

Parashat Pinchas

וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר. פִּינְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן הַשֵּׁיב אֶת חַמְתִּי מֵעַל בְּנֵי יִשְׂרָאֵל בְּקַנְאוֹ אֶת קַנְאוֹתַי בְּתוֹכָם וְלֹא כָלִיתִי אֶת בְּנֵי יִשְׂרָאֵל בְּקַנְאוֹתַי.

*G-d spoke to Moses, saying: "Pinchas the son of Elazar, the son of Aaron, the priest, turned back My anger against the children of Israel by avenging My vengeance against them. I therefore did not destroy the children of Israel in My vengeance."*¹

שער הפסוקים, פרשת פנחס

הנה שלשה קנאות, נזכרו בפסוק זה, והם, בקנאו, א. קנאתי, ב. בקנאתי, ג. והם אלו אהייה במלוי ההיין, בגימטריא קניא.

Sha'ar HaPesukim, parashat Pinchas

The idiom “vengeance” is mentioned three times in this verse. The numerical value of the root of this word, *kuf-nun-alef*, is 151, and is derived in three ways: **The numerical value of the Divine Name *Ekyeh*, when spelled out using the letter *hei* is 151.**

As we have explained previously, the Divine Names may be spelled out in various ways, depending on how the letters *hei* and *vav* are spelled. In the case of the Name *Ekyeh* (*alef-hei-yud-hei*), if the two letters *hei* are spelled out *hei-hei*, we have:

	<i>alef</i>	1
<i>alef</i>	<i>lamed</i>	30
	<i>pei</i>	80
<i>hei</i>	<i>hei</i>	5
	<i>hei</i>	5
<i>yud</i>	<i>yud</i>	10
	<i>vav</i>	6
	<i>dalet</i>	4
<i>hei</i>	<i>hei</i>	5
	<i>hei</i>	5
		151

Spelling out (*milui* in Hebrew) signifies the fulfillment of latent potential, similar to the birth of a fetus hidden within the womb. Thus, in a certain sense, anger is the psychological fulfillment of the Name *Ekyeh*, and rectifying it involves tracing it back to its source in this Divine Name. This will be explained further on.

1. Numbers 25:10-11.

ושם אהייה בריבועו, כזה, א"פ א', ה"פ ה', י"פ י', ה"פ ה', בגימטריא קנ"א.

Furthermore, the numerical of the Name *Ekyeh* squared is also 151.

If we take the sum of the squares of each of the four letters that compose this Name, we have $1^2 + 5^2 + 10^2 + 5^2 = 1 + 25 + 100 + 25 = 151$. This technique is called *ribua perati* ("individual squaring"), i.e., summing the squares of each letter that make up the word.

Squaring signifies maturation and development, similar to the way a child matures (hopefully) as he grows into an adult. This is because squaring a number makes that number inter-include all its constituent units. For example, the number five may be envisioned as a set of five points, named A through E. If five is squared, we have 25 points, or five A's, five B's, and so on:

A of A	B of A	C of A	D of A	E of A
A of B	B of B	C of B	D of B	E of B
A of C	B of C	C of C	D of C	E of C
A of D	B of D	C of D	D of D	E of D
A of E	B of E	C of E	D of E	E of E

Inter-inclusion is the characteristic of maturity, since maturity means being able to see all sides of an issue and grant validity to other people. In Kabbalah, the maturation of the *sefirot* from individual points into *partzufim* is the process which marks the transition from the chaotic, unstable world of *Tohu* to the rectified world of *Tikun*.

Here again, anger is seen paradoxically seen to be the result of the maturation of the Name *Ekyeh*, and its rectification involves tracing it back to its source in this Divine Name.

ושם אלהיים ואדניי, בגימטריא קנ"א

Finally, the combined numerical values of the Names *Elokim* and *Adni* are 151.

Elokim: *alef-lamed-hei-yud-mem* ($1+30+5+10+40 = 86$); *Adni*: *alef-nun-dalet-yud* ($1+50+4+10 = 65$). $65+86 = 151$. The Name *Elokim* signifies G-d's attribute of judgement and severity, while the Name *Adni* signifies His attribute of authority and dominion (*adon* means master or ruler). When these two Divine attributes are combined, this also can produce anger, and thus the rectification of anger involves as well tracing it back to these two attributes in the soul, as will be explained further on.

וסימנם, אל גנ"ת אגוז ירדתי וכו', ג"פ קנ"א, בגימטריא גנ"ת.

These three aspects of vengeance are alluded to in the verse: "I descended to the garden of nuts."² The numerical value of the word for "garden of" *ginat*, *gimel-nun-tav* is 453, which is 3 times 151.

The nut symbolizes in Kabbalah the phenomenon of evil surrounding holiness, just as the shells of the nut surround the inner meat. Here, too, anger is a shell which must be discarded, and in so doing one reveals the inner goodness of the soul.

The same teachings included in this passage from *Sha'ar HaPesukim* appear in a parallel passage in *Likutei Torah*, arranged slightly differently:

2. Song of Songs 6:11.

לקוטי תורה, פרשת פנחס
 דע, כי שם אלהים ואדני, הוא קנ"א, ואהיה דההי"ן קנ"א. ושם אהי"ה בריבוע, אפ"א, הפ"ה, יפ"י, הפ"ה,
 קנ"א. הרי ג' קנאות הנזכר כאן בפנחס, בקנאו את קנאתי, ולא כיליתי את בני ישראל בקנאתי, וע"י בשער
 תיקון עונות.



In *Sha'ar Ruach HaKodesh*, which contains (amongst other things) numerous remedies (*tikunim*) for various sins, these numerical equivalencies are discussed at greater length. Therefore, to help us understand this passage, we will quote from two passages from *Sha'ar Ruach HaKodesh*. The first is Remedy #13 (p. 18a in the standard editions, p. 50 in the Brandwein edition):

שער רוח הקדש, תקון י"ג
 והוא תקון אל האדם הכועס,

The following is a remedy for someone who gets angry.

Even though there is no explicit prohibition against anger in the Torah, it is nonetheless considered a most *heinous* sin, and the sages have even compared it to idolatry.³ This is because anger betrays at least a temporary lapse in the individual's belief that G-d runs the world and is responsible for every occurrence in life. For if G-d is responsible for everything, and everything G-d does is good, how is it possible to get angry? It is only possible if the person feels, at least for that moment, that *he* knows better than G-d what should be happening, and this is a subtle form of idolatry: he is considering his own understanding of how the world should be running superior to G-d's.

והנה היה רוצה מורי ז"ל, קודם שנפטר לחיי העוה"ב, לתת לכל החברים תקון על הכעס, ולא זכינו לעשותו
 בעונותינו הרבים ונשכח עניינו ממני, אמנם עיקרו של דבר

My master, of blessed memory, before he departed for the life of the world to come, wanted to teach all the members of his following a remedy for anger, but we did not merit to do it, since, because of our numerous sins, I forgot the full explanation. The gist of the matter, however, is this:

להתענות קנ"א תעניות כמנין כע"ס.

One should perform 151 fasts, corresponding to the numerical value of the word for "anger" (*ka'as*, *kuf-ayin-samech*) plus 1 for the value of the word itself (the *kolal*).

Rabbi Shneur Zalman of Liadi explains in the *Tanya*⁴ that all the fasts prescribed in the works of Kabbalah for rectifying various sins do not constitute the substance of repentance – which is sincere regret for past deeds and resolve not to repeat them. Rather, they are intended – once the individual has already repented and been forgiven for his sin – to purify the soul from the damage the sin caused and to reinstate the individual in G-d's favor. Furthermore, these fasts are essentially not practicable today since our constitutions are much weaker than those of previous generations. Instead, we are to redeem these fasts by giving charity.

ולכוין בשם אהי"ה דההי"ן שהוא בגי' כע"ס. והנה שלשה קנאות נרמזות בפנחס, ואלו הם בקנאו את קנאתי ולא

3. *Zohar* 1:27b, 2:182b, 3:179a, 234b; *Zohar Chadash* 21a; *Tikunei Zohar* 56; *Mishneh Torah*, *Deiot* 2:3; see *Shabbat* 105b, *Nedarim* 22b, *Igeret HaKodesh* 25.

4. *Igeret HaTeshuvah* 1-3. Rabbi Shneur Zalman does allow a person to complete a limited number of fasts, but the Rebbe has said that even these fasts are no longer applicable.

כליתי את בני ישראל בקנאתי, והם אהייה דהייין בגי' קניא וזה צריך לכוין בתפלת שחרית, ובמנחה צריך לכוין לשם אהייה שעולה קניא באופן אחר כזה, א פעמים א, ה פעמים ה, י פעמים י, ה"פ ה, ובערבית צריך לכוין לקניא השלישי והוא שני שמות אדניי אלהיים שהם בגי' קניא

There are three types of vengeance alluded to in the story of Pinchas: "by avenging," "My vengeance," and "I did not destroy the children of Israel in My vengeance." During the morning prayers, one should meditate on the Divine Name *Ekyeh* as it is spelled out with the letter *hei*, the numerical value of which is 151. During the afternoon prayers, one should meditate on the Name *Ekyeh* squared, which also equals 151. During the evening prayers, one should meditate on the Divine Names *Adni Elokim*, the combined numerical values of which equal 151.

ואני מסופק אם אמר לנו לכוין להפך שהוא של מנחה בערבית ושל ערבית במנחה,

(I am not sure if he told us to do it this way or oppositely, that is, to meditate on what is said above regarding the evening prayers during the afternoon prayers and *vice versa*.)

והנה אופן הכונה הוא זה, ולכן נבאר קניא האי' דשחרית ומשם תבין האחרים הנה תתענה קייא תעניות וביום האי' תכוין לאי' פשוטה, ובשליש תעניות האחרות תכוין אל אות לי של מלוי האלף, ובשמונים תעניות האחרים תכוין באות פי של מלוי האליף וכן עדיין תכוין שאר ימים של הקניא בשם הנז'

The way this is done is as follows. We shall explain with regard to how one meditates during the morning prayers of the 151 fast days, and from this you will understand how to meditate during the other prayers. On the first fast day, you should meditate during the morning prayers on the letter *alef*. During the next thirty fast days, you should meditate during the morning prayers on the letter *lamed* whose numerical value is 30, this being the second letter of the spelling-out of the letter *alef* i.e., the first letter of the Name *Ekyeh*. During the next eighty fast days, you should meditate during the morning prayers on the letter *pei* whose numerical value is 80, this being the third letter of the spelling-out of the letter *alef*. In this way you should meditate on the remaining letters of the spelling-out of the Name *Ekyeh* for the duration of the 151 fast days.

Schematically, this would look like this:

morning prayer	<i>alef</i> 1	<i>lamed</i> 30	<i>pei</i> 80			<i>hei</i> 5	<i>hei</i> 5	<i>yud</i> 10	<i>vav</i> 6	<i>dalet</i> 4	<i>hei</i> 5	<i>hei</i> 5
afternoon prayer	<i>alef</i> 1 ²	<i>hei</i> 25	<i>yud</i> 100						<i>hei</i> 25			
evening prayer	<i>alef</i> 1	<i>dalet</i> 4	<i>nun</i> 50	<i>yud</i> 10	<i>alef</i> 1	<i>lamed</i> 30	<i>hei</i> 5	<i>yud</i> 10	<i>mem</i> 40			

ואמנם הנקודות של השמות הנז' אינני זוכר,

I do not remember which vowels to use when meditating on these Names.

Although every Name of G-d has its natural vocalization, these Names may be visualized as being vocalized with other vowels (since, after all, one does not pronounce these Names while meditating on them, but merely visualizes and contemplates them). In Kabbalah, the vowels signify the light

that fills the vessels (signified by the letters). By changing the vowels, then, one is filling the vessel with various types of light.

גם אינני זוכר המקום הפרטי שראוי לכוין בו כוונות אלו, אך מה שאני זוכר הוא, שצריך לכוין זה בשעת התפלה כנוי. והנה אם ירצה לכוין זה בכל שאר רגעי ושעות היום, הוא יותר טוב,

I also do not remember at which exact point in the prayers one is to perform these meditations. All I remember is that they are to be done during the prayers, as I said. If, however, one wishes to meditate on these ideas throughout the whole day, so much the better.

וגם להסיר הכעס טוב הוא, שבשעת הכעס יכוין בשם אהייה דמלוי ההיין כנוי שהוא בגימ' כעס:

In order to assuage anger, it is also effective to meditate—when one becomes angry—on the Name *Ekveh* spelled out with the letter *hei*. As mentioned above, the numerical value of this Name is the same as that of the word for “anger” with the *kolel*.

From this remedy we see that prayer is an integral part of the process of rectifying anger. Furthermore, all three aspects of anger must be addressed: the fulfillment of the Name *Ekveh*, the maturation of the Name *Ekveh*, and the combination of the Names *Elokim* and *Adni*.

We now turn to Remedy #15 (p. 18b in the standard editions, p. 50-52 in the Brandwein edition).

שער רוח הקדש, תקון ט"ו

גם מצאתי תקון אחר להסיר הכעס מן האדם כשמתגבר עליו, זולת מה שכתבנו למעלה שיכוין בשם אהייה דמלוי ההיין שהוא בגי' כעס [ע"ה], גם יכוין במה שנכתוב ויתבטל ממנו היצהיר הגורם לו להתכעס ויועיל לו זולתי אם בבחירתו של האדם רוצה להמשיך עליו הכעס,

Here is another way to remove anger when it overtakes a person, beside the remedy mentioned previously. If a person meditates on what follows, the aspect of the evil inclination which causes anger will be nullified. It will therefore be effective in eliminating anger—unless, of course, the person willfully chooses to become angry.

ונבאר תחלה מהו ענין הכעס, דע כי גי' קניא הם כאשר ביארנו למעלה, האי הוא אהייה דההיין שהוא בגי' קניא כמנין כע"ס, הבי הוא אדניי אלהיים שהם בגי' קניא כמנין כע"ס [ע"ה], הגי הוא אי פעמים א', הי פעמים ה', יי פעמים י', הי פעמים ה', והם בגי' קניא כמנין כע"ס [ע"ה].

Let us first explain what anger is. As we explained above, there are three types and derivations of vengeance whose numerical value is 151: the Name *Ekveh* when spelled out with the letter *hei*, giving a numerical value of 151; the combined numerical values of the Names *Adni* and *Elokim*, which equal 151; and the square of the Name *Ekveh*, which equals 151. All these equal the numerical value of the word for “anger” (*ka'as*) plus 1 for the word as a whole.

נמצא כי הכעס נמשך מבי' שמות אדניי אלהיים תרי בתי דינא רפיא וקשיא, וכשמתחברים שניהם יחד או הכעס

נמשך מהם,

We see from this that anger derives from the two Names *Adni* and *Elokim*, which signify the two types of courts: lenient and strict. When these two Names are combined, anger issues from them.

In other words, being judgmental (i.e., acting like a court) is the source of anger. The connection between anger and the Name *Ekyeh* will be discussed presently. The Name *Elokim* signifies strict judgement, and the Name *Adni* lenient judgement. In Kabbalah, the Name *Elokim* is associated chiefly with the *sefirah* of *gevurah* and the Name *Adni* with the *sefirah* of *malchut*. Judgement is obviously an essential aspect of both of these attributes. When allowed to get out of hand, however, it degenerates into anger.

וז"ש כי [אנכי] ה' אלהיך אל קנא

This is the mystical meaning of the verse: "for I, G-d your G-d, am a jealous G-d."⁵

The italicized "G-d" is the translation of the Name *Havayah*, which is read nowadays as the Name *Adni*. The non-italicized "G-d" immediately following is the translation of the Name *Elokim*. Thus, the combination of these two Names makes G-d "a jealous G-d," exacting vengeance.

כי מן אדניי ואלהיים נמשך הכעס שהוא קנ"א,

For anger derives from these two Names, *Adni* and *Elokim*, whose combined numerical value is 151.

וז"ס משי"ה כי כעס בחיק כסילים ינוח פי מלת בחי"ק הם בגי' ק"ך צרופי שם אלהיים. ומשם נמשך הכעס,

This is also alluded to in the verse: "For anger rests in the bosom of fools."⁶ The numerical value of the word for "in the bosom of" (*becheik, beit-chet-yud-kuf*) is 120, which is the number of permutations of the Name *Elokim*, from whence anger derives.

The Name *Elokim* comprises five letters (*alef-lamed-hei-yud-mem*), and five letters produce 120 permutations: $5! = 5 \times 4 \times 3 \times 2 \times 1 = 120$. The different permutations of this Name indicate all the various types of judgement.

והנה בחיק הם אותיות יב"ק ועוד אות ח' שהושמה באמצעם,

Now, the word *becheik* comprises the letters of the word *Yabok* (*yud-beit-kuf*) together with the letter *chet* inserted in the middle.

The *Yabok* is a tributary of the Jordan river and was the scene of Jacob's night-time encounter with the angel of Esau (Genesis 32:23-33). As such, it signifies the context of the struggle between good and evil.

והענין הוא כי בהיות הוי"ה ואלהיים מחוברים יחד מתמתק הדין של אלהים עם הרחמים שהוא יהו"ה, ואז הם בגי' יב"ק.

5. Exodus 20:5; Deuteronomy 5:9.

6. Ecclesiastes 7:9.

The significance of this is that when the Name *Havayah* is joined to the Name *Elokim* the negativity of the Name *Elokim* is sweetened by the mercy of the Name *Havayah*. The combined numerical value of these Names is that of *Yabok*, 112.

Just as the Name *Elokim* is associated with G-d's attribute of judgement, the Name *Havayah* is associated with His attribute of mercy. Judgement is not intrinsically negative, of course, since proper discernment is necessary in order to recognize good and evil and separate them. Only when judgement is allowed to overtake a person's consciousness does it become a negative force, resulting eventually in anger. Therefore, care must always be taken to moderate and mitigate judgement with mercy.

This interplay between judgement and mercy may be seen as the struggle between Jacob and Esau's angel (not Esau himself—for he is the personification of fallen judgement, i.e., anger and violence—but his "angel" or spiritual origin). They are both legitimate, but Jacob (mercy) must always retain the upper hand. This is why this struggle took place at the Yabok river, for as we said, the numerical value of Yabok is 112, the sum of the numerical values of the Name *Havayah* (26) and *Elokim* (86).

ועיי הכעס גורם שאות ח' שהם הח' מלכים שמלכו בארץ אדום מתחברים שם, ועייכ מחזירים העולם לתהו ובהו,

However, through anger, the individual introduces the letter *chet* into this word. The numerical value of *chet* is 8, alluding to the eight kings of who ruled the land of Edom. By inserting them into the picture, the individual causes the world to revert to chaos.

Edom is the kingdom of Esau, and thus signifies unmitigated judgement. As such, this kingdom and the eight kings who ruled it (Genesis 36:31-39) express the energy of the world of *Tohu* ("chaos"), the order of creation that preceded the rectified order of *Tikun* or *Atzilut*. In this world, the *sefirot* could not interact because they did not allow each other to enter each other's vessels. In other words, they exhibited excessive severity, judgement, and self-centeredness. By exhibiting anger, the individual causes the world to regress to this level.

וזים ונרגן מפריד אלוף

This is the mystical meaning of the verse, "And the querulous man alienates his friend."⁷

The word used for "friend" in this verse (*aluf*) is the same as that for "chieftain," possibly alluding to the chieftains of Edom (Genesis 36:15-19). The meaning would then be that an angry person separates between people, regressing the world to the state of *Tohu*.

וכשנפרד ההוייה מן אלהים נעשה דינא קשיא. ואז נעשה כעס שהוא מן קיך צירופי אלהיים כמנין בחייק כנוז.

When the Name *Havayah* is thus separated from the Name *Elokim*, this produces the state of severe judgement, which in turn leads to anger. The root of this anger is in the 120 permutations of the Name *Elokim*, which is the numerical value of the word "in the bosom of," as we have noted.

גם זים מייש לאהרן קום עשה לנו אלהים רי"ל עשה באופן ששם אלהיים אשר בהיותו בסוד הקדושה אינו אלא

7. Proverbs 16:29.

אלהיים אחד, עשה שיתפשט על ידך ויהיו אלהיים רבים ק"ך צירופים שלו. וזהו שאמר אשר ילכו לפנינו לשון רבים ולא אמרו אשר ילך, גם משמעות ילכו הוא לשון הליכה והתפשטות ממקום למקום והכונה הוא שיתפשט וילך עד מספר ק"ך צירופים

This is also the meaning of what the people said to Aaron when they asked him to make the Golden Calf: "Arise, make us gods that will go before us."⁸ That is, they asked him to make the Name *Elokim*—which in the context of holiness is only one Name—expand into many gods, i.e., its 120 permutations. This is why the verb "that will go" in this verse is in the plural. "That will go" also means "that will extend," implying that the Name *Elokim* expands into its 120 permutations.

The Arizal will presently explain that the 120 permutations themselves are entirely within the realm of holiness, but they serve as the origin of the "other gods" that constitute idolatry and denial of the one G-d.

וזהו אשר ילכו לשון רבים, זהו מה שרמזו הסבא בזוהר בפי משפטים על פי מלך אלהים על גוים דאתפשט האי שמא דאלהיים עד דנפיק מיניה אלהים אחרים, והכונה הוא, כי שם זה דאלהים מתפשט לק"ך צירופי אלהיים, וכל זה בסטרא דקדושה, ומתמן ואילך הם אלהים אחרים ומתאחזים בק"ך צירופי אלהיים הנז',

It is to this that the elder in the *Zohar*⁹ alludes when he explains the verse, "G-d (*Elokim*) ruled over the nations":¹⁰ "the Name *Elokim* expands until other gods issue from it." This means that the Name *Elokim* expands into its 120 permutations, all of which are still in the realm of holiness, but whatever expands further than this becomes other gods, which are rooted in the said 120 permutations.

When the judgement of the Name *Elokim* is allowed to extend beyond its natural borders, i.e., when a person becomes overly judgmental, this becomes a recipe for idolatry. The person comes to deny the oneness of G-d in the world, i.e., the fact that everything in the world is caused and directed directly by G-d. This subtle idolatry leads, as we said, to anger.

ואל זה רמזו מ"ש אח"כ ויעשו להם אלהי זהב לשון רבים.

This is alluded to as well in the continuation of the story of the Golden Calf, when it is said: "they made for themselves a god of gold,"¹¹ the word "a god" being in the plural.

The word for "a god of" in this verse literally reads "gods of" [*elokei*].

גם אמר עשו להם עגל מסכה כי מסכיה בגי' קכ"ה. שהם ק"ך צירופים המתפשטים מן חמשה אותיות אלהיים שהם השרש לכל הק"ך. וזהו מסכה מס"ך ה', ולכן היו בעגל ק"ך ככרי זהב כנגד ק"ך צירופים הנז' וכמנין מסכה כנז' כמ"ש רז"ל,

Similarly, G-d told Moses, "they made themselves a molten calf."¹² The numerical value of the word for "molten" (*maseichah*, *mem-samech-chaf-hei*) is 125, alluding to the 120 permutations of the 5 letters of the Name *Elokim*. Thus the word *maseichah*

8. Exodus 32:1.

9. 2:96a.

10. Psalms 47:9.

11. Exodus 32:31.

12. Ibid. 32:8.

divides into two parts, *mem-samech-chaf*, the numerical value of which is 120, and *hei*, the numerical value of which is 5. This is also why the calf was made of 120 talents of gold, corresponding to the 120 permutations or, according to another opinion, 125 talents of gold, correspond to the numerical value of the word *maseichah*, as our sages have said.¹³

גם ז״ס אלהי מסכה לא תעשה לך פ״י אלהיים המתפשטים למספר ק״ך כמנין מסכה כדי שיתאחזו בהם החיצונים הנקראים אלהיים אחרים.

This is also the mystical meaning of the commandment, “Do not make for yourselves molten gods.”¹⁴ Do not allow the Name *Elokim* to expand to its 120 permutations—120 being the numerical value of the word for “molten”—so that these can serve as a source for the forces of evil, known as “other gods.”

ואחר שביארנו הפגם. נבאר עתה התקון. כי כיון שהפגם היה ש״י הכעס גרם להפריד הו״ה מן אלהיים. תקונו עתה הוא שיחזור לחברם יחד, כמו שנבאר,

Now that we have explained the damage caused by anger, we can explain the remedy. Since anger causes the Name *Havayah* to be dissociated from the Name *Elokim*, the remedy is to join them together again.

והוא, כי בתפלת שחרית מנחה ערבית בג' ברכות ראשונות של העמידה, יכוין זה, כי בברכה א' דאבות כשאומר בא״י. יכוין בהו״ה זו אל יהוה דע״ב יודיין. ותכוין לחבר ולייחד עמה שם אה״ה ביודיין.

This is done as follows: During the morning, afternoon, and evening prayers, when reciting the first three blessings of the *Amidah*, one should meditate on the following: When saying “Blessed are You, O G-d” during the first blessing (*Avot*), one should, when saying the Name *Havayah*, meditate on the spelling of this Name whose numerical value is 72, i.e., as it is spelled out using the letter *yud*. He should also intend in his mind to unite this Name with the Name *Ekyeh* as it is spelled out using the letter *yud*.

There are four chief ways to spell out the Name *Havayah*; the numerical values of these spellings are 72, 63, 45, and 52. The first blessing of the *Amidah* is called *Avot* (“fathers”) since it mentions the forefathers of the Jewish people. The spelling whose numerical equivalent is 72 is associated with the *sefirah* of *chochmah*. The Name *Ekyeh* is associated with the *sefirot* of *keter* and (secondarily) *binah*. This means that when the *keter-binah* experience is allowed to fulfill itself, develop and mature (as signified by the spelling out and squaring of this Name) without the presence of *chochmah* in the process, anger is likely to ensue. If, however, *chochmah* is present, this serves to sweeten the fulfillment and maturity of *keter* and *binah*, ensuring that the process will not lead to anger.

We may explain this as follows: *Keter*, in its most immediate manifestation, is the will that drives the person to pursue his vision or idealism and make its imprint in the world. This will gives rise to an intellectual insight regarding how this vision can be expressed in a particular context, usually as a solution to a problem or challenge. This insight is called *chochmah* (“wisdom”). It is then necessary to integrate this insight into the individuals pre-existing world-view and mode of thinking, in order for him to be able to hold on to the ephemeral and elusive insight he has just been graced with. This

13. *Shemot Rabbah* 42:8; *Zohar* 2:198b, 3:79a.

14. *Exodus* 34:17.

is the role of *binah* (“understanding” the insight).

In the process of processing the insight, however, *binah* must perforce give due consideration to the individual’s way of looking at the world, which he has developed throughout his lifetime. This carries with it the danger of reinforcing and bolstering his ego, as details of the insight validate his preconceptions. Man, being an egocentric creature, will naturally tend to emphasize those aspects of his new insight that validate his preconceptions and existing notions of the nature of reality, and tend to ignore those aspects of the insight that require him to re-evaluate or re-formulate his world-view.

It is therefore necessary for someone who has received an insight to try to re-experience the pristine vision of the insight at various points during the process of integrating it into his existing mental structures, particularly after the process has been completed. In this way, he can measure the extent to which his mental processing has remained true to the original vision of the insight. This process is called joining or unifying *chochmah* and *binah*.

If a person neglects to do this, his insightful experience will only serve to aggrandize his ego, as we said, and this of course will lead him to anger, since anger is just a manifestation of the ego. (This is alluded to by the fact that the numerical value of the word for “anger” [*ka’as*, 150] is ten times that of the word for “haughtiness” [*ga’avah*, 15].)

Similarly, the will that engendered the insight in the first place is a self-oriented experience: “I want to solve this problem; I am bothered by this challenge.” In contrast, receiving insight is a humbling experience, since one is privileged to experience a transcendent revelation that is obviously from a place of infinity beyond him. If, however, this transcendental experience is allowed to fade into distant memory, the egocentricity of the will goes unchecked.

Rooting out anger at its source, then, involves uniting the Name *Havayah* (specifically, the Name *Havayah* associated with *chochmah*) with the Name *Ekyeh*.

ובברכה ב' דגבורות כשאומר בא"י יכוין בהוי"ה זו אל יהו"ה דס"ג. ויחבר ויחד עמה שם אלהי"ם באופן זה והוא שיכוין בהוי"ה בניקוד אלהי"ם, יהו"ה כנודע,

When saying “Blessed are You, O G-d” during the second blessing (*Gevurot*), one should, when saying the Name *Havayah*, meditate on the spelling of this Name whose numerical value is 63. He should in addition intend to unite this Name with the Name *Elokim*. This he does by visualizing the Name *Havayah* vocalized with the vowels of the Name *Elokim*.

The Name *Elokim* has three vowels (*chataf-segol*, *cholam*, *chirik*). These should be envisioned as appearing together with the first three letters of the Name *Havayah*. The second blessing of the *Amidah* is called *Gevurot* (“powers”) since it discusses G-d’s power and strength. The Name *Havayah* whose numerical value is 63 is associated with the *sefirah* of *binah*. Inasmuch as *binah* is the source of *gevurah*, joining these two names in effect grants *gevurah* an experience of its source, or returns *gevurah* to its source in *binah*.

As we said above, *binah* is the analysis through which the insight of *chochmah* is processed. This process entails evaluating one’s preconceived notions and way of thinking in light of the new insight, a process of judgement and severity, since old ideas that do not jibe with the new insight will have to be rejected. Thus, *binah* is the source of *gevurah*. However, it is always necessary to keep *gevurah*

connected to its source in *binah*, so that it retains the “personality” of an objective arbitrator rather than degenerating into an arbitrary despot.

ובהוייה של ברכה ג' דקדושת השם כשאומר בא"י יכוין ביהוייה דמ"ה דאלפי"ן. ויחבר וייחד עמה שם אדני".

When saying “Blessed are You, O G-d” during the third blessing (*Kedushat HaShem*), one should, when saying the Name *Havayah*, meditate on the spelling of this Name whose numerical value is 45, i.e., as it is spelled out using the letter *alef*. He should in addition intend to unite this Name with the Name *Adni*.

The Name *Havayah* whose numerical value is 45 is associated with the concept of humility. The numerical value of the word for “what” (*mah*) is 45, and the question “what?” implies a humble admission that one does not know everything. Moses, the humblest man on earth,¹⁵ said of himself and his brother Aaron, “What are we?”¹⁶ i.e., “we are, or personify, the attribute of ‘what.’”

This attribute is the essential compliment and inner dimension of the attribute of *malchut*, sovereignty. This was exemplified by King David, the quintessential monarch, who declared of himself, “I shall be lowly in my own estimation.”¹⁷

ונמצא עתה כי בברכה ב' וג' כבר נתכוון אל חבור יהוייה ואלהי"ם ויהוייה ואדני". שהם ב' כחות הדין אלהי"ם ואדני", שמשניהם הכעס נמשך בגי' כנז'. ונתמתקו ע"י ההוי"ת.

Thus, in the second and third blessings of the *Amidah*, he has connected the Name *Havayah* with the Names *Elokim* and *Adni*, which are the two powers of judgement from which anger is numerically derived, as we have said. In this way, he has sweetened them by associating them with the Name *Havayah*.

The way to prevent anger is thus to ensure that one’s power of judgement is always mitigated by mercy. The third blessing of the *Amidah* is called *Kedushat HaShem* (“the holiness of G-d’s Name), for this is its subject.

ובברכה א' נתכוון גם למתק השרש של שני הדינים הנז' שהוא שם אהי"ה, אשר גם ממנו נמשך הכעס בהיותו מלא בהוי"ן כנז', ונמתק ע"י ההוי"ה דע"ב. והרי נמתקו ג' מיני הכעס שהם השרש ושתי ענפין כנז"ל.

In the first blessing of the *Amidah*, he has also through his meditation sweetened the source of these two powers of judgement, that is, the Name *Ekyeh*, from which anger also is derived when it is spelled out with the letter *hei*, as we have mentioned. This Name is sweetened by the Name *Havayah* spelled out to equal 72. Thus, all three aspects of anger have been rectified: the root and its two branches.

To summarize:

15. Numbers 12:3.

16. Exodus 16:7,8.

17. 2 Samuel 6:22.

<i>Amidah</i>	Name to be rectified	Name <i>Havayah</i> used to rectify it
first blessing (<i>Avot</i>)	<i>Ekyeh</i> (will & understanding)	<i>Havayah</i> = 72 (wisdom in mercy)
second blessing (<i>Gevurot</i>)	<i>Elokim</i> (severity)	<i>Havayah</i> = 63 (understanding in mercy)
third blessing (<i>Kedushat HaShem</i>)	<i>Adni</i> (sovereignty)	<i>Havayah</i> = 45 (humility in mercy)

In summary, then, we see that by tracing the root of vengeance (*kuf-nun-alef*) back to its origin in the Divine Names, we see how the perversions of Divine power that give rise to anger can be rectified and sweetened in their source. Evidently Pinchas succeeded in doing this, for the result of his expressing rectified anger (i.e., anger devoid of any ego) was being granted membership in the priesthood. On the one hand, we see that the tribe of Levi was characterized by extreme zealousness for G-d. Levi and his brother Shimon took vengeance on the people of Shechem when they raped their sister, Dinah.¹⁸ When Moses came down from Mt. Sinai and saw the people worshipping the Golden Calf, he said, "Who is for G-d, come to me," and the entire tribe of Levi came to him and slew the idolaters.¹⁹ On the other hand, one of the chief functions of the priest, besides officiating at the Temple sacrificial rites, was to bless the people each day with peace. The passage describing this function of the priesthood²⁰ contains 150 letters, signifying how by rectifying their innate attribute of zealous anger, they serve as conduits for peace and brotherhood for the whole people. Thus, G-d says of Pinchas, "Therefore, say that I hereby grant him My covenant of peace."²¹

The Arizal makes another recommendation for insulating oneself from anger:

גם צריך שיטבול ב' פעמים בכל שבוע, והוא ביום הג' וביום הו': ... גם כאשר יטבול יכוין כי מקו"ה הוא בגי' כע"ס ובגי' אהי"ה דההי"ן ויכוין כי ע"י טבילות אלו יתבטל הכעס המתגבר עליו לאנסו, אם יתמיד בטבילות בכונה זו:

In addition, one should immerse in the *mikveh* twice a week, on Tuesdays and Fridays.... When he immerses, he should meditate on the fact that the numerical value of the word *mikveh* (*mem-kuf-vav-heh*, 151) is the same as that of the word for "anger" (*ka'as*, 150) plus the *kolel* and that of the Name *Ekyeh* spelled out with the letter *hei* (151). He should intend through these immersions that the anger that overcomes him be nullified, provided that he persists in immersing this way.

2

וּתְקַרְבְּנָה בָּנוֹת יִזְלֹפְחָד....

*The daughters of Tzelofechad approached....*²²

In this *parashah*, G-d gives the commandments regarding the division of the Land of Israel among the tribes, clans, and families of the Jewish people. After hearing these commandments, the five daughters of a man named Tzelofechad, who had not had any sons, argued that they, too, deserved

18. Genesis 34.

19. Exodus 32:26-28.

20. Numbers 6:22-27.

21. Ibid. 25:12.

22. Numbers 27:1.

a portion of the land.²³

<p>לקוטי תורה, פרשת פנחס ענין בנות צלפחד הם סוד הגבורי והם הייג לכן היו הי, צלפחד פי' צל פחד שהוא שורש הגבורי וזהו צלפחד</p>	<p>שער הפסוקים, פרשת פנחס דע, כי צלפח"ד הוא שורש הגבורות, ולכן יש בו אותיות צ"ל פח"ד.</p>
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Sha'ar HaPesukim and Likutei Torah, parashat Pinchas

Know that Tzelofechad personified the source of the fives states of *gevurah*. This is alluded to by the fact that the letters of his name spell the words for “the shadow of fear” (*tzel pachad*).

Fear is the emotion associated with the attribute of *gevurah*.

והי בנותיו, הם ההי גבורות.

His five daughters personified the five states of *gevurah*.

As we have seen previously, there are five states of *gevurah* in *binah* and *da'at*, which then become the *gevurah*-components of the five principal *sefirot* of the emotions, *chesed* to *hod*.

<p>ואלו הן אותן ההיג שנשארו ביסוד דו"א ואינם יורדות אל הנוקבא רק באים אחרים חדשים וניתנין בנוקבא כנודע</p>	<p>ואלו הם אותם ההי גבורות הנשארות ביסוד דו"א, ואינם הולכות אל המלכות, אבל באות גבורות אחרות מחדש, וניתנים אל המלכות, כנודע.</p>
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Specifically, they personify the five states of *gevurah* that remain within the *yesod* of *Z'eir Anpin*, and do not enter *malchut*. Instead, other states of *gevurah* take their place and enter *malchut*, as is known.

The first set of states of *gevurah* that descend from *Ima* to *Z'eir Anpin* remain within it until they are “sweetened” by the states of *chesed* within *Z'eir Anpin*. They are then transferred to *Nukva*.

<p>ולכן היה מרע"ה מסופק, אם היה להם חלק ונחלה שהיא המלכות.</p>	<p>לכן היה משה מסופק אם יש להם חלק בנחלת אי"י שהיא המלכות.</p>
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Therefore, Moses was unsure whether or not they deserved a portion in the land, i.e., in *malchut*.

The earth, and specifically the Land of Israel, personifies *malchut*. These five daughters personified the five states of *gevurah*, but there are iterations of the five states of *gevurah* that do not reach *malchut*, so Moses was not sure whether they personified the iterations that reach *malchut* or not.

<p>והשיב לו הקב"ה, שכיון שהם מאירות במלכות, ראויות הם ליטול חלק בארץ.</p>	<p>והשיב הקב"ה כיון שהם מאירים במ"ל ראוי לתת להם חלק בארץ.</p>
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G-d told him that since they do shine into *malchut*, they deserve a portion of the land.

Even the iterations of the five states of *gevurah* that do not themselves enter *malchut* shine some of their light into *malchut*, and therefore, no matter what iteration of the five states of *gevurah* the five daughters of Tzelofechad personified, they deserved a portion in the land.

23. Numbers 27:1-11.

והנה ה' גבורות האלה השלשה מהם הם נמתקות ע"י | ואלו הה"ג ג' מהן ממותקין ובי אינם ממותקין החסדים. והשנים אינם נמתקות כגודע.

Of these five states of *gevurah*, three of them are sweetened by the states of *chesed* within *Z'eir Anpin* and two are not, as is known.

והנה הג' הנמתקות, הם חגלה מלכה תרצה. | ג' ממותקים הם חגלה מלכה ותרצה

The three that are sweetened were personified by the daughters Choglah, Milkah, and Tirtzah.

כי חגלה פ"י חג לה לפי שהיא מתוקה, | חגלה פ"י חג לה שהיא מיתוקי

This is because Choglah means "she has a holiday" (*chag lah*). She celebrates because she is sweetened.

גם מלכה שמה מורה עליה. | וכן מלכה השם מורה עליה

Milkah's name indicates her essence.

Milkah can be vocalized *malkah*, "queen," clearly associated with *malchut*, "sovereignty."

גם תרצה מלשון רצון וחסד | וכן תרצה מלשון רצון ורחמים

Tirtzah means "will" and "lovingkindness."

Tirzah means "she will want," indicating goodwill and desirability, which is possible only if the *gevurah* has been sweetened by *chesed*.

והשנים שאינם נמתקות הם מחלה ונועה. | אך הבי שאינן ממותקות הם מחלה ונועה מלשון נוע תנוע,

The two that were not sweetened were Machlah and Noah.

מחלה כמו מ"ח ל"ה, מלשון וימח את כל היקום. | מחלה מלשון וימח.

***Machlah* can be interpreted to mean "she will be wiped out," similar to "And he wiped out (*vayimach*) all life...."²⁴**

נועה, מלשון נוע תנוע ארץ. |

***Noah* is similar to the words meaning "swaying" in the verse, "The earth is swaying like a drunkard; it is rocking to and fro like a hut. Its iniquity shall weigh it down, and it shall fall, to rise no more."²⁵**

These two names are thus associated with states of *gevurah* that have not been sweetened with *chesed*.

24. Genesis 7:23.

25. Isaiah 24:20.

❧ 3 ❧

וּבְיָוֶם הַשַּׁבָּת...עַל עֹלֹת הַתָּמִיד וְנִסְכָּה.
 וּבְרֵאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ...עַל עֹלֹת הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ.
 וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעַה עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח...וְהִקְרַבְתֶּם...עַל עֹלֹת
 הַתָּמִיד יַעֲשֶׂה וְנִסְכּוֹ.
 וּבְיָוֶם הַגְּבוּרִים...בְּשִׁבְעַתֵּיכֶם...וְהִקְרַבְתֶּם...מִלֶּבֶד עֹלֹת הַתָּמִיד וּמִנְחָתוֹ
 תַעֲשׂוּ....
 וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ...יִהְיֶה לָכֶם...מִלֶּבֶד...עֹלֹת
 הַתָּמִיד....
 וּבְעֶשְׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה...וְעִנִּיתֶם אֶת נַפְשֵׁיכֶם...וְהִקְרַבְתֶּם...מִלֶּבֶד...
 עֹלֹת הַתָּמִיד....
 וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי...וְחִגַּתְּם חֵג...מִלֶּבֶד עֹלֹת הַתָּמִיד....

"On the Sabbath [you shall offer]... **beyond** the daily ascending offering...."²⁶

"On the first days of your months [Rosh Chodesh], you shall offer... **beyond** the daily sacrifice **it shall be done**...."²⁷

"On the fourteenth day of the first month... Pesach... you shall offer... **beside** the morning daily sacrifice **you shall do them**... **beyond** the daily sacrifice **it shall be done**...."²⁸

"On the day of the first fruits... on your weeks [Shavuot]... you shall offer... **beside** the daily sacrifice **you shall do them**...."²⁹

"On the first day of the seventh month... a day of blowing [the shofar, Rosh Hashanah]... **you shall do**... **beside** the... daily sacrifice...."³⁰

"On the tenth day of this seventh month... you shall afflict yourselves [by fasting, Yom Kippur]... you shall offer... **beside**... the daily sacrifice...."³¹

"On the fifteenth day of the seventh month... you shall celebrate the festival [of Sukkot]... and you shall offer... **beside** the daily sacrifice...."³²

In this *parashah*, God commands us to offer daily (*tamid*) offerings and additional (*musaf*) offerings on the Sabbath and the holidays. The daily and additional offerings are "ascending-offerings" (*olah*). In its listing of the additional offerings, the Torah refers to each being required in addition to the daily morning offering.

26. Numbers 28:9-10.

27. Ibid. 11,15.

28. Ibid. 17, 23, 24.

29. Ibid. 26, 27, 31.

30. Ibid. 29:1, 2, 6.

31. Ibid. 7, 8, 11.

32. Ibid. 12, 13, 16. The same pattern and expression is used for the offerings of the rest of *Sukkot* (v. 19, 22, 25, 28, 31, 34) and for *Shemini Atzeret* (v. 38).

שער הפסוקים, פרשת פנחס

הנה בקרבנות שבת ור"ח וחג המצות, כתיב על עולת התמיד, שהוא לעילא לעילא, כנזכר בזוהר פרשת אחרי מות.

Sha'ar HaPesukim, parashat Pinchas

The Torah refers to the additional sacrifices of the Sabbath, the first day of the month, and the festival of *matzot* (*Pesach*) as being “beyond (lit., “above”) the daily ascending-offering,” implying that these sacrifices reach “the highest of the highest levels of spirituality,” as mentioned in the *Zohar*.³³

The daily offering is already called an “ascending” offering, so something “above” an “ascending” offering is “above the above.”

אבל בשבועות, לא כתיב אלא מלבד עולת התמיד.

But with regard to *Shavuot*, the Torah refers to the additional offerings as being simply “beside the daily ascending-offering.”

ואדרבא, ביום מתן תורה, היה ראוי לכתוב על עולת, דהוי לעילא לעילא, יותר מר"ח ובחג המצות.

It would seem that, contrary to this, it would be appropriate to refer to the day the Torah was given as being “above the daily offering,” since this day is surely “the highest of the highest,” more so than the first day of the month and the festival of *matzot*.

גם נדייק, החלוק שבין תעשו ליעשה.

Let us also note the difference between the active phraseology of “you shall do” and the passive “shall be done.”

In its description of the additional offerings of *Rosh Chodesh*, the Torah uses the passive, in its description of those of *Pesach*, both the active and the passive, in its description of those of *Shavuot* (and *Rosh Hashanah*, but the Arizal is not focusing on this here), only the active. In its description of those of the Sabbath, the Torah uses neither expression.

ואמנם בזה יתבאר, ההפרש שיש בין שבת, לר"ח וי"ט,

Through this we will be able to understand the mystical difference between the Sabbath, *Rosh Chodesh*, and the festivals.

כי בשבת יש למעלה ב' מיני זווגים, האחד הוא בסוד המלאכים, ועל ידם נעשה הזווג ההוא, ואז הוא בחי' זווג המלאכים. ר"ל, כי הם נעשים בחי' מ"ן, כדי שיושפעו מלמעלה,

On the Sabbath, there occur two types of couplings between the *partzufim*. The first involves the angels, and through them this coupling occurs. This coupling is thus called “the coupling of the angels,” meaning that they act as “male waters” in order that they receive Divine beneficence from above them.

“Male waters” is the idiom used for “arousal from below,” an act performed in order to elicit Divine beneficence from above. The coupling of the *sefirot* initiated by the angels is seen as an internal

33. 3:79b.

system function in the workings of the channeling of Divine beneficence earthward. The angels themselves are part of this “machinery” and elicit Divine beneficence as part of the Divine plan.

וּזְוֹג זֶה הוּא בְּלֵיל שַׁבָּת, וְלָכֵן אֲנִי מוֹתְרִים בְּתַשְׁמִישׁ הַמָּטָה בְּלֵיל שַׁבָּת.

This coupling occurs on the Sabbath night. We are therefore permitted to engage in marital relations on the Sabbath night.

Marital relations on Friday night imitate the coupling of the *partzufim* (aroused by the angels) that occurs this night.

וְהַשְּׁנִי הוּא בְּסוּד הַנִּשְׁמוֹת, וְלָכֵן אֲנִי אֲסוּרִים בְּתַשְׁמִישׁ הַמָּטָה בְּיוֹם הַשַּׁבָּת, לְפִי שֶׁאִז אֲנִי צָרִיכִים לַעֲלוֹת בְּסוּד מִיָּן, וְעַל יְדִינִי נַעֲשֶׂה הַזְּוֹג הָעֲלִיּוֹן, כְּדִי לְהַשְׁפִּיעַ נִשְׁמוֹת:

The second type is initiated by human souls and occurs on the Sabbath day. We are therefore forbidden to engage in marital relations on the Sabbath day, for we then have to raise “male waters” in order to effect the supernal coupling, which elicits a flow of souls into the world.

Presumably, our marital relations can imitate a supernal coupling that is already occurring but not initiate one. Since the *sefirotic* coupling occurs anyway (thanks to the angels) on Friday night, we can imitate it and thus channel it. But on Shabbat day, it is up to us to initiate the supernal coupling, so we must focus on activities (prayer, Torah study, etc.) that effect this union, rather than channel it. We cannot simply channel the flow produced by the supernal union (by engaging in marital union below) because without our actions, there is no union to channel.

וְהִנֵּה מְצִיאוֹת בִּי זְוֹגִים אֱלֹהִים, הֵם עַל יְדֵי יַעֲקֹב וְיוֹסֵף, כְּנֹכַח בְּזוּהַר בְּהִיכְלוֹת שֶׁל פְּרֶשֶׁת פְּקוּדֵי. וְלָכֵן שְׂכִיּוֹן שֶׁבַשְׁבַּת נַעֲשִׂים בִּי זְוֹגִים אֱלֹהִים, הָאֶחָד עַל יְדִינִי, וְהַבִּי עִי זֹולְתִינִי וְיֵשׁ זְוֹג לְמַעְלָה וְלַמָּטָה, לְזֶה נֹאמַר בְּשַׁבְּתוֹ עַל עוֹלַת הַתְּמִיד וְנִסְכָּה, לְפִי שֶׁהַזְּוֹג הַזֶּה נַעֲשֶׂה לְמַעְלָה, כִּי זֵיֵא נִכְלָל בְּאַבָּא, וְנוֹקְבִיָּה בְּאִימָא.

These two couplings occur through Jacob and Joseph, as is mentioned in the Zohar.³⁴ Since these two couplings occur on the Sabbath, one through us and one without us, a higher and lower coupling, it is therefore said that “...on its Sabbath, above the daily ascending-offering and its libation.” For this coupling occurs above: *Z’eir Anpin* is absorbed within *Abba* and *Nukva* within *Ima*.

The Sabbath is the return of everything to its source. The emotions and their means of expression are renewed within the intellect that gave rise to them, in this case, G-d’s idea of the world.

וְזֶהוּ הַטַּעַם דְּכַתְיִב, וְשִׁמְרַתֶּם אֶת הַשַּׁבָּת כִּי קֹדֶשׁ הִיא לָכֶם, הִיא עֲצֻמָּה קֹדֶשׁ, לְפִי שְׁזוּיָן עוֹלָיִם עַד אֹוִיָּא, הַנִּקְרָאִים קֹדֶשׁ, בְּסוּד יוֹבֵל הִיא קֹדֶשׁ תִּהְיֶה לָכֶם.

This is why it is written, “You shall guard the Sabbath for it is holy unto you,”³⁵ implying that it is intrinsically holy, for *Z’eir Anpin* and *Nukva* ascend to the level of *Abba* and *Ima*, who are termed “holy,” as it is written, “It is a jubilee, it will be holy unto you.”³⁶

As we have explained previously, the jubilee year manifests *Ima*. In general, the intellect is above and

34. 2:259a.

35. Exodus 31:14.

36. Leviticus 25:12.

removed (holy, objective) from the subjective reality of the emotions.

משא"כ ביי"ט, שנאמר בהם מקראי קדש, ולא קדש ממש. ולסיבה זו, כתיב בשבת ולעולת התמיד:

In contrast, the festivals are called "a calling of holiness,"³⁷ but not holiness itself. This is why with regard to the Sabbath it is written "above the daily sacrifice."

ואמנם להיות כי שני מיני זווגים, אחד על ידינו ואחד ע"י זולתנו לכן לא כתיב ביה לא יעשה מאליו, ולא תעשו אותם.

However, since there are two types of coupling that occur on the Sabbath, one through us and one without us, the Torah says neither "it shall be done," in the passive, nor "you shall do," in the active.

ואמנם בחג המצות, ובראשי חדשים, נעשה הזווג העליון, אבל אינו על ידינו אלא. מאליו, כי ז"ס מ"ש בזהר בפרשת אמור, דזווגא דפסחא לאו איהו מסטרא דילן, ולכן נאמר ברי"ח ובחג המצות, על עולת התמיד יעשה, כי יש זווג עליון ונעשה מאליו:

On *Pesach* and *Rosh Chodesh*, a supernal coupling also occurs, but it occurs by itself, without our initiative. This is the meaning of the *Zohar's* statement³⁸ that "the coupling that occurs on *Pesach* is not from our side." Therefore, in the context of *Rosh Chodesh* and *Pesach*, the Torah says, "above the daily sacrifice it shall be done," implying that (1) there is a supernal coupling and (2) it occurs by itself.

ואגב גררא, נבאר ג"כ החלוק שיש בין שבת לרי"ח, באופן זה, והוא, כי בשבת גובר הזכר מצד אבא, אבל ברי"ח, גוברת הנקבה מצד אימא.

By the way, this also explains the difference between the Sabbath and *Rosh Chodesh* in the following way. On the Sabbath, the male principle predominates due to the influence of *Abba*, but on *Rosh Chodesh*, the female principle predominates due to the influence of *Ima*.

The Sabbath is a solar phenomenon, occurring every seventh day, while *Rosh Chodesh* is a lunar phenomenon, occurring when the moon begins its cycle anew.

וזה נרמז ביחזקאל, וביום השבת יפתח וביום החדש יפתח, כי בתחלה תמצא הוי"ה ישרה בענין שבת, כמו שה"כ יימי המעשה ו'ביום יהשבת, ר"ת יהו"ה,

This alluded to in the verse, "The gate of the inner courtyard [of the Temple] will be closed during the six days of the workweek, but on the Sabbath day it shall be opened and on the day of the new month it shall be opened."³⁹ We see first in this verse the Name *Havayah* written in order in the context of the Sabbath, in the initials of the words "days of the workweek, but on the Sabbath day."

These words read: *yemei hama'aseh u'veyom haShabbat*. The initials of these words, in order, are *yud-hei-vav-hei*, the Name *Havayah*.

37. Ibid. 23:2, 4, 37.

38. 3:95b.

39. Ezekiel 46:1.

כי אותיות י"ו הזכרים, גוברים על אותיות ה"ה הנקבות.

In the Name *Havayah* written normally, the “male” letters *yud* and *vav* overpower the “female” letters *hei* and *hei*.

The four letters of the Name *Havayah* are associated with the four *partzufim* *Abba*, *Ima*, *Z'eir Anpin*, and *Nukva*, respectively. Thus, the *yud* and *vav* are “male” letters while the two *hei*'s are “female” letters. In the two couples, *yud-hei* and *vav-hei*, the male principle precedes and therefore dominates the female principle.

אבל בר"ח כתיב, 'השבת יפתח יוביום 'החדש, ר"ת היו"ה, כי אות ה' א', שהיא אימא, שלטא על י' שהוא אבא:

But in the context of *Rosh Chodesh*, it is written, “the Sabbath it shall be opened and on the day of the new month.” The initials of these words also spell the Name *Havayah*, but with the first *hei*, which is *Ima*, ruling over the *yud*, which is *Abba*.

These words read: *haShabbat yipatei'ach u'veyom ha-chodesh*. The initials of these words are *hei-yud-vav-hei*. This is the Name *Havayah* with the first two letters reversed, indicating the ascendancy of the female (*Ima*) over the male (*Abba*).

Returning to the main train of thought:

ואמנם בחג השבועות, אסור בתשמיש המטה בין ביום בין בלילה, וכמ"ש הרשב"י בזהר בהקדמת בראשית שצריך לעסוק בתורה כל ליל שבועות, והענין הוא, כי בליל שבועות אנו מתקנים התכשיטין של המטרונותא.

On *Shavuot*, marital relations are forbidden both by day and by night, as Rabbi Shimon bar Yochai states in the *Zohar*,⁴⁰ that we must stay up the whole night of *Shavuot* learning the Torah. This is because on the night of *Shavuot* we are preparing ornaments for the matron.

The Torah was given in the early morning. G-d had to wake us up to give us the Torah, and this is seen as a sign of disrespect for the Divine gift. In order to rectify this error, it is customary to stay of the night of *Shavuot* learning Torah in anticipation of the annually repeated revelation that occurs in the early morning.

A more mystical reason for this custom is the one mentioned here; we must prepare the “ornaments” for the matron, or bride. The giving of the Torah is the marriage between G-d (the groom) and the Jewish people (the bride); the flow of the Torah's Divine insight and wisdom from G-d to us being analogous to the flow of vital seed from the groom to the bride on the wedding night.

It is stated in the *Zohar*⁴¹ that G-d prepared Eve for her wedding with Adam by adorning her with 24 ornaments. (The numerical value of the word “and He brought her [*vayevi'eha*] to Adam”⁴² is 24.) The primordial snake contaminated her with 24 types of venom. (The word “and I shall place *enmity* between you and her”⁴³ in G-d's curse of the snake is spelled with the same letters as the word for “and He brought her,” and its numerical value is therefore also 24). When we received the Torah at Mt. Sinai, we were purified from the defilement of the snake—the fallen consciousness of self-orientation—and the 24 ornaments were restored to us, the new Eve. (The same word appears as

40. 1:9a.

41. 3:79a, 1:48b.

42. Genesis 2:22.

43. Genesis 3:15.

initials of key phrases in the passages describing how these 24 ornaments were restored.)⁴⁴

The 24 ornaments are listed in Isaiah 3:18-24.⁴⁵

These 24 ornaments are manifest as the 24 books of the Bible (the 5 books of Moses, the 7 books of the prophets,⁴⁶ and the 9 books of the Writings⁴⁷).⁴⁸ It is therefore customary to spend the night of *Shavuot* reading selections of these books (chiefly the beginning and end of each *parashah* of the Torah and book of the Prophets and Writings) plus selections from the Oral Law as well. (This is called *tikun*, “rectification” or restoration of the 24 ornaments of the bride.)

The “matron” is the female principle, the *Shechinah*, which is the collective soul of the Jewish people. The “bride” we are adorning by learning Torah on *Shavuot* night is thus essentially our individual selves and the Jewish people collectively.

Since we are busy with the workings of the supernal coupling on *Shavuot* night, marital relations are forbidden to us.

אבל ז"א אינו נתקן על ידינו, אלא ע"י אימא עילאה, בסוד בעטרה שעטרה לו אמו בעת חתונתו.

But on *Shavuot*, *Z'eir Anpin* is not rectified by us but rather by *Ima*, as it is written, “...with the crown his mother (*Ima*) crowned him with on the day of his wedding.”⁴⁹

As above, *Shavuot* is the wedding day between G-d and Israel. During the Sabbath day, marital relations are forbidden because during the day we must effect the coupling by actively performing *mitzvot*. On *Shavuot*, this is not the case since the rectification of *Z'eir Anpin* occurs without us. G-d (through the *partzuf* of *Ima*) bestows upon *Z'eir Anpin* his crown, i.e., is delight and will vis-à-vis Torah study and observance of the commandments.

ולכן אסור בתשמיש המטה, דוגמת יום הכפורים, בסוד אך לא בת אמי ותהי לי לאשה, כי בכל לילה ההיא, לא יש שום זווג למעלה, לפי שעדיין נוקביה דועיר צריכה לטבול ביום בבקר, כנז' בווהר שם.

Therefore, marital relations are forbidden on *Shavuot* just as they are on *Yom Kippur*. This is the mystical meaning of the verse, “she is my sister, my father’s daughter, but she is not the daughter of my mother, and she became my wife.”⁵⁰ The whole night there is no supernal coupling, for *Nukva* of *Z'eir Anpin* must immerse herself the following morning, as is explained in the *Zohar* there.⁵¹

The verse quoted was Abraham’s answer to Abimelech as to why he referred to his wife, Sarah, as his sister. Sarah was Abraham’s niece, i.e., his father’s granddaughter, but through a different mother. Since granddaughters often call their grandfathers “father,” Sarah could loosely be called Abraham’s sister.

This alludes to the relationship between *Z'eir Anpin* and *Nukva*. They are both “offspring” of *Abba* and *Ima*, and are therefore brother and sister in addition to groom and bride.

44. See *Megaleh Amukot* 206.

45. *Midrash Tanchuma*, *Tisa* 16; Rashi on Exodus 31:18.

46. 1st and 2nd Samuel are considered one book in the Jewish tradition, as are 1st and 2nd Kings. The 12 minor prophets are considered one book.

47. 1st and 2nd Chronicles are considered one book, and Ezra-Nehemiah are considered one book.

48. *Midrash Tanchuma* and Rashi, *loc. cit.*

49. Song of Songs 3:11.

50. Genesis 20:12, Rashi *ad loc.*

51. *Zohar* 3:98b.

It is explained in the *Zohar*⁵² that *Z'eir Anpin* and *Nukva* may couple only when *Z'eir Anpin* and *Nukva* are receiving consciousness ("light") from *Abba*. For only the extremely intense light of *Abba*, i.e., the pure light of the original insight, can expel the forces of evil that always seek to intervene and siphon off the flow from *Z'eir Anpin* to *Nukva*. Therefore, marital relations are chiefly encouraged on the Sabbath night, when *Abba* is shining into *Z'eir Anpin* and *Nukva*. At such times, they are considered more the offspring of *Abba* than of *Ima* ("...not the daughter of my mother, and [therefore] she became my wife").

On Festival nights, however, when *Z'eir Anpin* is receiving consciousness chiefly from *Ima*, marital relations are not as encouraged. Specifically, on *Shavuot* day they are forbidden, for on *Shavuot* *Z'eir Anpin* is receiving chiefly from *Ima* as the Torah, G-d's intellect, is being given over to Israel.

The *Zohar* explains that the *mikveh* in which *Nukva* immerses is the fiftieth gate of understanding (*binah*, *Ima*), the level of Divine consciousness granted to us on *Shavuot* by virtue of the 49 gates of understanding we achieved on our own by counting the 49 days of the Omer.

The second tablets were given on *Yom Kippur*, so there is therefore an affinity between *Yom Kippur* and *Shavuot*. *Shavuot* is the culmination of the "new year" that began with *Pesach*, the renewal of the spring, while *Yom Kippur* is the completion of the new year of *Rosh Hashanah* (*Sukkot* and *Shemini Atzeret* are seen as just the revelation of the consciousness that was already elicited from on high during the ten days from *Rosh Hashanah* to *Yom Kippur*). Both *Yom Kippur* and *Shavuot* are therefore days of the giving of the Torah. (This could also be why the Arizal does not address in this passage what happens on *Sukkot* and *Shemini Atzeret*; they are just projections of *Rosh Hashanah* and *Yom Kippur* onto lower, conscious reality.)

אבל ביום שבועות, מזדווגים ז'יין ע"י אימא עילאה לבדה:

But on the day of *Shavuot*, *Z'eir Anpin* and *Nukva* couple solely through the influence of *Ima*.

Ima escorts *Z'eir Anpin* and *Nukva* to the bridal chamber, so to speak. The powerful flow of intellect into our consciousness that occurs when the Torah is given on *Shavuot* serves as sufficient inspiration for the union of the emotions and their means of expression. The excitement over the new insights and understanding inspires us both to get emotionally involved with the Torah and seek to disseminate its message to outside reality.

ובזה יתבאר טעם השינויים שבהג השבועות כי הנה לפי שהזווג נעשה ע"י אימא ולא אבא, לכן לא כתיב על עולת התמיד, כיון שאינו מצד אבא.

This explains the textual differences we pointed out above with regard to *Shavuot*. For since the coupling of *Z'eir Anpin* and *Nukva* occurs because of *Ima* and not *Abba*, it is not written, "above the daily offering."

On *Shavuot*, *Z'eir Anpin* and *Nukva* do not ascend to the level of *Abba*, only to the level of *Ima*. They are thus "above" their normal level (and therefore the *musaf* offerings are "ascending [*olah*]-offerings") but not "above the above" (*al olat*).

ולפי שאנו מתקנים את המטרוניתא בלילה, לזה אמר תעשו, כי אנו עושים תקונים.

And because we prepare the matron by night, it is written, "you shall do" in the active sense, for we effect the rectification.

52. 3:100b.

גם לזה בכל שאר המועדים כתיב, מלת תמימים למעלה, כמ"ש ושבעה כבשים בני שנה תמימים וגו', אבל בחג השבועות לא כתיב מלת תמימים עד לבסוף, מלבד עולת התמיד ומנחתו תעשו תמימים, לפי שאינם עדיין בבחי' תמימים ושלמים, עד אחר שאנו מתקנים המטרונייתא, ותטבול בבקר, ואח"כ יהיו תמימים בתקוניהם, ולכן כתיב בתחלה תעשו, ואח"כ תמימים.

For this same reason, in the case of all the other festivals, the word "unblemished" is written before mention of the daily offering, as it is written, "and seven one-year-old sheep, unblemished...above/beside the daily offering." But in the case of *Shavuot*, the word "unblemished" is not written until the end: "...beside the daily sacrifice and its meal offering you shall do them—they will be unblemished for you—with their libations."⁵³ This is because they are not unblemished and completed until after we rectify the matron and she immerses in the morning. Only after this are they perfected and fully rectified. It is therefore written first "you shall do" and only after that "unblemished."

In contradistinction to all the other festivals, the supernal union of *Shavuot* is especially dependent on our active participation (by "preparing the bride's adornments" when we stay up the whole night).

53. Numbers 28:31.