

Parashat Naso

וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ כִּי תִשְׁטָח אִשְׁתּוֹ וּמַעֲלָה בּוֹ מַעַל. וְשָׁכַב אִישׁ אֶת־הָאִשָּׁה שְׁכַבְתָּ זָרַע וַיַּעֲלֶם מֵעֵינַי אִשָּׁה וְנִסְתָּרָה וְהִיא נִטְמָאָה וְעַד אֵין בָּהּ וְהוּא לֹא נִתְפָּשָׁה. וְעָבַר עָלָיו רוּחַ קִנְאָה וְקָנְאָה אֶת אִשְׁתּוֹ וְהִיא לֹא נִטְמָאָה. וְהִבִּיא אֶת אִשְׁתּוֹ וְהִיא לֹא נִטְמָאָה. וְהִבִּיא אֶת אִשְׁתּוֹ אֶל הַכֹּהֵן וְהִבִּיא אֶת קֶרְבָּנָהּ עָלֶיהָ עֲשִׂירֵת הָאֵיפָה קֶמַח שְׁעָרִים לֹא יֵצֵק עָלָיו שָׁמֶן וְלֹא יִתֵּן עָלָיו לֶבְנָה כִּי מִנְחַת קִנְאָתָהּ הוּא מִנְחַת זִכְרוֹן מִזְכָּרְתָּ עֹז. וְהִקְרִיב אֶת־הָאִשָּׁה וְהִעֲמִידָהּ לִפְנֵי יְהוָה. וְלָקַח הַכֹּהֵן מִיָּם קִדְשִׁים בְּכֶלִי חָרָשׁ וּמִן הָעֶפֶר אֲשֶׁר יִהְיֶה בְּקִרְקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל הַמַּיִם.

*G-d spoke to Moses, saying: "Speak to the Israelites and say to them: [This is what should be done] should any man's wife stray and be unfaithful to him, and a man lie with her carnally unbeknownst to her husband, and she was secluded and defiled but there was no witness against her, and she was not seized. If a spirit of jealousy had come upon [the husband] and he had warned his wife, and she was defiled, or a spirit of jealousy had come upon him and he had warned his wife, and she was not defiled. Then the man shall bring his wife to the priest and bring her offering for her, one tenth of an ephah of barley flour. He shall neither pour oil over it nor put frankincense on it, for it is a grain-offering of jealousies, a grain-offering of remembrance, recalling iniquity. The priest shall bring her forth and present her before G-d. The priest shall put holy water in an earthen vessel, and the priest shall take some earth from the Tabernacle floor and put it into the water...."*¹

These are the laws of the Suspected Adulteress (*sotah*). The word translated above as "jealousy" (*kinah*) and the one translated as "had warned" (*kinei*) are from the same root. Thus, a more literal translation of the phrase in which these words occur would be: "If a spirit of jealousy had come upon him and he had expressed his jealousy to his wife [by warning her not to be secluded with the other man]...."

לְקוּטֵי תוֹרָה, פֶּרֶשֶׁת נֹשָׂא אֲרֻזִ"ל אֵין אָדָם מִקְנָא אֲאִ"כ נִכְנַס בּוֹ רוּחַ טְהוֹרָה, וְדַרְזוּ"ל כִּי אֵין אָדָם מִקְנָא וְכוּ'. סֵפֶר הַלְּקוּטִים, פֶּרֶשֶׁת נֹשָׂא

Likutei Torah and Sefer HaLikutim, parashat Naso

Our sages said that "A man only warns his wife if a spirit of purity enters into him from heaven."²

This is based on the idiom, "a spirit of jealousy had come upon him."

1. Numbers 5:11-17.

2. *Sotah* 3a.

It is considered commendable for a man to warn his wife not be secluded with another man if he senses that she is becoming overly frivolous or flirtatious. We have seen previously how the feminine principle of reality can “lose track” of its purpose and misdirect its energies in the course of going about the business of expressing Divinity in the world, and that it is the male principle’s role to re-inspire her with the purity of intention his abstract orientation provides. The sages disapprove of a husband who is uninterested in the moral purity of his family, beginning with his wife.

To be sure, a husband can delude himself into thinking an overbearing manner or unreasonable suspicion is a “spirit of purity.” There is therefore an opinion in the Talmud that the spirit that enters into the husband, causing him to warn his wife, is in fact a spirit of *impurity*. The sages therefore advise husbands to assume their wives are innocent of any wrongdoing unless they have clear justification to suspect otherwise.³ Even if the husband is convinced that there is cause for concern, he must first appeal to his wife privately to improve her behavior.⁴ If this does not work, he may proceed with the ritual *if* he is sure that his motivations are pure – he may not invoke the rite in jest, in anger, or in order to frighten her.⁵ Furthermore, the rite only works if the husband himself is not guilty of adultery.⁶

The Arizal now discusses what this “spirit of jealousy” is in mystical terms.

דע, כי יוסף הוא היסוד, והוא גימטריא ציון, שהיא יסוד דמלכות, ויוסף הוא דכורא, הנכנס בתוכה תוך ציון,	דע כי יוסף הוא היסוד והוא גי' ציון שהוא יסוד המלכות ויוסף הוא יסוד דכורא הנכנס תוך ציון
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Know that Joseph manifested *yesod*, and that his numerical value is the same as that of “Zion” (Tzion, 156), which signifies the *yesod* of *malchut*, while Joseph manifest the *yesod* of the male principle, which enters this “Zion.”

Joseph is associated with *yesod* because he exhibited sexual purity in the incident with Potiphar’s wife,⁷ and *yesod* is associated anatomically with the male sexual organ.

Joseph (Yosef): *yud-vav-samech-pei* = 10 + 6 + 60 + 80 = 156.

Zion (Tzion): *tzadik-yud-vav-nun* = 90 + 10 + 6 + 50 = 156.

The word for “Zion” (*tzion*) means “point,” “sign,” “designation.” It is also an appellation for the Holy Land, the Holy Land is the location designated for the revelation of G-d’s presence. Specifically, “Zion refers to the inner sanctum (the “Holy of Holies”) of the Holy Temple. We have seen previously how the Holy of Holies is considered the “bridal chamber” where the marital union of G-d and the Jewish people takes place. “Zion” therefore specifically refers to the female sexual organ, or the “womb” of the world, where reality is impregnated with Divine consciousness and from which new Divine consciousness is born and spreads throughout the world.

גם הוא גימטריא גי'פ שם ב"ן, כנזכר בסוד אליך ה' נפשי אשא, שהם בחינת נר"ן.	גם הוא גי'פ ב"ן אשר נתנו מיסוד ז"א אל יסוד נוקי ולכן יוסף וציון כ"א גימטריא גי'פ ב"ן הנזכר באל"ך ה' נפשי אשא כמבואר שהוא בחינת נר"ן
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156 is also three times the numerical value of the 52-Name referring to the three Names *Havayah* spelled out to equal this number that are given from the *yesod* of

3. Y. Kidushin 4:4.

4. *Mishneh Torah*, Sotah 4:19.

5. *Ibid.* 4:18.

6. *Sotah* 47b.

7. Genesis 39:7-20.

Z'eir Anpin to the yesod of Nukva. This is why the numerical value of both Joseph and Zion is three times 52, as is mentioned in connection with our exposition of Psalm 25,⁸ which begins, "Unto You, O G-d, I lift up my soul." As is explained there, these three 52-Names are manifestations of *nefesh*, *ruach*, and *neshamah*.

Psalm 25 is recited in the daily liturgy as part of *Tachanun*, the penitential prayers recited after the climax of the prayers, the *Amidah*. After achieving total self-effacement and union with G-d in the *Amidah*, we become acutely aware of our shortcomings, and for these we ask forgiveness in *Tachanun*. Psalm 25 expresses remorse for sin and rededication to G-d. We rededicate ourselves, mystically, by elevating our consciousness out of the world of *Asiyah* and up through the three worlds into the world of *Atzilut*. By doing this, we arouse G-d to forgive us. Thus, the elevation of consciousness through these three worlds creates three forms of arousal, signified by the three 52-Names mentioned here. The three worlds of *Beriah*, *Yetzirah*, and *Asiyah* correlate to the three aspects of the soul, *nefesh*, *ruach*, and *neshamah*, which manifest the three "garments" of the soul—intellect, emotion, and action—respectively.

Significantly, the sin mentioned explicitly in Psalm 25 is in the verse, "Recall not the sins and transgressions of my youth..." referring to sexual sins. Thus, the Psalm we recite in order to arouse G-d to restore our sexual purity is connected with the theme of sexual purity alluded to in the names of Joseph and Zion.

גם יוסף גי' קניו והוא סוד מה שהודעתך | גם יוסף גימטריא קניו, והוא סוד מ"ש,

The fact that the numerical value of Joseph is 156 alludes also the following mystical principle I have taught you:

<p>כי הם הי"ח והי"ג, והם עשר הוי"ת. והנה הי"ג, הם במלכות. והי"ח, הם מחסד עד הוד, ונשלמים שם. וכולם נמשכים דרך היסוד, וגם יש לו הוי"ה א' בפני עצמה. נמצא, שהם ו' הוי"ת, והם גימטריא קניו.</p>	<p>כי הם הי"ח והי"ג והם י' הוי"ת, והנה הי"ג הם במלכות והי"ח מחסד ועד הוד וכולם נמשכין דרך היסוד וגם יש לו הוי"ה אחרת בפ"ע נמצא כי הם ה' הוי"ת וא' שלו הרי ו' והם גימ' קניו,</p>
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There are five states of *chesed* and five states of *gevurah* that descend from *Ima* into *Z'eir Anpin*, which are manifest as ten Names *Havayah*. The five states of *gevurah* descend into *malchut* of *Z'eir Anpin*, while the five states of *chesed* descend into the five sub-*sefirot* from *chesed* to *hod*. All these five issue to *Nukva* via *yesod* of *Z'eir Anpin*. *Yesod*, however, has its own Name *Havayah*. Thus, there are in *yesod* five Name *Havayah*'s manifesting the five states of *chesed* that enter *Z'eir Anpin* and one of its own, giving six. Their combined numerical value is thus 156.

The numerical value of the Name *Havayah* is 26; $6 \times 26 = 156$.

גם הוא גימ' קנאה | גם הוא גימטריא קנאה.

156 is also the numerical value of the word for "jealousy" (*kinah*).

Kinah: $kuf-nun-alef-hei = 100 + 50 + 1 + 5 = 156$.

Hence, we have a direct connection between the *sefirah* of *yesod*, i.e., sexuality, and the idea of righteous jealousy.

8. *Sha'ar HaKavanot, Inyan Nefilat Apaim*, 3rd discourse.

זו"ש בפי ויקהל כדין חד צדיק אלביש קנאה כוי | זו"ש מ"ש בס"ה פי ויקהל זו"ל, כדין חד צדיק אלביש קנאה מנהו וכוי.

This explains what is written in the Zohar about *yesod*: "Then, a righteous one dons jealousy...."⁹

This passage of the *Zohar* describe what happens when righteous people pass away. Their souls ascend and enter *malchut*, which adorns itself with the sparks of holiness these souls have elevated in their lifetime and brought with them. *Yesod*, seeing how beautiful *malchut* has become by adorning itself with these good deeds, is aroused to couple with it.

The term the *Zohar* uses for *yesod* in this context is "a righteous one" (*tzadik*). "Righteousness" is particularly associated with *yesod* because the main test of righteousness is in sexual behavior. Thus, Joseph, the archetype of sexual purity, is traditionally called *Yosef HaTzadik*, "Joseph, the righteous."

The term the *Zohar* uses to describe *yesod's* arousal to couple with *malchut* is "donning jealousy." Jealousy is typically experienced physiologically by increased adrenalin flow and body heat, similar to sexual arousal.

Until now, we have seen that the "jealousy" of *yesod* is its insistence on purity in sexual behavior. Beyond this, there is a deeper connection alluded to here between jealousy and sexuality.

Let us note first that in English, "jealousy" implies "zealousness,"¹⁰ and in fact, "zealous" could be a better translation of the root *kinah* than "jealous."

We have defined the experience of *yesod*, as the drive for self-actualization and for the promulgation of the insight of Divine consciousness to which one has been privy. In this light, holy sexuality is an expression of a person's passion for transmitting his personal vision of Divine reality to the world (either in the form of children that will be imbued with his values, or metaphysical Divine energy that will have a positive influence on reality, which, we are taught, is one result of marital relations conducted with love and proper intentions).

Thus, holy (as opposed to mere bestial) sexual passion is an expression of zeal and dedication. This perhaps explains why the *Zohar* here says that, in order to couple with *malchut*, *yesod* "dons jealousy/zeal."

זו"ש אין אדם מקנא לאשתו אא"כ נכנס בו רח טהרה | זו"ש, אין אדם מקנא לאשתו וכוי, לרמוז, כי הוא כי הוא מסטרא דיוסף העליון. | מסטרא דיוסף עליון.

This, then, is the mystical meaning of the saying, "A man only warns his wife if a spirit of purity enters into him," for this spirit originates from the holy side, that of the supernal *sefirah* of *yesod*, identified with Joseph.

Thus, the "spirit of jealousy" is the ideal of pure sexuality, associated with Joseph and *yesod*. This spirit of Joseph is manifest as its numerical correlate, *kinah*, the "jealousy" that inspires a husband to warn his flirtatious wife not seclude herself with her suspected paramour.

Interestingly, the seminal episode of jealousy in the Torah is that of Pinchas, who was incensed over the sexual sins of Zimri and Kozbi. Here, too, we find a link between "jealousy/zeal" and sexuality.

9. *Zohar* 2:211a.

10. *The American Heritage Dictionary of the English Language, Third Edition* (copyright © 1992 by Houghton Mifflin Company. Electronic version licensed from INSO Corporation. All rights reserved) gives the following etymology for "jealous": "Middle English *jelous*, from Old French *gelos*, jealous, zealous, from Vulgar Latin *zelosus*, from Late Latin *zelus*, zeal."

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כָּל יְמֵי נְדָר נְזִרוֹ תַעֲרֵר לֹא יַעֲבֹר עַל רֹאשׁוֹ עַד מְלֵאת הַיָּמִם אֲשֶׁר יִזְרָה׃
קָדַשׁ יִהְיֶה גְדֹל פְּרַע שְׂעָר רֹאשׁוֹ.

*All the days of the vow of his Naziritehood a razor shall not pass over his head; until the fulfillment of his days that he vows as a Nazirite to G-d, he will be holy; he will grow the hair of his head uncut.*¹¹

This is one of the laws regarding this Nazirite vow.

טעמי המצות, פרשת נשא
מצות נזיר

שער המצות, פרשת נשא
ענין זה התחלנו לבארו בפרשת קדושים, בדין הפאה של הראש והזקן. ושם נתבאר, כי שלשה מיני שערות הם:

Sh'ar HaMitzvot and Ta'amei HaMitzvot, parashat Naso

We began to explain this concept in our comments to *parashat Kedoshim*, with regard to the law concerning the prohibition of cutting the corners of the hair on the head, i.e., the sidelocks, and the beard. There, we explained the there are three types of hair in the spiritual realms:

שער א"א, והם לבנות, והם רחמים גמורים, והם | הנה הנזיר סודו רישא דעתיקא ולכן אסור לספר צינורות אורות, כעין ווי"ן, ולכן אין ראוי לגלחן. | רישא

The first is the hair of *Arich Anpin*, which are white and embody absolute mercy. They are channels of light, shaped like the letter *vav*. It is therefore not proper to cut them.

The color white indicates mercy, as opposed to red or black, which indicate judgment. As a person ages and his hair turns white, his youthful insistence on having his way generally calms and he becomes more able to appreciate the other side of issues.

והנזיר אשר נרמז בו, כנזכר בזהר בפרשה זו, צריך | וז"ס קדו"ש יהי"ה גדל פרע וגו' שיגדל פרע שער ראשו, שלא לכרות צינורות הרחמים העליונים.

The Nazirite, who alludes to this level,¹² must therefore “grow the hair of his head uncut” in order not to sever the channels of the supernal mercy.

והענין הוא, כי התער גימטריא אדנ"י במלואו. | כי אדני במילואו גי' תרע"א ולהיותו בדין כי אדני היפוכו דינא ולכן הוא בגי' תע"ר

To explain: the numerical value of the word for “razor” (*ta'ar*) plus the *kolel* is the same as that of the Name *Adni* when spelled out.

Ta'ar: tav-ayin-reish = 400 + 70 + 200 = 670. *Adni* spelled out is *alef-dalet-nun-yud*:

11. Numbers 6:5.

12. *Zohar* 3:127b.

simple spelling	filling	value
alef	alef	1
	lamed	30
	pei	80
dalet	dalet	4
	lamed	30
	tav	400
nun	nun	50
	vav	6
	nun	50
yud	yud	10
	vav	6
	dalet	4
total		671

והנה אדנ"י, הוא אותיות דינא, לרמוז כי הוא דין, | לרמוז שצריך לסלק את הדינין שלה,
ולכן היא תער החותכת ומגלחת. ובא לרמוז, שצריך | להעביר הדינין שבה.

The Name *Adni* is a permutation of the Aramaic word for “judgment” (*dina*), alluding to the fact that this Name embodies the attribute of judgment. It is therefore manifest as a razor, which cuts and shaves. The prohibition against the Nazirite shaving his hair is intended to indicate that it is necessary to remove the element of judgment from this Name.

The Name *Adni* is generally associated with the *sefirah* of *malchut* or the *partzuf* of *Nukva* of *Z'eir Anpin*. A king must exercise judgment in order to rule effectively, and similarly, the feminine principle must act judgmentally in order to actualize the Divine imperative to promulgate Divine consciousness throughout reality, since this necessitates opposing forces that are antagonistic to this.

In the Torah, the laws of the Nazirite follow the laws regarding the procedure for testing a suspected adulteress. Rashi, explaining the contextual meaning of the text (*peshat*), says that this is because whoever sees a woman undergo this ordeal should understand this to be a signal from above that he has to avoid wine for a while, since wine leads to licentiousness. Thus, it would appear that the institution of Naziritehood is meant in some way to rectify a blemish or misuse of femininity. The suspected adulteress is accused of having misused her sense of judgment, perhaps by directing it too harshly at her husband and therefore thinking she needs to see male input elsewhere. The rectification of this is by infusing an element of mercy into the faculty of judgment.

Malchut/Nukva is also our faculty of expression, which should ideally be wed to the holiness of the Torah (signified by *Z'eir Anpin*). The “adultery” we are suspected of in this context is using our faculties of expression to express unholy ideas or sentiments, perhaps because our warped sense of judgment is too harsh on the Torah, causing us to imagine that the Torah is too “dry” to satisfy our thirst for emotional expression. Here again, the remedy is an influx of holy mercy.

וכן ז"א בעי לספרא שער רישיה, שהם דינים תקיפין, | גם הז"א צריך לספר את רישא כמ"ש במצות פאה שחורות כעורב.

Similarly, it is necessary to cut the hair of *Z'eir Anpin*, for its hair embodies strict judgment, as indicated by the fact that it is “black as a raven.”¹³

13. Song of Songs 5:11.

The hair of *Z'eir Anpin* thus signifies judgment, and therefore its force must be limited.

ותער גימטה מצמצי"ת, וה"ס ביום ההוא יגלח אדניי | בתער השכירה.

The numerical value of the word for "razor" (*ta'ar*, 670) is also the same as that of the word for "one who sucks" (*matzmetzit*), this being the mystical meaning of the verse, "On that day, G-d (*Adni*) will shave with the hired razor..."¹⁴

Matzmetzit: mem-tzadik-mem-tzadik-yud-tav = 40 + 90 + 40 + 90 + 10 + 400 = 670.

The prophecy from which this verse is taken refers to G-d's vengeance against the forces of evil, who attempt to "suck" life force from the forces of holiness and goodness. The "hired" razor means a professional razor, which is sharper than a household razor.

אבל בא"א ששערוותיו לבנות, והם רחמים, אסור | אך אריך אסור לספר, והנה תער גי' מצמצי"ת שהוא לגלחם. ותמורת התער בא"א, הוא קדוש יהיה, שהוא תער השכירה המגלחת את השערות אך א"א במקום גימטריא תער. תער קדוש יהי

In contrast, the hair of *Arich Anpin* is white and embodies G-d's mercy; it is therefore forbidden to cut it. Thus, with regard to *Arich Anpin*, the razor is replaced by the phrase, "he will be holy" (*kadosh yiheyeh*), the numerical value of which is the same as that of the word for "razor."

In fact, the numerical value of these two words is only 474, not 670:

Kadosh yiheyeh: kuf-dalet-shin yud-hei-yud-hei = 100 + 4 + 300 + 10 + 5 + 10 + 5 = 474.

So, the Arizal now goes on to explain how, indeed, their numerical value is the same as that of the word for "razor."

הנה כבר נתבאר אצלינו באדרת נשא, בענין ת"י | פ"י קדוש גימ' ת"י נימין דברי שא דא"א, שהם כמנין קדוש.

We have already explained in our comments on the passage in the *Zohar* known as the *Idra*, regarding the 410 hairs on the head of *Arich Anpin*, that their number is the same as the numerical value of the word for "holy" (*kadosh*).

Kadosh: kuf-dalet-vav-shin = 100 + 4 + 6 + 300 = 410.

והוא הוי"ה דע"ב דיודין, וארבע יוד"ן שבו כל יו"ד | שהוא שם מלוי יודין וכ"א כלולה מ"י הרי די יודין כלול מעשר, הם גמטריא תי.

This number is also the numerical value of the 72-Name, spelled out with the letter *yud*, as follows: we first consider the four *yud*'s in it, each one comprising 10 additional units. Thus far we have 400.

Inasmuch as the numerical value of the letter *yud* is 10, a *yud* that comprises a complete of 10 sub-categories (corresponding to the 10 *sefirot*) may be represented by the number 100 (10 x 10). 4 such *yud*'s therefore produce the number 400.

ועם עשר אותיות המילוי, הם ת"י, כמנין קדו"ש. | ויו"ד אותיות הרי ת"י כמנין קדוש

14. Isaiah 7:20.

If to this we add one unit for each of the ten letters used to spell out the Name, we have 410, this being the numerical value of the word for “holy” (*kadosh*).

Thus, in this calculation, the actual values of the letters used to spell out the Name *Havayah* (and increase its numerical value from 26 to 72) are not considered; only the fact that there are ten of them altogether. Since it is the use of the letter *yud* that distinguishes this spelling-out from the other three (63, 45, and 52), we only consider here the actual numerical value of the four *yud*'s used in the spelling out:

yud-vav-dalet hei-yud vav-yud-vav hei-yud.

כנודע כי כל בחיי רישא דא"א, והי "ג נימין דשערי שבו, כולם הם הוי"ת דמילוי יודיין, ולכן כל אותם השערות הם קדושים, כי כל קדש הוא בחכמה, אשר בו הוי"ה דע"ב דיודיין. | כי י"ג נימין בא"א וכל שאר בחינותיו כלם הם בחיי שמות דיודיין כמבוא אצלנו ולכן כל שערותיו קדושיי כי כל קדוש בחכמה כנוכר בסיהו ושם הוא שם ע"ב במילואי יודיין

As is known, all aspects of the head of *Arich Anpin*, including the 13 groupings of hair on it, are manifest as Names *Havayah* spelled out with the letter *yud*. Therefore, all this hair is holy, for all holiness is manifest in *chochmah*, which is indicated by the Name *Havayah* whose numerical value is 72 by virtue of it being spelled out with the letter *yud*.

As we have seen, the four spellings-out of the Name *Havayah* themselves correspond to the four letters of the Name *Havayah*, the 72-Name corresponding to the *yud*, which, as we also know, is associated with *chochmah*.

ובענין הקדושה דתפלת שחרית דחול, שהיא נקדישך | והפרש בין קדוש לקדושה ביארנוהו בקדושת נעריצך ונעריצך, נתבאר שינוי שיש בין קדוש לקדוש וע"ש.

(The difference between the adjective “holy” (*kadosh*) and the noun “a holy thing” (*kodesh*) is explained in our discussion of the “Holiness”—the third blessing of the morning weekday prayer—which beings “We sanctify You and esteem You...”)

והנה נתבאר, כי קדוש גימטריא ת"י. | כי קדוש גימ' ת"י

So, we have explained that the numerical value of the word for “holy” (*kadosh*) is 410.

ויהיה הוא בא"ת ב"ש, מצמ"צ. | ויהי"ה בא"ת ב"ש מצ"מצ

Now, the word for “he will be” (*yiheyeh*) in *atbash* is the word “he sucks” (*mitzmetz*).

Yiheyeh is spelled *yud-hei-yud-hei*. These letters become *mem-tzadik-mem-tzadik* in the substitution system known as *atbash*, in which the first letter of the alphabet is replaced by the last, the second by the second-to-last, and so on. The system takes its name from the first two replacement pairs, *alef-tav* and *beit-shin*.

<i>alef</i>	<i>beit</i>	<i>gimel</i>	<i>dalet</i>	<i>hei</i>	<i>vav</i>	<i>zayin</i>	<i>chet</i>	<i>tet</i>	<i>yud</i>	<i>kaf</i>
<i>tav</i>	<i>shin</i>	<i>reish</i>	<i>kuf</i>	<i>tzadik</i>	<i>pei</i>	<i>ayin</i>	<i>samech</i>	<i>nun</i>	<i>mem</i>	<i>lamed</i>

The letters *mem-tzadik-mem-tzadik* spell the word *mitzmetz*, which means “he sucks” or “one who

sucks.”

הרי כי שני תיבות יהיה קדוש, ה"ס מצמצי"ת. | הרי קדו"ש יהי"ה הוא מצמצי"ת

Thus, the two words that make up the phrase “he will be holy” (*kadosh yiheyeh*) transform to spell the word for “one who sucks” (*matzmetzit*).

Matzmetzit is the feminine form of *mitzmetz*. We saw above that *matzmetzit* is spelled *mem-tzadik-mem-tzadik-yud-tav*. The first four of these six letters are the masculine for “one who sucks,” *matzmetz*, which, we saw, is the word for “he will be” (*yiheyeh*) in *atbash*. The numerical value of the last two letters, *yud-tav*, is $10 + 400 = 410$, which, we saw, is the numerical value of the word for “holy” (*kadosh*). Thus, the two words for “he will be holy” (*kadosh yiheyeh*) transform into the word for “one who sucks” (*matzmetzit*), the first via numerical value, the second via *atbash*.

It is in this way that the numerical value of the phrase “he will be holy” is the same as that of the word for “razor.”

Rabbi Shmuel Vital notes that in Scripture, the word for “holy” (*kadosh*) is spelled without a *vav*, and therefore its numerical value is only 404, not 410. He proposes that this discrepancy can be resolved by invoking the statement of our sages that in certain contexts the written form a word takes precedence, while in others, the phonetic form takes precedence.

<p>שהוא סוד התער המורה על החתך בכאן בע"ק הוא קדוש יהיה ולכן אסור לספר רישא וראוי להגדילי ולכן גדל פרע וכו'.</p>	<p>ורמוז, כי מה שלמטה הוא שם מצמצי"ת שהיא גימטריא תער, המורה על גילוח וכריתת השערות. הנה למעלה בא"א, הוא קדוש יהיה, לרמוז: שאסור בגילוח, ולכן גדל פרע שער ראשו.</p>
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All this indicates that what on the lower level—*Z'eir Anpin*—is manifest as “one who sucks,” having the numerical value of the word for “razor,” is manifest on the higher level—*Arich Anpin*—as “he will be holy,” meaning that it must not be cut. Therefore, “he will grow the hair of his head uncut.”

<p>ואמנם כל זה הוא בכללות שערות ראש א"א, אבל ענין הפאה אשר בראשו, גם הוא נתבאר עניינה שם במצות פאת הראש והזקן.</p>
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Nonetheless, all this applies only in a general way to the hair of the head of *Arich Anpin*. With regard to the sidelocks of his head, however, their significance has been explained in our discussion of the commandment not to cut the corners of the head-hair and the beard.

<p>והוא מבואר ג"כ בדרוש י"ג מידות דויעבור בתפילת שחרית דחול, כי בכל מקום פאת הראש, הוא ספירת מלכות אשר בראש, בבחינת השערות. אלה שבז"א הוא שם אלהיים דמילוי יודי"ן אבל בא"א כתיב בו ראו עתה כי אני אני הוא ואין אלהים עמדי, ואין בו אלה הוי"ת.</p>

This is explained also in our discussion of the Thirteen Attributes of Mercy recited during the weekday morning prayers. As stated there, the sidelocks of the head always embody the *sefirah* of *malchut* of the head, that is, of the hairs. The difference is that in *Z'eir Anpin*, it is manifest as the Name *Elokim* spelled out

with the letter *yud*, while with regard to *Arich Anpin* it is written: “See now, it is I, it is I who is He, and there is no other god with Me.”¹⁵ It possesses only Names *Havayah*.

The phrase “and there is no other god with Me” literally reads, “and there is no *elokim* with Me.” If we understand the word *elokim* here to be the Divine Name *Elokim* (rather than just the word for “gods”), this verse can be taken to refer to a level where G-d is not manifest through the Name *Elokim*, but only through the Name *Havayah*. This is the level of *Arich Anpin*.

ומקום שבז"א יש שם אלהיים, הנה הוא בא"א חילוף שם הוי"ה בא"ת ב"ש, שהוא שם מצפ"ן, אשר הוא (בגימטריא ש) כמנין אלהיים דמילוי יודי"ן, לרמז כי הוא בחינת דין.

Wherever in *Z'eir Anpin* there is a Name *Elokim*, there is in *Arich Anpin* a transformation of the Name *Havayah* via *atbash*, i.e., the Name *Mem-tzadik-pei-tzadik*, the numerical value of which is 300, just as is the Name *Elokim* when spelled out with the letter *yud*. This indicates that it is an aspect of judgment.

In *atbash*, the Name *Havayah* (*yud-hei-vav-hei*) transforms into the letters *mem-tzadik-pei-tzadik*. The numerical value of these letters is $40 + 90 + 80 + 90 = 300$.

This is also the numerical value of the Name *Elokim* spelled out with the letter *yud*:

<i>alef</i>	<i>alef</i>	1
	<i>lamed</i>	30
	<i>pei</i>	80
<i>lamed</i>	<i>lamed</i>	30
	<i>mem</i>	40
	<i>dalet</i>	4
<i>hei</i>	<i>hei</i>	5
	<i>yud</i>	10
<i>yud</i>	<i>yud</i>	10
	<i>vav</i>	6
	<i>dalet</i>	4
<i>mem</i>	<i>mem</i>	40
	<i>mem</i>	40
total		300

ועוד כי הנה הוא חילוף שם הוי"ה שהוא רחמים, והנה חילופה ודאי שהוא דין, כמו אלהיים,

Furthermore, this is a transformation of the Name *Havayah*, which signifies mercy, and the opposite of mercy is obviously judgment, which is signified by

15. Deuteronomy 32:39.

the Name *Elokim*.

ולכן פאה גימטריא אלהיים.

Thus, the numerical value of the word for “sidelock” (*peah*) is the same as that of the Name *Elokim*.

Elokim: *alef-lamed-hei-yud-mem* = 1 + 30 + 5 + 10 + 40 = 86.

Peah: *pei-alef-hei* = 80 + 1 + 5 = 86.