשה | והסירה שמלת שביה שהוא הלבוש שנעשה ממעשה  
העבירות, כענין הסירו הבגדים הצואים. | העבירות כענין הסירו הבגדים הצואים

**“...and remove her captivity dress...” refers to the “garment” produced by sinful acts, similar to the idiom, “remove the filthy garments off him.”<sup>20</sup>**

A “garment” of the soul is a means of expression. Repeated sinful acts weave a crude and vulgar “garment” that the soul gets used to wearing; its desensitization to spirituality makes it insensitive to the crudeness of vulgarity and gives it the impression that expressing itself in crude ways is sophisticated or chique. So it gets used to thinking, talking, and acting in these crude ways.

20. Zechariah 3:4.

ואחר זה, ובכתה את אביה, זה הקב"ה. | ואח"כ ובכתה אביה זה הקב"ה

**"...and she shall weep for her father..." this refers to her heavenly Father, the Holy One, blessed be He.**

ואת אמה, זו כנסת ישראל, כענין משי"ה כי אחרי | ואמה זו כ"י כענין אחרי שובי נחמתי שובי נחמתי.

**"...and her mother..." refers to the collective soul of Israel, similar to what is written, "After my return, I comforted..."<sup>21</sup>**

The penitent must, as part of his repentance, realize that his past acts have "harmed" G-d, i.e., prevented Him from advancing His purpose in creation. Similarly, he has "harmed" the Divine presence, or *Shechinah*, which is the collective soul of Israel (*keneset Yisrael*), by preventing it from actualizing Divine consciousness in reality. Remorse for this helps the penitent reorient his energies toward goodness.

The verb "I comforted" in the verse from Jeremiah is transitive, as if to mean, "I comforted [G-d]."

ותבכה על עונותיה ירח ימים, שהוא חדש אלול, שהם | ותבכה על עונותיה ירח ימים שהוא חודש אלול שהם ימים ולא שנים, שהוא זמן תשובה. | ימים ולא שנים שהם זמן התשובה.

**"...and she shall weep...for a month of days" refers to the month of Elul, which are days and not years, and are the most propitious time for repentance.**

The idiom "days and not years" is taken from the Talmud<sup>22</sup> and means "only a short time."

The passage concludes: "...and then she shall be brought to you and you shall become her husband, and she shall be your wife."



*Sha'ar HaMitzvot, parashat Teitzei*

**[Note from Rabbi Shmuel Vital: I have seen fit to append here some of my father's words regarding the care to be taken regarding immersion, especially for someone who has had an improper seminal emission.]**

שער המצות, פרשת תצא

ענין הטבילה, הנזכר בגמרא לבעל קרי, או למשמש מטתו. ראיתי למורי ז"ל, מקפיד בכל כחו, ונוהר לקיימה. ואף שהיה בגופו חולי קשה, הנקרא שבירה, ר"ל שנקרע הכרס, ויוצאים בני מעיים לתוך כיס הבצים וכיוצא בזה, והטבילה מזקת מאד לחולי זה, עכ"ז לא היה מבטלה כלל.

**Regarding immersion in a *mikveh* as prescribed in the Talmud<sup>23</sup> for someone who has had an improper seminal emission or who has had marital relations, I saw that my master the Arizal insisted with all his might on performing it as prescribed. Even when he was very sick and suffered from an inguinal hernia, which is aggravated by immersion, he did not refrain from immersing at all.**

21. Jeremiah 31:18.

22. *Shabbat* 105b.

23. *Berachot* 22.

ופעם אחת גזרה עליו אמו שלא יטבול בחורף ההוא, ולא טביל על כרחו, אבל לא נסתלקה ממנו השגתו בכל זמן ההוא. ואחד מן החברים העיד לי בשם מורי ז"ל, ששמעו ממנו, שאין דבר מועיל כ"כ להשגת האדם בידיעה הזאת, כמו בהיותו נזהר להיות תמיד טהור, מטומאת קרי ושכבת זרע ע"י הטבילה.

**Once, his mother forbade him from immersing the whole winter, so perforce he did not immerse, but nonetheless, he did not lose his understanding of mystical matters during this time. One of his other students testified before me that he heard my master say that nothing aids a person in understanding Kabbalah as much as being scrupulous about always being spiritual pure from the defilement of seminal emission, proper or improper, through immersion.**

והנה כונת הטבילה הזאת לא קבלתיה, זולתי כונה הטבילה של ערב שבת, ושל שחרית בשבת, כנזכר במקומו, אמנם מה שקבלתי ממנו ז"ל דרך כלל בענין הטבילה היא בבחינת ספירת החסד שבאימא, הנקראת מ"ם סתומה, שבתוכה עומדים המים.

**I did not receive from him the mystical meditations accompanying this type of immersion, only the meditations accompanying the immersion of the day before the Sabbath and of the Sabbath morning, as I have explained. But what I did receive from him in general regarding immersion is that immersion is an experience of the *sefirah* of *chesed* of *Ima*, indicated by the final *mem*, which holds the water.**

The final *mem* is a square, closed on all sides. The numerical value of *mem* is 40, the minimum number of measures of water (*se'ah*) that a *mikveh* must contain to be fit.



Another explanation:

טעמי המצות, פרשת תצא  
הנה ידעת פסוק אשר הלך חשכים וגוי כי ס"א שארי  
בחיבורא וסיים בפירודא והנה היוצא למלחמת היצה"ר  
מתחיל מתתא לעילא ותחלה נלחם עמהם כד אינון  
בפרודא וז"ס על אויבך לשון רבים ואח"כ נתחברו  
וזהו ונתנו לשון יחיד,

ספר הלקוטים, פרשת תצא  
הנה ידעת, ענין פי אשר הלך חשכים, כי ס"א  
שארי בחיבורא וסיים בפירודא. והנה היוצא למלחמת  
היצה"ר, הוא מתחיל מלמטה למעלה, ותחילה נלחם  
עמהם, כד אינון בפירודא. וז"ס על אויבך, ואח"כ  
בחיבורא, ונתנו בלשון יחיד.

*Sefer HaLikutim and Ta'amei HaMitzvot, parashat Teitzei*

**You know the *Zohar's* explanation of the verse "...who walked in darkness"<sup>24</sup>: that the forces of evil "dwell together but end in division."<sup>25</sup> Someone who goes out to do battle against his evil inclination must do so in an ascending matter, battling the forces of evil first when they are in division. This is why Scripture says, "...over your enemies," in the plural. He then battles them as they dwell together; therefore Scripture says, "...and He will deliver *him*," in the singular.**

Evil, as we have seen previously, is synonymous with the egocentricity that prevents the individual from seeing himself as part of G-d, insisting instead on seeing himself as an independent entity, free to choose how much of Divine law to accept or not to accept it altogether. This independence

24. Isaiah 50:10.

25. *Zohar* 3:196a.

prevents the various forces of evil from ever functioning completely harmoniously, since each individual force will always keep its own agenda paramount and remain unwilling to submit to the others for the greater, common “good” (or rather, evil).

This independence becomes more and more characteristic of evil the lower we go on the spiritual chain of development, inasmuch as “lower” in spiritual terms always means “further removed from complete Divine consciousness.” The less Divine consciousness, the more evil, and the more division into independent, clashing pockets of self-consciousness.

When we set out to eradicate the evil within, we must usually deal first with the “small,” behavioral things and then gradually ascend to the “bigger” issues. Our first encounters with evil are therefore with numerous day-to-day challenges, a multiplicity of smaller enemies. Only later do we face the more ultimate issues.

<p>ואמנם להבין שאר הענין, צריך שנבין ענין ארז"ל לא דברה תורה אלא כנגד יצה"ר וכי מפני שיצה"ר מתגבר עליו נתיר לו שיעבור עבירה גדולה כזו,</p>	<p>ואמנם להבין שאר הענין, צריך שנבין, איך ארז"ל לא דברה תורה אלא נגד היצה"ר. וכי מפני שיצה"ר מתגבר על האדם, נתיר לו שיעבור עבירה גדולה כזו.</p>
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**But in order to understand the rest of this idea, we must first understand how our sages said in reference to these laws that “the Torah spoke only against the evil inclination.”<sup>26</sup> This is usually understood to mean that the Torah here gave in to the soldier’s evil inclination. Because the evil inclination overcame this man, should we permit him to commit such a great transgression?**

It is usually understood that the Torah permits the soldier to engage in sexual intercourse with the captive woman once and then marry her because otherwise he would not be able to overcome his urges and would simply take her unlawfully. By legislating a permitted way for the soldier to channel his urges, the Torah enables him to hold them at least somewhat in check. This partial submission to the evil inclination is therefore seen as sort of victory, since the evil inclination has been prevented from making the soldier commit a complete transgression of the Torah.

Ultimately, however, this cannot be the only rationale for this leniency.

אך סוד הענין

אך סוד הענין הוא,

**Rather, the mystical understanding of this matter is as follows:**

<p>כי הלא כמה נפשות גדולות וקדושות אתעשקו בטיקלא, והם רשעים.</p>	<p>כי כמה נפשות גדולות וקדושות אתעשקו בטיקלא, והם גוים.</p>
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**There are a number of great and holy souls that have been “captured while in the scale,” and have descended into this world as non-Jews.**

In the imagery of the *Zohar*,<sup>27</sup> the world operates (presently) under the Tree of Knowledge of Good and Evil, meaning that evil and good are intermixed in our reality. This tree is depicted as a balance-scale with two pans, one tending toward good and the other toward evil. There are evidently certain souls that at certain points of their life are in these pans, and if the world at large is sinful, the scale tips in the direction of evil and these souls become ensnared by the forces of evil.

26. *Kidushin* 21b.

27. 2:95b.

ואמנם ישראל היוצאים למלחמה, היו צדיקים כולם, | ואמנם ישראל היוצאים למלחמה היו כולם צדיקים  
 כענין מי האיש הירא מעבירות שבידו. | כענין מי האיש הירא מעבירות שבידו,

**Also, the Jewish men who participated in this war were all righteous, as it says, "Who is the man who is afraid of his sins? He must return from the front."<sup>28</sup>**

In the passage preceding this one, the Torah tells us that before going out to war, the army is addressed by a priest and the army officers who say that anyone who is afraid should return home then and there. The basic meaning of this is that someone who is cowardly should not go out to war, for his cowardice could infect the other soldiers. The somewhat deeper meaning is that someone who knows that he has committed sins for which he has not yet done proper penitence, and is therefore afraid that he does not possess the spiritual merit of G-d's protection, should not go out to war.

Thus, anyone who possessed any demerits whatsoever had already left the ranks before the army went out to battle. The soldiers that remained were all totally righteous individuals.

ואם כאשר ראית בשביה אשת יפת תואר, ואז חשקת | והנה אם כאשר וראית בשביה אשת יפת תואר אז  
 בה, זה יורה, כי ודאי אותה האשה היא משרש ישראל | וחשקת בה זה יורה כי אותה האשה היא משורש  
 שלקחנה, ושבו אותה הקליפות, ולכן ולקחת לך | ישראל ולקחנה ושבו אותה הקליפוי ולכן ולקחת לך  
 לאשה: | לאשה

Under these circumstances, if "you see amongst the captives a beautiful woman, and desire her..." this indicates that this woman is certainly from the spiritual root of Israel, and that the forces of evil "took" and captured her. Therefore, you may take her as your wife.

וזמ"ש ושבית שביו, כי זה הוא שבוי בידם מההוא | וזהו ושבית שביו כי זה שביה באדם מההוא טיקלא  
 טיקלא, ולכן ראוי לך ליקח אותה מהם. | לכן ראוי לך לקחתה מהם.

**Thus, it is written, "...and you capture its captive," for this soul is in fact held captive by them in this "scale," and therefore it is proper for you to take her from them. \*\*\*\*\***



ספר הלכותים, פרשת תצא

יאמר ע"ד הנעלם. כשהאדם חוטא, הקליפה מכסה אותו ומלבישתו טומאה, וזה הבגדים הצואים, והבן. ואומר עכשיו, כי תצא למלחמה עם יצה"ר, על אויבך רבים, הם סמא"ל ובת זוגו ליליית רבתא, ואגרת בת מחלת, וליילית זעירתא, ונעמ"ה וכ"ו וכל כתותיהם, הם רודפים אחרי האדם להחטיא. אמנם כששב האדם בתשובה, אין השי"ת מטריחו להפגיע את כולם, אלא ונתנו לשון יחיד, דהיינו הראש והגדול שבכולם, שהוא היצה"ר, ימסרנו בידיך, כמו שעשו אנשי כנסת הגדולה, ז"ש ונתנו ה' אלהיך בידיך.

Sefer HaLikutim, parashat Teitzei

**Another explanation: When a person sins, the forces of evil envelop him and clothe him in impurity. This is the meaning of the image of "filthy garments" found in the Prophets.<sup>29</sup> Scripture now says, "When you go out to war against" the evil inclination, and calls it "your enemies," in the plural, referring to Samael,<sup>30</sup>**

28. Deuteronomy 20:5-8, and Rashi *ad loc.*

29. Zechariah 3:4.

30. These are all names of demons, and should not be pronounced.

his wife—the greater Lilith, Agrat the daughter of Machalat, the lesser Lilith, Naamah, and so forth, and all their hordes. They pursue people, trying to make them sin. But when a person repents, G-d does not trouble him to attack all these demons, but rather, “...and He will give *him*...” in the singular, referring to the head and greatest of them all, the evil inclination. G-d will give him “...into your hand,” just as the Men of the Great Assembly did.

The “Men of the Great Assembly” was the Sanhedrin during the period roughly from the rebuilding of the first Temple (353 BCE) to the beginning of the period of Alexander the Great (313 BCE). It is recorded in the Talmud<sup>31</sup> that they once petitioned G-d to given them control of the evil inclination, and He did.

ומ"ש ושבית שביו, היינו כי המצות שעושה החוטא, והתורה שעוסק בה, מוריד שפע ואור מלמעלה. אמנם אותו השפע הקליפה חוטפתו, כי אמרה איש זה שעשה מצות אלו, עבדי הוא ומאנשי עצתי, ומה שקנה עבד קנה רבו. גמצא, שאותו השפע של החוטא חוטפו החיצונים, וזה בלתי רצון השי"ת.

The words “...and you capture a captive” refer to the following: The commandments that a sinner performs and the Torah he learns elicit Divine beneficence and enlightenment from on high. But the forces of evil capture it, for they say, “This man who performed these commandments is our servant and our ally, and whatever a servant acquires is automatically acquired by his master.” Thus, the beneficence elicited by the sinner is snatched by the forces of evil, and this is obviously against G-d’s will.

וז"ס משי"ה ולרשע אמר אלהים מה לך לספר חוקי וגוי, וכי הקב"ה מונע הקורא בתורה. אמנם הענין הוא, שכל עוד שעומד בחטאו, כל אותה תורה שלו והמצות שעושה נהנים מהם החיצונים כנו"ל,

This is why it is written, “And to the wicked, G-d says, ‘Why do you discuss My statutes?’”<sup>32</sup> Does this imply that G-d wants to prevent a wicked person from studying the Torah?! Certainly not! Rather, it means that as long as he continues sinning, the forces of evil enjoy the beneficence elicited by all the Torah he learns and the commandments he fulfills.

אבל כששב בתשובה שלימה, מוציא בלעו של הקליפה מפיו, בסוד חיל בלע ויקיאנו.

But when he repents properly, he extracts from mouth of the forces of evil that which they swallowed, this being the mystical meaning of the verse, “He swallowed a legion and vomited it out.”<sup>33</sup>

וזהו פירוש תשובה, שתשוב המצוה והתורה לאיתנה למקומה הראשון.

This is the meaning of repentance (*teshuvah*, lit. “return”): the penitent returns the Torah and commandments to their original abode in the realm of holiness.

וז"ש ושבית שביו, כלומר, מה ששבה מצידך החיצוני, עכשיו ביציאתך למלחמה עליו וחזרת בתשובה, תשוב

31. Sanhedrin 64a.

32. Psalms 50:16.

33. Job 20:15.

לקחת השביה אשר שבה ממך, זהו ושבת שביו.

**This is the meaning of "...you capture a captive." That which the forces of evil captured from your evil aspect, when you now go out to do battle against it and repent, you take back.**

וראית בשביה אשת יפת תואר, רומז על גשמת החוטא שהיתה עשוקה, שהיא יפת תואר, בת מלך יפה כלבנה ברה כחמה, והיתה מלוכלכת בטומאת חלאת שבית העונות, אני מצוה אותך שתחשוק בה. ז"ש וחשקת בה, לשון צווי.

**"...and you see amongst the captives a beautiful woman" alludes to the soul of the sinner that was ensnared by the forces of evil, for it is beautiful—a princess "as beautiful as the moon, bright as the sun"<sup>34</sup> that was sullied by the impurity of the sickness of the house of sin. G-d says, "I command you to desire her!" This is why it is written, "...and you will desire her," as if it were a commandment.**

ולקחת לך לאשה, שלא תהיה נכרתת ומתגלגלת בגופי הרשעים, או בתוך כלב או דבר טמא, אלא תהיה לך לאשה, ולא לזולתך.

**"...and you take her as a wife," meaning that she should not be cut off from you, reincarnated amongst the bodies of the wicked, or as a dog or some other impure being. Rather, she should be your wife, and no one else's.**

If the person does not repent and reclaim his soul, it will have to be purified by other means, among which is reincarnation.

והבאתה אל תוך ביתך, היינו שתכנס חדר בחדר להתבודד ולבכות על העונות, וז"ש אל תוך ביתך. וכמ"ש רז"ל אם פגע בך מנוול זה, משכהו לבית המדרש. ואמרם ז"ל פגע, לרמוז שפגע בך בחרבו הקשה, משכהו לבית המדרש, זהו תוך ביתך.

**"...and you shall take her into your house," meaning that you should look deeply into yourself, secluding yourself to cry over your sins. As our sages say, "If the evil inclination, that disgusting thing, harms you, drag him into the House of Study."<sup>35</sup> They used the term "harm" to allude to the fact that he harmed you with his sharp sword. In this context, "into your house" means "into the House of Study."**

Studying Torah fortifies the soul and sensitizes it to the gravity of the sins it performed in the past. This ensures that the person will repent fully.

וגלחה את ראשה, כלומר שיסור ממחשבתו אמונות זרות, או איזה כפירות ח"ו שעלה על לבך, או הרהורי עבירה שחשבת בראשך.

**"...and she shall shave her head," meaning that you should divest yourself of all the foreign beliefs, heresies, or planned sins that you harbored.**

אינן, לרמוז על איזה גבהות רוח והרמת ראש וגאווה דאית בך, תגלחהו, כלומר תעקרהו ותשפיל את עצמך לעפר.

34. Song of Songs 6:10.

35. *Sotah* 52a.

Alternatively, these words refer to whatever haughtiness or obstinacy you possess. You should “shave” these off yourself, i.e., uproot them and contemn yourself as dust.

ועשתה את צפרניה, כלומר, אם יש בידך איזה גזל או עושק שגזלת וטרפת בצפרנך, כדרך הנץ שטורף בצפרנו ואוכל, והתקנה הוא, שתשיב את הגזלה אשר גזלת, והעושק אשר עשקת. ובוזה

“...and trim her nails,” meaning that if you have anything you robbed or extorted that you literally or figuratively snatched with your fingernails, like an eagle snatches animals with its fingernails and devours them, then the correction for this for you to return what you stole or extorted. In this way—

והסירה את שמלת שביה מעליה, היינו הבגדים הצואים אשר נעשה ממעשה הרע, שעיי נשבית הנשמה ונתלבשת בלבוש נכרי.

“...she shall remove the skirt of her captivity from her,” meaning those “filthy garments” that were created out of your misdeeds, through which the soul was captured and robed in foreign clothes.

וישבה בביתך, אז תתישב בתוך גופך, ולא תצא ממך ותכרת מן העה"י, ותהיה נעה ונדה, ואתה תלך בלא נפש. שכן דרך החוטא, הנשמה פורחת ממנו, והוא הולך זולתה.

“...and she shall sit in your house,” meaning that then your soul will dwell again in your body, and will not leave you and be cut off from this world, wandering in the spiritual worlds, leaving you without a soul. For that is the way of a sinner: his soul flies away from him, and he walks about without her.

Although he continues to live, the sinner forfeits the revelation of his Divine soul within him, and subsists on the power of his animal soul.

אמנם עיי התשובה, וישבה בביתך ובכתה את אביה ואת אמה, ירמוז שהחוטא פוגם באו"א, שהם קבי"ה ושכינתיה.

But when you repent, “...she will sit in your house a bemoan her father and her mother.” This alludes to the fact that the sinner causes a blemish in *Abba* and *Ima*, i.e., the Holy One, blessed be He, and His *Shechinah*.

This includes also the lower manifestation of male and female, *Z'eir Anpin*, and *Nukva*.

וזהו ריבוי את הנ"י,

This is alluded to by the addition of the article twice, before the words “her father” and “her mother.”

The article (*et*), which has no translation but signifies that the following word is the direct object of the verb, is often understood to mean that something addition is implied besides the explicit direct object. Here, the penitent is intended to mourn adjuncts to his “mother and father,” as will be indicated presently.

Specifically, sexual sins are referred to in the Torah as “uncovering nakedness.” In listing forbidden sexual relationships, the Torah uses the idiom “you shall not uncover the nakedness of...”

שכן ערו"ה ערי"ה, ע"י החטא פוגם בי"ה ובו"ה, שהם אותיות יהו"ה, שהוא הת"ת, שהוא אביה.

**The two spellings of “nakedness” in the Torah indicate that by sinning, a person causes a blemish in both the *yud-hei* and the *vav-hei*, which together make up the Name *Havayah*, which indicates *tiferet*, “her father.”**

The two words used for “nakedness” in the Torah are *ervah* and *eryah*,<sup>36</sup> spelled:

*Ervah*: ayin-reish-vav-hei;

*Eryah*: ayin-reish-yud-hei.

*Tiferet* is the central *sefirah* of *Z'eir Anpin*.

וכן את אמה, בריבוי, שנתרבה הקליפה והגיעה עד אמה, ונפגמה שנעשית ירח ימים, כלומר, שהורדת אותה מגדר ירח עד שנעשית ימים, היינו לשון מיעוט.

**The words “and her mother,” including the article, indicate that because of the sin the forces of evil have spread upward until “her mother,” *Nukva*, blemishing her such that she became “...a month of days,” i.e., that she was diminished from “a month” to “days.”**

והתקנה שלך, הוא שתבכה על הפירוד והמיעוט ההוא. ז"ש ובכתה וכו', דקיימא לן שערי דמעה לא ננעלו, לפי שע"י הדמעות, יפתחו המקורות, מים טהורים מלבנון העליון, ויצאו זרם מים לטהר סגירת הצינורות.

**Your rectification is to bewail this separation and diminishing. That is why the Torah says “...and she will cry,” for it has been established that the heavenly gates of tears are never closed.<sup>37</sup> This is because tears cause the sources of pure water from the supernal Lebanon to open, and a flow of water issues from there to purify the stopped up channels of Divine mercy.**

The supernal “Lebanon” refers to *Abba* and *Ima*: *Lebanon* is spelled *lamed-beit-nun-vav-nun*. The numerical value of *lamed-beit* is 32, the number of “pathways of wisdom.” *Nun-vav-nun* spells the letter *nun*, whose numerical value is 50, the number of “gates of understanding.” It is also explained in *Chassidut* that tears result from an excess of emotion in the mind that cannot be contained within the normal vessels of the intellect and must therefore “spill over” in order to be released.

Crying thus indicates that the penitent had taken his penitence so seriously that he is overwhelmed by the gravity of what he has done. The tears so produced indicate that this awareness has flushed the rest of his spiritual infrastructure and purified it.

Geographically, the mountains of Lebanon are the source of the Jordan River, the main source of drinking water for the Land of Israel.

ואח"כ תבא אליה, היינו סוד יציאת נשמת הצדיק, שהיא כמשחל בינתא מחלבא.

**“...After this, she will come to you,” referring to the how the soul of a righteous**

36. The latter is the less common, and is found in Ezekiel 16:7, 22, 39, 23:29, Micah 1:11 and Habakkuk 3:9.

37. *Berachot* 32b.

person departs his body, which is like pulling a hair out of milk.<sup>38</sup>

This is how the Talmud describes “death by the kiss [of G-d],” reserved for the righteous.

שכמו שהצדיק עשה מהגשמי רוחני, כלומר, מהעוה"ז עשה עה"ב, כן נשמתו מושכת גוף אחרי הנשמה, וזהו כמשחל ביניתא, דהיינו השער כאשר מושכין אותו מהחלב נדבק בו מהחלב, דהיינו מהגוף נעשה נשמה, כמי"ש משכני אחריו נרוצה. וז"ש ואחר כן תבא אליה, כלומר שימשך הגוף הגשמי אחרי הנשמה.

**Just like the righteous person made the physical into the spiritual, that is, he built his portion in the World to Come out of his Divine service in this world, so does his soul pull his body after it, like “pulling a hair.” For when a person pulls a hair out of milk, some of the milk clings to it. This indicates how part of the body is transformed into the soul, as it is written, “Pull me, and we will run after you.”<sup>39</sup> This is the meaning of “after this, she will come to you,” i.e., that the physical body will be drawn after the soul.**

The phrase “she will come to you” thus indicates how the soul will pull some element of the body with it to the afterlife. In *Chassidut*, this is described as the energy inherent in the animal soul that the righteous person has harnessed in the service of good and holiness.

The verse quoted from the Song of Songs indicates how G-d pulls the soul after Him, and then the soul is joined by the body; hence the change from singular to plural.

ומי"ש ובעלתה, כלומר תקנה לה בעל, זה הקב"ה. שעד עתה היה רחוק ה' מרשעים, ועתה יהיה לבעל ואדון, והוא יהיה עבד אליו, ויאמר לו עבדי אתה.

**“...and you will marry her” means in this context that you will give her a husband, which in this case means G-d. For until now the verse “G-d is far from the wicked”<sup>40</sup> applied to the soul, but now he becomes her husband and master, and she his servant, and he shall say to her, “you are My servant.”<sup>41</sup>**

ובתחית המתים, והיתה לך לאשה, ולא יהיה הגוף הזה אפל כלה בעפר בלי תקומה, כי יהיה אפר תחת כפות רגלי הצדיקים, אלא והיתה לך לאשה.

**When the dead shall be resurrected, “...she will be your wife,” meaning that the body will no longer be opaque, disintegrating in the ground with no hope of rising, for there will be dust under the feet of the righteous. Rather, “it will be your wife.”**

The body will join wholly with the soul and together live in the rectified world.

והיה אם לא חפצת בה וכו', זה אני מיעצך שתחשוק בה, ותרויה כל זה האמור, אבל אם לא חפצת בה, תהיה בגלגול, ותהיה משולחת ממך. וז"ש ושלחתה לנפשה, הרי הפסד.

**“...and if you do not desire her,” means that I—i.e., the Torah—advise you to desire her and gain all that has been described above, but if you do not desire her, she will have to undergo reincarnation, and will be sent away from you. This is**

38. *Berachot* 8a.

39. Song of Songs 1:4.

40. Proverbs 15:29.

41. par. Isaiah 41:9, 49:3.

the meaning of what follows, "...you will send her on her way." This is a loss.

עוד יהיה לך הרחקת התועלת, ומכור לא תמכנה בכסף, לא תמסור אותה באותו עולם בביוז ובכוסף, ותתגלגל כאבנא בקוספיתא,

You will also lose what you could have gained by taking her; this is the meaning of the following words: "you shall not sell her for money," meaning that you will not deliver her into the World to Come with desire, but rather, she will have to roll about through reality like a pebble in a box.

ושוב לא תתעמר בה, כלומר שלא תשתמש בה עוד, אלא ח"ו היא תהיה נכרתת, ואתה תתבלה בעפר בלי תחיה, וכ"ז תחת אשר עניתה במעשיך.

"...you will not abuse her" any more, meaning that you will no longer be able to use her, but rather she will (G-d forbid) be cut off from you, and you will deteriorate like dirt, with no resuscitation. All of this is "...because you made her suffer" through your deeds.

האל ברחמיו יחזירנו בתשובה שלימה לפניך אמן.

May G-d, in His mercy, bring us back to Him in full penitence. Amen.

## 2

כִּי יִקְרָא קוֹן צִפּוֹר לְפָנֶיךָ בְּדֶרֶךְ בָּבֵל עֵץ אוֹ עַל הָאָרֶץ אֶפְרָחִים אוֹ בִּיעִים  
וְהָאֵם רֹבֵצֶת עַל הָאֶפְרָחִים אוֹ עַל הַבִּיעִים לֹא תִקַּח הָאֵם עַל הַבָּנִים. שְׁלַח  
תְּשַׁלַּח אֶת הָאֵם וְאֶת הַבָּנִים תִּקַּח לָךְ לְמַעַן יִטֵּב לָךְ וְהָאֶרֶץ יָמִים.

*"If on the way you happen upon a bird's nest, in any tree or on the ground, with chicks or eggs, the mother sitting on the chicks or the eggs, do not take the mother together with the children. Send away the mother, and [only then] take the children, so that it be well with you and you live long."*<sup>42</sup>

This is the commandment of "sending away the nest."

שער המצות, פרשת תצא

צריכים אנו להודיעך בזה הקדמה אחת, בענין זווגים עליונים דא"א.

*Sha'ar HaMitzvot, parashat Teitzei*

Before discussing this *mitzvah*, we must first inform you concerning one prefatory concept regarding the supernal coupling of *Abba* and *Ima*.

דע, כי זווג דוויין הם לפרקים, ויש זמן שנפסק הזווג שלהם. אבל או"א, מזווגים תדיר ולא אתפרשן לעלמין, כנזכר באדרת האיזינו דף ר"ף ע"ב.

Know that the union of *Z'eir Anpin* and *Nukva* occurs sporadically and there are times when it is interrupted. In contrast, *Abba* and *Ima* couple continuously and

42. Deuteronomy 22:6-7.

never part from each other, as mentioned in the *Zohar*.<sup>43</sup>

והנה קשה לזה, מ"ש רו"ל נשבע הקב"ה שלא יכנס בירושלם של מעלה, עד שיכנס בירושלם של מטה. והכונה הוא, שלא יהיה זוג עליון דאבא עם אימא, הנקראת ירושלם של מעלה, עד שיהיה זוג תחתון דו"ן, הנקרא ירושלם של מטה.

Now, this seems to contradict the statement of our sages that "The Holy One, blessed be He, swore that He would not enter the celestial Jerusalem until He enters the terrestrial Jerusalem."<sup>44</sup> This means that there would be no supernal coupling of *Abba* and *Ima*—referred to as "the celestial Jerusalem"—until the lower coupling, between *Z'eir Anpin* and *Nukva*—referred to as "the terrestrial Jerusalem"—would occur.

אבל הענין הוא, כי זוג או"א הוא לבי בחינות: בחינה אחת היא, להאציל נשמות חדשות, אל בני אדם התחתונים. בחינה שנית היא, לשתי דברים: אם להמשיך חיות המוכרח בעולמות, להעמידם על מציאותם. ואם להמשיך נשמות ישנות, שכבר נאצלו בעת בריאת העולמות, שיוכלו עתה לבא בעולם, כמו שנבאר לקמן, בענין הנשמות שהיו כלולות באדה"ר.

The solution to this is that there are two types of coupling of *Abba* and *Ima*. The first is in order to emanate new souls into earthly bodies. The second is for two purposes: either to elicit the life-force necessary to sustain the continued existence of the worlds or to draw down old souls—i.e., souls that were emanated when the worlds were created—in order that they now enter the physical world, as we will explain presently.

והנה כאשר מזדווגים או"א, לצורך הבחינה הראשונה, שהיא להאציל נשמות חדשות, אז הם מזדווגים בהיותם היות, ושמות מנוקדים בנקודות.

Now, when *Abba* and *Ima* couple for the first purpose, i.e., to emanate new souls, they do so as various states of the Name *Havayah*, names vocalized with vowels.

In the Bible, the Name *Havayah* is usually vocalized with the vowels of the Name *Adnut*, but is occasionally vocalized using the vowels of the Name *Elokim* (see, for example, Deuteronomy 3:24). In Kabbalah, the Name *Havayah* is vocalized in many ways, each way indicating a different type of Divine flow.

ונודע, כי הנקודות הם בחכמה בכל מקום שהם, ונמצא כי הזווג הזה הוא, בחינת חכמה דאבא, המזדווגת עם אימא,

It is known that the vowels express the *chochmah* of whatever context in which they are found. It follows that this type of coupling is that of *chochmah* of *Abba* with *Ima*.

אבל כשמזדווגים לבחינה השנית והיא להחיות העולמות בלבד, אז מזדווגים בבחינת הו"ו"ת בעצמם, שהם בסוד אותיות בלתי ניקוד, ואז הוא זוג דאבא מבחינת בינה שבו, עם אימא. כי האותיות הם בבינה בכל מקום שהוא.

43. 3:290b.

44. *Ta'anit* 5a.

However, when they couple for the second purpose, i.e., only to sustain the worlds, they do so via the Names *Havayah* themselves, i.e., just the letters without the vowels. This is the couple of *binah* of *Abba* with *Ima*, for the letters express the *binah* of the context in which they are found.

The consonants, the skeletal “shell” of the sound, are considered external relative to the vowels, the inner “meat” of the sound. Similarly, *binah* is external to *chochmah*, clothing it.

והנה הבחינה הראשונה, נקראת זוגא שלים, הנזכר בזוהר. ר"ל: כי מן הזוג ההוא, נמשך עטרות ומוחין אל זו"ן דאצילות בני או"א, ואז יוכלו הם להודווג, ולהוציא נשמות חדשות בעולם.

The first type of coupling is referred to in the *Zohar* as the “complete coupling.” This is because this coupling produces crowns and brains for *Z'eir Anpin* and *Nukva* of *Atzilut*, the offspring of *Abba* and *Ima*. This then allows *Z'eir Anpin* and *Nukva* to couple, too, in order to propagate new souls in the world.

והבחינה השניה, נקראת זוגא דלא שלים, כי איננו רק להוריד חיות המוכרח אל העולמות, או לצורך הנשמות שכבר נבראו ונכללו באדה"ר כנודע, וכמו שיתבאר לקלמן בע"ה.

The second type of coupling is referred to as the “incomplete coupling,” for its purpose is only to elicit the life-force necessary to sustain creation or to elicit souls that have already been created and are included in that of Adam, as is known, and as will be presently explained.

The second type of coupling is inferior to the first because it does not produce anything new. It simply sustains the steady-state existence of the world, keeping it from reverting to the nothingness-state that preceded creation.

והנה שתי בחינות הנ"ל, נחלקות לשני אופנים, והוא, כי לפעמים מזדווגים או"א, בהיותם במקומם למעלה, שוים בקומתם, אפי"ן באפי"ן. ובאופן הזה, יש בהם ב' בחינות הנז"ל, שהם: זוגא שלים, וזוגא דלא שלים.

Now, these two types of coupling are both divided into two manners of coupling. Sometimes *Abba* and *Ima* couple while they are situated in their normal location, above, in which case they are of equal height and face each other. In this posture, they couple, as we said, in two ways: the “complete coupling” and the “incomplete coupling.”

והאופן הב' הוא, בהיות אימא עילאה יורדת ורובצת על האפרוחים כו', והוא, כאשר יורדים ומתלבשים הנה"י שלה, להיותם בחינת מוחין בז"א כנודע, כי אז עומדת אימא עם אבא אפי"ן באפי"ן, מחצי הת"ת דאבא ולמטה. ונמצא כי הם אפי"ן באפי"ן, אבל אין קומתם שוה.

The second manner of coupling occurs when *Ima* descends and “sits on the chicks.” This means that her *netzach-hod-yesod* descend and become encloded as the intellect of *Z'eir Anpin*, as is known. In this case, *Ima* is postured face to face with *Abba* but only from the midpoint of the *tiferet* of *Abba* on down.

In order for *Ima*, the quintessence of the intellect, to impart intellect to *Z'eir Anpin*, the personification of the emotions, it has to descend somewhat to the level of the emotions and “become” emotional intellect. This requires her to cease relating to *Abba's* intellect (*chochmah-binah-da'at*), because the intellectual intensity of the intellect of *Abba* would not allow *Ima* to diminish itself (*tzimtzum*) enough

to enter into the reality of the emotions. She can thus, for the duration of this transference, only couple with *Abba's* emotions.

ונודע, כי שתי אופנים אלו, ישנם גם בז"א עם נוקביה, כי לפעמים מתחלת הנוקבא מן החזה שבו ולמטה, ומזדווגת אפין באפין עמו, בבחינת חציו התחתון. ולפעמים היא שוה בקומתו עד ראשו, והם אפין באפין שוים בקומתם. וכן הענין כאן באו"א, שני אופנים אלו, ובכל אופן מהם, יש שתי הזווגים הנזכרים, שהם: זווג שלים, וזווג לא שלים.

**Now, it is also known that these two postures exist also with regard to *Z'eir Anpin* and *Nukva*. Sometimes *Nukva's* top is level with his chest, in which case she couples with his lower half, face to face. At other times, she is level with him, in which case they couple face to face sharing the same stature. So it is here with *Abba* and *Ima*: two statures, at each of which can occur the said two types of coupling, "complete" and "incomplete."**

ודע, כי זה האופן השני, גם הוא נחלק לבי מציאות: האחד הוא, כשאימא רביעא על ז"א, והיא מתלבשת בתוכו, להעשות לו בסוד מוחין כנזכר. והבי הוא, כאשר רובצת על נוקבא לבדה, ומתלבשת בה בסוד מוחין אליה.

**Know that the second posture can also occur in two fashions. The first is when *Ima* crouches over *Z'eir Anpin* and becomes clothed within him in order to provide him with intellect, as we have mentioned. The second is when she hovers only over *Nukva* and becomes vested within her in order to provide her with intellect.**

והרי נתבאר, ששה בחינות בענין זווג או"א, ואלו הם בקצרה: האחד הוא, בהיותם למעלה שוים בקומתם פב"פ במקומם, ואז יש להם בי בחינות, זווג שלים וזווג דלא שלים, להחיות העולמות. והבי הוא בהיותה למטה, רובצת על האפרוחים, ואז צריך אבא להרכין ולהשפיל ראשו למטה, כדי להזדווג עם אימא. וגם עתה יש בהם בי בחינות, זווג שלים וזווג דלא שלים. וזו הבחינה הבי, שהיא בהיותה למטה רובצת על האפרוחים, גם היא נחלקת לשתי בחינות: או בהיותה רובצת על ז"א, או בהיותה רובצת על נוקביה.

**We have thus described six types of coupling between *Abba* and *Ima*. To summarize:**

1. in their native location, face to face and of equal stature:
  - a. the "complete coupling" in this context
  - b. the "incomplete coupling" in this context
2. when *Ima* descends, "sitting on the chicks." In this context, *Abba* must bend over and lower his head in order to couple with *Ima*.
  - a. the "complete coupling" in this context
  - b. the "incomplete coupling" in this context
  - c. while vested in *Z'eir Anpin*
  - d. while vested in *Nukva*.

ועתה נבאר עניינם.

**We will now explain these six types of coupling.**

כי הזווג השלים, שהוא להמשיך נשמות חדשות, שלא באו כלולות באדה"ר, הנה איננו תדיר, ובזמן שבית המקדש היה קיים, היה נעשה זה הזווג שלים, והיו באות נשמות חדשות, אבל אחר החורבן, נפסק הזווג הזה, וכמ"ש בווהר פרשת פקודי דף רכ"ג ע"א, בענין היכל אהבה, כי לא עלו תמן נשמתין חדתין, בטר דאתחרב בי מקדשא. ועל הזווג הזה הוא שאמרו רז"ל שנשבע הקב"ה, שלא יכנס בירושלם של מעלה, עד וכו'.

**Know that the "complete coupling" is in order to elicit new souls that are not included in Adam's comprehensive soul. This coupling is not continuous. When the holy Temple stood, this "complete coupling" occurred and new souls came into the world. But after the destruction, this coupling stopped, as is explained in the *Zohar*<sup>45</sup> with reference to the "chamber of love": "for new souls did not go there after the Temple was destroyed." The sages alluded to this coupling when they said that God swore that He would not enter the celestial Jerusalem until, etc.**

I.e., He would not reinstate the constant "complete coupling" of *Abba* and *Ima*, which produced new souls, until the terrestrial Temple would be rebuilt.

וכאשר נתבאר אצלינו, בש"ז שער רוח הקודש, בענין היחודים, שלא יכוון בנקודות של היות, אלה באותיותיהם בלבד, כנז"ל וע"ש.

**This is explained in the seventh of the eight gates, *Sha'ar Ruach HaKodesh* ("the gate of Divine Inspiration"),<sup>46</sup> regarding meditative unifications, that one should not meditate on the vowels of the various Names *Havayah*, only on the letters themselves.**

אבל הזווג דלא שלים, שהוא להחיות העולמות, אינו נפסק לעולם, כי אם ח"ו יתבטל, יתבטלו כל העולמות ממציאותם. ועל הזווג הזה אמרו באדרת האזינו, כנז"ל, דלא אתפסק לעלמין.

**The "incomplete coupling," however, which occurs in order to sustain reality, is never interrupted, for were it (G-d forbid) to stop, the existence of all the worlds would be annulled. As we said, it was in reference to this coupling that it was said in the *Zohar* that it never stops.**

וענין זה נוהג בשתי הבחינות הנז"ל, בין בהיותם או"א במקומם שוים בקומתם. בין בהיותה רובצת על האפרוחים, כי זווג השלים לפעמים נפסק. וזווג דלא שלים, הוא תדירי לעלמין.

**This principle applies to both types of coupling, i.e., whether *Abba* and *Ima* are both at their native level facing each other or *Ima* descends to "sit on the chicks." The "complete coupling" is subject to being interrupted, while the "incomplete coupling" goes on continuously.**

ועתה נבאר ענין שתי הבחינות הנזכרים.

45. 2:223a.

46. One version of the Arizal's teachings is that arranged by Rabbi Shmuel Vital, the son of Rabbi Chaim Vital, which is called "the eight gates."

We will now explain the said two types of coupling.

דע, כי הגה בהיותם למעלה במקומם, זהו עיקר הזווג שלהם. אבל הזווג שלהם, בהיותם רובצת על האפרוחים, הוא דרך מקרה לפרקים, והוא, כאשר יש עונות בתחתונים, כי אז אין בהם כח לקבל השפע העליון, הנמשך מן הזווג העליון, הנעשה בהיותם למעלה במקומם, ולכן יורדת למטה בסוד רביצה, ושם היא מזדווגת עם אבא. ואור השפע של הזווג הזה, הוא יותר ממועט מן הנמשך מלמעלה בהיותם במקומם, ועיי"כ יש כח בתחתונים לקבלו.

**Know that when they are both at their native level, this is their main coupling. In contrast, their coupling when *Ima* descends to "sit on the chicks" is an occasional occurrence, i.e., when there are sins in the lower worlds. For then, mankind does not have the power to receive the supernal beneficence that issues from the supernal coupling of *Abba* and *Ima* occurring when they are both at their native level. *Ima* therefore descends, "crouching" as we have described, and from that vantage point couples with *Abba*. The energy "light" of the beneficence produced by this inferior coupling is less intense than that produced when they are both at their native level, and therefore mankind can receive it.**

Sin decreases the capacity of the individual in particular and reality in general to sustain Divine consciousness. Specifically, it causes a gap between the intellect and the emotions, disallowing the emotions to experience the full intensity of the intellect. In their fallen state, the only way the emotions can receive the intellect that produces and drives them is in a highly contracted fashion, described here as *Ima* partially disengaging from *Abba* and in this state becoming vested in *Z'eir Anpin*. The emotions in this fallen state are less purely aligned with the intellect, and reflect (at least partially) the selfish interests of the individual rather the pure, abstract truth of the intellect.

עוד טעם שני, כי כאשר הבנים שהם זו"ן, הם גדולים, אינם צריכים לאמם. ובהיותם קטנים חלושי הכח, אז הם צריכים לאמם, שתרכיב עליהם, ותשמרם מן הקליפות, כדרך העוף הפורשת כנפיה על גוזליה, ורובצת עליהם, לשמרם מן העופות הדורסים. ונמצא כי זה הזווג הנעשה בזמן הרביצה, הוא יותר חלוש, ואינו נעשה אלה לפרקים דרך מקרה, כשיש פגם למטה ח"ו.

**A second reason: when the children, i.e., *Z'eir Anpin* and *Nukva*, are mature, they do not require their mother. When they are young and weak, they need their mother to crouch over them and protect them from the forces of evil, just as a bird spreads her wings over her young and crouches over them to protect them from birds of prey. It follows that the coupling of *Abba* and *Ima* performed when she is "crouching" is weaker and occurs only occasionally, i.e., when there is some blemish below (G-d forbid) on account of sin.**

When the emotions and their expression are not fully developed (i.e., do not possess their own developed intellect), they need to be sheltered from the forces of evil (i.e., the temptations of the world that threaten to subvert and derail the emotions from their proper, holy orientation).

עוד יש שינוי וחילוק אחר, בין ב' הבחי' הנז"ל, והוא, כי בהיותם למעלה במקומם, אז יש לאו"א בחינת התפשטות אנפיון, לשיע רבוא עלמין, כדוגמת מ"ש באדרת נשא דף קכ"ח ע"ב, דעתיקא קדישא שהוא א"א, אתפשטו אנפוי לשיע רבוא עלמין. וענין זה הוא בשתי הזווגים: בזווגא שלים, ודלא שלים.

There is another difference between these two types of coupling. When they are above, at their native level, *Abba* and *Ima* exhibit what is called in the *Zohar* “manifestation of their faces” to 3,700,000 worlds, similar to what it says about *Arich Anpin*: “The face of the holy ancient one”—i.e., *Arich Anpin*—“shines to 3,700,000 worlds.”<sup>47</sup> This phenomenon exists with regard to both types of coupling, the “complete” and the “incomplete.”

The number 3,700,000 is 10,000 times 370. The significance of 370 has been discussed previously, and signifies the shining expression of good will. 10,000 is the ultimate inter-inclusion (the largest number for which Hebrew possesses a distinct name – *ribo*), signifying each *sefirah* sub-divided into (10) sub-*sefirot*, (100) sub-sub-*sefirot*, (1,000) sub-sub-sub *sefirot*, and (10,000) sub-sub-sub-sub-*sefirot*.

אבל בבחינה השנית, שהיא בבחינת רביצת האם למטה על האפרוחים, אז בכל ב' הזווגים: שלים, ודלא שלים, אין לאימא באנפחא, רק התפשטות ק"ן רבוא עלמין, כדמיון ז"א שאין לו באנפוי, רק ק"ן רבוא עלמין, כנזכר באדרת נשא דף קל"ה ע"ב.

But with regard to the second type of coupling, i.e., the crouching of the mother below, over her chicks, neither in the “complete” coupling nor in the “incomplete” couple does *Ima*’s face shine. All she does is manifest into 1,500,000 worlds, similar to the way *Z’eir Anpin*’s face does not shine, but only manifests into 1,500,000 worlds, as explained in the *Zohar*.<sup>48</sup>

1,500,000 is 150 time 10,000. 150 is the numerical value of the word for “nest,” *ken*: *kuf-nun* = 100 + 50 = 150.

אבל אבא, יש לו ש"ע רבוא עלמין כא"א.

In contrast, the face of *Abba* shines into 3,700,000 worlds, as does *Arich Anpin*.

Since *Abba*, even when coupling with *Ima* at the lower level, does not leave its native level, it does not lose any of the intensity of its intellect. Its intellect thus reflects the full 370 lights of good will shining to it from *Arich Anpin*.

### 3

כי יקח איש אשה....

“When a man takes a wife....”<sup>49</sup>

Although this phrase begins the laws of divorce, the laws of betrothal and marriage are derived from this same passage. In Jewish law, “betrothal” (*kidushin*) is not simple engagement, but rather a legally binding relationship that establishes a quasi-marital bond between the betrothed couple. The marital bond is not fully actualized until “marriage” (*nesu’in*), which occurs when the couple first engages in marital relations.

שער המצות, פרשת תצא

דע, כי ע"י הקדושין שהאדם מקדש לאשתו, נמשך אליה חד רוחא, מכה רוחו של בעל, והוא בבחינת אור

47. *Zohar* 3:128b.

48. 3:135b.

49. Deuteronomy 24:1.

מקיף.

*Sha'ar HaMitzvot, parashat Teitzei*

**Know that when a man betroths a woman, a certain spirit from the spirit of the husband is drawn down upon her. This spirit is an encompassing light.**

There are two types of “lights,” or spiritual energies. Encompassing light does not enter into the operative consciousness of the entity it encompasses. Rather, it serves as a source of inspiration or protection. In contrast, “inner” light informs the consciousness of the entity it enters and remakes its possessor’s world-view, changing the way the possessor lives his or her life.

ואחר שכבר נמשך לה אור מקיף מן רוחא דיליה, אחיכ בא עליה ביאה גמורה, ויהיב בה חד רוחא, בסוד אור פנימי בגווה, מכל רוחא דיליה.

**Once the encompassing light has been drawn down upon her from his spirit, he can then engage in full marital relations with her. This imparts to her an additional level of spirit from him, an inner light.**

“Full” marital relations involve the union of the souls of the couple, not just their bodies. By the same token, full union is not possible without bodily union, either. But the ideal is that these two types of union enhance each other. Therefore, no matter how close the couple become by being betrothed, their full spiritual union is not possible until their marriage is consummated.

ולכן צריך להדקים הקידושין, כי אין הרוח הפנימי נכנס בה, עד שיכנס אור המקיף של זה הרוח בתחלה.

**Betrothal must therefore precede marriage, for the inner spirit cannot enter her until the encompassing spirit of this same inner spirit enters her first.**

Note the use of the verb “to enter” for the encompassing spirit as well as for the inner spirit. This is because the “encompassing” spirit does not physically surround the entity to which it has been given, but metaphorically. It is a present within the entity as is the inner spirit, but since it does not inform its consciousness, it is always “at a distance.”



טעמי המצות, פרשת תצא

הנה כבר ידעת כי לאה נעשית ממ״ל דבינה ורחל ממ״ל דתבונה וכיון שכולם הארתם ממקום א' מתחברים יחד בשעת הזווג ולזה לא נגד ד״ס שהיתה רחל דבוקה

*Ta'amei HaMitzvot, parashat Teitzei*

**As you know, the *partzuf* of Leah is formed from *malchut of binah*, i.e., of *Ima*, and that of Rachel from *malchut of tevunah*. Since they all shine from the same place, they all join together during marital relations.**

Leah, the *partzuf* of the thought, develops from the intellect proper. Rachel, the *partzuf* of speech, develops from the “applied intellect,” *tevunah*.

והנה לאה בסוד ד' קשר של תפילין ורחל ג״כ ד' ומתחברים יחד ונעשית ם של לסרבה המשרה

**Now, Leah is manifest in the *dalet* of the knot of the head-*tefilin*, and Rachel is also manifest as a *dalet*. When they join together, they form the closed *mem* of the word “to increase (*lemarbeh*) the reign.”<sup>50</sup>**

The final *mem* can be envisioned as two *dalet*'s, one written normally and the other upside down and backwards, forming the angular mirror-image of the first one.

The final *mem* occurs in the middle of a word only once in the Bible, in the verse, “To increase the reign and for peace without end over the throne of David and his kingdom....” The word for “to increase” [*le-marbeh*] is spelled *lamed*-[final] *mem*-*reish*-*beit*-*hei*.

שהם של ב' צירים ו' דלתות ב' צירים הם ב' יודיין עוקצין שבאחורי הדי שבהן מופרשין הדלתין מן הרישין

**The final *mem* is formed of two hinges and two doors. The two hinges are the two *yud*'s, i.e., the thorns in the backs of the *dalet*'s, this being what distinguishes the letter *dalet* from the letter *reish*.**

The word *dalet* actually means “door.” Thus, each *dalet* that makes up the closed *mem* can be envisioned as a door swinging on a hinge, i.e., the point where the two lines of the *dalet* meet. Since the upper stroke of the *dalet* extends beyond the vertical stroke, the excess may be seen as a *yud*, act as the hinge around with the two strokes of the *dalet* swing.

והם ב' ייודות כ"ח עתים של קהלת

**These two *yud*'s may also be conceived of as the two “handles” to the doors, the 28 “times” of Ecclesiastes.**

The word for “handle” is *yad*, which is also the word for “hand” and the basic meaning of the name of the letter *yud*. This word is spelled *yud*-*dalet*, and its numerical value (10 + 4) is 14. The two *yud*-handles have thus a combined numerical value of 28.

In the beginning of Ecclesiastes, King Solomon lists 28 “times,” in the form of “a time to...and a time to....”<sup>51</sup>

והדלת תסוב על צירה שאינה מתפשטת לכאן ולכאן אלא בכח היי כי היי נשמה והדלת גוף

**The door swings on its hinge, whose influence extends in either direction only by virtue of the power of the *yud*, for the *yud* represents the soul while the *dalet* represents the body.**

The soul animates the body. In general, the letter *yud* signifies *chochmah*, the first conscious *sefirah*, the first manifestation of the soul in the body. The letter *dalet* is often understood to refer to *malchut*, the last *sefirah* that “possesses nothing of its own,” but rather serves as the means the other *sefirot* use to find expression in the world. As such, it is a fitting representation of the body, which serves as the means for the soul to express itself in the world.

ועל אלו הבי יודין נאמר מחלליה מות יומת חלל דיליה וחלל גיי חיים שלה

**Of these two *yud*'s it is written, “those who desecrate it shall surely die.”<sup>52</sup> The word for “those who desecrate it” can be understood to mean “its emptiness.”**

50. Isaiah 9:6.

51. Ecclesiastes 3:2-8.

52. Exodus 31:14.

**The numerical value of the word for “emptiness” (*chalal*) is the same as that of the word for “life” (*chaim*).**

The verse “those who desecrate it shall surely die” refers to those who desecrate the Sabbath. The root of the verb “to desecrate” (*le-chaleil*) is the word for “emptiness” or “vacuum” (*chalal*).

*Chalal*: chet-lamed-lamed = 8 + 30 + 30 = 68.

*Chaim*: chet-yud-yud-mem = 8 + 10 + 10 + 40 = 68.

The phrase “those who desecrate it shall surely die” can thus be read, “its emptiness is surely death.” The “emptiness” is the hollow of the doorway, the space through which the door swings. The door is the body, and the body by itself, without the soul, is a lifeless corpse.

וז"ס שבתותי תשמרו שהתפשטות זרועות להוסיף מחול על הקודש והי' רמז לשבת עצמה וית' ב"ה בענין הבי' שבתות במקומי.

**This is the mystical significance of the phrase in the preceding verse, “You shall keep My Sabbaths.” The arms of the Sabbath figuratively spread out to add from the mundane weekdays to the holy. The *yud* indicates the Sabbath itself. All this will be more fully explained, please G-d, when we explain the significance of the two Sabbaths implied in the plural “My Sabbaths.”**

The Sabbath is to the week as the soul is to the body, and thus as the hinge is to the door. The workweek gives us a chance to express and actualize the inspiration we draw from the Sabbath, but without the Sabbath the workweek is a lifeless corpse. In order for this relationship to be clear, the Sabbath must “take over” some of the weekday; this is why we add some time to the Sabbath before it begins (at sundown on Friday) and after it ends (at nightfall on Saturday).

והנה התפשטות הדי' סוד בחי' מי' דמ"ל שמתפשטת והי' רמז לנקודת ציון דמ"ל ודקודש הקדשים,

**Now, the *dalet* spreads forth as the *mem* of *malchut*. The *yud* alludes to the point of Zion of *malchut*, this being the mystical significance of the Holy of Holies.**

The *yud* is often conceived of as a geometric point, since it is the smallest of the Hebrew letters and the graphic origin of the others—all other letters can be drawn by first drawing a *yud* and then extending it in one way or another.

The word for *Zion* (*tziyon*) also means “point” or “dot.” When *malchut* is first emanated, its initial form is that of a single point that must then be “fleshed-out” or “constructed” by transferring the *malchut*'s of the preceding *sefirot* to it—through coupling with *Z'eir Anpin*. *Zion* is a synonym for Jerusalem, the seat of the Kingdom of David (who also personifies *malchut*). The Holy of Holies, the inner sanctum of the Temple, is the point of union between G-d and the Jewish people, and is thus allegorically referred to as the “bridal chamber.”

Specifically, “Zion” indicates the *yesod* of *malchut*, the womb.<sup>53</sup>

וממה שאמרנו שנעשית בסוד יוד תבין סוד הקידושין שצריך ממון הבעל

**From what we said above, that *malchut* takes the form of the *yud*, you can understand the mystical dimension of betrothal, which requires the groom’s money.**

It was not stated explicitly before that *malchut* takes the form of the *yud*, but it was stated that the *yud*

53. *Eitz Chaim* 35:3.

signifies the soul and the Sabbath, both of which are manifestations of the *sefirah* of *malchut*. *Nukva* of *Z'eir Anpin* is the origin of the soul, and the Sabbath is the seventh day, corresponding to the seventh of the seven *midot*, *malchut*.

Although a man may betroth a woman “in three ways, with money, with a document, or with intercourse,”<sup>54</sup> the prevalent way is with money (i.e., an object of value, such as a ring), which he gives to her in the presence of two witnesses, saying, “Be betrothed to me with this ring according to the laws of Moses and Israel.”

והוא שהמוחין שנותן לה הם בסוד יוד שיש בה ג' קוצין

**This money embodies the mentality he gives her, which is embodied in the *yud*, which has three tips.**

We have seen elsewhere that the point of the *yud* represents a coin. The *yud* has three tips: two to the left and one below:

These three tips represent the three *sefirot* of the intellect, *chochmah*, *binah*, and *da'at*.

והוא י' כלול חויג

**This *yud* comprises *chesed* and *gevurah*.**

The origins of *chesed* and *gevurah* are present in *da'at*, as we have explained previously.

וכשמקבלת הארה ממנו הי' בסוד הוי"ו בתוך ו"ק והיא באחור ולזה ד' מכוונו לזווג

**When the bride receives this radiance of encompassing light from him, she assumes the form of the *vav* within the six extremities, her back to him. The *dalet* thus represents this phase of coupling.**

As we have explained previously, the *dalet* appears to be postured with its back to the preceding letter, the *gimel* (from *gomel*, “bestower”).

והד' גדולה רמוז לעומת לאה ברחל ומוסר לה' ד' זלה לזווג בסוד ד"פ אמת דאמת ויציב כמ"ש במ"א,

**The large *dalet* alludes to how the *partzuf* of Leah is opposite that of Rachel. *Z'eir Anpin* gives her her *dalet* for the purpose of coupling. This is the mystical meaning of the four times the word “truth” occurs in the blessing “True and certain,” as has been explained elsewhere.**

In order to couple, the feminine *partzuf* has to be “developed” to the point where it is of equal stature with the male *partzuf*. This, as we have seen previously, is accomplished by the male *partzuf* transmitting his intellect to the female *partzuf*, so they can be “of one mind” and couple completely. (This is perhaps reflected in the teaching that before marital relations, the husband must “gladden” his wife with words, helping her focus on the *mitzvah* they are about to perform.) The *dalet* given to Leah is the four parts of the intellect (the numerical value of the *dalet* is 4): *chochmah*, *binah*, and *da'at*, which divides into two (the sources of *chesed* and *gevurah* within *da'at*).

The blessing recited after the morning recitation of the *Shema*, linking the *Shema* to the *Amidah*, begins “True and certain it is....” The word “true” (or the adverb “truly,” which is the same word [*emet*] in Hebrew) appears eight times in this blessing:

54. *Kidushin* 1:1.

1. "True and certain, established and enduring..."
2. "Truly, the G-d of the universe is our King..."
3. "His words are living and eternal...[Your] word is good and eternal, in truth and trustworthiness..."
4. "Truly, You are G-d, our G-d and the G-d of our fathers..."
5. "Truly, happy is the man who heeds Your commandments..."
6. "Truly, You are the master of Your people..."
7. "Truly, You are the first and You are the last..."
8. "Truly, You redeemed us from Egypt..."

The first four instances of "truth" in this blessing refer to the four aspects intellect given to Leah for the purpose of coupling. The second four refer to the aspects of intellect given to Rachel.

וגם סוד היי הוא כי יי דאהי שמקבלת בו הולד

**The mystical significance of the *yud* is also that the *yud* is used to spell out the Name *Ekyeh*, which receives the embryo.**

The Name *Ekyeh*, as we know, is associated with the *sefirah* of *binah*. *Binah*, as the *partzuf* *Ima*, is the mother that receives the seminal insight from *Abba* and develops it in her "womb" into a full-grown intellectual structure.

ולהם רומזים ג"כ שבסם נסתמים יי הויות בסוד מ"נ,

**These *yud*'s also allude to the fact in them are finished the ten Names *Havayah* that act as feminine waters.**

These ten Names *Havayah* are the Names used to make *Z'eir Anpin* into a complete *partzuf* of ten *sefirot*.

ואמנם מדי זה כשהוא כאחור וכשבאה בפנים ומקבלת ממנו טפת הזווג נעשה מ"ה הנקי מי סתומה כמו בינה הסתומת היי החכמה בגוה

**In any case, from this *dalet* positioned with its back to *Z'eir Anpin*, when it faces him and receives the seminal drop, it becomes the Name *Havayah* spelled out to equal 45, and is called the closed *mem*, just as *binah* encloses the *yud* of *chochmah* within it.**

והנה כשהיא באחוריי אין בה רק ציר ודלת א' כנזכר אצלנו בשער הנקוי בסוד הייג

**Now, when it is positioned with its back to *Z'eir Anpin*, it possesses only one hinge and one door, as we have explained elsewhere<sup>55</sup> regarding the five states of *gevurah*.**

The feminine *partzuf* initially possesses only the five states of *gevurah*; it receives the five states of *chesed* from the male *partzuf*. The hinge (1) and the door (*dalet*, 4) add up to 5.

55. *Eitz Chaim* 35:3.

ואך כשבאה בפנים מקבלת ציר אחד דהיי"ח ואז יוצא דלת מתוכה וסותמות האור ונעשה ציר לכל דלת

**But when she faces *Z'eir Anpin*, she receives the second hinge in the form of the five states of *chesed*. A door then issues from her, serving to contain the light, and thus there is then a hinge for each door.**

She is then ready for intercourse, since she is a closed vessel and will not lose ("miscarry") the seminal drop of light that will be deposited in her.

וכנגד כ"ז צריך הבעל לעשות לאצבע שלה שהיסוד אינה כי אם לצרכה

**Corresponding to all this the groom has to do to her finger, for the *yesod* is only for her benefit.**

The male *yesod*, the male consciousness' drive for self-actualization that propels it to seek expression, is fulfilled only when the consciousness that has developed to this point (beginning with *Abba*, through *Ima*, and into *Z'eir Anpin*) is deposited in a vehicle for expression that will express it properly and not "spill" it into undesirable contexts (corresponding to the "death" inherent in the doorway, as above). Thus, the female *partzuf* has to have a closed womb that, as above, will contain the seed. The groom therefore places the ring on the bride's finger, signifying the seal with which he closes her reproductive powers and dedicates them to his particular soul-slant on the Divine imperative to make the world into a home for G-d. By courting her (before marriage) and "gladdening" her (throughout marriage), he brings their common soul-root to the forefront of her consciousness and makes her his partner in promulgating the Divine image and consciousness.

והא ראי' שיש קידושין בביאה

**The proof of this is that it is possible to betroth as well through intercourse.**

As we saw above, there are three ways a man can betroth a woman, one of which is through intercourse. Although this is never done nowadays (and probably only rarely done in olden days), it was technically possible in more innocent times for a man to take two qualified witnesses and have them watch him say to his bride-to-be, "Be betrothed to me through this act of intercourse according to the laws of Moses and Israel" and then be secluded with her. They would then be betrothed and would have to separate until she had time to prepare her dowry and make arrangements for the actual wedding (back in those times, twelve months later). The intercourse they would conduct after the wedding, their second, would then formalize the marriage completely.

The point of this is that betrothal is in order to focus the female onto one, specific male and thereby "close her mind," so to speak, to all the other, various possible ways of spreading Divine consciousness (i.e., "men"). The fact that this can be accomplished by an act of intercourse indicates that betrothal is for this purpose.

והטבעת סוד היסוד דידה הסותמים האור בגוה

**The ring signifies her *yesod*, which encompasses and contains the light within her.**

Her *yesod* is her womb.

וכשניתוסף בה ע"י יסוד הי של הציר והיסוד שלה נקרא ם סתומה הרי כאן ים ואז נקרא ים.

**When the *yud* of the hinge is added to her via *yesod*, she is called the closed *mem*. We thus have *yud-mem*, and she is called “the sea.”**

The closed *mem* is the image of the safe, closed womb that develops and nurtures the embryo. The numerical value of *mem* is 40, and it takes 40 days for the embryo to form.<sup>56</sup> When the embryo reaches full term, the closed *mem* changes into the regular, open *mem*, and birth occurs.

The word for “sea” (*yam*) is spelled *yud-mem*. The sea is an appellate for *malchut*, since, just as “all rivers run into the sea,”<sup>57</sup> *malchut* is the final repository for all the lights of the preceding nine *sefirot*, that flow into it in order to be transformed and transmitted to a lower level of reality, the outside world.

יש בנוסה הרי את מקודשת לי ל"ב אותיות כנגד ל"ב נתיבות חכמה.

**The formula “Be betrothed to me...” contains 32 letters, corresponding to the 32 pathways of wisdom.**

Behold	<i>harei</i>	<i>hei-reish-yud</i>	3
you	<i>at</i>	<i>alef-tav</i>	2
are betrothed	<i>mekudeshet</i>	<i>mem-kuf-vav-dalet-shin-tav</i>	6
to me	<i>li</i>	<i>lamed-yud</i>	2
with...ring	<i>b'taba'at</i>	<i>beit-tet-beit-ayin-tav</i>	5
this	<i>zo</i>	<i>zayin-vav</i>	2
according to the laws of	<i>kedat</i>	<i>kaf-dalet-tav</i>	3
Moses	<i>Moshe</i>	<i>mem-shin-hei</i>	3
and Israel	<i>veYisrael</i>	<i>vav-yud-sin-reish-alef-lamed</i>	6
			32

The thirty-two pathways of wisdom are mentioned in *Sefer Yetzirah*, and are generally understood as the 22 letters and the ten *sefirot*.

56. Ibid.

57. Ecclesiastes 1:7.