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The Human Body

By Rabbi Dr. Hillel ben David (Greg Killian)

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In this [study](file:///F:\Word\Body\study.html) I would like to examine the body of man. Man is a metaphor. Indeed, [one](file:///F:\Word\Body\one.html) of several meanings of the [Hebrew](file:///F:\Word\Body\hebrew.html) word [*adam*](file:///F:\Word\Body\adam.html) (“man”) is “I resemble.” For man is a microcosm of [creation](file:///F:\Word\Body\bara.html)—in the words of the [Talmud](file:///F:\Word\Body\orallaw.html), “As the soul fills the body, so [HaShem](file:///F:\Word\Body\hashem.html) fills the universe.”[[1]](#footnote-1) Thus Iyov declares, “From my flesh, I perceive [HaShem](file:///F:\Word\Body\hashem.html)“,[[2]](#footnote-2) by contemplating the workings of our body and the manner in which it relates to and is animated by our soul, we gain [insight](file:///F:\Word\Body\insights.html) into the workings of [creation](file:///F:\Word\Body\bara.html) and the manner in which it relates to and is sustained by its source. Man is a microcosm, and so provides analogies for all other [worlds](file:///F:\Word\Body\worlds.html) which can explain the secrets of reality and the great riddles hidden from our senses”.[[3]](#footnote-3)

***Shemot (Exodus) 25:8*** *They shall make Me a Sanctuary, and I will dwell in them.*

The Vilna Gaon explained that there are in fact three worlds. This terrestrial world is the macrocosm, the Mishkan is intermediate, and the human body is the microcosm…[[4]](#footnote-4)

Rabbi Chaim of Volozhin (a student of the Vilna Gaon) said that every Jew is “a living Mishkan in miniature”. Just like HaShem rests his Shechinah in the Kodesh HaKodashim, He rests the Shechinah in the human heart.

According to R. Bachya, our primary duty is to [study](file:///F:\Word\Body\study.html) that which is closest to us: the human being.

*It is our duty to* [*study*](file:///F:\Word\Body\study.html) *the origins and* [*birth*](file:///F:\Word\Body\birth.html) *of the human, the form and structure of his* [*physical*](file:///F:\Word\Body\physical.html) *frame, how the various body parts are connected and function together, the purpose of each individual part and the need for it to take its present form. Next we should* [*study*](file:///F:\Word\Body\study.html) *man’s advantages, his various temperaments, the faculties of his soul, the light of his intellect, his qualities -- those that are essential and those that are accidental; his* [*desires*](file:///F:\Word\Body\needs.html)*, and the ultimate purpose of his being. When we have arrived at an understanding of the matters noted in regard to man, much of the mystery of this universe will become clear to us, since the* [*one*](file:///F:\Word\Body\one.html) *resembles the other... as Job said (Job 19:26): “From my flesh I see God.”[[5]](#footnote-5)*

The Rambam**[[6]](#footnote-6)** states that the only way to love and fear [HaShem](file:///F:\Word\Body\hashem.html) is through the [study](file:///F:\Word\Body\study.html) of His [creation](file:///F:\Word\Body\bara.html), for only through this [study](file:///F:\Word\Body\study.html) are we able to [know](file:///F:\Word\Body\daat.html) [HaShem](file:///F:\Word\Body\hashem.html). Our understanding of [HaShem](file:///F:\Word\Body\hashem.html) can only be achieved by the intellectual investigation of the genius and balance of His [creation](file:///F:\Word\Body\bara.html). Every detail, every remarkable [insight](file:///F:\Word\Body\insights.html) and fact is necessary in our attempt to [know](file:///F:\Word\Body\daat.html) ([Daat](file:///F:\Word\Body\daat.html)) and connect with [HaShem](file:///F:\Word\Body\hashem.html).

The human body is the [physical](file:///F:\Word\Body\physical.html) element in a complex and ultimately [spiritual](file:///F:\Word\Body\physical.html) being. The human body is not simply the housing for the [spiritual](file:///F:\Word\Body\physical.html) essences, it is part and parcel of the combined human being, a being that will ultimately exist in greater [spiritual](file:///F:\Word\Body\physical.html) form in the [world](file:///F:\Word\Body\futures.html) to come, after the [resurrection](file:///F:\Word\Body\techiyat.html). For when the [world](file:///F:\Word\Body\futures.html) to come begins, and we stand up at the [resurrection](file:///F:\Word\Body\techiyat.html), we will stand up with combined body and soul, though both will be raised to a much higher [spiritual](file:///F:\Word\Body\physical.html) level than at which we stand today.

The walls of the [succah](file:///F:\Word\Body\succoth.html) represent the human body, and are even adorned with *kishutim*, jewelry, so-to-[speak](file:///F:\Word\Body\mashal.html), as we adorn a body. For, like the body itself, the walls of the [succah](file:///F:\Word\Body\succoth.html) are only a temporary and somewhat flimsy encasement for the person, the soul, that enters and then later leaves it.

The [spiritual](file:///F:\Word\Body\physical.html) nature of the human body is manifested in an erect posture. This is [one](file:///F:\Word\Body\one.html) of the aspects of a human being which shows his [spiritual](file:///F:\Word\Body\physical.html) nature. The fact that a man stands upright and has a certain glow in the face is a manifestation of his difference from an animal. These [two](file:///F:\Word\Body\two.html) features distinguish us from the animals.

**Maharal’s View**

Maharal suggests that the human body symbolizes aspects of [HaShem](file:///F:\Word\Body\hashem.html), rather than that the actual form of the body reflects the form of [HaShem](file:///F:\Word\Body\hashem.html) in some way. In his view, human characteristics such as our [walking](file:///F:\Word\Body\walking.html) upright, having [two](file:///F:\Word\Body\two.html) eyes, the heels of our [feet](file:///F:\Word\Body\heel.html), all remind us, if we understand them correctly, of attributes of [HaShem](file:///F:\Word\Body\hashem.html). Specifically, our [walking](file:///F:\Word\Body\walking.html) upright indicates a lack of subservience, our eyes remind us of [HaShem](file:///F:\Word\Body\hashem.html)‘s awareness of good and evil, and our heels can remind us of the ubiquity of [sin](file:///F:\Word\Body\sin.html).

**Vilna Gaon’s View**

According to our mystical tradition, the human being is a microcosm of all [creation](file:///F:\Word\Body\bara.html), and within the human being [one](file:///F:\Word\Body\one.html) can find the characteristics of every creature. The Vilna Gaon, a leading sage of the 18th century, states that this idea is expressed in the following pasuk, where the Creator proclaims:

***Bereshit (Genesis) 1:26*** *Let us make the human being in Our image and after Our likeness.*

Who was the Creator [speaking](file:///F:\Word\Body\mashal.html) to when He said, ‘Let us make the human being’? According to the Vilna Gaon, the Creator was addressing all of [creation](file:///F:\Word\Body\bara.html), bidding each creature to contribute a portion of its characteristics to the human being. For example, the human being’s strength is traced to the lion; his swiftness to the eagle; his cunning to the fox; and his capacity for growth to the flora**.**

**THE TORAH AS A LIVING ORGANISM**

The weaving of the Torah from the Ineffable [Name](file:///F:\Word\Body\name.html) (YHWH) suggests the analogy that the Torah is a living texture, a live body in the formulation of both Azriel of Gerona and the [Zohar](file:///F:\Word\Body\orallaw.html). The Torah “is like an entire building; just as [one](file:///F:\Word\Body\one.html) man has many organs with different functions, so among the different chapters of the Torah some seem important in their outward appearance and some unimportant,” yet in actual fact all are bound together in a single organic pattern. Just as man’s unified nature is divided up among the various organs of his body, so the living cell of [HaShem](file:///F:\Word\Body\hashem.html)‘s [Name](file:///F:\Word\Body\name.html), which is the subject of revelation, grows into the earthly Torah that men possess. Down to the last, seemingly insignificant detail of the Masoretic text, the Torah has been passed on with the understanding that it is a living structure from which not even [one](file:///F:\Word\Body\one.html) [letter](file:///F:\Word\Body\letters.html) can be excised without seriously harming the entire body. The Torah is like a human body that has a head, torso, heart, mouth, and so forth.

**The Divisions of the Body**

The human body is divided into [three](file:///F:\Word\Body\three.html) parts: the head, the most aristocratic part of the body; the middle section, which incorporates the heart; and the lower section of the body, the most mundane of all (symbolizing the [three](file:///F:\Word\Body\three.html) sections of the [Mishkan](file:///F:\Word\Body\mikdash.html), the Kodesh Kodashim (Holy of Holies), the Kodesh (the Holy Place), and the Chatzer (the courtyard), and the [three](file:///F:\Word\Body\three.html) [worlds](file:///F:\Word\Body\worlds.html), the [world](file:///F:\Word\Body\worlds.html) of the [angels](file:///F:\Word\Body\angels.html), the [world](file:///F:\Word\Body\worlds.html) of the luminaries, and this [world](file:///F:\Word\Body\worlds.html).

The Ohel Yeshua[[7]](#footnote-7) lists all the parts of the Mishkan: 48 beams, 100 silver sockets, 10 coverings, 100 loops, 50 golden hooks, 11 coverings, 100 loops, 50 copper hooks, 15 poles, 96 rings, 1 curtain, 4 beams, 4 golden hooks, 1 curtain, 5 beams, 5 hooks, 5 copper sockets, 1 Aron, 1 lid for the Aron, 1 Keruvim, 1 Shulchan, 1 menorah, 1 gold altar, 1 copper altar, and 1 washing station. These, added together, equal 613.

There are 613 [commandments](file:///F:\Word\Body\cmds613.html). The positive [commandments](file:///F:\Word\Body\cmds613.html) (*do*), numbering 248, are equivalent to the [number](file:///F:\Word\Body\nchart.html) of organs in the human body. The 365 negative [commandments](file:///F:\Word\Body\cmds613.html) (*do not do*) are equivalent to the [number](file:///F:\Word\Body\nchart.html) of blood vessels in the human body. The 613 [mitzvot](file:///F:\Word\Body\cmds613.html) relate to 613 specific [physical](file:///F:\Word\Body\physical.html) areas in the body, a Hakham (Rabbi) can analyze whether a limb is affected by an adversely conducted [mitzva](file:///F:\Word\Body\cmds613.html).[[8]](#footnote-8)

Man has 248 limbs they are as follows: [Thirty](file:///F:\Word\Body\thirty.html) bones in the [foot](file:///F:\Word\Body\heel.html), [six](file:///F:\Word\Body\six.html) in each toe. Then, [ten](file:///F:\Word\Body\ten.html) bones in the ankle, [two](file:///F:\Word\Body\two.html) in the lower leg, [five](file:///F:\Word\Body\five.html) in the knee, [one](file:///F:\Word\Body\one.html) in the thigh, and [three](file:///F:\Word\Body\three.html) in each hip. There are [eleven](file:///F:\Word\Body\eleven.html) pairs of ribs. The [hand](file:///F:\Word\Body\fourteen.html) has [thirty](file:///F:\Word\Body\thirty.html) bones, [six](file:///F:\Word\Body\six.html) in each finger. There are [two](file:///F:\Word\Body\two.html) bones in the forearm, [two](file:///F:\Word\Body\two.html) in the elbow, [one](file:///F:\Word\Body\one.html) in the upper arm, and [four](file:///F:\Word\Body\four.html) in each shoulder. This yields a sum of 102 bones on each side, for a total of 204.

Besides these, there are another 46 limbs. These include the [eighteen](file:///F:\Word\Body\eighteen.html) vertebra of the spine, [nine](file:///F:\Word\Body\nine.html) bones in the head, and [eight](file:///F:\Word\Body\eight.html) in the neck. There are also [six](file:///F:\Word\Body\six.html) in the “gateway to the heart,” which is the chest, and another [five](file:///F:\Word\Body\five.html) at the outside orifices. The total is 248 limbs.

The Hakhamim (Rabbis) declared that there were 248 members (bones) in the human body;[[9]](#footnote-9) namely, [forty](file:///F:\Word\Body\forty.html) in the tarsal region and the [foot](file:///F:\Word\Body\heel.html) (30+10 = 40); 2 in the leg (the tibia and fibula); 6 in the knee (including the head of the femur, and the epiphyses of the tibia and fibula); [three](file:///F:\Word\Body\three.html) in the pelvis (ilium, ischium, and pubes); [eleven](file:///F:\Word\Body\eleven.html) ribs (the [twelfth](file:///F:\Word\Body\twelve.html) rib, owing to its diminutive size, was not counted); 30 in the [hand](file:///F:\Word\Body\fourteen.html) (the carpal bones and the phalanges); [two](file:///F:\Word\Body\two.html) in the forearm (radius and ulna); 2 at the elbow (the olecranon and the head of the radius); 1 in the arm (humerus); [four](file:///F:\Word\Body\four.html) in the shoulder (clavicle, scapula, coracoid process, and acromion)—which makes 101 for each side of the body, or 202 for both—[eighteen](file:///F:\Word\Body\eighteen.html) vertebræ; 9 in the head (cranium and face), [eight](file:///F:\Word\Body\eight.html) in the neck (7 vertebral and the os hyoides), [five](file:///F:\Word\Body\five.html) around the openings [sic] of the body (cartilaginous bones), and [six](file:///F:\Word\Body\six.html) in the key of the heart (the sternum).

The human form also has 248 limbs (and organs), corresponding to the 248 positive [commandments](file:///F:\Word\Body\cmds613.html) of the Torah, and 365 connecting tissues, veins or sinews, corresponding to the 365 prohibitions of the Torah[[10]](#footnote-10).

Like man, the earth is also divided into 248 parts with a head, eyes, mouth and other limbs. It also has 365 arteries. Every [time](file:///F:\Word\Body\time.html) a person observes a [commandment](file:///F:\Word\Body\cmds613.html), he sustains [one](file:///F:\Word\Body\one.html) of his limbs, as well as a part of the [world](file:///F:\Word\Body\worlds.html). Each limb announces, “Observe a [commandment](file:///F:\Word\Body\cmds613.html) with me, so that I will live long”. **It is for this reason that man is called a microcosm He is a miniature universe, having in him everything that exists in the** [**world**](file:///F:\Word\Body\worlds.html)**.**

Nowhere is it written which [mitzva](file:///F:\Word\Body\cmds613.html) corresponds to which item in the body. This appears to be a [secret](file:///F:\Word\Body\sod.html) Tzaddikim have. When something goes wrong [physically](file:///F:\Word\Body\physical.html), it is because a [mitzva](file:///F:\Word\Body\cmds613.html) or group of [mitzvot](file:///F:\Word\Body\cmds613.html) are not being performed properly. The power that should be flowing to that limb is subverted. The power that should be [coming](file:///F:\Word\Body\coming.html) from the soul (Torah) to the [physical](file:///F:\Word\Body\physical.html) body ([mitzvot](file:///F:\Word\Body\cmds613.html)) is not flowing properly.

“The body,” writes Hakham Culi[[11]](#footnote-11), “has 248 limbs and 365 blood vessels . . . The soul has exactly the same [number](file:///F:\Word\Body\nchart.html) of limbs and blood vessels, but these are [spiritual](file:///F:\Word\Body\physical.html) rather than [physical](file:///F:\Word\Body\physical.html). Each part of the soul is in its counterpart in the body, and is strongly bound to it.”

\* \* \*

The *Shela Hakodesh* writes that each of the 248 positive [mitzvot](file:///F:\Word\Body\cmds613.html) corresponds to [one](file:///F:\Word\Body\one.html) of the 248 limbs of the body and each of the 365 negative [commandments](file:///F:\Word\Body\cmds613.html) corresponds to [one](file:///F:\Word\Body\one.html) of the 365 veins and arteries of the body. Each positive [mitzva](file:///F:\Word\Body\cmds613.html) that [one](file:///F:\Word\Body\one.html) fulfils and each negative [commandment](file:///F:\Word\Body\cmds613.html) that [one](file:///F:\Word\Body\one.html) is careful not to transgress nourishes its corresponding limb or vein. However, if [one](file:///F:\Word\Body\one.html) neglects [one](file:///F:\Word\Body\one.html) of the [mitzvot](file:///F:\Word\Body\cmds613.html) or commits a [sin](file:///F:\Word\Body\sin.html), he blemishes the parallel limb or vein of his neshama. The Shela then notes that it is impossible for any [one](file:///F:\Word\Body\one.html) individual to observe all 613 [mitzvot](file:///F:\Word\Body\cmds613.html). Some [mitzvot](file:///F:\Word\Body\cmds613.html) apply only to [kohanim](file:///F:\Word\Body\priests.html); others, only in [Eretz Israel](file:///F:\Word\Body\city.html) or when the [Bet HaMikdash](file:///F:\Word\Body\mikdash.html) stood. Still, others apply only in rare circumstances, e.g., if [one](file:///F:\Word\Body\one.html)‘s brother dies without children and there is a [mitzva](file:///F:\Word\Body\cmds613.html) for him to marry his brother’s widow (yibum). If that is the case, how can [one](file:///F:\Word\Body\one.html) properly prepare his neshama for the Next [World](file:///F:\Word\Body\worlds.html) and prevent his neshama from being blemished?

The Shela answers that if [one](file:///F:\Word\Body\one.html) fulfils those [mitzvot](file:///F:\Word\Body\cmds613.html) that he is capable of performing and learns the sections of the Torah related to all the [mitzvot](file:///F:\Word\Body\cmds613.html), it is considered as if he fulfilled the entire Torah. This is alluded to in the passage here. “For this [commandment](file:///F:\Word\Body\cmds613.html) that I [command](file:///F:\Word\Body\cmds613.html) you today is not hidden from you...”. This refers to those [mitzvot](file:///F:\Word\Body\cmds613.html) that are hidden from [one](file:///F:\Word\Body\one.html) and are impossible to fulfil, e.g., [mitzvot](file:///F:\Word\Body\cmds613.html) that apply to [kohanim](file:///F:\Word\Body\priests.html). “...And it is not distant...”. This refers to [mitzvot](file:///F:\Word\Body\cmds613.html) that are possible to fulfill but circumstances are rare, e.g., Yibum or Birchat [HaChama](file:///F:\Word\Body\hachama.html). “...Nor is it across the sea...”. This refers to [mitzvot](file:///F:\Word\Body\cmds613.html) that can only be performed in [Eretz Israel](file:///F:\Word\Body\city.html) thereby exempting [one](file:///F:\Word\Body\one.html) who lives across the sea. The Torah says that [one](file:///F:\Word\Body\one.html) should not say that it is hidden, far, in the [heavens](file:///F:\Word\Body\heaven.html) or across the sea. Rather, it is very near to you, in your mouths and in your hearts to learn and delve into it. The pasuk ends with the words “to perform it”. All that precedes these final words is given on condition that [one](file:///F:\Word\Body\one.html) performs those [mitzvot](file:///F:\Word\Body\cmds613.html) that he can fulfil.

\* \* \*

Rabbi Shimon bar Yochai interpreted the following verse:

***Devarim (Deuteronomy) 23:15***[*HaShem*](file:///F:\Word\Body\hashem.html) *your G-d is constantly present in the midst of your* [*camp*](file:///F:\Word\Body\stages.html) *[be’kerev machanecha] .*

“In the midst” [be’kerev] refers to none other than your heart, and “your [camp](file:///F:\Word\Body\stages.html)“ [machanecha] is your body with its 248 limbs. The verse thus continues, “Make sure that no unseemly thing/word be seen in you, which might cause Him to withdraw His presence.” Your body is a [Temple](file:///F:\Word\Body\temple.html) for the Divine! Sanctify [i.e. elevate] your mind, speech, and actions, even when you are engaged in permitted activities. [In other words, sanctification does not only refer to refraining from that which is forbidden, but, in addition, to being careful to elevate even that which is permitted[[12]](#footnote-12).] Woe to you if you don’t, for it will be considered as if you had defiled the [Mikdash](file:///F:\Word\Body\mikdash.html) of the king!

\* \* \*

(a) The [two](file:///F:\Word\Body\two.html) calf-bones and [one](file:///F:\Word\Body\one.html) thigh-bones comprise the majority of the volume of bones of the human body.

(b) Since there are 248 limbs in a [male](file:///F:\Word\Body\male+female.html) human body, the majority of limbs will total 125.

(c) According to Rebbi Yehoshua, there are 252 limbs in a [female](file:///F:\Word\Body\male+female.html) human body, But according to Rebbi Akiva, there are 253.

(d) A quarter of a Kav ([six](file:///F:\Word\Body\six.html) egg-volumes) of bones will also be Metamei be’Ohel.

**The Beginning**

We observe that the child’s entire body is derived from a drop of semen originating in its father’s [brain](file:///F:\Word\Body\brain.html). Yet the many [physical](file:///F:\Word\Body\physical.html) components which constitute the child’s body are by no means uniform. They vary greatly, from the [brain](file:///F:\Word\Body\brain.html), the highest component, to the nails of the [feet](file:///F:\Word\Body\heel.html), the lowest.

These radical differences come about through the presence of the drop of semen in the mother’s [womb](file:///F:\Word\Body\thebirth.html) during the [forty](file:///F:\Word\Body\forty.html) weeks of [gestation](file:///F:\Word\Body\thebirth.html). It is this period of [physical](file:///F:\Word\Body\physical.html) development that produces the differences between [one](file:///F:\Word\Body\one.html) organ and another: the more materialized a particular component of the drop becomes, the more it diverges from its original state and becomes an entity with its own unique [physical](file:///F:\Word\Body\physical.html) characteristics. We thus observe that though all the organs share a common source, nevertheless in the process of development there arise differences as radical as that between [brain](file:///F:\Word\Body\brain.html) and nails.

Another matter evident from the analogy: Though the nails are the most insignificant part of the child’s body, they are still bound and united with their [first](file:///F:\Word\Body\one.html) source, the father’s [brain](file:///F:\Word\Body\brain.html). For, like the other parts of the child’s body, the nails too receive their nourishment and life from its [brain](file:///F:\Word\Body\brain.html). Since the child’s [brain](file:///F:\Word\Body\brain.html) retains the essence of its source (the father’s [brain](file:///F:\Word\Body\brain.html)) and is thus constantly bound to its source, even the nails are therefore bound up with their original source.

\* \* \*

A person’s [two](file:///F:\Word\Body\two.html) principle organs are his [brain](file:///F:\Word\Body\brain.html) and his heart. The Maharal, commenting on the [Mishna](file:///F:\Word\Body\orallaw.html) in Avot, “May it be Your will that the [Bet HaMikdash](file:///F:\Word\Body\mikdash.html) be rebuilt speedily in our days, and make our portion in Your Torah,” explains that there is a reference here to these [two](file:///F:\Word\Body\two.html) organs. Divine service is the “heart,” while Torah is the “[brain](file:///F:\Word\Body\brain.html).”

A persons [brain](file:///F:\Word\Body\brain.html) is the kodesh ha-kodoshim (Holy of Holies) of the human body.

The following charts shows the [ten](file:///F:\Word\Body\ten.html) structures of the human being as it relates to the men of the [synagogue](file:///F:\Word\Body\synagog.html) and to the [Temple](file:///F:\Word\Body\temple.html):

**Bet Kenesset – The Body**

|  |  |  |
| --- | --- | --- |
|  | **Chachmah**  (Wisdom) - Black  Virtue: Emunah (Faithful Obedience)  Ministry: Chief Hakham of the bench of [three](file:///F:\Word\Body\three.html)  [**Rosh HaShana**](file:///F:\Word\Body\teruah.html) |  |
| **Daat**  ([Knowledge](file:///F:\Word\Body\knowledge.html)) - White  Virtue: Yichud (Unity)  Ministry: 3rd of the bench of [three](file:///F:\Word\Body\three.html)  **Yom** [**HaKippurim**](file:///F:\Word\Body\kippur.html) |  | **Binah**  (Understanding) - Gray  Virtue: Simchah (Joy)  Ministry: 2nd of the bench of [three](file:///F:\Word\Body\three.html)  [**Shabbat**](file:///F:\Word\Body\sabbath.html)[**Shuva**](file:///F:\Word\Body\shuvah.html) |
| **Gevurah**  (Strength/Might) – Scarlet Red  Virtue: Yir’ah (Fear of [HaShem](file:///F:\Word\Body\hashem.html))  Ministry: Sheliach [Apostle/Bishop]  Second Day  **Second intermediate day** |  | **G’dolah / Chessed**  (Greatness/Mercy) – Royal Blue  Virtue: Ahavah (love)  Ministry: Masoret [Evangelist]  [First](file:///F:\Word\Body\one.html) Day  [**First**](file:///F:\Word\Body\one.html) **intermediate day** |
|  | **Tiferet**  (Beauty) - Yellow  Virtue: Rachamim ([Forgiveness](file:///F:\Word\Body\forgive.html))  Ministry: Darshan or Magid [Prophet]  [Third](file:///F:\Word\Body\three.html) Day  [**Third**](file:///F:\Word\Body\three.html) **intermediate day** |  |
| **Hod**  (Glory) - Orange  Virtue: Temimut (Sincerity)  Ministry: Parnas [Pastor]  [Fifth](file:///F:\Word\Body\five.html) Day  [**Fifth**](file:///F:\Word\Body\five.html) **intermediate day** |  | **Netzach**  (Victory) – Emerald Green  Virtue: Bitahon (Confidence)  Ministry: Parnas [Pastor]  [Fourth](file:///F:\Word\Body\four.html) Day  [**Fourth**](file:///F:\Word\Body\four.html) **intermediate day** |
|  | **Yesod**  (Foundation) - Violet  Virtue: Emet (Truth/Honesty)  Ministry: Parnas [Pastor]  ([Female](file:///F:\Word\Body\male+female.html) – hidden)  [Sixth](file:///F:\Word\Body\six.html) Day  [**Sixth**](file:///F:\Word\Body\six.html) **intermediate day** |  |
|  | **Shekhinah / Malkhut**  (Presence) – Purple  Virtue: Humility  Ministry: Meturgeman/Moreh/Zaqen [[Teacher](file:///F:\Word\Body\teacher.html)/Elder]  Seventh Day  **Seventh intermediate day** |  |

# [HAIR](file:///F:\\Word\\Body\\hair.html)

The highest part of the human body is the [hair](file:///F:\Word\Body\hair.html). This complex subject is so large that I needed a separate paper to explain it. That [study](file:///F:\Word\Body\study.html) is titled [HAIR](file:///F:\Word\Body\hair.html).

# HEAD



As [HaShem](file:///F:\Word\Body\hashem.html) is more revealed in the [Bet HaMikdash](file:///F:\Word\Body\mikdash.html), so, the soul is concentrated in the head.

The [Jews](file:///F:\Word\Body\gen-jew.html) are called Israel because the [letters](file:///F:\Word\Body\letters.html) can be switched around to form the words, Li Rosh (“to me as a head”)[[13]](#footnote-13). The head has [three](file:///F:\Word\Body\three.html) parts: the [brain](file:///F:\Word\Body\brain.html), the skull and the [hair](file:///F:\Word\Body\hair.html). The [brain](file:///F:\Word\Body\brain.html) is the source of reason, and the skull represents will. [Hair](file:///F:\Word\Body\hair.html) represents the Chachma which is revealed to us (the Torah), just as [hair](file:///F:\Word\Body\hair.html) receives a minute amount of Chayot from the [brain](file:///F:\Word\Body\brain.html). Thus, the revelation of the “[hair](file:///F:\Word\Body\hair.html)“ is in [Gan Eden](file:///F:\Word\Body\eden.html) (since Torah is [studied](file:///F:\Word\Body\study.html) there) and the revelation of the [brain](file:///F:\Word\Body\brain.html) (hidden Chachma) and of the skull (will, [mitzvot](file:///F:\Word\Body\cmds613.html)), will be revealed when [Mashiach](file:///F:\Word\Body\mashiach.html) comes.

The [Tallit](file:///F:\Word\Body\tzitzith.html) that is wrapped around us, represents the [mitzvot](file:///F:\Word\Body\cmds613.html), the skull and the [tzitzith](file:///F:\Word\Body\tzitzith.html) are like the [hairs](file:///F:\Word\Body\hair.html) (Chachma, Torah). Since [tzitzith](file:///F:\Word\Body\tzitzith.html) contain both ideas (Torah and [mitzvot](file:///F:\Word\Body\cmds613.html)), they correspond to the whole Torah, and thus the statement that “[tzitzith](file:///F:\Word\Body\tzitzith.html) are compared to the whole Torah”.[[14]](#footnote-14)

\* \* \*

According to [Jewish](file:///F:\Word\Body\gen-jew.html) mysticism, the forehead is associated with the inclusive of Keter (including Chachma, Bina, and [Daat](file:///F:\Word\Body\daat.html)). This is related to the verse, “The gold plate shall be on Aaron’s forehead before [HaShem](file:///F:\Word\Body\hashem.html)“ (Ex. 28:36), since the plate was engraved with the Tetragrammaton, [HaShem](file:///F:\Word\Body\hashem.html)‘s Holy [Name](file:///F:\Word\Body\name.html). In addition, the [Zohar](file:///F:\Word\Body\orallaw.html)[[15]](#footnote-15) compares the rest of the head to the menorah of the [Sanctuary](file:///F:\Word\Body\mikdash.html) of which it is written:

***Bamidbar (***[***Numbers***](file:///F:\Word\Body\nchart.html)***) 8:2*** *“When you [Aaron] light the Menorah, its* [*seven*](file:///F:\Word\Body\seven.html) *lights shall shine toward the center”.*

The [seven](file:///F:\Word\Body\seven.html) lamps emanating light from the oil correspond to the [seven](file:///F:\Word\Body\seven.html) apertures of the head: [two](file:///F:\Word\Body\two.html) eyes, [two](file:///F:\Word\Body\two.html) ears, [two](file:///F:\Word\Body\two.html) nostrils and the mouth, which radiate the light of the mind. This light should be directed toward the center, in the service of [HaShem](file:///F:\Word\Body\hashem.html). Lastly, these [four](file:///F:\Word\Body\four.html) sets of organs correspond to the [four](file:///F:\Word\Body\four.html) [letters](file:///F:\Word\Body\letters.html) of the Divine [Name](file:///F:\Word\Body\name.html), where the mouth relates to the last heh - ה and the last of the sefirot, Malchut. We see then that the [ten](file:///F:\Word\Body\ten.html) Sefirot permeate the head, from Keter in the forehead on high to Malchut in the mouth. Subjugating and harmonizing [one](file:///F:\Word\Body\one.html)‘s thoughts to the will of [HaShem](file:///F:\Word\Body\hashem.html) brings [one](file:///F:\Word\Body\one.html) into *the* [*spiritual*](file:///F:\Word\Body\physical.html) *loop* such that he becomes a conduit for the flow of Divine energy cascading from on high down below. This is symbolized by a [kiss](file:///F:\Word\Body\mashal.html) on the forehead that originates in the mind of the bestower, is transmitted down through the mouth, and received by the mind of the recipient who is now resonating in harmony with [HaShem](file:///F:\Word\Body\hashem.html).

## The [Brain](file:///F:\Word\Body\brain.html)

The human [forebrain](file:///F:\Word\Body\brain.html) is made up of a pair of large cerebral hemispheres. Because of crossing over of the spinal tracts, the left hemisphere of the [forebrain](file:///F:\Word\Body\brain.html) deals with the right side of the body and vice versa. Things in the higher [world](file:///F:\Word\Body\worlds.html) are reversed in the lower [world](file:///F:\Word\Body\worlds.html) when they become manifested. We see this when we see the [wicked](file:///F:\Word\Body\wicked.html) prosper and the righteous suffer. This reversal is absolutely essential in order for us to have free will. If the righteous always prospered and the [wicked](file:///F:\Word\Body\wicked.html) always suffered; who would want to be [wicked](file:///F:\Word\Body\wicked.html)? This apparent injustice is resolved in the next [world](file:///F:\Word\Body\worlds.html) where we see that the righteous are paying, in this [world](file:///F:\Word\Body\worlds.html), for any minor [sins](file:///F:\Word\Body\sin.html) that they committed. The [wicked](file:///F:\Word\Body\wicked.html), too, are being paid for any minor [mitzva](file:///F:\Word\Body\cmds613.html) that they committed. Thus in the next [world](file:///F:\Word\Body\worlds.html) the righteous find only reward and the [wicked](file:///F:\Word\Body\wicked.html) find only punishment.

The next [world](file:///F:\Word\Body\worlds.html) does not have the cross-over. It is a [world](file:///F:\Word\Body\worlds.html) of essence.

The [**brain**](file:///F:\Word\Body\brain.html) **stem** and its parts:

The medulla oblongata is an enlarged continuation of the spinal cord extending up into the *pons* (a large bulge under the [brain](file:///F:\Word\Body\brain.html) stem). On each side of the medulla oblongata is an oval swelling, called the *olive*, from which a large bundle of nerve fibers arises and passes up into the cerebellum. Because of its location, all ascending and descending nerve fibers connecting the [brain](file:///F:\Word\Body\brain.html) to the spinal cord must pass through it.

**Medulla Oblongata** - The medulla oblongata functions primarily as a relay station for the crossing of motor tracts between the spinal cord and the [brain](file:///F:\Word\Body\brain.html). It also contains the respiratory, vasomotor, and cardiac centers, as well as many mechanisms for controlling reflex activities such as coughing, gagging, swallowing and vomiting

[**Midbrain**](file:///F:\Word\Body\brain.html) - The [midbrain](file:///F:\Word\Body\brain.html) serves as the nerve pathway of the cerebral hemispheres and contains auditory and visual reflex centers.

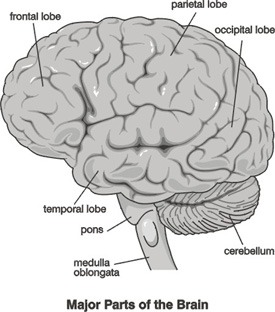
**Pons** - The pons is a bridge-like structure which links different parts of the [brain](file:///F:\Word\Body\brain.html) and serves as a relay station from the medulla to the higher cortical structures of the [brain](file:///F:\Word\Body\brain.html). It contains the respiratory center.

The head contains [three](file:///F:\Word\Body\three.html) hidden parts: The right and left [forebrain](file:///F:\Word\Body\brain.html) and the [brain](file:///F:\Word\Body\brain.html) stem. These [three](file:///F:\Word\Body\three.html) parts picture the Bet Din, the bench of [three](file:///F:\Word\Body\three.html). The right and left lobes have a dominant lobe, signifying the right [hand](file:///F:\Word\Body\mashal.html) Dayan (Judge) in the Bet Din (court).

The [**brain**](file:///F:\Word\Body\brain.html) **stem** pictures the Rosh Bet Din (Chief Justice). This organ is the most centered of the organs of the head, being centered left to right, front to back, and top to bottom.

The [brain](file:///F:\Word\Body\brain.html) captures and translates the message of the neshamah[[16]](#footnote-16) into concepts and ideas.

The [Mishkan](file:///F:\Word\Body\mikdash.html)‘s furnishings or vessels are seen as representations of the various organs and faculties of man: The Ark (containing the Torah) corresponds to the mind, intellect and the faculty of speech.



Chachmah (wisdom), of all the mental powers, is considered to be the essential mind or the “mind within the mind.” Consequently, binah (understanding) relative to chachmah, in addition to referring to the heart itself (the [physical](file:///F:\Word\Body\physical.html) seat of emotive [experience](file:///F:\Word\Body\experience.html) born from the understanding of the mind), can be regarded as the relative “heart within the mind.” This distinction also plays itself out in the body, where Chachmah is positioned in the right lobe and Binah in the left lobe of the [brain](file:///F:\Word\Body\brain.html). The [third](file:///F:\Word\Body\three.html) additional element, [Daat](file:///F:\Word\Body\daat.html) – the [midbrain](file:///F:\Word\Body\brain.html), is located in the rear lobe of the [brain](file:///F:\Word\Body\brain.html) at the point where the [brain](file:///F:\Word\Body\brain.html) [connects](file:///F:\Word\Body\connection.html) to the spine, the position of the occipital lobe.

We hear about the concept of [*brain*](file:///F:\Word\Body\brain.html) *death*. This refers only to the demise of the [*brain*](file:///F:\Word\Body\brain.html)*-stem*. This does not refer to being comatose, which may only be a state of unconsciousness, nor to the persistent vegetative state in which case the patient is completely *alive*. It is more accurate to call it [brain](file:///F:\Word\Body\brain.html)-stem death, or the death of the *whole* [*brain*](file:///F:\Word\Body\brain.html). The [brain](file:///F:\Word\Body\brain.html)-stem is the lower part of the [brain](file:///F:\Word\Body\brain.html), which controls automatic, instinctual reactions. At the demise of the [brain](file:///F:\Word\Body\brain.html)-stem, it is impossible to remain alive without the help of a breathing apparatus. The body is unable to breath on its own.

Our Sages discuss the part of the body which [first](file:///F:\Word\Body\one.html) returns to life (in the [resurrection](file:///F:\Word\Body\techiyat.html)). It was called the *Luz* bone, and it is located at the back of the neck. Interestingly, the [brain](file:///F:\Word\Body\brain.html)-stem is at the top of the spinal cord and the lower area of the [brain](file:///F:\Word\Body\brain.html)!

\* \* \*

Doesn’t the Torah itself say that [one](file:///F:\Word\Body\one.html) must decide in accordance with the majority?

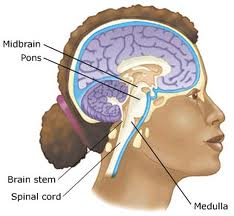
The Rabbi responded with a parable: once, all the hundreds of other organs in the body [gathered](file:///F:\Word\Body\gather.html) in opposition to the [brain](file:///F:\Word\Body\brain.html). All of them were being treated as nothing but servants. The [brain](file:///F:\Word\Body\brain.html) never consulted with them or asked any of their opinions about what to do, rather, the [brain](file:///F:\Word\Body\brain.html) made all the decisions by itself, and whatever it felt like doing, all the other organs were obligated to do. “Can this be?” argued the other organs. “The Torah itself says that [one](file:///F:\Word\Body\one.html) must decide in accordance with the majority!”

But the [brain](file:///F:\Word\Body\brain.html) responded immediately. “That verse,” explained the [brain](file:///F:\Word\Body\brain.html), “is discussing the Sanhedrin, the Supreme Rabbinical Court, where 71 brains sat together. Therefore it was necessary to ask the opinions of each [one](file:///F:\Word\Body\one.html), and in cases of disagreement they would rule in accordance with the majority. But you don’t have a single [brain](file:///F:\Word\Body\brain.html) between all of you! Just *tails* that think they can offer an opinion. In such a case, no [one](file:///F:\Word\Body\one.html) says that [one](file:///F:\Word\Body\one.html) must follow that majority!”

*The Mid-*[*Brain*](file:///F:\Word\Body\brain.html)

The center of the head is the mid-[brain](file:///F:\Word\Body\brain.html),[[17]](#footnote-17) the controller of the body. [One](file:///F:\Word\Body\one.html) can visualize where this area is located by placing a finger behind the ear and another finger between the eyes. The imaginary point where these [two](file:///F:\Word\Body\two.html) ‘lines’ cross, is the mid-[brain](file:///F:\Word\Body\brain.html). A bullet that pierces this area will surely kill the person.

The following picture illustrates the how the mid-[brain](file:///F:\Word\Body\brain.html) is centered in the head.



When we examine [Shechem](file:///F:\Word\Body\city.html) (and the grave of [Joseph](file:///F:\Word\Body\joseph.html) HaTzaddik), we will see that [Shechem](file:///F:\Word\Body\city.html) bears the geographic topography similar to the [brain](file:///F:\Word\Body\brain.html) with [Jerusalem](file:///F:\Word\Body\city.html) as the mid-[brain](file:///F:\Word\Body\brain.html).

[Shechem](file:///F:\Word\Body\city.html) was also the location of Dothan whose [name](file:///F:\Word\Body\name.html) means “dual wells”. This causes us to recall the [two](file:///F:\Word\Body\two.html) hemispheres of the [brain](file:///F:\Word\Body\brain.html) which are wells to hold our [knowledge](file:///F:\Word\Body\knowledge.html) of Torah.

[One](file:///F:\Word\Body\one.html) of the major functions of the [brain](file:///F:\Word\Body\brain.html) is involved with ‘remembering’. The [secret](file:///F:\Word\Body\sod.html) password given to us by [Yosef](file:///F:\Word\Body\joseph.html) HaTzaddik, is *pakod pakadti etchem*. [Yosef](file:///F:\Word\Body\joseph.html) is intimately associated with [Shechem](file:///F:\Word\Body\city.html) in that he was sold by his brothers in [Shechem](file:///F:\Word\Body\city.html), [Yaaqob](file:///F:\Word\Body\israelja.html) Abinu gave [Shechem](file:///F:\Word\Body\city.html) to [Yosef](file:///F:\Word\Body\joseph.html) as an [inheritance](file:///F:\Word\Body\inherit.html), and his bones were buried in [Shechem](file:///F:\Word\Body\city.html).

The [Jews](file:///F:\Word\Body\gen-jew.html) were given a [sign](file:///F:\Word\Body\signs.html): if a purported liberator uses the term *pakod pakadti etchem*, he is a true savior. That is what [Yosef](file:///F:\Word\Body\joseph.html) meant when he said, “*pakod yifkod* Elokim Etchem (Elokim will surely remember you)”.[[18]](#footnote-18) As soon as Moshe mentioned these words, he was trusted.[[19]](#footnote-19)

Thus we have a strong [connection](file:///F:\Word\Body\connection.html) between *remembering* and [Shechem](file:///F:\Word\Body\city.html).

There is much, much more to this subject! I have written a separate paper to try to delve into this most interesting subject. The [name](file:///F:\Word\Body\name.html) of the [study](file:///F:\Word\Body\study.html) is: [BRAIN](file:///F:\Word\Body\brain.html).

# FOREHEAD

The forehead is open and blank. It is at the highest part of the body to indicate an extremely elevated function: Where the forehead is facing is where you are going! What direction are you facing? You will [walk](file:///F:\Word\Body\walking.html) in the direction of your forehead. The forehead is a symbol of your [ratzon](file:///F:\Word\Body\needs.html), your [desire](file:///F:\Word\Body\needs.html).

[***Midrash***](file:///F:\Word\Body\orallaw.html) ***Rabbah - The Song of Songs VII:11*** *THY FOREHEAD Is LIKE THE TOWER OF LEBANON. This is the* [*Sanctuary*](file:///F:\Word\Body\mikdash.html)*. Just as the forehead is on the highest part of a man, so the* [*Sanctuary*](file:///F:\Word\Body\mikdash.html) *is in the highest part of the* [*world*](file:///F:\Word\Body\worlds.html)*. Just as most ornaments are suspended from the forehead, so priesthood, Levites, and kingship are from* [*Jacob*](file:///F:\Word\Body\israelja.html)*.*

The following are some of the Ari’s teachings of the [spiritual](file:///F:\Word\Body\physical.html) significance of the design of the human body:

The golden head-plate resembles another religious object worn above the forehead: [tefillin](file:///F:\Word\Body\tefillin.html). The Sages in fact compared the [two](file:///F:\Word\Body\two.html), and declared: if the *tzitz* (sacred head-plate), upon which [HaShem](file:///F:\Word\Body\hashem.html)‘s [Name](file:///F:\Word\Body\name.html) is engraved just once, required constant awareness, certainly [tefillin](file:///F:\Word\Body\tefillin.html), in which [HaShem](file:///F:\Word\Body\hashem.html)‘s [Name](file:///F:\Word\Body\name.html) is mentioned many times, have the same requirement.

Yet the argument seems weak. Do the Sages really mean that [tefillin](file:///F:\Word\Body\tefillin.html), worn by any [Jew](file:///F:\Word\Body\gen-jew.html), are holier than the sacred head-plate worn only by the [High Priest](file:///F:\Word\Body\priests.html) when serving in the [Temple](file:///F:\Word\Body\temple.html)? Also, why is it that the head-plate only mentions [HaShem](file:///F:\Word\Body\hashem.html)‘s [Name](file:///F:\Word\Body\name.html) once?

We can divide all of life into [two](file:///F:\Word\Body\two.html) parts: ultimate goals, and the means we use to reach those goals. We must be careful not to confuse [one](file:///F:\Word\Body\one.html) for the other. It is easy to loose sight of our true goals when we are intensively occupied with the ways of achieving them.

Even those who are careful to stay on track may not have a clear understanding of the true purpose of life. The Sages [taught](file:///F:\Word\Body\teacher.html) that “*all actions should be for the sake of* [*Heaven*](file:///F:\Word\Body\heaven.html)“. [Knowledge](file:///F:\Word\Body\knowledge.html) of what [HaShem](file:///F:\Word\Body\hashem.html) [wants](file:///F:\Word\Body\needs.html) us to do in each and every situation is by no means a simple matter. The ability to discover the highest value, to comprehend the central value of existence, and to be able to relate all of life to this central theme, this is a function of [one](file:///F:\Word\Body\one.html)‘s wisdom and [spiritual](file:///F:\Word\Body\physical.html) greatness.

Regarding the [High Priest](file:///F:\Word\Body\priests.html), we expect that the person suitable for such a central and elevated position will have reached the level of enlightenment whereby all activity revolves around [one](file:///F:\Word\Body\one.html) ultimate goal. Everything relates to the central theme of “*Holy to* [*HaShem*](file:///F:\Word\Body\hashem.html) “. Therefore the *tzitz* contained only [one](file:///F:\Word\Body\one.html) mention of [HaShem](file:///F:\Word\Body\hashem.html)‘s [Name](file:///F:\Word\Body\name.html), [one](file:///F:\Word\Body\one.html) crowning value.

The common person, on the other [hand](file:///F:\Word\Body\fourteen.html), may not reached this level of enlightenment. For him there exist many elevated goals: Torah [study](file:///F:\Word\Body\study.html), acts of kindness, charity, [prayer](file:///F:\Word\Body\prayer.html), service, wisdom, prophecy, etc. These are true [spiritual](file:///F:\Word\Body\physical.html) values, and by relating various activities to each of these values, [one](file:///F:\Word\Body\one.html) will succeed in elevating himself and recognizing the underlying central goal. Therefore the individual’s [tefillin](file:///F:\Word\Body\tefillin.html) contains [HaShem](file:///F:\Word\Body\hashem.html)‘s [Name](file:///F:\Word\Body\name.html) many times, reflecting many guiding [spiritual](file:///F:\Word\Body\physical.html) goals.

We see how much people need [physical](file:///F:\Word\Body\physical.html) reinforcement in order to keep the ultimate goals of life in sight. This is the underlying logic of the Sage’s comparison between the head-plate and [Tefillin](file:///F:\Word\Body\tefillin.html). Even the [High Priest](file:///F:\Word\Body\priests.html), despite his broad [spiritual](file:///F:\Word\Body\physical.html) perception, needed to be constantly aware of the *tzitz* on his forehead and its message. Certainly the average [Jew](file:///F:\Word\Body\gen-jew.html), with a multitude of [spiritual](file:///F:\Word\Body\physical.html) goals, [needs](file:///F:\Word\Body\needs.html) to maintain contact and recognition of his [tefillin](file:///F:\Word\Body\tefillin.html).[[20]](#footnote-20)

This symbolized that Aaron’s mind was sacred and worthy of carrying the [name](file:///F:\Word\Body\name.html) of [HaShem](file:///F:\Word\Body\hashem.html) that was embossed on the *tzitz*.

The obvious question here is, how does the *tzitz* which is worn on the forehead of the [high priest](file:///F:\Word\Body\priests.html), atone for the [impurity](file:///F:\Word\Body\purity.html) of the holy offerings? In other words: what is the [connection](file:///F:\Word\Body\connection.html) between the golden plate, the forehead, the [sacrifice](file:///F:\Word\Body\korbanot.html), and [impurity](file:///F:\Word\Body\purity.html)?

Before taking up this question we will [first](file:///F:\Word\Body\one.html) examine another source, which is also related to the *tzitz* and [atonement](file:///F:\Word\Body\atonemen.html). Rabbi Anani bar Sasson catalogued the various [sins](file:///F:\Word\Body\sin.html) for which the priestly garments provide [atonement](file:///F:\Word\Body\atonemen.html): the tunic atones for bloodshed; the breeches (trousers) atone for incest; the mitre for arrogance; the girdle for sinful thoughts of the heart; the breastplate atones for errors in legal judgment; the *ephod,* for [idolatry](file:///F:\Word\Body\idolatry.html); the robe, slander, and the *tzitz* procures [atonement](file:///F:\Word\Body\atonemen.html) for impudence. The reason given for the latter: the *tzitz* is worn “on the forehead (*metzach)* of Aharon” and in Jeremiah 3:3 it is written: “and you had the forehead *(metzach)* of a harlot.” From here we learned that the *tzitz* atones for [sins](file:///F:\Word\Body\sin.html) of impudence.[[21]](#footnote-21)

Beyond this comparison, which is of a strictly technical, verbal nature, the word “forehead” (“*metzach*”) does in fact have a broader meaning which relates to human behavior and character. An examination of the Biblical idiom leads us to the conclusion that “*metzach*” symbolizes hardness which carries with it opposition and refusal. The words of [HaShem](file:///F:\Word\Body\hashem.html) to Ezekiel, when He sends him to the people of Israel as a prophet, include the following passage: “But the House of Israel will not want to listen to you for they do not want to listen to Me, for all the House of Israel are defiant (Heb. - *chizqei metzach*; literally: strong of forehead) and further on, “Behold, I have made your face hard against their faces and your forehead strong against their foreheads, fear them not”[[22]](#footnote-22). A parallel verse in Isaiah (48,4) says: “for I [know](file:///F:\Word\Body\daat.html) that you are obstinate, your neck is a sinew of iron and your forehead is brass.”

The same word also symbolizes insolence and impudence. In addition to the example already discussed above from Jeremiah (“and you had the forehead of a harlot, you refused to be ashamed”), this meaning of the word also appears in the well-[known](file:///F:\Word\Body\daat.html) story of King Uzziah who wishes to usurp the prerogative of the [priests](file:///F:\Word\Body\priests.html) and offer [incense](file:///F:\Word\Body\ketoret.html):

“When he was strong, he grew so arrogant that he acted corruptly: he trespassed against [HaShem](file:///F:\Word\Body\hashem.html) his G-d by entering the [temple](file:///F:\Word\Body\temple.html) of [HaShem](file:///F:\Word\Body\hashem.html) to offer [incense](file:///F:\Word\Body\ketoret.html) on the [incense](file:///F:\Word\Body\ketoret.html) altar. The [priest](file:///F:\Word\Body\priests.html) Azariah, with eighty other brave [priests](file:///F:\Word\Body\priests.html) of the lord, followed him in and, confronting King Uzziah, said to him, ‘It is not for you, Uzziah, to offer [incense](file:///F:\Word\Body\ketoret.html) to [HaShem](file:///F:\Word\Body\hashem.html), but for Aaronite [priests](file:///F:\Word\Body\priests.html), who have been consecrated, to offer [incense](file:///F:\Word\Body\ketoret.html). Get out of the [Sanctuary](file:///F:\Word\Body\mikdash.html), for you have trespassed; there will be no glory in it for you from [HaShem](file:///F:\Word\Body\hashem.html) G-d’. Uzziah, holding the censer and ready to burn [incense](file:///F:\Word\Body\ketoret.html), got angry; but as he got angry with the [priests](file:///F:\Word\Body\priests.html), leprosy broke out on his forehead in front of the [priests](file:///F:\Word\Body\priests.html) in the House of the Lord beside the [incense](file:///F:\Word\Body\ketoret.html) altar. When the chief [priest](file:///F:\Word\Body\priests.html) Azariah and all the other [priests](file:///F:\Word\Body\priests.html) looked at him, his forehead was leprous, so they rushed him out of there; he too made haste to get out, for the Lord had struck him with a [plague](file:///F:\Word\Body\plagues.html)“.[[23]](#footnote-23)

It is unreasonable to assume that the choice of the forehead as the only place where the leprosy broke out was simply in order to make it more visible, to make the punishment of this impudent more obvious. Most probably the forehead was chosen for yet another reason: for being a symbol of insolence and impudence; in other words, the forehead was singled out to be struck with leprosy so that part of the body which committed the [sin](file:///F:\Word\Body\sin.html) of impudence, would be the part which bears the punishment.

Another famous story makes the same point, the battle of David against Goliath. Here again we can say that it is no coincidence that the stone David chose from the stream struck Goliath precisely on the forehead and nowhere else. Let us not forget, the Philistine “taunted the armies of the Living G-d”[[24]](#footnote-24) insulted them and shamed them. Could there be greater impudence than this? The stone striking his forehead symbolized a blow to the center of his insolence, the focal point of impudence.

(As an aside, Goliath became a giant because of an overactive pituitary gland which is located in the head, between the eyes and slightly above them, and about [two](file:///F:\Word\Body\two.html) inches back from the forehead. Thus, the giant was slain by destroying the organ that had made him mighty. David became the [first](file:///F:\Word\Body\one.html) endocrinologist.[[25]](#footnote-25))

For better or for worse body language is expressed more by the forehead than by any other exposed part of the body. Therefore, when the [high priest](file:///F:\Word\Body\priests.html) wears the *tzitz* on his forehead it is to atone for those [sins](file:///F:\Word\Body\sin.html) which the forehead represents. impudence which originates in stubbornness, contrariness and rebelliousness.

# The Face

The concept of a face is something that reveals on the outside that which is hidden on the inside. The Torah provides some [insight](file:///F:\Word\Body\insights.html) into this definition of *face*:

***Shemot (***[***Exodus***](file:///F:\Word\Body\exodus.html)***) 33:20*** *No* [*one*](file:///F:\Word\Body\one.html) *can see My face because no man can see Me and live!*

This was, in essence, what [HaShem](file:///F:\Word\Body\hashem.html) told Moshe Rabbeinu on top of Har [Sinai](file:///F:\Word\Body\stages.html). As the Kabbalists explain, “face” here refers to a more direct revelation of [HaShem](file:///F:\Word\Body\hashem.html), which is the end result of successfully entering [PaRDeS](file:///F:\Word\Body\remez.html) to the greatest extent possible.

The physiognomy of the human face alludes to ascending levels or dimensions of existence. The mouth, which represents the sense of taste, the least [spiritual](file:///F:\Word\Body\physical.html) of our senses, is in the lowest position. The nose, representing the more [spiritual](file:///F:\Word\Body\physical.html) sense of smell, comes above the mouth, and the eyes take the highest position as the sense of sight is considered the most [spiritual](file:///F:\Word\Body\physical.html) of the senses.

Rabbi [Yoseph](file:///F:\Word\Body\joseph.html) Chayim of Bagdad goes into the conceptual or [spiritual](file:///F:\Word\Body\physical.html) implications of this as well. He quotes the verse, “You shall therefore safeguard the [commandment](file:///F:\Word\Body\cmds613.html) ([mitzva](file:///F:\Word\Body\cmds613.html)), the statutes (chukim), and the [laws](file:///F:\Word\Body\law.html) (mishpatim) which I am [teaching](file:///F:\Word\Body\teacher.html) you today, to do them” (Devarim. 7:11), and says: The 613 [commandments](file:///F:\Word\Body\cmds613.html) are traditionally divided into [three](file:///F:\Word\Body\three.html) categories:

1) chukim (statutes or decrees) such as not mixing or cross-breeding certain species when planting, or not [eating](file:///F:\Word\Body\eating.html) pork, etc.,

2) [mitzvot](file:///F:\Word\Body\cmds613.html) ([commandments](file:///F:\Word\Body\cmds613.html) or testimonies) such as wearing [tefillin](file:///F:\Word\Body\tefillin.html) or keeping the [Sabbath](file:///F:\Word\Body\sabbath.html) and other commemorative [festivals](file:///F:\Word\Body\festivals.html), and

3) mishpatim ([laws](file:///F:\Word\Body\law.html) or judgments) such as not killing, not stealing, etc.

These [three](file:///F:\Word\Body\three.html) levels of [commandments](file:///F:\Word\Body\cmds613.html) can be said to correspond to [three](file:///F:\Word\Body\three.html) types of pleasures. In ascending order, these are taste, smell, and sight. Though all of these exist here in this [physical](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html), the lowest of the [three](file:///F:\Word\Body\three.html), namely taste [[eating](file:///F:\Word\Body\eating.html)/drinking], is most appropriate for the level of reality in which we live.

# NOSE

Smell is considered the loftiest and most transcendent sense. The Arizal says that when the [sin](file:///F:\Word\Body\sin.html) of [Adam](file:///F:\Word\Body\adam.html) brought lust into the [world](file:///F:\Word\Body\worlds.html) it affected all of the senses except for that of smell. The sense of smell remained unaffected. All other senses [desire](file:///F:\Word\Body\needs.html) forbidden things while the nose remains holy.

The nose is that part of the body which is connected most directly with the life force.

***Bereshit (Genesis) 2:7*** *And* [*HaShem*](file:///F:\Word\Body\hashem.html) *God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

The nose is used to perform [two](file:///F:\Word\Body\two.html) functions: Breathing and smelling. Now, we have a principle in the Torah which tells us that if we have a single organ which perform [two](file:///F:\Word\Body\two.html) function, then both functions are intrinsically [one](file:///F:\Word\Body\one.html) function.

One obvious connection is that the fresher (with life) something is, the better it smells. That which is dead and decaying (completely lacks life) smells putrid and disgusting.

Chazal[[26]](#footnote-26) [teach](file:///F:\Word\Body\teacher.html) us that there was a [time](file:///F:\Word\Body\time.html) when people died when they sneezed. The [first](file:///F:\Word\Body\one.html) [time](file:///F:\Word\Body\time.html) you sneezed, you died. This is why we say *mazal tov* when someone sneezes, and doesn’t die. Clearly, we can see then that the nose was the place where life force went in and the place where the life force went out.

Yilkot [Talmud](file:///F:\Word\Body\orallaw.html) Torah says that when it came [time](file:///F:\Word\Body\time.html) for a person to pass away, he would sneeze and his soul would exit his nostrils.

***Pirkei DeRabi Eliezer Ch. 52*** *From the day that* [*heaven*](file:///F:\Word\Body\heaven.html) *and earth were created, people did not become sick. A person might have been* [*walking*](file:///F:\Word\Body\walking.html) *in the market, he would sneeze and his soul would leave his body through his nostrils.* [*Jacob*](file:///F:\Word\Body\israelja.html) *requested mercy, ‘Master of the Universe, do not take my soul until I have instructed my children and the members of my house.’ God acceded to the request.... That is why* [*one*](file:///F:\Word\Body\one.html) *wishes a person ‘life’ when they sneeze.*

“The Chizkuni zt”l informs us that [Yaakov](file:///F:\Word\Body\israelja.html) Abinu changed the way people die. From the beginning of [creation](file:///F:\Word\Body\bara.html), a man’s sneeze would be his last breath. Wherever he was, whatever he was doing, when he sneezed, his neshama (soul) would leave his body, without warning.”

***Baba Metzia 87a*** *Until* [*Jacob*](file:///F:\Word\Body\israelja.html) *there was no illness: then* [*Jacob*](file:///F:\Word\Body\israelja.html) *came and* [*prayed*](file:///F:\Word\Body\prayer.html)*, and illness came into being, as it is written, And* [*one*](file:///F:\Word\Body\one.html) *told* [*Joseph*](file:///F:\Word\Body\joseph.html)*, Behold, thy father is sick.*

Thus we see sickness that leads to death, instead of a sneeze, for the [first](file:///F:\Word\Body\one.html) [time](file:///F:\Word\Body\time.html).

The [Talmud](file:///F:\Word\Body\orallaw.html) calls the pleasure of smell [one](file:///F:\Word\Body\one.html) that benefits the soul and not the body.[[27]](#footnote-27)

**Smelling is the faculty which tells us whether or not something is alive. Things that are fresh and full of life, smell very good. Things that have died smell very bad. The higher the organism, the worse it smells when the life force has left. Thus, we see that the nose is the organ for the life force.**

As we are [taught](file:///F:\Word\Body\teacher.html), [Mashiach](file:///F:\Word\Body\mashiach.html) will judge and rectify reality by using his sense of smell. This means he will be able to detect the truth of a person’s statement and will truthfully judge who is guilty, as it says in the prophesy of Isaiah:

***Yeshayahu 11:3*** *“and his delight will be in the fear of G-d and he shall not judge after the sight of his eyes, nor decide after the* [*hearing*](file:///F:\Word\Body\mashal.html) *of his ears...”*

***Yeshayahu 11:3*** *“He will be scented with the fear of God, and he will not judge by the sights in his eyes or decide by the sounds in his ears”*

The word for “delight” (*v’haricho*) has the same root as the word “smell”, (*rayach*). The Sages interpreted this to mean that the [Mashiach](file:///F:\Word\Body\mashiach.html) will be able to judge through the sense of smell. According to tradition, the [four](file:///F:\Word\Body\four.html) senses of sight, [hearing](file:///F:\Word\Body\mashal.html), taste and touch were all blemished due to their participation in the [sin](file:///F:\Word\Body\sin.html) of [eating](file:///F:\Word\Body\eating.html) from the tree of [knowledge](file:///F:\Word\Body\thetree.html) of good and evil in the [Garden of Eden](file:///F:\Word\Body\eden.html). Only the sense of smell does not appear in the verses describing the [sin](file:///F:\Word\Body\sin.html), thus retaining its original pristine state. Relatively, smell is the sense of the soul, the others of the body. The sense of smell was, therefore, not blemished in the primordial [sin](file:///F:\Word\Body\sin.html). The common expressions “something doesn’t smell right,” and “this stinks” used to illustrate situations that feel intuitively wrong, allude to the association between smell and judgment. Smell is connected to intuition and inspiration, both of which emanate from a superconscious level above logic and reason. [Mashiach](file:///F:\Word\Body\mashiach.html)represents the consummate state of ongoing inspiration from [HaShem](file:///F:\Word\Body\hashem.html); therefore he will be able to judge through his rectified sense of smell.

Our sense of smell is our sensitivity to the inner, often unconscious, emotions and motives of ourselves and others. Smell is considered the most evocative, the most inner, and the most primitive of our senses. Not only does it penetrate the innerness of the object, it also penetrates to our own innerness. Of all the senses, only smell is perceived internally, as thought the smell is inside us. So of all our senses, smell creates the most direct [connection](file:///F:\Word\Body\connection.html) between the innerness of the object we perceive and our own inner selves. While the body appreciates decoration, the enjoyment of the soul is to encounter something directly, as it truly is. All the other senses appear to us as external to our body.

The Torah[[28]](#footnote-28) states that [HaShem](file:///F:\Word\Body\hashem.html) breathed life into the form of Man. The [Hebrew](file:///F:\Word\Body\hebrew.html) word for breath, nesheema, is the same as the word for soul, neshama. Our [spiritual](file:///F:\Word\Body\physical.html) life force comes, metaphorically, by way of air and respiration.

Yermiyahu refers to the [Mashiach](file:///F:\Word\Body\mashiach.html) as the “breath of our noses”

***Eichah 4:20*** *The breath of our nostrils, the anointed of* [*HaShem*](file:///F:\Word\Body\hashem.html)*, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.*

The sovereignty of [Mashiach](file:///F:\Word\Body\mashiach.html) will be more elevated than that of Moshe Rabbeinu. For the [Gemara](file:///F:\Word\Body\orallaw.html) [teaches](file:///F:\Word\Body\teacher.html):

***Sanhedrin 93b*** *The* [*Messiah*](file:///F:\Word\Body\mashiach.html)*-as it is written, And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of* [*knowledge*](file:///F:\Word\Body\knowledge.html) *of the fear of the Lord. And shall make him of quick understanding [wa-hariho] in the fear of the Lord. R. Alexandri said: This* [*teaches*](file:///F:\Word\Body\teacher.html) *that he loaded him with good deeds and suffering as a mill[is laden]. Raba said: He smells [a man] and judges[[29]](#footnote-29), as it is written, and he shall not judge after the sight of his eyes, neither reprove after the* [*hearing*](file:///F:\Word\Body\mashal.html) *of his ears, yet with righteousness shall he judge the poor.*

It is explicitly stated that the sense of [Mashiach](file:///F:\Word\Body\mashiach.html) is the sense of smell. “And he shall smell with the awe of God”—”he shall judge by smell”.[[30]](#footnote-30) By his sense of smell (his “holy spirit”) the [Mashiach](file:///F:\Word\Body\mashiach.html) will [know](file:///F:\Word\Body\daat.html) how to connect each [Jewish](file:///F:\Word\Body\gen-jew.html) soul to its Divine root, and thereby identify its [tribe](file:///F:\Word\Body\tribes.html) (branch) in Israel.

[Mashiach](file:///F:\Word\Body\mashiach.html) will judge by his sense of smell, whereas a king is permitted to judge only according to the testimony of witnesses. (The concept of judging by the sense of smell applies to [Mashiach](file:///F:\Word\Body\mashiach.html) in his capacity as king, not in his capacity as prophet, for a prophet may not judge.)

The most [spiritual](file:///F:\Word\Body\physical.html) of all the senses is the sense of smell and so it is not surprising that it is strongly associated with [Mashiach](file:///F:\Word\Body\mashiach.html).

The sense of smell was the only [one](file:///F:\Word\Body\one.html) of the [five](file:///F:\Word\Body\five.html) senses that was not involved in the [sin](file:///F:\Word\Body\sin.html) that took place in [Gan Eden](file:///F:\Word\Body\eden.html). It is the sense which saved the [Jewish](file:///F:\Word\Body\gen-jew.html) people in the [time](file:///F:\Word\Body\time.html) of Mordechai and [Esther](file:///F:\Word\Body\esther.html), who are called Mor veHadas (“myrrh and myrtle”, the [two](file:///F:\Word\Body\two.html) primary sources of fragrance).

The [Hebrew](file:///F:\Word\Body\hebrew.html) word for “smell” (רֵיחַ) is cognate to the word for the second level of soul, which is called “ruach” (רוּחַ). The sages [teach](file:///F:\Word\Body\teacher.html) us that smell is the [one](file:///F:\Word\Body\one.html) and only sense that “the soul enjoys and not the body.”

\* \* \*

Blessings on enjoyments are not on the sense of pleasure itself but rather on the object which gives us enjoyment. Since material enjoyments are ultimately gifts from [HaShem](file:///F:\Word\Body\hashem.html), these blessings are in effect an acknowledgment of the [spiritual](file:///F:\Word\Body\physical.html) aspect of the material [world](file:///F:\Word\Body\worlds.html). Coarse matter becomes the medium for [HaShem](file:///F:\Word\Body\hashem.html) to give us enjoyment and uplifting, and thereby a medium for us to strengthen our [connection](file:///F:\Word\Body\connection.html) to Him. Without this encounter with reality, there is no occasion for a blessing, and indeed it is a grave transgression to say a blessing in vain, without any tangible object of blessing. Such a “berakha levatala” suggests a partition or separation between [HaShem](file:///F:\Word\Body\hashem.html) and His [world](file:///F:\Word\Body\worlds.html).

The idea that a blessing must connect us with the [spiritual](file:///F:\Word\Body\physical.html) within the material is reflected in the rule that no beracha is said on a “reiach sheain lo ikar” - *a fragrance which has no present and tangible source*.[[31]](#footnote-31) The blessing is meant to connect us to the [world](file:///F:\Word\Body\worlds.html), not to detach us from it by closing us up in a cocoon of mere sensation.[[32]](#footnote-32)

\* \* \*

***Yoma 85a*** *Abba Saul said: From the navel which sends its roots into every direction! You may even say that [the* [*first*](file:///F:\Word\Body\one.html) *view is in agreement with] Abba Saul, inasmuch as Abba Saul holds his view only touching the* [*first*](file:///F:\Word\Body\one.html) *formation, because ‘everything develops from its core [middle]’, but regarding the saving of life he would agree that life manifests itself through the nose especially, as it is written: In whose nostrils was the breath of the spirit of life. (Bereshit 7: 22)*

*R. Papa said: The dispute arises only as to from below upwards,[[33]](#footnote-33) but if from above downwards,* [*one*](file:///F:\Word\Body\one.html) *had searched up to the nose,* [*one*](file:///F:\Word\Body\one.html) *need not search any further, as it is said: ‘In whose nostrils was the breath of life’.*

[***Sotah***](file:///F:\Word\Body\hair.html) ***45b*** *FROM WHAT PART [OF THE BODY] DO THEY MEASURE? In what do they differ?* [*One*](file:///F:\Word\Body\one.html) *is of the opinion that the source of existence is in the nose, while the other is of the opinion that the source of existence is in the navel. Is this to say [that they differ on the same point] as the following teachers: From where is the embryo formed? From the head, and thus it states: Thou art He that took me [gozi] out of my mother’s* [*womb*](file:///F:\Word\Body\thebirth.html)*,(Tehillim 71:6.) and it further states: Cut off [gozi] thine* [*hair*](file:///F:\Word\Body\hair.html) *and cast it away etc. Abba Saul Says: It is from the navel, and its root spreads in all directions [from there]! — You may even say that Abba Saul [agrees with R. Akiba], because Abba Saul’s statement only applies to the formation, that when an embryo is formed it is formed from the centre, but with respect to existence all agree that [its source is] in the nose; for it is written: All in whose nostrils was the breath of the spirit of life etc.*

\* \* \*

The nose is shaped like the [Hebrew](file:///F:\Word\Body\hebrew.html) [letter](file:///F:\Word\Body\letters.html) vav, which has the numerical value of [six](file:///F:\Word\Body\six.html). The Holy [Zohar](file:///F:\Word\Body\orallaw.html) states with regards to the [creation](file:///F:\Word\Body\bara.html) of [Adam](file:///F:\Word\Body\adam.html):

[***Zohar***](file:///F:\Word\Body\orallaw.html) ***26a*** *“AND THE L-RD G-D FORMED MAN. “Man” here refers to Israel, whom G-d shaped at that* [*time*](file:///F:\Word\Body\time.html) *both for this* [*world*](file:///F:\Word\Body\worlds.html) *and for the* [*future*](file:///F:\Word\Body\future.html)[*world*](file:///F:\Word\Body\worlds.html)*. Further the word “Vayizer” (and He formed) implies that G-d brought them under the aegis of His own* [*Name*](file:///F:\Word\Body\name.html) *by shaping the* [*two*](file:///F:\Word\Body\two.html) *eyes like the* [*letter*](file:///F:\Word\Body\letters.html) *“Yod” and the nose between like the* [*letter*](file:///F:\Word\Body\letters.html) *“Vav” … Forthwith at that* [*time*](file:///F:\Word\Body\time.html) *He planted Israel in the Holy* [*Garden of Eden*](file:///F:\Word\Body\eden.html)*, as it is said: “and the L-rd G-d planted” (Genesis 2:8).The* [*two*](file:///F:\Word\Body\two.html) *names here refer to the Father and the Mother; the “Garden” is the Shekinah on earth, and “Eden” is the supernal Mother; “the man” is the Central Column; the Shekinah was to be his plantation, his spouse who was never to depart from him and was to be his perpetual delight. Thus G-d at that* [*time*](file:///F:\Word\Body\time.html) *planted Israel as a holy shoot, as it is written, “the branch of my planting, the work of my* [*hands*](file:///F:\Word\Body\fourteen.html)*, in which I glory” (Yeshayahu 60:21).*

Rabbi Eliezer Ashkenazi (1513-86 C.E.) in his work “Ma’asei [HaShem](file:///F:\Word\Body\hashem.html)“ (The Works of God), wrote:

“The phrase ‘a pleasant aroma to the Lord’ does not reflect the absolute quality of the sacrifices, but, on the contrary, it conveys a possible flaw in their nature. In case the worshipper imagines that he indeed has achieved [atonement](file:///F:\Word\Body\atonemen.html) for his [sin](file:///F:\Word\Body\sin.html) by just [offering](file:///F:\Word\Body\korbanot.html) a [sacrifice](file:///F:\Word\Body\korbanot.html), the Torah tells him that this is far from true. The [sacrifice](file:///F:\Word\Body\korbanot.html) is only a ‘pleasant aroma’ which means: **a foretaste for what is yet to come**. If the worshipper does not repent, then the Almighty will say, ‘To what purpose are your sacrifices to Me?’ [Yeshayahu/Isaiah 1:11] The concept of aroma is attributed to the Almighty because of its metaphoric connotation. Just as a pleasant aroma [coming](file:///F:\Word\Body\coming.html) from afar bears witness to something good in the [offering](file:///F:\Word\Body\korbanot.html), so every [time](file:///F:\Word\Body\time.html) the Torah uses the phrase, ‘a pleasant aroma’ in [connection](file:///F:\Word\Body\connection.html) with the sacrifices, (the meaning is that) it should be to the Almighty as a foretaste of the good deeds which the worshipper is planning to perform. It is called a ‘pleasant aroma’ because anything which can be detected by the senses before it actually arrives at a person is called a smell, e.g., to be ‘in the air’, as its says in the book of Iyov (Job) (39:25), “He smelled the war from afar”, which implies that he sensed the battle even before he actually reached it. Every human being who [wants](file:///F:\Word\Body\needs.html) to bring a [sacrifice](file:///F:\Word\Body\korbanot.html) should [know](file:///F:\Word\Body\daat.html) that this should be done so as to reconcile himself with God. Consequently the [sacrifice](file:///F:\Word\Body\korbanot.html) is to be brought as a foretaste of good deeds which are still to come”.

The [Mishkan](file:///F:\Word\Body\mikdash.html)‘s furnishings or “vessels” are seen as representations of the various organs and faculties of man: The inner altar on which the [Ketoret](file:///F:\Word\Body\ketoret.html) ([incense](file:///F:\Word\Body\ketoret.html)) was burned, corresponds to the sense of smell.

We [know](file:///F:\Word\Body\daat.html) that everything that exists in the material [world](file:///F:\Word\Body\worlds.html) is paralleled in the [spiritual](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html). Smell and taste refer to Torah and [mitzvot](file:///F:\Word\Body\cmds613.html). Taste and smell are the [spiritual](file:///F:\Word\Body\physical.html) core and the living essence of everything and Torah and [mitzvot](file:///F:\Word\Body\cmds613.html) are similarly the living essence of everything.

\* \* \*

The gold used for the [sin](file:///F:\Word\Body\sin.html) of the golden calf had an interesting effect on the nose, according to the Targum:

**Targum Pseudo Jonathan for: Shemot (**[**Exodus**](file:///F:\Word\Body\exodus.html)**) ‎32:19-20, 28** And it was when Moshe came near the [camp](file:///F:\Word\Body\stages.html), and saw the calf, and the instruments of music in the [hands](file:///F:\Word\Body\fourteen.html) of the [wicked](file:///F:\Word\Body\wicked.html), who were dancing and bowing before it, and Satan among them dancing and leaping before the people, the wrath of Moshe was suddenly kindled, and he cast the tables from his [hands](file:///F:\Word\Body\fourteen.html), and brake them at the [foot](file:///F:\Word\Body\heel.html) of the mountain;- the holy writing that was on them, however, flew, and was carried away into the air of the [heavens](file:///F:\Word\Body\heaven.html);‑ and he cried, and said, Woe upon the people who heard at [Sinai](file:///F:\Word\Body\stages.html) from the mouth of the Holy [One](file:///F:\Word\Body\one.html), You will not make to yourself an image, or figure, or any likeness,- and yet, at the end of [forty](file:///F:\Word\Body\forty.html) days, make a useless molten calf! 20. And he took the calf which they had made, and burned it in [fire](file:///F:\Word\Body\fire.html), and bruised it into powder, and cast (it) upon the face of the water of the stream, and made the sons of Israel drink; and whoever had given thereto any trinket of gold, the [sign](file:///F:\Word\Body\signs.html) of it came forth upon his nostrils.

v.28 And the sons of Levi did according to the word of Moshe; and of the people who had the mark in their nostrils there fell that day by the slaughter of the sword about the [number](file:///F:\Word\Body\nchart.html) of [three](file:///F:\Word\Body\three.html) thousand men.

The following section was written by Rabbi Pinchas Winston:

*Why did the entire “House of Israel” have to* [*cry*](file:///F:\Word\Body\mashal.html) *over the death of Nadav and Abihu? Because, says the Arizal, had it not been for the* [*sin*](file:///F:\Word\Body\sin.html) *of the golden calf, Nadav and Abihu would not have had to die in such a dramatic way. Instead of a* [*fire*](file:///F:\Word\Body\fire.html)[*coming*](file:///F:\Word\Body\coming.html) *out and entering their nostrils to burn out the Nefesh from within them, they would have had a normal death. Therefore, the burning of Nadav and Abihu was a direct result of the* [*Jewish*](file:///F:\Word\Body\gen-jew.html) *people’s involvement with the golden calf, and, therefore, they felt quite responsible (Sha’ar HaGilgulim, Hakdamah 33).*

*However, that doesn’t explain the* [*connection*](file:///F:\Word\Body\connection.html) *between the* [*two*](file:///F:\Word\Body\two.html)*. True, it doesn’t, but the Arizal does.*

*According to Kabbalistic tradition, via Kayin son of* [*Adam*](file:///F:\Word\Body\adam.html) *HaRishon, Nadav and Abihu received the Nefesh-Soul that, before the* [*sin*](file:///F:\Word\Body\sin.html) *of the Tree of* [*Knowledge*](file:///F:\Word\Body\thetree.html) *of Good and Evil, had belonged to* [*Adam*](file:///F:\Word\Body\adam.html) *HaRishon himself. Being the Nefesh, the lowest of the* [*five*](file:///F:\Word\Body\five.html) *soul-parts, it had been affected by the zuhama of the snake, and it remained affected until Nadav and Abihu stood at Mt.* [*Sinai*](file:///F:\Word\Body\stages.html) *and the zuhama was removed from all the* [*Jewish*](file:///F:\Word\Body\gen-jew.html) *people.*

*However, when the zuhama returned to the* [*nation*](file:///F:\Word\Body\nations.html) *because of the* ***calf****, then, the Nefesh of* [*Adam*](file:///F:\Word\Body\adam.html) *HaRishon, within Nadav, and, especially Abihu, once again became “infected” with zuhama. This itself made Nadav and Abihu* [*spiritually*](file:///F:\Word\Body\physical.html) *vulnerable, and thus resulted in their* [*sin*](file:///F:\Word\Body\sin.html) *and the severity of the punishment: removal of the Nefesh of* [*Adam*](file:///F:\Word\Body\adam.html) *HaRishon the very way that it entered him -- through the nostrils of Nadav and Abihu.*

*This is why, explains the Arizal, why “Abihu” was called that, for, it means, “He is my father,” a reference to* [*Adam*](file:///F:\Word\Body\adam.html) *HaRishon, who is called the “father of the entire* [*world*](file:///F:\Word\Body\worlds.html)*.” Thus, when the* [*Jewish*](file:///F:\Word\Body\gen-jew.html) *people mourned the untimely and catastrophic death of Aharon’s* [*two*](file:///F:\Word\Body\two.html) *sons, they were also* [*mourning*](file:///F:\Word\Body\mourning.html) *the damage they had caused, through the incident of the calf, to the Nefesh of the “father of the entire* [*world*](file:///F:\Word\Body\worlds.html)*,”* [*Adam*](file:///F:\Word\Body\adam.html) *HaRishon himself.*

The stench of death enters through the nostrils; the same nostrils into which [Hashem](file:///F:\Word\Body\hashem.html) breathed when He planted within [Adam](file:///F:\Word\Body\adam.html) [eternal life](file:///F:\Word\Body\eternal.html). Death represents the ultimate contradiction to [eternal life](file:///F:\Word\Body\eternal.html); only with the [sin](file:///F:\Word\Body\sin.html) of [Adam](file:///F:\Word\Body\adam.html) did death enter the [world](file:///F:\Word\Body\worlds.html). Just as [eternal life](file:///F:\Word\Body\eternal.html) entered through [Adam](file:///F:\Word\Body\adam.html)‘s nostrils, so too is death apprehended most forcefully through the nostrils. The [incense](file:///F:\Word\Body\ketoret.html), which has the power to stop death, also overcomes the stench, as described by the Rambam.[[34]](#footnote-34)

**The Smell of** [**Mashiach**](file:///F:\Word\Body\mashiach.html)

In his later years, when Rabbi Menachem Mendel of Vitebsk lived in Tzefat. [One](file:///F:\Word\Body\one.html) day he heard a commotion in the street and sent his valet to inquire of its nature. The servant came back with the report that [Mashiach](file:///F:\Word\Body\mashiach.html) had arrived. R’ Menachem Mendel opened the window took a sniff, shook his head to the negative and went back to what he was doing.

The question is asked: What does [Mashiach](file:///F:\Word\Body\mashiach.html) smell like and if R’ Mendel [knew](file:///F:\Word\Body\daat.html) what [Mashiach](file:///F:\Word\Body\mashiach.html) smelled like, why did he need to open the window?

Menachem Mendel of Vitebsk achieved the [spiritual](file:///F:\Word\Body\physical.html) level of awareness akin to the Godliness [Mashiach](file:///F:\Word\Body\mashiach.html) will reveal. He [knew](file:///F:\Word\Body\daat.html) what [Mashiach](file:///F:\Word\Body\mashiach.html) smelled liked because his room was in a messianic state. He needed to open the window because the outside was not.

\* \* \*

***Bamidbar (***[***Numbers***](file:///F:\Word\Body\nchart.html)***) 33:1*** *“These are the* [*journeys*](file:///F:\Word\Body\stages.html) *of the Children of Israel, who went forth from the land of Egypt according to their legions.”*

**QUESTION**: Why does it say *matei*, [*journeys*](file:///F:\Word\Body\stages.html), in plural? Immediately after the [first](file:///F:\Word\Body\one.html) [journey](file:///F:\Word\Body\stages.html), weren’t the [Jews](file:///F:\Word\Body\gen-jew.html) [out of Egypt](file:///F:\Word\Body\thebirth.html)?

**ANSWER:** The encampments began after the [Exodus](file:///F:\Word\Body\exodus.html) [from Egypt](file:///F:\Word\Body\thebirth.html) and culminated with the arrival at Yardein Yericho, the [Jordan](file:///F:\Word\Body\stages.html) by [Jericho](file:///F:\Word\Body\stages.html). The word *Mitzrayim* can also be read as *meitzarim*, restraints, i.e. boundaries and limitations. *Yereicho* etymologically stems from the word *rei’ach*, smell and aroma, and it alludes to [Mashiach](file:///F:\Word\Body\mashiach.html), of whom it is written, “He will be imbued with a spirit of fear for [HaShem](file:///F:\Word\Body\hashem.html)“[[35]](#footnote-35). Also, the [Gemara](file:///F:\Word\Body\orallaw.html)[[36]](#footnote-36) says of [Mashiach](file:///F:\Word\Body\mashiach.html) that, “He will judge right and wrong through his sense of smell.”

The Torah is eternal. Not only does it record the actual departure from Mitzrayim, Egypt, but also conveys a message for posterity. It is incumbent upon every [Jewish](file:///F:\Word\Body\gen-jew.html) soul which descends to this earthly [world](file:///F:\Word\Body\worlds.html) to make *matei*, [journeys](file:///F:\Word\Body\stages.html), i.e. to progress in [stages](file:///F:\Word\Body\stages.html) in order to detach and elevate itself from its own meitzarim, limitations and restraints. As a person rises from [one](file:///F:\Word\Body\one.html) level to the other, he must deal with [new](file:///F:\Word\Body\new.html) and subtler restraints. Upon successfully accomplishing his mission, he is ultimately ready for Yericho, the revelation of [Mashiach](file:///F:\Word\Body\mashiach.html), and to come to “the good and bountiful land.”

\* \* \*

***Shabbat 151b*** *‘Or ever the* [*sun*](file:///F:\Word\Body\hachama.html) *and the light be darkened’ (Eccl. 12:2.) this refers to the forehead and the nose; ‘and the* [*moon*](file:///F:\Word\Body\chodesh.html)*‘ — this is the soul; ‘and the* [*stars*](file:///F:\Word\Body\mazaroth.html)*‘ these are the cheeks; ‘and the clouds return after the rain’ — this is the light of man’s eyes [his eyesight], which is lost after* [*weeping*](file:///F:\Word\Body\mashal.html)*.*

The nose was the portal through which life was given by the eternal breath of the Creator, so too was the smell of the [incense](file:///F:\Word\Body\ketoret.html) the conveyer of [spiritual](file:///F:\Word\Body\physical.html) energy into the [world](file:///F:\Word\Body\worlds.html). The [incense](file:///F:\Word\Body\ketoret.html) formed the fulcrum point of the [Temple](file:///F:\Word\Body\temple.html) both in service and position.

Fifty days after the [exodus](file:///F:\Word\Body\exodus.html) [from Egypt](file:///F:\Word\Body\thebirth.html), the [Jewish](file:///F:\Word\Body\gen-jew.html) people received the Torah and soon after began building the [Mishkan](file:///F:\Word\Body\mikdash.html), a temporary [dwelling](file:///F:\Word\Body\dwelling.html) place for the [Ten](file:///F:\Word\Body\ten.html) [Commandments](file:///F:\Word\Body\cmds613.html). Moshe was the leader of the people and his brother Aharon with the help of his [four](file:///F:\Word\Body\four.html) sons would do the service required in the [Mishkan](file:///F:\Word\Body\mikdash.html). The Torah relates how the [two](file:///F:\Word\Body\two.html) elder sons brought [incense](file:///F:\Word\Body\ketoret.html) before the Creator and were killed because the mixture was improper.

[Two](file:///F:\Word\Body\two.html) lines of light entered into the nostrils of the [two](file:///F:\Word\Body\two.html) sons and took their lives; [HaShem](file:///F:\Word\Body\hashem.html) said, I am honored and then told Aharon not to come into the [Mishkan](file:///F:\Word\Body\mikdash.html) while drunk. These [two](file:///F:\Word\Body\two.html) disparate notions help to explain the circumstances of their death. They had mixed the [incense](file:///F:\Word\Body\ketoret.html) in a way to bring down too great of a light because they were drunk on [HaShem](file:///F:\Word\Body\hashem.html). [HaShem](file:///F:\Word\Body\hashem.html) was honored, but forbade further exaltations.

The Kabbala [teaches](file:///F:\Word\Body\teacher.html) that smell is the highest of our senses. It is why the golden Altar that burned the [incense](file:///F:\Word\Body\ketoret.html) was at the central point in the [Temple](file:///F:\Word\Body\temple.html); it is the same reason that the nose is the predominant feature of the face and the face is the stamp of the Creator. It is through the nose that life enters us and through the nose that life leaves the nose grasps what can’t be heard or seen.

The [Incense](file:///F:\Word\Body\ketoret.html)-[Offering](file:///F:\Word\Body\korbanot.html) also alludes to this concept, since [incense](file:///F:\Word\Body\ketoret.html) is something that is enjoyed through the nose, through which the soul enters and leaves the body (which is why we bless a person after a sneeze!). For this reason, we make a blessing over a sweet-smelling fragrance on Motzei [Shabbat](file:///F:\Word\Body\sabbath.html) and inhale it, to compensate ourselves somewhat for the loss of the extra soul we had gained over [Shabbat](file:///F:\Word\Body\sabbath.html). (Interestingly enough, of the [five](file:///F:\Word\Body\five.html) senses, smell was the only [one](file:///F:\Word\Body\one.html) that did not participate in the [sin](file:///F:\Word\Body\sin.html) of [eating](file:///F:\Word\Body\eating.html) from the Tree of [Knowledge](file:///F:\Word\Body\thetree.html) of Good and Evil, and is said to have remained unaffected.) The [Talmud](file:///F:\Word\Body\orallaw.html) calls the pleasure of smell [one](file:///F:\Word\Body\one.html) that benefits the soul and not the body[[37]](#footnote-37).

# EYES

The eye is similar in shape to the [Hebrew](file:///F:\Word\Body\hebrew.html) [letter](file:///F:\Word\Body\letters.html) *yud*, which has a numerical value of [ten](file:///F:\Word\Body\ten.html). [Two](file:///F:\Word\Body\two.html) eyes and [one](file:///F:\Word\Body\one.html) nose, therefore, are represented by [ten](file:///F:\Word\Body\ten.html) plus [ten](file:///F:\Word\Body\ten.html) plus [six](file:///F:\Word\Body\six.html) equals [twenty](file:///F:\Word\Body\twenty.html)-[six](file:///F:\Word\Body\six.html). [Twenty](file:///F:\Word\Body\twenty.html)-[six](file:///F:\Word\Body\six.html) is the sum of the [letter](file:///F:\Word\Body\letters.html) values of [one](file:///F:\Word\Body\one.html) of the names of [HaShem](file:///F:\Word\Body\hashem.html). Thus the [name](file:///F:\Word\Body\name.html) of [HaShem](file:///F:\Word\Body\hashem.html) is inscribed upon our bodies, [teaching](file:///F:\Word\Body\teacher.html) us that He is the master of each person, for it is customary to write [one](file:///F:\Word\Body\one.html)‘s [name](file:///F:\Word\Body\name.html) on his belongings; there are [seven](file:///F:\Word\Body\seven.html) orifices contained in [one](file:///F:\Word\Body\one.html)‘s head, [two](file:///F:\Word\Body\two.html) eyes, [two](file:///F:\Word\Body\two.html) nostrils, [two](file:///F:\Word\Body\two.html) ears, and [one](file:///F:\Word\Body\one.html) mouth corresponding to the [seven](file:///F:\Word\Body\seven.html) candles of the menorah (candelabrum) that was lit in the [Temple](file:///F:\Word\Body\temple.html); the [three](file:///F:\Word\Body\three.html) layers of the eye that surround the pupil represent the [three](file:///F:\Word\Body\three.html) patriarchs ([Avraham](file:///F:\Word\Body\avraham.html), Yitzchak, and [Yaakov](file:///F:\Word\Body\israelja.html)); the lips are similar in shape to the willow leaves that we use on the [holiday](file:///F:\Word\Body\festival.html) of [Succoth](file:///F:\Word\Body\succoth.html); the [thirty](file:///F:\Word\Body\thirty.html)-[two](file:///F:\Word\Body\two.html) teeth correspond to the [thirty](file:///F:\Word\Body\thirty.html)-[two](file:///F:\Word\Body\two.html) paths of wisdom; there are said to be [thirteen](file:///F:\Word\Body\thirteen.html) points of the [beard](file:///F:\Word\Body\hair.html) which correspond to [HaShem](file:///F:\Word\Body\hashem.html)‘s [thirteen](file:///F:\Word\Body\thirteen.html) attributes of mercy.

The [Mishkan](file:///F:\Word\Body\mikdash.html)‘s furnishings or “vessels” are seen as representations of the various organs and faculties of man: The menorah corresponds to the eyes and the sense of sight.

The [Bet HaMikdash](file:///F:\Word\Body\mikdash.html) was called the “eye of the [world](file:///F:\Word\Body\worlds.html).” The eye is a [physical](file:///F:\Word\Body\physical.html) organ but it receives something that is about as non-[physical](file:///F:\Word\Body\physical.html) as you can get; light. The eye is the gateway to a non-[physical](file:///F:\Word\Body\physical.html) existence called light. The [Bet HaMikdash](file:///F:\Word\Body\mikdash.html) was called “the eye of the [world](file:///F:\Word\Body\worlds.html)“ because it was the portal for the Light.

[Hearing](file:///F:\Word\Body\mashal.html) **is the modality of this** [world](file:///F:\Word\Body\worlds.html)**. Seeing is the modality of the** [Olam Haba](file:///F:\Word\Body\futures.html)**, the next** [world](file:///F:\Word\Body\worlds.html)**. In this** [world](file:///F:\Word\Body\worlds.html) **there is movement and sound. Hence** [hearing](file:///F:\Word\Body\mashal.html) **is the sense modality of this** [world](file:///F:\Word\Body\worlds.html)**. In the next** [world](file:///F:\Word\Body\worlds.html)**, there is no more movement, there is no more** [hearing](file:///F:\Word\Body\mashal.html)**. This is a** [world](file:///F:\Word\Body\worlds.html) **of stillness, a** [world](file:///F:\Word\Body\worlds.html) **of sight. Why don’t we move in the next** [world](file:///F:\Word\Body\worlds.html)**? Because all movement is done to meet a need. In the next** [world](file:///F:\Word\Body\worlds.html) **there will be no more** [needs](file:///F:\Word\Body\needs.html) **and hence there will be no more movement.**

[Hearing](file:///F:\Word\Body\mashal.html) **requires us to work, as we shall see. It is the mode of this** [world](file:///F:\Word\Body\worlds.html)**. Seeing requires no work. That is why seeing is believing. In the** [Olam Haba](file:///F:\Word\Body\futures.html)**, the next** [world](file:///F:\Word\Body\worlds.html)**, reality will be instantly apparent. The** [Olam HaBa](file:///F:\Word\Body\futures.html) **is *seeing*.**

When the [Talmud](file:///F:\Word\Body\orallaw.html) cites a proof to decide a dispute between [two](file:///F:\Word\Body\two.html) sages or to resolve a question of [law](file:///F:\Word\Body\law.html), it often introduces it with the phrase *Ta* [*shema*](file:///F:\Word\Body\shema.html)*, Come, hear* or *Come, understand* (the [Hebrew](file:///F:\Word\Body\hebrew.html) word [*shema*](file:///F:\Word\Body\shema.html) means both hear and understand). In contrast, the common opening phrase in the [Zohar](file:///F:\Word\Body\orallaw.html) is *Ta chazi, Come, see*. For the difference between these [two](file:///F:\Word\Body\two.html) forms of Torah is akin to the difference between sight on the [one](file:///F:\Word\Body\one.html) [hand](file:///F:\Word\Body\fourteen.html), and [hearing](file:///F:\Word\Body\mashal.html) and comprehension on the other.

While sight and [hearing](file:///F:\Word\Body\mashal.html) are both tools of perception, absorbing stimuli and conveying them to the mind to interpret, there is a major difference in the manner in which they impress their findings upon us. Sight is the most convincing of faculties: once we have seen something with *our own eyes*, it is virtually impossible for other sensory evidence or rational proofs to refute what we now [know](file:///F:\Word\Body\daat.html). On the other [hand](file:///F:\Word\Body\fourteen.html), [hearing](file:///F:\Word\Body\mashal.html) and comprehension are far less vivid impressers of the information they convey. They will convince us of certain truths, but not as unequivocally as do our eyes. What we hear and understand are facts that have been proven to us; what we see is reality.

[One](file:///F:\Word\Body\one.html) who contemplates the body of Torah gains [knowledge](file:///F:\Word\Body\knowledge.html) of the divine reality. But this remains hearsay, second-[hand](file:///F:\Word\Body\fourteen.html) information conveyed via the medium of its mundane subject matter. Only by studying the soul of Torah does [one](file:///F:\Word\Body\one.html) come to see G-dliness, to perceive its reality in the most immediate and unequivocal manner.

[*Hearing*](file:///F:\Word\Body\mashal.html) takes place inside of a person. It requires interpretation by the person doing the [hearing](file:///F:\Word\Body\mashal.html). This is in contrast to *seeing* which is external to a person and does not need interpretation, the sight speaks for itself.

\* \* \*

***Tehillim (***[***Psalm***](file:///F:\Word\Body\psalms1.html)***) 116:1-9*** *I love* [*HaShem*](file:///F:\Word\Body\hashem.html)*, because he hath heard my voice and my supplications. 2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. 3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. 4 Then called I upon the* [*name*](file:///F:\Word\Body\name.html) *of* [*HaShem*](file:///F:\Word\Body\hashem.html)*; O* [*HaShem*](file:///F:\Word\Body\hashem.html)*, I beseech thee, deliver my soul. 5 Gracious is* [*HaShem*](file:///F:\Word\Body\hashem.html)*, and righteous; yea, our God is merciful. 6* [*HaShem*](file:///F:\Word\Body\hashem.html) *preserveth the simple: I was brought low, and he helped me. 7 Return unto thy rest, O my soul; for* [*HaShem*](file:///F:\Word\Body\hashem.html) *hath dealt bountifully with thee. 8 For thou hast delivered my soul from death, mine eyes from* [*tears*](file:///F:\Word\Body\mashal.html)*, and my* [*feet*](file:///F:\Word\Body\heel.html) *from falling. 9 I will* [*walk*](file:///F:\Word\Body\walking.html) *before* [*HaShem*](file:///F:\Word\Body\hashem.html) *in the land of the living.*

For You have delivered my soul from death, my eyes from [tears](file:///F:\Word\Body\mashal.html), my [feet](file:///F:\Word\Body\heel.html) from falling. . .”

In this spirited chapter of Tehillim, King David sings thanks to [HaShem](file:///F:\Word\Body\hashem.html) for saving him from his enemies, and for taking away his suffering. King David thanks [HaShem](file:///F:\Word\Body\hashem.html) for saving [three](file:///F:\Word\Body\three.html) parts of his body from harm:

1. His soul from death,
2. his eyes from [tears](file:///F:\Word\Body\mashal.html), and
3. his legs from stumbling.

Why is King David only thanking [HaShem](file:///F:\Word\Body\hashem.html) for these [three](file:///F:\Word\Body\three.html) benefits? Did not King David thank [HaShem](file:///F:\Word\Body\hashem.html) for saving his entire being from harm? Perhaps these [three](file:///F:\Word\Body\three.html) items are representative of the entire human being. Consider this thought. There are [three](file:///F:\Word\Body\three.html) parts of man:

1. His body (or [physical](file:///F:\Word\Body\physical.html) side)
2. his soul (or non-[physical](file:///F:\Word\Body\physical.html) side)
3. his existence as a thinking, functioning human being (or the [connection](file:///F:\Word\Body\connection.html) of his body and soul).

When King David praises [HaShem](file:///F:\Word\Body\hashem.html) for saving his soul from death, he praises [HaShem](file:///F:\Word\Body\hashem.html) for the entire metaphysical side of himself.

When he thanks [HaShem](file:///F:\Word\Body\hashem.html) for saving his eyes from [tears](file:///F:\Word\Body\mashal.html), he is praising [HaShem](file:///F:\Word\Body\hashem.html) for saving the part of him that is a [connection](file:///F:\Word\Body\connection.html) of body and soul: The eyes do not enter the [world](file:///F:\Word\Body\worlds.html) as our arms and legs do; they are stuck in their sockets. Yet, they can only see things that are inside the [physical](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html). They are *in* the [physical](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html), but not *of* the [physical](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html).

Chazal explain that the role of our right and left eyes is different. The right eye is meant for viewing others positively, always observing, and catching their good qualities. The left eye, which is judgmental and critical, should be directed inwards, at oneself. Indeed, just as our eyes function together so is our ability to see the good in others dependent on our ability to justly criticize ourselves for all of our shortcomings, and our distance from the Almighty.

Rabbi Chaim of Volozhin, the student of the Gaon of Vilna, offers the following explanation in his work, *Nefesh HaChayim*. Human beings discern [physical](file:///F:\Word\Body\physical.html) phenomena mainly by utilizing the power of vision. Their eyes and ears are mainly employed to serve as gateways to ideas and thoughts. Stated another way, the [physical](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html) is a detectable reality that we actually see; our awareness of anything [spiritual](file:///F:\Word\Body\physical.html) is in our thoughts expressed in the medium of concepts and ideas. We ‘see’ [physicality](file:///F:\Word\Body\physical.html); we ‘hear’ spirituality.

\* \* \*

The human head possess many parts: [hair](file:///F:\Word\Body\hair.html), a skull, [brain](file:///F:\Word\Body\brain.html) lobes, eyes, a nose, ears, a mouth, a [beard](file:///F:\Word\Body\hair.html) on men; all of this corresponds to levels in the Sefirot themselves. For example, within the Sefirah called Keter, there is the Gulgalta, Skull, a level of Divine light that functions as the Keter of the Keter, often referred to as Arich Anpin.

The level below this in Keter is called the Chachmah of the Keter, or of Arich Anpin. It is also represented by the (expanded) [Name](file:///F:\Word\Body\name.html) of [HaShem](file:///F:\Word\Body\hashem.html) possessing the following [letters](file:///F:\Word\Body\letters.html): YUD-Vav-Dalet (20), HEH-Yod (15), VAV-Yod-Vav (22), HEH-Yod (15), which has the gematria of Ayin-Bet (72 ), and which is said to correspond to the level called the eyes. This light is so high up in the system, so sublime, that it does not make it to the outside.

This is represented in the human being as well. The ears, nose, and mouth all allow for [two](file:///F:\Word\Body\two.html)-way traffic, whereas the opening in the eyes is covered by a film, allowing light to enter but for nothing to come out. If a person closes his eyes tightly to prevent any light from [coming](file:///F:\Word\Body\coming.html) in, he can see light on the inside of his eyes, which, according to Kabbalah, is light that comes down from the high [spiritual](file:///F:\Word\Body\physical.html) level mentioned above, through the [brain](file:///F:\Word\Body\brain.html), but flowing only up until the barrier of the eyes.

[Hearing](file:///F:\Word\Body\mashal.html) is the modality of this [world](file:///F:\Word\Body\worlds.html). In this [world](file:///F:\Word\Body\worlds.html) we *hear* even though we are using our *eyes*. This [world](file:///F:\Word\Body\worlds.html) is like reading a book. We see [one](file:///F:\Word\Body\one.html) [letter](file:///F:\Word\Body\letters.html) at a [time](file:///F:\Word\Body\time.html) and we put these [letters](file:///F:\Word\Body\letters.html) together to form the ideas being conveyed by the writer. In this [world](file:///F:\Word\Body\worlds.html) we see a collage of images that we have to assemble into a complete picture. This [world](file:///F:\Word\Body\worlds.html) is a collection of broken pieces that must be assembled and internalized in order to be understood. That is why Chazal [teach](file:///F:\Word\Body\teacher.html) that [hearing](file:///F:\Word\Body\mashal.html) is the modality of this [world](file:///F:\Word\Body\worlds.html), even when we use our eyes, we are still required to assemble the pieces. [HaShem](file:///F:\Word\Body\hashem.html) is not a proof in front of us until WE assemble the broken images into a clear vision that [HaShem](file:///F:\Word\Body\hashem.html) is concealed int his [world](file:///F:\Word\Body\worlds.html), but the [one](file:///F:\Word\Body\one.html) who assembles the pieces will be able to see Him.

# [Tears](file:///F:\\Word\\Body\\mashal.html)

*“For You have delivered my soul from death, my eyes from* [*tears*](file:///F:\Word\Body\mashal.html)*, my* [*feet*](file:///F:\Word\Body\heel.html) *from stumbling. . .”*

Let us now decipher this phrase; what King David’s body was saved *from*.

The [first](file:///F:\Word\Body\one.html) [one](file:///F:\Word\Body\one.html) is understandable: King David praises [HaShem](file:///F:\Word\Body\hashem.html) for saving his soul from death (the most significant potential loss.)

What is meant in the phrase “my eyes from [tears](file:///F:\Word\Body\mashal.html)“? Why is it that King David thanks [HaShem](file:///F:\Word\Body\hashem.html) for saving his eyes from [tears](file:///F:\Word\Body\mashal.html), and not as we would have thought, from blindness? Consider this thought. What are [tears](file:///F:\Word\Body\mashal.html)?

A great deal of emotional energy [gathered](file:///F:\Word\Body\gather.html) in the body (either joy or pain), that cannot be contained within the body, spills out as [tears](file:///F:\Word\Body\mashal.html).

When a person cries, the energy that was built up within him spills out and is lost; it can never be reclaimed, and is a great loss.[[38]](#footnote-38)

That is why [tears](file:///F:\Word\Body\mashal.html) of the eyes are so significant. That is why they are mentioned right after the loss of the soul.

Similarly, Rabbi Samson Raphael Hirsch calls [tears](file:///F:\Word\Body\mashal.html) “the sweat of the soul.”

# Ears

***Ketuvot 5a-b*** *Design of Fingers to fit inside Ears.*

***Ketuvot 5b*** *Design of Ear for Self-Sealing.*

***Ketuvot 5b*** *Ears are the Most Easily Burnt Limb.*

[Hearing](file:///F:\Word\Body\mashal.html) is a sense which requires us to assemble the sounds from another person, into a cohesive picture. Thus, we would say that [hearing](file:///F:\Word\Body\mashal.html) is the forming of disparate parts into a single picture. Literally we make many into [one](file:///F:\Word\Body\one.html). [Hearing](file:///F:\Word\Body\mashal.html) is the mode of this [world](file:///F:\Word\Body\worlds.html). Seeing is the mode of the next [world](file:///F:\Word\Body\worlds.html).

The [*shema*](file:///F:\Word\Body\shema.html), which is uttered twice a day by every observant [Jew](file:///F:\Word\Body\gen-jew.html), is an interesting perspective into [hearing](file:///F:\Word\Body\mashal.html). [Shema](file:///F:\Word\Body\shema.html) is normally translated as *hear*. Chazal [teach](file:///F:\Word\Body\teacher.html) us that [*shema*](file:///F:\Word\Body\shema.html) literally means the gathering of many and making them into [one](file:///F:\Word\Body\one.html). The appropriateness of this definition is brought into sharp distinction when we see that the goal of the [shema](file:///F:\Word\Body\shema.html) is that [HaShem](file:///F:\Word\Body\hashem.html) should be [one](file:///F:\Word\Body\one.html) and His [name](file:///F:\Word\Body\name.html) [One](file:///F:\Word\Body\one.html).

**The** [Shema](file:///F:\Word\Body\shema.html) **contains 245 words (in the** [first](file:///F:\Word\Body\one.html) **verse “**[Shema](file:///F:\Word\Body\shema.html) **Israel ...” and the** [three](file:///F:\Word\Body\three.html) **words that precede them), in order to complete a total of 248 words corresponding to the members of the human body.**

Twice a day, the [HaShem](file:///F:\Word\Body\hashem.html)‘s people cover their eyes, meditate on the unity of the Creator and intone, “[Shema](file:///F:\Word\Body\shema.html) Israel - Hear! O Israel, [HaShem](file:///F:\Word\Body\hashem.html) our God, [HaShem](file:///F:\Word\Body\hashem.html) is [One](file:///F:\Word\Body\one.html)!”

The [Shema](file:///F:\Word\Body\shema.html) is the basic credo of the [Jew](file:///F:\Word\Body\gen-jew.html), his [first](file:///F:\Word\Body\one.html) declaration of [HaShem](file:///F:\Word\Body\hashem.html)‘s unity and the last words to leave his mouth when he passes from this [world](file:///F:\Word\Body\worlds.html).

Why is it that we say “Hear! O Israel?” Why don’t we say “Look! O Israel?”

[Hearing](file:///F:\Word\Body\mashal.html) **is the modality of this** [world](file:///F:\Word\Body\worlds.html)**. Seeing is the modality of the** [Olam Haba](file:///F:\Word\Body\futures.html)**, the next** [world](file:///F:\Word\Body\worlds.html)**.** [Hearing](file:///F:\Word\Body\mashal.html) **requires us to work, as we shall see. Seeing requires no work. That is why seeing is believing. In the** [Olam Haba](file:///F:\Word\Body\futures.html) **reality will be instantly apparent. The** [Olam HaBa](file:///F:\Word\Body\futures.html) **is *seeing*.**

***Shemot (***[***Exodus***](file:///F:\Word\Body\exodus.html)***) 20:15*** *“And all the* [*Nation*](file:///F:\Word\Body\nations.html) *saw the voices and the flames, and the sound of the* [*Shofar*](file:///F:\Word\Body\shofar.html)*, and the mountain smoking, and the* [*nation*](file:///F:\Word\Body\nations.html) *was afraid, and they trembled, and they stood far away.”*

When the Bne Israel stood at Mt. [Sinai](file:///F:\Word\Body\stages.html), the Torah records that we *saw* the voices. We saw something that is normally heard. Our Sages [teach](file:///F:\Word\Body\teacher.html) that when [HaShem](file:///F:\Word\Body\hashem.html) is manifest, then we see everything as it really is. We see reality, even if it is normally heard, because there are no broken pieces to assemble when everything is [one](file:///F:\Word\Body\one.html) with [HaShem](file:///F:\Word\Body\hashem.html). Since there are no broken pieces to assemble, the Torah calls that *seeing*.

[Hearing](file:///F:\Word\Body\mashal.html) and seeing are the only senses associated with beauty. We see and hear beautiful things. This makes [hearing](file:///F:\Word\Body\mashal.html) and seeing intimately associated because they both have this modality.

When the [Jewish](file:///F:\Word\Body\gen-jew.html) People stood at [Sinai](file:///F:\Word\Body\stages.html) to receive the Torah, they underwent an [experience](file:///F:\Word\Body\experience.html) which was literally out of this [world](file:///F:\Word\Body\worlds.html). When [HaShem](file:///F:\Word\Body\hashem.html) [spoke](file:///F:\Word\Body\mashal.html), the Torah writes that the [Jewish](file:///F:\Word\Body\gen-jew.html) People “saw the voices.” There was a dislocation of the natural perception of the senses. What does it mean to see sound?

There is a fundamental difference between the [two](file:///F:\Word\Body\two.html) senses. With sight, we perceive a complete whole instantaneously. The essence of vision is an instantaneous whole.

Sound, on the other [hand](file:///F:\Word\Body\fourteen.html), is assimilated as a collection of sounds. We order these separate pieces of information, giving them substance and definition, and in the process, we understand what it is we are [hearing](file:///F:\Word\Body\mashal.html). This process of assembly is not instantaneous. Our [brain](file:///F:\Word\Body\brain.html) takes [time](file:///F:\Word\Body\time.html) to balance and evaluate what it is [hearing](file:///F:\Word\Body\mashal.html). In the end, *we have assembled the pieces* into a single unified picture.

The reason we say “Hear! O Israel” is that, in this [world](file:///F:\Word\Body\worlds.html), you cannot see [HaShem](file:///F:\Word\Body\hashem.html). You have to “hear” Him. You have to take the disparate, seemingly random elements of this [world](file:///F:\Word\Body\worlds.html), and assemble them into a cogent whole.

There was only [one](file:///F:\Word\Body\one.html) [time](file:///F:\Word\Body\time.html) in history that you didn’t have to *hear* [HaShem](file:///F:\Word\Body\hashem.html)‘s Unity; [one](file:///F:\Word\Body\one.html) moment when you could actually see it. At Mount [Sinai](file:///F:\Word\Body\stages.html). There the [Jewish](file:///F:\Word\Body\gen-jew.html) People *saw* the voices. They saw with an incontrovertible clarity those things that usually need to be *heard*. Seeing is more than believing. When you see, you don’t have to believe. It’s in front of your eyes.

[Hearing](file:///F:\Word\Body\mashal.html) takes place inside of a person. It requires interpretation by the person doing the [hearing](file:///F:\Word\Body\mashal.html). This is in contrast to seeing which is external to a person and does not need interpretation, the sight speaks for itself.

The ears provide [two](file:///F:\Word\Body\two.html) essential services for the body:

1. They allow us to hear and
2. The provide balance for the body.

Since we have [one](file:///F:\Word\Body\one.html) organ that provides [two](file:///F:\Word\Body\two.html) different functions, we understand that these “[two](file:///F:\Word\Body\two.html)“ functions MUST really be just [*one*](file:///F:\Word\Body\one.html) function. The [hebrew](file:///F:\Word\Body\hebrew.html) word for “ear” (ozen - אוזן) comes from the same root as “balance” (izzon). The root of both words uses the consonants Aleph (א), Zayin(ז), and Nun (נ), which could be read by their [spiritual](file:///F:\Word\Body\physical.html) concepts: *G-d nurtures the soul*. What is the [connection](file:///F:\Word\Body\connection.html) between these [two](file:///F:\Word\Body\two.html) words (ear & balance)? Balance is taking [two](file:///F:\Word\Body\two.html) legs and bonding them into oneness, just as [hearing](file:///F:\Word\Body\mashal.html) bonds multiple words into [one](file:///F:\Word\Body\one.html) thought or idea.

The main function of our ears is [hearing](file:///F:\Word\Body\mashal.html) and balance. In [law](file:///F:\Word\Body\law.html), a [hearing](file:///F:\Word\Body\mashal.html) is a proceeding before a court which uses a set of balances as its symbol. The [Hebrew](file:///F:\Word\Body\hebrew.html) word ***Moznayim*** represents “the scales”, which is the mazzalot for the [Hebrew](file:///F:\Word\Body\hebrew.html) month of Tishre. **Moznayim** (מאזנים), from the word ***oznayim*** (ears), implies **equilibrium** and **balance** (the inner and outer sense of the ears).

“Rav [Yitzchak](file:///F:\Word\Body\isaac.html) Hutner’s[[39]](#footnote-39) begins, his explanation of the putting an awl through the servant’s ear, by quoting the Rabbenu Yonah who says that the ear is unique among the senses/organs because it is the only [one](file:///F:\Word\Body\one.html) that receives but does not emit. Seeing/the eyes receive visual stimuli but also “look”, convey emotion. The nose/smelling accepts scents and also acts, through blowing the nose, breathing,... ; so too for touch/[hands](file:///F:\Word\Body\fourteen.html), and taste/[tongue](file:///F:\Word\Body\spirit.html). The ear is the quintessential receiver.

Similarly, the servant’s identity is completely subsumed by [hearing](file:///F:\Word\Body\mashal.html) instructions from his master. This understanding is supported by a Halacha in the [laws](file:///F:\Word\Body\law.html) of evaluating worth. In ancient times, when damage was done to an organ of the body, financial compensation was required. How was damage assessed? The beit din would take the person to the slave market and determine how much he would be worth without that limb. The incredible idea is that for damage to the ear, the perpetrator must pay the full worth of the individual! The ear is worth more than any other sense organ. This notion is incredible for it contradicts the Talmudic reference which suggests that blindness is the worst curse a person could bear. The ear is essential for a servant for it represents his entire personality. The servant must listen to his master at all times. That is why the servant is exempt from positive [time](file:///F:\Word\Body\time.html) bound commandments.”

# MOUTH

The following was written by R. Ginsburg:

The last power of the soul is manifest in the mouth. *Malchut* (kingdom) is the domain of a person’s influence. As it is written, “The word of the king rules,” meaning that the extent of the king’s rule is marked by how far his word travels. The ability of the mouth to [speak](file:///F:\Word\Body\mashal.html), to produce self-expression, is the power to affect [one](file:///F:\Word\Body\one.html)‘s environment, [one](file:///F:\Word\Body\one.html)‘s [world](file:///F:\Word\Body\worlds.html).

Based upon the principle of inter-inclusion, Kabbalah sees in each [one](file:///F:\Word\Body\one.html) of the limbs of the body a reflection and manifestation of the entire body with all its limbs. (From this the path is clear to the now-[known](file:///F:\Word\Body\daat.html) biological phenomenon that the genes of each cell of the body encode the entire body.)

We will now analyze several of the primary limbs of the body in this way, beginning from the mouth.

The palate corresponds to the Sefirah of *Chachmah* (wisdom) within the mouth. Just as the inner eye of wisdom ever experiences [new](file:///F:\Word\Body\new.html) flashes of [insight](file:///F:\Word\Body\insights.html), so do the taste buds of the palate, on the inner [spiritual](file:///F:\Word\Body\physical.html) plane, ever [experience](file:///F:\Word\Body\experience.html) [new](file:///F:\Word\Body\new.html) tastes of truth. In [Psalms](file:///F:\Word\Body\psalms1.html) we read, “Taste and see that God is good.” The very word *Chachmah* is read in Kabbalah as *cheich-mah*, “the palate of [i.e., that tastes] the sublime.”

Just as the palate is the lower extension or reflection of the [brain](file:///F:\Word\Body\brain.html), generally identified with *Chachmah* (in the words of the [Zohar](file:///F:\Word\Body\orallaw.html), “*Chachmah* is the [brain](file:///F:\Word\Body\brain.html)“), so is the throat understood to be the higher extension or reflection of the heart, generally identified with *binah* (“*binah* is the heart”). The throat is thus understood to be the *binah* of the mouth. In Kabbalah, we [speak](file:///F:\Word\Body\mashal.html) of the union of the palate and the throat, reflecting the supernal union of *Chachmah* and *binah* (termed father and mother) in the mouth.

The [tongue](file:///F:\Word\Body\spirit.html), which in the mouth corresponds to the middle axis of the sefirot, possesses [three](file:///F:\Word\Body\three.html) “centers of energy,” corresponding to the [three](file:///F:\Word\Body\three.html) *sefirot* along the middle axis: [*Daat*](file:///F:\Word\Body\daat.html)*, Tiferet*, and *yesod*.

The point where the [tongue](file:///F:\Word\Body\spirit.html) [connects](file:///F:\Word\Body\connection.html) with the throat is the point of [*Daat*](file:///F:\Word\Body\daat.html), the power to connect, in the mouth. Of this point it is said, “if there is no [*daat*](file:///F:\Word\Body\daat.html) there is no *binah* (understanding); if there is no *binah* there is no [*Daat*](file:///F:\Word\Body\daat.html).”

The length of the [tongue](file:///F:\Word\Body\spirit.html) itself corresponds to the Sefirah of *Tiferet* (beauty) in the mouth. Here lies the power of *language* or [*tongue*](file:///F:\Word\Body\spirit.html) (both in [Hebrew](file:///F:\Word\Body\hebrew.html) and English). In the [tongue](file:///F:\Word\Body\spirit.html) lies the beauty of self-expression, the eloquent blend of rich vocabulary.

The tip of the [tongue](file:///F:\Word\Body\spirit.html) corresponds to the Sefirah of *yesod*, the holy [covenant](file:///F:\Word\Body\covenant.html) in the mouth. Of this oral energy center it is said, “the [covenant](file:///F:\Word\Body\covenant.html) of the [tongue](file:///F:\Word\Body\spirit.html) corresponds to the [covenant](file:///F:\Word\Body\covenant.html) of the flesh [i.e., the procreative organ].”

Here, at its tip, the [tongue](file:///F:\Word\Body\spirit.html) touches, as it were, the empty cavity of the mouth itself. This cavity is indeed the essence of the mouth, for as the mouth in general corresponds to the Sefirah of *malchut,* the empty vessel that receives the lights of all the higher *sefirot,* so, in the detailed analysis of the mouth, the cavity is its own particular level of *malchut*, the very end of the middle axis of the sefirot. The touching of the tip of the [tongue](file:///F:\Word\Body\spirit.html) to the mouth’s cavity is thus an analog to the sexual union of [male](file:///F:\Word\Body\male+female.html) and [female](file:///F:\Word\Body\male+female.html), *yesod* and *malchut*.

The upper and lower jaws with their [two](file:///F:\Word\Body\two.html) rows of teeth correspond to the [two](file:///F:\Word\Body\two.html) sefirot of *chesed* and *Gevurah* within the mouth. Chewing [food](file:///F:\Word\Body\food.html) is like processing an idea to make it digestible. This process depends upon the [two](file:///F:\Word\Body\two.html) primary emotive powers of the soul. Love, *chesed*, motivates the [desire](file:///F:\Word\Body\needs.html) of the soul to *integrate* the sparks present in external reality. Might, *Gevurah*, performs the actual grinding of the teeth, breaking the [food](file:///F:\Word\Body\food.html) into digestible pieces, of which is said, “*malchut* [in our context, the mouth] is built [i.e., made able to perform its function to [eat](file:///F:\Word\Body\eating.html)] out of the [states of] *Gevurah*.”

Similar to the upper and lower jaws and teeth, the upper and lower lips correspond to the [two](file:///F:\Word\Body\two.html) sefirot of *Netzach* and *hod* within the mouth. These guard the entrance to the mouth from the outside (in Kabbalah, *Netzach* and *hod* are described as “outside the body”). In addition, the lips serve to convey an expression of the soul deeper than words, the [kiss](file:///F:\Word\Body\mashal.html). Here, they join together with the tip of the [tongue](file:///F:\Word\Body\spirit.html), the union of the triplet *Netzach-hod-yesod* within the mouth. Just as “[tongue](file:///F:\Word\Body\spirit.html)“ means “language,” so does “lip” (*safah*) mean “language” in [Hebrew](file:///F:\Word\Body\hebrew.html). This alludes to the language of the [kiss](file:///F:\Word\Body\mashal.html).

We have thus completed the analysis of the inter-inclusion of the [ten](file:///F:\Word\Body\ten.html) sefirot within the mouth.

|  |  |
| --- | --- |
| ***Sefirah*** | **Part of Mouth** |
| *Chachmah* | Palate |
| *binah* | Throat |
| [*Daat*](file:///F:\Word\Body\daat.html) | Contact point of [tongue](file:///F:\Word\Body\spirit.html) and throat |
| *chesed* | Upper jaw and teeth |
| *Gevurah* | Lower jaw and teeth |
| *Tiferet* | Length of the [tongue](file:///F:\Word\Body\spirit.html) |
| *Netzach* | Upper lip |
| *hod* | Lower lip |
| *yesod* | Tip of the [tongue](file:///F:\Word\Body\spirit.html) |
| *malchut* | Cavity of the mouth |

\* \* \*

We [know](file:///F:\Word\Body\daat.html) that everything that exists in the material [world](file:///F:\Word\Body\worlds.html) is paralleled in the [spiritual](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html). Smell and taste refer to Torah and [mitzvot](file:///F:\Word\Body\cmds613.html). Taste and smell are the [spiritual](file:///F:\Word\Body\physical.html) core and the living essence of everything and Torah and [mitzvot](file:///F:\Word\Body\cmds613.html) are similarly the living essence of everything.

The dimple of the upper lip: inclusion of the [ten](file:///F:\Word\Body\ten.html) *sefirot* within the mouth.

The lips also hide a deep [secret](file:///F:\Word\Body\sod.html). This is the [secret](file:///F:\Word\Body\sod.html) of our conscience which guides us in life. It is the [secret](file:///F:\Word\Body\sod.html) that explains how a man might derive a novel understanding of the Torah that has not been explained by others. This [secret](file:///F:\Word\Body\sod.html) is expressed in the body by the dimple of the upper lip. This is what Chazal [teach](file:///F:\Word\Body\teacher.html) about this dimple:

[**Midrash**](file:///F:\Word\Body\orallaw.html) **Tanchuma (S. Buber Recension) for Vayikra (Leviticus) 12:1 – 13:28**

**4.1 Leviticus 12:l ff, Part I**

(Lev. 12:1-2:) THEN THE LORD [SPOKE](file:///F:\Word\Body\mashal.html) UNTO MOSES, SAYING: [SPEAK](file:///F:\Word\Body\mashal.html) UNTO THE CHILDREN OF ISRAEL, SAYING: WHEN A WOMAN EMITS HER [SEED](file:///F:\Word\Body\flower.html) AND BEARS A [MALE](file:///F:\Word\Body\male+female.html). This text is related (to Job 29:2): O THAT I WERE AS IN THE MONTHS OF OLD, AS IN THE DAYS WHEN GOD WATCHED OVER ME! In regard to this verse, Job [spoke](file:///F:\Word\Body\mashal.html) it when the afflictions had come upon him. He said: O THAT I WERE [AS IN THE MONTHS OF OLD], and would that I had the days which I had when I was in my mother’s belly! AS IN THE DAYS WHEN GOD WATCHED OVER ME!

<These words> [teach](file:///F:\Word\Body\teacher.html) that the infant is watched over while it is in its mother’s belly.

[(Job 29:3:) WHEN HIS LIGHT SHONE OVER MY HEAD. From here you learn that the infant has light in its mother’s belly.]

(Job 29:4:) WHEN I WAS IN THE DAYS OF MY YOUTH (horef), [WHEN THE GOD’S COMPANY WAS OVER MY TENT. These words [teach](file:///F:\Word\Body\teacher.html) about the infant.] Just as the rain is at work in the soil for it to become muddy, so the infant is muddy in its mother’s [womb](file:///F:\Word\Body\thebirth.html). {WHEN THE GOD’S COMPANY WAS OVER MY TENT. These words [teach](file:///F:\Word\Body\teacher.html) about the infant.} Moreover, just as the infant stays muddy, [so is a person muddied] by [sins](file:///F:\Word\Body\sin.html), so that misfortunes come upon him. At that [time](file:///F:\Word\Body\time.html) <Job> said (in Job 29:2): O THAT I WERE AS IN THE MONTHS OF OLD, AS IN THE DAYS WHEN GOD WATCHED OVER ME, and would that I had the days which I had when I was in my mother’s belly! What does he finally say (in vs. 4)? WHEN I WAS IN THE DAYS OF MY YOUTH. R. Abbahu said: The infant comes out of the mother’s belly covered with slime and covered with blood; yet everyone praises and cherishes it, especially when it is a [male](file:///F:\Word\Body\male+female.html). Ergo (in Lev. 12:2): WHEN A WOMAN EMITS HER [SEED](file:///F:\Word\Body\flower.html) AND BEARS A [MALE](file:///F:\Word\Body\male+female.html).

\* \* \*

***Deuteronomy 30:14*** *Rather, the matter is very close to you in your mouth and heart to do it.*

Why does the Torah use the phrase *“mouth and heart”* to tell us that we can learn the whole Torah and fulfill it?

When you make a sincere verbal commitment to the Almighty and to yourself to become a changed person, your very words have impact. If you keep up your resolve, you can change your behavior.

If the words of your mouth are [one](file:///F:\Word\Body\one.html) with what is in your heart, then you can change immediately. However, sometimes we need to repeat over and over the words of what we [know](file:///F:\Word\Body\daat.html) is correct, and what we should do, so that they will enter our hearts.

**Seeing sounds**

How does [one](file:///F:\Word\Body\one.html) see thunder given that it is sound and eyes do not “see” sound?

***Shemot (***[***Exodus***](file:///F:\Word\Body\exodus.html)***) 20:18*** *And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.*

How do we “see” that [HaShem](file:///F:\Word\Body\hashem.html) has spoken?

***Yeshayahu (Isaiah) 40:5*** *And the glory of* [*HaShem*](file:///F:\Word\Body\hashem.html) *shall be revealed, and all flesh shall see it together: for the mouth of* [*HaShem*](file:///F:\Word\Body\hashem.html) *hath spoken it.*

We see sound whenever the upper and lower [worlds](file:///F:\Word\Body\worlds.html) come together. This is what happened at [Sinai](file:///F:\Word\Body\stages.html) and this is what will happen when [HaShem](file:///F:\Word\Body\hashem.html) is revealed in the [olam haba](file:///F:\Word\Body\futures.html).

# [TONGUE](file:///F:\\Word\\Body\\spirit.html)

The place of [circumcision](file:///F:\Word\Body\circumcz.html) is the medium through which man pours his [physical](file:///F:\Word\Body\physical.html) life force into the universe, while the [tongue](file:///F:\Word\Body\spirit.html) is the medium through which man pours his thoughts and ideas into the [world](file:///F:\Word\Body\worlds.html).

The life force in man is focused in [three](file:///F:\Word\Body\three.html) places, his intelligence, his organs of reproduction, and his heart. [Two](file:///F:\Word\Body\two.html) of these he has the obligation to [circumcise](file:///F:\Word\Body\circumcz.html). On the [eighth](file:///F:\Word\Body\eight.html) day his parents [circumcise](file:///F:\Word\Body\circumcz.html) his organ of reproduction. It is up to them to turn their child into a channel for God's goodness to enter the [world](file:///F:\Word\Body\worlds.html) through proper training and education. If they do their job well, parents can correct this defect.

It is up to the individual himself to [circumcise](file:///F:\Word\Body\circumcz.html) his [tongue](file:///F:\Word\Body\spirit.html), to employ his adult intelligence to open his eyes and ears to the positive in other people and in the [world](file:///F:\Word\Body\worlds.html).

The [circumcision](file:///F:\Word\Body\circumcz.html) of the heart is more complex and awaits the [end of days](file:///F:\Word\Body\lastdays.html).

***Debarim (Deuteronomy 30:6)*** *The Lord your God will* [*circumcise*](file:///F:\Word\Body\circumcz.html) *your heart and the heart of your offspring, to love the Lord your God, with all your heart and with all your soul, that you may live.*

This ultimate [circumcision](file:///F:\Word\Body\circumcz.html) has the affect of removing the evil inclination entirely and shuts down the present era of human history by bringing free will to an end.

[***Midrash***](file:///F:\Word\Body\orallaw.html) ***Tehillim*** [***Psalms***](file:///F:\Word\Body\psalms1.html) ***120:2-4*** *In my distress I called unto the Lord ... Deliver my soul, O Lord, from lying lips, and from a deceitful* [*tongue*](file:///F:\Word\Body\spirit.html) *(Ps. 120:1-2). The children of Israel said to the Holy* [*One*](file:///F:\Word\Body\one.html)*, blessed be He: Even as You have delivered us from all kinds of distress, deliver us from this* [*one*](file:///F:\Word\Body\one.html)*, and we will have no other distress, for lying lips—ín them is our distress. Hence it is said Deliver my soul, O Lord, from lying lips, etc.*

*Of all the organs of a man’s body, some are fixed in place and some have* [*freedom*](file:///F:\Word\Body\freedom.html) *of movement; his* [*feet*](file:///F:\Word\Body\heel.html) *make him free to come and go, his* [*hands*](file:///F:\Word\Body\fourteen.html) *make it possible for him to give and take. Only the* [*tongue*](file:///F:\Word\Body\spirit.html) *is neither fixed nor free. Being set inside it is isolated and hemmed in. And yet the* [*tongue*](file:///F:\Word\Body\spirit.html) *can smite the great and the small, the near and the far. It could smite all the more fatally, if it were outside a man’s body, or if like some other parts it could give and take, or if like the* [*feet*](file:///F:\Word\Body\heel.html) *it were free to come and go.*

***III.*** *What will it profit you, or what will be added unto you, you false* [*tongue*](file:///F:\Word\Body\spirit.html)*? (Ps. 120:3): What will your falseness profit you, or what good can it do you? The* [*tongue*](file:///F:\Word\Body\spirit.html)[*sins*](file:///F:\Word\Body\sin.html)*, but not for its own advantage.*

*The Holy* [*One*](file:///F:\Word\Body\one.html)*, blessed be He, says to the* [*tongue*](file:///F:\Word\Body\spirit.html)*: When a thief steals, he steals to* [*eat*](file:///F:\Word\Body\eating.html)*. Though it is written You will not steal (Εx. 20:13), a thief will steal for the need of the moment, as it is said Men do not despise a thief, if he steal to satisfy his soul when he is hungry (Prov. 6:30). And though it is written You will not commit adultery (Ex. 20:13), a man will commit adultery and for the moment satisfy his appetite, as is said He that commits adultery with a woman lacks understanding; he that does it destroys his own soul (Prov. 6.32). Though the adulterer destroys his own soul, yet for the moment he satisfies his lust. But you, O* [*tongue*](file:///F:\Word\Body\spirit.html)*, what good have you done yourself by your slaying? I will tell you, O evil/lawless* [*tongue*](file:///F:\Word\Body\spirit.html)*, how I am going to act towards you! Even as you did act towards the* [*world*](file:///F:\Word\Body\worlds.html) *from the beginning—as a serpent you* [*spoke*](file:///F:\Word\Body\mashal.html) *evil to* [*Adam*](file:///F:\Word\Body\adam.html)*—so will I act towards you. You were also the serpent* [*tongue*](file:///F:\Word\Body\spirit.html) *of the wilderness, when, as it is written, The people* [*spoke*](file:///F:\Word\Body\mashal.html) *against God and against Moses (Num. 21:5). And how did the Lord act towards them? The Lord sent fiery serpents among the people (ibid. 21:6). Why serpents? Because it was a serpent that* [*spoke*](file:///F:\Word\Body\mashal.html) *evil/lawlessness, as is said They have sharpened their* [*tongues*](file:///F:\Word\Body\spirit.html) *like a serpent; vipers’ venom is under their lips (Ps. 140:4). And so I made those evil-tongued children of Israel into the dust that I had decreed for the serpent: Dust will you* [*eat*](file:///F:\Word\Body\eating.html) *(Gen. 3:14).*

***IV.*** *What will it profit you, or what will be added unto you, you false* [*tongue*](file:///F:\Word\Body\spirit.html)*? (Ps. 120:3). The evil/lawless* [*tongue*](file:///F:\Word\Body\spirit.html) *is called “triple-slaying.” Why? Because it slays* [*three*](file:///F:\Word\Body\three.html)*: the* [*one*](file:///F:\Word\Body\one.html) *who owns it, the* [*one*](file:///F:\Word\Body\one.html) *who listens to it, and the* [*one*](file:///F:\Word\Body\one.html) *of whom it speaks. And so you find in the story of Doeg that it slew* [*three*](file:///F:\Word\Body\three.html)*. It slew Doeg himself, for he has no portion in the* [*world*](file:///F:\Word\Body\worlds.html)*-to-come; it slew Ahimelech the* [*priest*](file:///F:\Word\Body\priests.html)*, for it is said And Nob the* [*city*](file:///F:\Word\Body\city.html) *of the* [*priests*](file:///F:\Word\Body\priests.html) *[Doeg] smote with the edge of the sword (1 Sam. 22:19); it also slew Saul, who listened to it and accepted its words, for it is said So Saul died, and his* [*three*](file:///F:\Word\Body\three.html) *sons (ibid.) And the* [*wicked*](file:///F:\Word\Body\wicked.html)*/lawless kingdom (Rome) slays with its* [*tongue*](file:///F:\Word\Body\spirit.html) *as does a serpent, for it is said The voice thereof will go like a serpent (Jer. 46:22).*

*The* [*tongue*](file:///F:\Word\Body\spirit.html) *is like an arrow. Why? Because if a man takes his sword in* [*hand*](file:///F:\Word\Body\fourteen.html) *to slay his fellow, who thereupon pleads with him and begs for mercy, the would-be slayer can repent and return the sword to its sheath. But an arrow—once the would-be slayer aims and lets it go, he cannot bring it back even if he* [*wants*](file:///F:\Word\Body\needs.html) *to bring it back. Hence it is said Sharp are the arrows of the mighty, like coals of broom (Ps. 320:4), for a broom-shrub once set on* [*fire*](file:///F:\Word\Body\fire.html) *makes coals that cannot be extinguished.*

*Once it happened that* [*two*](file:///F:\Word\Body\two.html) *men going through the wilderness sat down under a broom-shrub,* [*gathered*](file:///F:\Word\Body\gather.html) *some fallen twigs of the broom, broiled for themselves what they wanted to* [*eat*](file:///F:\Word\Body\eating.html)*, and* [*ate*](file:///F:\Word\Body\eating.html) *their victuals. A year later when they came back into the wilderness to the place of the broom-shrub and found the ashes of the* [*fire*](file:///F:\Word\Body\fire.html) *which they had kindled, they said: “It is now* [*twelve*](file:///F:\Word\Body\twelve.html) *months since we came through here and* [*ate*](file:///F:\Word\Body\eating.html) *in this place.” Thereupon they raked up the ashes, and as they walked over them, their* [*feet*](file:///F:\Word\Body\heel.html) *were burnt by the coals under the ashes, for they were still unextinguished. Hence the evil* [*tongue*](file:///F:\Word\Body\spirit.html) *is said to be like coals of broom, as in the verse Sharp are the arrows of the mighty, like coals of broom (Ps. 120:4).*

*A* [*wicked*](file:///F:\Word\Body\wicked.html)*/lawless man can slay other men with his* [*tongue*](file:///F:\Word\Body\spirit.html)*. Like an arrow which a man is unaware of until it reaches him, so is the evil* [*tongue*](file:///F:\Word\Body\spirit.html)*. A man is unaware of it until its arrows from the kingdom of* [*Esau*](file:///F:\Word\Body\edom.html) *come suddenly upon him. A man remains unaware of it until suddenly a sentence of death or imprisonment is released against him. For while the man is given over to his own affairs, the scribes libel him wherever he may be and so slay him. Hence it is said Sharp are the arrows of the mighty. Thus Moses said to Israel: You will not be afraid of the terror by night (Ps. 91:5)—that is, of the terror of the kingdom of* [*Esau*](file:///F:\Word\Body\edom.html)*; and he went on to say, Nor of the arrow that flies by day (ibid.)—that is, the arrow of the scribes of* [*Esau*](file:///F:\Word\Body\edom.html)*. Hence it is said Sharp are the arrows of the mighty.*

# LIPS

The human body, on its surface, is peach or tan, while the inner lining is red. The lips, on the other [hand](file:///F:\Word\Body\fourteen.html), are the opposite. The inner red lining is revealed on the outside, while the outer tan part is covered over by the bottom lip. [Hashem](file:///F:\Word\Body\hashem.html) made the lips of a person different from all other parts of the body in order to stress this concept that the language of a person reflects his inner self. The lips are the final stage that [one](file:///F:\Word\Body\one.html)’s words must pass before being exposed to the outside. Symbolizing the fact that the words of a person reveal his true inner self, the lips are flipped inside out, revealing the inner part of the person.

The following story comes from the Talmud:

Before we're born, while in our mother's womb, the Almighty sends an angel to sit beside us and teach us all the wisdom for living we'll ever need to know. Then, just before we're born, the angel taps us under the nose (forming the philtrum, the indentation that everyone has under their nose), and we forget everything the angel taught us.

What does this story teach?

That truth and wisdom is "right under your nose!"

We can look inside ourselves to learn what life is about. Buried within the subconscious mind, in the farthest corner of our memory, lies the knowledge of everything we need to know: The purpose of life, how to love, how to reach our potential. Our task is to bring that knowledge to the conscious mind – i.e. to make the effort to remember!

Nobody can ever teach you anything new. They can only help you get in touch with what you already intuitively know to be true.

"Education" means drawing out what is already inside the student. Beware of educators who try to impose their position on you.

# TEETH

Teeth are used to reduce the bulk and consistency of [food](file:///F:\Word\Body\food.html) to a level that enables the digestive system to cope it with optimally. In fact, without the teeth, not only would [eating](file:///F:\Word\Body\eating.html) not be a pleasure, but be literally a “belly-ache”.

[One](file:///F:\Word\Body\one.html) of [Jacob](file:///F:\Word\Body\israelja.html)'s sons received the blessings of “redness of eyes from wine, and whiteness of teeth from milk.” Just as wine promotes the expansion of veins in the eyes, it also allows the inner person to feel more at ease and also more pensive. “Wine” thus refers to the level of Torah where the “inner secrets” are located. Hence the [teaching](file:///F:\Word\Body\teacher.html) in the [Talmud](file:///F:\Word\Body\orallaw.html): “When wine enters, secrets are released.” *Whiteness* of teeth refers to the process of clarity (whiteness) of mind and emotion, refining these to conform with the *Chessed* (compassionate) nature of the universe. This involves the “chewing over” of [one](file:///F:\Word\Body\one.html)'s day or year at the appropriate moments, daily and annually.

Have you ever wondered why it is that when we wish to show warmth and friendliness to another person, we instinctively smile and reflexively display our teeth? If we were creating the body would you suggest opening your mouth and showing your teeth as a way to show friendship? Why did G-d make our bodies react in this manner? Why is displaying our teeth associated with being open and pleasant?

A hint may be found in the following [Midrash](file:///F:\Word\Body\orallaw.html) about teeth.

***Yalkut Shimoni*** *Just as the strength of a person is held within his teeth* (if [one](file:///F:\Word\Body\one.html) has no teeth or weak teeth, he cannot [eat](file:///F:\Word\Body\eating.html), and gain strength -ed.)*, so too, strength is found within the Torah.*

Teeth are linked here to wisdom.

We have [thirty](file:///F:\Word\Body\thirty.html)-[two](file:///F:\Word\Body\two.html)[[40]](#footnote-40) (32) teeth[[41]](#footnote-41) corresponding to the [thirty](file:///F:\Word\Body\thirty.html)-[two](file:///F:\Word\Body\two.html) paths of wisdom (often understood as the [ten](file:///F:\Word\Body\ten.html) sefirot and the [twenty](file:///F:\Word\Body\twenty.html)-[two](file:///F:\Word\Body\two.html) [letters](file:///F:\Word\Body\letters.html) of the [Hebrew](file:///F:\Word\Body\hebrew.html) alphabet) as [taught](file:///F:\Word\Body\teacher.html) in Sefer Yitzirah.

A malfunciton in a particular tooth must represent a malfunction in a particular aspect symbolized by [one](file:///F:\Word\Body\one.html) of the paths of wisdom. I have no idea which tooth corresponds to which path, although I would take note of functions (biting, grinding, etc) as well as age of development (a good clue to the late-[coming](file:///F:\Word\Body\coming.html) wisdom teeth).

*“He established* [*twenty*](file:///F:\Word\Body\twenty.html)*-*[*two*](file:///F:\Word\Body\two.html)[*letters*](file:///F:\Word\Body\letters.html) *fundamentally by the voice, formed by the breath of air and fixed them on* [*five*](file:///F:\Word\Body\five.html) *places in the human mouth, namely:*

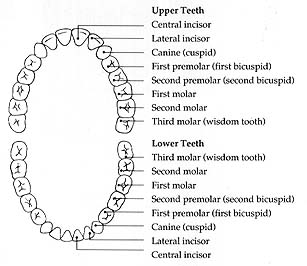
[*One*](file:///F:\Word\Body\one.html) *at the throat {guttural sounds}, Aleph, Hay, Chet, Ayin.*

[*Two*](file:///F:\Word\Body\two.html) *at the palate {palatal sounds}, Gimel, Yod, Kaf, Qof.*

[*Three*](file:///F:\Word\Body\three.html)*, at the* [*tongue*](file:///F:\Word\Body\spirit.html) *{lingual sounds}, Dalet, Tet, Lamed, Nun, Taw.*

[***Four***](file:///F:\Word\Body\four.html)***, at the teeth {dental sounds}, Zain, Shin, Samekh, Resh, Tzaddi.***

[*Five*](file:///F:\Word\Body\five.html)*, at the lips {labial sounds}, Bet, Vau, Mem, Peh.”* (Sefer Yetzirah chapter [two](file:///F:\Word\Body\two.html), section [three](file:///F:\Word\Body\three.html).)



|  |  |
| --- | --- |
| **Tooth** [**Name**](file:///F:\Word\Body\name.html) | [**Number**](file:///F:\Word\Body\nchart.html) |
| Central **Incisors** | [Four](file:///F:\Word\Body\four.html) (4) |
| Lateral **Incisors** | [Four](file:///F:\Word\Body\four.html) (4) |
| **Cuspids** (canine or eye teeth) | [Four](file:///F:\Word\Body\four.html) (4) |
| Second **Bicuspids** (2nd Premolars) | [Four](file:///F:\Word\Body\four.html) (4) |
| [First](file:///F:\Word\Body\one.html) **Molars** (6-year Molars) | [Four](file:///F:\Word\Body\four.html) (4) |
| Second **Molars** (12-year molars) | [Four](file:///F:\Word\Body\four.html) (4) |
| [Third](file:///F:\Word\Body\three.html) **Molars** – (Wisdom Teeth) | [Four](file:///F:\Word\Body\four.html) (4) |

**According to Chazal, our Sages, the** [**number**](file:///F:\Word\Body\nchart.html)[**four**](file:///F:\Word\Body\four.html) **signifies completion or fullness.**

The [letter](file:///F:\Word\Body\letters.html) *shin* has [five](file:///F:\Word\Body\five.html) definitions.[[42]](#footnote-42) The [first](file:///F:\Word\Body\one.html) is *shein*, which means “tooth,” or “teeth.” The second is *lo shanisi*, meaning “stead­fastness in [one](file:///F:\Word\Body\one.html)’s faith.” The [third](file:///F:\Word\Body\three.html) is *shinoy*, which is “to change for the good.” The [fourth](file:///F:\Word\Body\four.html) is [*shuvah*](file:///F:\Word\Body\shuvah.html), which means “to return.” The [fifth](file:///F:\Word\Body\five.html) is *shanah,* or “year.”

The general use of [one](file:///F:\Word\Body\one.html)’s teeth (*shein*) is to chew [food](file:///F:\Word\Body\food.html). The teeth break up and grind [food](file:///F:\Word\Body\food.html). This action represents an indi­vidual who carefully “chews over,” or is careful with his actions. Additionally, the teeth represent strength. Many times, if we don’t have the strength to break something with our [hands](file:///F:\Word\Body\fourteen.html), we use our teeth.

According to mystical sources there are 32 paths of wisdom. So too there are 32 sources of wisdom within a person (found in the head) which are channeled to each [one](file:///F:\Word\Body\one.html) of the entire set of 32 adult teeth. The [number](file:///F:\Word\Body\nchart.html) 32 has the numerical value, *gematria*, of the [Hebrew](file:///F:\Word\Body\hebrew.html) word lev, which means heart. This means that our 32 teeth represent what is in our heart.

Teeth are linked to the heart and to wisdom. What does this all mean?

The wisdom of a human being begins with thoughts in the heart, but if it remains there the wisdom is self-serving. In order for that wisdom to make the [world](file:///F:\Word\Body\worlds.html) a better place it [needs](file:///F:\Word\Body\needs.html) to be expressed through the mouth. When we open our mouths and [speak](file:///F:\Word\Body\mashal.html) we share ourselves with the [world](file:///F:\Word\Body\worlds.html). Smiling is a symbol of our willingness to open ourselves up to others.

Our many teeth represent the many thoughts that run through our heads; thoughts which have the potential to help others, to make a positive impact upon those around us and indeed the entire [world](file:///F:\Word\Body\worlds.html).

When we open our mouths and smile at someone we are communicating the following message: “I want to show you what is inside of me.” When we smile and display our teeth, we are showing others that there's a lot inside that we want to share.

Whether we realize it or not, when we smile, we are showing a glimpse of our wisdom. God created us so that when we are happy we smile, we [laugh](file:///F:\Word\Body\mashal.html), we show our teeth. This is as if to say, “I am in a wonderful mood. I feel the grandeur of life. I am happy to be alive in this [world](file:///F:\Word\Body\worlds.html). Thus, I am showing my teeth to the [world](file:///F:\Word\Body\worlds.html) -- and through my teeth, I am displaying my wisdom. I have a precious role to play in this [world](file:///F:\Word\Body\worlds.html) by tapping into and utilizing my wisdom and sharing it with others. This is why I'm smiling; this is the reason I am showing you my teeth.”

When we greet someone, we are supposed to smile at them. Smiling exhibits our kindness and openness to relate to another person. When I frown I close my mouth tightly; I hide my teeth. I am saying that I do not wish to open myself or my wisdom up to anyone. But when I smile, I say to my fellow man, “Yes, I want to get to [know](file:///F:\Word\Body\daat.html) you. I want to share my wisdom, my [insights](file:///F:\Word\Body\insights.html), my personal contributions to this [world](file:///F:\Word\Body\worlds.html) with you. I am showing you my teeth, the window to my [world](file:///F:\Word\Body\worlds.html) and my wisdom, and I want you to partake in what I have to offer.”[[43]](#footnote-43)

[HaShem](file:///F:\Word\Body\hashem.html) is referred to exclusively by the [name](file:///F:\Word\Body\name.html) *Elohim* in the account of [creation](file:///F:\Word\Body\bara.html), and this [name](file:///F:\Word\Body\name.html) is mentioned exactly 32 times in the course of this section of the Torah. As we said above, the 32 teeth correspond to the 32 paths of wisdom.

**RASHI’S COMMENTARY ON** [**PSALM**](file:///F:\Word\Body\psalms1.html)[**THREE**](file:///F:\Word\Body\three.html) **verse** [**eight**](file:///F:\Word\Body\eight.html)**:** YOU BREAK THE TEETH OF THE [WICKED](file:///F:\Word\Body\wicked.html). [‘THE TEETH’ is a metaphor for] their might.

[One](file:///F:\Word\Body\one.html) who suffers from a toothache and other oral woes might find their remedy in the recitation of Kiddush Levana. The increasingly mystical Rabbi Chaim Kanievsky [teaches](file:///F:\Word\Body\teacher.html)[[44]](#footnote-44) that for a toothache, it is a segula from early [generations](file:///F:\Word\Body\toldot.html), to add several words to the Kiddush Levana at a specific point in the [prayer](file:///F:\Word\Body\prayer.html) for relief from toothaches. After [one](file:///F:\Word\Body\one.html) has recited the passage of “so too, may my enemies not be able to harm me”, [one](file:///F:\Word\Body\one.html) should immediately add “and I should no longer have a toothache”.

It seems that the Lubavitcher Rebbe concurred with the efficacy of this segula, as well.[[45]](#footnote-45) This segula is also cited in the siddur “Beit [Yaakov](file:///F:\Word\Body\israelja.html)“ of Rabbi [Yaakov](file:///F:\Word\Body\israelja.html) Emden. Rabbi Kanievsky adds that his father would recite these additional words not only for himself when needed, but also on behalf of others who were suffering from toothaches. The reason why teeth are associated with the [moon](file:///F:\Word\Body\chodesh.html) and Kiddush Levana is because these words are all closely related to the word, lavan.[[46]](#footnote-46)

The upper and lower jaws with their [two](file:///F:\Word\Body\two.html) rows of teeth correspond to the [two](file:///F:\Word\Body\two.html) *sefirot* of *chesed* and *Gevurah* within the mouth. Chewing [food](file:///F:\Word\Body\food.html) is like processing an idea to make it digestible. This process depends upon the [two](file:///F:\Word\Body\two.html) primary emotive powers of the soul. Love, *chesed*, motivates the [desire](file:///F:\Word\Body\needs.html) of the soul to “integrate” the sparks present in external reality. Might, *Gevurah*, performs the actual grinding of the teeth, breaking the [food](file:///F:\Word\Body\food.html) into digestible pieces, of which is said, “*malchut* [in our context, the mouth] is built [i.e., made able to perform its function to [eat](file:///F:\Word\Body\eating.html)] out of the [states of] *Gevurah*.”

Similar to the upper and lower jaws and teeth, the upper and lower lips correspond to the [two](file:///F:\Word\Body\two.html) *sefirot* of *Netzach* and *hod* within the mouth. These “guard” the entrance to the mouth from the outside (in Kabbalah, *Netzach* and *hod* are described as “outside the body”). In addition, the lips serve to convey an expression of the soul deeper than words--the [kiss](file:///F:\Word\Body\mashal.html). Here, they join together with the tip of the [tongue](file:///F:\Word\Body\spirit.html), the union of the triplet *Netzach-hod-yesod* within the mouth. Just as “[tongue](file:///F:\Word\Body\spirit.html)“ means “language,” so does “lip” (*safah*) mean “language” in [Hebrew](file:///F:\Word\Body\hebrew.html). This alludes to the language of the [kiss](file:///F:\Word\Body\mashal.html).

We have thus completed the analysis of the inter-inclusion of the [ten](file:///F:\Word\Body\ten.html) *sefirot* within the mouth.[[47]](#footnote-47)

# NECK

The front of the neck is called “Moshe” because this is where speech originates in the [physical](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html). (Speech actually originates in the lungs with the breath, but the breath has no sound and therefore remains in the [spiritual](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html).)

The front of a structure, in the [physical](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html), is always its side of elevation, of spirituality, of holiness. The back is always the side of contamination and lowliness.

The back of the neck is called, in [Hebrew](file:///F:\Word\Body\hebrew.html), HaOref. When this [Hebrew](file:///F:\Word\Body\hebrew.html) word is read backwards it spells Paro (Pharaoh). So, Moshe brings the word of [HaShem](file:///F:\Word\Body\hashem.html) into the [world](file:///F:\Word\Body\worlds.html), while Paro doesn’t [know](file:///F:\Word\Body\daat.html) Him at all.

The [first](file:///F:\Word\Body\one.html) use of neck in the Torah is found in:

***Bereshit (Genesis) 27:16*** *And she put the skins of the kids of the goats upon his* [*hands*](file:///F:\Word\Body\fourteen.html)*, and upon the smooth of his neck:*

The neck is used by the Torah to describe [one](file:///F:\Word\Body\one.html) who is stubborn. The neck is an allegory for stubborn, unyielding insolence.[[48]](#footnote-48)

***Debarim (Deuteronomy) 31: 27*** *For I* [*know*](file:///F:\Word\Body\daat.html) *thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against* [*HaShem*](file:///F:\Word\Body\hashem.html)*; and how much more after my death?*

In the [Oral Torah](file:///F:\Word\Body\orallaw.html) we also find various names for the [Temple](file:///F:\Word\Body\temple.html). In the [Midrash](file:///F:\Word\Body\orallaw.html) Rabbah the [Temple](file:///F:\Word\Body\temple.html) is called a “neck”:

[***Midrash***](file:///F:\Word\Body\orallaw.html) ***Rabbah - Genesis XCIII:12*** *AND HE FELL UPON HIS BROTHER* [*BENJAMIN*](file:///F:\Word\Body\benyamin.html)*‘S NECKS (XLV, 14). Did* [*Benjamin*](file:///F:\Word\Body\benyamin.html) *then have* [*two*](file:///F:\Word\Body\two.html) *necks? In fact, said R. Eleazar, he foresaw through the Holy Spirit that* [*two*](file:///F:\Word\Body\two.html) *Temples would be built in* [*Benjamin*](file:///F:\Word\Body\benyamin.html)*‘s portion, and both would be destroyed. AND* [*BENJAMIN*](file:///F:\Word\Body\benyamin.html) *WEPT UPON HIS NECK: he saw that the* [*Tabernacle*](file:///F:\Word\Body\mikdash.html) *of Shiloh would be built in* [*Joseph*](file:///F:\Word\Body\joseph.html)*‘s portion and would be destroyed.*

***Bereshit (Genesis) 45:14*** *And he fell upon his brother* [*Benjamin*](file:///F:\Word\Body\benyamin.html)*‘s necks, and wept; and* [*Benjamin*](file:///F:\Word\Body\benyamin.html) *wept upon his neck.*

(As a side note, Rambam suggests that the [three](file:///F:\Word\Body\three.html) phrases in Bereshit 33:12 refer to [HaShem](file:///F:\Word\Body\hashem.html)‘s relationship to the [three](file:///F:\Word\Body\three.html) Temples.)

The [Midrash](file:///F:\Word\Body\orallaw.html) also explains the Torah when it tells us that the [Temple](file:///F:\Word\Body\temple.html) is equated to the neck:

[***Midrash***](file:///F:\Word\Body\orallaw.html) ***Rabbah - Genesis XCIII:6*** *Here that it is on account of a man, the beloved of the eyes, the* [*one*](file:///F:\Word\Body\one.html) *who gives hospitality to the Holy* [*One*](file:///F:\Word\Body\one.html)*, blessed be He-as it says, Of* [*Benjamin*](file:///F:\Word\Body\benyamin.html) *he said: The beloved of the Lord shall* [*dwell*](file:///F:\Word\Body\dwelling.html) *in safety by Him; He covereth him all the day, and He dwelleth between his shoulders (Deut. XXXIII, 12) --how much the more so!’*

***Debarim (Deuteronomy) 33:12*** *Of* [*Benjamin*](file:///F:\Word\Body\benyamin.html) *he said, The beloved of* [*HaShem*](file:///F:\Word\Body\hashem.html) *shall* [*dwell*](file:///F:\Word\Body\dwelling.html) *in safety by him; shall cover him all the day long, and he shall* [*dwell*](file:///F:\Word\Body\dwelling.html) *between his shoulders.*

The [Temple](file:///F:\Word\Body\temple.html) was built within the portion of land allocated to [Benjamin](file:///F:\Word\Body\benyamin.html). The neck which is between the shoulders alludes therefore to the [Temple](file:///F:\Word\Body\temple.html).

Rashi explains: Necks means the [two](file:///F:\Word\Body\two.html) Temples (all towers resemble neck like structures) in [Jerusalem](file:///F:\Word\Body\city.html) (which was in Binyamin’s territory). [Joseph](file:///F:\Word\Body\joseph.html) was actually [weeping](file:///F:\Word\Body\mashal.html) over the [future](file:///F:\Word\Body\future.html) destruction of these [two](file:///F:\Word\Body\two.html) Temples. Similarly, Binyamin was [weeping](file:///F:\Word\Body\mashal.html) over the neck of [Joseph](file:///F:\Word\Body\joseph.html), this being the [tabernacle](file:///F:\Word\Body\mikdash.html) of Shiloh (in Joseph’s territory).

This explanation is amplified by the Maharal, who explains how a person’s neck [connects](file:///F:\Word\Body\connection.html) his head, the seat not only of the intellect but also of spirituality, to his body, which carries out the wishes of the head. The Maharal quotes passages to show that the [Temple](file:///F:\Word\Body\temple.html) was referred to as the “neck” of the [Jewish](file:///F:\Word\Body\gen-jew.html) people, since it forms a [connection](file:///F:\Word\Body\connection.html) between [HaShem](file:///F:\Word\Body\hashem.html) (the “head”) and His people (the “body”).

So the [Temple](file:///F:\Word\Body\temple.html) is called the “neck” and it [connects](file:///F:\Word\Body\connection.html) the lower and higher [worlds](file:///F:\Word\Body\worlds.html). The neck’s [seven](file:///F:\Word\Body\seven.html) vertebrae may thus correspond to [Shabbat](file:///F:\Word\Body\sabbath.html); this approach interfaces with the concept that Man, who is made in the image of the Creator, is a microcosm of the entire universal structure.

The [Midrash](file:///F:\Word\Body\orallaw.html) explains this [connection](file:///F:\Word\Body\connection.html) between the neck and the [Temple](file:///F:\Word\Body\temple.html):

[***Midrash***](file:///F:\Word\Body\orallaw.html) ***Rabbah - The Song of Songs IV:12*** *THY NECK IS LIKE THE TOWER OF DAVID: this refers to the* [*Temple*](file:///F:\Word\Body\temple.html)*. Why is it compared to a neck? Because so long as the* [*Temple*](file:///F:\Word\Body\temple.html) *was* [*standing*](file:///F:\Word\Body\mashal.html)*, Israel’s neck was stretched out among the* [*nations*](file:///F:\Word\Body\nations.html) *of the* [*world*](file:///F:\Word\Body\worlds.html)*, but when the* [*Temple*](file:///F:\Word\Body\temple.html) *was destroyed, then, if* [*one*](file:///F:\Word\Body\one.html) *may say so, Israel’s neck was bowed; and so it is written, And I will break the pride of your power (Lev. XXII, 19), namely, the* [*Temple*](file:///F:\Word\Body\temple.html)*. Another explanation: Just as a man’s neck is in the highest part of him, so the* [*Temple*](file:///F:\Word\Body\temple.html) *was in the highest part of the* [*world*](file:///F:\Word\Body\worlds.html)*. And just as most ornaments are hung round the neck, so the* [*priests*](file:///F:\Word\Body\priests.html) *were attached to the* [*Temple*](file:///F:\Word\Body\temple.html)*, the Levites were attached to the* [*Temple*](file:///F:\Word\Body\temple.html)*. And just as, if the neck is removed, a man cannot live, so since the* [*Temple*](file:///F:\Word\Body\temple.html) *was destroyed there has been no life for the enemies of Israel.*

Let’s list the things that we [know](file:///F:\Word\Body\daat.html) about the neck:

1. It represents the [Temple](file:///F:\Word\Body\temple.html)
2. It represents [Mashiach](file:///F:\Word\Body\mashiach.html), the head of the body.
3. It represents Israel
4. It represents the [connection](file:///F:\Word\Body\connection.html) between the higher and the lower [worlds](file:///F:\Word\Body\worlds.html).
5. It is weak in an infant.
6. It is the last voluntary point of [eating](file:///F:\Word\Body\eating.html) and drinking.
7. It contains the throat.
8. It contains the vocal chords and thus is the origin of words or voice.
9. It [connects](file:///F:\Word\Body\connection.html) the head to the shoulders.
10. A yoke is placed on the neck.

[Mashiach](file:///F:\Word\Body\mashiach.html) is called “The Word” which originates in the neck:

***Yochanan (John) (John) 1:1-5*** *In the beginning was the Word, and the Word was with* [*HaShem*](file:///F:\Word\Body\hashem.html)*, and the Word was* [*HaShem*](file:///F:\Word\Body\hashem.html)*. The same was in the beginning with* [*HaShem*](file:///F:\Word\Body\hashem.html)*. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.*

[Mashiach](file:///F:\Word\Body\mashiach.html) is also a [Kohen](file:///F:\Word\Body\kohen.html) Gadol. The [Kohen](file:///F:\Word\Body\kohen.html) Gadol serves to connect the higher and the lower [worlds](file:///F:\Word\Body\worlds.html):

[***Hebrews***](file:///F:\Word\Body\bereans.html) ***3:1-2*** *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and* [*High Priest*](file:///F:\Word\Body\priests.html) *of our profession,* [*Mashiach*](file:///F:\Word\Body\mashiach.html)[*Yeshua*](file:///F:\Word\Body\yeshua.html)*; Who was faithful to him that* [*appointed*](file:///F:\Word\Body\settimes.html) *him, as also Moshe [was faithful] in all his house.*

In the [midrash](file:///F:\Word\Body\orallaw.html) of Matityahu we find a yoke which is attached to the neck:

***Matityahu (Matthew) 11:29*** *Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

[Mashiach](file:///F:\Word\Body\mashiach.html) says that we should take His yoke upon us. This infers that [Mashiach](file:///F:\Word\Body\mashiach.html) is the neck because this is the organ which bears the yoke.

[Gan Eden](file:///F:\Word\Body\eden.html) with [HaShem](file:///F:\Word\Body\hashem.html), [Adam](file:///F:\Word\Body\adam.html), and Chava was the ideal. When we failed we were given a substitute: the [Mishkan](file:///F:\Word\Body\mikdash.html). The [Mishkan](file:///F:\Word\Body\mikdash.html) was eventually replaced with the [Temple](file:///F:\Word\Body\temple.html).

The manifest presence of [HaShem](file:///F:\Word\Body\hashem.html) in the [Temple](file:///F:\Word\Body\temple.html) was therefore like [Gan Eden](file:///F:\Word\Body\eden.html). The Pillar of cloud on the altar, the constant miracles all made [HaShem](file:///F:\Word\Body\hashem.html)‘s presence impossible to ignore.

|  |  |  |
| --- | --- | --- |
| [**PHYSICAL**](file:///F:\Word\Body\physical.html) **BODY** | [**TEMPLE**](file:///F:\Word\Body\temple.html)[**TYPE**](file:///F:\Word\Body\types.html) | [**GAN EDEN**](file:///F:\Word\Body\eden.html) |
| **Top of the Head** | Holy of Holies | [Gan Eden](file:///F:\Word\Body\eden.html) |
| **Heart /** [**Brain**](file:///F:\Word\Body\brain.html) | Aron (Ark) containing the Luchot (tablets) – This is the Crown of Torah [study](file:///F:\Word\Body\study.html). | [Adam](file:///F:\Word\Body\adam.html) – Talmid Hakham and The [Tree of Life](file:///F:\Word\Body\eternal.html) |
| **Lungs over the heart** | Kervim ([Cherubim](file:///F:\Word\Body\angels.html)) with their wings over the Aron |  |
| **Mouth** | Shulchan (table of shewbread) – This is the Crown of Malchut (Monarchy) | The Tree of the [Knowledge](file:///F:\Word\Body\knowledge.html) of Good and Evil |
| **Eyes / Mind** | Menorah | Fruit |
| **Nose and sense of smell.** | Altar of [incense](file:///F:\Word\Body\ketoret.html) and the [Ketoret](file:///F:\Word\Body\ketoret.html) ([Incense](file:///F:\Word\Body\ketoret.html)) – This is the Crown of Kehuna (Priesthood) |  |
| **The Stomach** | The brazen altar | Trees |
| **The “**[**food**](file:///F:\Word\Body\food.html)**“ the stomach.** | The Korbanot - sacrifices | Fruit |
| **Throat** – the origin of speech | chatzer – the place of the Maggid |  |
| **Chest** – the origin of song | [fifteen](file:///F:\Word\Body\fifteen.html) steps with Levitical choir |  |
| **Liquid in the body** | Kiyor (Laver) | The river |
| **Ribs** | Beams |  |
| [**Mashiach**](file:///F:\Word\Body\mashiach.html) | Crossbeam |  |
| [**Hands**](file:///F:\Word\Body\fourteen.html) | The courtyard of the [Jews](file:///F:\Word\Body\gen-jew.html) | Working the garden |
| **Yesod - “The foundation”** | The courtyard of the women. | Trees on both sides of the river. |
| **Legs** | The courtyard of the [Gentiles](file:///F:\Word\Body\gen-jew.html) |  |
| **Skin** | Curtain and Walls around the [Temple](file:///F:\Word\Body\temple.html) | Walls around the garden. |

# SHOULDERS

In [one](file:///F:\Word\Body\one.html) discussion, Sha’ar HaGilgulim, in Chapter [Thirty](file:///F:\Word\Body\thirty.html)-[One](file:///F:\Word\Body\one.html), discusses the division of [Adam](file:///F:\Word\Body\adam.html)‘s soul, and [teaches](file:///F:\Word\Body\teacher.html) how Cain and Abel were from the “Shoulders” of [Adam](file:///F:\Word\Body\adam.html) HaRishon, the Left and Right Shoulder respectively. Now, again, we must not think in [physical](file:///F:\Word\Body\physical.html) terms, even though that is exactly what we are using to discuss the [spiritual](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html), for, all these [physical](file:///F:\Word\Body\physical.html) terms are also just conventions to describe different [spiritual](file:///F:\Word\Body\physical.html) levels in the Sefirot as well, of which the [physical](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html) is only a “projection.”

It is said that, [one](file:///F:\Word\Body\one.html) of the unique aspects of the “Shoulders” in the [spiritual](file:///F:\Word\Body\physical.html) realm is that the light that travels from the “Brains” of the Sefirot to the lower parts of the Sefirot, must do so via the “Shoulders.” Thus, the light splits into [two](file:///F:\Word\Body\two.html) paths, moving downward to the lower levels through the Right and Left Shoulders simultaneously, only to unify once again on the level of Sefirot called “Yesod” (Foundation).

Here is the actual quote: When the “drop” (of light) goes from the Shoulders until the Yesod, the Yesod is then called “Kapat (chof-peh-tav) Tamarim,” which has the [letters](file:///F:\Word\Body\letters.html) of “shoulder” (chof-tav-peh). And, once the [two](file:///F:\Word\Body\two.html) Shoulders unify in the Yesod, since a drop from both of them descends to the Yesod, then the following applies, “It shall have [two](file:///F:\Word\Body\two.html) shoulder straps attached to its [two](file:///F:\Word\Body\two.html) ends, and it shall be attached”[[49]](#footnote-49), for, the [two](file:///F:\Word\Body\two.html) have become joined through the Yesod.[[50]](#footnote-50)

However, on [one](file:///F:\Word\Body\one.html) level, it is not unlike the [physical](file:///F:\Word\Body\physical.html) body itself, which has a system for sending signals and blood to different parts of the body, often a function of electrical impulses that originate in the [brain](file:///F:\Word\Body\brain.html) and move down the spinal cord to more remote sections the body. The light in the Sefirot works very much in the same way, no wonder.

***Bamidbar 7:9*** *The Aron must only be carried on the shoulders of the family of Kehat.*

The purpose of carrying the Ark on the shoulders was thus to connect the external aspect of man with the inwardness of the Torah.

What is meant by [HaShem](file:///F:\Word\Body\hashem.html) [dwelling](file:///F:\Word\Body\dwelling.html) “between his shoulders”. [One](file:///F:\Word\Body\one.html) possibility is that this phrase is referring to the breastplate worn by the [High Priest](file:///F:\Word\Body\priests.html). This is the place where the Divine Presence communicated through the [priest](file:///F:\Word\Body\priests.html) (cf. Keli Yakar). Alternatively, “the shoulders” refers to the place where the [Temple](file:///F:\Word\Body\temple.html) stood, i.e. between the shoulders of the land of [Benjamin](file:///F:\Word\Body\benyamin.html) and Judah (Rashi, Ibn Ezra).

We see from the [Gemara](file:///F:\Word\Body\orallaw.html) that [Esav](file:///F:\Word\Body\edom.html)‘s and [Amalek](file:///F:\Word\Body\amalek.html)‘s origin was evil, the power of [desire](file:///F:\Word\Body\needs.html), that came into being by the [sin](file:///F:\Word\Body\sin.html) of the *Eitz HaDaat*, as mentioned above. This is explicitly written by the Vilna Gaon[[51]](#footnote-51): “The heart has a continuous war with [Amalek](file:///F:\Word\Body\amalek.html), who is [represented in man by] the liver. The liver always fatigues [the heart] with [desire](file:///F:\Word\Body\needs.html) for [food](file:///F:\Word\Body\food.html), as the [*Midrash*](file:///F:\Word\Body\orallaw.html) *HaNe’elam* writes on the *pasuk,* `And [Esav](file:///F:\Word\Body\edom.html) said to [Yaakov](file:///F:\Word\Body\israelja.html), *hal’iteini no*, I [pray](file:///F:\Word\Body\prayer.html) you, some of this red, red pottage, for I am faint’ (Bereshit 25:30). *Hal’iteini no* is the *gematria* of [*HaShem*](file:///F:\Word\Body\hashem.html)[*Amalek*](file:///F:\Word\Body\amalek.html).”

Israel sinned because “they enjoyed the feast of that *rosho*” (Achashverosh). Their [sin](file:///F:\Word\Body\sin.html) was their deriving pleasure from the feast. [Heaven](file:///F:\Word\Body\heaven.html)‘s grievance was not because they [ate](file:///F:\Word\Body\eating.html) since they were forced to [eat](file:///F:\Word\Body\eating.html), but because they enjoyed doing it. By doing so they increased [Amalek](file:///F:\Word\Body\amalek.html)‘s power in that [generation](file:///F:\Word\Body\toldot.html).[[52]](#footnote-52)

It was impossible for the power of [Amalek](file:///F:\Word\Body\amalek.html) to increase during the month of [Shevat](file:///F:\Word\Body\feasts.html). The essence of the [Rosh Hashana](file:///F:\Word\Body\teruah.html)h for Trees is that it is a [*tikkun*](file:///F:\Word\Body\tikkun.html) for the [sin](file:///F:\Word\Body\sin.html) of the *Eitz HaDaat*. Since the entire power of [Amalek](file:///F:\Word\Body\amalek.html) becomes intensified only through the damage done by this [sin](file:///F:\Word\Body\sin.html), therefore the *Targum Sheini* wrote, “The lot would not fall on [Shevat](file:///F:\Word\Body\feasts.html) since the [Rosh Hashana](file:///F:\Word\Body\teruah.html)h for Trees” occurs during it.

Finally, it is worth noting that shoulders are the place of transition from the front to the back of the body. They are the transition between positivity (the front) and negativity (the back). The front of the body is where all positive actions take place. We will see, in the next section, what the back contains.

# Back

The back is the place of negativity. It is the place where excretion take place. It is the side of darkness. Other than the sense of touch the back contains no other sensory ability.

# Arms

Arms, Kabbalistically, are outside the body. They enable a person to “do” things in this [world](file:///F:\Word\Body\worlds.html), but, they are not, strictly [speaking](file:///F:\Word\Body\mashal.html), a part of the body.

The [hands](file:///F:\Word\Body\fourteen.html) are different from all the other limbs. All the other limbs of the body are fixed and static, whereas the [hands](file:///F:\Word\Body\fourteen.html) may be lowered below the [feet](file:///F:\Word\Body\heel.html) or raised higher than the head.

The same is true on an allegorical level. Man can “lower” his [hands](file:///F:\Word\Body\fourteen.html), he can perform all the greatest [sins](file:///F:\Word\Body\sin.html) possible. He can murder, steal. Everything can be done with the [hands](file:///F:\Word\Body\fourteen.html). We talk of having blood on our [hands](file:///F:\Word\Body\fourteen.html) and dirty [hands](file:///F:\Word\Body\fourteen.html). On the other [hand](file:///F:\Word\Body\fourteen.html), the [hands](file:///F:\Word\Body\fourteen.html), when raised up, can perform the holiest acts. When the [kohen](file:///F:\Word\Body\priests.html) blesses the people he raises his [hands](file:///F:\Word\Body\fourteen.html). The [hand](file:///F:\Word\Body\fourteen.html) gives tzedaka (charity). The [hand](file:///F:\Word\Body\fourteen.html) puts on [tefillin](file:///F:\Word\Body\tefillin.html). We extend the [hand](file:///F:\Word\Body\fourteen.html) of friendship and assistance.

\* \* \*

The thumb is the chief and best finger.

\* \* \*

This next section is an excerpt from Rabbi [Yitzchak](file:///F:\Word\Body\isaac.html) Ginsburgh.

There are [three](file:///F:\Word\Body\three.html) segments in each of our [two](file:///F:\Word\Body\two.html) arms and [two](file:///F:\Word\Body\two.html) legs, which equals [twelve](file:///F:\Word\Body\twelve.html), relating to the [twelve](file:///F:\Word\Body\twelve.html) [tribes](file:///F:\Word\Body\tribes.html).

With regard to the [three](file:///F:\Word\Body\three.html) emotive attributes of the heart, we find that the right arm embodies *chesed* and the left arm *Gevurah*. This is alluded to in the verse, “His left arm is under my head, and his right arm embraces me[[53]](#footnote-53)“ and in the saying of our sages, “let the left arm push away and the right arm draw near.”[[54]](#footnote-54) To “push away” in this context means to disengage, granting the other party a sense of independence (before drawing him near). Similarly, the imagery of “his left arm is under my head” means that he nurtures my consciousness of self-independence (before embracing me with his right arm). The balancing position of beauty, that which ties in all the parts of the body in general and is centered between the arms in particular, is the torso.

Of the behavioral properties of the soul, those of *Netzach* and *hod* correspond to the legs of the body. Legs represent the [first](file:///F:\Word\Body\one.html) and most continual contact with outer reality. Moreover, the legs facilitate the movement of the body as a whole, bringing a person where he [wants](file:///F:\Word\Body\needs.html) to go. *Netzach* is the quality of putting “[one](file:///F:\Word\Body\one.html)‘s best [foot](file:///F:\Word\Body\heel.html) forward” in an assertive posture. *Hod* is the left leg, which keeps a person’s movement on course by monitoring and validating his assertive thrust. Finally, the property of y*esod* is referred to as the “[sign](file:///F:\Word\Body\signs.html) of the Holy [Covenant](file:///F:\Word\Body\covenant.html),” which corresponds to the [male](file:///F:\Word\Body\male+female.html) and [female](file:///F:\Word\Body\male+female.html) reproductive organs. Referred to as the “conclusion of the body,” *yesod* is the body’s [physical](file:///F:\Word\Body\physical.html) manifestation of its own ability to actualize and fulfill itself, as well as to connect and communicate with others.

there are 248 limbs which correspond to the 248 positive [commandments](file:///F:\Word\Body\cmds613.html) in the Torah and 365 primary veins which correspond to the 365 negative [commandments](file:///F:\Word\Body\cmds613.html).

# [HANDS](file:///F:\\Word\\Body\\fourteen.html)

The [hands](file:///F:\Word\Body\fourteen.html) are the organs of *asiah,[[55]](#footnote-55)* of doing.[[56]](#footnote-56)

When [Amalek](file:///F:\Word\Body\amalek.html) attacked in the desert, Yehoshua led the battle against them while Moshe positioned himself above the battlefield. Moshe held his [hands](file:///F:\Word\Body\fourteen.html) up, and the battle went in favor of the [Jewish](file:///F:\Word\Body\gen-jew.html) people. But when Moshe’s [hands](file:///F:\Word\Body\fourteen.html) grew heavy and sank, the tide of battle turned; [Amalek](file:///F:\Word\Body\amalek.html) began to prevail. What is the meaning of this?

While Moshe’s [hands](file:///F:\Word\Body\fourteen.html) were held above his head, we were able to defeat [Amalek](file:///F:\Word\Body\amalek.html). We are the [nation](file:///F:\Word\Body\nations.html) of *“Na’aseh v’nishma* – We shall do and (then) we shall hear (understand).” We commit ourselves to [Hashem](file:///F:\Word\Body\hashem.html) before we understand or even attempt to assess the meaning of His Torah and where that commitment will take us. We commit ourselves because He is the Creator and He is truth; what other option could possibly be intellectually honest?

Moshe Rabbenu, that human being who contains within himself all of the [Jewish](file:///F:\Word\Body\gen-jew.html) people, holds his [hands](file:///F:\Word\Body\fourteen.html) above his head. The [hands](file:///F:\Word\Body\fourteen.html) are the organs of *asiah,* of doing, the head is the organ of understanding. When the [hands](file:///F:\Word\Body\fourteen.html) are held higher than the head, the meaning is that practice comes before judgement, before understanding. The *na’aseh* dimension is held above the *nishma* dimension. “We shall do, and *then* we shall understand.” Our actions, our real and practical commitment to You are not limited by our intellect or our ego; we shall do what is true and right regardless of our personal and vested interests. But [Amalek](file:///F:\Word\Body\amalek.html) is all ego, all vested interest. *I* am important, *I* am everything. [First](file:///F:\Word\Body\one.html) I judge, [first](file:///F:\Word\Body\one.html) I must understand; perhaps later I shall decide to act; but then again, perhaps not. It all depends on what is in it for *me.* [First](file:///F:\Word\Body\one.html), my understanding, my head. Then, perhaps, my practical commitment, my [hands](file:///F:\Word\Body\fourteen.html).

And so Moshe holds his [hands](file:///F:\Word\Body\fourteen.html) up. When the [hands](file:///F:\Word\Body\fourteen.html) are above the head, we prevail. When the head is higher than the [hands](file:///F:\Word\Body\fourteen.html), [Amalek](file:///F:\Word\Body\amalek.html) prevails.

The “Divine” model of 10 = 2 X 5 (the [two](file:///F:\Word\Body\two.html) prime factors of 10) = (1 squared plus 2 squared) plus (1 squared plus 2 squared). Thus we have [two](file:///F:\Word\Body\two.html) [hands](file:///F:\Word\Body\fourteen.html) with [four](file:///F:\Word\Body\four.html) fingers on each [hand](file:///F:\Word\Body\fourteen.html) folding in a single direction and [one](file:///F:\Word\Body\one.html) finger folding into an opposing direction, the thumb. This gives us [two](file:///F:\Word\Body\two.html) sets of [five](file:///F:\Word\Body\five.html) fingers broken into [two](file:///F:\Word\Body\two.html) sets of [four](file:///F:\Word\Body\four.html) + 1.

This is the model of the [Ten](file:///F:\Word\Body\ten.html) [Commandments](file:///F:\Word\Body\cmds613.html)--[five](file:///F:\Word\Body\five.html) on each of the [two](file:///F:\Word\Body\two.html) tablets of the [covenant](file:///F:\Word\Body\covenant.html).

\* \* \*

The Maharalof Prague says that there is deep symbolism involved when [one](file:///F:\Word\Body\one.html) washes his [hands](file:///F:\Word\Body\fourteen.html) for the purpose of a [mitzva](file:///F:\Word\Body\cmds613.html)*.* [Hands](file:///F:\Word\Body\fourteen.html) represent the beginning of the human body, for when [one](file:///F:\Word\Body\one.html) stretches out his [hands](file:///F:\Word\Body\fourteen.html) to reach forward or above, it is the [hands](file:///F:\Word\Body\fourteen.html) that are at the front or at the top of the body. The Maharal explains that that the way [one](file:///F:\Word\Body\one.html) begins an action greatly influences the direction and tone of all that follows from that point, and therefore, even a seemingly insignificant [sin](file:///F:\Word\Body\sin.html), but [one](file:///F:\Word\Body\one.html) involving the “bodily leader,” is particularly wrong, for a misguided beginning will lead to an incomplete and incorrect conclusion. On [Pesach](file:///F:\Word\Body\passover.html)*,* the Maharal continues, we should be extremely careful in our observance of this idea, for [Pesach](file:///F:\Word\Body\passover.html) is the [annual](file:///F:\Word\Body\annual.html) point of beginning for everything that exists, in all times.

\* \* \*

***Bamidbar (***[***Numbers***](file:///F:\Word\Body\nchart.html)***) 6:27*** *They will put My* [*Name*](file:///F:\Word\Body\name.html) *upon the Children of Israel, and I will bless them.*

However, unlike the body, light can exit the system in ways that blood cannot leave the body without doing real harm. For example, if blood were to break forth from the ends of the [ten](file:///F:\Word\Body\ten.html) fingers of a person he could bleed to death if the deluge is not halted quickly.

This is not the case when it comes to the light leaving the ‘fingertips’ of the [spiritual](file:///F:\Word\Body\physical.html) system and our bodies. For the blood of the [hands](file:///F:\Word\Body\fourteen.html) to reach the legs, it must do so internally. However, when it comes to the [spiritual](file:///F:\Word\Body\physical.html) light that flows through us - and it really does, it can ‘leap’ from [one](file:///F:\Word\Body\one.html) part of the body to another part of the body without using the internal system of transfer and delivery.

For example, though the [spiritual](file:///F:\Word\Body\physical.html) light usually travels from an upper section of our bodies to a lower section of our bodies, the light also has the capacity to move from the [hands](file:///F:\Word\Body\fourteen.html) to the legs via the fingertips. This means without going through the body proper, as is usually the case.

There is a Kabbalistic reason for this, which has to do with maintaining the forces of evil so long as free-will remains necessary in [creation](file:///F:\Word\Body\bara.html). Since evil and [impurity](file:///F:\Word\Body\purity.html) have no intrinsic life source of their own, they live off of the holiness that they can latch onto within [creation](file:///F:\Word\Body\bara.html). This is another way of saying that, even though evil seems to work against [HaShem](file:///F:\Word\Body\hashem.html), in the end it is [HaShem](file:///F:\Word\Body\hashem.html) Himself who maintains them as part of the ultimate plan for mankind.

Thus, [one](file:///F:\Word\Body\one.html) such place in the body where the light is said to ‘break forth’ and therefore act as a conduit for the ‘Kachot Hatuma’ (Impure Forces), is the fingertips. Therefore, the finger tips are a place around which the impure forces ‘circle,’ waiting for their due like hungry dogs, so-to-[speak](file:///F:\Word\Body\mashal.html), which is why we are so strict about washing ‘Negel Vasser’ (literally, ‘Night Waters’) upon waking, and other types of washing when emerging from a [spiritual](file:///F:\Word\Body\physical.html) impure place (such as a bathroom) or before [eating](file:///F:\Word\Body\eating.html) bread.

This is also the reason why we are strict about not growing fingernails past the flesh, at least those who are aware of such a tradition. Keeping the fingernails short has the same effect as washing the [hands](file:///F:\Word\Body\fourteen.html), that being to limit the amount of light that the impure forces are allowed to derive from us. For, when the fingernails extend past the flesh, the Arizal [teaches](file:///F:\Word\Body\teacher.html), this increases the flow of holy light to the impure forces, strengthening them against us, and the [world](file:///F:\Word\Body\worlds.html) in general. This is also [one](file:///F:\Word\Body\one.html) of the reasons why we look at our fingernails during Havdalah on Motzei [Shabbat](file:///F:\Word\Body\sabbath.html).

Now you can appreciate why, when washing the [hands](file:///F:\Word\Body\fourteen.html) before [eating](file:///F:\Word\Body\eating.html) bread, upon saying [HaShem](file:///F:\Word\Body\hashem.html)‘s [Name](file:///F:\Word\Body\name.html) in the blessing over the washing (‘al netilas yadayim’), we raise our [hands](file:///F:\Word\Body\fourteen.html) upwards to the level of the shoulders. In fact, this is [one](file:///F:\Word\Body\one.html) of the unique properties of the [hands](file:///F:\Word\Body\fourteen.html) more than any other limb of the body: they can ascend and descend.

When we recite blessings, and particularly upon mentioning [HaShem](file:///F:\Word\Body\hashem.html)‘s [Name](file:///F:\Word\Body\name.html), we become conduits for His light to enter the [world](file:///F:\Word\Body\worlds.html). We draw holy light down from the holy Upper [World](file:///F:\Word\Body\worlds.html) into the unholy Lower [World](file:///F:\Word\Body\worlds.html) in which we live. The positive aspect is that the light brings rectification to the [world](file:///F:\Word\Body\worlds.html). The negative part is that, if we’re not careful, that same light can end up falling into the [hands](file:///F:\Word\Body\fourteen.html) of the ‘enemy’ and strengthen him against us.

Without going into detail here, this is the inherent problem with people learning Kabbalah before they are holding on the appropriate level of [spiritual](file:///F:\Word\Body\physical.html) [purity](file:///F:\Word\Body\purity.html), which can only be achieved through the proper Torah channels and after much [time](file:///F:\Word\Body\time.html) and effort. Many may find it enjoyable unaware of the fact that, since they are very much a part of the [world](file:///F:\Word\Body\worlds.html) of [impurity](file:///F:\Word\Body\purity.html), they are simply sharing the light they are drawing down with the forces of [impurity](file:///F:\Word\Body\purity.html), contributing to the overall chaos of [creation](file:///F:\Word\Body\bara.html). It’s that serious.

However, just as the Impure Forces are limited as to how far they can ascend in the [spiritual](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html) and ‘suckle’ light within the overall system of light and filters (called, in more Kabbalistic terms, ‘Sefirot’), so too are they limited with respect to a human being regarding how high they can ascend to draw light. By shoulder height the ‘K’lipot,’ as they are also called, are left far behind and behind the [spiritual](file:///F:\Word\Body\physical.html) boundaries that [HaShem](file:///F:\Word\Body\hashem.html) has established for them, to make sure they can never come too close to the side of holiness.

Thus, we can now appreciate the need for the [kohanim](file:///F:\Word\Body\priests.html) to keep their arms and [hands](file:///F:\Word\Body\fourteen.html) at shoulder height while blessing the [Jewish](file:///F:\Word\Body\gen-jew.html) people. Birchat [Kohanim](file:///F:\Word\Body\priests.html) (the priestly blessing) has a special ability to draw down tremendous light into the [world](file:///F:\Word\Body\worlds.html) and to direct it towards those who are intending to be blessed. That is why [one](file:///F:\Word\Body\one.html) is supposed to stand free of any obstacles between them and the [kohanim](file:///F:\Word\Body\priests.html) during the blessing, and to have intention to be blessed while focusing on the words of the [kohanim](file:///F:\Word\Body\priests.html).

To protect this light from the would-be impure ‘sucklers,’ the light is kept beyond their borders and thus remains in the realm of holiness.

\* \* \*

The [five](file:///F:\Word\Body\five.html) fingers parallel the [five](file:///F:\Word\Body\five.html) senses: taste, smell, touch, sight and [hearing](file:///F:\Word\Body\mashal.html). Each has a finger which serves it. The thumb cleans out the mouth so that [one](file:///F:\Word\Body\one.html) can taste. The second finger is used to [clean](file:///F:\Word\Body\purity.html) the nose, so that [one](file:///F:\Word\Body\one.html) can smell. With the [third](file:///F:\Word\Body\three.html), which is the longest of all, [one](file:///F:\Word\Body\one.html) can touch the entire body. The [fourth](file:///F:\Word\Body\four.html) finger is used to [clean](file:///F:\Word\Body\purity.html) the eye, so [one](file:///F:\Word\Body\one.html) can see. The little finger is used to [clean](file:///F:\Word\Body\purity.html) the ear. [One](file:///F:\Word\Body\one.html) can see that each finger was created for a special purpose. [One](file:///F:\Word\Body\one.html) unconsciously uses the little finger to [clean](file:///F:\Word\Body\purity.html) the ear, and the second finger to [clean](file:///F:\Word\Body\purity.html) the nose, without ever changing them.

The fingers are pointed so that if a person hears forbidden speech or vain oaths, he can place his fingers in his ears and not hear them For the same reason, although most of the ear is hard and cartilaginous, the earlobe is soft. It can be used to close the ear, so that it will not hear [idle chatter](file:///F:\Word\Body\mashal.html) and malicious gossip. The ears need special protection, since they are the [first](file:///F:\Word\Body\one.html) parts of the body to be burned by the fires of purgatory.

\* \* \*

“Yad” means the right [hand](file:///F:\Word\Body\mashal.html) and “zeroa” the left [hand](file:///F:\Word\Body\mashal.html) when both terms occur in the same sentence in the Tanakh (Naz. 3b, and see Rashi *ad loc.*).[[57]](#footnote-57)

In The Beginning

***Bereshit (Genesis) 3:22*** *lest he extends his* [*hand*](file:///F:\Word\Body\fourteen.html) *and also takes of the* [*Tree of Life*](file:///F:\Word\Body\eternal.html)*, and* [*eat*](file:///F:\Word\Body\eating.html) *and* [*live forever*](file:///F:\Word\Body\eternal.html)*.*

The phrase “lest he extends his [hand](file:///F:\Word\Body\fourteen.html)” appears to be redundant. Let us [first](file:///F:\Word\Body\one.html) review what was written in the book “וילקט יוסף” which was quoting from the book “תפארת הגרשוני” (Ed: by Rabbi Gershon ben Yitzhak Ashkenazi zt”l published in Frankfurt 1699), who in turn was quoting from the book “עשרה מאמרות” that, when [Adam](file:///F:\Word\Body\adam.html) [ate](file:///F:\Word\Body\eating.html) from the Tree of [Knowledge](file:///F:\Word\Body\thetree.html), he did not use his [hands](file:///F:\Word\Body\fourteen.html) since the passuk did not state “he took”. The passuk only mentioned that he [ate](file:///F:\Word\Body\eating.html) because his arms did not want to extend and his [hands](file:///F:\Word\Body\fourteen.html) did not want to open and his fingers did not want to hold the fruit. We were told in Masekhet Hullin 5B that “[HaShem](file:///F:\Word\Body\hashem.html) does not cause a fault to happen through the [hands](file:///F:\Word\Body\fourteen.html) of tzadikim”; and here, we note the Gemarah specifically said ידי ([hands](file:///F:\Word\Body\fourteen.html)). In addition, they also said this is the reason the [Kohanim](file:///F:\Word\Body\priests.html) raise their [hands](file:///F:\Word\Body\fourteen.html) when they bless the people because they are capable of blessing, since the [hands](file:///F:\Word\Body\fourteen.html) of [Adam](file:///F:\Word\Body\adam.html) HaRishon did not [sin](file:///F:\Word\Body\sin.html).

Thus, we can understand that, in the [sin](file:///F:\Word\Body\sin.html) of the Tree of [Knowledge](file:///F:\Word\Body\thetree.html), the [hands](file:///F:\Word\Body\fourteen.html) did not take part because, as we saw in the above Gemarah, [HaShem](file:///F:\Word\Body\hashem.html) does not cause a fault to happen through the [hands](file:///F:\Word\Body\fourteen.html) of tzadikim (Ed: Such as [Adam](file:///F:\Word\Body\adam.html)). But after he sinned, [Adam](file:///F:\Word\Body\adam.html) was no longer a tzadik and thus, there was concern that, if he was to [sin](file:///F:\Word\Body\sin.html) again, he would then use his [hands](file:///F:\Word\Body\fourteen.html).

[Adam](file:///F:\Word\Body\adam.html) had already sinned, there is concern that “he will extend his [hand](file:///F:\Word\Body\fourteen.html)” since he was no longer a tzadik.

Now, we can also understand:

***Tehilim (***[***Psalms***](file:///F:\Word\Body\psalms1.html)***) 90:17*** *may the graciousness of* [*HaShem*](file:///F:\Word\Body\hashem.html)*, our G-d, be upon us and establish the work of our* [*hands*](file:///F:\Word\Body\fourteen.html) *upon us.*

And here, the passuk specifically referred to “his [hands](file:///F:\Word\Body\fourteen.html)” which did not [sin](file:///F:\Word\Body\sin.html), and hence, “established upon us”. In addition, we can also understand Shmuel 19:9 “and David was playing [the harp] with his [hand](file:///F:\Word\Body\fourteen.html)” since King David was a gilgul of [Adam](file:///F:\Word\Body\adam.html) HaRishon and was making a tikun for his blemish, the passuk stated that he used his [hand](file:///F:\Word\Body\fourteen.html) since it did not [sin](file:///F:\Word\Body\sin.html). We can also understand Tehilim 18:21 “[HaShem](file:///F:\Word\Body\hashem.html) rewards me according to my righteousness, and compensates me according to the [purity](file:///F:\Word\Body\purity.html) of my [hands](file:///F:\Word\Body\fourteen.html)” since the [hands](file:///F:\Word\Body\fourteen.html) did not [sin](file:///F:\Word\Body\sin.html).

# FINGERS

The [number](file:///F:\Word\Body\nchart.html) [five](file:///F:\Word\Body\five.html) represents the perfection of the natural order (the [number](file:///F:\Word\Body\nchart.html) [four](file:///F:\Word\Body\four.html)), with the addition of [one](file:///F:\Word\Body\one.html): [HaShem](file:///F:\Word\Body\hashem.html) Himself.

Whenever a [four](file:///F:\Word\Body\four.html)-level system is used to contemplate “existence,” there is always a [fifth](file:///F:\Word\Body\five.html), higher and all-inclusive level that enlivens the other [four](file:///F:\Word\Body\four.html).

Each [hand](file:///F:\Word\Body\fourteen.html) has [five](file:///F:\Word\Body\five.html) fingers. [Four](file:///F:\Word\Body\four.html) are similar in motion with a [fifth](file:///F:\Word\Body\five.html) that is contrary in it’s motion. The thumb is the chief and best finger.

[Hands](file:///F:\Word\Body\fourteen.html) are specially constructed for taking hold of objects.

[HaShem](file:///F:\Word\Body\hashem.html) equipped our [hands](file:///F:\Word\Body\fourteen.html) with opposable thumbs, or thumbs that can be moved against the fingers. This action makes it possible to grasp things in the [hand](file:///F:\Word\Body\fourteen.html) and make delicate motions. To help to understand the work thumbs do, try to pick up a pen with your thumb motionless alongside your [hand](file:///F:\Word\Body\fourteen.html). If you accomplish that, then try to pick up a dime in the same way.

[Hands](file:///F:\Word\Body\fourteen.html) are also used to feel things. The human [hand](file:///F:\Word\Body\fourteen.html) contains at least [four](file:///F:\Word\Body\four.html) types of nerve endings that make the fingers and the thumbs highly sensitive. Blind people rely entirely on their sense of touch when reading Braille books. Surprisingly, there are 27 bones that make up the [hand](file:///F:\Word\Body\fourteen.html): [eight](file:///F:\Word\Body\eight.html) in the wrist, [five](file:///F:\Word\Body\five.html) in the palm, and [fourteen](file:///F:\Word\Body\fourteen.html) make up the fingers and thumb. [Thirty](file:///F:\Word\Body\thirty.html)-[five](file:///F:\Word\Body\five.html) powerful muscles move the [hand](file:///F:\Word\Body\fourteen.html), with [fifteen](file:///F:\Word\Body\fifteen.html) of them in the forearm, rather than in the [hand](file:///F:\Word\Body\fourteen.html). This allows the [hand](file:///F:\Word\Body\fourteen.html) to have great strength, without making the fingers thick with muscles that would make them difficult to move. [Twenty](file:///F:\Word\Body\twenty.html) muscles within the [hand](file:///F:\Word\Body\fourteen.html) itself are arranged so that the [hand](file:///F:\Word\Body\fourteen.html) and fingers can make a variety of precise movements

Each of the [four](file:///F:\Word\Body\four.html) fingers has [three](file:///F:\Word\Body\three.html) joints and the thumb has [two](file:///F:\Word\Body\two.html): (4 x 3) + 2 = 14.

According to the prayerbook with the commentary of Rabbi Shabsi of Rashkov:

|  |  |  |
| --- | --- | --- |
|  | **right** [**hand**](file:///F:\Word\Body\mashal.html) | **left** [**hand**](file:///F:\Word\Body\mashal.html) |
| **thumb** | *alef-hei-yud-hei* | *alef-hei-yud-hei* |
| [**first**](file:///F:\Word\Body\one.html) **finger** | *alef-lamed-pei* and the second iteration of each [letter](file:///F:\Word\Body\letters.html) | *alef-lamed-pei* and the second iteration of each [letter](file:///F:\Word\Body\letters.html) |
| **second finger** | *hei-yud* and the second iteration of each [letter](file:///F:\Word\Body\letters.html) | *hei-alef* and the second iteration of each [letter](file:///F:\Word\Body\letters.html) |
| [**third**](file:///F:\Word\Body\three.html) **finger** | *yud-vav-dalet* and the second iteration of each [letter](file:///F:\Word\Body\letters.html) | *yud-vav-dalet* and the second iteration of each [letter](file:///F:\Word\Body\letters.html) |
| [**fourth**](file:///F:\Word\Body\four.html) **finger** | *hei-yud* and the second iteration of each [letter](file:///F:\Word\Body\letters.html) | *hei-alef* and the second iteration of each [letter](file:///F:\Word\Body\letters.html) |

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We have [ten](file:///F:\Word\Body\ten.html) fingers, corresponding to the [ten](file:///F:\Word\Body\ten.html) (elementary) [commandments](file:///F:\Word\Body\cmds613.html), [ten](file:///F:\Word\Body\ten.html) pulses, relating to the [ten](file:///F:\Word\Body\ten.html) *sefirot* ([spiritual](file:///F:\Word\Body\physical.html) energy centers which reflect different aspects of [HaShem](file:///F:\Word\Body\hashem.html)‘s emanations in the [physical](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html)) and [ten](file:///F:\Word\Body\ten.html) types of song which comprise the book of [Psalms](file:///F:\Word\Body\psalms1.html).

These are just a few examples of how [HaShem](file:///F:\Word\Body\hashem.html) fashioned the human body reflecting deep, [spiritual](file:///F:\Word\Body\physical.html) concepts. Every part of the human body is, in some way, related to the [commandments](file:///F:\Word\Body\cmds613.html) of the Torah and every [event](file:///F:\Word\Body\feasts.html) recorded in the Torah applies, in some way, to our daily lives. In it’s basic, straightforward interpretation, our parsha discusses the [Jews](file:///F:\Word\Body\gen-jew.html)‘ [redemption](file:///F:\Word\Body\redemption.html) from the crushing slavery of Egypt. On the deeper, allegorical level, the [Exodus](file:///F:\Word\Body\exodus.html) relates to our daily lives, especially to our very limbs, sinews and organs.

The [Gemara](file:///F:\Word\Body\orallaw.html) says that the earth was created with the [five](file:///F:\Word\Body\five.html) fingers of [HaShem](file:///F:\Word\Body\hashem.html).

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Design of Fingers to fit inside Ears: Ketuvot 5a-b

***Kethuboth 5b*** *Bar-Kappara [also] expounded: What [is the meaning of what] is written. And thou shalt have a peg among thy implements? Do not read, thy implements, but ‘upon thy ear’; [this means to say] that if a man hears an unworthy thing he shall plug his finger[[58]](#footnote-58) into his ears. And this is the same that R. Eleazar said: Why do the fingers of man resemble pegs? Why?[[59]](#footnote-59) Shall I say because they are divided?[[60]](#footnote-60) [Surely] each* [*one*](file:///F:\Word\Body\one.html) *has been made for its own purpose![[61]](#footnote-61) For a Master said: This* [*one*](file:///F:\Word\Body\one.html)*[[62]](#footnote-62) [Is used for measuring] the span;[[63]](#footnote-63) this* [*one*](file:///F:\Word\Body\one.html)*[[64]](#footnote-64) [is used for] taking a fistful of the meal-*[*offering*](file:///F:\Word\Body\korbanot.html)*,[[65]](#footnote-65) this* [*one*](file:///F:\Word\Body\one.html)*[[66]](#footnote-66) [is used for defining] the cubit measure,[[67]](#footnote-67) this* [*one*](file:///F:\Word\Body\one.html)*[[68]](#footnote-68) [is used for taking the measure of] ‘a finger’,[[69]](#footnote-69) [and] this* [*one*](file:///F:\Word\Body\one.html)*[[70]](#footnote-70) [is used for service with] the thumb![[71]](#footnote-71) — But [the question is] why[[72]](#footnote-72) [are the fingers] pointed like pegs? [The reason is] that if a man hears an unworthy thing he shall plug his fingers into his ears. [A member] of the school of R. Ishmael* [*taught*](file:///F:\Word\Body\teacher.html)*: Why is the whole ear hard and the ear-lap soft? [So] that if a man hears an unworthy thing he shall bend the ear-lap into it.[[73]](#footnote-73)*

Individual Purpose of each Finger: Ketuvot 5b

Involvement of [Clean](file:///F:\Word\Body\purity.html) [Hands](file:///F:\Word\Body\fourteen.html) in protecting the eyes: [Shabbat](file:///F:\Word\Body\sabbath.html) 108b

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The *Me’am* *Lo’ez* is the only source that mentions the custom of pointing the pinkie finger towards the text, adding that it is customary to [kiss](file:///F:\Word\Body\mashal.html) the pinkie after pointing. However, this is not a universal custom, and is not mentioned in other halachic sources.

In reply to our inquiry as to the source of this custom, Rabbi Chaim Pinchas Scheinberg, s*hlita,* gave the following explanation: The Torah lists the [ten](file:///F:\Word\Body\ten.html) [generations](file:///F:\Word\Body\toldot.html) from [Noah](file:///F:\Word\Body\noachide.html) until [Abraham](file:///F:\Word\Body\avraham.html), including *Yoktan,* who established the largest [number](file:///F:\Word\Body\nchart.html) of families. Rashi notes that Yoktan [merited](file:///F:\Word\Body\merit.html) establishing so many families due to his great humility as his [name](file:///F:\Word\Body\name.html) indicates (from the root *katan*-little). Rabbi Scheinberg went on to explain that when pointing at the Torah we take this lesson to heart and we point with our smallest finger - the pinkie - to indicate that we should reach out to try to gain understanding of the Torah with the utmost humility and thus [merit](file:///F:\Word\Body\merit.html) to succeed in this aspiration.

Rabbi Chaim Falagie expounds on a second variation of the custom in which the index finger is used for pointing towards the Torah rather than the pinkie. He bases this custom on [six](file:///F:\Word\Body\six.html) consecutive statements in Tehilim the [first](file:///F:\Word\Body\one.html) of which is, “*The Torah of* [*HaShem*](file:///F:\Word\Body\hashem.html) *is perfect reviving the soul...”.* Each [one](file:///F:\Word\Body\one.html) of these statements is composed of [five](file:///F:\Word\Body\five.html) words corresponding to the [number](file:///F:\Word\Body\nchart.html) of fingers of [one](file:///F:\Word\Body\one.html) [hand](file:///F:\Word\Body\fourteen.html). The second word of each statement is [*HaShem*](file:///F:\Word\Body\hashem.html) corresponding to the second, namely the index finger. In pointing towards the Torah with the index finger we are indicating that every word of the Torah is a [Name](file:///F:\Word\Body\name.html) of [HaShem](file:///F:\Word\Body\hashem.html). For that same reason, Rabbi Falagie points out, during the [wedding](file:///F:\Word\Body\wedding.html) ceremony the ring is placed on the index finger to signify that [HaShem](file:///F:\Word\Body\hashem.html) is the unifying force binding husband and wife.

The significance and the symbolism that our Sages attach to every finger and to each part of our body is most instructive. Rabbeinu Bechaye discusses the utility of each organ and in particular the fingers, each of which serves to facilitate [one](file:///F:\Word\Body\one.html) of the [five](file:///F:\Word\Body\five.html) senses. The pinkie finger is associated with the sense of [hearing](file:///F:\Word\Body\mashal.html) and we may conjecture that this is related to the custom of pointing towards the Torah with the pinkie.

**Sources:**

Nachmanides--Ramban on the Torah -- Devarim (27:26).

Tractate Sofrim (14:14).

Shulchan Aruch -- Orach Chaim (134:2); and Ba’er He’tev(6).

Devarim (4:44).

*Sha’ar Hakavanos* (Sefer Torah -- *Drush* 1)

Bamidbar (9:23).

Me’am Lo’ez -- Devarim (27:26).

Bereishis (10:26-29).

*Lev Chaim* (Responsa) -- Orach Chaim (167:6).

Tehilim (19:8-10).

*Rabbeinu Bechaye* -- Vayikra (8:23).

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[***Zohar***](file:///F:\Word\Body\orallaw.html) ***Parshat Terumah 154B*** *the* [*Zohar*](file:///F:\Word\Body\orallaw.html) *is finding a* [*connection*](file:///F:\Word\Body\connection.html) *between the word Chovah used to express the obligation to give the waters to the Other Side and the same word Chovah as it is used to describe guilty or in this case negative energies, things and spaces i.e. water, nails on fingers and the Tumah (*[*spiritual*](file:///F:\Word\Body\physical.html)[*impurity*](file:///F:\Word\Body\purity.html)*) they have and the dark forces they attract and nourish. The* [*Zohar*](file:///F:\Word\Body\orallaw.html) *further finds it of note that we do bless when we wash our* [*hands*](file:///F:\Word\Body\fourteen.html) *before the meal while we do not when we wash our* [*hands*](file:///F:\Word\Body\fourteen.html) *after the meal. This is not in the* [*Zohar*](file:///F:\Word\Body\orallaw.html)*‘s view due primarily to the fact that little water is used but rather because as it states blessing does not rest on that side. We wash our* [*hands*](file:///F:\Word\Body\fourteen.html) *in the morning or before a meal to remove* [*spiritual*](file:///F:\Word\Body\physical.html)[*impurity*](file:///F:\Word\Body\purity.html) *thus we make a blessing. Here with the After Waters we are nourishing* [*spiritual*](file:///F:\Word\Body\physical.html)[*impurity*](file:///F:\Word\Body\purity.html) *thus we do not bless for we do not wish to “increase”* [*spiritual*](file:///F:\Word\Body\physical.html)[*impurity*](file:///F:\Word\Body\purity.html) *via the blessing. To increase is a blessings function see Nefesh Hachaim 2:2 This reason of the* [*Zohar*](file:///F:\Word\Body\orallaw.html) *behind washing the* [*hands*](file:///F:\Word\Body\fourteen.html) *after a meal is not seemingly shared by a notable Halachic* [*authority*](file:///F:\Word\Body\authority.html) *with resulting changes in the quantity of water used see Shulchan Aruch Aroch Chaim 181:1 and* [*Mishna*](file:///F:\Word\Body\orallaw.html) *Berurah ad loc.*

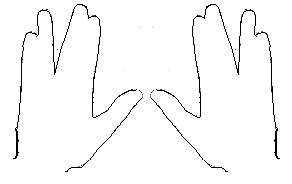
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*Heh* has a numerical value of [five](file:///F:\Word\Body\five.html), alluding to the [five](file:///F:\Word\Body\five.html) fingers of the [hand](file:///F:\Word\Body\fourteen.html). As such it represents Understanding, the [hand](file:///F:\Word\Body\fourteen.html) that hold Wisdom, distributing it and channeling it. Heh is [one](file:///F:\Word\Body\one.html) of the [two](file:///F:\Word\Body\two.html) [letters](file:///F:\Word\Body\letters.html) in the [Hebrew](file:///F:\Word\Body\hebrew.html) alphabet that is written as [two](file:///F:\Word\Body\two.html) disjunct parts. This alludes to the fact that Understanding represents the beginning of separation.”[[74]](#footnote-74)

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The Kiddush cup symbolizes the vessel through which, and into which, the blessing comes. The numerical value of the [Hebrew](file:///F:\Word\Body\hebrew.html) word for drinking cup kos is the same as that of the [name](file:///F:\Word\Body\name.html) of god Elokim which expresses the divine revelation in the [world](file:///F:\Word\Body\worlds.html), in nature, in [law](file:///F:\Word\Body\law.html). And into the cup is poured the bounty, the wine, whose numerical value is [seventy](file:///F:\Word\Body\seventy.html), the [number](file:///F:\Word\Body\nchart.html) of the [Shabbat](file:///F:\Word\Body\sabbath.html) Eve. After the filling of the cup, which is now the vessel of consecration containing the divine plenty, it is placed on the palm of the right [hand](file:///F:\Word\Body\mashal.html) in such a way that the cup, supported by the upturned fingers, resembles or recalls a rose of [five](file:///F:\Word\Body\five.html) petals. For [one](file:///F:\Word\Body\one.html) of the symbols of Malkhut is the rose. And the cup of wine, thus expressing also the Shekhinah, stands in the center of the palm and is held by the petal fingers of the rose.

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The [priests](file:///F:\Word\Body\priests.html) should lift their [hands](file:///F:\Word\Body\fourteen.html) shoulder high, extend them, and spread out their fingers to allow [five](file:///F:\Word\Body\five.html) open spaces between them. On each [hand](file:///F:\Word\Body\fourteen.html), there should be an open space between the [two](file:///F:\Word\Body\two.html) pairs of fingers and the second pair of fingers and thumb, thus creating [four](file:///F:\Word\Body\four.html) open spaces, [two](file:///F:\Word\Body\two.html) on each [hand](file:///F:\Word\Body\fourteen.html). They should hold their [hands](file:///F:\Word\Body\fourteen.html) in such a manner that a [fifth](file:///F:\Word\Body\five.html) open space is created between the [two](file:///F:\Word\Body\two.html) thumbs. This proceedure, “Peeking through the window.” means that the Divine Presence peeks through the windows between the [priests](file:///F:\Word\Body\priests.html) fingers. The [five](file:///F:\Word\Body\five.html) spaces are an allusion to the verse in Shir HaShirim (Song of Songs) 2:8 which states that [HaShem](file:///F:\Word\Body\hashem.html) “peeks through the cracks in the wall.” In other words, [HaShem](file:///F:\Word\Body\hashem.html) protects and watches the [Jewish](file:///F:\Word\Body\gen-jew.html) people even when He is hidden.

The [priests](file:///F:\Word\Body\priests.html) should be very careful that the tips of their thumbs do not touch, lest they spoil the “window.” The right [hand](file:///F:\Word\Body\mashal.html) should be raised slightly higher than the left [hand](file:///F:\Word\Body\mashal.html), and the right thumb should be above the left thumb. They should spread their [hands](file:///F:\Word\Body\fourteen.html) so that their palms face the earth and the back of their [hands](file:///F:\Word\Body\fourteen.html) face the sky.

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[One](file:///F:\Word\Body\one.html) of the most popular [Jewish](file:///F:\Word\Body\gen-jew.html) pendants, along with the [Star](file:///F:\Word\Body\mazaroth.html) of David, the [mezuzah](file:///F:\Word\Body\mezuzah.html), and the chai, is the [hand](file:///F:\Word\Body\fourteen.html)-shaped symbol [known](file:///F:\Word\Body\daat.html) as the chamsa. The word chamsa is from the Arabic root meaning “[five](file:///F:\Word\Body\five.html),” similar to the [Hebrew](file:///F:\Word\Body\hebrew.html) chamesh, obviously derived from the fact that we have [five](file:///F:\Word\Body\five.html) digits on our [hand](file:///F:\Word\Body\fourteen.html). Normally the chamsa is displayed hanging downward, with the fingers symmetrical so that you can’t differentiate between the thumb and pinkie finger. Alternatively, the [hand](file:///F:\Word\Body\fourteen.html) faces upward, with the fingers sometimes slightly spread and the thumb’s tip accentuated outward, resembling a bird. These attempts to purposefully misrepresent the [hand](file:///F:\Word\Body\fourteen.html) may be concessions to the second [commandment](file:///F:\Word\Body\cmds613.html)‘s prohibition against making a sculpted image of anything on the earth. The [Talmud](file:///F:\Word\Body\orallaw.html), in fact, explicitly forbids making a [physical](file:///F:\Word\Body\physical.html) representation of the [hand](file:///F:\Word\Body\fourteen.html). Sometimes a chamsa even has a [sixth](file:///F:\Word\Body\six.html) finger to clearly differentiate it from the normal human [hand](file:///F:\Word\Body\fourteen.html).

## The [Omer](file:///F:\Word\Body\omer.html)

“R. Yehuda said in the [name](file:///F:\Word\Body\name.html) of R. Akiva; ‘Why did the Torah say to bring the [Omer](file:///F:\Word\Body\omer.html) on [Pesach](file:///F:\Word\Body\passover.html)? Because [Pesach](file:///F:\Word\Body\passover.html) is the [time](file:///F:\Word\Body\time.html) of produce. The Holy [One](file:///F:\Word\Body\one.html) Blessed be He said, ‘Bring before Me the [Omer](file:///F:\Word\Body\omer.html) on [Pesach](file:///F:\Word\Body\passover.html) so that your produce in the fields may be blessed…”

Rashi notes that the [kohen](file:///F:\Word\Body\priests.html) [first](file:///F:\Word\Body\one.html) “waved” the [Omer](file:///F:\Word\Body\omer.html) [offering](file:///F:\Word\Body\korbanot.html) towards the north, then to the south, then [east](file:///F:\Word\Body\east.html) and finally west. After Tenufa, the [Kohen](file:///F:\Word\Body\priests.html) proceeded to the southwest corner of the Mizbeach where he paused. He then touched the lower portion of the southwest corner of the Mizbei’ach with the Kli Shareit containing the [Omer](file:///F:\Word\Body\omer.html) [offering](file:///F:\Word\Body\korbanot.html). This act is called Hagasha. Then he held his right [hand](file:///F:\Word\Body\mashal.html) open and vertical, placed it in the Kli Shareit in the midst of the [Omer](file:///F:\Word\Body\omer.html) [offering](file:///F:\Word\Body\korbanot.html), folded his [four](file:///F:\Word\Body\four.html) fingers (excluding the thumb) against his palm, turned his palm upward and lifted his [hand](file:///F:\Word\Body\fourteen.html) up. This act is called Kemitza. The [Omer](file:///F:\Word\Body\omer.html) flour trapped in his [four](file:///F:\Word\Body\four.html) fingers and his palm is the Kometz (“handful”). It is this Kometz which would be burnt on the Mizbeach. (Note the Rambam, Ma’asei Korbanot 13:12,13 and the glosses of the Kesef [Mishna](file:///F:\Word\Body\orallaw.html) and the Lechem [Mishna](file:///F:\Word\Body\orallaw.html).). The Kometz was then placed in a second Kli Shareit. This act of “re-sanctification” is called Kiddush Hakometz. The Levona, the frankincense, was also transferred from the [first](file:///F:\Word\Body\one.html) Kli Shareit to the second.

The [kohen](file:///F:\Word\Body\priests.html) carrying the Kli Shareit containing the Kometz and the accompanying Levona ascended to the top of the Mizbeach, salted them (Melicha) and then consigned them to the ever-burning sacrificial [fire](file:///F:\Word\Body\fire.html). This act is called Haktara. Following the Haktara of the [Omer](file:///F:\Word\Body\omer.html), a lamb was sacrificed as an Olah - [burnt offering](file:///F:\Word\Body\korbanot.html). The [Omer](file:///F:\Word\Body\omer.html) [offering](file:///F:\Word\Body\korbanot.html) completed, the people in [Jerusalem](file:///F:\Word\Body\city.html) were now permitted to harvest and [eat](file:///F:\Word\Body\eating.html) Chadash, the newly ripened grain of that year’s harvest. Elsewhere in [Eretz Israel](file:///F:\Word\Body\city.html), the people waited until noon.

# FINGERNAILS

For example, though the [spiritual](file:///F:\Word\Body\physical.html) light usually travels from an upper section of our bodies to a lower section of our bodies, the light also has the capacity to move from the [hands](file:///F:\Word\Body\fourteen.html) to the legs via the fingertips. This means without going through the body proper, as is usually the case.

There is a Kabbalistic reason for this, which has to do with maintaining the forces of evil so long as free-will remains necessary in [creation](file:///F:\Word\Body\bara.html). Since evil and [impurity](file:///F:\Word\Body\purity.html) have no intrinsic life source of their own, they live off of the holiness that they can latch onto within [creation](file:///F:\Word\Body\bara.html). This is another way of saying that, even though evil seems to work against [HaShem](file:///F:\Word\Body\hashem.html), in the end it is [HaShem](file:///F:\Word\Body\hashem.html) Himself who maintains them as part of the ultimate plan for mankind.

Thus, [one](file:///F:\Word\Body\one.html) such place in the body where the light is said to ‘break forth’ and therefore act as a conduit for the ‘Kochos Hatuma’ (Impure Forces), is the fingertips. Therefore, the finger tips are a place around which the Impure Forces ‘circle,’ waiting for their due like hungry dogs, so-to-[speak](file:///F:\Word\Body\mashal.html), which is why we are so strict about washing ‘Negel Vasser’ (literally, ‘Night Waters’) upon waking, and other types of washing when emerging from a [spiritual](file:///F:\Word\Body\physical.html) impure place (such as a bathroom) or before [eating](file:///F:\Word\Body\eating.html) bread.

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[One](file:///F:\Word\Body\one.html) should trim his finger-nails every Friday, never on Thursday, otherwise the nails will commence growing on the following [Sabbath](file:///F:\Word\Body\sabbath.html). He should pare the nails of the left [hand](file:///F:\Word\Body\mashal.html) [first](file:///F:\Word\Body\one.html), beginning at the [fourth](file:///F:\Word\Body\four.html) finger and ending with the thumb; and then he should pare the nails of the right [hand](file:///F:\Word\Body\mashal.html), beginning with the thumb and ending with the [fourth](file:///F:\Word\Body\four.html) finger; he should not vary the following order: 4th, 2d, 5th, 3d, 1st of the left [hand](file:///F:\Word\Body\mashal.html); then the 1st, 3d, 5th, 2d, 4th of the right [hand](file:///F:\Word\Body\mashal.html). Never pare [two](file:///F:\Word\Body\two.html) (contiguous) fingers [one](file:///F:\Word\Body\one.html) after the other, for it is dangerous, and it also impairs the memory. The reason and mystery about the order for paring the nails are well [known](file:///F:\Word\Body\daat.html) to the expert.

**The Guiding** [**Hands**](file:///F:\Word\Body\fourteen.html) **of Torah**

The [Ten](file:///F:\Word\Body\ten.html) [Commandments](file:///F:\Word\Body\cmds613.html) were engraved on the tablets in [two](file:///F:\Word\Body\two.html) groups of [five](file:///F:\Word\Body\five.html) each. Nachmanides comments:

[Five](file:///F:\Word\Body\five.html) of the [Ten](file:///F:\Word\Body\ten.html) [Commandments](file:///F:\Word\Body\cmds613.html) deal with the honor of the Almighty, the Creator, whereas the other [five](file:///F:\Word\Body\five.html) address the well-being of man. The [commandment](file:///F:\Word\Body\cmds613.html) to honor [one](file:///F:\Word\Body\one.html)‘s father and mother is a part of the [commandments](file:///F:\Word\Body\cmds613.html) honoring [HaShem](file:///F:\Word\Body\hashem.html) Himself, since by honoring [one](file:///F:\Word\Body\one.html)‘s father and mother a person honors [HaShem](file:///F:\Word\Body\hashem.html); this is because [HaShem](file:///F:\Word\Body\hashem.html) is a partner in the formation of any human being.

The [ten](file:///F:\Word\Body\ten.html) sefirot parallel the [ten](file:///F:\Word\Body\ten.html) fingers.

We are therefore left with [five](file:///F:\Word\Body\five.html) [commandments](file:///F:\Word\Body\cmds613.html) which address man’s [needs](file:///F:\Word\Body\needs.html) and dignity. It appears that [one](file:///F:\Word\Body\one.html) set of [five](file:///F:\Word\Body\five.html) [commandments](file:///F:\Word\Body\cmds613.html) was engraved on [one](file:///F:\Word\Body\one.html) of the [two](file:///F:\Word\Body\two.html) tablets, and the second on the other. We are to regard both groups of [commandments](file:///F:\Word\Body\cmds613.html) as equally important. This corresponds to what is written in the *Sefer Yetzira*, that the [ten](file:///F:\Word\Body\ten.html) sefirot parallel the [ten](file:///F:\Word\Body\ten.html) fingers, [five](file:///F:\Word\Body\five.html) on each [hand](file:///F:\Word\Body\fourteen.html), with a [covenant](file:///F:\Word\Body\covenant.html) forming the link between them in the center.

This explains the need for [two](file:///F:\Word\Body\two.html) tablets. Up to and including the [commandment](file:///F:\Word\Body\cmds613.html) of honoring father and mother, the [commandments](file:///F:\Word\Body\cmds613.html) allude to the Written Torah; the [commandments](file:///F:\Word\Body\cmds613.html) found on the second tablet are an allusion to the [Oral Torah](file:///F:\Word\Body\orallaw.html).

[**Two**](file:///F:\Word\Body\two.html) **tablets…represent the relationship between bride and groom.**

Our sages may have had this in mind when they said that the reason that there were [two](file:///F:\Word\Body\two.html) tablets was that [one](file:///F:\Word\Body\one.html) symbolizes [heaven](file:///F:\Word\Body\heaven.html) whereas the other symbolizes Earth; they represent the relationship between bride and groom. They symbolize the [two](file:///F:\Word\Body\two.html) [worlds](file:///F:\Word\Body\worlds.html), the here and now with the Hereafter. All of this is reflected in a single allusion. Intelligent students will understand this.

Thus far Nachmanides.

On the verse “Your [two](file:///F:\Word\Body\two.html) breasts[*shnei shadecha*] are like [two](file:///F:\Word\Body\two.html) fawns, twins of the gazelle” (Songs 4:5), Rashi comments that the expression *shnei shadecha* refers to the [two](file:///F:\Word\Body\two.html) stone tablets. They are described as “twins” because they were both of identical dimensions and contained [five](file:///F:\Word\Body\five.html) [commandments](file:///F:\Word\Body\cmds613.html) each. The [commandments](file:///F:\Word\Body\cmds613.html) parallel each other. The injunction not to murder corresponds to the [commandment](file:///F:\Word\Body\cmds613.html) that “I am the Lord Your God,” for the murderer diminishes the stature of [HaShem](file:///F:\Word\Body\hashem.html) by destroying His handiwork. The [commandment](file:///F:\Word\Body\cmds613.html) not to have other gods corresponds to the prohibition of adultery, because the adulteress practices deceit of her husband, whereas the [idol](file:///F:\Word\Body\idolatry.html)-worshipper practices infidelity against his Maker.

\* \* \*

Interestingly enough, the [Talmud](file:///F:\Word\Body\orallaw.html) has recorded instances of rabbinic leaders producing living creatures-like the legendary golem,[[75]](#footnote-75) an artificial anthropoid-from dust. In talmudic accounts a golem was formed from earth and was activated by putting the [Name](file:///F:\Word\Body\name.html) of [HaShem](file:///F:\Word\Body\hashem.html) either on the golem’s forehead, or on a manuscript inserted into his mouth. A golem was incapable of speech, and since speech was said to be associated with possession of a soul, it was concluded that a golem did not possess a soul. This would explain why renowned rabbinic leaders were reportedly able to destroy a golem without violating the prohibition of murder.

**The** [**Hebrew**](file:///F:\Word\Body\hebrew.html)[**Letter**](file:///F:\Word\Body\letters.html) **Tav**

Tav Is The [Twenty](file:///F:\Word\Body\twenty.html)-Second [Letter](file:///F:\Word\Body\letters.html) Of the Aleph Bet {[Hebrew](file:///F:\Word\Body\hebrew.html) Alphabet}

The [Letter](file:///F:\Word\Body\letters.html) Tav represents Truth and Perfection

Gematria is a particular [study](file:///F:\Word\Body\study.html) of [Jewish](file:///F:\Word\Body\gen-jew.html) mysticism based on the numerical value of [Hebrew](file:///F:\Word\Body\hebrew.html) [letters](file:///F:\Word\Body\letters.html) in the Aleph Bais ([Hebrew](file:///F:\Word\Body\hebrew.html) alphabet) as inscribed in the Torah. [Jewish](file:///F:\Word\Body\gen-jew.html) Gematria has many disciplines.

Gematria value = 400 Gematria value of the word Tav = 406

Meaning of Tav = [sign](file:///F:\Word\Body\signs.html), line, feature or note...

The Tav is a directional [letter](file:///F:\Word\Body\letters.html) moving from the left to the right. The direction begins with man represented by the [letter](file:///F:\Word\Body\letters.html) Vav and moves towards truth and perfection which represent [HaShem](file:///F:\Word\Body\hashem.html) {see Gematria discussion for the [letter](file:///F:\Word\Body\letters.html) Vav}.

The Gematria construction of the Tav is a Vav = 6 plus a Vav = 6 plus a Vav = 6 for a total of 18, {see [first](file:///F:\Word\Body\one.html) blue box at top of page}. The Gematria of Chai, meaning “life / living” is 18, {see [first](file:///F:\Word\Body\one.html) yellow box at top of page}. Every life and the substance for every life is based upon [HaShem](file:///F:\Word\Body\hashem.html)‘s truth. All [Creation](file:///F:\Word\Body\bara.html) is sustained and maintained by [HaShem](file:///F:\Word\Body\hashem.html)‘s truth. The [first](file:///F:\Word\Body\one.html) [letter](file:///F:\Word\Body\letters.html) for the [Hebrew](file:///F:\Word\Body\hebrew.html) word Torah begins with the [letter](file:///F:\Word\Body\letters.html) Tav. The last [letter](file:///F:\Word\Body\letters.html) for Emet, meaning truth, concludes with the [letter](file:///F:\Word\Body\letters.html) Tav. The [letter](file:///F:\Word\Body\letters.html) Tav is [HaShem](file:///F:\Word\Body\hashem.html)‘s seal. The Tav is [HaShem](file:///F:\Word\Body\hashem.html)‘s absolute guarantee that His agreement will be carried out to completion.

When Kayin murdered his brother Hevel, the Torah records that [HaShem](file:///F:\Word\Body\hashem.html) placed an Oht, meaning [sign](file:///F:\Word\Body\signs.html), on Kayin’s forehead. This Oht, according to Nachlas [Benjamin](file:///F:\Word\Body\benyamin.html), was the [letter](file:///F:\Word\Body\letters.html) Tav. The [letter](file:///F:\Word\Body\letters.html) Tav {from right to left} Vav - Yod - Tav comes from the root Hey - Vav - Tav, meaning to place a mark or [sign](file:///F:\Word\Body\signs.html). It is the Tav that represents [HaShem](file:///F:\Word\Body\hashem.html)‘s [sign](file:///F:\Word\Body\signs.html) or mark!

The basis for this comes from the following: “The [sign](file:///F:\Word\Body\signs.html) { Tav } as a Divine judicial pronouncement was used when [HaShem](file:///F:\Word\Body\hashem.html) decreed the destruction of [Jerusalem](file:///F:\Word\Body\city.html) and ordered the [angel](file:///F:\Word\Body\angels.html) [Gabriel](file:///F:\Word\Body\angels.html) - as seen in the vision by the Prophet Ezekiel (Ch. 9) - to put a { Tav } on the foreheads of the citizens of [Jerusalem](file:///F:\Word\Body\city.html). {The Tav was used} to differentiate the righteous ones destined for life in the [World](file:///F:\Word\Body\futures.html) to Come from the [wicked](file:///F:\Word\Body\wicked.html) who were doomed to perish in This [World](file:///F:\Word\Body\worlds.html) and in the next, ink and blood were used respectively. A { Tav } in ink was placed on the forehead of the righteous, denoting {the word [from right to left] Hey - Yod - Chess - Tav, ‘Teech Yeh’ meaning} you shall live; {see second blue box at top of page} and in blood {on the forehead} for the [wicked](file:///F:\Word\Body\wicked.html), denoting {the word [from right to left] Tav - Vav - Mem - Tav, ‘Taw Moos’ meaning} you shall die” {see second yellow box at top of page}.[[76]](#footnote-76)

[HaShem](file:///F:\Word\Body\hashem.html)‘s seal has been understood in Judaism for thousands of years and since [Creation](file:///F:\Word\Body\bara.html) as the [Hebrew](file:///F:\Word\Body\hebrew.html) [letter](file:///F:\Word\Body\letters.html) Tav. In Judaism we regard the Tav which is the Gematria total of Vav {6} plus Vav {6} plus Vav {6} equaling 18 to mean “LIFE”. Christians / Messianics regard [HaShem](file:///F:\Word\Body\hashem.html)‘s seal with its Gematria construction of Vav {6} plus Vav {6} plus Vav {6} to be “666” which they claim to be “the mark of the Beast.”

Now, in fact, the [letter](file:///F:\Word\Body\letters.html) Tav does NOT represent the mark of the beast. The Tav represents the seal of [HaShem](file:///F:\Word\Body\hashem.html) the Creator. [HaShem](file:///F:\Word\Body\hashem.html)‘s seal is placed upon the forehead of the righteous IN INK representing “life in the [World](file:///F:\Word\Body\futures.html) to Come” and [HaShem](file:///F:\Word\Body\hashem.html)‘s seal is placed upon the forehead of the [wicked](file:///F:\Word\Body\wicked.html) IN BLOOD meaning “you shall die in this life and in the next [world](file:///F:\Word\Body\worlds.html).” The righteous are sealed to life IN INK and the [wicked](file:///F:\Word\Body\wicked.html) are sealed to death IN BLOOD. The same seal is used.

\* \* \*

**HALACHAH**: **HOW MUCH OF THE FACE DETERMINES** “***BECHORAH***”? Resh Lakish rules that even after the forehead of fully formed child has come out of the [womb](file:///F:\Word\Body\thebirth.html), the next born is a Bechor with regard to [inheritance](file:///F:\Word\Body\inherit.html) (because a forehead is not considered “*Yakir.*”) Rav Yochanan rules that a forehead entirely removes the status of Bechor of the next born, even as far as [inheritance](file:///F:\Word\Body\inherit.html).

**HALACHAH**: The **TUR** (CM 277) rules that although only a Bechor who was born while his father was still alive has the status of Bechor for [inheritance](file:///F:\Word\Body\inherit.html), if most of the forehead came out while his father was still alive it is sufficient. The **BET** [**YOSEF**](file:///F:\Word\Body\joseph.html)explains that this ruling is in accordance with Rav Yochanan.

The **BACH** recommends removing the word *most*, since the [Gemara](file:///F:\Word\Body\orallaw.html) only mentions “forehead*,*” which implies that the entire forehead must be born and not only *most* of the forehead. Since the forehead is required in order that it should be possible to *recognize* (“*Yakir*”) the newborn, the rule of Rubo k’Kulo would obviously not apply. The **SHEV SHMAITSA** (7:15) and Acharonim agree with this emendation.

\* \* \*

“You shall make its horns on the [four](file:///F:\Word\Body\four.html) corners (of the altar), to be of [one](file:///F:\Word\Body\one.html) piece with it, and overlay it with copper.” (Shemot 27:2)

Why were its horns to be of copper, “nechoshet”? In order to atone for insolence, as it says, “And your forehead is copper.”(Is. 48:4) ([Midrash](file:///F:\Word\Body\orallaw.html) Tanchuma 11) The forehead is a metaphor for insolence, because such a person raises his forehead when it should be bowed in humility; copper also suggests inflexibility. (Rabbi David Kimchi, 12th-13th c.)

There are some qualities concerning which it is forbidden simply to maintain a middle path, but must be avoided to the extreme, and pride is [one](file:///F:\Word\Body\one.html) of them. The right way is not simply to be humble, but to be extremely humble-minded and very low in [one](file:///F:\Word\Body\one.html)‘s own estimation. Thus it was said of Moses that he was “VERY humble”, (Numb. 12:3) not merely “humble”. Hence our Sages directed us to “be exceedingly humble.” (Pirkei Avot 4:4) They also said that whoever is prideful, denies the essential principle of our faith, as it says: “And your heart will be proud, and you will forget the Lord your God.” (Deut. 8:14) (Maimonides, [Laws](file:///F:\Word\Body\law.html) of Ethical Qualities 2:3)

Tetzaveh

**by Rabbi** [**Yaakov**](file:///F:\Word\Body\israelja.html) **Menken**

*“And you shall make a Tzitz of pure gold, and you shall engrave in it, like the engraving of a seal, ‘Sanctified to* [*HaShem*](file:///F:\Word\Body\hashem.html)*.’”* [Shemot 28:36]

The Tzitz was a band which the [Kohen](file:///F:\Word\Body\kohen.html) Gadol, the [High Priest](file:///F:\Word\Body\priests.html), wore across his forehead. Engraved into this band, pressed in from the back so as to appear in relief, [coming](file:///F:\Word\Body\coming.html) out from the band, were the words “Kadosh LaShem,” Sanctified to [HaShem](file:///F:\Word\Body\hashem.html).

Our Sages explain in the [Talmud](file:///F:\Word\Body\orallaw.html) that the Tzitz atoned for azus panim, literally “boldness of face” -- presumptuousness, brazenness, chutzpah. Think about a “bald-faced lie” -- sinning in an obvious, blunt, brazen way. The [Zohar](file:///F:\Word\Body\orallaw.html) says that when the [Kohen](file:///F:\Word\Body\kohen.html) Gadol wore the Tzitz on his forehead, it subdued those who were brazen. Just imagining it can be frightening. The [Kohen](file:///F:\Word\Body\kohen.html) Gadol is wearing “Sanctified to [HaShem](file:///F:\Word\Body\hashem.html)“ on his forehead. What shows on my forehead? Brazen lies and other misdeeds?

In the Chapters of the [Fathers](file:///F:\Word\Body\fathers.html), Chapter 5, there is a perplexing [Mishna](file:///F:\Word\Body\orallaw.html). “He [Yehudah ben Teima] used to say: ‘The brazen go to Gehennom [purgatory], but the shamefaced go to the [Garden of Eden](file:///F:\Word\Body\eden.html).’ May be Your will, [HaShem](file:///F:\Word\Body\hashem.html) our [HaShem](file:///F:\Word\Body\hashem.html) and the [HaShem](file:///F:\Word\Body\hashem.html) of our [fathers](file:///F:\Word\Body\fathers.html), that the Holy [Temple](file:///F:\Word\Body\temple.html) be rebuilt speedily in our days, and grant us our portion in your Torah.”

What is happening in this [Mishna](file:///F:\Word\Body\orallaw.html)? The author is telling us what Yehudah ben Teima used to say, and then he suddenly starts davening ([praying](file:///F:\Word\Body\prayer.html))! Looking forward to the rebuilding of the [Temple](file:///F:\Word\Body\temple.html), and [praying](file:///F:\Word\Body\prayer.html) for our share in Torah, is a recurring theme throughout the traditional [Jewish](file:///F:\Word\Body\gen-jew.html) [prayer](file:///F:\Word\Body\prayer.html) book -- but why is it relevant to a discussion of appropriate and inappropriate character traits?

I found the following answer (original source unknown): the author of the [Mishna](file:///F:\Word\Body\orallaw.html) wrote the saying of Yehudah ben Teima, and immediately thought of the brazen people in his own [generation](file:///F:\Word\Body\toldot.html), who undoubtedly caused grief for the [community](file:///F:\Word\Body\community.html) and especially for straight, upright individuals. Those people, he wrote, were going to face cleansing in Gehennom for their behavior. And he remembered that when the [Temple](file:///F:\Word\Body\temple.html) existed, the Tzitz on the forehead of the [Kohen](file:///F:\Word\Body\kohen.html) Gadol atoned for their [sins](file:///F:\Word\Body\sin.html), and indeed subdued them and prevented them from being so brazen in the [first](file:///F:\Word\Body\one.html) place.

Life would be so much better for everyone, if only the [Temple](file:///F:\Word\Body\temple.html) were rebuilt! And so this short [prayer](file:///F:\Word\Body\prayer.html) burst from his heart, asking for this to happen soon.

Our Sages also say in the [Talmud](file:///F:\Word\Body\orallaw.html) (Beitzah 25): “Why was the Torah given to Israel? Because they are brazen.” And the commentator Rashi explains, “The Torah was given to them so that they should involve themselves in it, and it will take their strength and subdue their hearts.” Therefore the writer of the [Mishna](file:///F:\Word\Body\orallaw.html) concludes: “And give us our portion in Your Torah.”

The [Temple](file:///F:\Word\Body\temple.html) was not merely designed to be a glorious place for worship of [HaShem](file:///F:\Word\Body\hashem.html), a fancy edifice. In every aspect, it was built to help us, to improve each person who passed through its gates, or even shared the [world](file:///F:\Word\Body\worlds.html) with it. In the meantime, we take refuge in the Torah, which has everything [spiritual](file:///F:\Word\Body\physical.html) within it, but may we indeed see the [Temple](file:///F:\Word\Body\temple.html) rebuilt, speedily in our days!

Good Shabbos,

Rabbi [Yaakov](file:///F:\Word\Body\israelja.html) Menken

**The source of the** [**commandment**](file:///F:\Word\Body\cmds613.html) **of** [**Tefillin**](file:///F:\Word\Body\tefillin.html) appears in the passage of [Shema](file:///F:\Word\Body\shema.html) Yisrael: You shall love the L-rd your [HaShem](file:///F:\Word\Body\hashem.html) with all your heart and with all your soul and with all your might. Take to heart these instructions with which I charge you this day.... Bind them as a [sign](file:///F:\Word\Body\signs.html) on your [hand](file:///F:\Word\Body\fourteen.html) and let them serve as a symbol on your forehead. (Deuteronomy 6:5-8)

# BREASTS

This next passage from Song of Song of Songs Rabbah, which compares a woman’s breasts to Moses and Aaron, is extremely telling and rife with symbolism.

***Song of Songs Rabbah IV:13*** *YOUR* [*TWO*](file:///F:\Word\Body\two.html) *BREASTS: these are Moses and Aaron. Just as the breasts are the beauty and the adornment of a woman, so Moses and Aaron were the beauty and adornment of Israel. Just as the breasts are the appeal of a woman, so Moses and Aaron were the appeal of Israel. Just as the breasts are full of milk, so Moses and Aaron filled Israel with Torah. Just as whatever a woman* [*eats*](file:///F:\Word\Body\eating.html) *helps to feed the child at the breast, so all the Torah that Moses our* [*teacher*](file:///F:\Word\Body\teacher.html) *learned he* [*taught*](file:///F:\Word\Body\teacher.html) *to Aaron, as it is written, “And Moses told Aaron all the words of the Lord (*[*Exodus*](file:///F:\Word\Body\exodus.html) *4:28).” The Rabbis say, “He revealed to him the ineffable* [*Name*](file:///F:\Word\Body\name.html)*.” Just as* [*one*](file:///F:\Word\Body\one.html) *breast is not greater than the other, so it was with Moses and Aaron, for it is written, “These are that Moses and Aaron (*[*Exodus*](file:///F:\Word\Body\exodus.html) *4:27),” and it is also written, “These are that Aaron and Moses (ib. 26),” showing that Moses was not greater than Aaron nor was Aaron greater than Moses in* [*knowledge*](file:///F:\Word\Body\knowledge.html) *of Torah. R. Abba said, “They were like* [*two*](file:///F:\Word\Body\two.html) *fine pearls belonging to a king which he put in a balance, finding that neither weighed down the other. So were Moses and Aaron just equal.”*

Through the symbolic use of “breasts” to represent Moses and Aaron, we have an encounter with both symmetry and opposition. The symmetry of the breasts illustrates the equivalence between Moses and Aaron. Yet, on the other [hand](file:///F:\Word\Body\fourteen.html), Moses and Aaron also represent opposites. Aaron was an eloquent spokesperson while Moses stuttered and was “slow of [tongue](file:///F:\Word\Body\spirit.html)“ ([Exodus](file:///F:\Word\Body\exodus.html) 4:10). We can also say that Moses is to Aaron as God is to Moses. This is demonstrated by the following [two](file:///F:\Word\Body\two.html) passages.

[***Exodus***](file:///F:\Word\Body\exodus.html) ***4:16*** *And he (Aaron) shall* [*speak*](file:///F:\Word\Body\mashal.html) *to the people for you; and he shall be to you (Moses) as a mouth, and it will be as if you were God to him.*

***Song of Songs Rabbah I:52*** *“And you shall be to him in God’s stead.” In fact, what God said to Moses was this, “Moses, as My fear is upon you, so shall the fear of you be upon thy brother.”*

The [Hebrew](file:///F:\Word\Body\hebrew.html) word for breasts can be further related to greater [spiritual](file:///F:\Word\Body\physical.html) realms in [two](file:///F:\Word\Body\two.html) ways. [First](file:///F:\Word\Body\one.html), the spelling for breasts, *Shadayim*, differs by only [one](file:///F:\Word\Body\one.html) [letter](file:///F:\Word\Body\letters.html) from the spelling for [heavens](file:///F:\Word\Body\heaven.html), *Shamayim*, and second, the word for breast, *Shad*, appears to be etymologically related to the appellation “God Almighty”, *El Shaddai*. Additionally, the transition of the milk of the breasts from the unseen inside to the visible outside is also representative of more general transitions from the unknown to the [known](file:///F:\Word\Body\daat.html), and hence from [HaShem](file:///F:\Word\Body\hashem.html) to humans.

***Yoma 54a*** *R. Judah contrasted the following passages: And the ends of the staves were seen[[77]](#footnote-77) and it is written but they could not be seen without[[78]](#footnote-78) — how is that possible? — They could be observed, but not actually seen. Thus was it also* [*taught*](file:///F:\Word\Body\teacher.html)*: ‘And the ends of the staves were seen* [*One*](file:///F:\Word\Body\one.html) *might have assumed that they did not protrude from their place. To* [*teach*](file:///F:\Word\Body\teacher.html) *us [the fact] Scripture says: ‘And the staves were so long’.* [*One*](file:///F:\Word\Body\one.html) *might assume that they tore the curtain and showed forth; to* [*teach*](file:///F:\Word\Body\teacher.html) *us [the fact] Scripture says: ‘They could not be seen without’. How then? They pressed forth and protruded as the* [*two*](file:///F:\Word\Body\two.html) *breasts of a woman, as it is said: My beloved is unto me as a bag of myrrh, that lieth betwixt my breasts.[[79]](#footnote-79)*

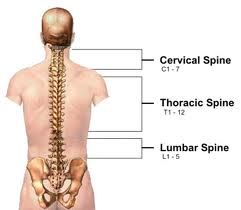
Our Sages also [teach](file:///F:\Word\Body\teacher.html) that the poles of the ark protruded into the parochet, the curtain that separates between the Holy and the Holy of Holies. They describe the effect as the “appearance” of breasts. It is also said that the parochet moved in and out and gave the appearance of breathing. Thus we can see that the Ark of the [Covenant](file:///F:\Word\Body\covenant.html) (the heart) was situated between the protruding poles (breasts); in the area of a *breathing* curtain (lungs). The [connection](file:///F:\Word\Body\connection.html) to a woman’s body is obvious.

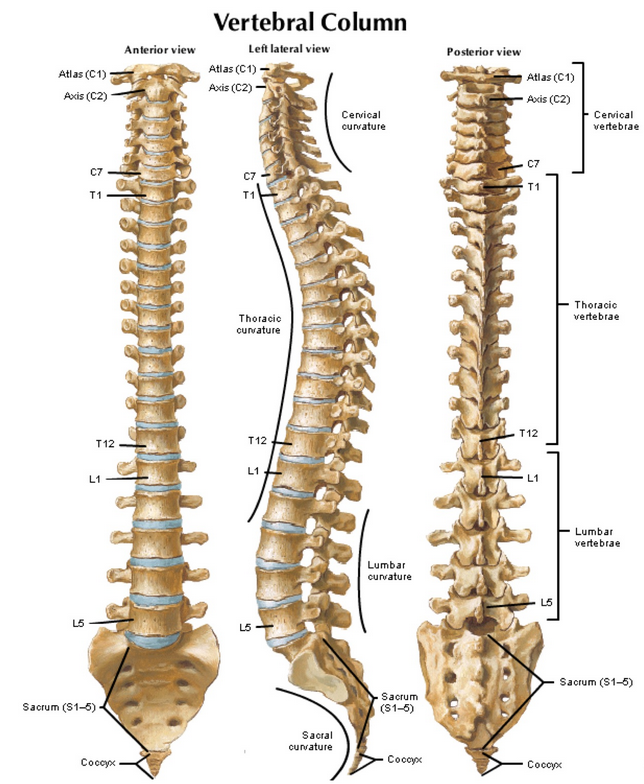


The parochet, the curtain, represents the diaphram, while the poles represent the breasts.

# SPINE

The other 32 bones (vertebrae) in the spine bream down to the 3 bones of the Coccyx, the 7 of the neck, the 12 thoracic bones of the upper back and the 10 of the lumber and sacrum, split evenly 5 and 5.





# ORGANS

The [Mishkan](file:///F:\Word\Body\mikdash.html)‘s furnishings or “vessels,” are seen as representations of the various organs and faculties of man: The Outer Altar on which the animal and meal offerings were brought represent the digestive system and other “functional” organs.

## Heart

In [Jewish](file:///F:\Word\Body\gen-jew.html) literature, man’s heart has often been referred to as king. Physiologically, the heart provides sustenance to all the body’s limbs, without which all would die. [Spiritually](file:///F:\Word\Body\physical.html), the heart is the seat of thought and emotion, with the capacity to guide man to higher levels of devotion to and closeness with [HaShem](file:///F:\Word\Body\hashem.html):

***Devarim (Deuteronomy) 6:5*** *“You shall love* [*HaShem*](file:///F:\Word\Body\hashem.html) *your G-d with all your heart...”*

Conversely, the heart can drag man into a bottomless abyss, from where there appears to be no return:

***Bamidbar (***[***Numbers***](file:///F:\Word\Body\nchart.html)***) 15:39*** *“Do not explore after your heart and after your eyes after which you stray.”*

[HaShem](file:///F:\Word\Body\hashem.html) made man a heart, which is the king over all the organs, and which is the seat of the animate soul.

Just like the center of the [Temple](file:///F:\Word\Body\temple.html) is the Holy of Holies, the center of the human being is his heart. His head is above him, his [feet](file:///F:\Word\Body\heel.html) are beneath him, so the heart which is at the midpoint of his trunk, is the actual center of his being. Just as the holiness that is the source of all that is good in the [world](file:///F:\Word\Body\worlds.html) emanates from the Holy of Holies, the life force of the human emanates from the heart.

The human heart serves as the [physical](file:///F:\Word\Body\physical.html) antenna and receiver of the [spiritual](file:///F:\Word\Body\physical.html) force of ruach*.* Thus the human heart, which serves as the [physical](file:///F:\Word\Body\physical.html) antenna and receiver of the [spiritual](file:///F:\Word\Body\physical.html) force of ruach is the exact counterpart of the [cherubim](file:///F:\Word\Body\angels.html) above the Ark in the Holy of Holies. Just as that is the point where the Divine voice [connects](file:///F:\Word\Body\connection.html) with man, the ruach in man’s heart is the [connection](file:///F:\Word\Body\connection.html) point with the neshama*,* which represents the Divinity within man.

All joy is manifest in the heart (in [Hebrew](file:///F:\Word\Body\hebrew.html): lev). The word lev has many associations with the [holiday](file:///F:\Word\Body\festival.html) of [Succoth](file:///F:\Word\Body\succoth.html): When we write out the [letters](file:///F:\Word\Body\letters.html) of the word lev (spelled lamed, beit) in full (Lamed, mem, dalet; Bet, yud, tav) they equal the numerical value of [succoth](file:///F:\Word\Body\succoth.html) (486).

When we sit in the [succah](file:///F:\Word\Body\succoth.html), we bless [HaShem](file:///F:\Word\Body\hashem.html) for having commanded us to sit inside. The distinguishing words of this blessing are leshev basukkah (“to sit in the [succah](file:///F:\Word\Body\succoth.html)“). The [first](file:///F:\Word\Body\one.html) [letters](file:///F:\Word\Body\letters.html) of the words Leshev Basukkah are lamed and bet, another allusion to lev.

The lulav (“palm branch”), [one](file:///F:\Word\Body\one.html) of the [four](file:///F:\Word\Body\four.html) species, is spelled lamed, vav, lamed, bet. This word can be read as lo lev, “he has a heart.”

Our sages say that the etrog (“citron fruit”), another of the [four](file:///F:\Word\Body\four.html) species, resembles a heart.

The numerical value of all the [four](file:///F:\Word\Body\four.html) species, (etrog, aravah, lulav, hadas) equals lev (32) times lev!

\* \* \*

The [Nation](file:///F:\Word\Body\nations.html) of Israel is the “heart” of the whole [world](file:///F:\Word\Body\worlds.html). Just as the heart is the vital organ which determines whether the body will live, so are we responsible for the [spiritual](file:///F:\Word\Body\physical.html) life of the whole [world](file:///F:\Word\Body\worlds.html). (Kuzari, 2:36-44). However, we must follow a certain order. [First](file:///F:\Word\Body\one.html), we must bring the [Nation](file:///F:\Word\Body\nations.html) of Israel to perfection, then all of mankind, and finally, the animal, vegetable and mineral [world](file:///F:\Word\Body\worlds.html).

The Torah [teaches](file:///F:\Word\Body\teacher.html) that importance should always be given to the right side. We put on our right shoe before our left shoe, we wrap our [Tefillin](file:///F:\Word\Body\tefillin.html) with our right [hand](file:///F:\Word\Body\mashal.html) and we give charity with our right [hand](file:///F:\Word\Body\mashal.html). Why than is the most important part of the body, our heart, on the left side? Rav Nachman of Breslav gives the truest answer. **If we stand face to face with another individual our heart is on their right. Our heart is for them not for ourselves.**

The center of the body part that is covered by a shirt is the heart.[[80]](#footnote-80) A bullet that pierces this area will surely kill the person. Note that the heart is situated between the breasts such that the breasts and the heart are at the same level.

While the heart contains [four](file:///F:\Word\Body\four.html) chambers, there are [two](file:///F:\Word\Body\two.html) sets of [two](file:///F:\Word\Body\two.html) chambers that work together. The left [two](file:///F:\Word\Body\two.html) chambers pump oxygen depleted blood to the lungs and the right [two](file:///F:\Word\Body\two.html) chambers pump the oxygenated blood from the lungs to the rest of the body.

The life of the body is in the blood. The heart pumps this life blood to the whole body.

***Bereshit (Genesis) 9:4*** *But flesh with the life thereof, which is the blood thereof, shall ye not* [*eat*](file:///F:\Word\Body\eating.html)*.*

When we examine [Jerusalem](file:///F:\Word\Body\city.html) (and the Ark of the [Covenant](file:///F:\Word\Body\covenant.html)), which corresponds to the heart, we will see that the contents of the Ark were also a set of [two](file:///F:\Word\Body\two.html) pair. [Two](file:///F:\Word\Body\two.html) sets of Luchot (tablets): [One](file:///F:\Word\Body\one.html) set that were broken and [one](file:///F:\Word\Body\one.html) set was whole.

***Yoma 54a*** *R. Judah contrasted the following passages: And the ends of the staves were seen[[81]](#footnote-81) and it is written but they could not be seen without[[82]](#footnote-82) — how is that possible? — They could be observed, but not actually seen. Thus was it also* [*taught*](file:///F:\Word\Body\teacher.html)*: ‘And the ends of the staves were seen* [*One*](file:///F:\Word\Body\one.html) *might have assumed that they did not protrude from their place. To* [*teach*](file:///F:\Word\Body\teacher.html) *us [the fact] Scripture says: ‘And the staves were so long’.* [*One*](file:///F:\Word\Body\one.html) *might assume that they tore the curtain and showed forth; to* [*teach*](file:///F:\Word\Body\teacher.html) *us [the fact] Scripture says: ‘They could not be seen without’. How then? They pressed forth and protruded as the* [*two*](file:///F:\Word\Body\two.html) *breasts of a woman, as it is said: My beloved is unto me as a bag of myrrh, that lieth betwixt my breasts.[[83]](#footnote-83)*

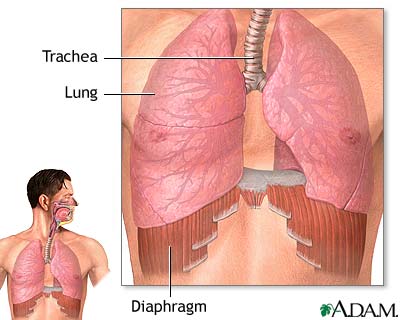
How wonderful is the human heart! It speaks and sees (Eccles. 1.), it hears (1 Kings 3.), it walks (2 Kings 5.), it falls (1 Saml. 17.), it stands (Ezekl. 22.), and it rejoices (Ps. 16.), it cries (Lament. 2.), it is comforted (Isa. 40.), and it grieves (Deut. 15.), it hardens (Exod. 19.), and it softens (Deut. 20.), it saddens (Gen. 6.), it is terrified (Deut. 28.), it breaks (Ps. 51.), it is haughty (Deut. 8.), it rebels (Jer. 8.), it devises (1 Kings 12.), and it has imaginations (Deut. 29.), it indites (Ps. 45.), it thinks (Prov. 19.), it [desires](file:///F:\Word\Body\needs.html) (Ps. 21.), and it declines (Prov. 7.), it goes astray (Numb. 15.), it supports (Gen. 18.), it is stolen (Gen. 34, it becomes humiliated (Levit. 26.), it is persuaded (Gen. 24.), it errs (Isa. 21.), it trembles (1 Saml. 4.), it is awake (Songs 5.), it loves (Deut. 6.), and it hates (Levit. 19.), it is envious (Prov. 23.), and it is searched (Jer. 17.), it is rent (Joel 2.), it meditates (Ps. 49.), it is like [fire](file:///F:\Word\Body\fire.html) (Jer. 20.), and it is stony (Ezkl. 36.), it repents (2 Kings 23.), it is hot (Deut. 19.), it dies (1 Saml. 25.), it melts (Joshua 7.), it receives fear (Jer. 23.), it gives thanks (Ps. iii.), it covets (Prov. 6.), it hardens (Prov. 28.), and it is pleased (judges 16.), it deceives (Prov. 12.), it speaks inwardly (1 Saml. 1.), it loves bribery (Jer. 22.), it is written upon (Prov. 33.), it is mischievous (Prov. 6.), it receives injunctions (Prov. 10.), it is presumptuous (Obad. 1.), and it arranges (Prov. 16.).Mid. Eccles. 1.

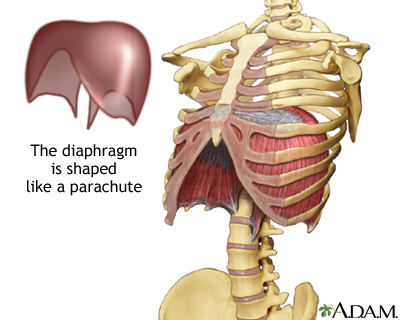
## Lungs

The lungs take in air and separate out the gasses to be absorbed from the gasses to be expelled. The expelled product is less refined than the incoming air, but still it is not very offensive and it is light and ethereal.. By contrast, that which is expelled below the diaphragm is much more offensive and “heavy”.

## Diaphragm

The diaphragm ([Hebrew](file:///F:\Word\Body\hebrew.html): Parsa, lit. curtain) acts as separator between the higher organs of the heart and lung, the immediate organs of life, and the lower organs of digestion and reproduction. The diaphragm divides the organs of breathing [the respiratory system] from the organs of digestion. The diaphragm is thus seen as separating between the more [spiritual](file:///F:\Word\Body\physical.html) aspects of the body and the lower, more [physical](file:///F:\Word\Body\physical.html) aspects. Above the diaphragm we have the heart, the lungs, the [brain](file:///F:\Word\Body\brain.html), etc., while below, we have the more corporeal and gross [physical](file:///F:\Word\Body\physical.html) organs.





Your heart rests over the diaphragm and the liver, gall bladder spleen, stomach and kidneys lie below it. It is attached to the spine as it moves and massages all your abdominal organs.

Your diaphragm is the mediator of all the biological and emotional rhythms of your body. Including the autonomic nervous system. The diaphragm interconnects your abdomen, lungs and spine.

The diaphragm divides the organs of breathing [the respiratory system] from the organs of digestion. The diaphragm is thus seen as separating between the more [spiritual](file:///F:\Word\Body\physical.html) aspects of the body and the lower, more [physical](file:///F:\Word\Body\physical.html) aspects. Above the diaphragm we have the heart, the lungs, the [brain](file:///F:\Word\Body\brain.html), etc., while below, we have the more corporeal and gross [physical](file:///F:\Word\Body\physical.html) organs.

\* \* \*

How does the transmission of Life Force depend on our speech and [prayer](file:///F:\Word\Body\prayer.html)?

It is written, “From my flesh, I shall see G-d”.[[84]](#footnote-84) [By understanding the human body, we can also understand [HaShem](file:///F:\Word\Body\hashem.html)‘s ways.]

Man is filled with life force and breath, spread inside him. When he wishes to [speak](file:///F:\Word\Body\mashal.html), he must constrict this breath through his larynx, and modulate it with his mouth, lips, [tongue](file:///F:\Word\Body\spirit.html) and teeth. He can then express it as he [desires](file:///F:\Word\Body\needs.html), and only then can his speech, voice and wisdom be detected. [He can communicate] because his life force, wisdom and voice are constricted in his speech.

When a righteous person stands in [prayer](file:///F:\Word\Body\prayer.html), he certainly attaches and binds his thought and life force to the Infinite Essence, which is a simple formless Unity. When he begins to [speak](file:///F:\Word\Body\mashal.html), he transmits the Creator’s Life Force into his words and speech. As these leave his lips, they are very strongly bound to his breath and life force, constructed into the sounds that he expresses.

Then (to the extent that we can express it), the Infinite Essence is bound to this person’s breath and life force, and is modulated and constricted in his expression of words.[[85]](#footnote-85)

## Kidneys

The Torah and Chazal attributed specific functions to the organs of the body. The [Talmud](file:///F:\Word\Body\orallaw.html) tells us that, “The kidneys advise” (Berachot 61a), this echoes King David’s song:

***Tehillim (***[***Psalms***](file:///F:\Word\Body\psalms1.html)***) 16:7*** *I will bless the Lord who has advised me, even at night my kidneys instruct me.*

This may seem very strange to us, after all, what do kidneys have to do with giving advice? Chazal suggest that the right and left kidneys represent, respectively, the good and evil inclinations:

***Berachoth 61a*** *Our Rabbis* [*taught*](file:///F:\Word\Body\teacher.html)*: Man has* [*two*](file:///F:\Word\Body\two.html) *kidneys,* [*one*](file:///F:\Word\Body\one.html) *of which prompts him to good, the other to evil; and it is natural to suppose that the good* [*one*](file:///F:\Word\Body\one.html) *is on his right side and the bad* [*one*](file:///F:\Word\Body\one.html) *on his left, as it is written, A wise man’s understanding is at his right* [*hand*](file:///F:\Word\Body\mashal.html)*, but a fool’s understanding is at his left. Our Rabbis* [*taught*](file:///F:\Word\Body\teacher.html)*: The kidneys prompt, the heart discerns, the* [*tongue*](file:///F:\Word\Body\spirit.html) *shapes [the words], the mouth articulates, the gullet takes in and lets out all kinds of* [*food*](file:///F:\Word\Body\food.html)*, the wind-pipe produces the voice, the lungs absorb all kinds of liquids, the liver is the seat of anger, the gall lets a drop fall into it and allays it, the milt produces* [*laughter*](file:///F:\Word\Body\mashal.html)*, the large intestine grinds [the* [*food*](file:///F:\Word\Body\food.html)*], the maw brings* [*sleep*](file:///F:\Word\Body\mashal.html) *and the nose awakens. If the awakener sleeps or the sleeper rouses, a man pines away. A Tanna* [*taught*](file:///F:\Word\Body\teacher.html)*: If both induce* [*sleep*](file:///F:\Word\Body\mashal.html) *or both awaken, a man dies forthwith.*

Another of Chazal’s interpretations is that the [two](file:///F:\Word\Body\two.html) kidneys correspond to [two](file:///F:\Word\Body\two.html) aspects of our relationship to [HaShem](file:///F:\Word\Body\hashem.html): To fear [HaShem](file:///F:\Word\Body\hashem.html) and to love [HaShem](file:///F:\Word\Body\hashem.html). In both interpretations, these organs represent a system of duality or alternative courses of action. The role of these “advisers” is to signal us how to choose between possible actions.

Rabbi Nachman [taught](file:///F:\Word\Body\teacher.html) that the 613 [commandments](file:///F:\Word\Body\cmds613.html) of the Torah are actually 613 major categories of advice which can provide solutions to every conceivable problem. All that is necessary in order find the hidden advice is expertise in how to properly unravel the verses and [laws](file:///F:\Word\Body\law.html) of the Torah. The [spiritual](file:///F:\Word\Body\physical.html) energies of the kidneys influence the decision making faculties of the mind, as is [taught](file:///F:\Word\Body\teacher.html) in the [Talmud](file:///F:\Word\Body\orallaw.html):

***Berachot 61a*** *Our Rabbis* [*taught*](file:///F:\Word\Body\teacher.html)*: Man has* [*two*](file:///F:\Word\Body\two.html) *kidneys,* [*one*](file:///F:\Word\Body\one.html) *of which prompts him to good, the other to evil; and it is natural to suppose that the good* [*one*](file:///F:\Word\Body\one.html) *is on his right side and the bad* [*one*](file:///F:\Word\Body\one.html) *on his left, as it is written, A wise man’s understanding is at his right* [*hand*](file:///F:\Word\Body\mashal.html)*, but a fool’s understanding is at his left.*

*Our Rabbis* [*taught*](file:///F:\Word\Body\teacher.html)*: The kidneys prompt, the heart discerns, the* [*tongue*](file:///F:\Word\Body\spirit.html) *shapes [the words], the mouth articulates, the gullet takes in and lets out all kinds of* [*food*](file:///F:\Word\Body\food.html)*, the wind-pipe produces the voice, the lungs absorb all kinds of liquids, the liver is the seat of anger, the gall lets a drop fall into it and allays it, the milt produces* [*laughter*](file:///F:\Word\Body\mashal.html)*, the large intestine grinds [the* [*food*](file:///F:\Word\Body\food.html)*], the maw brings* [*sleep*](file:///F:\Word\Body\mashal.html) *and the nose awakens. If the awakener sleeps or the sleeper rouses, a man pines away. A Tanna* [*taught*](file:///F:\Word\Body\teacher.html)*: If both induce* [*sleep*](file:///F:\Word\Body\mashal.html) *or both awaken, a man dies forthwith.*

Rabbi Nachman says that Torah [study](file:///F:\Word\Body\study.html) can sanctify the [spiritual](file:///F:\Word\Body\physical.html) energies of the kidneys, directing the mind to the path of holiness. In other words, when the kidneys contain the [spiritual](file:///F:\Word\Body\physical.html) energies of holiness, it eventually leads to [purity](file:///F:\Word\Body\purity.html) of the mind. The [spiritual](file:///F:\Word\Body\physical.html) energies of holiness facilitate the mind in making the right choices because they can light up the darkness of any problem. When [one](file:///F:\Word\Body\one.html) makes the right choices, he is directed to the pathways that lead to [HaShem](file:///F:\Word\Body\hashem.html), the source of all joy and goodness. It is essential to safeguard the [purity](file:///F:\Word\Body\purity.html) of the mind and all the organs of the body that influence it, because [one](file:///F:\Word\Body\one.html)‘s link to [HaShem](file:///F:\Word\Body\hashem.html) and eternal goodness, is dependent upon the degree of [purity](file:///F:\Word\Body\purity.html) of the mind. This is referred to as Tikun HaBrit, “rectification of the [covenant](file:///F:\Word\Body\covenant.html)“, which is an eternal bond that the [Jewish](file:///F:\Word\Body\gen-jew.html) [nation](file:///F:\Word\Body\nations.html) made at Mount [Sinai](file:///F:\Word\Body\stages.html) with [HaShem](file:///F:\Word\Body\hashem.html), and is incumbent upon each [Jew](file:///F:\Word\Body\gen-jew.html) to observe.

Rav Noson says that although the [spiritual](file:///F:\Word\Body\physical.html) energies of the kidneys provide good advice to the [brain](file:///F:\Word\Body\brain.html), the fat that covers them contain negative energies which distort the good advice. Rashi explains that the origin of the word K’SiL (which refers to an intellectual fool, [one](file:///F:\Word\Body\one.html) who has a great intellect but misuses it, [coming](file:///F:\Word\Body\coming.html) to errroneous conclusions which lead him away from [HaShem](file:///F:\Word\Body\hashem.html)), has the same root as the word K’Saw’Lim (kidneys). Rashi says that the [spiritual](file:///F:\Word\Body\physical.html) energies contained in the fat covering the kidneys prevent the intellectual fools from returning to [HaShem](file:///F:\Word\Body\hashem.html). It is forbidden to [eat](file:///F:\Word\Body\eating.html) the layer of fat that covers the kidneys because its essence pollutes the [spiritual](file:///F:\Word\Body\physical.html) energies of holiness contained in the kidneys, greatly hampering the mind’s ability to make the right choices, as the verse says, “You may not consume any fat or any blood [because of the negative [spiritual](file:///F:\Word\Body\physical.html) energies they contain].” (Lev. 3:17)

[***Midrash***](file:///F:\Word\Body\orallaw.html) ***Rabbah - Genesis LXI:1*** *And in His* [*law*](file:///F:\Word\Body\law.html) *doth he meditate day and night (Ps. Ioc. cit.). R. Simeon b. Yohai said: His [*[*Abraham*](file:///F:\Word\Body\avraham.html)*‘s] father did not* [*teach*](file:///F:\Word\Body\teacher.html) *him, nor did he have a* [*teacher*](file:///F:\Word\Body\teacher.html)*; whence then did he learn the Torah? The fact is, however, that the Holy* [*One*](file:///F:\Word\Body\one.html)*, blessed be He, made his* [*two*](file:///F:\Word\Body\two.html) *kidneys serve like* [*two*](file:///F:\Word\Body\two.html) *teachers for him, and these welled forth and* [*taught*](file:///F:\Word\Body\teacher.html) *him wisdom; thus it is written, I will bless the Lord, who hath given me counsel; yea, in the night seasons my reins [kidneys] instruct me (ib. XVI, 7).*

[***Midrash***](file:///F:\Word\Body\orallaw.html) ***Rabbah - Ecclesiastes VII:28*** *Another interpretation of WISDOM IS A STRONGHOLD TO THE WISE MAN: i.e. to* [*Adam*](file:///F:\Word\Body\adam.html)*, as it is written, Thou seal most accurate, full of wisdom, and perfect in beauty, thou wast in Eden the garden of God (Ezek. XXVIII, 12f.). THAN* [*TEN*](file:///F:\Word\Body\ten.html) *RULERS THAT ARE IN A* [*CITY*](file:///F:\Word\Body\city.html)*: i.e. the* [*ten*](file:///F:\Word\Body\ten.html) *organs that minister to the soul,4 viz. the gullet for [the passage of]* [*food*](file:///F:\Word\Body\food.html)*, the windpipe for voice, the liver for anger, the gall for jealousy, the lungs to absorb liquids, the stomach to grind [*[*food*](file:///F:\Word\Body\food.html)*], the milt for* [*laughter*](file:///F:\Word\Body\mashal.html)*, the kidneys to advise, the heart to give understanding, and the* [*tongue*](file:///F:\Word\Body\spirit.html) *to decide.*

The Torah and the sages attributed interesting features to certain organs of the lower half of the body. A comment in the [Talmud](file:///F:\Word\Body\orallaw.html), “The kidneys advise” (Berachot 61a), echoes King David’s song: “I will bless the Lord who has advised me, even at night my kidneys instruct me” ([Psalms](file:///F:\Word\Body\psalms1.html) 16:7). But this may seem very strange to us: What do kidneys have to do with giving advice?

The Sages suggest that the right and left kidneys represent, respectively, the good and evil inclinations (Berachot 61a); another of their interpretations is that the [two](file:///F:\Word\Body\two.html) kidneys correspond to [two](file:///F:\Word\Body\two.html) aspects of our relationship to the divine: to fear God and to love God. In both interpretations, these organs represent a system of duality or alternative courses of action. The role of these “advisers” is to signal us how to choose between possible actions.

We can see this from a [physical](file:///F:\Word\Body\physical.html) perspective: kidneys filter and detoxify, cleansing the blood, separating what is good for our bodies from what is bad. They monitor levels of sugar, salt, potassium, protein, and water. Further, atop the kidneys sit the powerful adrenal glands, which fuel our “fight or flight” reflex when a dangerous situation develops, and empower the body to go beyond its normal range of reactions. So, along [two](file:///F:\Word\Body\two.html) different dimensions, the kidney area represents decision-making.

The kidneys are related to the heart and to [desire](file:///F:\Word\Body\needs.html):

***Yeremyahu (Jeremiah) 17:10*** *I the Lord search the heart and test the kidneys, and give to each man according to his ways and to the fruit of his actions.*

The [name](file:///F:\Word\Body\name.html) [Kislev](file:///F:\Word\Body\feasts.html) derives from the [Hebrew](file:///F:\Word\Body\hebrew.html) word *kesel*1 (כֶּסֶל), which means either “security,” or “trust.” There are [two](file:///F:\Word\Body\two.html) states of trust—[one](file:///F:\Word\Body\one.html) active and [one](file:///F:\Word\Body\one.html) passive—both of which manifest in the month of [Kislev](file:///F:\Word\Body\feasts.html), which in the human body correspond to the right and left kidneys, respectively. In [Hebrew](file:///F:\Word\Body\hebrew.html), the word for kidney2 is also *kesel* (כֶּסֶל).

The [name](file:///F:\Word\Body\name.html) [Kislev](file:///F:\Word\Body\feasts.html) comes from a root in the word ‘kesel- kesalim’ and the kelayot-kidneys are called kesalim. Strong [desire](file:///F:\Word\Body\needs.html) is rooted in the kidneys; Ibn Ezra comments[[86]](#footnote-86) that they are called kelayot because they are the seat of lust and [desire](file:///F:\Word\Body\needs.html) and “How I my soul pine and indeed my soul was consumed in yearning for Thy Courtyards, [HaShem](file:///F:\Word\Body\hashem.html)“[[87]](#footnote-87) or “If I put kisli in gold”[[88]](#footnote-88) that Rashi sees as “all my hope and thoughts”, that is the [desires](file:///F:\Word\Body\needs.html) and the lusts. This is the trait of [Benyamin](file:///F:\Word\Body\benyamin.html) as they [taught](file:///F:\Word\Body\teacher.html) that he was concerned and thoughtful of [HaShem](file:///F:\Word\Body\hashem.html) all day; Rashi explains this like a person who is troubled that he hasn’t satisfied his [desires](file:///F:\Word\Body\needs.html)[[89]](#footnote-89).

Rav Noson says that although the [spiritual](file:///F:\Word\Body\physical.html) energies of the kidneys provide good advice to the [brain](file:///F:\Word\Body\brain.html), the fat that covers them contain negative energies which distort the good advice. Rashi explains that the origin of the word K’SiL (which refers to an intellectual fool, [one](file:///F:\Word\Body\one.html) who has a great intellect but misuses it, [coming](file:///F:\Word\Body\coming.html) to errroneous conclusions which lead him away from [HaShem](file:///F:\Word\Body\hashem.html)), has the same root as the word K’Saw’Lim (kidneys). Rashi says that the [spiritual](file:///F:\Word\Body\physical.html) energies contained in the fat covering the kidneys prevent the intellectual fools from returning to [HaShem](file:///F:\Word\Body\hashem.html). It is forbidden to [eat](file:///F:\Word\Body\eating.html) the layer of fat that covers the kidneys because its essence pollutes the [spiritual](file:///F:\Word\Body\physical.html) energies of holiness contained in the kidneys, greatly hampering the mind’s ability to make the right choices, as the verse says, “You may not consume any fat or any blood [because of the negative [spiritual](file:///F:\Word\Body\physical.html) energies they contain].” (Lev. 3:17)

The word for kidney, *kulyah*, comes from *kol*--”all.” *Kol* = 50. Our sages [teach](file:///F:\Word\Body\teacher.html) us that “at the age of 50 [one](file:///F:\Word\Body\one.html) is able to give advice.” The [two](file:///F:\Word\Body\two.html) kidneys are [two](file:///F:\Word\Body\two.html) complementary sets of 50 (as the 50 parallel 50 loops of the [two](file:///F:\Word\Body\two.html) sets of the over-hang drapery of the [Tabernacle](file:///F:\Word\Body\mikdash.html)). 50 plus 50 = 100 = 10 squared, the consummate state of rectification, 10 (powers of the soul) “interincluded” in 10.

## Liver

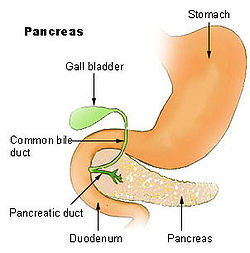
The liver is the main organ of the abdomen according to the kabbalistic system.

The liver uses [food](file:///F:\Word\Body\food.html) elements to produce blood elements. The liver separates out those elements to be retained and those elements that are to be discarded. This is analogous to the lungs which take in air elements and separates the oxygen component which is used to produce blood elements. The blood is, of course, the place of the life energy.

The liver is dedicated to the nefesh and translates its messages into [desires](file:///F:\Word\Body\needs.html) and drives.

***Soncino*** [***Zohar***](file:///F:\Word\Body\orallaw.html)***, Bereshith, Section 1, Page 27b*** *AND THE LORD GOD COMMANDED THE MAN, SAYING. It is agreed that the term “*[*command*](file:///F:\Word\Body\cmds613.html)*“ in the Scripture always has reference to the prohibition of* [*idolatry*](file:///F:\Word\Body\idolatry.html)*. This* [*sin*](file:///F:\Word\Body\sin.html) *has its root in the liver, which is the seat of anger, and it has been laid down that “to fall into a passion is like worshipping idols”. The expression “the man” designates bloodshed, on the analogy of the verse: “by man shall his blood be shed” (Gen. IX, 6). This* [*sin*](file:///F:\Word\Body\sin.html) *has its root in the gall, the sword of the* [*angel*](file:///F:\Word\Body\angels.html) *of death, after the verse: “her latter end is bitter like gall, piercing like a* [*two*](file:///F:\Word\Body\two.html)*-edged sword” (Prov. V, 4). The expression “saying” refers to incest, which has its root in the spleen, as it is written, “Such is the way of the adulterous woman, she* [*eats*](file:///F:\Word\Body\eating.html) *and wipes her mouth” (Ibid. XXX, 20). Although the spleen has no mouth or suckers, yet it absorbs the black turbid blood of the liver; so the adulterous woman wipes her mouth and leaves no trace. The murderer is incited by the bile and sucks from the blood of the heart. All who see bile recoil from it, but unchastity is covered in darkness, in the black blood of the spleen. Whoever* [*sins*](file:///F:\Word\Body\sin.html) *by murder,* [*idolatry*](file:///F:\Word\Body\idolatry.html)*, and incest bans his soul through the liver, the gall, and the spleen, and is punished in Gehinnom in these* [*three*](file:///F:\Word\Body\three.html) *members, through* [*three*](file:///F:\Word\Body\three.html) *chief* [*demons*](file:///F:\Word\Body\demons.html)*, Mashith (destroyer), Af (anger), and Hemah (wrath)....*

## Pancreas (לבלב)



The pancreas is a digestive and endocrine organ. It produces chemicals which aid in digestion and chemicals, like insulin, which affect the body in other ways. Insulin is needed to [convert](file:///F:\Word\Body\aliens.html) the carbohydrates you [eat](file:///F:\Word\Body\eating.html) into energy.

The [Talmud](file:///F:\Word\Body\orallaw.html), in Tamid 31a, calls the pancreas the “finger of the liver”.

Devarim 16:7 – 27:22. Bereshit 31:20

There’s nothing like a hot cup of tea on a cold day. Now an Israeli company plans to introduce an herbal tea to the United States that it claims can substantially reduce the blood-sugar levels of diabetics.

Glucodan tea, which was developed by Nufar Natural Products, is a mixture of medicinal herbs for reducing and balancing sugar levels in the blood. The company says tea reduces sugar and breaks down carbohydrates and fats, which rise to dangerous levels in diabetics after they [eat](file:///F:\Word\Body\eating.html) a meal.

The small 15-man company claims the tea, which includes the herbs stevia, gymnema sylvestris, salvia fruticosa, eucalyptus and lemon grass, rehabilitates and activates the pancreas causing it to secrete insulin, a hormone that helps the cells absorb glucose from the bloodstream and use it to produce energy, thereby reducing sugar levels in the blood. In addition, says Israel Solodoch, the founder and CEO of Nufar, the tea helps diabetics absorb the insulin into their bodies.

“Drinking Glucodan tea decreases the body’s resistance to insulin,” he explains. “The cells get re-influenced by the insulin, absorb the sugar, disassemble it and as a result stabilize the levels of sugar in the blood.

Patients who have used the tea, drinking from [two](file:///F:\Word\Body\two.html) to [three](file:///F:\Word\Body\three.html) cups a day, claim that their blood-sugar levels have fallen dramatically.

## Spleen

[HaShem](file:///F:\Word\Body\hashem.html) made for man the spleen, which produces black bile. The spleen also causes a person to be happy, and makes him [laugh](file:///F:\Word\Body\mashal.html).

## [Womb](file:///F:\\Word\\Body\\thebirth.html) / Belly

The part of the body considered [Kislev](file:///F:\Word\Body\feasts.html)‘s controller, or guide, is the belly (קֵבָה). The relation between the belly, especially when it is full and satiated and the tranquil state of [sleep](file:///F:\Word\Body\mashal.html) ([Kislev](file:///F:\Word\Body\feasts.html)‘s sense) is clear and explicit in the teachings of our sages. The rectified individual always has a figuratively full belly, regardless of his or her conditions. To attain this state of contentment, [one](file:///F:\Word\Body\one.html) must never be jealous of others, as the sages state, “Who is rich? He who is happy with his portion.” Being content demands a [spiritual](file:///F:\Word\Body\physical.html) outlook on life and its conditions; an outlook that makes us realize that our portion—the [hand](file:///F:\Word\Body\fourteen.html) we have been dealt by the Almighty—is indeed ours and no [one](file:///F:\Word\Body\one.html) else’s. The word “belly” derives from the word “measure” (קַב). The sages state that by nature, “The individual [desires](file:///F:\Word\Body\needs.html) [one](file:///F:\Word\Body\one.html) *measure* of that which is his, more than he [desires](file:///F:\Word\Body\needs.html) [nine](file:///F:\Word\Body\nine.html) measures of that which belongs to his fellow.”

In English, belly is not a very specific anatomical term. To properly identify the belly, we need to go back to the Pentateuch, where we find that the belly is [one](file:///F:\Word\Body\one.html) of the [three](file:///F:\Word\Body\three.html) organs donated to the [priests](file:///F:\Word\Body\priests.html) from every kosher animal slaughtered[[90]](#footnote-90) (not for the purpose of a [sacrifice](file:///F:\Word\Body\korbanot.html)).[[91]](#footnote-91)

Still, from the description of Pinchas’s act of self-[sacrifice](file:///F:\Word\Body\korbanot.html),[[92]](#footnote-92) we learn that the word “belly” (קֵבָה) also refers to the [womb](file:///F:\Word\Body\thebirth.html). Thus, belly can be understood not only as a specific organ in the body but a general term, including the entire region of the abdomen, which like its synonym בטן, can refer to the stomach, the (large) intestines, or the [womb](file:///F:\Word\Body\thebirth.html). The [womb](file:///F:\Word\Body\thebirth.html), in particular, relates to [Benjamin](file:///F:\Word\Body\benyamin.html), [Kislev](file:///F:\Word\Body\feasts.html)‘s [tribe](file:///F:\Word\Body\tribes.html). [Benjamin](file:///F:\Word\Body\benyamin.html) is described as the “point of Zion” in Kabbalah, referring to the feminine aspect of the *sefirah* foundation, anatomically identified with the [female](file:///F:\Word\Body\male+female.html) procreative organ, the [womb](file:///F:\Word\Body\thebirth.html).

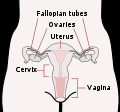
The human body is divided into [three](file:///F:\Word\Body\three.html) parts as evidenced by our clothing. Each of these [three](file:///F:\Word\Body\three.html) parts represent a critical area of connecting which are essential to life. If any of these [three](file:///F:\Word\Body\three.html) parts is damaged, then there is no life for the body.

Each of these [three](file:///F:\Word\Body\three.html) portions contain an organ which is centered in the portion. It is centered front-to-back, left-to-right, and top-to-bottom. This organ is precisely centered within its body portion!

The *center* of the lower portion of the [female](file:///F:\Word\Body\male+female.html) torso, covered by the clothing below the belt, is the [womb](file:///F:\Word\Body\thebirth.html) (uterus). A bullet that pierces this area will surely kill any [*future*](file:///F:\Word\Body\future.html) life.

The [womb](file:///F:\Word\Body\thebirth.html) is associated with the cave at Machpelah, located in [Hebron](file:///F:\Word\Body\city.html). Our Patriarchs [Avraham](file:///F:\Word\Body\avraham.html), [Yitzchak](file:///F:\Word\Body\isaac.html), and [Yaaqov](file:///F:\Word\Body\israelja.html) were buried there along with their spouses and the [first](file:///F:\Word\Body\one.html) couple, [Adam](file:///F:\Word\Body\adam.html) and Chava. As the [womb](file:///F:\Word\Body\thebirth.html) is a foundational area, so also are the patriarch the foundation for the [Jewish](file:///F:\Word\Body\gen-jew.html) people. Thus we would say that [Hebron](file:///F:\Word\Body\city.html) signifies a foundational area of the [land of Israel](file:///F:\Word\Body\city.html).

Note, in the following graphic, that the vagina forms an ‘outer room’ and the uterus forms an ‘inner’ room, like a cave within a cave. The ‘cave within’ contains the place where [new](file:///F:\Word\Body\new.html) life will begin. It is the place where a soul [first](file:///F:\Word\Body\one.html) enters this [world](file:///F:\Word\Body\worlds.html). Thus we would say that the [womb](file:///F:\Word\Body\thebirth.html) is a portal from the upper [world](file:///F:\Word\Body\worlds.html) into the lower [world](file:///F:\Word\Body\worlds.html). Our Sages debate whether Machpela, in [Hebron](file:///F:\Word\Body\city.html), was a ‘cave within a cave’ or a ‘cave above a cave’. When viewing the uterus and vagina, we see that when the woman is prone it is a cave *within* a cave. When the woman is erect, it is a cave *above* a cave.



The [Hebrew](file:///F:\Word\Body\hebrew.html) word for [womb](file:///F:\Word\Body\thebirth.html) is *rechem* – רֶחֶם. The [three](file:///F:\Word\Body\three.html) [letters](file:///F:\Word\Body\letters.html) of רֶחֶם also form the root of the [Hebrew](file:///F:\Word\Body\hebrew.html) word Rachamim - רַחֲמִים, which is normally translated as [*compassion*](file:///F:\Word\Body\jonah.html). This [teaches](file:///F:\Word\Body\teacher.html) us that the [womb](file:///F:\Word\Body\thebirth.html) is the *source* of [compassion](file:///F:\Word\Body\jonah.html).

What does a [womb](file:///F:\Word\Body\thebirth.html) do? The [womb](file:///F:\Word\Body\thebirth.html) takes a zygote[[93]](#footnote-93) and determines whether the zygote is viable: Does it have the *potential* to succeed? If it has that potential, then the [womb](file:///F:\Word\Body\thebirth.html) shelters and nourishes the zygote. If it does not have the potential to succeed, then the zygote is expelled by the [womb](file:///F:\Word\Body\thebirth.html). Thus we understand that Rachamim – רַחֲמִים – [compassion](file:///F:\Word\Body\jonah.html), is the potential for success. If [one](file:///F:\Word\Body\one.html) does teshuva – repentance, then [one](file:///F:\Word\Body\one.html) has the potential to succeed, and [compassion](file:///F:\Word\Body\jonah.html) will nourish and shelter that potential.

This understanding leads to another interesting idea: [Rosh HaShana](file:///F:\Word\Body\teruah.html) is the day of man’s conception. [Ten](file:///F:\Word\Body\ten.html) days later that zygote is implanted in the [womb](file:///F:\Word\Body\thebirth.html) – on Yom [HaKippurim](file:///F:\Word\Body\kippur.html) – the day of [compassion](file:///F:\Word\Body\jonah.html). If we repent, then we have potential. If we have potential, then [HaShem](file:///F:\Word\Body\hashem.html) gives us [compassion](file:///F:\Word\Body\jonah.html) – on Yom [Hakippurim](file:///F:\Word\Body\kippur.html). This is why we read the book of [Jonah](file:///F:\Word\Body\jonah.html) on Yom [HaKippurim](file:///F:\Word\Body\kippur.html). This book is all about [compassion](file:///F:\Word\Body\jonah.html).

If we look at the siddur for the additions to our [prayers](file:///F:\Word\Body\prayer.html) during the [ten](file:///F:\Word\Body\ten.html) days between [Rosh HaShana](file:///F:\Word\Body\teruah.html) and [Yom Kippur](file:///F:\Word\Body\kippur.html) we will see that they all focus on life. Further, we [pray](file:///F:\Word\Body\prayer.html) that we will be written in the book of life, not because we deserve it, but because that is [HaShem](file:///F:\Word\Body\hashem.html)‘s [desire](file:///F:\Word\Body\needs.html). His [womb](file:///F:\Word\Body\thebirth.html), His [compassion](file:///F:\Word\Body\jonah.html), is all about life and its potential.

## Intestines[[94]](#footnote-94)

The word for “intestines” dakin - דַקִין, derives from the same root as the words meaning “minute” (דַקָה) or “grain” (דַק). It implies the power to dissect into fine, refined parts.

In the process of preparing the [incense](file:///F:\Word\Body\ketoret.html) for the [Temple](file:///F:\Word\Body\temple.html) (the consummate expression of the sense of smell in the [Temple](file:///F:\Word\Body\temple.html) service), the [priest](file:///F:\Word\Body\priests.html) would repeat (over and over) a phrase which uses the verb “to grind” (הַדֵק הֵיטֶב, הֵיטֶב הַדֵק), which is also cognate to the word for “intestines.”

All of the sacrifices in the [Temple](file:///F:\Word\Body\temple.html) service are meant to produce a “satisfying aroma” (רֵיחַ נִיחוֹחַ) and please the Divine sense of smell, which symbolizes [HaShem](file:///F:\Word\Body\hashem.html)‘s “satisfaction” with the service of His children Israel in particular and with [creation](file:///F:\Word\Body\bara.html) in general. The sages interpret the phrase “satisfying aroma” as “I am satisfied, for I have spoken and My will has been fulfilled.” This Divine satisfaction with man and [creation](file:///F:\Word\Body\bara.html) was [first](file:///F:\Word\Body\one.html) expressed on the 28th of Cheshvan, when [Noah](file:///F:\Word\Body\noachide.html) offered his [sacrifice](file:///F:\Word\Body\korbanot.html) to [HaShem](file:///F:\Word\Body\hashem.html). Due to His satisfaction, [HaShem](file:///F:\Word\Body\hashem.html) swore to [Noah](file:///F:\Word\Body\noachide.html) never again to destroy the [world](file:///F:\Word\Body\worlds.html) by flood. As is expressed explicitly in [laws](file:///F:\Word\Body\law.html) of the Torah, it is the fats of the intestines that when offered on the altar produce the “satisfying” aroma for [HaShem](file:///F:\Word\Body\hashem.html). For this reason the intestines are understood to control the sense of smell.

## [Sex](file:///F:\Word\Body\marriageact.html) Organs

Our [sex](file:///F:\Word\Body\marriageact.html) organs betray our [spiritual](file:///F:\Word\Body\physical.html) disposition.

The [male](file:///F:\Word\Body\male+female.html) genitalia is is visible and distended which mirrors the arogance and visibility of the [male](file:///F:\Word\Body\male+female.html) persona. The [male](file:///F:\Word\Body\male+female.html) organ is used for *giving* sperm to the [female](file:///F:\Word\Body\male+female.html). It is the aspect of *giving* that defines maleness. That is why [HaShem](file:///F:\Word\Body\hashem.html) is always referred to by [male](file:///F:\Word\Body\male+female.html) pronouns.

In a similar way, a man’s body shape has it’s bulk in the shoulders which indicates his closer [connection](file:///F:\Word\Body\connection.html) to the [spiritual](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html). This explains why males are so concerned with the [physical](file:///F:\Word\Body\physical.html) aspects of the [female](file:///F:\Word\Body\male+female.html). They lack the [connection](file:///F:\Word\Body\connection.html) to the [physical](file:///F:\Word\Body\physical.html) so they constantly seek the [physical](file:///F:\Word\Body\physical.html) [connection](file:///F:\Word\Body\connection.html). That is why husbands seem to be only interested in their wife’s body and not her [spiritual](file:///F:\Word\Body\physical.html) components (her words, ideas, and other non-[physical](file:///F:\Word\Body\physical.html) components).

The [female](file:///F:\Word\Body\male+female.html) genitalia are hidden and and internal betraying the modesty and hiddenness of the [female](file:///F:\Word\Body\male+female.html). The [female](file:///F:\Word\Body\male+female.html) organs are meant to *receive* the [male](file:///F:\Word\Body\male+female.html) organ and his sperm. Femaleness is defined by *receiving*.

In a similar fashion, the [female](file:///F:\Word\Body\male+female.html) body has it’s bulk around the hips which denotes a strong [connection](file:///F:\Word\Body\connection.html) to the [physical](file:///F:\Word\Body\physical.html). This is why she constantly seeks the [spiritual](file:///F:\Word\Body\physical.html) [connection](file:///F:\Word\Body\connection.html) with her husband because this is what she lacks. She has no significant interest in her husband’s body. She is only interested in the [spiritual](file:///F:\Word\Body\physical.html) components which she lacks.

When the [male](file:///F:\Word\Body\male+female.html) arouses the [female](file:///F:\Word\Body\male+female.html) with the [spiritual](file:///F:\Word\Body\physical.html) (his comforting words, actions, and miniscule sperm which is too small to fit in the [physical](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html)) and descends from above, into the [female](file:///F:\Word\Body\male+female.html), he completes them both. She provides the vessel with which to receive the [spiritual](file:///F:\Word\Body\physical.html) from the [male](file:///F:\Word\Body\male+female.html). She becomes the *house*. She is her husband’s house and her child’s *house*. As her husband dwells in her, so also does her child [dwell](file:///F:\Word\Body\dwelling.html) in her. From this act we derive, in [Jewish](file:///F:\Word\Body\gen-jew.html) [law](file:///F:\Word\Body\law.html), that the woman has complete dominance in the way the home is kept and the children are raised.

# The Mishkan

The [mishkan](file:///F:\Word\Body\mikdash.html) also resembles [HaShem](file:///F:\Word\Body\hashem.html)‘s other microcosmos, man, it too has outer “skin” (the outer curtains of goat and *tachash* skins), an intellectual center (the menorah, corresponding to the light of understanding), a [food](file:///F:\Word\Body\food.html) processing mechanism, without which the intellect cannot function (the copper altar at the entrance to the [mishkan](file:///F:\Word\Body\mikdash.html), and the table within, with its supply of weekly bread, consumed by the [kohen](file:///F:\Word\Body\priests.html)), and at its heart, the tablets in the ark in the Holy of Holies (compare the [two](file:///F:\Word\Body\two.html) tablets of the decalogue with the heart’s ventricles). Each space inside the [mishkan](file:///F:\Word\Body\mikdash.html) is separated and defined by membranes (curtains). The entire structure is supported by wooden acacia beams, its ribs and skeletal framework. Over this are stretched the curtains and animal skins. Close to the place of the heart is the altar of [incense](file:///F:\Word\Body\ketoret.html). associated with the sense of smell, and the soul. The keruvim spread their wings over the ark, tightly bound to its cover, the *caporet*, corresponding to the lungs and their close and vital [connection](file:///F:\Word\Body\connection.html) to the heart. The *kiyor* (laver) represents the function of water in the body. Each of the holy utensils may represent an inner organ of the human body.

Chayim exposition expands, and differs with, that of the Rambam, cited in *Chidushei Hagaonim* on Menachoth 29, quoted in *The* [*Midrash*](file:///F:\Word\Body\orallaw.html) *Says*; in *The Guide* 3:45, Rambam gives a simple explanation of the [mishkan](file:///F:\Word\Body\mikdash.html); but he dwells upon its “[secret](file:///F:\Word\Body\sod.html)“, *nistar*, implications in his grand [letter](file:///F:\Word\Body\letters.html) of life wisdom and instructions to his son, [Avraham](file:///F:\Word\Body\avraham.html), a manual of intimate personal morality; there he claims that the table represent the liver, the menorah the spleen; the sacrificial altar represents our natural heat, the altar of [incense](file:///F:\Word\Body\ketoret.html) man’s intuitive illumination. The holy scrolls, in the ark, symbolize human wisdom, the [cherubim](file:///F:\Word\Body\angels.html), protecting them, the safeguarding of our health. it is translated into English and expounded in [*Letters*](file:///F:\Word\Body\letters.html) *of Maimonides*, by Leon D. Stitskin. He claims that it was also meant for his [spiritual](file:///F:\Word\Body\physical.html) son, Ibn Aknin (whom Rambam calls his “dear son” in a [letter](file:///F:\Word\Body\letters.html)), and the children of his brother David, whom he adopted, for he addresses his “children”, but had only [one](file:///F:\Word\Body\one.html) son (but I recall a [letter](file:///F:\Word\Body\letters.html) from Rambam, wherein he portrays difficulties and tension with his daughters). His [first](file:///F:\Word\Body\one.html) wife must have died early[[95]](#footnote-95) and a daughter, perhaps David’s, died young (mentioned by Rambam, in that [letter](file:///F:\Word\Body\letters.html) to Ibn Aknin, where he urges Aknin not to [mourn](file:///F:\Word\Body\mourning.html) or grieve at the demise of any individual, [male](file:///F:\Word\Body\male+female.html) or [female](file:///F:\Word\Body\male+female.html), the survival of the species being the focus of the notion of goodness).

[One](file:///F:\Word\Body\one.html) of the many subliminal messages suggested by the above exposition is that, just as the [sanctuary](file:///F:\Word\Body\mikdash.html) structure resembles a human body, so the human body should become a [sanctuary](file:///F:\Word\Body\mikdash.html), treated and respected as such. Then it can become an abode of the Shechinah, the concentrated manifest essence of [HaShem](file:///F:\Word\Body\hashem.html), *They shall make me a* [*sanctuary*](file:///F:\Word\Body\mikdash.html)*, and I shall* [*dwell*](file:///F:\Word\Body\dwelling.html) *within* ***them***.[[96]](#footnote-96) The [Mishkan](file:///F:\Word\Body\mikdash.html) thus provides the children of Israel with a tangible model of the [connection](file:///F:\Word\Body\connection.html) between their bodies, the microcosmos, and the structure and plan of [HaShem](file:///F:\Word\Body\hashem.html)‘s cosmos, the universe. It henceforward becomes the [meeting place](file:///F:\Word\Body\settimes.html) (Ohel [Moed](file:///F:\Word\Body\settimes.html)) of [heaven](file:///F:\Word\Body\heaven.html) and earth. The leaders and the people try repeatedly and unsuccessfully to erect the [Mishkan](file:///F:\Word\Body\mikdash.html). Moses, undaunted, exerts himself in the seemingly impossible task, and the [Mishkan](file:///F:\Word\Body\mikdash.html) basically erects itself, a hint perhaps to the eventual resolution of the seemingly insoluble conflicts of modern Israel, torn between [heaven](file:///F:\Word\Body\heaven.html) and earth, body and soul, the moment and eternity

## Head[[97]](#footnote-97)

The Ohel Moed[[98]](#footnote-98) represented the head of man, for that was the place where the main sensual and intellectual functions of man were focused.

## Brain

The Ohel Moed was divided into two rooms. The back room was called the Kodesh HaKodashim, the Holy of Holies. Placed in this room was the Aron, Holy Ark, the most sacred of the articles in the Sanctuary. The Holy Ark consisted of three boxes, one inside the other. The innermost box contained the two tablets upon which the Ten Commandments were engraved. These Commandments were the outline of all the mitzvot in the Torah. It represented the brain of the Perfect Man. Just as a brain has two hemispheres, the right and the left, so too there were two tablets. Just as the Perfect Man contemplates only Torah ideas and ideals, so too the Ark contained the essence of Torah. Just as the brain is triply encased in a skull with two membranes, the tablets were also encased in three boxes.

## Eyes

The upper portion of the Kodesh contained the Menorah, to the left, and the Shulchan, to the right. These two items represented the eyes of Perfect Man. The eyes are used for two purposes. One is used for intellectual pursuits- enlightenment, symbolized by the light of the Menorah. Just as the Menorah’s fuel was the purest of oil, so too should man strive for the purity of enlightenment. According to the Kabbalists, there are seven areas of spiritual wisdom and the seven branches of the Menorah represent them.

The second function of the eyes is for survival: to see and avoid pitfalls, to search out food in order to live; this is symbolized by the showbread (Shulchan). The showbread remained on the table from Shabbos to Shabbos. On the second Shabbos new bread was placed there and the old bread was divided among the kohanim to eat. Each kohen received only a very small portion, yet it was enough to satisfy his desire for food. The Perfect Man should eat moderate amounts of food, motivated strictly for the purpose to endure, so that he may properly serve his Creator in every way.

## Mouth

The opening of the Kodesh was at the bottom of the room. It represented the mouth of Man. Here the kohanim stood when they uttered the priestly benediction every morning. G-d created the universe through words. His very utterance brought about the various creations. “And G-d said: Let there be light! And there was light!”[[99]](#footnote-99) Man too has the power to create with his words. On the physical level he can negotiate peace or declare war. He can create harmony between himself and his fellow man. On the spiritual level, Man can create heavenly realms with his words of blessing and prayer.

## Digestive Organs

Outside the Ohel Moed, in the center of the courtyard, was the main Altar upon which the sacrifices were offered and consumed. This represents the stomach and internal organs of Man. Some sacrifices were offered as atonement for a sin that was committed. Others were offered as a joyous expression of thanksgiving. As a general rule, a sacrifice that was brought on account of a sin, came with several restrictions. Some sin offerings were not eaten at all. Other sin offerings could be eaten but only by the kohanim, only on the grounds of the Mishkan, and only for one day. Offerings that were brought as an expression of thankfulness could be eaten by all Jews. It could be eaten anywhere in the entire camp of the Israelites. Most offerings that expressed thankfulness could be eaten for two days and the night between them.

## Parts of Mishkan in the Body

Midrash HaGadol says:

“The materials donated for the Mishkan correspond to the components of the human being. ‘Gold’ is the soul; ‘silver’ the body; ‘copper’ the voice; ‘blue’ the veins; ‘purple’ the flesh; ‘red’ the blood; ‘flax’ the intestines; ‘goat hair’ the hair; ‘ram skins dyed red’ the skin of the face; ‘Tachash skins’ the scalp; ‘Shittim wood’ the bones; ‘oil for lighting’ the eyes; ‘spices for the anointing oil and for the sweet incense’ the nose, mouth, and palate; ‘Shoham stones and gemstones for setting’ the kidneys and the heart…”

Divrei Beit Hillel comments:

“On another level, the Mishkan symbolizes the human body. The beams which comprise the sides of the Mishkan symbolize the ribs. The goat-skin curtains represent the skin. The menorah symbolizes the mind. The Keruvim (cherubim) symbolize the lungs, which lie over the heart, and the Aron HaKodesh (the Holy Ark) represents the heart. . .”

# MILAH

A man is old enough to have [Daat](file:///F:\Word\Body\daat.html) in the mind when he is old enough to have [Daat](file:///F:\Word\Body\daat.html) in his body. [Daat](file:///F:\Word\Body\daat.html) in his body is the sexual maturity which is manifested in pubic [hairs](file:///F:\Word\Body\hair.html). Thus when a man is old enough to bond with a woman and produce something [new](file:///F:\Word\Body\new.html) [physically](file:///F:\Word\Body\physical.html), then he is old enough to bond with the higher [world](file:///F:\Word\Body\worlds.html) and bring down [new](file:///F:\Word\Body\new.html) wisdom. This explains why a boy makes his Bar [Mitzva](file:///F:\Word\Body\cmds613.html) at [thirteen](file:///F:\Word\Body\thirteen.html). The [halacha](file:///F:\Word\Body\walking.html) is that he must have pubic [hairs](file:///F:\Word\Body\hair.html) before he can become responsible for the [commandments](file:///F:\Word\Body\cmds613.html). The reason for this [halacha](file:///F:\Word\Body\walking.html) is that the [physical](file:///F:\Word\Body\physical.html) mirrors the [spiritual](file:///F:\Word\Body\physical.html). The [hair](file:///F:\Word\Body\hair.html) indicates that the mind has matured to the point where he can become responsible for the [commandments](file:///F:\Word\Body\cmds613.html).

The place of [circumcision](file:///F:\Word\Body\circumcz.html) is the medium through which man pours his [physical](file:///F:\Word\Body\physical.html) life force into the universe, while the [tongue](file:///F:\Word\Body\spirit.html) is the medium through which man pours his thoughts and ideas into the [world](file:///F:\Word\Body\worlds.html).

The life force in man is focused in [three](file:///F:\Word\Body\three.html) places, his intelligence, his organs of reproduction, and his heart. [Two](file:///F:\Word\Body\two.html) of these he has the obligation to [circumcise](file:///F:\Word\Body\circumcz.html). On the [eighth](file:///F:\Word\Body\eight.html) day his parents [circumcise](file:///F:\Word\Body\circumcz.html) his organ of reproduction. It is up to them to turn their child into a channel for God's goodness to enter the [world](file:///F:\Word\Body\worlds.html) through proper training and education. If they do their job well, parents can correct this defect.

It is up to the individual himself to [circumcise](file:///F:\Word\Body\circumcz.html) his [tongue](file:///F:\Word\Body\spirit.html), to employ his adult intelligence to open his eyes and ears to the positive in other people and in the [world](file:///F:\Word\Body\worlds.html).

The [circumcision](file:///F:\Word\Body\circumcz.html) of the heart is more complex and awaits the [end of days](file:///F:\Word\Body\lastdays.html).

***Debarim (Deuteronomy 30:6)*** *The Lord your God will* [*circumcise*](file:///F:\Word\Body\circumcz.html) *your heart and the heart of your offspring, to love the Lord your God, with all your heart and with all your soul, that you may live.*

This ultimate [circumcision](file:///F:\Word\Body\circumcz.html) has the effect of removing the evil inclination entirely and shuts down the present era of human history by bringing free will to an end.

## The Healing of Body and Soul

By Rabbi [Yitzchak](file:///F:\Word\Body\isaac.html) Ginsburgh

The [Ten](file:///F:\Word\Body\ten.html) Fingers, the [Tongue](file:///F:\Word\Body\spirit.html) and the Procreative Organ

The most evident allusion to the [ten](file:///F:\Word\Body\ten.html) sefirot in the human body are the [ten](file:///F:\Word\Body\ten.html) fingers and the [ten](file:///F:\Word\Body\ten.html) toes. This correspondence appears in the beginning of SeferYetzirah, the most ancient Kabbalistic text, whose [first](file:///F:\Word\Body\one.html) [three](file:///F:\Word\Body\three.html) staves (Mishnayot) read:

With [thirty](file:///F:\Word\Body\thirty.html)-[two](file:///F:\Word\Body\two.html) wondrous pathways of wisdom, God...created His [world](file:///F:\Word\Body\worlds.html) with [three](file:///F:\Word\Body\three.html) books: “scribe,” “book,” and “story.”

[There are] [ten](file:///F:\Word\Body\ten.html) ineffable sefirot and [twenty](file:///F:\Word\Body\twenty.html)-[two](file:///F:\Word\Body\two.html) [letters](file:///F:\Word\Body\letters.html) of foundation: [three](file:///F:\Word\Body\three.html) mothers, [seven](file:///F:\Word\Body\seven.html) doubles, and [twelve](file:///F:\Word\Body\twelve.html) simples.

[There are] [ten](file:///F:\Word\Body\ten.html) ineffable sefirot, corresponding to the [ten](file:///F:\Word\Body\ten.html) fingers, [five](file:///F:\Word\Body\five.html) opposite [five](file:///F:\Word\Body\five.html), and the single [covenant](file:///F:\Word\Body\covenant.html) is placed in the middle, in the word of the [tongue](file:///F:\Word\Body\spirit.html) and the [circumcision](file:///F:\Word\Body\circumcz.html) of the procreative organ.

Here, in the [third](file:///F:\Word\Body\three.html) Mishnah of the [first](file:///F:\Word\Body\one.html) chapter of SeferYetzirah, we find the [first](file:///F:\Word\Body\one.html) explicit portrayal or model of the [ten](file:///F:\Word\Body\ten.html) sefirot in Kabbalah.

The [first](file:///F:\Word\Body\one.html) Mishnah of SeferYetzirah introduces the 32 pathways of wisdom in general; the second Mishnah divides the 32 pathways into [two](file:///F:\Word\Body\two.html) general groups of 10 sefirot and 22 [letters](file:///F:\Word\Body\letters.html) (which further subdivide into 3 groups of 3, 7, and 12 [letters](file:///F:\Word\Body\letters.html)). In the [third](file:///F:\Word\Body\three.html) Mishnah, the text begins to deal with the [ten](file:///F:\Word\Body\ten.html) sefirot explicitly (and continues to do so throughout the rest of the [first](file:///F:\Word\Body\one.html) chapter).

These [first](file:///F:\Word\Body\one.html) [three](file:///F:\Word\Body\three.html) Mishnayot themselves follow the order of the [three](file:///F:\Word\Body\three.html) sefirot of the intellect: Chachmah (“wisdom”), binah (“understanding”) and *Daat* (“[knowledge](file:///F:\Word\Body\knowledge.html)“). The [first](file:///F:\Word\Body\one.html) Mishnah opens with the 32 pathways of Chachmah(the right lobe of the [brain](file:///F:\Word\Body\brain.html)). The second [mishna](file:///F:\Word\Body\orallaw.html) analyzes and divides these 32 into subgroups, a process dependent upon the intellectual faculty of binah(the left lobe of the [brain](file:///F:\Word\Body\brain.html)). The [third](file:///F:\Word\Body\three.html) [mishna](file:///F:\Word\Body\orallaw.html) presents a concrete, [physical](file:///F:\Word\Body\physical.html) model for the [ten](file:///F:\Word\Body\ten.html) sefirot, thus employing the power of Daat (the middle, posterior lobe of the [brain](file:///F:\Word\Body\brain.html)), which serves to concretize the abstract intellectual cognition of Chachmah and binah.

In addition, this [mishna](file:///F:\Word\Body\orallaw.html) presents the most fundamental principle of [tikkun](file:///F:\Word\Body\tikkun.html) (“rectification”) in Kabbalah--balance and equilibrium. Balance between the right and left axes of the sefirot is dependent upon the middle axis of the sefirot in general, and upon the power of Daat in particular.

When Daat is not counted as [one](file:///F:\Word\Body\one.html) of the [ten](file:///F:\Word\Body\ten.html) sefirot (i.e., when the [ten](file:///F:\Word\Body\ten.html) are counted from keter), it serves as the middle balance-point between the [two](file:///F:\Word\Body\two.html) symmetric groups of [five](file:///F:\Word\Body\five.html) (right side) and [five](file:///F:\Word\Body\five.html) (left side) sefirot. Daat is able to balance and regulate the [two](file:///F:\Word\Body\two.html) groups of [five](file:///F:\Word\Body\five.html) because it itself subdivides into [two](file:///F:\Word\Body\two.html) internal categories of [five](file:///F:\Word\Body\five.html) each: [five](file:///F:\Word\Body\five.html) chasadim (“positive” powers of attraction) and [five](file:///F:\Word\Body\five.html) Gevurot (“negative” powers of repulsion). These [two](file:///F:\Word\Body\two.html) sets of [five](file:///F:\Word\Body\five.html) inherent to Daat prevail throughout [creation](file:///F:\Word\Body\bara.html). They must be regulated and properly balanced in order to serve their purpose in the rectification process of reality.

In the Torah, the “[five](file:///F:\Word\Body\five.html) opposite [five](file:///F:\Word\Body\five.html)“ principle [first](file:///F:\Word\Body\one.html) finds its expression in the [two](file:///F:\Word\Body\two.html) tablets of the [covenant](file:///F:\Word\Body\covenant.html), given to Moses at [Sinai](file:///F:\Word\Body\stages.html), upon which were inscribed the [Ten](file:///F:\Word\Body\ten.html) [Commandments](file:///F:\Word\Body\cmds613.html)--”[five](file:///F:\Word\Body\five.html) opposite [five](file:///F:\Word\Body\five.html).”

In general, the [five](file:///F:\Word\Body\five.html) “positive” forces of *Kedushah* (holiness) motivate the performance of the 248 positive [mitzvot](file:///F:\Word\Body\cmds613.html) of the Torah, while the [five](file:///F:\Word\Body\five.html) “negative” forces of Kedushah fortify the soul to refrain and thereby observe the 365 negative [mitzvot](file:///F:\Word\Body\cmds613.html) of the Torah.

Thus we find the general [teaching](file:///F:\Word\Body\teacher.html) of our sages: “the left [hand](file:///F:\Word\Body\mashal.html) should always repel and the right [hand](file:///F:\Word\Body\mashal.html) bring near.”

The [secret](file:///F:\Word\Body\sod.html) of the “single [covenant](file:///F:\Word\Body\covenant.html)“ (or the “[covenant](file:///F:\Word\Body\covenant.html) of the Single [One](file:///F:\Word\Body\one.html)“), which appears at [two](file:///F:\Word\Body\two.html) levels--in the [tongue](file:///F:\Word\Body\spirit.html) (to balance the [ten](file:///F:\Word\Body\ten.html) fingers) and in the procreative organ (to balance the [ten](file:///F:\Word\Body\ten.html) toes)--is thus the manifestation of the power of Daat “above” and “below.”

Daat “above”--in Kabbalah DaatElyon--is the rectified, concrete perspective on all of reality “from above”: the Creator Himself is the true essence of all being, whereas the “virtual reality” of [creation](file:///F:\Word\Body\bara.html) envisioned as existing independently is in fact “nothing.” Daat “below”--in Kabbalah Daattachton--is the [creation](file:///F:\Word\Body\bara.html)‘s perspective of its Creator as an absolute “given,” yet totally “unknown.”

Moses, the greatest of all men, is called “the man of God,” which is interpreted by our sages to mean: “from his ‘mid-point’ and above, [he was] God; from his ‘mid-point’ and below, [he was] man.” Moses fully unites and integrates the [two](file:///F:\Word\Body\two.html) levels of Daat (as will be explained), the power to perceive reality through the “eyes of God” (this being the meaning of “from ‘mid-point’ and above, [he was] God”), as well as the power to “humbly” [know](file:///F:\Word\Body\daat.html) God, [one](file:///F:\Word\Body\one.html)‘s Creator, from the eyes of man (the meaning of “from ‘mid-point’ and below, [he was] man”).

The external expression of the higher Daat is through the means of the speech of the [tongue](file:///F:\Word\Body\spirit.html), especially in [speaking](file:///F:\Word\Body\mashal.html) words of Torah in general, and revealing the inner mysteries of the Torah, in particular. In relation to Moses, this is the [secret](file:///F:\Word\Body\sod.html) of “the Shechinah [Divine Presence] speaks through the throat of Moses.”

The external expression of the lower *Daat* is through the union of husband and wife (to procreate), as referred to in the original union of man and woman: “and [Adam](file:///F:\Word\Body\adam.html) [*knew*](file:///F:\Word\Body\daat.html) Eve, his wife.” (Marital relations are referred to as “knowing” only when the procreative organ is [circumcised](file:///F:\Word\Body\circumcz.html), and indeed, we are [taught](file:///F:\Word\Body\teacher.html) that [Adam](file:///F:\Word\Body\adam.html) was created already [circumcised](file:///F:\Word\Body\circumcz.html).)

The modesty present in the holy union of husband and wife reflects the “unknowability” of the Creator’s essence by His [creation](file:///F:\Word\Body\bara.html), especially in that very moment that the [creation](file:///F:\Word\Body\bara.html) most emulates its Creator, the moment of procreation, attaching itself to His *certain* existence. This is the moment that “man” reaches his epitome (fulfilling the [first](file:///F:\Word\Body\one.html) and only [commandment](file:///F:\Word\Body\cmds613.html) given him by [HaShem](file:///F:\Word\Body\hashem.html) at the moment of his [creation](file:///F:\Word\Body\bara.html): “be fruitful and multiply...”).

From the above, we learn that the “[tongue](file:///F:\Word\Body\spirit.html)“ and the “procreative organ” (the [two](file:///F:\Word\Body\two.html) manifestations of the “single [covenant](file:///F:\Word\Body\covenant.html)“--the union of God and man) are interrelated in essence. From this we may infer that their “rectification” is interdependent. The “correction” of [one](file:///F:\Word\Body\one.html)‘s faculty of speech (to [speak](file:///F:\Word\Body\mashal.html) only good and “sweet” words) and the “guarding” of the [covenant](file:///F:\Word\Body\covenant.html) of [one](file:///F:\Word\Body\one.html)‘s procreative organ (to express [one](file:///F:\Word\Body\one.html)‘s true love for [one](file:///F:\Word\Body\one.html)‘s spouse in marital relations in holiness), depend upon and influence [one](file:///F:\Word\Body\one.html) another. For this reason the [two](file:///F:\Word\Body\two.html) terms: “the *word* (in [Hebrew](file:///F:\Word\Body\hebrew.html), *mila*) of the [tongue](file:///F:\Word\Body\spirit.html)“ and “the [*circumcision*](file:///F:\Word\Body\circumcz.html) (in [Hebrew](file:///F:\Word\Body\hebrew.html) *mila*) of the procreative organ,” are the same.

The most basic model of Divine service, as [taught](file:///F:\Word\Body\teacher.html) by the Ba’al Shem Tov, is the [three](file:///F:\Word\Body\three.html)-stage process of *chash*, *mal*, *mal*--”silence, [circumcision](file:///F:\Word\Body\circumcz.html), and speech” (equivalent to “submission, separation, and sweetening”). The last [two](file:///F:\Word\Body\two.html) [stages](file:///F:\Word\Body\stages.html), [circumcision](file:///F:\Word\Body\circumcz.html) and speech, correspond to the [two](file:///F:\Word\Body\two.html) levels mentioned in our *Mishnah:* “the [circumcision](file:///F:\Word\Body\circumcz.html) of the procreative organ” and “the word of the [tongue](file:///F:\Word\Body\spirit.html).”

The [first](file:///F:\Word\Body\one.html) stage of Divine service--*chash* or silence--also appears in the opening phrase of the *Mishnah*: “[ten](file:///F:\Word\Body\ten.html) *ineffable* *sefirot.*” The word for “ineffable”--*blimah*--appears subsequently in the text as “*shut* your mouth from [speaking](file:///F:\Word\Body\mashal.html),” thus referring to the service of *chash* (which must precede those of *mal*-*mal*). Thus, the order of Divine service is found to be that [first](file:///F:\Word\Body\one.html) [one](file:///F:\Word\Body\one.html) must meditate, in silence, on the mysteries of the “[ten](file:///F:\Word\Body\ten.html) *ineffable* *sefirot”* and then actualize the potential of his lower (human-like) *Daat* and his higher (God-like) *Daat*.

## Upper and Lower Daat

In continuing our [study](file:///F:\Word\Body\study.html) of the [third](file:///F:\Word\Body\three.html) *Mishnah* in *Sefer Yetzirah*, we find that it comprises [twenty](file:///F:\Word\Body\twenty.html)-[two](file:///F:\Word\Body\two.html) elements:

[ten](file:///F:\Word\Body\ten.html) fingers, corresponding to the [ten](file:///F:\Word\Body\ten.html) *sefirot* of the [world](file:///F:\Word\Body\worlds.html) of *Atzilut*, the [world](file:///F:\Word\Body\worlds.html) whose consciousness is exclusively that of *Daat Elyon*; [ten](file:///F:\Word\Body\ten.html) toes, corresponding to the [ten](file:///F:\Word\Body\ten.html) *sefirot* of the [world](file:///F:\Word\Body\worlds.html) of *Beriah* (and the lower [worlds](file:///F:\Word\Body\worlds.html)), whose consciousness is that of *Daat tachton*; and [two](file:///F:\Word\Body\two.html) balance-points--the [tongue](file:///F:\Word\Body\spirit.html) and the procreative organ.

We can associate the above [twenty](file:///F:\Word\Body\twenty.html)-[two](file:///F:\Word\Body\two.html) elements of the [physical](file:///F:\Word\Body\physical.html) body with the [twenty](file:///F:\Word\Body\twenty.html)-[two](file:///F:\Word\Body\two.html) [Hebrew](file:///F:\Word\Body\hebrew.html) [letters](file:///F:\Word\Body\letters.html) by drawing the following representation (the [tongue](file:///F:\Word\Body\spirit.html) above the [ten](file:///F:\Word\Body\ten.html) fingers and the procreative organ above the [ten](file:///F:\Word\Body\ten.html) toes):

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  | א |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |
| כ | י | ט | ח | ז |  | ו | ה | ד | ג | ב |
|  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  | ל |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |  |
| ת | ש | ר | ק | צ |  | פ | ע | ס | נ | מ |

We see from this diagram that the [two](file:///F:\Word\Body\two.html) [letters](file:///F:\Word\Body\letters.html) that correspond to the “single [covenant](file:///F:\Word\Body\covenant.html)“ (manifest at its [two](file:///F:\Word\Body\two.html) levels)--*alef* and *lamed*--combine to form the Divine [Name](file:///F:\Word\Body\name.html) *Kel*. This is the Divine [Name](file:///F:\Word\Body\name.html) that appears in the verse: God [*Havayah*] is a God [*Kel*] of [two](file:///F:\Word\Body\two.html) [levels of] [knowledge](file:///F:\Word\Body\knowledge.html).

This verse (in the thanksgiving song Chana sang after the [birth](file:///F:\Word\Body\thebirth.html) of Samuel) is the Biblical source for the existence of [two](file:///F:\Word\Body\two.html) levels of  *Daat*, as described in chapter 8. Thus, the [two](file:///F:\Word\Body\two.html) levels of  *Daat* are alluded to in the [two](file:///F:\Word\Body\two.html) [letters](file:///F:\Word\Body\letters.html) of God’s [Name](file:///F:\Word\Body\name.html): *Kel*, the [two](file:///F:\Word\Body\two.html) [letters](file:///F:\Word\Body\letters.html) that appear in the places of the [two](file:///F:\Word\Body\two.html) manifestations of the “single [covenant](file:///F:\Word\Body\covenant.html)“ as pictured above:

*Alef* corresponds to the intuitive wisdom and [insight](file:///F:\Word\Body\insights.html) of the mind, as is said: “I will [teach](file:///F:\Word\Body\teacher.html) [*alef*] you wisdom”; *Lamed* corresponds to the emotive power of the heart, for the [letter](file:///F:\Word\Body\letters.html) *lamed* throughout the Torah represents the “heart” (*lev*).

Thus we learn that the inner [insight](file:///F:\Word\Body\insights.html) of the mind (the consciousness of  *Daat Elyon*) finds its external expression in the [tongue](file:///F:\Word\Body\spirit.html), whereas the inner emotion (love) of the heart (*Daat tachton*) finds its external expression in the procreative organ.

When the [hands](file:///F:\Word\Body\fourteen.html) are raised (as the [hands](file:///F:\Word\Body\fourteen.html) of the [priests](file:///F:\Word\Body\priests.html) when blessing the people), the [tongue](file:///F:\Word\Body\spirit.html) (that blesses) is between the [ten](file:///F:\Word\Body\ten.html) fingers. But, when the [hands](file:///F:\Word\Body\fourteen.html) are lowered, it is the procreative organ that is between the [ten](file:///F:\Word\Body\ten.html) fingers. Conversely, we find in the Bible the idiom of the [tongue](file:///F:\Word\Body\spirit.html) “[walking](file:///F:\Word\Body\walking.html),” like the [feet](file:///F:\Word\Body\heel.html).

Though it was explained above that the higher  *Daat* of the *alef* serves to balance the [ten](file:///F:\Word\Body\ten.html) fingers--the [ten](file:///F:\Word\Body\ten.html) *sefirot* of the [world](file:///F:\Word\Body\worlds.html) of *Atzilut*--and the lower  *Daat* of the *lamed* serves to balance the [ten](file:///F:\Word\Body\ten.html) toes--the [ten](file:///F:\Word\Body\ten.html) *sefirot* of the [world](file:///F:\Word\Body\worlds.html) of *Beriah* (and the lower [worlds](file:///F:\Word\Body\worlds.html))--we see here that there is also a relation between the higher  *Daat* (the [tongue](file:///F:\Word\Body\spirit.html)) and the lower [worlds](file:///F:\Word\Body\worlds.html) (the toes), and the lower  *Daat* (the procreative organ) and the higher [worlds](file:///F:\Word\Body\worlds.html) (the fingers).

The union of the supernal *sefirot* of *Atzilut* gives [birth](file:///F:\Word\Body\birth.html) to the consciousness of the lower  *Daat* in *Beriah* and below. The service of the souls in the lower [worlds](file:///F:\Word\Body\worlds.html) reveals, ultimately, the higher  *Daat* on earth.

Moreover, the *alef* and the *lamed*--the higher  *Daat* and the lower  *Daat*--of the [tongue](file:///F:\Word\Body\spirit.html) and the procreative organ themselves, at times invert. The emotions of the heart find their expression in the words of the [tongue](file:///F:\Word\Body\spirit.html). The seminal essence of the mind “contracts” into the [seed](file:///F:\Word\Body\flower.html) of the procreative organ.

We can now understand why the order of the [two](file:///F:\Word\Body\two.html) manifestations of the “single [covenant](file:///F:\Word\Body\covenant.html)“ as quoted in our *Mishnah* is [first](file:///F:\Word\Body\one.html) “the word of the [tongue](file:///F:\Word\Body\spirit.html)“ and thereafter “the [circumcision](file:///F:\Word\Body\circumcz.html) of the procreative organ” (though following the order of the Divine service of *chash-mal-mal* described above “the word of the [tongue](file:///F:\Word\Body\spirit.html)“ follows “the [circumcision](file:///F:\Word\Body\circumcz.html) of the procreative organ”). Ultimately, the revelation of the Divine essence (on earth) depends upon the rectification and sanctification of “the [circumcision](file:///F:\Word\Body\circumcz.html) of the procreative organ.”

\* \* \*

|  |  |
| --- | --- |
| etrogclean  **Etrog** | **Lulav** |

Our sages offer different explanations of the symbolism of the [four](file:///F:\Word\Body\four.html) species. [One](file:///F:\Word\Body\one.html) explanation is a reference to the body parts. The etrog is the shape of a heart, the lulav is like a backbone (spinal cord), the leaves of the myrtle resemble the eyes, and the willow leaves are the mouth. These are the organs that can be misused for negative behavior. The eyes see, the heart [desires](file:///F:\Word\Body\needs.html), the body reacts, and the mouth speaks. We dedicate all our activities to serving the Almighty, above and below and in all [four](file:///F:\Word\Body\four.html) directions.

\* \* \*

With the organ of the [brit mila](file:///F:\Word\Body\circumcz.html) we make [physical](file:///F:\Word\Body\physical.html) children. With the organ of the brit HaLashon (the [tongue](file:///F:\Word\Body\spirit.html)) we make talmidim, [spiritual](file:///F:\Word\Body\physical.html) children (talmidim – disciples).

# BLOOD

I challenge anyone to draw blood, have it analyzed by the most stringent of laboratory tests and find for me the component in the blood which we can call the nefesh, the soul. The soul cannot be found in a laboratory simply because the soul is not something [physical](file:///F:\Word\Body\physical.html) that can be detected or examined under a microscope. Nonetheless, the soul is in your blood. Otherwise, you would have no soul, your blood would have no life, and you would not be alive.

When [one](file:///F:\Word\Body\one.html) strikes his fellow, it causes the blood to accumulate in that particular limb and the blood becomes congealed and trapped there. The characteristic of harshness, “din,” in [Hebrew](file:///F:\Word\Body\hebrew.html), is the [spiritual](file:///F:\Word\Body\physical.html) essence that is contained in [physical](file:///F:\Word\Body\physical.html) blood. When the limb that has ben struck has an excessive amount of blood, this causes an accumulation of excessive din or harshness to inundate the affected limb. The excessive build-up of blood is not good for the health of the body and the excessive harshness that permeates the limb is not good for the [spiritual](file:///F:\Word\Body\physical.html) condition of the mind and the soul.

Before their [sin](file:///F:\Word\Body\sin.html), the bodies of [Adam](file:///F:\Word\Body\adam.html) and Eve were very pure and were inclined toward the [spiritual](file:///F:\Word\Body\physical.html). Their bodies had no [desire](file:///F:\Word\Body\needs.html) for any of the pleasures of this [world](file:///F:\Word\Body\worlds.html). After their [sin](file:///F:\Word\Body\sin.html) their bodies became more coarse and more attached to the [physical](file:///F:\Word\Body\physical.html). It became very difficult for them to strive for the [spiritual](file:///F:\Word\Body\physical.html). The coarseness of the body now stood in the way. The urges of the body became more dominant, which now made it very burdensome to strive for the [spiritual](file:///F:\Word\Body\physical.html). This all came about through the change in the nature of the blood. By [eating](file:///F:\Word\Body\eating.html) the forbidden fruit, the [spiritual](file:///F:\Word\Body\physical.html) essence of the fruit that they [ate](file:///F:\Word\Body\eating.html) became absorbed into the bloodstream. This caused the blood become polluted with the evil powers that was contained in the forbidden fruit. Now blood was not only the item that sustained [physical](file:///F:\Word\Body\physical.html) life, but it also contained poison, the urge to do evil. After the [sin](file:///F:\Word\Body\sin.html), the only way for a person to be successful in [coming](file:///F:\Word\Body\coming.html) close to [HaShem](file:///F:\Word\Body\hashem.html) is to [purify](file:///F:\Word\Body\purity.html) his blood. This is why [HaShem](file:///F:\Word\Body\hashem.html) intentionally fashioned the Torah to correspond to the limbs of the human body. Each limb of the human body is connected to and draws nourishment from each limb of the Torah. It is the nature of blood to be absorbed into the limb that it passes through. The [spiritually](file:///F:\Word\Body\physical.html) poisonous blood that flows through our bodies is absorbed by each limb that it passes through. Since each [one](file:///F:\Word\Body\one.html) of our limbs is directly connected to each limb of the Torah, the [spiritual](file:///F:\Word\Body\physical.html) poisons of the blood become absorbed by the Torah itself, which purifies the blood. This processes weakens our [desires](file:///F:\Word\Body\needs.html) for the harmful and forbidden pleasures of this [world](file:///F:\Word\Body\worlds.html). The weakening of the [desires](file:///F:\Word\Body\needs.html) for this [world](file:///F:\Word\Body\worlds.html) is all dependent on our attachment to the Torah. The more effort [one](file:///F:\Word\Body\one.html) makes in following the Torah, the more he is able to reflect and activate the limbs of the Torah, and the more success he has at purifying his blood.

# Rectum

THE [SECRET](file:///F:\Word\Body\sod.html) OF THE BEIT HAKISEH

The Importance of Answering Nature’s Call in Due [Time](file:///F:\Word\Body\time.html)

Sefer Ben Ish Hai

Hakdama to Parasha VaYetze

Rabbi [Yosef](file:///F:\Word\Body\joseph.html) Hayim

***Bereshit 31:44*** *Now come, let us make a* [*covenant*](file:///F:\Word\Body\covenant.html)*, you and I, let it be a witness between us.*

Now, anyone with eyes can see that this [covenant](file:///F:\Word\Body\covenant.html) is different from any other [covenant](file:///F:\Word\Body\covenant.html) in the [world](file:///F:\Word\Body\worlds.html). Every [covenant](file:///F:\Word\Body\covenant.html) that a man makes with his friend is based on [connection](file:///F:\Word\Body\connection.html), union, closeness, and brotherhood. This is not the case with this [covenant](file:///F:\Word\Body\covenant.html), which is founded upon separation, and staying away [one](file:///F:\Word\Body\one.html) from the other. [One](file:///F:\Word\Body\one.html) is not to see the other, and not to have anything to do with the other. They are to be completely concealed [one](file:///F:\Word\Body\one.html) from another. We must understand why they have made this [covenant](file:///F:\Word\Body\covenant.html) in this way, that [one](file:///F:\Word\Body\one.html) is to be concealed from the other.

This matter will be understood with the help of [Heaven](file:///F:\Word\Body\heaven.html). It is [known](file:///F:\Word\Body\daat.html) that everything “below” has to be in the image of its supernal source.

Now, our father Yaaqob, upon him be peace has his source in holiness. Laban has his source in klipah.

**It is** [known](file:///F:\Word\Body\daat.html) **that the klipot have no ability to attach themselves to the face side of the holy light, rather they (the klipot) stand “behind” the light. Therefore, the face of the light does not see the klipah.**

This exact pattern is also made below in that this [covenant](file:///F:\Word\Body\covenant.html) was made, as it is written, “[HaShem](file:///F:\Word\Body\hashem.html) will watch between you, and me, for we are concealed [one](file:///F:\Word\Body\one.html) from [one](file:///F:\Word\Body\one.html) another” (Bereshit 31:49). The reason (for this) is clear, for each [one](file:///F:\Word\Body\one.html) must be in the image of its source.

Therefore our Sages of blessed memory have [taught](file:///F:\Word\Body\teacher.html) regarding the pasuk, “and he (Moshe) was buried opposite Beit P’ohr”[[100]](#footnote-100), that any [time](file:///F:\Word\Body\time.html) that “P’ohr” (a title for the powers of the “other side”) rises up to bring accusations (against Yisrael), it sees that Moshe is buried there, and is startled, and withdraws back. This is because the Sitra Achra, the “other side” must disappear, and not be seen in the presence of holiness.

This is the reason why a man’s rectum is on his rear side, and not on the front side. For it is clear in the writings of the Arizal, in the Sha’ar Ma’amrei Rashbi (the teachings of Rabi Shimon Bar-Yohai), Parasha Tetzaveh, and this is what he says:

“Now, we will explain the subject of the “nikudat ha’ahor” (the rectum), and what it is all about. However this is a great [secret](file:///F:\Word\Body\sod.html), and it is proper to keep it concealed. Now, you have [known](file:///F:\Word\Body\daat.html) that the klipot are called “tzo’ah bli makom” (filth, lit. feces, without a place)[[101]](#footnote-101). Their nourishment, and sustenance come from the remainder that comes forth from the “nikudat ha’ahor” (the rectum).

Therefore was the rectum placed on the back side, for they (the klipot) are not able to receive from the side of the face. They cannot see the light of the Face of the Shechinah, as it is written, “the boastful shall not stand before your eyes”[[102]](#footnote-102).

Now, this, the rectum, is called in the language of the Torah “Beit P’ohr”. This is the [secret](file:///F:\Word\Body\sod.html) of the [idolatry](file:///F:\Word\Body\idolatry.html) called “P’ohr”. Its service was that [one](file:///F:\Word\Body\one.html) would relieve oneself upon its face. As is [known](file:///F:\Word\Body\daat.html), that is how it received its sustenance. Understand this!”

We thus find that the place where the refuse of leftovers of man (leave his body), is (formed) in the image of the place that nourish the klipah. Therefore is its place on the behind of man, for this is the place of the klipah.

With this [one](file:///F:\Word\Body\one.html) can understand the reason why the unclean spirit descends upon a man when he enters into a bathroom, for it is there that the powers of the “other side” cling, for the filth is their [food](file:///F:\Word\Body\food.html).

Therefore must [one](file:///F:\Word\Body\one.html) be very cautious not to delay the call of nature, and thus make himself detestable. Rather, at every [time](file:///F:\Word\Body\time.html) that [one](file:///F:\Word\Body\one.html) feels that it is [time](file:///F:\Word\Body\time.html) for the refuse to be excreted, [one](file:///F:\Word\Body\one.html) must do so immediately, without any wait or delay at all.

This warning is very important, according to the [secret](file:///F:\Word\Body\sod.html) of things, especially prior to [praying](file:///F:\Word\Body\prayer.html), saying a blessing, or studying Torah. This is spoken of in Sefer Hasadim, (Sec. 818). It is written there, “[One](file:///F:\Word\Body\one.html) must be as [clean](file:///F:\Word\Body\purity.html) on the inside as [one](file:///F:\Word\Body\one.html) is on the outside”. It is also written, “let all that is within me bless His holy [Name](file:///F:\Word\Body\name.html)“[[103]](#footnote-103), this shows that [one](file:///F:\Word\Body\one.html)‘s insides should not be filthy.

Therefore prior to [prayer](file:///F:\Word\Body\prayer.html), as well as prior to [eating](file:///F:\Word\Body\eating.html) and drinking, which (as is [known](file:///F:\Word\Body\daat.html)) requires a blessing, [one](file:///F:\Word\Body\one.html) should relieve oneself.

In the [Gemara](file:///F:\Word\Body\orallaw.html)[[104]](#footnote-104), it says, “The [one](file:///F:\Word\Body\one.html) who wishes to completely take upon himself the burden of the Kingdom of [Heaven](file:///F:\Word\Body\heaven.html) must [first](file:///F:\Word\Body\one.html) relieve oneself, wash [one](file:///F:\Word\Body\one.html)‘s [hands](file:///F:\Word\Body\fourteen.html), put on [Tefillin](file:///F:\Word\Body\tefillin.html), read the [Shema](file:///F:\Word\Body\shema.html), and [pray](file:///F:\Word\Body\prayer.html) (the [Amidah](file:///F:\Word\Body\amida.html))”.

Rabbeynu[[105]](#footnote-105) writes in Sha’ar HaMitzvot, Parashat Shemini, “Regarding the abomination of the soul, referred to in the pasuk, “you shall not make yourselves abominable”[[106]](#footnote-106), our Sages, of blessed memory have said[[107]](#footnote-107), “from here it is learned that the [one](file:///F:\Word\Body\one.html) who holds back nature’s call, violates the [commandment](file:///F:\Word\Body\cmds613.html) of “you shall not make yourself abominable”.

The reason is clear, for the ([spiritual](file:///F:\Word\Body\physical.html)) purpose of [eating](file:///F:\Word\Body\eating.html) is to sift the (true) [food](file:///F:\Word\Body\food.html) from the wastes. The [food](file:///F:\Word\Body\food.html), which is the nourishment is absorbed within the body, and the extra is made into waste and pushed below. From this are the klipot made, as it is written, “you shall cast them away as an unclean thing, say to them, leave”[[108]](#footnote-108). For they (the klipot) are what exits from the rectum, as was referred to regarding the P’ohr.

Therefore the [one](file:///F:\Word\Body\one.html) who delays nature’s call, that is he who waits and delays pushing the refuse, and the klipah outside (of his body) after the sifting and digestion is complete, is [one](file:///F:\Word\Body\one.html) who makes his soul abominable, even more abominable than his body.

It is [known](file:///F:\Word\Body\daat.html), “[Know](file:///F:\Word\Body\daat.html) Him, in all your ways”[[109]](#footnote-109). Therefore [one](file:///F:\Word\Body\one.html) must keep these thoughts in mind when he has to relieve himself, prior to entering the bathroom. For it is forbidden to think (about holy things) inside the bathroom”.

\* \* \*

If a [Jew](file:///F:\Word\Body\gen-jew.html) [eats](file:///F:\Word\Body\eating.html) kosher, [eating](file:///F:\Word\Body\eating.html) a cow which [eats](file:///F:\Word\Body\eating.html) the grass which is grown from the ground; the cow, the grass and the ground are elevated by the Bnei Israel using that [food](file:///F:\Word\Body\food.html) to nourish his body to learn Torah and do [mitzvot](file:///F:\Word\Body\cmds613.html)*.* [Physical](file:///F:\Word\Body\physical.html) activity effects a [spiritual](file:///F:\Word\Body\physical.html) result. So it is generally that souls cause a change in [physicality](file:///F:\Word\Body\physical.html) which effects spirituality which fascinatingly enough then can change [physicality](file:///F:\Word\Body\physical.html) again. This helps us to understand the waste that comes from the backside. This waste represents [physicality](file:///F:\Word\Body\physical.html) that has not yet been elevated. This waste will return to the ground and nourish another plant, which will nourish another cow, which be [eaten](file:///F:\Word\Body\eating.html) and elevated by Bnei Israel.

## Healing:

After we go to the bathroom we have a special blessing:

בָּרוּךְ אַתָּה יְהֹוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת

.הָאָדָם בְּחָכְמָה וּבָרָא בוֹ נְקָבִים נְקָבִים חֲלוּלִים חֲלוּלִים

גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדֶךָ שֶׁאִם יִפָּתֵחַ אֶחָד מֵהֶם

אוֹ יִסָּתֵם אֶחָד מֵהֶם אִי אֶפְשַׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ

.אֲפִילוּ שָׁעָה אֶחָת

בָּרוּךְ אַתָּה יְהֹוָה רוֹפֵא כָל בָּשָׂר וּמַפְלִיא לַעֲשֹוֹת

*Baruch atah Adonai, Elohainu, melech ha’olam, Asher yatzar et ha’*[*adam*](file:///F:\Word\Body\adam.html) *b’Chachmah, u’vara vo n’kavim n’kavim, chalulim chalulim, galui v’yadua lifnai chisei chvodecha, she’im yipatei’ach echad maihem o yisataim echad maihem, ee efshar l’hitkayeim v’la’amod l’fanecha afilu sha’ah achat. Baruch atah Adonai, rofeh chol basar u’mafli la’asot.*

The following is a translation of Asher Yatzar:

**Blessed are You,** [**HaShem**](file:///F:\Word\Body\hashem.html)**, our God, King of the Universe, Who formed man with intelligence, and created within him many openings and many hollow spaces; it is revealed and** [**known**](file:///F:\Word\Body\daat.html) **before the Seat of Your Honor, that if** [**one**](file:///F:\Word\Body\one.html) **of these would be opened or if** [**one**](file:///F:\Word\Body\one.html) **of these would be sealed it would be impossible to survive and to stand before You (even for** [**one**](file:///F:\Word\Body\one.html) **hour). Blessed are You,** [**HaShem**](file:///F:\Word\Body\hashem.html)**, Who heals all flesh and does wonders.**

We can all appreciate the problems of constipation or diarrhea. We can, therefore, appreciate the fact that it is a good thing when the body works. What makes this blessing so amazing is the last line. In this last line we [speak](file:///F:\Word\Body\mashal.html) of [HaShem](file:///F:\Word\Body\hashem.html) healing all flesh, yet when we go to the bathroom properly, the body does not need healing, it is working correctly. So, why do we include this phrase? The answer is amazing! The [secret](file:///F:\Word\Body\sod.html) is that [HaShem](file:///F:\Word\Body\hashem.html) originally created man ([Adam](file:///F:\Word\Body\adam.html)) in such a way that he never needed to go to the bathroom. In fact, when we were [traveling](file:///F:\Word\Body\mashal.html) in the wilderness, we never needed to go to the bathroom. How do I [know](file:///F:\Word\Body\daat.html) this? Well [one](file:///F:\Word\Body\one.html) can see that the camping order of the [tribes](file:///F:\Word\Body\tribes.html) precluded a bathroom because it was [ten](file:///F:\Word\Body\ten.html) miles to get outside the [camp](file:///F:\Word\Body\stages.html) if you were close to the [mishkan](file:///F:\Word\Body\mikdash.html) ([Ten](file:///F:\Word\Body\ten.html) of Meeting). Chazal [teach](file:///F:\Word\Body\teacher.html) that [one](file:///F:\Word\Body\one.html) day we will be healed and we will never need to go to the bathroom again!

[**CONNECTION**](file:///F:\Word\Body\connection.html)

Words are the way a soul communicates within the [world](file:///F:\Word\Body\worlds.html). That is why words are formed and pronounced by organs in the center of the body. The center of the body only contains organs which are used for connecting.

The mouth, for example, is used for [three](file:///F:\Word\Body\three.html) functions: [Eating](file:///F:\Word\Body\eating.html), [kissing](file:///F:\Word\Body\mashal.html), and talking.

If [one](file:///F:\Word\Body\one.html) fails to [eat](file:///F:\Word\Body\eating.html) at the proper [time](file:///F:\Word\Body\time.html), [one](file:///F:\Word\Body\one.html) feels faint as the soul begins to separate from the body.. If he keeps from [eating](file:///F:\Word\Body\eating.html) long enough, the soul completely separates from the body and the body dies. [Food](file:///F:\Word\Body\food.html), therefore, is what keeps the soul connected with the body. This, by the way, is why the korbanot, the sacrifices are called [HaShem](file:///F:\Word\Body\hashem.html)‘s [food](file:///F:\Word\Body\food.html). These korbanot are what keeps [HaShem](file:///F:\Word\Body\hashem.html)‘s soul connected with the earth.

***Vayikra (Leviticus) 3:11*** *And the* [*priest*](file:///F:\Word\Body\priests.html) *shall burn it upon the altar: [it is] the* [*food*](file:///F:\Word\Body\food.html) *of the* [*offering*](file:///F:\Word\Body\korbanot.html) *made by* [*fire*](file:///F:\Word\Body\fire.html) *unto* [*HaShem*](file:///F:\Word\Body\hashem.html)*.*

***Vayikra (Leviticus) 3:16*** *And the* [*priest*](file:///F:\Word\Body\priests.html) *shall burn them upon the altar: [it is] the* [*food*](file:///F:\Word\Body\food.html) *of the* [*offering*](file:///F:\Word\Body\korbanot.html) *made by* [*fire*](file:///F:\Word\Body\fire.html) *for a sweet savour: all the fat [is]* [*HaShem*](file:///F:\Word\Body\hashem.html)*‘s.*

The second function of the mouth is for talking. Talking is the only way a soul can connect and communicate with the [world](file:///F:\Word\Body\worlds.html).

The [third](file:///F:\Word\Body\three.html) function of the mouth is for [kissing](file:///F:\Word\Body\mashal.html). [Kissing](file:///F:\Word\Body\mashal.html) is how [two](file:///F:\Word\Body\two.html) souls connect in love.

With the mouth as an example, [one](file:///F:\Word\Body\one.html) can quickly grasp how the other organs in the center of the body are used for connecting.

As we learned before, the human body is divided into [three](file:///F:\Word\Body\three.html) parts: the head, the most aristocratic part of the body; the middle section from the shoulders to the belt, which incorporates the heart; and the lower section of the body which goes from the belt to the bottom of the torso.

In each of these [three](file:///F:\Word\Body\three.html) parts of the body we have an organ that is centered left to right, top to bottom, and front to back. It is The Center organ. Thus the [midbrain](file:///F:\Word\Body\brain.html) in the head, the heart in the middle section and the [womb](file:///F:\Word\Body\thebirth.html) in the bottom section. We can learn the meaning of “center” if we go back to Bereshit:

***Bereshit (Genesis) 2:9*** *And out of the ground made* [*HaShem*](file:///F:\Word\Body\hashem.html) *God to grow every tree that is pleasant to the sight, and good for* [*food*](file:///F:\Word\Body\food.html)*; the* [*tree of life*](file:///F:\Word\Body\eternal.html) *also in the midst of the garden, and the tree of* [*knowledge*](file:///F:\Word\Body\thetree.html) *of good and evil.*

There were [two](file:///F:\Word\Body\two.html) trees in the middle, the center of the garden. The tree of the [knowledge](file:///F:\Word\Body\knowledge.html) of good and evil and the [tree of life](file:///F:\Word\Body\eternal.html). By examining the organs that are in the center of each of the [three](file:///F:\Word\Body\three.html) sections, [one](file:///F:\Word\Body\one.html) can see that they are the connections to life and to [knowledge](file:///F:\Word\Body\knowledge.html).

# Legs

Legs, kabbalistically, are outside the body. They carry a person through this [world](file:///F:\Word\Body\worlds.html), but, they are not, strictly [speaking](file:///F:\Word\Body\mashal.html), a part of the body.

The sefer Yitzirah describes the arms and legs as being the right and left sides which are linked together by a “brit”, a [covenant](file:///F:\Word\Body\covenant.html), in the exact center of the [two](file:///F:\Word\Body\two.html). The arms are on both sides of the brit HaLashon, the [covenant](file:///F:\Word\Body\covenant.html) of the [tongue](file:///F:\Word\Body\spirit.html); whilst the legs are on both sides of the [brit mila](file:///F:\Word\Body\circumcz.html), the [covenant](file:///F:\Word\Body\covenant.html) of [circumcision](file:///F:\Word\Body\circumcz.html):

***Section*** [***Two***](file:///F:\Word\Body\two.html) *The* [*ten*](file:///F:\Word\Body\ten.html) *Sephiroth out of nothing is analogous to that of the* [*ten*](file:///F:\Word\Body\ten.html) *fingers {and toes} of the human body,* [*five*](file:///F:\Word\Body\five.html) *parallel to* [*five*](file:///F:\Word\Body\five.html)*, and in the center of which is the* [*covenant*](file:///F:\Word\Body\covenant.html) *with the only* [*One*](file:///F:\Word\Body\one.html) *{between the* [*hands*](file:///F:\Word\Body\fourteen.html) *this is the* [*tongue*](file:///F:\Word\Body\spirit.html)*. Between the* [*feet*](file:///F:\Word\Body\heel.html) *this is the* [*circumcised*](file:///F:\Word\Body\circumcz.html) *penis or the broken hymen} by the word of the* [*tongue*](file:///F:\Word\Body\spirit.html) *and the rite of* [*Abraham*](file:///F:\Word\Body\avraham.html)*.*

The legs represent the [physical](file:///F:\Word\Body\physical.html) part of man. They always touch the ground (the chomer) and are very connected to the [physical](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html). They also serve the most basic function of the body, that of transporting the body from place to place.

A habit, in [Hebrew](file:///F:\Word\Body\hebrew.html) – heregail, is a thing done without thinking by the legs.

The [Gemara](file:///F:\Word\Body\orallaw.html) says that a person’s legs are his *guarantors* since they make sure that he arrives where he is supposed to be:

***Sukkah 53a*** *R. Johanan stated, A man’s* [*feet*](file:///F:\Word\Body\heel.html) *are responsible for him; they lead him to the place where he is wanted.*

\* \* \*

***Tehillim (***[***Psalm***](file:///F:\Word\Body\psalms1.html)***) 116:1-9*** *I love* [*HaShem*](file:///F:\Word\Body\hashem.html)*, because he hath heard my voice and my supplications.*

*2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.*

*3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.*

*4 Then called I upon the* [*name*](file:///F:\Word\Body\name.html) *of* [*HaShem*](file:///F:\Word\Body\hashem.html)*; O* [*HaShem*](file:///F:\Word\Body\hashem.html)*, I beseech thee, deliver my soul.*

*5 Gracious is* [*HaShem*](file:///F:\Word\Body\hashem.html)*, and righteous; yea, our God is merciful.*

*6* [*HaShem*](file:///F:\Word\Body\hashem.html) *preserveth the simple: I was brought low, and he helped me.*

*7 Return unto thy rest, O my soul; for* [*HaShem*](file:///F:\Word\Body\hashem.html) *hath dealt bountifully with thee.*

*8 For thou hast delivered my soul from death, mine eyes from* [*tears*](file:///F:\Word\Body\mashal.html)*, and my* [*feet*](file:///F:\Word\Body\heel.html) *from falling.*

*9 I will* [*walk*](file:///F:\Word\Body\walking.html) *before* [*HaShem*](file:///F:\Word\Body\hashem.html) *in the land of the living.*

For You have delivered my soul from death, my eyes from [tears](file:///F:\Word\Body\mashal.html), my [feet](file:///F:\Word\Body\heel.html) from falling. . .”

In this spirited chapter of Tehillim, King David sings thanks to [HaShem](file:///F:\Word\Body\hashem.html) for saving him from his enemies, and for taking away his suffering.

King David thanks [HaShem](file:///F:\Word\Body\hashem.html) for saving [three](file:///F:\Word\Body\three.html) parts of his body from harm:

1. His soul from death,
2. his eyes from [tears](file:///F:\Word\Body\mashal.html), and
3. his legs from stumbling.

Why is King David only thanking [HaShem](file:///F:\Word\Body\hashem.html) for these [three](file:///F:\Word\Body\three.html) benefits? Did not King David thank [HaShem](file:///F:\Word\Body\hashem.html) for saving his entire being from harm?

Perhaps these [three](file:///F:\Word\Body\three.html) items are representative of the entire human being. Consider this thought: There are [three](file:///F:\Word\Body\three.html) parts of man:

1. His body (or [physical](file:///F:\Word\Body\physical.html) side)
2. His soul (or non-[physical](file:///F:\Word\Body\physical.html) side)
3. his existence as a thinking, functioning human being (or the [connection](file:///F:\Word\Body\connection.html) of his body and soul).

When King David praises [HaShem](file:///F:\Word\Body\hashem.html) for saving his soul from death, he praises [HaShem](file:///F:\Word\Body\hashem.html) for the entire metaphysical side of himself.

When he thanks [HaShem](file:///F:\Word\Body\hashem.html) for saving his eyes from [tears](file:///F:\Word\Body\mashal.html), he is praising [HaShem](file:///F:\Word\Body\hashem.html) for saving the part of him that is a [connection](file:///F:\Word\Body\connection.html) of body and soul: The eyes do not enter the [world](file:///F:\Word\Body\worlds.html) as our arms and legs do; they are stuck in their sockets. Yet, they can only see things that are inside the [physical](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html). They are *in* the [physical](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html), but not *of* the [physical](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html).

When he thanks [HaShem](file:///F:\Word\Body\hashem.html) for saving my legs from stumbling, he thanks [HaShem](file:///F:\Word\Body\hashem.html) for saving the [physical](file:///F:\Word\Body\physical.html) part of him. The legs represent the [physical](file:///F:\Word\Body\physical.html) part of man. They always touch the ground (the chomer) and are very connected to the [physical](file:///F:\Word\Body\physical.html) [world](file:///F:\Word\Body\worlds.html). They also serve the most basic function of the body (that of transporting the body from place to place).

## LEFT THIGH

The [Zohar](file:///F:\Word\Body\orallaw.html) explains that it was through the left thigh that the yetzer hara entered [Adam](file:///F:\Word\Body\adam.html) and mankind.

## Hip Socket

**Rashi’s Commentary for: ‎ B’resheet (Gen.) ‎‎‎‎32:26: he touched the socket of his hip** --The upper thigh bone that is thrust into the hip bone is called the כַּף , lit., ladle, because the flesh on it is like a sort of pot ladle.

## [Feet](file:///F:\\Word\\Body\\heel.html)

The [Talmud](file:///F:\Word\Body\orallaw.html) calls a “son” the “[foot](file:///F:\Word\Body\heel.html) of his father”, because as a [foot](file:///F:\Word\Body\heel.html) carries us through this [world](file:///F:\Word\Body\worlds.html), so a son carries us through [time](file:///F:\Word\Body\time.html).

This next section is an extract from Rabbi Eliyahu Desslers’ book:[[110]](#footnote-110)

[HaShem](file:///F:\Word\Body\hashem.html) said to Mosheh in parashat Beshalah: “See, I am [stand­ing](file:///F:\Word\Body\mashal.html) before you there by the rock in Horev”.[[111]](#footnote-111) On which our Rabbis comment: “The Holy [One](file:///F:\Word\Body\one.html) Blessed be He said to Moshe: Wherever you find [signs](file:///F:\Word\Body\signs.html) of a human [foot](file:///F:\Word\Body\heel.html) —there I am before you”.[[112]](#footnote-112)

In order to gain some understanding of this very ob­scure [midrash](file:///F:\Word\Body\orallaw.html), we have to [know](file:///F:\Word\Body\daat.html) something about the sym­bolism of our Rabbis. The [foot](file:///F:\Word\Body\heel.html) is the lowest part of the human body. Therefore, in the language of the Rabbis, the human [foot](file:///F:\Word\Body\heel.html) means the lowest level of a human being’s [spiritual](file:///F:\Word\Body\physical.html) existence.

[Speaking](file:///F:\Word\Body\mashal.html) to the Serpent in Gan ‘Eden, God said, “You will [attack](file:///F:\Word\Body\attacks.html) him [the human being] at the [heel](file:///F:\Word\Body\heel.html)“.[[113]](#footnote-113) The meaning is that the Serpent—who is the yetzer hara - [at­tacks](file:///F:\Word\Body\attacks.html) a person at the point of his greatest weakness. This is the “[heel](file:///F:\Word\Body\heel.html)“ of the person: The [sins](file:///F:\Word\Body\sin.html) which a person crushes with his [heel](file:///F:\Word\Body\heel.html). There are things in a person’s life which he does not even call [sins](file:///F:\Word\Body\sin.html); he thinks them too small to concern him. But in fact, “small” [sins](file:///F:\Word\Body\sin.html) repeated innu­merable times may cause more [spiritual](file:///F:\Word\Body\physical.html) damage to a person than greater [sins](file:///F:\Word\Body\sin.html), because he is aware of and concerned about the latter and will soon do *teshuva[[114]](#footnote-114)* for them, which is not the case with the “little” [sins](file:///F:\Word\Body\sin.html). It is, therefore, the unnoticed [sins](file:///F:\Word\Body\sin.html) which constitute the per­son’s lowest level.

But it is just at the lowest level that [HaShem](file:///F:\Word\Body\hashem.html) stands. Right there is the place of the *Shechina.* As [HaShem](file:///F:\Word\Body\hashem.html) said to Moshe on a previous occasion: “Take your shoes off your [feet](file:///F:\Word\Body\heel.html); the place where you are [standing](file:///F:\Word\Body\mashal.html) is holy ground”.[[115]](#footnote-115) Wher­ever a person stands—there is his holy place: the place where he can begin his regeneration. His [spiritual](file:///F:\Word\Body\physical.html) place —his *behira* point[[116]](#footnote-116) - however low it may be on the scale of [spiritual](file:///F:\Word\Body\physical.html) values is precisely the place from which he can begin his ascent. A person who discovers his lowest point can draw from this discovery the [spiritual](file:///F:\Word\Body\physical.html) impetus which he [needs](file:///F:\Word\Body\needs.html) for *aliya.* “Take your shoes off your [feet](file:///F:\Word\Body\heel.html)“ means, “Remove the covering which is hiding your defects from yourself”. Only when this is done will “the place where you are [standing](file:///F:\Word\Body\mashal.html)“ be “holy ground”. There is no better place than that to begin [one](file:///F:\Word\Body\one.html)‘s ascent.

In parashat Vayera, [Avraham](file:///F:\Word\Body\avraham.html) asked the visitors, whom he assumed to be desert wanderers, to wash their [feet](file:///F:\Word\Body\heel.html).[[117]](#footnote-117) The [Zohar](file:///F:\Word\Body\orallaw.html) explains that [Avraham](file:///F:\Word\Body\avraham.html) [purified](file:///F:\Word\Body\purity.html) his guests in a [mikveh](file:///F:\Word\Body\forty.html) as preparation for their entry under the wings of the Shechina? “Washing of the [feet](file:///F:\Word\Body\heel.html)“ symbolizes purifying [one](file:///F:\Word\Body\one.html)‘s lowest level. Only after that did he invite them to “rest under the tree”. This, according to the [Zohar](file:///F:\Word\Body\orallaw.html), alludes to the [Tree of Life](file:///F:\Word\Body\eternal.html) - the life-giving powers of the Torah.

The Yalkut Shimoni states that as a reward for his saying “Let a little water be taken”, his children [merited](file:///F:\Word\Body\merit.html) that Moshe would strike the rock and release a great flow of water.[[118]](#footnote-118)

## [Heel](file:///F:\\Word\\Body\\heel.html)

There is so much to say about the [heel](file:///F:\Word\Body\heel.html) of the [foot](file:///F:\Word\Body\heel.html) that I have written a separate paper on this body part. Please see the [study](file:///F:\Word\Body\study.html) titled: [HEEL](file:///F:\Word\Body\heel.html).

# In [Dreams](file:///F:\Word\Body\dreams.html)[[119]](#footnote-119)

This section is an excerpt form the following book:

[*Dream*](file:///F:\Word\Body\dreams.html) *Interpretation From Classical* [*Jewish*](file:///F:\Word\Body\gen-jew.html) *Sources,* By Rabbi Shelomo Almoli, Translated and Annotated by [Yaakov](file:///F:\Word\Body\israelja.html) Elman.

**Limbs**: The general significance of each limb is recorded in [gentile](file:///F:\Word\Body\gen-jew.html) books: the head, the kidneys, and the penis all represent the dreamer himself.

The **shoulders** represent wives and sisters, for we bear many things for wives and sisters, just as the shoulders bear a load.

The **arms** represent sons and daughters, for they are under our control.

The **forearms** represent friends, members of the [household](file:///F:\Word\Body\househld.html), and servants, for they help us, just as the forearm helps us.

The [**hand**](file:///F:\Word\Body\fourteen.html) represents wise subordinates, for from them we receive perfect help, as from a [hand](file:///F:\Word\Body\fourteen.html).370

The testicles represent children.

The **buttocks**, [**feet**](file:///F:\Word\Body\heel.html), and **lower** **legs** represent sustenance of life. The thighs represent relatives.

The intestines represent [one](file:///F:\Word\Body\one.html)‘s essential loves or wealth, which are as hidden and [secret](file:///F:\Word\Body\sod.html) like [one](file:///F:\Word\Body\one.html)‘s intestines.

The **liver** and the **blood** represent [one](file:///F:\Word\Body\one.html)‘s treasure, for the blood denotes gold, since we often expend blood to obtain gold. The Egyptians said that the liver represents [desire](file:///F:\Word\Body\needs.html) and lust, blood represents anger, the **heart** represents the seat of life, skin diseases with blood or pus denote the essence [of the man] or gold. The [**hairs**](file:///F:\Word\Body\hair.html) **of the** [**beard**](file:///F:\Word\Body\hair.html) represent beauty and quiet, the [**hair**](file:///F:\Word\Body\hair.html) **on the arms** represents women, **pubic** [**hair**](file:///F:\Word\Body\hair.html) **represents enemies**, and the [**hair**](file:///F:\Word\Body\hair.html) of other parts of the body represents wealth and beautiful golden vessels. Flying represents change of place or change of situation, depending on the context.

**Cannibalism:** If you see yourself [eating](file:///F:\Word\Body\eating.html) human flesh, you will hate a friend. If you see yourself [eating](file:///F:\Word\Body\eating.html) a human head, you will consume everything you re in illness.

**Dumbness:** If you see yourself dumb, it is a good [sign](file:///F:\Word\Body\signs.html).

**Testicles:** If you see [one](file:///F:\Word\Body\one.html) of your testicles fall, you will fall ill and recover (Rashi). thers say: You will lose a son.

**Penis:** If you see a penis, you will have a son. If you see an erect penis, it foretells the strength of sons. If you see your penis cut off, you will die that year (Rashi). Others say: If your penis is cut off, your descendants will be cut off

**Nipples:** If you see your nipples cut off, it is a [sign](file:///F:\Word\Body\signs.html) of trouble (Rashi).

**Blood:** If you see blood issuing from your body but do not writhe in pain, your ns are being brought to [Heaven](file:///F:\Word\Body\heaven.html)‘s attention. Others say: They are being taken way. If you see your **penis** urinating blood, your wife will miscarry.

[**Beard**](file:///F:\Word\Body\hair.html)**:** If you see your [beard](file:///F:\Word\Body\hair.html) ripped out, you will gain an evil reputation (R. Hai Jaon). Others say: If you sec your [beard](file:///F:\Word\Body\hair.html) plucked out or falling, it portends trouble.

**Forearms:** If you see your forearms smooth and white, great men will love you (R. Hai Gaon).

If you see your forearms ugly or dirty, your friends will tell lies about you (R. Hai Gaon).

If you see your forearms fallen off the body, an evil [time](file:///F:\Word\Body\time.html) will befall you (R. Hai Gaon).

**Group:** If you see yourself joining a group, the anger of others will depart from you.

**Illness:** If you see yourself ill, you will rejoice during that year.

[**Purity**](file:///F:\Word\Body\purity.html)**:** If you see yourself become ritually pure, it is a bad [sign](file:///F:\Word\Body\signs.html).

**Your** [**hands**](file:///F:\Word\Body\fourteen.html)**:** If you see your [hands](file:///F:\Word\Body\fourteen.html) cut off, you will not need the use of your [hands](file:///F:\Word\Body\fourteen.html) (R. Hai Gaon).

**Barefoot:** If you see yourself barefoot, it portends a loss.

[**Sleeping**](file:///F:\Word\Body\mashal.html)**:** If you [dream](file:///F:\Word\Body\dreams.html) you are [asleep](file:///F:\Word\Body\mashal.html), it is a good [sign](file:///F:\Word\Body\signs.html).

**Jawbone:** If you see your jaws fallen off, those who advocate evil against you will die.

**Your intestines:** If you see your intestines come out, you will bury your children (Rashi).

**Parapet:** If you see yourself falling from the parapet of your house, it means trouble.

**Forehead:** If you see your forehead broken, it means trouble.

**Bloodletter:** [The [Talmud](file:///F:\Word\Body\orallaw.html) states:] A Tanna recited before R. Nahman [b. [Isaac](file:///F:\Word\Body\isaac.html)]: [If he [dreams](file:///F:\Word\Body\dreams.html) that he is undergoing] bloodletting, his [sins](file:///F:\Word\Body\sin.html) are forgiven. But has it not been [taught](file:///F:\Word\Body\teacher.html) [elsewhere]: His [sins](file:///F:\Word\Body\sin.html) are laid out? What is meant by “laid out”? Laid out to be forgiven. Explanation: Since [sins](file:///F:\Word\Body\sin.html) are described as red, as it is stated: “If your [sins](file:///F:\Word\Body\sin.html) are red as crimson.” But R. Hai Gaon says: [If someone [dreams](file:///F:\Word\Body\dreams.html) that he is undergoing blood­letting] from the nose, his days will be shortened. If from the shoulders, he will lose something important. If from the forearms, a small loss will come to him.

If you see yourself undergoing a major bloodletting, it is a good [sign](file:///F:\Word\Body\signs.html).

**Judgment:** If you see yourself undergoing judgment and are saved, it portends trouble.

**Death:** If you see yourself die in a [dream](file:///F:\Word\Body\dreams.html), it is a good [sign](file:///F:\Word\Body\signs.html).

**Nostrils:** If you see your nose bleeding, you will take ill and recover. If you are covered with blood, it signifies a financial loss (R. Hai Gaon). Explanation: Blood represents money. And therefore, “if you see that blood [coming](file:///F:\Word\Body\coming.html) out of your nostrils,” it is a [sign](file:///F:\Word\Body\signs.html) that money which you earned by the sweat of your brow will be spent to cure illnesses. And they said that he will recover because blood from the nose signifies recovery. “If he is covered with blood, it indicates a financial loss”—this means that he would not have recovered without incurring these expenses.

**Eye**: If you have pain in your eye, it is a bad [sign](file:///F:\Word\Body\signs.html).

**Excrement**: Excrement from a sick person or from someone else represents money earned in an evil way. Just as excrement is hidden but becomes [known](file:///F:\Word\Body\daat.html) with ntestinal problems, so too money earned in an evil way. And in the [Talmud](file:///F:\Word\Body\orallaw.html): If he [dreams](file:///F:\Word\Body\dreams.html) that he is moving his bowels, it is a good [sign](file:///F:\Word\Body\signs.html) for him, as it is written: “He that is bent down shall speedily be let free.” But this is only if he did not wipe himself in his [dream](file:///F:\Word\Body\dreams.html).

Another version: Your [needs](file:///F:\Word\Body\needs.html) are being met, as it is written, “He that is bent iown shall speedily be let free.” This applies only if he did not wipe himself. Explanation: [One](file:///F:\Word\Body\one.html) who moves his bowels removes the poison from himself, and that is why it is a good [sign](file:///F:\Word\Body\signs.html). As for the alternative version, “His [needs](file:///F:\Word\Body\needs.html) are met, so long as he does not wipe himself’—so that his [hands](file:///F:\Word\Body\fourteen.html) do not become unclean. This is a [sign](file:///F:\Word\Body\signs.html) that you will need to dirty your [hands](file:///F:\Word\Body\fourteen.html) in order to fulfill your [needs](file:///F:\Word\Body\needs.html) and with the sweat of your brow you will [eat](file:///F:\Word\Body\eating.html) bread.

**Nails**: If you see your fingernail torn and bad looking, it is a [sign](file:///F:\Word\Body\signs.html) of wisdom (Rashi).

**Height**: If you see your height increase, you will live many years.

**Head**: If you see yourself washing your head, you will be saved from every trouble.

**Riding**: If you see yourself riding on another man’s neck, you will ride on the neck of your adversaries [i.e., you will defeat them.]

**Running**: If you see yourself running in a [dream](file:///F:\Word\Body\dreams.html), it is a good [sign](file:///F:\Word\Body\signs.html).

[**Feet**](file:///F:\Word\Body\heel.html): If you see yourself with your [feet](file:///F:\Word\Body\heel.html) cut off, you will go to a far-off place. If you see [one](file:///F:\Word\Body\one.html) of your haunches cut off, you will fall ill and recover.

**Teeth**: If you see your teeth grown long, it is a good [sign](file:///F:\Word\Body\signs.html). And Rashi says that great [redemption](file:///F:\Word\Body\redemption.html) will come.

If you see your molars fill out, your daughters or sisters will die (R. Hai Gaon).

If you see a tooth sprout in a [dream](file:///F:\Word\Body\dreams.html), it signifies illness. If you see a black tooth, trouble will soon come.

If you see a loose tooth in a [dream](file:///F:\Word\Body\dreams.html), it signifies illness.

If you see a loose tooth in a [dream](file:///F:\Word\Body\dreams.html) and it then fills out, it foretells death. And for this reason it has become customary to fast for your [dream](file:///F:\Word\Body\dreams.html), even on a [Sabbath](file:///F:\Word\Body\sabbath.html). Many say that if the tooth causes pain as it falls out, it is a [sign](file:///F:\Word\Body\signs.html) that the person will die and his death will be very painful. But if it does not cause pain as it fills out, it is a [sign](file:///F:\Word\Body\signs.html) that the person will die painlessly.

[**Hair**](file:///F:\Word\Body\hair.html)**:** If you see yourself shaving with a razor in a [dream](file:///F:\Word\Body\dreams.html), and have only very short [hairs](file:///F:\Word\Body\hair.html) on your head, like a “crewcut,” it is a good [sign](file:///F:\Word\Body\signs.html).

**Urine:** Urine denotes many things, depending on the context. For example, if you see urine in a silver or golden vessel or in something expensive, it indicates that you will have children with a noblewoman ([gentile](file:///F:\Word\Body\gen-jew.html) books).

If you see urine in a ugly vessel, it indicates an ugly woman ([gentile](file:///F:\Word\Body\gen-jew.html) books).

**Shaving:** The [Talmud](file:///F:\Word\Body\orallaw.html) states: If you shave your head in a [dream](file:///F:\Word\Body\dreams.html), it is a good [sign](file:///F:\Word\Body\signs.html) for you; if your head and your [beard](file:///F:\Word\Body\hair.html), it is a good [sign](file:///F:\Word\Body\signs.html) for you and your whole family.

If you [dream](file:///F:\Word\Body\dreams.html) about shaving, rise early and say, “And [Joseph](file:///F:\Word\Body\joseph.html) shaved himself and changed his garments,” before another verse occurs to you, “If I be shaven, then my strength will depart from me.”

**Hanging:** If you see yourself hanging, you will ascend to greatness; and if you descend head-[first](file:///F:\Word\Body\one.html), do not fear, for though your [time](file:///F:\Word\Body\time.html) is delayed, you will repent [and all will be well].

**Fasting:** If you see yourself fasting, it is a bad [sign](file:///F:\Word\Body\signs.html). In the [Talmud](file:///F:\Word\Body\orallaw.html) [it is stated: R. Hisda said:] Any [dream](file:///F:\Word\Body\dreams.html) but [one](file:///F:\Word\Body\one.html) about a fast. Explanation: Any [dream](file:///F:\Word\Body\dreams.html) [may be favorable] except [one](file:///F:\Word\Body\one.html) in which you see yourself fasting. And for this reason people have become accustomed to fasting for such a [dream](file:///F:\Word\Body\dreams.html) even on the [Sabbath](file:///F:\Word\Body\sabbath.html). Others say: this is particularly the case at the [time](file:///F:\Word\Body\time.html) of the Neilah [prayer](file:///F:\Word\Body\prayer.html) on [Yom Kippur](file:///F:\Word\Body\kippur.html); the reason seems to be that if [one](file:///F:\Word\Body\one.html) has such a [dream](file:///F:\Word\Body\dreams.html) at that [time](file:///F:\Word\Body\time.html), [when [Yom Kippur](file:///F:\Word\Body\kippur.html) is nearly over and [one](file:///F:\Word\Body\one.html)‘s [sins](file:///F:\Word\Body\sin.html) have presumably been forgiven], it indicates that he still has [sins](file:///F:\Word\Body\sin.html) to atone for and therefore still must fist, and so it is a bad [sign](file:///F:\Word\Body\signs.html).

# BODY SHAPE

***Berachoth 61a*** *Another explanation: R. Hisda said (some say, it was* [*taught*](file:///F:\Word\Body\teacher.html) *in a Baraitha): It* [*teaches*](file:///F:\Word\Body\teacher.html) *that [God] built Eve after the fashion of a storehouse. Just as a storehouse is narrow at the top and broad at the bottom so as to hold the produce [safely], so a woman is narrower above and broader below so as to hold the embryo.*

The human body has a front and a back side. *Back* signifies the past, while *front* signifies the [future](file:///F:\Word\Body\future.html). In addition, *back* refers to the evil inclination and influences which set man back, while *front* refers to the good inclination and influences which enable him to progress [spiritually](file:///F:\Word\Body\physical.html). Man is tempted by the illusory and ephemeral pleasures of this [world](file:///F:\Word\Body\worlds.html) but he is also drawn toward the blissful promise of the [World](file:///F:\Word\Body\futures.html) to Come that lies ahead of the righteous.[[120]](#footnote-120)

A wife craves the spiritual. She wants her husband to listen to her. She wants her husband to lead the spiritual. Think about it: The man craves the physical (sex) and often finds his wife uninterested. She wants to talk and hang out, but her husband is antsy. The man's shape shows him to be bigger in the upper world, the spiritual, while the woman is bigger in the lower world, the physical world. So, what each wants is what they DON'T HAVE. The woman has the physical and she wants the spiritual. The man has the spiritual so he wants the physical. To have the physical the man must produce the spiritual. To have the spiritual the woman must produce the physical. If either fails to produce the needed output, then the marriage is like a machine without oil - lots of noise and great inefficiency.

# [Mashiach](file:///F:\\Word\\Body\\mashiach.html)

The body of [Mashiach](file:///F:\Word\Body\mashiach.html) is the ‘body’ of Israel. The life of this body extends from the [time](file:///F:\Word\Body\time.html) we left Egypt until the arrival of the [Mashiach](file:///F:\Word\Body\mashiach.html). Throughout the [generations](file:///F:\Word\Body\toldot.html), older ‘cells’ die and newer ones comprise this ‘body,’ but they are all the same body.

As such, we can say that we were there when we left Egypt. We are a part of that very same body that experienced that earth-shattering [event](file:///F:\Word\Body\feasts.html). This is the meaning behind the [Haggada](file:///F:\Word\Body\haggada.html)‘s statement that “WE” were slaves in Egypt.

All of the Bne Israel are part of [one](file:///F:\Word\Body\one.html) whole and need each other, like the different parts of the human body constitute a complete person. Just as each limb possesses its own characteristic and unique quality that benefits the body as a whole, so, too, are the Bnei Israel people divided into different [spiritual](file:///F:\Word\Body\physical.html) “limbs”; each [Jew](file:///F:\Word\Body\gen-jew.html) has his own mission and task and each benefits all other [Jews](file:///F:\Word\Body\gen-jew.html) by accomplishing his unique function. Until the [coming](file:///F:\Word\Body\coming.html) of [Mashiach](file:///F:\Word\Body\mashiach.html), when holiness will exist truly as [one](file:///F:\Word\Body\one.html) entity.

## The Trees[[121]](#footnote-121)

The human body is actually a combination of incarnations of both the [Tree of Life](file:///F:\Word\Body\eternal.html) and Tree of [Knowledge](file:///F:\Word\Body\thetree.html). This I learned from the Aryeh Kaplan’s books:

Our [ten](file:///F:\Word\Body\ten.html) fingers and our [tongue](file:///F:\Word\Body\spirit.html) are the [**Tree of Life**](file:///F:\Word\Body\eternal.html). It is worth noting that the [Tree of Life](file:///F:\Word\Body\eternal.html) is [Mashiach](file:///F:\Word\Body\mashiach.html).

Our [ten](file:///F:\Word\Body\ten.html) toes and the sexual organ (usually this deals only with the [male](file:///F:\Word\Body\male+female.html) sexual organ to my admittedly very limited [knowledge](file:///F:\Word\Body\knowledge.html)) are the **Tree of the** [**Knowledge**](file:///F:\Word\Body\knowledge.html) **of good and evil**. Our Yetzer HaRa is the tree of the [knowledge](file:///F:\Word\Body\knowledge.html) of good and evil.

The human body as it exists today is a fusion of the [two](file:///F:\Word\Body\two.html) [worlds](file:///F:\Word\Body\worlds.html). It is the flimsy barrier between both [worlds](file:///F:\Word\Body\worlds.html). It is that which is actually you. [One](file:///F:\Word\Body\one.html) of the goals of [prayer](file:///F:\Word\Body\prayer.html) and [mitzvot](file:///F:\Word\Body\cmds613.html) is to unify these [two](file:///F:\Word\Body\two.html) Trees, for it is through these [two](file:///F:\Word\Body\two.html) [worlds](file:///F:\Word\Body\worlds.html) that [HaShem](file:///F:\Word\Body\hashem.html) has hidden himself from us.

Let us explain the [spiritual](file:///F:\Word\Body\physical.html) difference now between men and women. Our meager barrier, our bodies (the only thing clearly definable as ‘us’, which allows the people in Tanach to say ‘I am dust,’ without lying), our bodies are what we must elevate. Our souls already reach to the heights if we let them, but when we voluntarily intertwine our souls with our bodies, our bodies are carried up as well. The [Tree of Life](file:///F:\Word\Body\eternal.html) and the Tree of the [Knowledge](file:///F:\Word\Body\knowledge.html) of good and evil, of my body, are the inner and outer [worlds](file:///F:\Word\Body\worlds.html) of my soul mate respectively. The [Tree of Life](file:///F:\Word\Body\eternal.html) and the Tree of [Knowledge](file:///F:\Word\Body\thetree.html) of her body are my soul (inner [world](file:///F:\Word\Body\worlds.html)), and [world](file:///F:\Word\Body\worlds.html) (outer [world](file:///F:\Word\Body\worlds.html)). This is the spiral. I am the flimsy film between her [two](file:///F:\Word\Body\two.html) [worlds](file:///F:\Word\Body\worlds.html), and she the flimsy film between mine. Our bodies are different however. The [male](file:///F:\Word\Body\male+female.html) sexual organ’s nature is to give, and the [female](file:///F:\Word\Body\male+female.html)‘s is to receive, to bound. The outer [world](file:///F:\Word\Body\worlds.html) which I provide to my soul mate is [one](file:///F:\Word\Body\one.html) of giving, and plenty. The outer [world](file:///F:\Word\Body\worlds.html) which she provides for me is [one](file:///F:\Word\Body\one.html) of boundary and reception. This is not to say that [one](file:///F:\Word\Body\one.html) has a negative connotation. If you are reading a negative connotation into this, rid your mind of that idea and go back and look over the [two](file:///F:\Word\Body\two.html) halves of the whole directly above. To assume then that only our outer [worlds](file:///F:\Word\Body\worlds.html) are different would be foolishness on my part because I have already admitted that the inner and outer [worlds](file:///F:\Word\Body\worlds.html) are intrinsically connected (and in fact, [one](file:///F:\Word\Body\one.html)). So, our inner [worlds](file:///F:\Word\Body\worlds.html) are different as well, and we can see this in the different acts and usages of speech between the sexes. More importantly this explains why the [commandments](file:///F:\Word\Body\cmds613.html) for men are binding ones, and the [commandments](file:///F:\Word\Body\cmds613.html) for women are unbinding (By binding I obviously refer to [time](file:///F:\Word\Body\time.html), but that is not the only kind of boundary from which women are free). We live in different [worlds](file:///F:\Word\Body\worlds.html), literally.

\* \* \*

From Rabbi [Yitzchak](file:///F:\Word\Body\isaac.html) Ginsburgh

The next stage of reflection upon the powers of the soul is to meditate on how classical Kabbalah relates these powers to aspects of the human anatomy. This identification of [spiritual](file:///F:\Word\Body\physical.html) powers with limbs of the body illustrates the Kabbalistic idea of *hitlabshut* (“enclothment”), wherein a higher reality is vested in a lower [one](file:///F:\Word\Body\one.html). In this instance, a power of the soul is the higher reality that is vested and expresses itself through the medium of a lower reality, such as a [physical](file:///F:\Word\Body\physical.html) vessel like a limb or organ of the body.

It is important to note that in the traditional literature of Kabbalah great emphasis is placed on the correlation between the supernal *sefirot* and the [physical](file:///F:\Word\Body\physical.html) limbs and organs of the human body, skipping directly from the plane of the Divine to the plane of the [physical](file:///F:\Word\Body\physical.html). Only at a later stage in the historical unfolding of the revelation of the Torah’s hidden wisdom, did the Ba’al Shem Tov and his disciples come to reveal and describe in detail the psychological correlates to both the supernal sefirot and their [physical](file:///F:\Word\Body\physical.html) parallels. These psychological correlates serve as the [spiritual](file:///F:\Word\Body\physical.html) intermediates by means of which the Divine sefirot may in fact become vested and reflected in the [physical](file:///F:\Word\Body\physical.html) limbs of the body.

The correspondence presented in Kabbalah between the *sefirot* and the limbs of the body can be summarized as follows:

|  |  |  |
| --- | --- | --- |
| **Sefirah** | **Meaning** | **Corresponding part of the body** |
| keter | crown | skull |
| Chachmah | wisdom | [brain](file:///F:\Word\Body\brain.html) [in particular, the right lobe of the [brain](file:///F:\Word\Body\brain.html)] |
| binah | understanding | heart [related to the left lobe of the [brain](file:///F:\Word\Body\brain.html)] |
| Daat | [knowledge](file:///F:\Word\Body\knowledge.html) | rear lobe of the [brain](file:///F:\Word\Body\brain.html) |
| chesed | loving-kindness | right arm |
| gevurah | might | left arm |
| tiferet | beauty | torso |
| netzach | victory | right leg |
| hod | thanksgiving | left leg |
| yesod | foundation | procreative organ |
| malchut | kingdom | mouth [also associated with the crown on the tip of the procreative organ] |

**Asher Yatzar**

The blessing of Asher Yatzar is recited every morning as part of the Birchat HaShachar, Morning Blessings. It is also recited after [one](file:///F:\Word\Body\one.html) has gone to the bathroom. It expresses our recognition that our bodies are complex and sophisticated systems and if [one](file:///F:\Word\Body\one.html) part of the system goes bad then this effects the whole body. In this blessing we express our gratitude to [HaShem](file:///F:\Word\Body\hashem.html) for the fact that our bodies continue to function properly. The Asher Yatzar [prayer](file:///F:\Word\Body\prayer.html) is over [two](file:///F:\Word\Body\two.html) thousand years old. The following is a translation of Asher Yatzar:

Blessed are You, [HaShem](file:///F:\Word\Body\hashem.html), our God, King of the Universe, Who formed man with intelligence, and created within him many openings and many hollow spaces; it is revealed and [known](file:///F:\Word\Body\daat.html) before the Seat of Your Honor, that if [one](file:///F:\Word\Body\one.html) of these would be opened or if [one](file:///F:\Word\Body\one.html) of these would be sealed it would be impossible to survive and to stand before You (even for [one](file:///F:\Word\Body\one.html) hour). Blessed are You, [HaShem](file:///F:\Word\Body\hashem.html), Who heals all flesh and does wonders.

Commentaries:

“Who formed man with intelligence”:

The human body is extraordinarily sophisticated. In this context we are [speaking](file:///F:\Word\Body\mashal.html) primarily of the digestive system. The ability to ingest foreign material and process it so as to provide the body with the energy and materials it [needs](file:///F:\Word\Body\needs.html) to continue functioning is truly amazing. [HaShem](file:///F:\Word\Body\hashem.html) gave man the gift of intelligence.

During the [six](file:///F:\Word\Body\six.html) days of [creation](file:///F:\Word\Body\bara.html), [HaShem](file:///F:\Word\Body\hashem.html) wisely created man’s [needs](file:///F:\Word\Body\needs.html) before he created man.

[HaShem](file:///F:\Word\Body\hashem.html) used great wisdom in binding man’s soul to his body.

“many openings and many hollow spaces”:

“Openings” refers to openings in the human body such as the mouth, the anus, the nose, and the ears. “Hollow spaces” refers to hollow organs such as the stomach, the intestines, and the heart.

“it is revealed and [known](file:///F:\Word\Body\daat.html) before the Seat of Your Honor”:

The reason that the Seat of [HaShem](file:///F:\Word\Body\hashem.html)‘s Honor is mentioned here is to [teach](file:///F:\Word\Body\teacher.html) us not to think that [HaShem](file:///F:\Word\Body\hashem.html) does not concern Himself with lowly things such as the use of the bathroom, but that [HaShem](file:///F:\Word\Body\hashem.html) watches and knows everything.

“if [one](file:///F:\Word\Body\one.html) of these would be opened or if [one](file:///F:\Word\Body\one.html) of these would be sealed it would be impossible to survive and to stand before You”:

If a person is born with [one](file:///F:\Word\Body\one.html) of the openings or hollow spaces of his body improperly formed, either that it is open when it should be closed or vice versa, then life would not be possible.

The Chafetz Chaim and other Great Sages write that the saying of Asher Yatzar with the proper intent and from writing has the power to help [one](file:///F:\Word\Body\one.html) have a healthy body all of his life. There are many people who were saved from a severe illness by saying this Beracha from a written page with the proper intent.

\* \* \*

The salivary glands or “fountains”[[122]](#footnote-122) are situated in the cavity of the mouth[[123]](#footnote-123) and under the [tongue](file:///F:\Word\Body\spirit.html).[[124]](#footnote-124) The capacity of the pharynx (“bet ha-beli’ah”) was found by experiment to be larger than it seems. A hen’s egg can easily be swallowed whole.[[125]](#footnote-125) The esophagus (“wesheṭ”) and larynx (“ḳaneh”) have their respective origins in the pharynx. The structure of the esophagus is composed of [two](file:///F:\Word\Body\two.html) layers (“orot”)—an outer, muscular [one](file:///F:\Word\Body\one.html) and an inner, serous [one](file:///F:\Word\Body\one.html).[[126]](#footnote-126) The inner layer has longitudinal folds throughout its length, except at the upper part, which is called “tarbeẓ ha-wesheṭ” (*ib.* 43b). The lower portion of the inner layer is supplied with [hair](file:///F:\Word\Body\hair.html)-like projections.[[127]](#footnote-127)

The larynx (“ḳaneh,” “gargeret”) is composed of a large ring of cricoid cartilage (“ṭabba’at gedolah”), thyroid cartilage (“koba’,” “piḳah shel-gargeret”), and the epiglottis (“shippuy koba’”; Ḥul. 18b). The trachea is composed of incomplete cartilaginous rings (“ḥulyot”), and membranous ones (“bene ḥulyah”).

According to R. Samuel, there are no [hair](file:///F:\Word\Body\hair.html)-like projections (“milot”) below the pylorus (“meẓar”). The gastro-intestinal tract throughout its lengthis covered externally with the peritoneum (“ḳerum niḳlaf”) except the posterior surface of the lower portion of the rectum (“ḥilḥolet”; Ḥul. 49b). The peritoneum forms the greater omentum (“peder”), which is attached to the greater curvature or “bow” (“Ḳashta”) of the stomach (*ib.* 50a) and the beginning of the small intestines (*ib.* 93a).

The liver is attached to the diaphragm (“ṭarpesha”) by a fold of the peritoneum.[[128]](#footnote-128) It is united also with the gall-bladder (“[marah](file:///F:\Word\Body\stages.html)“) by means of a narrow tube.[[129]](#footnote-129) The pancreas is considered an accessory organ of the liver, and is called the “finger of the liver” (“eẓba’ ha-kabed”). Its relations to the abdominal organs are described correctly (Tamid 31a). The anterior abdominal wall is divided into an inner, peritoneal layer (“keres penimit”) and an outer, muscular [one](file:///F:\Word\Body\one.html) (“keres ḥiẓonah”). The spleen and kidneys are frequently mentioned in [Talmud](file:///F:\Word\Body\orallaw.html) and [Midrash](file:///F:\Word\Body\orallaw.html), but no description is given (see below).

**The Lungs and Heart.**

The lungs are composed of [two](file:///F:\Word\Body\two.html) “rows” (“‘arugot”), right and left, divided vertically, by a septum (“ṭarpesh ha-leb”) which rises from the pericardium (“kis ha-leb”) and is attached to the spinal column. The large bronchi (“bet ha-simponot”) enter respectively the inner side of each row (*ib.* 50a). Alongside of the bronchi enter also the large blood-vessels (“mizraḳim”; *ib.* 93b). The [number](file:///F:\Word\Body\nchart.html) of lobes in each lung is given correctly (*ib.* 47a). The pleura is composed of [two](file:///F:\Word\Body\two.html) layers, an outer, rough [one](file:///F:\Word\Body\one.html) (“ḳerama ‘illaya”) and an inner, rose-colored [one](file:///F:\Word\Body\one.html) (“ḳerama tatta’a,” “kittuna de-warda”; *ib.* 46a). The heart is composed of [two](file:///F:\Word\Body\two.html) ventricles (“ḥalal”), the right being larger than the left (*ib.* 45b). It is situated to the left of the median line (Men. 37b). Rab expressed a radical view for his [time](file:///F:\Word\Body\time.html), namely, that the aorta (“ḳaneh shel-leb”) contains blood, not air (Ḥul. 45b). The large veins are called “weridim”; the small ones, “ḥuṭe dam.”

The [brain](file:///F:\Word\Body\brain.html) is not mentioned in the Bible. According to the Talmudists, it has [two](file:///F:\Word\Body\two.html) coats, an outer (the *dura mater*) and an inner coat (the *pia mater*), the [one](file:///F:\Word\Body\one.html) being hard (“ḳashshish”), the other thin (“daḳḳiḳ”). The spinal cord begins outside of the condyloid processes (Ḥul. 45a). The [Zohar](file:///F:\Word\Body\orallaw.html) gives a somewhat more detailed description: “The skull contains [three](file:///F:\Word\Body\three.html) cavities in which the [brain](file:///F:\Word\Body\brain.html) is lodged. From the [brain](file:///F:\Word\Body\brain.html) issue [thirty](file:///F:\Word\Body\thirty.html)-[two](file:///F:\Word\Body\two.html) paths. These paths spread over the body connecting it with the [brain](file:///F:\Word\Body\brain.html)“ ([Zohar](file:///F:\Word\Body\orallaw.html) on Lev. xxvi.).

**The Generative Organs.**

From the [laws](file:///F:\Word\Body\law.html) relating to [circumcision](file:///F:\Word\Body\circumcz.html), flux, menstruation, etc., which are discussed at length in the Bible and especially in the [Talmud](file:///F:\Word\Body\orallaw.html), may be [gathered](file:///F:\Word\Body\gather.html) some idea of the [knowledge](file:///F:\Word\Body\knowledge.html) which the ancient [Jews](file:///F:\Word\Body\gen-jew.html) possessed concerning the anatomy of the generative organs. Of the [male](file:///F:\Word\Body\male+female.html) genitals the anatomical parts are mentioned as follows: The scrotum (“kis”)is divided by a septum into [two](file:///F:\Word\Body\two.html) sacculi (Bek. 40a); the testes (“beẓim,” “ashakim”) have [two](file:///F:\Word\Body\two.html) coats (Ḥul. 45a); each testicle has an appendix, the epididymis (“ḥuṭe beẓah”; Yeb. 75a); it is supplied with blood-vessels (“gide paḥad”; Ḥul. 93a) and nerves (*ib.* 45b), and it contains a viscid fluid (Yeb. 75a). It was held that the spermatic fluid and the urine had each a separate canal for their exit (Bek. 44b).

Besides the uterus only the visible parts of the [female](file:///F:\Word\Body\male+female.html) generative organs (“rechem”), there being many synonyms, are mentioned in the Bible. The [Talmud](file:///F:\Word\Body\orallaw.html) mentions the following: *Mons veneris* (Hebr. “kaf tappuach”; Yer. Yeb. 1-2); *vulva* (“‘erwah”); *rima pudendorum* (“bet ha-setarim”; Niddah 66b); *vestibulum vaginœ* (“bet chitzon”; *ib.* 41b); *orificium urethrœ* (“lul”; *ib.* 17b); *hymen* (“betulim”); *ostium vaginœ* (“bet shinnayim”; *ib.* 46b); *vagina* (“bet toref,” “bet ha-reḥem”; Shab. 64a); *septum vesico-vaginalis* (“gag prosdor”; Niddah 18a); *septum vagina-rectalis* (“karka prosdor”; *ib.*); *uterus* (“rechem”; *ib.*); *canalis cervicis uteri* (“makhor; *ib.* 41a); *cavum uteri* (“cheder” [*ib.* 17b]; “bet herayon” [‘Ar. 7a]).

**Embryology.**

According to the Mosaic [law](file:///F:\Word\Body\law.html),[[130]](#footnote-130) a woman after giving [birth](file:///F:\Word\Body\birth.html) to a [male](file:///F:\Word\Body\male+female.html) child remained unclean for [seven](file:///F:\Word\Body\seven.html) days thereafter; in the case of a [female](file:///F:\Word\Body\male+female.html) child, [fourteen](file:///F:\Word\Body\fourteen.html) days. Then followed a period of purification—for a [male](file:///F:\Word\Body\male+female.html) [thirty](file:///F:\Word\Body\thirty.html) days, and for a [female](file:///F:\Word\Body\male+female.html) sixty-[six](file:///F:\Word\Body\six.html) days. According to the [Mishna](file:///F:\Word\Body\orallaw.html), miscarriages fell under the same [law](file:///F:\Word\Body\law.html), provided, however, the fetus (“shefir”) was completely formed[[131]](#footnote-131) and its features were well differentiated.[[132]](#footnote-132) Monstrosities and all fetuses not viable were exempt from the above-named [law](file:///F:\Word\Body\law.html).[[133]](#footnote-133) This interpretation of the Biblical [law](file:///F:\Word\Body\law.html) served as an impetus to the Talmudists for the diligent [study](file:///F:\Word\Body\study.html) of embryology.

The esteem in which were held those who occupied themselves with this [study](file:///F:\Word\Body\study.html) is shown in the legend that King David devoted a great deal of his [time](file:///F:\Word\Body\time.html) to these investigations (Ber. 4a). R. Samuel, it is said, was able to tell the exact age of a fetus (Niddah 25b). The fetus, it was held, is completely formed at the end of the [sixth](file:///F:\Word\Body\six.html) week. Aba Saul, a grave-digger by occupation, but also an embryologist, describes an embryo at the end of the [sixth](file:///F:\Word\Body\six.html) week as follows: “Size, that of the locust; eyes are like [two](file:///F:\Word\Body\two.html) specks at some distance from each other, so are the nostrils; [feet](file:///F:\Word\Body\heel.html) like [two](file:///F:\Word\Body\two.html) silken cords; mouth like a [hair](file:///F:\Word\Body\hair.html). . . . The soles are not well defined.” He adds that the embryo should not be examined in water, but in oil, and only by sunlight (Niddah 25b). R. Samuel (*l.c.*) contended that it was impossible to differentiate the [sex](file:///F:\Word\Body\marriageact.html) before the end of the [fourth](file:///F:\Word\Body\four.html) month, which, by the way, is the opinion of modern embryologists. At certain autopsies it was found that the [male](file:///F:\Word\Body\male+female.html) embryos were completely formed at the end of the [forty](file:///F:\Word\Body\forty.html)-[first](file:///F:\Word\Body\one.html) day, and the [female](file:///F:\Word\Body\male+female.html) embryos at the end of the eighty-[first](file:///F:\Word\Body\one.html) day. The Rabbis contended that the autopsies had not been free from error (Niddah 30b). The soft parts are formed [first](file:///F:\Word\Body\one.html), then the bones (Gen. R. xiv.). Monstrosities like cyclopia, monopsia, double back with double spinal column, and *artresia œsophagi* (“wesheṭ aṭum”), etc., are mentioned (Niddah 23b, 24a, b).

**Physiology.**

The Bible identifies the blood with the soul (Gen. ix. 4). The Talmudists regard blood as the essential principle of life (Chulin 125a). The relation between strength and the development of muscles is mentioned in the Bible (Job xl. 16). The Talmudists noted the fact that the muscles change their formwhen in motion (Chulin 93a). Respiration is compared to burning. Expired air can not sustain life (Sanh. 77a). The life of all the organs of the body depends upon the heart (Yer. Ter. viii. 4). Each gland secretes a fluid peculiar to itself, although all the glands derive their material from the same source (Num. R. xv.). The difference in the structure of the teeth in herbivorous and carnivorous animals is noted (Chulin 59). Saliva, besides moistening the [tongue](file:///F:\Word\Body\spirit.html), adds to the palatability of [food](file:///F:\Word\Body\food.html) (Num. R. xv.). The stomach performs a purely mechanical function, that of churning the [food](file:///F:\Word\Body\food.html); it is compared to a mill. Digestion proper (“ikkul”) is carried on in the intestines. The [time](file:///F:\Word\Body\time.html) occupied in digestion is not the same in all individuals. The end of the digestive period is made manifest by the return of a [desire](file:///F:\Word\Body\needs.html) for [food](file:///F:\Word\Body\food.html) (Bek. 52b). [Eating](file:///F:\Word\Body\eating.html) when the bowels are full is likened to the making of a [fire](file:///F:\Word\Body\fire.html) in a stove from which the ashes have not been removed (*ib.* 55a). Normal defecation hastens digestion. Birds digest their [food](file:///F:\Word\Body\food.html) rapidly (Shab. 82a); dogs, slowly (Oh. xi. 7). The reasoning faculties are lodged in the [brain](file:///F:\Word\Body\brain.html) (Yeb. 9a). The movements of the body depend upon the integrity of the spinal cord (Chulin 58). Rabbi [Isaac](file:///F:\Word\Body\isaac.html) holds that the liver elaborates blood (Shab. 82a).

However, our times are [known](file:///F:\Word\Body\daat.html) as *ikvesa diMeshicha*, which means “the heels of [Mashiach](file:///F:\Word\Body\mashiach.html).” Try to picture the entire span of [time](file:///F:\Word\Body\time.html), since the [creation](file:///F:\Word\Body\bara.html) of the [world](file:///F:\Word\Body\worlds.html), as a body. The [first](file:///F:\Word\Body\one.html) [generation](file:///F:\Word\Body\toldot.html), [Adam](file:///F:\Word\Body\adam.html), is compared to the top of the head, and the next [generation](file:///F:\Word\Body\toldot.html) a little lower, like the nose, then the neck, then the heart, then the abdomen, then the top of the legs, until the [time](file:///F:\Word\Body\time.html) of [Mashiach](file:///F:\Word\Body\mashiach.html). Almost 6,000 years after [creation](file:///F:\Word\Body\bara.html) we’ve descended down the entire body from head to [foot](file:///F:\Word\Body\heel.html). The [generation](file:///F:\Word\Body\toldot.html) which will greet [Mashiach](file:///F:\Word\Body\mashiach.html), the [generation](file:///F:\Word\Body\toldot.html) which is right before [Mashiach](file:///F:\Word\Body\mashiach.html), is called the heels of [Mashiach](file:///F:\Word\Body\mashiach.html) -- and there’s nothing lower than the heels of the body.

The difference between the “[heel](file:///F:\Word\Body\heel.html)“ and the other parts of the body is that other organs of the body have some will of their own -- the [brain](file:///F:\Word\Body\brain.html) has a mind of its own, the heart has emotions. According to *Chassidus*, the kidneys also have some relationship to the process of thought (even though scientists may not [know](file:///F:\Word\Body\daat.html) it, but they will find out some day that the kidneys have their own place in the thought processes). But the [heel](file:///F:\Word\Body\heel.html)? That is [one](file:///F:\Word\Body\one.html) part of the body that we look at as kind of passive. The [heel](file:///F:\Word\Body\heel.html) cannot make major decisions. The [heel](file:///F:\Word\Body\heel.html) simply follows the will of the person. If the [brain](file:///F:\Word\Body\brain.html) decides that it [wants](file:///F:\Word\Body\needs.html) to go someplace, then the [heel](file:///F:\Word\Body\heel.html) has no choice but to go where the [brain](file:///F:\Word\Body\brain.html) [wants](file:///F:\Word\Body\needs.html).

*Chassidus* explains that the era of the “heels of [Mashiach](file:///F:\Word\Body\mashiach.html)“ therefore means that just like the [heel](file:///F:\Word\Body\heel.html) receives its directions and mission in life without too much intellectual enquiry, we too, should not be guided overly much by our intellect and reason, by rationality, but by pure, simple faith in

[HaShem](file:///F:\Word\Body\hashem.html). Even a person who has reached a deep understanding of G-dliness, of Torah and [mitzvot](file:///F:\Word\Body\cmds613.html), should nevertheless not be motivated chiefly by his understanding, but by his faith, regardless of how high his or her IQ is, and no matter how much [knowledge](file:///F:\Word\Body\knowledge.html) he or she has. Whether you understand it, or whether you do not yet understand it, you do it with *kabbalas ol*.

The body is a microcosm of the Holy [Temple](file:///F:\Word\Body\temple.html).

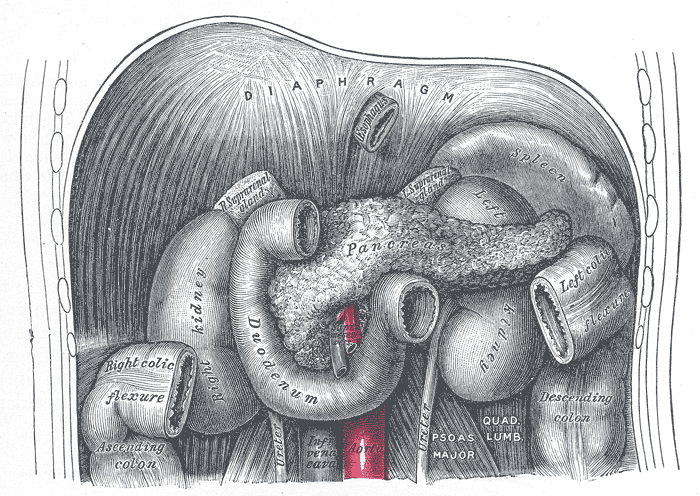
\* \* \*

Bibliography:

The [Jewish](file:///F:\Word\Body\gen-jew.html) Encyclopedia (Anatomy)

The Sefer Yetzira

*In My Flesh I See God*, [Avraham](file:///F:\Word\Body\avraham.html) [Yaakov](file:///F:\Word\Body\israelja.html) Finkel.



This [study](file:///F:\Word\Body\study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: gkilli@aol.com

Web page: http://www.betemunah.org/

(360) 918-2905

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Send comments to Greg Killian at his email address: gkilli@aol.com

1. Berachot 30a [↑](#footnote-ref-1)
2. Iyov 19:26 [↑](#footnote-ref-2)
3. *Shomer Emunim HaKadmon,* argument 1, sec. 27 [↑](#footnote-ref-3)
4. commentary to Shemot 25:7 [↑](#footnote-ref-4)
5. Duties of the [Heart](file:///F:\Word\Body\physical.html) *(Chapter 5)* [↑](#footnote-ref-5)
6. Mishneh Torah, Hilchot Yesodei HaTorah 2:2 [↑](#footnote-ref-6)
7. Drash 1:9 [↑](#footnote-ref-7)
8. *“Mitzva”* has a nuance beyond “commandment” - its root also means connection or bond *(tzavta* means bond). A commandment bonds the one who commands with the one who obeys.7 If you can hear My command even when it sounds totally unnatural, even when the cost will be the life of your son, you will be lifted out of the natural into another realm. The order of the natural world will cease to bind you; you will create a new order entirely. [↑](#footnote-ref-8)
9. [Jewish](file:///F:\Word\Body\gen-jew.html) Encyclopedia [↑](#footnote-ref-9)
10. [Zohar](file:///F:\Word\Body\orallaw.html) I, 170b [↑](#footnote-ref-10)
11. Meam Loez [↑](#footnote-ref-11)
12. see Ramban, Vayikra 19:2 [↑](#footnote-ref-12)
13. Remember that each [letter](file:///F:\Word\Body\letters.html) of the [Hebrew](file:///F:\Word\Body\hebrew.html) alefbet has meaning, so ultimately [one](file:///F:\Word\Body\one.html) can understand a word by adding up the meaning of the [letters](file:///F:\Word\Body\letters.html). [↑](#footnote-ref-13)
14. Based on a Maamer of the Tzemach Tzedek, Derech Mitzvosecha, [Mitzvot](file:///F:\Word\Body\cmds613.html) [Tzitzith](file:///F:\Word\Body\tzitzith.html). [↑](#footnote-ref-14)
15. Tikkunim 13b [↑](#footnote-ref-15)
16. The lowest of the [five](file:///F:\Word\Body\five.html) levels of the soul. [↑](#footnote-ref-16)
17. For the ease of the layman, I am using the term ‘mid-[brain](file:///F:\Word\Body\brain.html)‘ to describe the organ that includes the medula oblongata, pons, and the mid-[brain](file:///F:\Word\Body\brain.html). [↑](#footnote-ref-17)
18. Bereshit (Genesis) 50:24 [↑](#footnote-ref-18)
19. Shemot Rabba 3:8; Targum Yonatan to Bereshit 50:24; cited by Rashi Shemot 3:18. [↑](#footnote-ref-19)
20. Ayn Aya III:26 on [Shabbat](file:///F:\Word\Body\sabbath.html) 12 [↑](#footnote-ref-20)
21. Zevachim 88b and the parallel sources in *Arachin* 16a and in *Vayikra Rabbah* 10,6 [↑](#footnote-ref-21)
22. Ezekiel 3:7-8 [↑](#footnote-ref-22)
23. II Chronicles 26:16-20 [↑](#footnote-ref-23)
24. II Samuel 17:21 and 45 [↑](#footnote-ref-24)
25. I learned this from my endocrinologist Dr. Jerome Fisher. [↑](#footnote-ref-25)
26. [Mishna](file:///F:\Word\Body\orallaw.html) Berura [↑](#footnote-ref-26)
27. Berechot 43b [↑](#footnote-ref-27)
28. Bereshit (Genesis) 2:7 [↑](#footnote-ref-28)
29. Thereby definitely knowing whether he is guilty or innocent. ujhrvu is thus derived from jhr reah, smell. [↑](#footnote-ref-29)
30. Rather than by sight or hearing. Isaiah 11:3; *Sanhedrin* 93b. [↑](#footnote-ref-30)
31. SA OC 216:6, 217:3 [↑](#footnote-ref-31)
32. see Kuzari III:16 [↑](#footnote-ref-32)
33. If the person under the debris has his [feet](file:///F:\Word\Body\heel.html) up and his [head](file:///F:\Word\Body\physical.html) down. According to [one](file:///F:\Word\Body\one.html) view, [one](file:///F:\Word\Body\one.html) must examine the core, i.e., the [heart](file:///F:\Word\Body\physical.html); according to the other, even though the [heart](file:///F:\Word\Body\physical.html) seems to have suspended action, the definitive diagnosis depends on the action or failure of the function of the [nose](file:///F:\Word\Body\physical.html). [↑](#footnote-ref-33)
34. *Moreh Nevuchim (Guide for the Perplexed)*: The delicious aroma of the [incense](file:///F:\Word\Body\ketoret.html) was necessary to overcome to stench of death created by so many slaughtered carcasses in the [Temple](file:///F:\Word\Body\temple.html). [↑](#footnote-ref-34)
35. Isaiah 11:3 [↑](#footnote-ref-35)
36. Sanhedrin 93b [↑](#footnote-ref-36)
37. Berachot 43b [↑](#footnote-ref-37)
38. Similarly, Rabbi Samson Raphael Hirsch calls [tears](file:///F:\Word\Body\mashal.html) “the sweat of the soul.” [↑](#footnote-ref-38)
39. sefer Pachad [Yitzchak](file:///F:\Word\Body\isaac.html), [Pesach](file:///F:\Word\Body\passover.html) volume, article 43, Rav [Yitzchak](file:///F:\Word\Body\isaac.html) Hutner, former Rosh Yeshiva of Chaim Berlin. [↑](#footnote-ref-39)
40. According to the Ramchal, the Temple’s central Alter, measuring 32 by 32 cubits,  is an energy pump dispersing shefa (life-giving energy throughout he Temple and our world. By comparison, our innermost alter is our Heart, Lev in Hebrew, which likewise has a numerical value of 32. [↑](#footnote-ref-40)
41. We also have 32 vertebrae in our spines. [↑](#footnote-ref-41)
42. *Likkutei Levi Yitzchak*, Commentary on *Tanach*, pp. 421-424. [↑](#footnote-ref-42)
43. Rabbi Perl [↑](#footnote-ref-43)
44. Derech Sicha Vol. 1 p. 144 [↑](#footnote-ref-44)
45. Igrot Kodesh, Vol. 10 p. 150 [↑](#footnote-ref-45)
46. These two paragraphs came from Rabbi Ari Enkin. [↑](#footnote-ref-46)
47. The previous three paragraphs were written by HaRav Yitzchak Ginsburgh. [↑](#footnote-ref-47)
48. Tehillim (Psalms) 75:6, *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-48)
49. Shemot 28:7 [↑](#footnote-ref-49)
50. Sha’ar HaGilgulim, Hakdamah 31 [↑](#footnote-ref-50)
51. *Or Yohel, parshat Nasso* [↑](#footnote-ref-51)
52. I learned this understanding of [Chanukah](file:///F:\Word\Body\chanukah.html) from the *Yemei* [*Purim*](file:///F:\Word\Body\Purim.html), who deduced the significance of [*Purim*](file:///F:\Word\Body\Purim.html) *--* [*KiPurim*](file:///F:\Word\Body\kippur.html) from the Vilna Gaon’s explanation. [↑](#footnote-ref-52)
53. Shir HaShirim 2:6 [↑](#footnote-ref-53)
54. Mechilta [↑](#footnote-ref-54)
55. Kedushat Levi often invokes the Kabbalistic Idea of the existence of four Worlds: the highest, the World of “Atzilus,” Emanation, “Beriah,” Creation, “Yetzirah,” Formation and the lowest World, that of **“Asiah,” Action**, **Performance, or Doing**. This lowest World is our World, “Olam Hazeh,” “This World,” the World beneath the level of all the Heavenly Worlds inhabited by the Angels, but whose creatures, specifically the human being, “created directly by the ‘hands’ (so to speak) of the Holy One, Blessed is He” has the potential to elevate himself to a level of Holiness above the level of the Angels. [↑](#footnote-ref-55)
56. I heard this beginning part from Rabbi Akiva Tatz. [↑](#footnote-ref-56)
57. The [Jewish](file:///F:\Word\Body\gen-jew.html) Encyclopedia – Right and Left [↑](#footnote-ref-57)
58. The finger is pointed like a peg [↑](#footnote-ref-58)
59. Lit., ‘what is the reason?’ I.e., what is the meaning of the question? With regard to what are the [fingers](file:///F:\Word\Body\physical.html) of man like pegs? [↑](#footnote-ref-59)
60. I.e., shall I say that the question is: Why are the [fingers](file:///F:\Word\Body\physical.html) divided? They might have been joined together. [↑](#footnote-ref-60)
61. Lit., ‘for its thing.’ [↑](#footnote-ref-61)
62. The little finger. [↑](#footnote-ref-62)
63. I.e the distance from the little finger to the thumb of a spread [hand](file:///F:\Word\Body\fourteen.html). [↑](#footnote-ref-63)
64. The finger next to the little finger. [↑](#footnote-ref-64)
65. vmhne the taking of a fistful of the meal-[offering](file:///F:\Word\Body\korbanot). v. Lev II, 2. [↑](#footnote-ref-65)
66. The middle finger. [↑](#footnote-ref-66)
67. The cubit is a measure equal to the distance from the elbow to the tip of the middle finger. [↑](#footnote-ref-67)
68. The [fourth](file:///F:\Word\Body\four.html) from the little finger. [↑](#footnote-ref-68)
69. And also for priestly service with the ‘finger’; cf. Lev. IV, 6. [↑](#footnote-ref-69)
70. The [fifth](file:///F:\Word\Body\five.html) from the little finger. [↑](#footnote-ref-70)
71. V. Lev. VIII, 23, 24; XIV, 14, 17, 25, 28. We thus see that every finger has a definite purpose. They therefore had to be divided and function as separate [fingers](file:///F:\Word\Body\physical.html)! [↑](#footnote-ref-71)
72. Lit., ‘what is the reason (that)?’ [↑](#footnote-ref-72)
73. Into the ear. He will thus close the ear and not hear the unworthy thing. [↑](#footnote-ref-73)
74. Sefer Yetzira, p. 15-16 [↑](#footnote-ref-74)
75. Sanhedrin 65b [↑](#footnote-ref-75)
76. [Shabbat](file:///F:\Word\Body\sabbath.html) 55a [↑](#footnote-ref-76)
77. I Melachim (Kings) 8:8 [↑](#footnote-ref-77)
78. Ibid. [↑](#footnote-ref-78)
79. Shir HaShirim (Song of Songs) 1:13. [↑](#footnote-ref-79)
80. Yes, I [know](file:///F:\Word\Body\daat.html) the [heart](file:///F:\Word\Body\physical.html) is slightly off-center, never the less it does have a part precisely in the center. [↑](#footnote-ref-80)
81. I Melachim (Kings) 8:8 [↑](#footnote-ref-81)
82. Ibid. [↑](#footnote-ref-82)
83. Shir HaShirim (Song of Songs) 1:13. [↑](#footnote-ref-83)
84. Iyov (Job) 19:26 [↑](#footnote-ref-84)
85. From *Magid Devarav Le* [*Yaakov*](file:///F:\Word\Body\israelja.html) 269 [↑](#footnote-ref-85)
86. VaYikra 3:4 [↑](#footnote-ref-86)
87. Tehillim, 84:3 [↑](#footnote-ref-87)
88. Iyov 31 [↑](#footnote-ref-88)
89. Yoma, 12a [↑](#footnote-ref-89)
90. Deuteronomy 18:3. [↑](#footnote-ref-90)
91. *Chulin* 130a. Rambam, *Hilchot bikurim*, ch. 9. [↑](#footnote-ref-91)
92. The sages (*Chulin* 134b) [teach](file:///F:\Word\Body\teacher.html) us that all [three](file:///F:\Word\Body\three.html) gifts allude to the various actions taken by Pinchas at that [time](file:///F:\Word\Body\time.html) in order to [save](file:///F:\Word\Body\salvation.html) the children of Israel from the [plague](file:///F:\Word\Body\plagues.html) that had begun killing them. [↑](#footnote-ref-92)
93. A **zygote** (from Greek ζυγωτός *zygōtos* ”joined” or “yoked”, from ζυγοῦν *zygoun* ”to join” or “to yoke”), is the initial cell formed when two gamete cells (a sperm and an egg for example) are joined by means of sexual reproduction. In multicellular organisms, it is the earliest developmental stage of the embryo. [↑](#footnote-ref-93)
94. This section is an excerpt from: The Month of Cheshvan According to the Book of Formation (Sefer Yetzirah). [↑](#footnote-ref-94)
95. see *Meor Enayim*, de Rossi, Ch. 25 [↑](#footnote-ref-95)
96. Ex. 25:8, Sifse Cohen [↑](#footnote-ref-96)
97. These ideas and words came from Rabbi Jeff Kirshblum. [↑](#footnote-ref-97)
98. Tent of Meeting [↑](#footnote-ref-98)
99. Bereshit (Genesis) 1:3 [↑](#footnote-ref-99)
100. Debarim 34:6 [↑](#footnote-ref-100)
101. Yeshayahu 28:8 [↑](#footnote-ref-101)
102. Tehillim 5:6 [↑](#footnote-ref-102)
103. Tehilim 103:1 [↑](#footnote-ref-103)
104. Berakhot 15A [↑](#footnote-ref-104)
105. HaAri [↑](#footnote-ref-105)
106. VaYikra 11:43 [↑](#footnote-ref-106)
107. Macot 16B [↑](#footnote-ref-107)
108. Yeshayahu 30:22 [↑](#footnote-ref-108)
109. Mishlei 3:6 [↑](#footnote-ref-109)
110. *Strive for Truth*, vol. III, by Rabbi Eliyahu E. Dessler, rendered into English by Aryeh Carmell. [↑](#footnote-ref-110)
111. Shemot (Exodus) 17:6 [↑](#footnote-ref-111)
112. Mechilta ad. loc. [↑](#footnote-ref-112)
113. Bereshit (Genesis) 3:15 [↑](#footnote-ref-113)
114. Repentence [↑](#footnote-ref-114)
115. Shemot (Exodus) 3:5 [↑](#footnote-ref-115)
116. See Strive for Truth II, pg. 52. [↑](#footnote-ref-116)
117. Bereshit (Genesis) 18:4 [↑](#footnote-ref-117)
118. Yalkut, Parashat Vayera. [↑](#footnote-ref-118)
119. *Dream Interpretation From Classical Jewish Sources,* By Rabbi Shelomo Almoli, Translated and Annotated by Yaakov Elman. [↑](#footnote-ref-119)
120. The ArtScroll Tanach Series, Tehillim, A [new](file:///F:\Word\Body\new.html) translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman, on verse 119:73. [↑](#footnote-ref-120)
121. This section is based on the work of Hanan Yitzhak ben Sh’lomo Shimon u’Berachah Hannah [↑](#footnote-ref-121)
122. Niddah 55b [↑](#footnote-ref-122)
123. Ab. R. N. xxxi. [↑](#footnote-ref-123)
124. Lev. R. xvi. [↑](#footnote-ref-124)
125. Yoma 80a [↑](#footnote-ref-125)
126. Ḥul. 43a [↑](#footnote-ref-126)
127. *ibid.* 44a [↑](#footnote-ref-127)
128. *ibid.* 46a [↑](#footnote-ref-128)
129. “simpona”; *ibid.* 48b [↑](#footnote-ref-129)
130. Leviticus 12:2-5 [↑](#footnote-ref-130)
131. meruḳḳam [↑](#footnote-ref-131)
132. mi-ẓorat [adam](file:///F:\Word\Body\adam.html) [↑](#footnote-ref-132)
133. Niddah iii. [↑](#footnote-ref-133)