

## 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 מוּם אֲשֶׁר  
 לֹא עֵלָה 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 עֶרְסָה 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....'"*<sup>1</sup>

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 מִנְצַפִּיךְ, שֶׁהֵם גַּמְטְרִיא פִּיר, וְעַם כִּלְלוֹת חֲמֵשׁ אוֹתוֹתָיו, הֵם פֶּרָה.	דַּע, כִּי הִנֵּה אוֹתוֹת מִנְצַפִּיךְ הֵם ה' גְּבוּרֹת, וְהֵם בְּגִי פִּיר, וְעַם ה' אוֹתוֹת הֵרִי 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 ה' עֵילָאָה שֶׁהִיא אֵימָא, וְזוֹהוּ פֶּרָה: פִּיר ה' (אוֹ יֵהִי לִפְנֵי שְׁיורְדִים וּמַתְפַּשְׁטִין בְּמַלְכוֹת הַנִּקְרָאוֹת ה' תַּתְּאָה, וְזוֹהוּ פֶּרָה פִּיר ה')	אוֹ לִפְנֵי שֶׁהֵם יורְדִים וְנַמְשָׁכִים אֶל הַבִּינָה הַנִּקְרָאוֹת ה', אוֹ לִפְנֵי שְׁיורְדִים בְּמַלְכוֹת הַנִּקְרָאוֹת ה', לִכֵּן נִקְרָאוֹת פִּירָה פִּיר ה'.
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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*,”<sup>2</sup> “from which severe judgments enter.”<sup>3</sup>**

“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*,<sup>4</sup> 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.”<sup>5</sup> 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.<sup>6</sup> 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 ויוכללו 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,"<sup>7</sup> as our sages explained.<sup>8</sup>

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.

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

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 ד"ט הא"ה ד"ט ג"י נ"ד אחורי מ"ה  
טה"ג ד"א הא"ה ד"א ג"י ל"ח ואחורי ב"ן טה"ג ד"ד  
ה"ה ד"ד 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 | ואחורי ד' הוי"ה פשוטה ט"ד ה"ד  
לכל א', עולים פ"ח.

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 | הכל ג"י פרה וז"ש אמרתי אחכמה והיא רחוקה ממני  
אדומה. וכן כתיב בה אמרתי אחכמה והיא רחוקה  
ממני, לפי שבאו כלם בסוד אחוריים. | שא' 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 מה' מדות אחריים כנ"ל כך נקבצו | וכשם שצירופה מה' מקומות של אחריים, כך נקבצו  
בה ה' מדות | בה ה' 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 ואחרים 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 yud-filling)				
1	yud:	yud-vav-dalet	10 + 6 + 4 =	20	184
2	yud:	yud-vav-dalet	10 + 6 + 4 =	20	
	hei:	hei-yud	5 + 10 =	15	
3	yud:	yud-vav-dalet	10 + 6 + 4 =	20	
	hei:	hei-yud	5 + 10 =	15	
	vav:	vav-yud-vav	6 + 10 + 6 =	22	
4	yud:	yud-vav-dalet	10 + 6 + 4 =	20	
	hei:	hei-yud	5 + 10 =	15	
	vav:	vav-yud-vav	6 + 10 + 6 =	22	
	hei:	hei-yud	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.

**The<sup>9</sup> 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*:

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

$$335 + 1 = 336.$$

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