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This work is released under the Creative Commons Attribution-ShareAlike 3.0 Unported license, which allows free use, distribution, and creation of derivatives, so long as the license is unchanged and clearly noted, and the original author is attributed. Page 2 Emor el-haKohanim Verbatim from Rabbeinu z"l (Our Rabbi, of blessed memory) WayYomer HASHEM el-Moshe, emor el-hakohanim benei aharon; we'amarta aleihem, le'nefesh lo-yittamma be`amaw/And Hashem said to Moshe, Speak to the kohanim/priests, Aharon's sons, and say to them, Let no (kohen) become ritually impure (via contact) with a (dead) soul (when there are others) among his people (who can tend to the burial). (Lev. 21) It is brought in Sifra diTzni`uta Ch. 2 (Book of the Hidden, an appendix in Zohar Terumah II:177) that from the Hollow of the Nasal Passage (Nuqva deFardasqa) (of Arikh Anpin, the external partzuf/configuration of keter/Crown in Adam Qadmon/Primordial Adam) is drawn Messiah's vital spirit. 1. Mashiach's essential weapon is none other than prayer, which corresponds to the ChoTeM/nose, as it is written (Isa. 48:9): "uth'hilathi eCheToM-lakh/and for my praise I will restrain [My anger] for your sake." And that is where is the root of his vitality. And all the wars and all the victories he shall conquer — all is from there, as it is written (ibid. 11:3): "wa'haRICho be'yirath Hashem/And his vitality will be in fear of Hashem" etc. This is the aspect of the Chotem [i.e. organ of smell, ReIaCh, akin to RUaCh spirit (a higher part than NeFeSh, vitality)]. And this is his essential weapon, as it is written (Gen. 48:22): "Becharbi uB'QaShti/with my sword and with my bow." And Rashi explains: Tefilah uBaQaShah/prayer (judgement) and request. And as written (Ps. 44:7): "Ki lo'-BeQaShti evtach... bElohim HiLLaLnu/For I will not trust in my bow... In God we extol," the aspect of "uth'HiLathi eCheToM-lakh [i.e. on account of prayer, praise and self judgement, he will be preserved]. 2. And this weapon must be received via the aspect of Yosef, that is, keeping the berith/Covenant [particularly the berith Avraham, i.e. circumcision i.e. taharath mishpachah/family purity related matters], as written (ibid. 45:4): "Chagor charbekha `al-yarekh/Gird your sword on your thigh." And as written (ibid., 132:11): "Miperi vitnekha ashith lekhisse-lakh/Of the fruit of your belly I will seat upon your throne..." This is the aspect of Mashiakh, the aspect of prayer. And (ibid. :12) "...Im-yishmeru vaneikha berithi/If your sons keep My covenant" — that is, by the way of Yosef. And Yosef, who guarded the covenant, picked up the firstborn status, which is like the service of prayer*, which is like "double" (pi shenayim — two-mouthed) (Deut. 21:17), because prayer is two-edged. Two, since it has praise of the Omnipresent, and asking of one’s needs. And it is like (Ps. 149:6), "Cherev pifiyoth beyadam/A two-edged sword in their hand," which is like two mouths, like the aspect of doubles. And he picked up [the firstborn status] from Reuben because he [Reuben] desecrated his father's bed/marital arrangements (Parashat Vayechi), because it [the firstborn status] depends on keeping the covenant. * And therefore Yosef, because he merited the aspect of prayer, which is like "for my praise I will restrain for you," which is like the life that is drawn from the nostrils as mentioned — therefore he is called (Gen. 49:22) "ben PoURaTH Yosef" [a charming son is Yosef], Which is like the TaRPU lights [i.e. 400+200+80+6+1 = 687 lights], which are seven names: `AV, SaG, MaH, BaN, QSA, QNA, QMaG, which add up to Ta"RPU [687; these are expansions of the names YHWH and AHYH, corresponding to support and aspiration respectively as explained in L"M #4]; the lights receive from Nuqva Defardasqa, because FaRDaSQA adds up to TaRPU. [See Appendices] 3. And whoever merits this sword, must know how to wage war with the sword, to veer it nor right nor left, that it should be able to “strike a hair and not miss.” (Judges 20:16) And this is impossible except by the way of mishpat/justice, because mishpat is the central pillar (T"Z 17b), i.e. striking his weapon at the place needed and not veering right or left, just in the middle. And this is like (Ps. 112:5): "yeKaLKeL devaraw bemishpat/He sustains(orders) his affairs(words) justly." And because of this Yosef received the firstborn status specifically from Ya`akov, as it is written (Gen. 48): "Wa'ani nathati lekha/And as for me, I have given you" etc. — "I" specifically — because he [Ya`akov] is the aspect of justice. This is like (Ps. 81:5): "Ki choq leYisrael hu/For the rule is just for YisraeL..." — like the berit, as written [in the blessing recited over circumcisions]: "Choq beshe'ero sam/He placed the rule in his flesh" [Shab. 137b] — “...mishpat lElohei Ya`akov/... a justice-day to the God [strictness aspect] of Ya`akov" — namely, Yosef must receive this sword from the aspect of justice, in order to “order his affairs(words) justly.” And this is like (Ps. 72:1): "Mishpateikha lemelekh ten/Give the king Your justices," that the Mashiach should receive from the aspect of justice. 4. And how does one attain the aspect of justice? Via tzedakah/charity, since by charity one grasps the trait of justice, as it is written (Deut. 33:21): "tzidkath H' `asah, umishpataw `im Yisrael/he performed the righteousness of Hashem, and His justices with Israel;" and as in (Ps. 99:4): "Mishpat utzdaqah beYa`akov `asitha/You did justice and righteousness in Ya’akov" etc. For righteousness is attained via justice, as it is written (Ps. 75:8): "Elohim shofet, zeh yashpil wezeh yarim/God does justice: he lowers this one, and lifts up that one," since he impoverishes one and enriches the other. And when one gives tzedakah, it is like "he lowers this one," since he lessens his money, and like "and lifts up that one," since he enriches the poor one. Hence through this one holds the virtue of judgment. And this is why one needs to give to tzedaqah before praying (B"Q 10; SAOC 72:10), so that he can “yeKhaLKeL/sustain his words with judgement,” and [be able to] “strike a hair and not miss.” And this is [the reason] why our Sages of blessed memory said (B"Q 123): "Why did Ya`akov give the firstborn status to Yosef? — Because he sustained him (KiLKeL)." Compare this to "a master who raised an orphan in his home" etc., as it is written (Gen. 47:12): "Waykhalkel Yosef eth-aviw we'eth-echaw we'eth kol-beith aviw lechem lefi hattaf/And Yosef sustained his father and his brethren, and all his father's household, with bread according to the children (lit. by the mouth of TaF)," compared to (Eze. 21:2): "WehatTeF el-darom/And prophesy southward." "Le’FI HaTaF/according to the children," meaning, his Te’FILaH/prayer was fluent in his mouth (pFI) because of tzedakah. So by the tzedakah that he did, Ya’aqov, who is the aspect of mishpat, gave him the firstborn status, which is the aspect of prayer, as it is written (Gen. 48:22): "Wa'ani nathati lekha Shekhem/And as for me, I have given you Shechem" — "I" specifically, he being the aspect of mishpat. 5. And the main cause of the outside thoughts [during prayer] — is the corruption of mishpat, for mishpat is the aspect of `AYNin/fountains/appearances/eyes, as it is written (Gen. 14:7): "Wayavo'u el-`EYN mishpat/and they came to Mishpat fountain;" this is like (Deut. 33:28): "AYN Ya’akov/the fountain of Ya`akov." And by corruption of justice comes corruption to the eyes, as written (Deut. 16:19): "Ki hashochad ye`awer `einei chakhamim/for bribery blinds the eyes of the wise." This is like the outside thoughts during the prayer, which are "`ananim dimchisin `al `EYNin/clouds covering the eyes" (Zohar Bamidbar 252), as is written (Lam. 3:44): "Sakkota be`anan lakh/You have covered Yourself with a cloud" etc. But in the future, when the aspect of justice will be repaired, as written (Isa. 1:27): "Tziyon bemishpat tippadeh/Zion shall be redeemed with justice," then the clouds covering the eye will be caused to pass away, as written (ibid. 52:8): "Ki `ayin be`ayin yir'u/for eye to eye shall they see Hashem returning to Zion," and this is why Yosef is called (Gen. 49:22): "ben porat `alei `AYN/a charming son to the eye." 6. And everyone needs to aim in his prayer, that he should bind himself to the Tzaddikei Hador/Righteous of the Era, because every Tzaddik Hador is an aspect of Moshe-Mashiach (Moses-Messiah), as we have found, that the tzaddikim call each other "Moshe," as in [the saying of the sages]: "Moshe, you have said well." And Moshe is an aspect of Mashiach, as written (Gen. 49:10): "`Ad ki-yavo Shiloh/Until Shiloh comes" — this is Moshe (Zohar I:25b) Mashiach (Onkelos, Rashi). And each and every prayer that everyone prays, is like a limb of the SheKhINah/Divine Presence, which are limbs of the miShKaN/Tabernacle, which no Israelite was able to put up piece to piece, each one in its place, except Moshe alone. And therefore it is necessary to bring and tie all the prayers to the Tzaddik Hador, as it is written (Exod. 39:35): "Wayyavi'u eth-hamishkan el-Moshe/And they brought the Mishkan to Moshe," and he knows how to put up piece to piece and make it a complete structure, as written (ibid. 40:18): "Wayyaqem Moshe eth-hamishkan/And Moshe set up the Tabernacle." And all the Torah that a man learns to keep and do, all the letters are sparks of souls, and they are clothed inside the prayer, and are renewed there in the aspect of pregnancy.* * As is brought in Sefer Hagilgulim, that all the souls enter Malkhuth/Kingship in the aspect of pregnancy and are renewed there. And this is [the meaning of] (Ps. 19:2): "HaShaMaYiM mesapperim kevod-el/The heavens declare the glory of El," — which is the Torah, which is "eSh u’MaYiM/fire and water," which is like souls, and they enter the prayer, which is like the “glory of El,” as is written (Ps. 66:2): "Simu kavod tehilatho/Make His praise glorious," as in "for my praise will-I-restrain-[My-anger] for you." And the souls with the prayer are called KaVoD/glory, because it [prayer] clothes us, like Rabbi Yochanan called his clothes his “gloriers” (Shabbat 113a); hence it [the souls and the prayer] is called the glory of El, and they light up each other: the souls light up the prayer in the aspect of raising Mayin Nukvin/female waters, and the prayer lights up the souls like chidushim/new insights, because it renews them as in pregnancy, and the souls-clothed-in-the-prayer that are brought to the Tzaddik Hador are like (Ps. 45:15): "Bethuloth achareyah re`otheyah mevu'oth lakh/The virgins in her train, her companions brought to You." Bava Batra 73b: זִמְנָא חֲדָא הֲוָה קָאָזְלִינַן בִּסְפִינְתָּא, וַחֲזֵינַן הַהוּא כַּוְרָא דְּיָתְבָא לֵיהּ חָלְתָא אַגַּבֵּיהּ, וְקָדְחָה אֲגַמָּא עִלָּוֵּיהּ סַבְרִינַן יַבֶּשְׁתָּא הוּא, וְסַלְקִינַן וְאָפֵינַן וּבַשְׁלִינַן אַגַּבֵּיהּ. וְכַד חַם גַּבֵּיהּ אִתְהַפִּיךְ, וְאִי לָאו דַּהֲוָה מְקָרְבָא סְפִינְתָּא, הֲוָה טָבְעִינַן: Said Rabbah bar Bar Channah: One time we were traveling on a ship, and we saw that fish with sand sitting on its back and a lawn grown out on it. We thought it been close to the ship, we would have drowned. And this is what Rabba bar Bar Chana [was hinting to], saying: We saw that fish etc. Because in our exile it is as if the Holy Blessed One is hiding [His] face, as written (Ps. 30:8): "Histarta faneikha hayithi nivhal/You hid Your face," which represents goodness; but He has turned His back, which is like judgement. And all our prayers and requests about this, that He has turned His back to us, are that He should return His face, as written (ibid. 86:18): "Peneh elai/Turn to me," and as written (Num. 6:25): "Ya'er Hashem panaw/May Hashem shine His face." And when we see how long the exile, and every day we call out to Him and are not saved, then there are those of our people the Israelites, that are mistaken, God forbid, in their hearts, that all the prayers go to waste. But in truth all the prayers — the Tzaddikim of each and every era — they raise them [the prayers] and set them up, as written: "And Moshe set up the Mishkan." And they raise up each and every piece to its place, and build the structure of the Shekhinah bit by bit, until Its measure of structure is completed — then will come Mashiach, who is Moshe, and he will complete It and set It up perfectly. And this is the explanation of: Saw that fish — This represents the Tzaddik Hador, who is called "Fish," and this represents Moshe Mashiach; with sand [ChoL] sitting on its back — these are the prayers [ChaL], that we pray about His turning His back to us, as it were; sitting — like "And they brought the Mishkan [dwelling place] to Moshe," for it is necessary to bring and tie the prayer to the Tzaddik Hador; and a lawn grown out on it — these are the souls that come with the prayer, like "the virgins in her train who are her companions,” etc., because the souls are called herbage, as written (Eze. 16:7): "Revavah ketzemach hassadeh nathatikha/I have caused you to increase as the foliage of the field." And we thought it was dry land — that the prayers do not bear fruit. But in truth it is not so — rather, we went out and baked and cooked on it — that is, all the prayers go out and go up, and the more we pray, the more the Shekhinah is built and prepares Herself for union. And this [is the meaning of] "we baked and cooked" because baking and cooking are preparations for eating, symbolizing relations, as written (Gen. 39:6): "Ki-im halekhem asher hu okhel/Except the bread that he eats." When the structure of the Divine Presence is completed — that is, by much prayer — His compassion will be aroused, and the attribute of din/harsh judgement will be reversed to the attribute of rachamim/compassion. And this [is the meaning of] when [its back] grew hot — that is, when His compassion will be aroused. ...Its back [grew hot,] it turned over — that is, that the trait of judgement will be reversed to the trait of compassion. Had we not been near the ship — that is, "For My sake, for My sake I will do it” (Isa. 48). As is written in the Midrash (V"R 27): "Who has anticipated Me, so that I should pay him?" — who has made Me a Mezuzah before I gave him a house? etc. One finds that all our good deeds and all the prayers — all is from Him, and it is not proper to think to receive reward for any thing, even though it seems that by our prayer and our Torah will be the Redemption — even so, we need His mercy, for it is in His mercy that He will redeem us. "Had we not been near the ship" — this represents mercy, as our Sages of blessed memory said: "Most sailors are chasidim/kind" (Kiddushin 82a). If not for His mercy we would have drowned, God forbid, in the exile. So this is the explanation of: Speak (EMoR) unto the Priests — [speaking] stands for prayer, as written (Deut. 26:17): "Eth-Hashem he'EMaRta hayom/You have called on Hashem this day." Priests represent Torah, [which] stands for souls as mentioned above, as written (Mal. 2:7): "Ki sifthei kohen yishmeru da`ath wetorah/For the priest's lips should keep knowledge... and Torah" etc. Aharon represents justice, as written (Ex. 28:30): "Wenassa Aharon eth-mishpat benei-Yisrael/And Aharon shall bear the Yisraelites' justice;" because it is necessary to bring all the prayers to the aspect of Moshe Mashiach, and he shall set up the Mishkan. And this is the [meaning of the] explanation of Rashi: le'haZ'HiR hagedolim `al haqatanim/alert-enlighten the great over the minor — that is, the Tzaddik Hador, representing Moshe the great light [B"B 75a], shall enlighten (yaZ'HiR) and illumine the prayer, which stands for the little light [Zohar II 238b]. And “Let no (kohen) become ritually impure (via contact) with a (dead) person (when there are others) among his people (who can tend to the burial) — namely by keeping the berith as mentioned above. As is brought in the Zohar: "The main drive of the yetzer hara`/evil inclination in man is in regard to forbidden relations, and that is the main impurity." But when one guards the berith, he attains to the aspect of prayer as mentioned above, and attains the aspect of "for my praise I-shall-restrain-[My-anger] for you," because smell depends mainly on purity, as our Sages of blessed memory said (Sotah 48a): The lost purity has caused the fragrance (ReYaCh) to cease [from fruits]" as the story in the Gemara illustrates (ibid. 49b), which said: "‘I [Rabbah] smell the fragrance of a juicy date.’ [R. Huna] said to him, 'My son, there is purity in you.'"

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