

Weekly shiur

21 Sivan 5773

(Notes taken during class, not reviewed nor edited by Harav Ginsburgh)

Lechaim lechaim to the chasan and kallah, may it be a binyan adei ad.

1. Review of the parashah

Our *parashah*, *parashat Shelach* has a number of different topics beginning with the sin of the spies, an all-inclusive sin, second only to the sin of the Golden Calf. The *parashah* continues with the sin of the *ma'apilim* (מעפילים), then the *parashah* of the wine jubilations, then in the sixth reading a special mitzvah given to the woman, the holy Jewish woman, the first of the three mitzvot given to women, whose initials spell חנה, *challah*, *nidah*, and *hadlakos haner* (lighting the Shabbat candles), then there is the *parashah* of *Avodah Zarah* and finally the wood gatherer and the *parasha* of *tzitzit*. Just as the spies were sent to survey the land, so the *tzitzit* is a rectification of the eyes that survey everything, so that they limit what they see.

2. The two sins and their rectification

The psychological basis of the two sins

The fact that our *parashah* begins with 2 sins, the spies and the *ma'apilim*, they are two extremes in the psyche, two extreme types of imbalance in the psyche. The spies were afraid to try and conquer the land, to enter the land of Israel, fear from dealing with the physical dimension of reality, be it life in the land, connected to the land, or be it fear from the country's inhabitants. Both fears, are caused by a lack of true connection with Moshe Rabbeinu. They are afraid as if the inhabitants are stronger than even the Almighty (כי חזק הוא ממנו). The other extreme, the sin of the *ma'apilim* is right after that. The Almighty decreed that they would not enter the land for 40 years, and a part of the people decided that now they are pursuing the other extreme, trying to enter the land by force. *Mashiach* now, as it were, even though God is not with them. This is called "pushing for the end" (דחיקת הקץ). It comes out of an impulsive nature in the psyche. The exact opposite of the lethargic nature exhibited by the spies. This is the *pshat*, the literal meaning of the story related. The *ma'apilim*, those ascending the mountain are also sinners. The sin of the spies is feminine in nature, it starts from the 5 *gevurot* of the *da'at*, the crown of might. The main thing about a person is that he has *da'at*, if he abominates his *da'at*, he sins. The *ma'apilim* are relatively a masculine sin. Each sin is a type of being single. The spies are like a single woman. The *ma'apilim* are like a single man. The *ma'apilim* are a sin in the crown of loving-kindness in the *da'at*.

Jubilations and challah: rectifying the two sins

After these two stories, we read about the rectification. First of all the parshah of the jubilations that accompany the sacrifices, which begins, “When you come to the land of your dwellings...” This is called parashat Nesachim (פרשת נסכים). There is the jubilation of the flour and oil and the jubilation of wine. In general they are just called nesachim, so writes the Rambam. The flour and oil are from the side of the loving-kindness and the wine more from the side of might. But, this mitzvah only begins after the 14 years of conquering and settling the land of Israel.

Then we read of another special mitzvah, challah. There is a unique form of the verb “when you come,” בבואכם, “to the land that I am bringing you to.” The sages learn from this unique form, that challah is obligated the moment we enter the land of Israel. The moment we begin to eat from the flour of the land of Israel, we have to take a terumah, challah from the dough.

Jubilations and entering the land of Israel

There is a question: since challah is obligated immediately while the jubilations only after 14 years, seemingly, challah should have been described first. Except that the nesachim, the jubilations, come to rectify the sin of the spies, the fear of entering the land of Israel—because the land of Israel can only be taken through hardship. The Ba'al haturim writes something very interesting. He writes that what God wants from us with these wars, why is it that wars are required to acquire the land of Israel, so the purpose of the hardships and wars is that the Jew make a vow (יפלא נדר או נדבה), the beginning of the parashah of jubilations, that he would like to bring a sacrifice in the Temple. And with that sacrifice, he will add the jubilations, the bread (flour and oil) and the wine. Feeding, as it were, the altar. And says the Ba'al haturim that because of the vows we make to bring these sacrifices, God will make us successful. The vows, the wars that cause the vows, cause us to want to give more and more to God. To give more from our material wealth, from our time, from our energy to the Almighty.

What we learn from the ba'al haturim is that at the moment we enter the land of Israel, one should make a vow that he will bring a sacrifice accompanied with jubilations. The Rambam does not count the jubilations as a separate mitzvah. In the Rambam's accounting, parashat Shelach has only 3 mitzvot: Challah, tzitzit, and a prohibition: not to follow your eyes and heart in what they covet. So as much as this is a parashah with many details about what jubilations exactly are brought with what type of sacrifice, it is not a mitzvah unto itself, it is merely a beautifying (הידור) of the mitzvah of sacrifices. This is what someone should have in mind, the moment he enters the land, that in 14 years he will bring a sacrifice with jubilations.

Challah rectifies impulsivity

So all this comes to rectify the sin of the spies who were afraid of the wars, of the hardships. But, what about the ma'apilim (those who want as it were Mashiach Now)? There rectification is with the challah. Immediately when you eat from the bread of the

land of Israel, before you eat impulsively, take a terumah, a donation, for the priest. It has to be something large, ראוייה להתכבד. One part out of 24 according to the sages. This is greater than the one part out of 40 for the Terumah gedolah for instance.

Learning the order of jubilations and challah from Ecclesiastes

So there are 2 mitzvot here. The sages also ask why challah is after the jubilations. The sages bring a verse from Kohelet (Ecclesiastes), אכול בשמחה לחמך ושתה בלב טוב ייך כי, כבר רצה האלקים את מעשיך. Go and eat in joy your bread etc. They explain that “go and eat your bread in joy” refers to challah and then “drink with a good heart your wine” that refers to the jubilations and then “for God has already accepted your actions” refers to the rectification of the sin of the spies. The sages say elsewhere that “earth” (ארץ) is so called because it is cognate with the word “will” (רצון). In the land of Israel, the land wants to do God’s will. The sages here are saying that the land is a sign that God’s will is us, God wants us and our actions (כבר רצה האלקים את מעשיך). Anyone who lives in the land of Israel should thank God feel that God wants him and his actions. Just that we not destroy the good He has given us. So the order of the verse in Ecclesiastes is in reverse. First the challah, then the jubilation, then a rectification for the sin of the spies—entering the land of Israel. In chronological order the order is first entering the land, then making a vow that one will bring a sacrifice with jubilations. Then the challah, which is the first time we eat from the bread (the wheat produce of the land), comes next.

The remazim in parashat challah

The verse that mentions the word challah explicitly is, ראשית עריסותכם חלה תרימו תרומה. This verse has exactly 43 letters, the value of challah חלה.

ראשית עריסותכם חלה תרימו תרומה כתרומת גרן תרימו אותה. In the complete parashah of challah, all 5 verses, there are exactly 42 (one less than 42) words. So apart from this verse, the rest of the letters in the parashah are 135. So the total letters are 178, the value of חפץ, want, “If God wants us, and He will bring us to this land, a land that is flowing with milk and honey.” This is what Joshua and Caleb said. First they said in the second portion, “For the land is very very good” (כי טובה הארץ מאד מאד). And then their speech is continued in the third portion, shlishi, with this verse, אם חפץ בנו ה' והביא אותנו אל הארץ, הזאת, ונתנה לנו ארץ אשר היא זבת חלב ודבש. The Or Hachayim asks something beautiful. Why don’t they say that God will surely bring us to this land? Why do they make it conditional, “If God wants...?” The answer is something very nice in psychology. They were holding on so that all their words would be heard, so they wouldn’t be stopped in the middle. If they would have said things for certain, then the people would have wanted to kill them in the middle. So if you’re afraid people will stop you mid-sentence, say things conditionally, so they don’t know exactly what you’re about to say... A very beautiful explanation. The Or Hachayim’s yearzeit is in a few weeks, may his merit protect us.

Jubilations and challah: Father and Mother mindsets

What does “if” mean here? The whole concept of a conditional is related to the mindset of Ima (מוֹחֵץ דְּאִמָּא), “if” is אם like mother. The father mindset is certain. What then is the added binah given to a woman? That she knows how to say things in a conditional, uncertain way so that she is heard all the way through. But, if you say things in a certain manner, it’s more difficult for people to listen all the way through.

How did we get to this verse? We said that in parashat challah there are 178, חפץ, letters. This word appears only twice in the Pentateuch. The first time is by Shechem and the son of Jacob. The second here in the sin of the spies.

In the verse, “If God wants us,” the word “us” בְּנוּ is equal to the number of letters in this verse. And the word “wants” חפץ is the number of letters in the parashah of challah. So there is a link between the parashot from this verse already. That God wants us is like the chosson wanting the kallah. To be a kallah that is coveted by her husband, that is through challah. That is what this connection is teaching us.

3. Two mitzvot or one, which is better?

How many mitzvot in challah?

We said that according to the Rambam, taking the challah and giving it to the priest are just 1 mitzvah. The Ramban on the other hand splits it into 2 separate mitzvot. Presently, we are unable to give the challah to a priest, so what do we do? In practice all the challah that we take is only derabanan (a Rabbinic requirement) so that we not forget the mitzvah of challah. What do we do today? We burn the challah. This reminds us of a sacrifice. We can’t give it to the priest, even though the Ramban writes that there were places in exile that the challah was indeed given to a priest. This is a special case. When there is a mitzvah that we can’t perform today fully, then we might ask, what is better? Is it better to have two mitzvot that we can’t perform (the Ramban’s opinion) or just one mitzvah that we can’t perform (the Rambam’s opinion). If it’s 2 mitzvot then at least the taking the challah was done in full, even though we can’t give it to a priest. You might think that this is better (this is a psychological principle): that it’s better to complete one thing fully. But, if it’s just 1 mitzvah to take the challah and to give it to a priest, then we haven’t performed anything. Since it’s one thing, when you hold on to a part of the thing itself, you are holding on to all of it. So since we were able to take the challah, even though we couldn’t give it, but because it’s a single mitzvah, it’s as if we performed even the second half of the mitzvah (giving to the priest).

The White and blue threads in the tzitzit

There is another such example with regard to tzitzit. The Acharonim ask: The Rambam writes that each of the tefilin is a separate mitzvah, the hand and the head tefilin. In the same Mishnah that he learns this principle, it also says that the blue thread in the tzitzit is independent of the white threads. So why doesn’t the Rambam learn that they are two separate mitzvot. The verse in the Torah says, ונתנו על ציצית הכנף פתיל תכלת,

but the first half of the verse, **ועשו להם ציצית על כנפי בגדיהם**. So there are even two separate verbs used. To make and to put. The first half, to make refers to the white threads and to put refers to the blue thread, the techelet. Another point in this verse is that it says, **ועשו להם ציצית על כנפי בגדיהם לדורותם**, and only then it says, **ונתנו על ציצית הכנף פתיל תכלת**. The word **לדורותם**, for their generations, is only referring to the white threads, teaching that only the white threads are obligatory at all times. So in any case, why doesn't the Rambam count the white and blue threads as two separate mitzvot?

The answer is similar to what we just said about challah. If white and blue threads were independent mitzvot then if we don't have the blue, we can still perform the white. That is one way of seeing it. But, the other way is that if they are one single mitzvah, then by putting white threads on our tzitzit, then we have already performed a part of the essence of the mitzvah, and it is as if we are holding on to the entire mitzvah (including the blue thread). Again, if they are two separate mitzvot, I'm broken because I'm missing the blue thread. But, if it is one mitzvah and I'm aware of the Ba'al Shem Tov's principle, that when you hold on to a part of the essence, you are holding on to it all, then by performing the white threads, it is as if we are also putting a blue thread into our tzitzit.

4. Challah, dough, matzah, and creation

Now returning to the 178 letters. In the verse with the word challah in it there are 43, **חלה** letters, and the 4 other verses contain 135 letters, which is the value of **עסה**, dough. Challah is taken only after the dough is kneaded (after the flour and the water are mixed). This is called **גלגול**. This in the case of wheat flour. But, if it is flour from barley it is called **טמטום**. Wheat flour is therefore related with gilgul, with reincarnation. This is related to Abba, to the father principle. While barley flour is a rectification of the mother principle. Challah is a special mitzvah for women, so this is a time for all the women in the women's section to decide to take upon themselves to prepare challah so that they can perform this mitzvah.

So again there is the **עריסה**, which is the vessel in which the flour and water are mixed. Then there is the **עסה**, the dough, which is very close to the name of the vessel. That this is described as **ראשית עריסותיכם**, it is like the beginning of the day that we start with Modeh Ani. Challah is a certain basis for the day.

עסה, the dough is equal to 135. Out of the **עסה** we take the challah. So we have in the 5 verses in this parashah of challah, **חלה** and **עסה** letters.

There is another word that equals 135, that is matzah (**מצה**). When we prepare matzah for pesach, we have to be careful to take challah from the dough. But, there is another connection between matzah and challah. Matzah is **מיכלא** and **מיכלא דמהימנותא**, **דאסוותא**, the food of faith and the food of health. There is a special connection between challah and faith and healing. There is a saying, **לחם לחם ממצה**. We learn that we need to take challah only from dough made from one of the 5 types of grain. From this we learn that matzah can only be made from the 5 grains too. And vice versa, if we make dough from grain that is not one third ripe, since in matzah, dough made from such grain and

leavens is considered chametz, it is forbidden on Pesach, likewise if we are making bread from such grain, we have to take challah from it. So this same connection is seen in our parashah with מצה letters in the 4 verses and חלה letters in the middle verse, the fifth verse.

Today we usually take challah at home when making challah for Shabbat. In principle though, whenever you make bread at home you are required to take challah. Is there some special connection between חלה, challah and Shabbat? The description of Shabbat in the account of creation has 3 verses. If we substitute the parashah of challah for these 3 verses and we count how many letters we have in the entire account of creation. We will find that we have 1849 letters, which is חלה squared, or 43 squared. Again this is the number of letters in the account of the first 6 days of creation, together with the 5 verses of challah. Indeed, we usually take challah at the end of the 6th day, just before Shabbat.

5. The Torah's system of measurement

Minimal amount of flour for challah

What else connects challah with the number 43, the value of challah? The minimal amount of flour from which we are required to take challah is an Omer (עמר). An omer is one tenth of an eifah. An eifah is three sa'ah (סאה), which is 6 kavin (קבין), which is 4 logs (לוג), which is 6 eggs (ביצים). So how many eggs in an eifah? 3 times 6 times 4 times 6 = 432 eggs. There are 432 eggs in a single eifah. In the end, the most regal measure is an egg. How much an "egg" is in practice is a big controversy. But the egg is the final measure, the basic measure and in the case of an eifah it is 432 eggs. The word "pleasure" (עניג) is an acronym for Eden-river-garden (ערן נהר גן). The average value is 144 (which is the value of קדם). So ערן נהר גן, Eden-river-garden, the three elements in the story of creation, is equal to 432, this number. Now since the minimal amount is one tenth of an eifah, 432 eggs, then the minimal amount of flour from which challah must be taken is 43.2 or 43 and a fifth. So here again we have 43, the very value of challah (חלה).

Challah rectifies Eve

Since we've come this far, let's see a few more gematriot. We said that an omer is a tenth of an eifah. An eifah is 3 sa'ah, which is 3 kav, which is 4 log, which is 6 eggs. Instead of multiplying these ratios, to get the fact that an eifah is 432 eggs, what happens if we just add them. 3 plus 6 plus 4 plus 6 is equal to 19. What does challah come to rectify? It rectified Eve (חוה), who sinned and caused Adam to sin. Indeed Eve is equal to 19. The greatest rectification of Eve is Meheitavel. Her husband is the 8th king of Edom, Hadar. Hadar and Meheitavel and her husband are the beginning of the rectification, the world of rectification. Meheitavel is a unification of מה and בן. Now let's take 3-6-4-6 and raise them to a square power. 3 squared is 9, 6 squared is 36 (the value of Leah), 4 squared is 16, and another 6 squared, and everything together is 97, the value of Meheitavel, מהיטבאל.

Now what if we take the triangular value of each number. We will get 58, the value of "grace" חן אשה על בעלה, the grace that a woman finds in the eyes of her husband, which as we said is what causes God to want us.

10 types of measurement units

Now we said that the egg is the basic, the lowest measure. What is the highest measure, more than eifah. The largest is a beit kor, or in the Torah chomer (חמר). Half of a kor is a letech (לתך). An eifah is a fifth of a letech, and a letech is half a kor. The two large measures are a whole and a half. This is Abulafya's famous ratio. The next ratio is a fifth: one letech is 5 eifot. Now let's add these two. How many eggs in a kor. 432 times 2 times 5 = 4320 eggs. So how many measures do we have altogether in volume: 7! So it is begging to be corresponded to the sefirot from loving-kindness to kingdom.

We have a ma'amar called the egg of kingdom, the regal egg (ביצת המלכות). The strongest allusion to the egg being connected with the sefirah of malchut, kingdom is this partzuf, this model.

Now chesed is the חמר, the chomer (or kor). And this equals 248, the value of Abraham (אברהם).

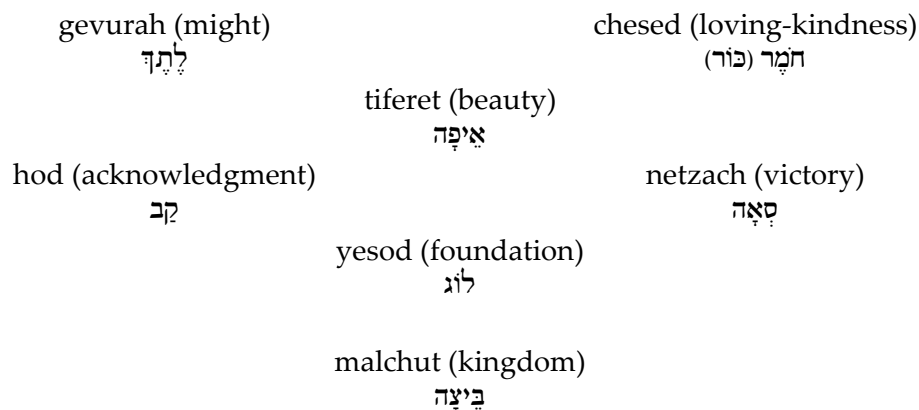
In might we have a one to two ratio, that is might related to loving-kindness.

Tiferet here is the eifah. In chesed and gevurah, the chasadim are concealed (the chasadim of da'at are concealed still in the psyche). But, in the bottom two thirds of the tiferet they are revealed.

The sa'ah will be in netzach. The kav will be in hod, the power of progress (this month of Sivan) in the psyche.

The log, which is many times a log of oil is in foundation, yesod, which is itself oil (among the seven species of the land of Israel).

And finally, the egg, beitzah, is in malchut.



4320 is exactly 100 times the minimal amount of flour from which challah must be taken.

6. The parashah's final 4 topics

We began with the fact that this parashah talks of two sins, both of which are an imbalance in the da'at, the sin of the spies the single female and the sin of the ma'apilim is the single male. Both need to be rectified. We rectify with what comes next in the parashah, which we saw is the jubilations. But, there are two jubilations: the flour and oil, and the wine. The oil is not separate since it is mixed into the flour. Then we have the parashah of challah. So if we have that flour and oil is chesed and the wine is gevurah then the challah is tiferet. This is the main rectification.

After that comes the parashah of idolatry, avodah zarah. Then the story of the wood gatherer, and finally parashat tzitzit. On all three of these parashot there are special explanations from Rabbi Moshe the Darshan (brought in Rashi), so they certainly form a triplet. They correspond to the Nehi (נצח הוד יסוד). Very obvious is the connection of the wood gatherer who is a type of הודי נהפך עלי למשחית כל היום דוה. Idolatry is in netzach (victory), as it is for instance in the seven universal laws of Noahides. Tzitzit is related to yesod, foundation as is explained in many Chassidic works. The Noam Elimelech for instance writes that the rectification of the blemish of the covenant. It is the special mitzvah in our generations. Thanks to the לא תתורו, the ability of mitzvah to guard us from what the eyes and the heart covets, it protects us from the blemish of the covenant.

We've seen a number of examples where a mitzvah can be divided in two. Challah and tzitzit. The Sefer Hachinuch writes that not following our eyes and our heart are two separate things. Not to follow your eyes is sexual promiscuity and your heart are thoughts of idolatry. The Rambam doesn't divide it into two separate mitzvot (prohibitive). Another point. According to the Rambam the parashah of tzitzit includes a positive and a prohibitive commandment. But the Sefer Mitzvot Katan adds another mitzvah, וראיתם אותם, to look at the tzitzit from time to time, to remember all the mitzvot. To be able to recall the mitzvot, you have to actually look at the tzitzit. It makes you remember, it protects you. But, we said that there are two places here that we might think that there is a reason to divide the mitzvah into two (and every true possibility in Torah—true הָיָא אֲמִינָא—does indeed exist in some spiritual reality). So we might have potentially up to 5 mitzvot: white threads, blue thread (corresponding to chesed and gevurah), then to see the tzitzit, to look at it (corresponding to tiferet), then a prohibition from idolatry is in netzach as we explained earlier and finally a prohibition from sexual impropriety in hod.

After these five there appears another point, which is recalling the Exodus from Egypt. Even though the Rambam says that this is a mitzvah from the Torah, but he doesn't count it as one of the 613 mitzvot. Even if he would, he wouldn't learn this mitzvah from parashat tzitzit. But, this is certainly how the sages explain why we read parashat tzitzit twice a day—to recall the Exodus from Egypt. In any case, the end of the parashah has the phrase, אָנִי ה' אֱלֹהֵיכֶם, I am Havayah your God, twice! The sages explain that this is to say that I am Havayah your God, who will punish those who sin, and I am Havayah your God who is destined to give reward. This is the essence of kingdom, the ability to give reward and punishment. In parentheses we might add that many times

techelt, the blue thread is itself from the word תכלית, purpose which is also related with malchut. Here the blue thread corresponds to gevurah and the construction of malchut is from gevurah.

7. Zohar on the parashah: The female chambers in the Garden of Eden

In the Zohar there is a long story that takes up most of the Zohar on the parashah. Rashbi and his disciples go into the lower garden of Eden (similar to the 4 who entered the Pardes). Rashbi, the Moshe Rabbeinu of his generation takes his disciples, they all enter the pardes peacefully. And all kinds of things happen when they walk around. They talk to different angels. They went to sleep there, they woke up. An angel wakes him. It's a whole story, a long one. The main and most wondrous thing in this story is that Rashbi asks the angel in charge to reveal a secret, the reason for which he came in the first place. What secret? Tell me what happens to women in the Garden of Eden? What is their fate, the holy women who merit the Garden of Eden? The angel becomes very serious and says that I myself don't know, I haven't been allowed into that part. But, since you are Rashbi and are so respected, wait here a little and I'll go ask the one who is my superintendent. Maybe I'll be able to reveal something to you. It's a long story. But, then in the end in Rashbi's merit, they tell him that he is worthy of knowing what happens to women. And then comes the whole description of the chambers of the righteous women in heaven.

What we learn is that there are 10 chambers for righteous women. In each chamber there is a Rebbetzin of that chamber, heichal. Four correspond to the Matriarchs: Sarah, Rivkah, Rachel and Leah. The Six others are a chidush. They are: Bityah (Pharaoh's daughter who raised Moshe Rabbeinu. Of course she converted). Then there is Serach the daughter of Asher, who lives eternal life. There are many stories in the sages about what her special qualities were, one of them we'll relate, which is connected with the shul we are now in. Apparently she has a special connection with this shul. Then there is the chamber of Yocheved (Moshe Rabbeinu's mother). There is the chamber of Devorah the Prophetess. One of Channah the mother of Shmuel the Prophet. And finally, there is the chamber of Esther the Queen. These are the ten chambers described in the Zohar.

If these are the chambers in the Garden of Eden then every woman has to find the chamber, the Rebbetzin that she is most connected with. Every woman in the world is connected with one. There are women who identify with Serach (even more than with the Matriarchs). And those women forever are in that chamber in the Garden of Eden. What do they do in these chambers? In this world they do many things, including household chores. They also do other things. But there, in the chambers of the Garden of Eden, there are no such chores. So what do they do? So what Rashbi is taught is that they sit there all day long and learn Chassidut! There is a very stringent separation between men and women. Maybe men learn more revealed Torah and the women more the concealed dimension. Except that when midnight comes, the gates of Eden are open and then like in this world, there too, there is a coupling between couples, men and

women. It's not even called a unification of souls, but the unification of lights. Just like the beginning of the Torah where the verse, And God said let there be light and there was light, the two lights are direct light and reflected light, masculine and feminine light, and from this unification between lights what comes out are either converts or thoughts of teshuvah. It says that the tremendous amount of birth in the souls above is infinitely greater than all the births that occur in our physical realm.

A partzuf of the 10 feminine chambers

This is a very beautiful Zohar. What it doesn't mention is how to correspond these 10 chambers to the sefirot. The Zohar just says that there are 4 chambers of the Matriarchs, and then just enumerates the other 6.

Queen Esther

There are a few that are simple. It is simple that Esther should correspond to kingdom, because she is called a queen. No one else was a queen in practice.

Serach's story

This is the shul of the Yazdim, Persian Jews. In Persia there are two very important Jewish sites. The site of Mordechai and Esther's grave (Mordechai may have returned to the land of Israel), but Esther is certainly there. The other is Serach the daughter of Asher's grave. How did she end up there? There is a story told by the Jews of Persia. It describes what happened to her. It's worth going just for this, just like people go to the Ukraine today to visit the graves of the tzadikim. The story is that once there was an evil king, **מלך עבאס**, who decreed evil decrees against the Jews, who called out to God to save them. The king went hunting and during the hunt they see a beautiful deer, something very big (unnaturally big). The king and his company all chase her. She appears, disappears, until the deer enters a cave. The king follows inside, and suddenly the deer disappears and instead he sees a beautiful woman, unnaturally so, not of this world. The king asks her who she is. She replies that she is Serach and suddenly the cave is sealed. She says, if you guarantee that you cancel all the decrees against the Jews, you will leave this cave. If not, you will die here. The king swears and signs that he cancels all the decrees and from now on will treat the Jews properly. She opened the cave and the king left. He gathered all the Jews, told them the story and indeed he kept his word. He even gave a lot of money to make the cave into a holy site. In it there is a fountain with a lot of special qualities. So for some reason, Serach made it to Persia. According to the sages, Serach lives forever, so it is very fitting to place her in netzach, victory, eternity.

Bityah, converts, and ba'alot teshuvah

All the converts, like Ruth, is not here, neither is Miriam, meaning that every famous righteous woman is related to one of these chambers. All the converts are in Bityah (Batyah)'s chamber. It might be that a woman who is a ba'alot teshuvah is also related to Bityah. So all the converts and ba'alot teshuvah are in this chamber. Every conversion is

related to the left leg, the sefirah of hod. Hod also means to be Jewish (יהודי), so converts who become Jewish are related to hod.

A woman who has a connection to royalty, like Esther, who sometimes has to forego very personal and intimate matters in order to act for the Jewish people's interest, these women certainly are in Esther's chamber.

Devorah

Devorah the Prophetess we will put in gevurah. The words are similar, גבורה and דבורה. She is a warrior. Every woman who is a warrior, fighting for the land of Israel for instance, she is related to Devorah and her chamber.

Yocheved

We are left with Yocheved, who is in tiferet. Yocheved is equal to 42. There are 42 words in the parashah of challah, so she must have been the woman to be most careful with challah. Perhaps for this reason she had Moshe, Aharon, and Miriam.

Channah

Shmuel is equal to Moshe and Aharon, so we will put his mother, Chanah in foundation, yesod. Channah is the feminine form of Noach in reverse, and Noach is described as a tzadik.

Rachel

We don't have chesed, and we are left with the 4 Matriarchs. Let's talk about Rachel. Where shall we place her. I would like to put her in malchut, but that's taken already. Rachel we have to place in da'at. One of the explanations that Rachel was יפת תאר ויפת מראה is that it corresponds with the chasadim and gevurot of da'at.

Leah

Leah we will place in binah, ושם הגדולה לאה, the name of the great hei (the supernal mother) is Leah. She is the mother of 6 children and a daughter, just like binah which gives birth to the 6 sefirot and malchut.

Sarah

Sarah has to be the keter, because of the order. Rivkah would then be in chochmah, in wisdom. Rivkah was very wise, the wisest of the Matriarchs. Sarah had the most holy spirit, which is why she was one of the 7 prophetesses. The holy spirit is in keter, the crown.

Chesed and Sarah

We have a problem because we still don't have anyone in chesed. We could say that perhaps Rachel, because she is the main link in the passing of love in reality (Yaakov loved her). There is no explicit mention of love between Abraham and Sarah. Yitzchak

loves Rivkah (at least explicitly) only after they get married. But, Yaakov loves Rivkah from the very beginning.

But, we can say something more. Abraham is on the one hand the first believer, the first man of faith (תשורי מראש אמנה). So he is connected with both the keter, and of course with chesed, loving-kindness. Since his wife Sarah is here in keter, we can say that she is also in chesed. Keter is the first of the sefirot, and chesed is the first of the midot. So, it seems to me that the best way to correspond them here is that Sarah is both in keter and in chesed. She is the most capable of spreading faith in the world. This means that any woman who is connected with spreading faith today, or any woman who is involved in chesed, this woman is connected to Sarah and her chamber in the Garden of Eden.

Summary

These are the chambers of women that appear in the Zohar on our parashah.

	keter (crown)	
	Sarah	
binah (understanding)		chochmah (wisdom)
Leah		Rivkah
	da'at (knowledge)	
	Rachel	
gevurah (might)		chesed (loving-kindness)
Devorah		Sarah
	tiferet (beauty)	
	Yocheved	
hod (acknowledgment)		netzach (victory)
Bityah		Serach
	yesod (foundation)	
	Channah	
	malchut (kingdom)	
	Esther	

8. Not empowering the establishment

The fifth and final exile

One more point. There is a verse in the prophet: מכנף הארץ זמירות שמענו צבי לצדיק ואומר רוי לי רוי לי רוי לי רוי לי רוי לי. The end of the verse is with 5 different בגידות acts of treason. The commentaries say that these 5 acts of treason correspond to the exiles and one more. What is the fifth? There are two explanations. There are commentaries on Daniel who say that the fifth is the exile among the Ishmaelites, the exile in the land of Israel. There is also what the Alter Rebbe says that the final exile is that of Jews in the

hands of Jews (גלות ישראל בישראל). Apparently this last exile corresponds to the yechidah, the highest part of the soul.

Even though the verse ends badly, the beginning is simply beautiful, from the corner of the earth we have heard songs, freedom to the righteous, a secret for me, a secret for me.

The connection between exile and tzitzit

How does the Zohar explain this verse. It says that the corner of the earth is the corner of the garment, the techelet, the blue thread of the tzitzit. The songs that we heard, they can either be the eradication of the enemies, which is also related to the blue thread, the techelet. But, if songs is literally, the songs of Torah, then it corresponds to the white threads in the tzitzit. The צבי לצדיק, freedom for the tzadik is certainly the white threads, and then the five acts of treason are all related to the blue garment in the tzitzit. The allusion is of course that tzitzit is a mitzvah we perform on our garments, and the word for garment is the same as that for an act of treason (בגד). A person who doesn't wear a tzitzit is like someone committing an act of treason. Why are all the negative parts of the verse related to the blue thread? Because the blue thread gives the kingdom its powerful stance. It gives the kingdom the power to give reward and to deliver punishment (as we said before).

The techelet empowers an existing establishment

But, if we are just before the rectification of the kingdom of Israel in the land of Israel, then it says that the blue thread gives the current establishment its power, whether it is a Jewish establishment (as it is here in the State of Israel) whether it is a non-Jewish establishment, like that of the Arabs inhabiting parts of the land of Israel today. It gives power to whatever establishment, whatever foreign power takes the land of Israel from its rightful owner, the kingdom of Israel. There are things that are dependent on building a Temple and there are things dependent on creating a kingdom of Israel. Indeed, according to the Arizal, there is no room for the blue thread as long as there is no Temple. But, when there is a foreign power in the land of Israel it is better to wait with the techelet, the blue thread, until there is a kingdom of Israel and then it will give it the power to rule.

Two types of meditation and their relation to the white and blue threads

How does the Zohar explain all this. It says that there are two forms of meditation. That of the supernal mother, and that of the lower mother. The lower mother meditates on reality, and its purpose is to nullify the idolatrous ideas that somehow there is no reward and punishment. We said earlier that you might divide between מינות and זנות, false belief (idolatry) and sexual promiscuity. We wanted to add that these are the reasons behind the two sins, that of the spies and that of the ma'apilim. Rebbe Tzadok of Lublin says that even though then the concept of the ma'apilim, of pushing for the end – דחיקת הקץ – was wrong then, it is proper now, in our time. Usually when we talk about

בגידה, we are talking in the context of a married couple. So on the one hand, it might be something proper like Mashiach now, but it can be a form of adultery. The ma'apilim are spelled with an ayin (מעפילים). But, there is also אפל, which means being sexually promiscuous.

So again, returning to the verse. There is the lower meditation, meditating on what we see, but trying to discover the Divinity concealed within. This is an attempt to discover God inside reality. Doing so weakens the other side in the psyche and it is the meditation of the blue thread. But, there is another type of meditation in the Mother Principle, in binah. The meditation there is that "there is nothing but Him [God]." This relates to the white threads.

But, God created the word for the supernal white (לובן העליון), which is the source actually of the blue thread, not of the white. It is actually transparent and manifests in the blue thread. This is the wonder of God's essence (עצמות) revealing itself in reality. When this is revealed we will see the fulfillment of the verse, ולא יכנף עוד מוריד והיו עיניך, רואות את מוריד. The word tzitzit appears 3 times in the parashah: על כנפי בגדיהם לדורותם, and על ציצית הכנף פתיל תכלת, and הכנף פתיל תכלת.

Techelet is related to Malchut Yisrael

The purpose and goal of the blue thread is to reveal God in our reality. Revealing the crown in our reality. But, in our reality it is very hard for this wonder to be revealed. That is why when we try to reveal this wonder, as long as there are still impurities in reality, there is a will to reveal the essence directly in reality and therefore there is, in Divine Providence, no blue thread until we merit having the Kingdom of Israel.

A final remez

Let's end with a beautiful remez. The tzitzit is called "the four corner" (ארבע כנפות). We said that the corner is related with the blue thread. In the entire Tanach, there is one phrase whose initials spell כנף (it appears 4 times exactly): כי נפל פחד. The first is in the 105th chapter of Tehilim (Psalms). Fear has fallen upon them. Then in Esther it says, כי נפל פחד מרדכי עליהם, and 2 more times with the final one being פחד היהודים עליהם. So once in Psalms and 3 times in Esther. So if someone is very sad that he doesn't have blue thread in his tzitzit, he can in the meantime think of these 4 acronyms for kanaf (corner). This is very good to have in mind as long as the establishment in the land of Israel is not the kingdom of Israel, so as not to strengthen them. By spreading the Ba'al Shem Tov's wellsprings, we do the same thing that the blue thread does.