

Parashat Korach

וַיִּקַּח קִרְיָח....

*Korach betook himself...*¹

ספר הלכותיים, פרשת קרח

ענין מחלוקת קרח במשה, תבין אותו ממ"ש בזוהר פ' בראשית בפסוק ויאמר אלהים יהי רקיע בתוך המים וכו', בחצי המאמר, וז"ל, כגוונא דא מחלוקת קרח באהרן.

Sefer HaLikutim, parashat Korach

You can understand Korach's quarrel with Moses based on what is written in the *Zohar*² on the verse, "And G-d said, 'Let there be a firmament in the midst of the waters.'"³ In the middle of that passage in the *Zohar* it says, "Similar to this is the quarrel of Korach with Aaron."

The division of the water into two (atmospheric and ocean water) presaged the division of Korach.

The seven days of the Creation week manifested the seven *sefirot* of the emotions. Sunday, when light was created, manifested *chesed*, pure giving. Monday, when the primordial water was divided into atmospheric moisture (the upper water) and the oceans (the lower water), manifested *gevurah*, restraint. Water is naturally heavier than air, so in order for it to be suspended in air, it had to be restrained from precipitating, and this aspect of the hydrological system/cycle is referred to as the "firmament."

In particular, however, the upper and lower waters manifest *chesed* and *gevurah*, and the firmament manifests *tiferet*, which harmonizes *chesed* and *gevurah*. This is why the work of creation involving water was not finished until the third day (when the oceans were "gathered" in order for the dry land to appear), for the third day manifested *tiferet*.

דע, כי קרח לוי, שהוא גבורה, שהיה ראש הלויים, שהיא בחי העליונה דגבורות, אהרן חסדים. הרי מחלוקת שמאל בימין,

Know that Korach was a Levite, and thus embodied *gevurah*, and moreover was the head of the Levites, and thus embodied the highest aspect of all states of *gevurah*, while Aaron embodied the highest aspect of all states of *chesed*. Thus, their quarrel was that of the left side with the right side.

Chesed is the central *sefirah* on the right axis of the *sefirot*, while *gevurah* is the central *sefirah* on the left axis. Their natures are fundamentally opposed, *chesed* being the nature to give and *gevurah* being the nature to withhold. The tension between them is thus the fundamental tension of duality in all reality.

אסתכל משה, ואמר, ראוי לי להשתדל להסכים ביניהם, וזה נוגע למשה, כי הוא הממתק הגבורות למעלה עמודא דאמצעייתא,

1. Numbers 16:1.

2. 1:17a.

3. Genesis 1:7.

Moses observed this, and said: “It is proper for me to try to harmonize them.” This befitted Moses, for he embodied the principle that sweetens all states of *gevurah* above, i.e., in the spiritual realm, the middle axis.

The middle axis of the *sefirot* harmonizes the right and left axes, combining the positive qualities in each and neutralizing their extremeness.

וגם כי משה היה מבחינת יסוד אבא, המתגלה בת"ת שבז"א כנודע, שיוצא ונמשך למטה מיסוד אימא,

Furthermore, Moses embodied the *yesod* of *Abba*, which is revealed at the level of *tiferet* of *Z'eir Anpin*, as is known, because it emerges from its investiture in *yesod* of *Ima* and extend further down than *yesod* of *Ima*.

Yesod of *Abba* (the drive of insight for self-actualization) becomes clothed in the *yesod* of *Ima* (the drive of the intellect proper for self-actualization) and thereafter, together with it, in *Z'eir Anpin* (the emotions produced by the intellect). Thus, the emotions are “driven” by these two drives, one invested within and driving the other. The *yesod* of *Ima*, however, is invested in *Z'eir Anpin* only as far down as its *tiferet*, while *yesod* of *Abba* continues down until the *yesod* of *Z'eir Anpin*. Thus, *yesod* of *Abba* is revealed (i.e., openly manifest) when the emotions reach their central point of development, *tiferet*, the element of “mercy” in the emotional array. The essence of any new insight is a new, higher, better way of looking at reality. This new insight, if properly transmitted, will enable everyone to live life better, and therefore transmitting it is an act of mercy on creation. Therefore, *yesod* of *Abba* becomes manifest in *tiferet* of *Z'eir Anpin*.

וגם אור זה דאבא גורם להתמתק שם הגבורות:

This manifest light of *Abba* also serves to sweeten the states of *gevurah* at that point.

It is the exposed light of *yesod* of *Abba* that enables *tiferet* to harmonize the two preceding sub-*sefirot* of *Z'eir Anpin*, *chesed* and *gevurah*.

וזמ"ש במשה ותרא אותו, פירוש, אות ברית קודש שלו, דהיינו יסוד דאבא, כי טוב הוא כולו הוא חסדים, וגורם להמתיק הגבורות,

This is the mystical meaning of what is said of Moses, “And she saw him (*oto*)”—i.e., his “sign (*ot*) of the holy covenant,” which was *yesod* of *Abba*—“that he was good”⁴—that it manifest only states of *chesed*, and could serve to sweeten states of *gevurah*.

In the phrase, “And she saw him, that he was good,” the word for “him” (*oto*) can also mean “his sign,” and thus the phrase can read, “And she saw that his sign was good.” The male reproductive organ is known as “the sign of the holy covenant [of circumcision]”⁵

ולא רצה קרח להסכים ונתחזק.

But Korach did not want to be reconciled with Aaron, and therefore persisted in his quarrel.

4. Exodus 2:2.

5. *Tikunei Zohar*, introduction (17a).

אמר משה, ודאי גיהנם יצא מתוקף המחלוקת למעלה, ולכן היה צריך להדביקו אל הימין, וכיון שהוא לא רצה, וירד למטה לגיהנם, כמו שירד במעשה בראשית ההוא חוזק שיצא משם לגיהנם,

Moses said: “Surely *gehinom* resulted from the intensity of this tension above in the spiritual realm, it is therefore necessary to combine Korach, the personification of the left side with the right side. If he does not want this, he will surely descend into *gehinom*, just as when the world was created, the intensity that issued from the tension between the higher and lower waters descended into *gehinom*.”

Initially, *chesed* argued that kindness should be shown even to the wicked, while *gevurah* argued that punishment should be meted out even to the righteous (for their miniscule faults). *Tiferet* harmonized these, so that *chesed* agreed that the wicked should be punished and *gevurah* agreed that the righteous should not. This argument thus produced *gehinom*, the fire of Purgatory, wherein the wicked receive their punishment/purification for their sins. Allegorically, the heat of the argument is envisioned as producing the fire of *gehinom*.

ולא רצה קרח להסכים, משום דלא הוה לשם שמים.

Korach did not want to agree to be mollified because his quarrel was not “for the sake of heaven.”

The sages state that “Any quarrel that is for the sake of heaven will endure, while [any quarrel] that is not for the sake of heaven will not endure. What is [an example of] a quarrel for the sake of heaven? The quarrel between Hillel and Shamai. And [what is an example of] a quarrel that is not for the sake of heaven? The quarrel of Korach and his congregation.”⁶ “For the sake of heaven” means “for the purpose of arriving at the truth, in order to further G-d’s purposes on earth” rather than “for the purpose of self-aggrandizement.”

The word for “for the sake of” (*lesheim*) literally means, “for the name of.”

Here, the Arizal interprets this phrase mystically, defining “heaven” and “name” as appellations for specific mystical realms.

הנה שמים הוא ז"א, ושם הוי' נוקבא כנודע, שהוא נקראת שמו,

“Heaven” refers to *Z'eir Anpin* and “name” refers to *Nukva* of *Z'eir Anpin*, which is its “name.”

A “name” is something that manifests the entity called by that name. The feminine principle, *malchut*, expresses the emotions, which are *Z'eir Anpin*.

וכל מחלוקת, שהיא הגבורה, שהיא לשם שמים, דהיינו לנקבה דשמים, סופה להתקיים שם למעלה עם הז"א, ולא לירד למטה לגיהנם, ושאינה לשם שמים, אלא לסטרא אחרא, אין סופה להתקיים שם למעלה, אלא יורד לגיהנם:

Thus:

“Any quarrel”—i.e., any manifestation of *gevurah*,

“that is for the sake of heaven”—i.e., for the *Nukva* of *Z'eir Anpin*, “heaven,”

“will endure”—i.e., it will remain above, with *Z'eir Anpin*, and will not descend into *gehinom*, while

6. Avot 5:17.

*“any quarrel that is not for the sake of heaven” but is rather for the “other side” the side of evil,
“will not endure” there above, but will descend to gehinom.*

Whatever aspects of *gevurah* assent to be sweetened by *chesed* can remain together with it, functioning as male and female in the orderly development of the creative process. Those coarser aspects of *gevurah* that are too egocentric to be sweetened, *ipso facto* become the forces of pure punishment for sin, i.e. for egocentricity.

וקרה לא חייש ליקרא דלעילא, ואכחיש מעשה בראשית. כי הגבורה הזאת קדושה היא, וכשמתמתקת ונשארה למעלה, הוי ריבוי כבוד בקדושה,

Korach was not concerned with G-d’s glory, but sought to confound the work of creation, as follows. The original *gevurah* of which we speak is holy, and when it is properly sweetened, it indeed remains above in the realm of *Z’eir Anpin*. This increases the glory of holiness.

וכשגורמים שיצא מן הגבורה לחוץ ולא תתמתק, גורם שתרד למטה הקדושה, וזהו חולשא בקדושה ותוספת בסטיא, שהוא מוסיף בה מן הקדושה. וכן עשה קרח,

When, however, aspects of *gevurah* are made to leave the realm of holiness and not be sweetened, it causes holiness to descend, weakening holiness and strengthening evil, for the realm of evil is thus increased by the force of holiness transferred to it. This is what Korach did.

This is how he “confounded the work of creation.” His egocentricity added power to evil.

כיון שראה משה שהכחיש למעלה, וגרם מיעוט בקדושה, וגם שנדחה הוא, שהיה ראוי להתמתק ולהיות נתקן זה על ידו.

When Moses saw how he deranged the upper realms, diminishing holiness, he himself was being affronted, for Korach was fitting to be sweetened and rectified by him.

Korach’s refusal to be reconciled with Aaron was thus both a derangement of the workings of creation and a personal affront to Moses, who, as *yesod* of *Abba*, should have rectified him.

וכיון שדחה אותו קרח ולא רצה, אז ויחר למשה על התיקון שהיה נוגע אליו, ולא תיקן מאד, שגרם קרח למעט הקדושה ולרבות הטומאה,

When Korach refused him and did not want to be sweetened, “Moses became very angry”⁷ over the rectification that was meant for him to orchestrate, but that he could not conclude. For Korach diminished the power of holiness and increased the power of impurity.

ועייכ בזה אמר מאד, כי זהו יותר קשה ממה שלא זכה הוא לתקן, שדבר זה נוגע אליו לבד, אבל זה היה פגם למעלה.

Moses is therefore described as being “very” angry, because it was not only that he

7. Numbers 16:15.

did not merit to rectify what he should have, which affected only him personally. Korach's rebellion also blemished the spiritual realms.

ולפי שגרם קרח כל זה, ירד לגיהנם כראוי אליו.

Because Korach caused all this, he descended to *gehinom* as befitted him.⁸

הרי שקרח היה כנגד מחלוקת הראשון, כשיצאו הגבורות בתוקף ובחוזק.

Thus, we see how Korach reflected the very first quarrel, in which the coarser aspects of *gevurah* asserted themselves stridently.

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וַיִּקְהָלוּ עַל מֹשֶׁה וְעַל אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב לָכֶם כִּי כָל הָעֵדָה כֹּהֲנִים
קֹדְשִׁים וּבְתוֹכְכֶם ה' וּמִדּוֹעַ תִּתְנַשְּׂאוּ עַל קְהַל ה'.... וַיִּדְבֹּר אֶל קָרַח וְאֶל כָּל
עֵדְתוֹ לֵאמֹר בִּקֶּר וַיִּדַּע ה' אֶת אֲשֶׁר לוֹ.... רַב לָכֶם בְּנֵי לֵוִי.

*Τηεφ ασσεμβλεδ αγαιιστ Μοσεσ ανδ Ααρου ανδ σαιδ το τηεμ, "It is too
They assembled against Moses and Aaron and said to them, "It is too much for
you, for the whole congregation is holy, and G-d is in their midst. So why do
you exalt yourselves over G-d's assembly?... " He spoke to Korach and all his
assembly, saying, "In the morning let G-d make known who is His.... It is too
much for you, O you Levites!"*⁹

שער הפסוקים, פרשת קרח

לקוטי תורה, פרשת קרח
הנה אמרו ישראל כי נשמתן היה משם קל"ה שהוא
שם ע"ב ס"ג

Likutei Torah and Sha'ar HaPesukim, parashat Korach

The souls of the Jews of that generation were derived from the Name of G-d whose numerical value is 135, i.e., from the combination of the two Names *Havayah* whose numerical values are 72 and 63.

As we have noted previously, the Name *Havayah* can be spelled out in four basic ways, giving the numerical values of 72, 63, 45, and 52. The sum of the first two of these iterations is $72 + 63 = 135$.

The four spellings-out of the Name *Havayah* correspond to the four *partzufim* of *Abba, Ima, Z'eir Anpin*, and *Nukva*. Thus, combining the 72 and 63 spellings-out signifies the union of *chochmah* and *binah*, i.e., the masculine consciousness of *chochmah* applied or made relevant to the feminine consciousness of *binah*.

8. Ibid. 16:31-33.

9. Ibid. 16:3, 7.

הנה דור המדבר שכבר מתו, היו כלם ענפים של משה, וראוי לו למלוך אז עליהם, ולהיותו רועה שלהם. אבל בניהם שהם עתה בדור הזה, שנשארו אחריהם, הם מבחי' דעת דרחל, הנקראת קהל ה' אותיות קל"ה, בסוד דעתן של נשים קלה, והם ע"ב ס"ג כנודע.

ששניהן סוד דעתן של נשים קל"ה

The two of them together thus express the idea embodied in the sages' statement that "women have light or 'agile' *da'at*."¹⁰

The numerical value of the word "light" in this expression (*kalah*, the feminine form of the adjective) is 135:

Kalah: *kuf-lamed-hei* = 100 + 30 + 5 = 135.

Thus, the *da'at*, or Divine consciousness of this generation, the second generation of the exodus, was "female" relative to the "male" *da'at* of the first generation of the exodus. As we know, this was in fact necessary in order for them to enter the land of Israel and concretize the abstract consciousness of the first generation.

Korach's rebellion occurred shortly after the incident with the spies, i.e., during the first year after the exodus. However, after the incident with the spies, G-d declared that that generation would perish in the desert and only the next generation would enter the land of Israel. So, in a sense, the first generation was "over," and the history and mentality of the second generation had taken over by the time Korach mounted his revolt.

וזהו ומדוע תתנשאו על קהל ה',

This is why they said, "why do you exalt yourselves over G-d's assembly (*kahal*)?"

The word for "assembly" (*kahal*) is spelled *kuf-hei-lamed*, and so therefore its numerical value is also 135.

אך משה עצמו אינו רק מן הא' לבד שהוא ע"ב | ומשה הוא מן האחד לבד, שהוא ע"ב דאחורים דהוי"ה בריבוע דמ"ה דאלפ"ן,

Moses's soul, however, was derived only from the first of these two spellings-out of the Name *Havayah*, i.e., from the one whose value is 72. This numerical value can also be derived from the Name *Havayah* in square form.

The "square form" of a Name is the progressive spelling of the name. For the Name *Havayah*, this is:

yud yud-hei yud-hei-vav yud-hei-vav-hei = 10 + (10 + 5) + (10 + 5 + 6) + (10 + 5 + 6 + 5) = 72.

Moses' soul-consciousness was pure *chochmah*, i.e., entirely masculine, or abstract. He was thus not suited to enter the land of Israel.

ומלוי אלפ"ן שהוא ע"ב ק"ל שהוא גימ' ר"ב | והמליאים הם ק"ל, ושניהם יחד ע"ב ק"ל, הם בגימטריא רב.

When this square form is considered together with how it is spelled out with the letter *alef*, we have the words "a light cloud," whose numerical value is 202, that

10. *Kidushin* 80b. See the explanation of this given in *parashat Vayishlach*.

of "it is too much."

If we then spell out each of the stages of the iteration of the "square form" in full, using the letter *alef* to spell out the letters *hei* and *vav*, we have:

<i>yud</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4$	20
<i>yud-hei</i>	<i>yud-vav-dalet hei-alef</i>	$(10 + 6 + 4) + (5 + 1)$	26
<i>yud-hei-vav</i>	<i>yud-vav-dalet hei-alef vav-alef-vav</i>	$(10 + 6 + 4) + (5 + 1) + (6 + 1 + 6)$	39
<i>yud-hei-vav-hei</i>	<i>yud-vav-dalet hei-alef vav-alef-vav hei-alef</i>	$(10 + 6 + 4) + (5 + 1) + (6 + 1 + 6) + (5 + 1)$	45
			130

130 is the numerical value of the word for the masculine form of the adjective "light" (*kal*, *kuf-lamed* = 100 + 30). 72 is the numerical value of the word for "cloud" (*av*, *ayin-beit* = 70 + 2 = 72). The phrase "a light cloud" appears in Isaiah 19:1: "A prophecy about Egypt: Behold, G-d is riding on a light cloud and coming to Egypt. The gods of Egypt will squirm before Him and Egypt's heart will melt within it."

$130 + 72 = 202$, the numerical value of the word for "it is too much" (*rav*, *reish-beit* = 200 + 2 = 202).

וז"ש, רב לכם, כלומר, אתם אין לכם, אלא ע"ב ק"ל, הנקרא ר"ב. אבל קהל ה', הם ע"ב ס"ג, אי"כ מדוע תתנשאו על קהל ה'.	וז"ס רב לכם ר"ל אתם מסוד הרב וישראל מסוד קהל ה' וא"כ מדוע תתנשאו
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This is the mystical meaning of the phrase "it is too much." In other words, Korach said to Moses, "you personify the spiritual consciousness indicated by the number 202, while Israel personifies the spiritual consciousness indicated by the number 135, i.e., the numerical value of 'the congregation of G-d.' Why, then, do you exalt yourselves over them?"

Korach said, "It is too much for you," which can be read, "You have 202," i.e., "your soul is that of *chochmah*, while that of the congregation is that of *chochmah* informing *binah*. You therefore cannot relate, cannot understand this congregation. You are irrelevant."

וכבר ידעת מ"ש בפי בהעלותך ע"פ העם אשר אנכי בקרבו כי כל דור המדבר הם ת"ר אלף וכולם נצוצין תלויי במשה בשרשו והוא שורש כולם
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To explain: **You already know what I have written on *parashat Beha'alotecha*, on Moses' statement, "Six hundred thousand marchers are the people in whose midst I am,"¹¹ namely, that the entire generation of the desert, six hundred thousand souls, were all soul-sparks who were derived from the source of Moses' soul, which was the source of all of them.**

The generation of the exodus achieved the highest levels of Divine consciousness, and were able to do so because they shared a common soul-root with Moses, who personified this consciousness.

11. Numbers 11:21.

והרי אלו הדור בתוכם ה', ולא אתה, ואינם כמו דור המדבר, שהיית אומר עליהם, העם אשר אנכי בקרבו, שהיית נשמת כולם, לאותם שיצאי ממצרים, אבל אלו שנולדו אח"כ בתוכם ה', ולא אתה, אי"כ מדוע תתנשאו על קהל ה'.

וא"ל עתה קרח כי הלא כבר מתו כל אותו הדור ע"י כמה וכמה מיתות שבא עליהן אך עתה ובתוכם ה' ולא אתה כמ"ש תחלה העם אשר אנכי בקרבו

But now, Korach said to him, "All that generation have already died out, through all the various ways in which they died. So now G-d is in their midst, not you, as you said previously, 'the people in whose midst I am.'"

Korach argued that Moses was not the proper leader of the new generation; his mentality fit that of the previous generation. The younger generation, whose Divine consciousness was relatively "feminine," was not able to relate to the "masculine" leadership of Moses.

והשיב להם משה ואמר, שאינו כך, כי הרי"ב הנזכר שהוא ע"ב קי"ל, הוא להם, ולא לו, וזהו רב לכם בני לוי.

והשיב משה כי ההיפך הוא ר"ב לכם בני לוי כי אתם בני לוי הם סוד הרב הנ"ל ולא אני,

Moses replied that the exact opposite was the case. "It is too much for you, O Levites," i.e., "you Levites personify the spiritual consciousness expressed by the number 202, not I."

"It is too much for you" (*rav lachem*) can be read, "202 is yours."

As we saw above, 202 is the numerical value of the 72-spelling-out of the Name *Havayah* plus the value of the word for "light" (*kal*). In other words, the masculine *chochmah* (as manifest in the 72-spelling-out) does have an implicit feminine "lightness" in it, as well. This was Korach's error: he thought that *chochmah* was pure *chochmah* and could therefore not relate to or lead *binah*. Moses knew, however, that even though the new generation was the generation of *binah*, *binah* still needs to be connected to *chochmah*, as we have explained previously.

והענין

To explain:

The following explanation is based on the fact that the numerical value of Korach (*Korach: kuf-reish-chet* = 100 + 200 + 8 = 308) plus that of Abel (*Hevel: hei-beit-lamed* = 5 + 2 + 30 = 37) equals that of Moses (*Mosheh: mem-shin-hei* = 40 + 300 + 5 = 345). Elsewhere, the Arizal states that the evil side of Abel was expressed by the number 308, and that this evil was rectified in Abel's reincarnation, Moses. This is indicated by the fact that Moses' numerical value (345) equaled that of the good in Abel (37) plus that of the evil in him (308). Korach (= 308) was thus the evil in Abel that had been rectified in the soul of Moses. Thus, he was a part of Moses' soul, dependent upon him. But when he began his rebellion, he was rerooted in the soul of Cain.

כי שלפי שראה קרח עתה שנתנוצץ בו גלגול קין אמר אי"כ אין אני משועבד לך וז"ש אל אלקי "הרוחות" "לכל "בשר רי"ת הב"ל

Since Korach sensed that a reincarnated spark of the soul of Cain had ignited in his soul, he said to Moses, "I am no longer subservient to you." This is alluded to in Moses' and Aaron's prayer, "O G-d! G-d of the spirits of all flesh..." the initials of which spell Abel.

G-d's first response to Korach's rebellion was to tell Moses that He intended to wipe out the whole

people. "God spoke to Moses and Aaron, saying, 'Separate yourselves from this congregation, and I will wipe them out instantly.' But they fell on their faces, and said, 'O G-d! G-d of the spirits of all flesh! Shall one man sin and You be angry at the whole congregation?'"¹²

The initials of the phrase "spirits of all flesh" (*ha-ruchot le-kol basar*) are *hei-lamed-beit*.

Abel (*Hevel*): *hei-beit-lamed*.

פ"י כי הנה אמת הוא כי כל נשמות הדור ההוא הם
ניצוצים של משה שנתגלגל מהבל נמצא שהקב"ה יודע
כי הוא אל אלהי הרוחות לכל בשר שהם היותם באים
מסוד הבל ואחר שלא חטא בזה רק קרה לבד א"כ
האיש אי יחטא והלא הם יודעים זה ומאמינים בו כי
כולם נכללו בנשמתו

Meaning: In fact, the souls of the second generation were also soul-sparks of Moses, the reincarnation of Abel. Thus, G-d, who is "the G-d of the spirits of all flesh," knew that they are derived from Abel's soul. Since only Korach sinned, Moses therefore asked G-d, "Shall one man sin...?" The rest of the generation knows this, i.e., that they are no different from the previous generation, and believe in Moses, for they are all included in his soul.

Moses argued that despite the difference in the generations, they were still "his," i.e., they were still derived from Abel's soul. Thus, the 202 that defined his soul defined theirs, as well.¹³

וז"ש בזאת תדעון כי לא מלבי

This explains Moses' statement: "Through this you will know...that it is not from my heart that I do this."¹⁴

In Moses' speech before the trial of the incense that would demonstrate Korach's folly and cause the death of the rebels, he said, "Through this you will know that G-d sent me to do all these deeds, that I did not make it up." The latter phrase literally reads, "that it is not of my own heart," which can also be interpreted to mean, "that it is not of my heart, of my own free will."

כי הוא אנוס בדבר ובע"כ הוא זה כי הלא כולכם חלק
מחלקי ואם בא אליכם רעה אני מצטער בו כי גם
בי פוגע פגם זה אלא שאני מוכרה לעשות זה שלא
ברצוני מחמת רשעתכם.

For he was forced to do it by G-d, against his will. He said, "For you are all part of me, and if evil befalls you it hurts me; this blemish affects me as well. But I am forced to do this against my will, because of your wickedness."

12. Numbers 16:20-22.

13. As Rabbi Shalom Sharabi notes, this still does not explain Moses' statement that the number 202 informed the Levites *and not him*. Perhaps, though, the meaning is that the full 202, i.e., the "lightness within 72," is not part of the essential Moses but rather relevant to that part of Moses that relates to the second generation. In other words: the part of *chochmah* that relates to *binah*. The pure Moses, pure *chochmah*, is just 72, without the 130. Moses is therefore fully justified in saying *rav lachem*, "the 202 is for you," "I am 202 only for your sake."

14. Numbers 16:28.

Parashat Chukat

וַיְדַבֵּר ה' אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר. זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר עָוָה ה' לֵאמֹר
 דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ פָּרָה אֲדָמָה תְּמִימָה אֲשֶׁר אֵין בָּהּ מִזִּם אֲשֶׁר
 לֹא עָלָה עָלֶיהָ עַל. וּנְתַתֶּם אֹתָהּ אֶל אֱלֹעֶזֶר הַכֹּהֵן וְהוֹצִיא אֹתָהּ אֶל מַחוּזַץ
 לַמַּחֲנֶה וְשַׁחַט אֹתָהּ לִפְנָיו. וְלָקַח אֱלֹעֶזֶר הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְהִזָּה אֶל נֶכַח
 פְּנֵי אֹהֶל מוֹעֵד מִדָּמָהּ שִׁבְעַ פְּעָמִים. וְשָׂרַף אֶת הַפָּרָה לְעֵינָיו אֶת עֶרְוָה וְאֶת
 בְּשָׂרָהּ וְאֶת דָּמָהּ עַל פְּרִשָׁה יִשְׂרָף....

*G-d spoke to Moses and Aaron, saying, "This is the statute of the Torah, which G-d spoke, saying, 'Speak to the children of Israel, that they for you a pure, unblemished red heifer, which has never worn a yoke, and give it to Elazar the priest. He will take it outside the camp, and someone will slaughter it before him. Elazar the priest will take some of its blood on his finger and sprinkle it toward the opening of the tent of meeting seven times. Someone will burn the heifer in front of him; he will burn its hide, its flesh, its blood, and its innards....'"*¹

This is the commandment of the red heifer. The ashes of the red heifer are used to purify a person from the impurity of death. "Death," we have noted before, is spiritually a falling from one state of Divine consciousness to a lower one (or lack of one). Thus, the commandment of the red heifer contains within it the mystical explanation of evil and the purification from defilement of evil/death, i.e., loss of Divine consciousness.

שְׁעַר הַמִּצְוֹת, פֶּרֶשַׁת חֻקַּת		סֵפֶר הַלְקוּטִים, פֶּרֶשַׁת חֻקַּת
הִנֵּה חֲמֵשׁ גְּבוּרֹת, הַנִּקְרָאוֹת מִנְצִפִּיךְ, שֶׁהֵם גַּמְטְרִיא פִּיר, וְעַם כִּלְלוֹת חֲמֵשׁ אוֹתוֹתָיו, הֵם פֶּרָה.		דַּע, כִּי הִנֵּה אוֹתוֹת מִנְצִפִּיךְ הֵם הִ' גְּבוּרֹת, וְהֵם בְּגִי פִּיר, וְעַם הִ' אוֹתוֹת הִרִי פֶּרָה.

Sefer HaLikutim and Sha'ar HaMitzvot, parashat Chukat

Know that the five final forms of the letters signify the five states of *gevurah*. Their combined numerical value is 280, and when we add 5 for the five letters themselves, we have 285, the numerical value of "heifer."

Five letters of the Hebrew alphabet have different forms that they assume at the end of a word. Since these final forms signal a pause in the flow of reading, they signify the five states of severity (*gevurah*), or restraint. The letters with their numerical values are: *mem* (40), *nun* (50), *tzadik* (90), *pei* (80), *chaf* (20). $40 + 50 + 90 + 80 + 20 = 280$.

"Heifer": *parah*: *pei-reish-hei* = $80 + 200 + 5 = 285$.

אוֹ יֵהִי, לִפְנֵי שְׁנַמְשָׁכִים מִן הִ' עֵילָאָה שֶׁהִיא אִימָא, וְזוֹהוּ פֶּרָה: פִּיר הִ' (אוֹ יֵהִי לִפְנֵי שִׁיורִדִים וּמַתְפַּשְׁטִין בְּמַלְכוֹת הַנִּקְרָאוֹת הִ' תַּתְּאָה, וְזוֹהוּ פֶּרָה פִּיר הִ')		אוֹ לִפְנֵי שֶׁהֵם יוֹרִדִים וְנַמְשָׁכִים אֶל הַבִּינָה הַנִּקְרָאוֹת הִ', אוֹ לִפְנֵי שִׁיורִדִים בְּמַלְכוֹת הַנִּקְרָאוֹת הִ', לִכֵּן נִקְרָאוֹת פִּיר הִ'.
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1. Numbers 19:1-5.

Alternatively, the extra *hei*, whose numerical value is the 5 needed to equal the numerical value of “heifer,” signifies that the five states of *gevurah* descend to *binah*, which is referred to by the first letter *hei* of the Name *Havayah* or descend to *malchut*, which is referred to by the second letter *hei* of the Name *Havayah*. Therefore the heifer is called the *parah*, i.e., the cow (*par*) of the *hei*.

The first two letters of the word for “heifer” (*parah*) are simply the male or generic word for cow, *par*.

ולפי שנמשכין מן בינה דדינין מתערין מינה, וגם הם בחיי גבורות, לכן נקרא אדומה, בסוד אודם הדין, כמ"ש אם יהיו חטאיכם כשנים וגו'.	והיא אדומה, כי נמשכת מן הבינה שהיא אדומה,
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The heifer must be red, because the five states of *gevurah* it signifies it is drawn from *binah*, which is red.

Red is the color of blood, usually associated with *gevurah*, or the source of *gevurah*, *binah*.

ולכן אדמה גימטריא חמישים שערי בינה, שמשם דינין מתערין, שהם חמש גבורות הנזכר.	ולכן אדמ"ה חסר ו', עולה בגימטריא נ', שהם חמשים שערי בינה, לפי שממנה דינין מתערין.
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Therefore the word for “red” is written without the expected *vav*, so that its numerical value be 50, referring to the “fifty gates of *binah*,”² “from which severe judgments enter.”³

“Red”: *adumah*: *alef-dalet-mem-hei* = 1 + 4 + 40 + 5 = 50.

ובהיות אלו הגבורות בתוך הקדושה, או נקרא תמימה אשר אין בה מום, (כי עדיין אין הסיגים שבהמתגלים שם)	אמנם בהיותם בפנים, היא תמימה אשר אין בה מום, אך כשיוצאה אל הקליפות, אז נגלה שורש זוהמת הדינים.
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True, when the spiritual flow signified by the red heifer is still within the realm of holiness it is “pure, possessing no blemish.” But when it proceeds further, into the realm of evil, the root of the impurity of its inherent states of judgment is revealed.

As we have explained previously, judgment is a necessary component of the process of transmission of Divine beneficence. But when it is exercised outside of its proper context, judgment adds strength to the powers of evil.

ונודע, שהדינים אלו גרמו היות ז' מלכים שמלכו בארץ אדום ומתו.	והנה דינים אלו גרמו להם מה שלא היו פב"פ, ולכן היו סוד המלכים בארץ אדום, כחות הדין.
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What causes these evil states of judgment is the fact that they—*Z'eir Anpin* and *Nukva*—were not facing each other, and therefore occurred the breaking of the vessels, signified by the kings of the land of Edom who died, producing the powers of severe judgment.

2. *Rosh HaShanah* 21b.

3. *Zohar* 2:175b.

In the world of *Tohu*, the precursors of the *partzufim* of *Tikun* are not facing each other, and therefore the inherent severity of the female principles cannot be mitigated by the male principles. Therefore, the *sefirot* cannot “tolerate” each other; each one insists on expressing its own content and identity without any admixture of any other *sefirah*. This judgmentality causes the vessels of *Tohu* to break, and the shattered remains of this world become the consciousness of evil in the subsequent worlds of *Tikun*.

<p>וזה אומר אשר לא עלה עליה עול, כנזכר בזוהר, שהוא נזדווגו אפין באפין, ומשום הכי עלמין קדמאין שהיו דינים אתחרבו, וירמוזו אל היסוד, המקבל מאה ברכאן, כמנין ע"ל. או ירמוזו אל הת"ת</p>	<p>וזהו אשר לא עלה עליה עול, כנזכר בזוהר, שהוא היסוד המקבל מאה ברכאן, שהם בגי' ע"ל, או הוא הת"ת במלכות:</p>
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This is the mystical meaning of the words “which has never worn a yoke,” as is taught in the *Zohar*,⁴ referring to *yesod*, which receives the 100 blessings, this being the numerical value of the word for “yoke” (*ol*); alternatively, this refers to *tiferet* as it enters *malchut*.

The numerical value of the word for “yoke” (*ol*: *ayin-lamed* = 70 + 30) is 100. The same word appears in the verse, “The words of David, the son of Jesse, the words of the man who was established on high.”⁵ The word for “on high” (*al*) is spelled the same way as the word for “yoke,” and therefore its numerical value is also 100. The sages teach us that this alludes the fact that David instituted the custom of reciting 100 blessings each day.⁶ These 100 blessings correspond to the 10 x 10 sub-*sefirot* of *Z'eir Anpin* that rectify *Nukva*. These blessings, i.e., channels of Divine beneficence and consciousness, flow through *yesod* of *Z'eir Anpin* into *Nukva* to complete and rectify it.

The alternative meaning of *tiferet* entering *malchut* also refers to the union of *Z'eir Anpin* (whose central *sefirah* is *tiferet*) and *Nukva*.

The literal meaning of the phrase “which has never worn a yoke” is “upon whom a yoke has never ascended,” alluding to the sexual union of *Z'eir Anpin* (signified by the word “yoke”) and *Nukva*. Thus, the red heifer, which is meant to signify the *sefirah* of *malchut* acting as the source for the power of evil, must not have worn a yoke, for it must reflect *Nukva* as it is still “virgin,” i.e., not having coupled with *Z'eir Anpin* and therefore not having had its states of *gevurah* sweetened by the *chesed* which dominates *Z'eir Anpin*.

<p>והכוונה היא, כי לפי שלא נזדווגו פנים בפנים, יצאו אלו הגבורות בתחלה, ואלו הגבורות יוצאין חוץ למחנה קדושה, בסוד ירידת אלו המלכים בעולם הבריאה, ובהתפשטות אלו הגבורות חוץ למחנה שכינה, או יתגלו הסיגים אשר בהם,</p>	<p>והכוונה, כי עדיין לא נתחברו זכר ונקבה, ולכן יצאו דינים אלו ואמנם יוציאוה מחוץ למחנה, פירוש, כי בהתפשטות הדינים האלו מחוץ למחנה שכינה או בחוץ, יש להם זוהמא,</p>
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The idea here is that the male and female principles have not yet joined together, and that is why these states of severe judgment issued from *malchut*. Therefore, Elazar “will take it outside the camp,” i.e., when these originally holy states of judgment extend outside the camp of the Divine presence, then, outside, they exhibit their potential impurity.

4. 3:180b.

5. 2 Samuel 23:1.

6. *Menachot* 43b; *Bemidbar Rabbah* 18:21.

ואז ושחט אותה, | ולכן ושחט אותה לפניו, להוציא ממנה הדם האדום ודין קשה, ויתמתקו.

Therefore, “and he will slaughter it.”

I.e., these forces of severe judgment must be subdued.

ללבן ולצרף אותה הזוהמא ע"י אש הקשה, ולכן ושרף | גם ושרף את הפרה באש חזק, לצרף הסיגים אשר את הפרה. בהם, ואז לא ישאר בהם כ"א הקדושה לבדה,

In order to purify this impurity through holy fire, “he will burn the heifer in front of him.”

Gevurah is associated with fire. Severe judgment is the fire or evil enthusiasm of righteous indignation. This fire must be subsumed within holy fire, i.e., enthusiasm for holiness.

ואמנם אחר שנשרפה, אז ישאר ממנה סוד הקדושה, | ואז מה שהיו חמש גבורות נפרדות, בסוד פרה פ"ר שהיא חלק אחד מחמשה. והיא סוד המלכות הנקראת ה', שהיא חומש הדינין, ה' כנ"ל,

After it has been burnt, its holy source is left, i.e., one-fifth, namely *malchut*, which is referred to by the letter *hei*, alluding to the fifth of the five states of severity.

Malchut is the source of these states of severity, as we have said. The fact that *malchut* is represented by the *hei*, whose numerical value is 5, indicates that *malchut* is one-fifth of these fallen five states of severity, i.e., their root in holiness.

ואז תקרא אפ"ר, כי פ"ר גבורות ההם יוכללו בא' | יחזרו ויהיו אפר, ר"ל: א' פ"ר, כי כל המנצפ"ן לבד, ומה שהיתה פרה עם ה', תהיה אפר עם א'. יתחברו ויכללו ביחד,

The heifer is then called “ashes.” For these 280 (*par*) states of *gevurah* become all included in just 1. Therefore, what was before the “heifer” (*parah*), spelled with a *hei*, becomes now “ashes” (*eifer*), spelled with an *alef*.

The word for “ashes” (*eifer*) is spelled *alef-pei-reish*. Thus, it is the same as the word for “heifer” (*parah, pei-reish-hei*), except that the *hei* has been replaced by an *alef*. But we noted above that the main part of the word for “heifer” is the two letters *pei-reish*, whose numerical value is 280 and which therefore signify the five states of *gevurah* signified by the 5 final letters, whose combined numerical value is 280. Thus, the transformation from “heifer” to “ashes” may simply be seen as the replacement of the *hei* by an *alef*. The 280 states of *gevurah*, instead of flowing downward into *malchut* (the *hei*) and beyond it (since the male and female principles were not face to face) into evil, now are anchored in the oneness of G-d, and therefore do not slip out *malchut* of the realm of holiness.



ספר הלקוטים, פרשת חקת

לקוטי תורה, פרשת חקת
הנה על סודות הפרה, אמר שלמה המלך ע"ה, אמרתי
אחכמה והיא רחוקה ממני כמארו"ל,

Likutei Torah and Sefer HaLikutim, parashat Parah

Regarding the essence of the rite of the red heifer, King Solomon, of blessed

memory, said, "I said, 'I will become wise,' but it was far from me,"⁷ as our sages explained.⁸

King Solomon was the wisest of all men, but even he could not understand how, as happens in the rite of the red heifer, the individual administering the purification rite himself becomes defiled by doing so.

דע כי סוד פרה אדומה הוא בהיות מ"ל מקבלת אחורי | עוד דע, כי סוד פרה אדומה, הוא בהיות המלכות
שמות קדושים ולא הפנים | אחוריים של ע"ב,

Know that this is because the basis of the rite of the red heifer is that it expresses how *malchut* receives from the back of the Holy Names, and not from their front.

Since the rite of the red heifer exemplifies a state of reality in which the Divine Name is not showing its "face," but rather its "back," we sense ourselves in this context as being removed, or "far" from G-d's presence. This is why King Solomon described his inability to fathom the workings of the red heifer rite as feeling "far" from wisdom.

|

לכן היא אדומה בסוד הדינים

Therefore the heifer must be red, to signify the state of severe judgment to which *malchut* is subject.

Red is the color of *gevurah*, severity. Someone who has been defiled by means of contact with death is in a state of extreme, severely limited Divine consciousness. The stark confrontation with the reality of death carries with it the seeds of abject depression born of a nihilistic, fatalistic, pagan, or absurd attitude toward life. The individual must therefore "purify" himself from this defilement.

אחור ע"ב עה"ג ד"ע הט"ה ד"ט ג"י ס"ב | שהם, טה"ג, ד"ט, הט"ד, ד"ט, שהם ע"ד טדה"ד
יהו"ה, עולים ס"ב.

The retrogressive spelling of the 72-Name, i.e., *tet-hei-gimel dalet-tet hei-tet-hei dalet-tet*, which is similar to *tet-dalet-hei-dalet* being produced out of *yud-hei-vav-hei*, the numerical value of this spelling is 62.

The loss of optimistic, forward-looking Divine consciousness is reflected by the Name *Havayah* "recoiling" backward in the alphabet.

When we consider the four letters of the Name *Havayah* and substitute each letter with the letter preceding it in the alphabet, this is called the "retrogressive" spelling of the Name. Thus, *yud-hei-vav-hei* becomes *tet-dalet-hei-dalet*. There is also a "progressive" spelling of the Name *Havayah*, in which each letter is replaced by the letter following it in the alphabet. In this way, *yud-hei-vav-hei* becomes *kaf-vav-zayin-vav*.

The spellings-out of the Name *Havayah* can also be spelled retrogressively. Here, though, we must point out that since there is no letter before the letter *alef*, the *alef* remains an *alef* even when "retrogressed."

Following is the derivation of the usual and retrogressive spellings-out of the Name *Havayah*:

7. Ecclesiastes 7:23.

8. *Bemidbar Rabbah* 19:3.

regular spelling			retrogressive spelling				
The 72-Name (the yud-filling)							
yud	yud-vav-dalet	10 + 6 + 4 = 20	72	tet	tet-hei-gimel	9 + 5 + 3 = 17	62
hei	hei-yud	5 + 10 = 15		dalet	dalet-tet	4 + 9 = 13	
vav	vav-yud-vav	6 + 10 + 6 = 22		hei	hei-tet-hei	5 + 9 + 5 = 19	
hei	hei-yud	5 + 10 = 15		dalet	dalet-tet	4 + 9 = 13	
The 63-Name (the combined filling)							
yud	yud-vav-dalet	10 + 6 + 4 = 20	63	tet	tet-hei-gimel	9 + 5 + 3 = 17	54
hei	hei-yud	5 + 10 = 15		dalet	dalet-tet	4 + 9 = 13	
vav	vav-alef-vav	6 + 1 + 6 = 13		hei	hei-alef-hei	5 + 1 + 5 = 11	
hei	hei-yud	5 + 10 = 15		dalet	dalet-tet	4 + 9 = 13	
The 45-Name (the alef-filling)							
yud	yud-vav-dalet	10 + 6 + 4 = 20	45	tet	tet-hei-gimel	9 + 5 + 3 = 17	38
hei	hei-alef	5 + 1 = 6		dalet	dalet-alef	4 + 1 = 5	
vav	vav-alef-vav	6 + 1 + 6 = 13		hei	hei-alef-hei	5 + 1 + 5 = 11	
hei	hei-alef	5 + 1 = 6		dalet	dalet-alef	4 + 1 = 5	
The 52-Name (the hei-filling)							
yud	yud-vav-dalet	10 + 6 + 4 = 20	52	tet	tet-hei-gimel	9 + 5 + 3 = 17	43
hei	hei-hei	5 + 5 = 10		dalet	dalet-dalet	4 + 4 = 8	
vav	vav-vav	6 + 6 = 12		hei	hei-hei	5 + 5 = 10	
hei	hei-hei	5 + 5 = 10		dalet	dalet-dalet	4 + 4 = 8	

ואחוריים של סיג עדיין, הם נ"ד. אחוריים של מ"ה
הם ל"ח. אחוריים של ב"ן הם מ"ג. | אחורי סיג טה"ג די"ט הא"ה די"ט ג"י נ"ד אחורי מ"ה
טה"ג די"ט הא"ה די"ט ג"י ל"ח ואחורי ב"ן טה"ג די"ט
ה"ה די"ט ג"י מ"ג

Similarly, the numerical value of the retrogressive spelling of the 63-Name is 54, that of the retrogressive spelling of the 45-Name is 38, and that of the retrogressive spelling of the 52-Name is 43.

ואחוריים של ד' פשוטים שרשי ההוויית כנוז, טדה"ד
לכל א', עולים פי"ח. | ואחורי ד' הוי"ה פשוטה ט"ד הי"ד

The combined numerical value of the four retrogressed root-letters, *tet-dalet-hei-dalet*, is 88.

$$Tet-dalet-hei-dalet = 9 + 4 + 5 + 4 = 22. 4 \times 22 = 88.$$

מספר כל האחוריים הנז' יחד, עולים בגימטריא פרי"ה
אדומה. וכן כתיב בה אמרתי אחכמה והיא רחוקה
ממני, לפי שבאו כלם בסוד אחוריים. | הכל ג"י פרה וז"ש אמרתי אחכמה והיא רחוקה ממני
שאי כולה סוד אחוריים

This plus the combined numerical value of the all retrogressed Names 285 is the same as that of the word for "heifer" (*parah*).

$$62 + 54 + 38 + 43 + 88 = 285.$$

Parah: *pei-reish-hei* = 80 + 200 + 5 = 285.

Thus, the *heifer* embodies the retrogression of normal Divine consciousness that results from contact with death.

וכשם שצרופה מהי מדות אחוריים כנ"ל כך נקבצו | וכשם שצירופה מהי מקומות של אחוריים, כך נקבצו
בה הי' מדות | בה הי' גבורות.

Just as the numerical value of the word for “heifer” is produced from five instances of retrogressive spelling, so does it comprise five states of *gevurah*, as follows:

פר"ה, אדומ"ה, תמימ"ה, אש"ר אין בה מום, אש"ר | ונקראת פרה מצד המלכות, אדומה מצד הוד, תמימה
לא עלה. | מיסוד, אשר אין בה מום מגבורה, לא עלה עליה עול
מבינה.

It is termed “heifer” because of *malchut*, “red” because of *hod*, “pure” because of *yesod*, “unblemished” because of *gevurah*, and “which has never worn a yoke” because of *binah*.

The *sefirot* in the above list are those on the left axis of the *sefirot* (*binah*, *gevurah*, and *hod*) and the two final *sefirot* of the middle axis (*yesod* and *malchut*), which act as funnels for the preceding *sefirot* (including the three left ones).

גם דע שפרה אודמה מטהרת טמאים מצד הרחמים | גם דע שהיא פרה אדומה, המטהרת כשמאיר מצד
ומצד השמות פנים ואחורים הללו | הרחמים, משמות הללו,

Know also that the red heifer purifies the defiled by means of the Divine attribute of mercy, as well. Specifically, this is by means of the regressive iterations of the four Divine Names *Havayah*, as follows.

The numerical values of the regressive iterations of these four names are 184, 166, 130, and 144, as follows:

step		The 72-Name (the <i>yud</i> -filling)			
1	<i>yud</i> :	<i>yud-vav-dalet</i>	10 + 6 + 4 =	20	184
2	<i>yud</i> :	<i>yud-vav-dalet</i>	10 + 6 + 4 =	20	
	<i>hei</i> :	<i>hei-yud</i>	5 + 10 =	15	
3	<i>yud</i> :	<i>yud-vav-dalet</i>	10 + 6 + 4 =	20	
	<i>hei</i> :	<i>hei-yud</i>	5 + 10 =	15	
	<i>vav</i> :	<i>vav-yud-vav</i>	6 + 10 + 6 =	22	
4	<i>yud</i> :	<i>yud-vav-dalet</i>	10 + 6 + 4 =	20	
	<i>hei</i> :	<i>hei-yud</i>	5 + 10 =	15	
	<i>vav</i> :	<i>vav-yud-vav</i>	6 + 10 + 6 =	22	
	<i>hei</i> :	<i>hei-yud</i>	5 + 10 =	15	

The 63-Name (the combined filling)					
1	<i>yud:</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20	166
2	<i>yud:</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20	
	<i>hei:</i>	<i>hei-yud</i>	$5 + 10 =$	15	
3	<i>yud:</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20	
	<i>hei:</i>	<i>hei-yud</i>	$5 + 10 =$	15	
	<i>vav:</i>	<i>vav-alef-vav</i>	$6 + 1 + 6 =$	13	
4	<i>yud:</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20	
	<i>hei:</i>	<i>hei-yud</i>	$5 + 10 =$	15	
	<i>vav:</i>	<i>vav-alef-vav</i>	$6 + 1 + 6 =$	13	
	<i>hei:</i>	<i>hei-yud</i>	$5 + 10 =$	15	

The 45-Name (the <i>alef</i> -filling)					
1	<i>yud:</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20	130
2	<i>yud:</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20	
	<i>hei:</i>	<i>hei-alef</i>	$5 + 1 =$	6	
3	<i>yud:</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20	
	<i>hei:</i>	<i>hei-alef</i>	$5 + 1 =$	6	
	<i>vav:</i>	<i>vav-alef-vav</i>	$6 + 1 + 6 =$	13	
4	<i>yud:</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20	
	<i>hei:</i>	<i>hei-alef</i>	$5 + 1 =$	6	
	<i>vav:</i>	<i>vav-alef-vav</i>	$6 + 1 + 6 =$	13	
	<i>hei:</i>	<i>hei-alef</i>	$5 + 1 =$	6	

The 52-Name (the <i>hei</i> -filling)					
1	<i>yud:</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20	144
2	<i>yud:</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20	
	<i>hei:</i>	<i>hei-hei</i>	$5 + 5 =$	10	
3	<i>yud:</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20	
	<i>hei:</i>	<i>hei-hei</i>	$5 + 5 =$	10	
	<i>vav:</i>	<i>vav-vav</i>	$6 + 6 =$	12	
4	<i>yud:</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20	
	<i>hei:</i>	<i>hei-hei</i>	$5 + 5 =$	10	
	<i>vav:</i>	<i>vav-vav</i>	$6 + 6 =$	12	
	<i>hei:</i>	<i>hei-hei</i>	$5 + 5 =$	10	

ע"ב ס"ג מ"ה בין קפ"ד קס"ו ק"ל קד"ס ג"י פרה | ע"ד ונ"ד קס"ו ק"ל קד"ס, הכל גימטריא פרה אדומה תמימה. אדומה.

The⁹ total of these four numerical values minus their root-Names is that of the words for “red heifer” plus the *kolel*.

The numerical values of the regressive iterations of these four names together is $184 + 166 + 130 + 144 = 624$.

The regressive iteration of the Name *Havayah* itself, not being spelled out, is:

$$yud\ yud-hei\ yud-hei-vav\ yud-hei-vav-hei = 10 + (10 + 5) + (10 + 5 + 6) + (10 + 5 + 6 + 5) = 72.$$

$$4 \times 72 = 288.$$

When we subtract the four iterated Names themselves from their regressive iterations we are left with $624 - (4 \times 72) = 624 - 288 = 336$.

This is the numerical value of the words for “red heifer” (*parah adumah*) plus the *kolel*:

$$Parah\ adumah: pei-reish-hei\ alef-dalet-mem-hei = (80 + 200 + 5) + (1 + 4 + 40 + 5) = 335.$$

$$335 + 1 = 336.$$

9. The remainder of this calculation is taken from the corrections to the text proper.