hline

Male and Female

By Rabbi Dr. Hillel ben [David](fathers.html) (Greg Killian)

hline

[In Human Beings: 1](#_Toc120480665)

[In a Building: 2](#_Toc120480666)

[Sex Organs 3](#_Toc120480667)

[Sex and sin 3](#_Toc120480668)

[In the Hebrew Alefbet: 4](#_Toc120480669)

[In Speech: 6](#_Toc120480670)

[In The Months 6](#_Toc120480671)

[Light 7](#_Toc120480672)

[Reflected Light - Ohr Chozer - חזר אור – Feminine Light 8](#_Toc120480673)

[Direct Light - Ohr Yashar – Masculine Light 9](#_Toc120480674)

[“Ohr Makif – The Encompassing Light” 9](#_Toc120480675)

hline

In this [study](study.html) I would like to examine some of the aspects of male and female, which are manifest in the [physical](physical.html) [world](worlds.html). The fusion of opposites is the goal of the union of male and female. These [two](two.html) opposites have no power alone, but, when united they have the power to create in this [world](worlds.html).

All male and female, or abstract-plan and concrete-building pairs, consist of the same basic elements.

The process of the transformation of a *potential* into a *reality* has [two](two.html) distinct elements. [First](one.html), you must have an understanding of what it is that you [desire](needs.html) to actualize ([desire](needs.html) is the key to a [creation](bara.html)), this is the male component. Second, you must have an understanding of how to fit the proposed object of your [desire](needs.html) into the actual reality of the outside [world](worlds.html), this is the female aspect.

The male brings the multi-potential [spiritual](physical.html) into the [physical.](physical.html) The multi-potential [spiritual](physical.html) is manifest in the [physical](physical.html) with millions of possibilities. Thus the male aspect, of any thing, consists of millions of possibilities, all of which have a only potential form in the [physical](physical.html) [world](worlds.html). In the [physical](physical.html) [world](worlds.html) this is manifested by millions of sperm ([seed](flower.html)). The power to bring down any [type](types.html) of [spiritual](physical.html) potential into [physical](physical.html) reality, is described by the [Torah](law.html) as male.

The female selects [one](one.html) of the millions of potential possibilities and builds it into the reality of [one](one.html) form in the [physical](physical.html) [world](worlds.html). Thus the female aspect, of anything, consists of the selecting and building [one](one.html) final, real, form in the [physical](physical.html) [world](worlds.html). The form is complete with all of its details. This is manifested in the [physical](physical.html) [world](worlds.html) by the [one](one.html) female egg. The power to build any [type](types.html) of potential, in its minimalist [physical](physical.html) form, into reality, is described by the Torah as female.

The male and female aspects are mainfest in many things. We see it in human beings at it’s most tangible and understandable form, a baby. We also see these [two](two.html) aspects in the building of a building. Finally, we see it in the [Hebrew](hebrew.html) [alefbet](letters.html) which was used to build this [world](worlds.html). Thus we understand that male and female are the [two](two.html) roles that [HaShem](hashem.html) uses to build this [world](worlds.html).

# In Human Beings:

In the interaction between an *Ish* - אּישׁ, a noble man, and an *Ishah* - אשה, a noble woman, we see [two](two.html) completely different, and complementary, views:

|  |  |
| --- | --- |
| Maximal  MALE | Maximal  FEMALE |
| [The inspiration](marriageact.html) -  The ecstatic  moment[[1]](#footnote-1) | [The birth](thebirth.html) -  The ecstatic  moment |
| Sperm launched | The sperm enters |
| Minimal  MALE | Minimal  FEMALE |

The interaction of the male and the female in [Marriage](mashal.html) is a pretty bizarre concept. It must have been [HaShem’s](hashem.html) idea. Who else could think of such an odd plan to bring together [two](two.html) opposites and unite them under [one](one.html) roof to share and create a life, a [baby](worlds.html), wherein [HaShem](hashem.html) [dwells](dwelling.html)? This [body](body.html) is the pattern for the [Temple](temple.html)!

An Ish (a noble man), in an ecstatic moment, takes a multi-potential [soul](connection.html) and brings it into the [physical](physical.html) in the form of millions of multi-potential sperm. The sperm are just an infinitesimal speck of [physicality](physical.html). They have just enough form and shape to exist in the [physical](physical.html) [world](worlds.html), and no more.

The ecstatic moment takes all of the memories of the Ish, plus the soul given by [HaShem](hashem.html), and in a moment of [time](time.html), brings them from the intangible [spiritual](physical.html) [world](worlds.html), and [gives](giver.html) them the most imperceptible form in the [physical](physical.html) [world](worlds.html). **An Ish, a noble man, gives.**

An Ishah (a noble woman) takes the multi-potential, infinitesimal speck of [physicality](physical.html), which was given to her, and selects just [one](one.html) sperm and rejects all others. She takes that [one](one.html) sperm and nurtures and cherishes it for a long [time](time.html), a total of [forty](forty.html) weeks. She carefully fans the spark of her husband. She builds it step by step into a complete [human being](body.html), the perfect fusion of the [spiritual](physical.html) and the [physical](physical.html). [The birth](thebirth.html) of her child is the ecstatic moment for the Ishah.

The Ishah can not reach into the [spiritual](physical.html) [world](worlds.html), but, she excels at taking the barely perceptible and patiently building it into reality in the [physical](physical.html) [world](worlds.html). **An Ishah, a noble woman, receives and builds.**

In the [physical](physical.html) realm, the man earns the income and provides the woman with the raw materials from which she [feeds](food.html) and clothes her family. So, too, in the [spiritual](physical.html) realm, the man [learns Torah](study.html), deriving the truths. He transmits these abstract truths to his wife who applies them to build into the home and into the children.

These male and female ideas affect even our mind. It is the bonding of inner ([daat](daat.html)) and outer wisdom (logic and reason) and their harmony which is the beauty of the mind; that inner [marriage](mashal.html) which is the core of our being. When the [two](two.html) bond correctly, the outer wisdom remaining under control, subjecting its input to the grasp of the [daat](daat.html)*,* and the [daat](daat.html) understanding all of the outer wisdom appropriately, then thought is fruitful. Only when the male and female elements of thought blend can fertile, creative thought-energy be generated. This is the [secret](sod.html) of the bar-[mitzva](cmds613.html)*:* the child acquires [daat](daat.html) when his [body](body.html) becomes fertile.

# In a Building:

A [building](dwelling.html) = Plan vs. Construction

|  |  |
| --- | --- |
| Maximal  Male | Maximal  FEMALE |
| The flash of  inspiration | The building is  completed |
| The beginning  of understanding | The interior is  constructed |
| The details  of the plan begin | The exterior is  constructed |
| The conceptual  plan is complete | The foundation  is laid |
| The blueprints are  written | The parts are  collected |
| Minimal  MALE | Minimal  FEMALE |

In [Hebrew](hebrew.html), the word “yom / יום – day” is masculine and “leila / לילה – night” is feminine. Day is the [time](time.html) for people to do, and night is the [time](time.html) to connect. This is also why when a woman tries to express an issue to a man he focuses on trying to solve it (the do / give aspect) even though what she really [wants](needs.html) is for him to just listen (the connect aspect).

This highlights an important **dichotomy** between male and female.

The female has the [physical](physical.html) as can be seen from her [body](body.html) shape where she is larger in the lower [body](body.html) / [world](worlds.html). The female constantly seek that which she does NOT have – the [spiritual](physical.html). The female [wants](needs.html) an upper [world](worlds.html) [connection](connection.html).

The male, on the other [hand](fourteen.html), has the [spiritual](physical.html) because he is larger in the upper [body](body.html) / [world](worlds.html). The male constantly seek that which he does NOT have – the [physical](physical.html). The male [wants](needs.html) a lower [world](worlds.html) [connection](connection.html).

This can be clearly seen in the marital relationship where the male constantly seeks the female for [physical](physical.html) [relations](marriageact.html), where the female seeks the male for [spiritual](physical.html) [relations](marriageact.html). The man [wants](needs.html) [sex](marriageact.html) and the woman [wants](needs.html) conversation and a religious [experience](experience.html).

# [Sex](marriageact.html) [Organs](body.html)

Our [sex](marriageact.html) [organs](body.html) betray our [spiritual](physical.html) disposition.

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

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

The female genitalia are hidden and and internal betraying the modesty and hiddenness of the female. The female [organs](body.html) are meant to receive the male organ and his sperm. Femaleness is defined by receiving.

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

When the male arouses the female with the [spiritual](physical.html) (his comforting words, actions, and miniscule sperm which is too small to fit in the [physical](physical.html) [world](worlds.html)) and descends from above, into the female, he completes them both. She provides the vessel with which to receive the [spiritual](physical.html) from the male. 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](dwelling.html) in her. From this act we derive, in [Jewish](gen-jew.html) [law](law.html), that the woman has complete dominance in the way the home is kept and the children are raised.

# [Sex](marriageact.html) and [sin](sin.html)

***1 Corinthians 6:16-20*** *Have you not* [*known*](daat.html) *that he who is joined to a prostitute is* [*one*](one.html)[*body*](body.html) *[with her]? For, says he [*[*Adam*](adam.html)*] "they shall become* [*one*](one.html)*" (Genesis 2:24). 17 And he who is joined to the Master is* [*one*](one.html) *in spirit; 18 Flee therefore prostitution; every* [*sin*](sin.html)*, that a man may commit is without the* [*body*](body.html)*, but he who is committing prostitution, against his own* [*body*](body.html) *does* [*sin*](sin.html)*. 19 Have you not* [*known*](daat.html) *that your* [*body*](body.html) *is a* [*sanctuary*](mikdash.html) *of the Spirit of Separation in you, which you have from God? and you are not your own, 20 for you were bought with a price; glorify, then, G-d in your* [*body*](body.html) *and in your spirit, which are G-d's.*

This passage [teaches](teacher.html):

1. That a man who has [sex](marriageact.html) with a woman becomes [one](one.html) with her in [body](body.html) and [spirit](https://www.betemunah.org/Backup%20data/Word/Body/spirit.html).

2. That said man, must then atone for the [spiritual](physical.html) [sins](sin.html) of the woman he has [slept](https://www.betemunah.org/Backup%20data/Word/Body/mashal.html) with as when he has become [one](one.html) with her, her [spiritual](physical.html) [sins](sin.html) are now upon him by virtue of becoming [one](one.html) with her.

3. That before a man has [sex](marriageact.html) with a woman he should be aware that there is a price to pay, her [sins](sin.html) now become his [sins](sin.html)!

4. That therefore, a woman's [sins](sin.html) are [atoned](https://www.betemunah.org/Backup%20data/Word/Body/atonemen.html) as far as she is concerned by the act of having sexual [relations](marriageact.html) with a man.

5. That the sexual act brings [forgiveness](forgive.html) to the woman and a woman who has no regular [sex](marriageact.html) with a man is therefore laden with much guilt and unforgiven [sin](sin.html).

6. That it is a great act of kindness on the part of a man to have regular [sex](marriageact.html) with his wife, as he has to seek [forgiveness](forgive.html) and [atonement](atonemen.html) not only for his [sins](sin.html) but also those of his wife, provided that he has [sex](marriageact.html) regularly with her. Conjugal [relations](marriageact.html) is [one](one.html) of [three](three.html) things[[2]](#footnote-2) that a man promises his wife in the ketubah.[[3]](#footnote-3)

7. Man's relationship to [HaShem](hashem.html), therefore, must be constant with Him, since he is responsible not only for his [sins](sin.html) but those also of the woman he is having [sex](marriageact.html) with.

8. This principle also touches on the idea that in intimate relationships both goodness and blessings are shared.

# In the [Hebrew](hebrew.html) Alefbet:

ATBASH[[4]](#footnote-4) = Male vs. Female [letters](letters.html)

ATBASH is a [letter](letters.html) substitution cipher. In this form of Gematria, we take, for example, a male [letter](letters.html) and substitute it for the corresponding female [letter](letters.html), and vice versa.

In ATBASH, if a word contains a ת tav, we substitute it for the corresponding male [letter](letters.html) so that the ת tav becomes an א aleph.

Similarly, a ב beit becomes a ש shin.

Lets take a look at an example from the Tanach:

This ATBASH device is to be found in the Book of Yiremiyahu (Jeremiah) where in verses 25:26 and 51:41 the word “Sheshach” is an ATBASH for “[Bavel](bavel.html)”, and in 51:1 “Lebkamai” is an ATBASH for “Kasdim” (Chaldea). It appears that the Psalmist of chapters 25 and 34, having omitted the “vav”, now compensate for this omission by concluding with a “peh” — which is, of course, a vav in the language of ATBASH!

ATBASH is a [letter](letters.html) substitution cipher. In this form of [Gematria](remez.html), we take, for example, a male [letter](letters.html) and substitute it for the corresponding female [letter](letters.html), and vice versa.

Male = The [letters](letters.html) of genesis or beginning.

Female = The [letters](letters.html) of building or construction.

The following chart shows this relationship in ATBaSH:[[5]](#footnote-5)

|  |  |
| --- | --- |
| **Maximal**  **MALE** | **Maximal**  **FEMALE** |
| א - Alef | ת - tav |
| ב - Beit | ש - shin |
| ג - Gimmel | ר - reish |
| ד - Dalet | ק - kuf |
| ה - Hei | צ - tzadik |
| ו - Vav | פ - pei |
| ז - Zayin | ע - ayin |
| ח - Chet | ס - samech |
| ט - Tet | נ - nun |
| י - Yud | מ - mem |
| כ - Kaf | ל - lamed |
| **Minimal**  **MALE** | **Minimal**  **FEMALE** |

An example of ATBaSH from the Torah regarding [Ketoret](ketoret.html) (קטרת) is cited by Rashi elsewhere:[[6]](#footnote-6)

*"[On the second day of the dedication of the* [*Mishkan*](mikdash.html)*, the leader of Yissachar brought as his* [*offering*](korbanot.html)*]* [*one*](one.html) *golden spoon weighing* [*ten*](ten.html) *(units), full of* [*Ketoret*](ketoret.html)*." (Bamidbar 7:18). "*[*One*](one.html) *golden spoon ("Kaf")" - This represents the Torah, which was given to us by the* [*hand*](fourteen.html) *("Kaf") of* [*Hashem*](hashem.html)*. "Weighing* [*ten*](ten.html) *(units)" - Representing the* [*Ten*](ten.html)[*Commandments*](cmds613.html)*. "****Full of*** [***Ketoret***](ketoret.html)*" - The Gematria [= numerical value of the* [*letters*](letters.html)*] of the word* [*Ketoret*](ketoret.html) *is 613, which is the* [*number*](nchart.html) *of* [*Mitzvot*](cmds613.html) *in the Torah -- provided that the* [*letter*](letters.html) *"Kuf" (the* [*first*](one.html)[*letter*](letters.html) *of the word* [*Ketoret*](ketoret.html)*) is replaced by the* [*letter*](letters.html) *"Dalet," using the At-Bash system (whereby the* [*first*](one.html) *and last* [*letters*](letters.html) *of the Alef-Bet are interchanged, and so too the second with the second to last, etc.).*

קטרת = דנגא

The following chart shows this relationship in ALBaM - אלב"ם:[[7]](#footnote-7)

|  |  |
| --- | --- |
| **Maximal**  **MALE** | **Minimal**  **FEMALE** |
| א - Alef | ל - lamed |
| ב - Beit | מ - mem |
| ג - Gimmel | נ - nun |
| ד - Dalet | ס - samech |
| ה - Hei | ע - ayin |
| ו - Vav | פ - pei |
| ז - Zayin | צ - tzadi |
| ח - Chet | ק - kuf |
| ט - Tet | ר - reish |
| י - Yud | ש - shin |
| כ - Kaf | ת - tav |
| **Minimal**  **MALE** | **Maximal**  **FEMALE** |

נפש ([nephesh](connection.html) - soul) is an ATBASH of תוב (tov - good). So, in [HaShem’s](hashem.html) [world](worlds.html), the male [world](worlds.html) of [creation](bara.html), you have tov, good. This intangible male word is given concrete, female, reality in the nephesh, the soul of man. A nephesh, a soul, is the ability to [connect](connection.html), as we have seen before. That nephesh which [connects](connection.html) with [HaShem](hashem.html) is tov, is good. That soul which burns and makes the [connection](connection.html), is tov, is good. This נר, this ner – this flame, this nephesh[[8]](#footnote-8) and ruach,[[9]](#footnote-9) when it becomes lit up, it becomes tov, good. Where does the [flame](fire.html) of [connection](connection.html) between us and [HaShem](hashem.html) burn? It burns in the [Beit HaMikdash](mikdash.html), HaMakom, The [Place](place.html) of [connection](connection.html). Thus our nephesh [connects](connection.html) with [HaShem](hashem.html) in The [Place](place.html) of [Daat](daat.html), the [place](place.html) of [connection](connection.html), the [place](place.html) of [knowledge](knowledge.html). That is what the menorah signifies!

The western lamp of the menorah miraculously burned continuously:

***Shabbath 22b*** *Said Rab: That was the western branch [of the candelabrum ] in which the same quantity of oil was poured as into the rest, and yet he kindled [the others] from it and ended therewith.*

Aleph is the most male of the [letters](letters.html). It is the most potent [letter](letters.html) of [creation](bara.html). It is so high that it is silent, it has not yet condensed into this [world](worlds.html). Aleph in [Hebrew](hebrew.html) means to [teach](teacher.html), to raise to a higher [spiritual](physical.html) level. Elef means 1000, the highest [letter](letters.html) of the [number](nchart.html) system. Aluf is the highest rank. All of the *aleph* words are words of elevation. Aleph is [two](two.html) yuds with a vav, which is equal to 10 + 10 + 6 = 26 = yud (10) hay (5) vav(6) hay(5), the [tetragrammaton](hashem.html), the [name](name.html) of [HaShem](hashem.html). An aleph is the ultimate [letter](letters.html) of [connection](connection.html). A yud [coming](coming.html) down from the [higher world](worlds.html), a yud going up from the [lower world](worlds.html), and a vav, a hook, connecting them. These [three](three.html) pieces form a [connection](connection.html), as we have spoken about earlier. Aleph also has a Gematria of [one](one.html), it is a unity, a total unity. When [HaShem](hashem.html) came down on [har Sinai](stages.html), His [first](one.html) word was *anoki*, I am, which begins with an aleph.

The Beit, [the number two](nchart.html), means fragmentation. That is why [creation](bara.html) begins with a Beit. Then the [letters](letters.html) break down into more detail.

The female starts with detail and builds to unity, just the opposite of the male [letters](letters.html). The female brings reality into the [world](worlds.html). She catches the male spark and produces real fruit in the [world](worlds.html).

Male and female are always [opposites](adam.html). The female always starts with detail and works towards totality. The male always starts with totality and works down to detail.

# In [Speech](voice.html):

There are male and female aspects of [speech](voice.html).

The male aspect is purposeful communication. The female aspect is talk. The soul [needs](needs.html) to express itself, using both.

# In The Months

The [Jewish](gen-jew.html) months are [twelve](twelve.html) in [number](nchart.html) but in Torah reality they are viewed as a structure of [six](six.html) pairs that are back to back with each other. This pairing is seen in many aspects, but is most vivid in the [bi-modality](rains.html) (see also [BIMODAL](bimodal.html)) of the [festivals](festivals.html) and of the [shmita](shmita.html), or [septennial](shmita.html), Torah [cycle](cycles.html) [lectionary](shmitatc.html) when viewed as [two](two.html) [triennial](shmita.html) Torah [cycles](cycles.html).

|  |  |
| --- | --- |
| **Masculine -** [**Spiritual**](physical.html) | **Feminine -** [**Physical**](physical.html) |
| [Tishri](feasts.html)  [Heshvan](feasts.html)  [Kislev](feasts.html)  Tevet  **Shebat**  [Adar](feasts.html) | [Nisan](feasts.html)  [Iyar](feasts.html)  [Sivan](feasts.html)  [Tammuz](feasts.html)  **Ab**  [Elul](elul.html) |
| [**Tu B’Shebat**](tubshevt.html) | [**Tu B’Ab**](tubav.html) |
|  |  |
| 25th of [Adar](feasts.html), [Adam](adam.html) was conceived.  [Tu B’Shebat](tubshevt.html) is [forty](forty.html) days earlier. | 25th of [Elul](elul.html), [Adam](adam.html) was [created](bara.html).  [Tu B’Ab](tubav.html) is [forty](forty.html) days earlier. |

Each of the [festivals](festivals.html) in their [respective month](feasts.html), also has the male and female nature. Consider the following examples:

[**Pesach**](passover.html)(masculine) – is the [Nisan](feasts.html) [festival](festival.html) of the firstborn because the firstborn male was spared from destruction when [HaShem](hashem.html) passed over the houses with the [blood](body.html) on the lintel and doorposts. Because of the we always [redeem](redemption.html) the firstborn male who opens the [womb](thebirth.html). Now, [Israel](gen-jew.html) is called [HaShem’s](hashem.html) firstborn. It is this firstborn that [HaShem](hashem.html) demanded of the Egyptians. Since they would not let His firstborn go, then the Egyptian firstborn were destroyed. Thus we see the masculine aspects of this [festival](festival.html).

[**Shavuot**](shavuot.html) (masculine) – is the [Sivan](feasts.html) [festival](festival.html) of the giving of the Torah. Giving is a masculine trait.

[**Yom Teruah**](teruah.html) **-** [**Rosh HaShanah**](teruah.html)(feminine) – is the [Tishre](feasts.html) [festival](festival.html) where the primary [mitzva](cmds613.html) is the blowing of the [shofar](shofar.html). The [shofar](shofar.html) is the shape of [the birth](thebirth.html) canal, a feminine characteristic.

[**Succoth**](succoth.html) (feminine) – is the Tishre [festival](festival.html) where we [dwell](dwelling.html) in a temporary [dwelling](dwelling.html), a [succah](succoth.html), for [seven](seven.html) days. We “[dwell](dwelling.html)” in a [succah](succoth.html) much as a man “dwells” *in* his wife during the [act of marriage](mashal.html). Further a child “dwells” in his mother until he is born. Thus the nature of [Succah](succoth.html) shows a feminine characteristic with the masculine dwellers. [Succoth](succoth.html) is a plural *feminine* noun.



The etrog is also considered to be feminine, while the lulav is masculine.[[10]](#footnote-10) The [mitzvah](cmds613.html) is fulfilled only when the [two](two.html) are put together.

[One](one.html) of the major ceremonies, for [Succoth](succoth.html), involved the hakafot, the circuits around the altar in the [Temple](temple.html). Today these hakafot are used to circle the bima in the [esnoga](synagog.html). These [seven](seven.html) circuits remind us of the [seven](seven.html) circuits that a bride makes around her husband at their [wedding](wedding.html). The purpose of her circuits is to make herself into her husbands *house*.

[**Chanukah**](chanukah.html) (*feminine*) – is the second chance to celebrate [Succoth](succoth.html) and is essentially feminine. On [Chanukah](chanukah.html), many women have the custom not to work during the [thirty](thirty.html) minutes that the Chanukiah's candles are obligated to burn. The Chanukiah is a part of a house (which is feminine) and is on the side of the door opposite the [mezuzah](mezuzah.html). The multiplicity of candles also hints to the woman who is able to duplicate herself.

[**Purim**](purim.html) - There is a Kabbalistic concept that the [spiritual](physical.html) is the "male" element of [creation](bara.html) while the [physical](physical.html) is its "female" aspect. Thus, in the book of [Esther](esther.html), Mordechai related to the [spiritual](physical.html) or "masculine" constituent of [Purim](purim.html), while [Esther](esther.html) identified with its [physical](physical.html) or "feminine" dimension.

[Purim](purim.html) is the [festival](festival.html) of the [Jewish](gen-jew.html) [body](body.html). Mordechai, too, recognized this when, together with [Esther](esther.html), he instituted a series of decidedly [physical](physical.html) observances for [Purim](purim.html): gifts of [food](food.html) and money, and the joy achieved through feasting and drinking.

# Light

The Kabbalists [speak](mashal.html) of two sorts of movements in the universe: from [Heaven](heaven.html) down to earth, [known](daat.html) as Ohr Yashar (“Light [that emits] straight [and heads downward]”), and from earth back up to [Heaven](heaven.html), [known](daat.html) as Ohr Chozer (“Light [that emits] backward [or, heads back up]”).

When the light comes down from Binah to Malchut through the [seven](seven.html) Sefirot it’s called Direct Light, Ohr Yashar. When the light is reflected from Malchut with the actions of restrictions it creates Returning Light, Ohr Chozer.

**Ohr Chozer - חוזר אור -** [**Talmud**](orallaw.html) **Bavli**

Ohr Chozer is a “returning” or “reflective” light. The Ohr Chozer comes into existence when the illuminating radiance from the EIN SOF is returned with G-dly intentions from [Creation](bara.html), such as the light from a [Chanukah](chanukah.html) MENORAH or [SHABBAT](sabbath.html) candlelight that reaches the heavenly realm with the BRACHOT (blessings) that are spoken. Light that is obscured by the resistance of matter is also referred to as Ohr Chozer, Light that has become indirect or reflective. Later Kabbalists called the Ohr Chozer the “second Breath from KETER,” in contrast to the “[first](one.html) Breath of Keter,” which is the OHR YASHAR, the Direct Light.

**Ohr Yashar - ישר אור -** [**Talmud**](orallaw.html) **Yerushalmi**

The [Hebrew](hebrew.html) phrase Ohr Yashar refers to the Light that comes directly from G-d into [Creation](bara.html). Often referred to as “the Straightforward Light," Ohr Yashar is an illuminating radiance that comes, in a straightforward way, from the [world](worlds.html) of Atzilut, the [place](place.html) of G-d’s infinite and unlimited Benevolence, into [Creation](bara.html). The Ohr Yashar flows from above to below, and is the ultimate Truth of G-d’s Being. It encompasses all aspects of existence, as it is the very source of [Creation](bara.html) itself. Ohr Yashar represents the concept of causality, and in this instance Keter is the cause of all things and Malkhut is the effect. Further, because cause cannot exist without effect, the effect itself is seen as the “cause of cause.” It is in this regard that Malkhut is the concept of Ohr Chozer, or Reflected Light.

The portion of the Ohr Yashar that is absorbed into the inner essence of a person who performs [Mitzvot](cmds613.html) and studies Torah is called the Ohr P’nimi. That portion of the Ohr Yashar that is not absorbed into a person’s inner essence remains with them and forms the Ohr Makif, the “Encompassing Light.” Later Kabbalists called the Ohr Yashar the “[first](one.html) Breath from Keter," in contrast to the “second Breath of Keter,” which is the Ohr Chozer, the Reflected Light. See Olam (Olamot), Ohr P’nimi, Ohr Chozer, and Ohr Makif.

In Torah Itself there's Ohr Yashar (from top down) and Ohr Chozer (from the bottom up). Ohr Yashar is when [one](one.html) is tapping into Torah's light. this includes both ta'anug (delight) light and intellectual light.

*Birurim*. Two types 1) Ohr Yashar redeeming the good. The evil is then disposed of. 2) Ohr Chozer dealing with the disposal of what isn't good. The evil is now (more) transformed and made good.

Chassidic teachings explain that the [spiritual](physical.html) purification that comes about through studying the revealed Torah is called “Ohr Chozer,” a reflected light (from below to above). This is the work of a baal teshuvah, who transforms his past negative deeds to holiness. The [lights](lights.html) drawn down through studying the hidden parts of Torah is called “Ohr Yashar,” direct light, from above to below, which is the work of a tzadik. The [Zohar](orallaw.html) states regarding Moshiach that he will “cause the tzadikim to do teshuvah.” In other words, he will merge the two approaches of “direct light” and “reflected light,” by studying the revealed Torah as illuminated by the teachings of Chassidus.

## Reflected Light - Ohr Chozer[[11]](#footnote-11) - חזר אור – Feminine Light

In the cosmic process, direct light is always more powerful. How­ever, Ohr Chozer - reflected light may be more sustaining. Reflected light may be compared to the ascending mist of a waterfall.

The Maggid of Mezeritch, the successor of the Baal Shem Tov, [teaches](teacher.html) that the verse “A woman of valor is the crown of her husband” alludes to the form of the [letter](letters.html) zayin. The zayin, whose form is similar to a vav, though with a crown on top, reflects the Ohr Yashar of the vav as or chozer (“returning light”).

“Who is a good [literally, "[kosher](eating.html)"] woman? She who does her husband’s will.” Chassidut explains that the word “does” also means “rectifies,” as said in the completion of the account of [Creation](bara.html) (the seal of the [seventh](seven.html) day, [Shabbat](sabbath.html)): “that which God [created](bara.html) to do”– “to do” in the sense of “to rectify” (thus implying that [HaShem](hashem.html) has given us the task to consummate the rectification of His [Creation](bara.html)), as explained by the Sages. Thus the “[kosher](eating.html) woman” is she who rectifies her husband’s will by elevating him to ever [new](new.html) awareness of previously superconscious realms of soul.

## Direct Light - Ohr Yashar – Masculine Light

The previous [letter](letters.html), vav, portrays the Ohr Yashar (“straight light”) descending from [HaShem](hashem.html) into the [worlds](worlds.html).

## “Ohr Makif – The Encompassing Light”

**Related Essay**

“Consider Her Ways”

by Rabbi Noson Weisz

[One](one.html) of the most problematic areas of [Jewish](gen-jew.html) [law](law.html) for the modern mind to comprehend is the [law](law.html) of niddah, “menstruation”.

Although a normal part of the female [cycle](cycles.html), menstrual bleeding renders a woman tamey, “[spiritually](physical.html) impure”. Whatever and whomever a woman who is niddah touches become somehow [spiritually](physical.html) impure as well, and all [relations](marriageact.html) with her are strictly forbidden.

The [law](law.html) of niddah is not a [rabbinic law](law.html), as its basics are clearly delineated in our Torah portion among other places in the Torah and, therefore, cannot be dismissed as the invention of later chauvinistic rabbis.

Yet to the modern mind all this smacks of sexism, and seems to be indicative of the worst sort of male chauvinism.

However, we must start from the assumption, as we always do, that [HaShem](hashem.html) exists, that the Torah is true, and that it was given to us by [HaShem](hashem.html) as instructions for [living](eternal.html). It should be immediately self-evident that the attribution of these [laws](law.html), which come from [HaShem](hashem.html), to sexism or chauvinism is absurd. [HaShem](hashem.html), being incorporeal, is neither male or female in the human sense, and has absolutely no reason to favor men over women. So, beginning with a fresh slate, abandoning any a priori assumptions, how do we begin to rationally understand the niddah [laws](law.html)?

STARTING POINT: [HEAVEN](heaven.html) AND EARTH

A logical [place](place.html) to begin, is to attempt to comprehend the concept of male and female from a Torah perspective.

The very [first](one.html) verse in the Torah reads:

***Genesis 1:1*** *In the beginning, God* [*created*](bara.html) *the* [*heavens*](heaven.html) *and the earth.*

In [Hebrew](hebrew.html), the word for [heavens](heaven.html) is *shamayim*, and the word for earth is *aretz*. These are both very peculiar words to describe the things that they are meant to describe.

The root of the word *aretz* (earth) is *ratz* which means “to run”. Thus the earth, the *aretz*, is apparently running somewhere. *Shamayim* ([heaven](heaven.html)) is a composite word: sham mayim, literally meaning “there is the water”.

If we put these ideas together conceptually, the Torah is telling us at the outset that the earth runs to the [heavens](heaven.html) because they are the source of water and energy. Without water and energy, the earth is incapable of producing [life](eternal.html).

Thus the very [first](one.html) verse in Genesis introduces the idea that the universe is a composite of [two](two.html) things, the [heavens](heaven.html) - *shamayim*, the [giver](giver.html), and the earth - *aretz*, the recipient. The purpose of the universe is hinted at as well. The [heavens](heaven.html) supply the earth with water and energy, which the earth takes into itself and transforms into the [new](new.html) life that springs forth out of its depths.

The character trait associated with [*giving*](giver.html) for its own sake is chesed, “benevolence”. The character trait associated with *receiving* is gevurah, or “strength”, for the recipient must remain passively expectant patiently awaiting the input supplied by the donor, without becoming fidgety or distracted. This requires self-control and discipline, which in turn requires force and strength.

When the union between donor and recipient has an intended outcome, [knowledge](knowledge.html) and planning are required in addition. The donor must locate precisely the proper recipient at the right [place](place.html) and the right [time](time.html), and the recipient must patiently await the arrival of this particular donor at the [designated place and time](time.html) and avoid accepting input from less than the ideal source.

MALE AND FEMALE

Armed with this information, we can now explain the Torah concept of male and female and the bond between the [two](two.html).

The male or *zachor* in [Hebrew](hebrew.html) is the donor. He provides the [seed](flower.html) of life, called *chesed*, and pours it into the female, called *nekevah* in [Hebrew](hebrew.html), a word that literally means “opening”, who is the recipient. She takes the *chesed* and transforms it into life.

In a curious twist, the word *zachor* in [Hebrew](hebrew.html) also means *to remember*. The role of the male in the production of life is only a memory; the actual appearance of life is totally associated with the female. There is a long [gestation](thebirth.html) period between the [union](marriageact.html) and [the birth](thebirth.html), so that by the [time](time.html) a child is [born](thebirth.html), the father is only a memory.

The union between male and female is referred to as [daat](daat.html), literally “[knowledge](knowledge.html)”. As in:

***Genesis 4:1***[*Adam*](adam.html)[*knew*](daat.html) *his wife Eve.*

[*Daat*](daat.html) is the combination of *chesed* and *gevurah* in the proper proportions. Life requires planning. It is based on an explosive outburst of creative energy, but this energy must be carefully organized and controlled. Explosion and control are diametric opposites. The proper combination of the forces of [*giver*](giver.html) and *receiver* requires the understanding and [knowledge](knowledge.html) to balance the extremes and make the union possible.

We have only to think of the hydrogen bomb to clearly see this. As a destructive force, we can exploit the explosive energy contained in atoms by building bombs that can be encased in a simple shell that is roughly the size of a suitcase. To harness this same energy in a constructive controlled way, we have to build nuclear reactors, large structures that occupy acres of territory and are equipped with masses of complex machinery and staffed with hundreds of technicians. The control of explosive energy requires a great deal of [knowledge](knowledge.html), planning, and organization.

Without [new](new.html) [knowledge](knowledge.html) the [world](worlds.html) would be a static [place](place.html). All progress and growth, including progress and growth in the [physical](physical.html) [world](worlds.html) has its origins in [new](new.html) [knowledge](knowledge.html) and understanding, both of which are [spiritual](physical.html) forces. The [world](worlds.html) feeds many more people than it could a hundred years ago without having become any larger or richer in natural resources. The difference in potential is due to [new](new.html) [knowledge](knowledge.html) and technology, both products of the human spirit. The importance of [new](new.html) human life is in the fresh soul that enters the [world](worlds.html), not the [new](new.html) [body](body.html) which is merely the envelope in which it is wrapped.

[Spiritual](physical.html) [birth](birth.html) requires [spiritual](physical.html) [union](marriageact.html). Thus the most significant aspect of the union between male and female is [spiritual](physical.html) rather than [physical](physical.html). The [physical](physical.html) union is merely representative of the [spiritual](physical.html) [oneness](oneness.html) that can be attained. To bring a soul down from [heaven](heaven.html) to earth that is capable of “watering the earth” and supplying fresh energy to the [world](worlds.html), the couple must aim for a [spiritual](physical.html) union rather than a [physical](physical.html) [one](one.html).

MAKING SOULS

***Genesis 12:5*** [*Abram*](avraham.html) *took his wife Sarai and Lot, his brother’s son, and all their wealth that they had amassed, and the souls they made in Haran and they set out to go to the land of Canaan.*

The Ohr HaChaim Hakodash, [one](one.html) of the most important Kabbalistic commentators on the Torah, notes that although at this point in their lives [Abraham](avraham.html) and Sarah were still childless, that does not mean that their union was without issue. Whenever they “[knew](daat.html)” each other through their many barren years, they brought souls down from [heaven](heaven.html) to earth. As yet these souls lacked corresponding [physical](physical.html) envelopes. Nevertheless, these souls were already part of the [spiritual](physical.html) [Jewish](gen-jew.html) family, and went along with them when they left Haran to be later inserted into [bodies](body.html) born to them or their offspring.

But not only is the [spiritual](physical.html) union of male and female the source of all [new](new.html) human souls, this union is the chief repository of the Divine presence on earth.

In [Hebrew](hebrew.html), a man is an *ish*, while a woman is an *ishah*. His [name](name.html) contains the [letter](letters.html) *yud* - י, hers the [letter](letters.html) *hey* - ה, in all else they are identical. Between them they contain *yud* *heh* - יה, the [name](name.html) of [HaShem](hashem.html).

Because the [male-female union](marriageact.html) is the very crux of all [spiritual](physical.html) existence in the universe, the [spiritual](physical.html) lives of males and females is shaped around it.

The male, the repository of chesed, representing the [heavens](heaven.html) in the [first](one.html) verse quoted above, is expected to spend his active [spiritual](physical.html) life clinging to the [heavens](heaven.html). To do so, he has to [study the Torah](study.html) and observe the [commandments](cmds613.html) that he is required to perform at [specific times](settimes.html). He must develop self-discipline to do this properly, and this, in turn, requires mastering the character trait of *gevurah*.

Divine wisdom decided that the life of the male, the repository of *chesed* should center around the acquisition and perfection of *gevurah*. Another word that means male in [Hebrew](hebrew.html) is *gever*. The negative trait of aggression, the outward expression of this character trait is associated primarily with males.

The female is the recipient, and is therefore the chief repository of *gevurah*. As the caregiver and nurturer, she is expected to master the character trait of *chesed*. The chief distinction of the [Jewish](gen-jew.html) woman throughout history has been her dedication to *chesed*.

Through the [spiritual](physical.html) activities imposed on them by the Torah, both male and female become a perfect blend of *chesed* and *gevurah* in their individual selves, and thus become capable of [perfect union](marriageact.html) as a couple.

[GIVER](giver.html) OF LIFE

***Genesis 3:20***[*Adam*](adam.html) *called his wife’s* [*name*](name.html) *Eve, because she had become the mother of all the living.*

Rashi explains that her [name](name.html) Eve, Chava in [Hebrew](hebrew.html), is a derivation of *chaya*, meaning “[giver](giver.html) of life”, except that in turning the verb into the noun the *yud* - י becomes transformed into a *vav* - ו. (As we pointed out earlier, the [name](name.html) of [HaShem](hashem.html) *yud* *hey* - יה, emerges from combining the [Hebrew](hebrew.html) words for *man* and *woman*.)

We are finally ready to return to the [laws](law.html) of *niddah*. Life makes its appearance in the [world](worlds.html) through the woman. It is also through her that life departs.

Man’s [first](one.html) contact with the snake was through Chava. It was she who initiated the [first](one.html) [sin](sin.html), [eating](eating.html) from [The Tree of Knowledge of Good and Evil](thetree.html), that ushered death into the [world](worlds.html). The Ohr Hachaim points out that this is also hinted to in the [name](name.html) of Chava. [One](one.html) of the names of snake in [Hebrew](hebrew.html) is *chivya*, which is spelled almost identically with *Chava*.

The flux of life dominates the being of the woman, who is the basic [receptacle of life](thebirth.html). The menstrual [cycle](cycles.html), which is the [physical](physical.html) manifestation of her power to [give](giver.html) life, oscillates between life and death. It delivers the eggs which are intended to receive the [new](new.html) life, and it flushes them out and discards them when they die and are no longer suitable for this purpose.

But why should this process be considered tamey, “[spiritually](physical.html) impure”?

As only the woman can serve as the recipient for the input of [new](new.html) life, the negative forces in the universe are more interested in pursuing her than pursuing males.

The snake, a parable for this negative force which is impenetrable to Divine light and therefore the source of tamey, also [wants](needs.html) to express himself [spiritually](physical.html). As all such expression is through the human spirit, and he [wants](needs.html) his own input into fresh human life. The address for attaining such expression is at the gate where life enters, the woman. This is why the snake was initially interested in Chava not [Adam](adam.html).

[Jewish](gen-jew.html) souls come into the [world](worlds.html) through mothers according to [Jewish law](law.html). The non-[Jewish](gen-jew.html) mother gives [birth](birth.html) to a non-[Jewish](gen-jew.html) child even if the father is a [Jew](gen-jew.html). The father is only a memory at [birth](birth.html). He does not have sufficient power to force the entry of a [Jewish](gen-jew.html) spirit through a non-[Jewish](gen-jew.html) gate. The [Jewish](gen-jew.html) mother always gives [birth](birth.html) to a [Jewish](gen-jew.html) spirit, no matter who is the father of her child. Being the true repository of *gevurah*, she does have the [spiritual](physical.html) power to force her own stamp on any source of life and insist on expressing it only through her own way.

THE POSITIVE SIDE OF NIDDAH

But enough of the negative. There is a very positive side to the [laws](law.html) of niddah as well.

***Genesis 24:67*** *And* [*Isaac*](isaac.html) *brought her into the tent of Sarah his mother. He* [*married*](marriageact.html) *Rebecca, she became his wife, and he loved her. And thus was* [*Isaac*](isaac.html) *consoled after his mother.*

Rashi explains that as long as Sarah was alive, the lamp stayed lit in her tent from [one](one.html) [Sabbath](sabbath.html) eve to the next, her dough was blessed and the [cloud](important.html) of [HaShem’s](hashem.html) presence hung over the tent. When Sarah died these blessings ceased, but when Rebecca entered the tent they resumed.

The Maharal explains that the phenomena described by Rashi represent the Divine response to the performance of the [Torah commandments](cmds613.html) that are the special province of the [Jewish](gen-jew.html) woman.

As she rolls the dough it is her task to separate a part of the dough that is presented to the [Kohen](priests.html), and [HaShem’s](hashem.html) response to her diligence is to bless the [household](househld.html) bread. She is the [one](one.html) who ushers in the holiness of the [Sabbath](sabbath.html) by lighting the [Sabbath](sabbath.html) candles, and this keeps the light of spirituality and happiness flowing in the [Jewish](gen-jew.html) home through the week that follows. Greatest of all, she creates the [purity](purity.html) and sanctity of the [Jewish](gen-jew.html) home by the observation of the [niddah laws](law.html), and it is her efforts that allow [HaShem’s](hashem.html) presence to find a comfortable resting [place](place.html) in the [Jewish](gen-jew.html) family.

The holiness of the [union](marriageact.html) between male and female that is the goal of the [Jewish](gen-jew.html) [marriage](mashal.html) is entirely dependent on the [spiritual](physical.html) [purity](purity.html) maintained in the [sexual relationship](marriageact.html). Sexuality can easily become the simple expression of [physical](physical.html) romance and can even descend to lasciviousness. The sexual [organs](body.html) were the ones that [Adam](adam.html) and Eve felt compelled to conceal as soon as they established their [connection](connection.html) to the tamey force in the universe by partaking of the fruit of the [Tree of Knowledge of Good and Evil](thetree.html).

The [sexual union](marriageact.html) was intended to be a graphic expression of the [spiritual](physical.html) [oneness](oneness.html) that can be attained in [marriage](mashal.html) through the love between the partners. This is true when the love is based on mutual respect and admiration for each other’s [spiritual](physical.html) qualities. Without extreme care and vigilance, the love is more likely to turn into a means of gratifying romantic fantasies or the simple satisfaction of [physical](physical.html) [desire](needs.html).

It takes great wisdom and understanding to attain holiness in this aspect of life. The maintenance of the [spiritual](physical.html) [purity](purity.html) of sexuality was entrusted to the [Jewish](gen-jew.html) woman and is guarded by her through her observance of the [laws](law.html) of niddah. These [laws](law.html) are a constant reminder that there is a tamey aspect to sexuality and allowing it [freedom](freedom.html) will result in women being regarded as sexual objects rather than repositories of [daat](daat.html).

The need to [purify](purity.html) oneself [spiritually](physical.html) in [mikveh](forty.html), the ritual bath, before engaging in the [sexual act](marriageact.html) at the beginning of each [new](new.html) menstrual [cycle](cycles.html) serves as a constant reminder to the [Jewish](gen-jew.html) couple. It reinforces the Torah [teaching](teacher.html) that the [physical](physical.html) aspect of their union has so much holiness that it requires an act of [spiritual](physical.html) purification before it can be renewed. This transforms an act of potential self indulgence into a quest for holiness.

Our society regards sexuality as a force that separates men and women. Their sexual difference places them into competition with each other. Each [one](one.html) is programmed to pursue identical goals and therefore society is struggling to arrive at fair rules of engagement, so that they can coexist in a state of friendly rivalry rather than hostility.

The Torah aims for more. [HaShem](hashem.html) enters the [world](worlds.html) only through the human spirit. Only a male and female joined together in the serene harmony comprises an entire human spirit. Neither the man nor the woman can be [spiritually](physical.html) complete in themselves.

Thus only a couple can serve as the gateway through which the Divine presence can enter the [world](worlds.html). The woman, being the chief repository of the trait of *gevurah* in the [world](worlds.html) was the logical choice to be the [one](one.html) selected to guard the [purity](purity.html) of this precious resource. The niddah [laws](law.html) and their observance help her do that, and in so doing serve as the foundation of the sanctity and [purity](purity.html) of the [Jewish](gen-jew.html) family.

**\* \* \***

This [study](study.html) was written by

Rabbi Dr. Hillel ben [David](fathers.html)

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: [gkilli@aol.com](mailto:gkilli@aol.com)

Web page: <http://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](http://www.betemunah.org) home page

Send comments to Greg Killian at his email address: [gkilli@aol.com](mailto:gkilli@aol.com)

1. The ecstatic moment is a sharp sense of *arrival*, of being *there*. (The Hebrew word for *heaven* is ‘shamayim’. The root of shamayim is sham, which means ‘there’.) [↑](#footnote-ref-1)
2. The other two are food [↑](#footnote-ref-2)
3. The *ketubah* restates the fundamental conditions that are imposed by the Torah upon the husband, such as providing his wife with food, clothing, and conjugal rights, which are inseparable from marriage. It includes the husband's guarantees to pay a certain sum in the event of divorce, and inheritance rights obligatory upon his heirs in case he dies before his wife. [↑](#footnote-ref-3)
4. **At-bash** (אתב"ש) is a basic "reflective" transformation pattern, wherein the first and last letters of the alef-beit transform into one another, as do the second and second-to-last, and so on. The name At-bash is a reference to the first two of these transformation pairs: *alef*-*tav* and *beit*-*shin*. At-bash is the alphabetic transformation whose elements correspond to the [sefirot](synagog.html)within the partzuf of Imma or the sefirah of understanding. - Innerpedia [↑](#footnote-ref-4)
5. The Atbash cipher is a particular type of monoalphabetic cipher formed by taking the alphabet (or abjad, syllabary, etc.) and mapping it to its reverse, so that the first letter becomes the last letter, the second letter becomes the second to last letter, and so on. [↑](#footnote-ref-5)
6. Rashi to Bamidbar 7:20, based on Bamidbar Rabba, 13:15-16 [↑](#footnote-ref-6)
7. **Albam** (אלב"ם) is the name of the [letter](letters.html) transformation corresponding to partzuf Abba, or the sefirah of wisdom. It is one of [eleven](eleven.html) possible transformations that divide the [twenty](twenty.html)-[two](two.html) letters of the [Hebrew](hebrew.html) alphabet into two groups, pairing them according to a particular method. In the case of Albam, the first letters in each group are paired (alef with lamed); the second letters each group are paired (beit with lamed), and so on. Hence, the name Albam is composed of the letters of the first two pairings in this transformation. The Albam transformation forms a transformation ring with the At-bash and Ach-bi transformations. The Albam transformation is considered essential in the process of creation. Various commentaries (See Targum Yerushalmi to Genesis 1:1) explain that the first letter of Genesis, usually translated as "In the beginning" (בְּרֵאשִׁית) also means "With wisdom...," indicating the dependence of creation on wisdom. Using the Albam transformation, "wisdom" (חָכְמָה) transforms to the four letters אלבם, the letters that spell Albam! (Megaleh Amukot Va'etchanan 196) - Innerpedia [↑](#footnote-ref-7)
8. This is the externally oriented part of the [human being](http://www.betemunah.org/body.html), the senses and drives which connect him with the [world](http://www.betemunah.org/worlds.html) around him. The survival drives for [food](http://www.betemunah.org/food.html), [sex](http://www.betemunah.org/marriageact.html), shelter, and the like, which sustain the human race, have their origin in the nefeshwhich supports the [body](http://www.betemunah.org/body.html). When the nefesh is able to function properly, the human being has good health. An allusion to the [mitzva](http://www.betemunah.org/cmds613.html) to take care of our health is found in the following words: "Only take heed, and guard your nefesh exceedingly" [Devarim (Deuteronomy) 4:9]. [↑](#footnote-ref-8)
9. The feeling and emotions of the [heart](http://www.betemunah.org/body.html). This spirit is the internally oriented part of the human being, which enables him to think and feel, and gives rise to his sense of self. It is the origin of all intellectual, emotional, and social activity. When the ruach is able to function properly, the human being has self-confidence and self-respect. [↑](#footnote-ref-9)
10. cf. *Sefer Sefat Emet,* the comment on Succoth. [↑](#footnote-ref-10)
11. (lit. “rebounding light”); light which reflects the input of a recipient. [↑](#footnote-ref-11)