



תְּצַוֶּה  
PARSHAT TETZAVEH

From TZAVSA: “to connect”

# Templates of Connectivity

There are many templates in the Torah/Tenach. These templates reflect and help us understand how creation (especially man) functions and relates to G-d.

- One template reflects a system of 4
- Another template reflects a system of 10
- Sometimes the system of 4 includes a 'hidden' 5<sup>th</sup> aspect.
- Sometimes the system of 10 is focused on only 7



# The “Trunk of the Tree”

*“Hear, O Israel: The LORD our God, the LORD is one.  
You shall love the LORD your God with all your heart,  
with all your mind, and with all your strength.”*

*Deuteronomy 6:4,5*

*Four Dimensions  
of Renewal  
(Whole Person Paradigm)*

*Spiritual  
Mental  
Emotional  
Physical*

*Deuteronomy  
6:4,5*

*“the LORD”  
“all your mind”  
“all your heart”  
“all your strength”*

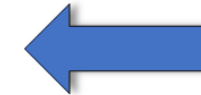
*The 4-letter name of G-d is the  
framework that all else relates to  
and connects to/through.*

*For the individual it represents the four  
aspects of life as reflected in Torah.*

**“LORD”**

י ה ו ה

Hey Vav Hey Yud



# Four Worlds of Existence

*In Genesis 1:1 we read: “In the beginning, G-d created ...”  
This tells us there was a “reality before creation.” This is the first world called ‘Atzilut,’ associated with ‘nearness’ (to G-d).  
This is followed by three worlds ‘within creation,’ called Beriah (Creation), Yetzirah (Formation) and Asiyah (Making)*

ש

The 4 letters are associated with “Four Worlds of Existence”

ה

1. The LORD (“pre-creation,” “the LORD is ONE”)
2. The heavens (expansion, world of concepts)
3. The angelic world (“messengers” between heaven & earth)
4. The physical world (where creation manifests)

ו

ה

*“Then he (Jacob) dreamed, and behold,  
a ladder was set up on the earth, and its top  
reached to heaven; and there the angels of God  
were ascending and descending on it.  
And behold, the LORD stood above it ...”*

Genesis 28:12,13



Let's add some color ...

# Sulam Yaacov (Jacob's Ladder)

YOD/Atzilut

HEY/Beriah

VAV/Yetzirah

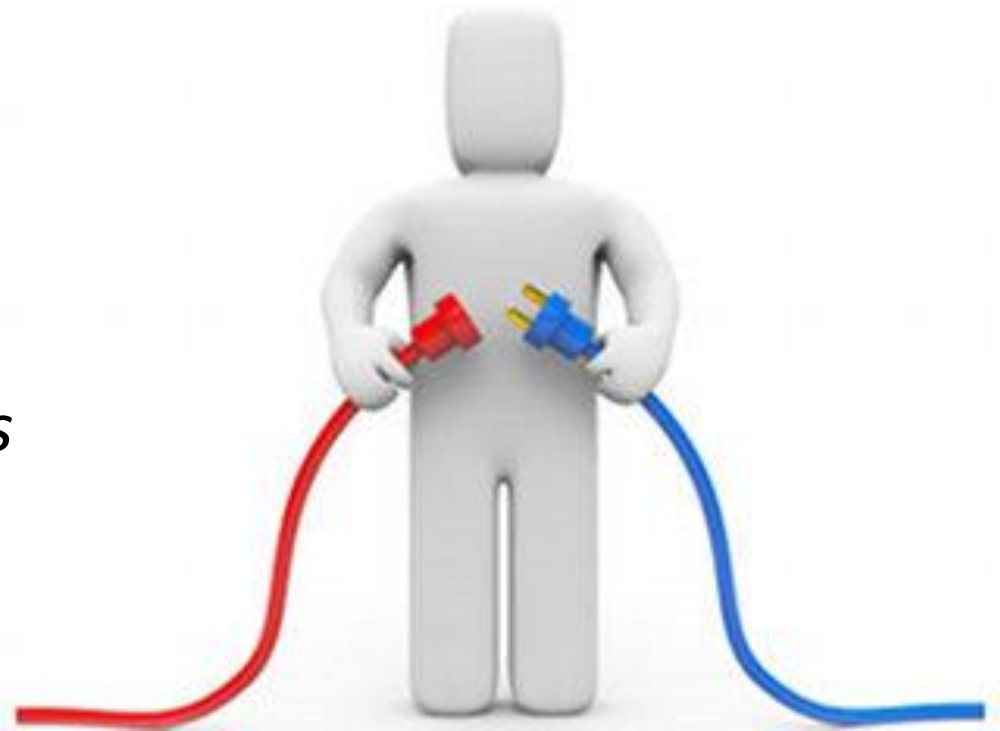
HEY/Asiyah



# Parsha Tetzaveh = from TZAVSA: “to connect”

## Connections

- **Karbanot** (Offering) = from KAREV: “to come near”
- **Tefillah** (Prayer) = “*The Hebrew word for prayer, Tefillah, also means connection.*” (AskMoses.com)
- **Ketoret** (Incense) = from KATAR (Aramaic): “connection”





# CONNECTIONS: Soul Levels & YHVH

Ketoret (incense) with the level of  
**Neshamah**/Intellect.

First letter 'Hey' (Genesis 2:7)



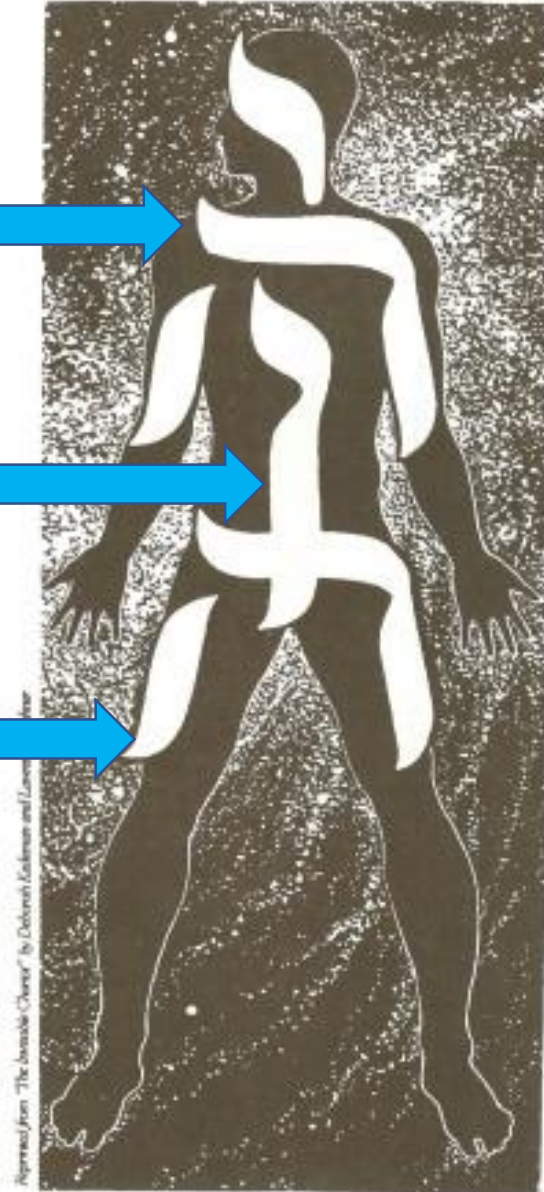
Tefillah (prayer) with the level of  
**Ruach**/Emotion. The 'Vav'



Karbanot (offering) is  
associated with the level  
of **Nefesh**/Physicality  
Second letter 'Hey'



“And you shall love the Lord, your God, with all your  
heart and with all your soul, and with all your means.”



# SOUL LEVELS

The **Neshamah**, the 3rd level of the soul, and is, “the individual higher consciousness.”

This is the connection to Torah, comparable to being “born again.”



The 4th level of the soul, **Chayah** (pre-creation) is “the collective unconscious of the group.”

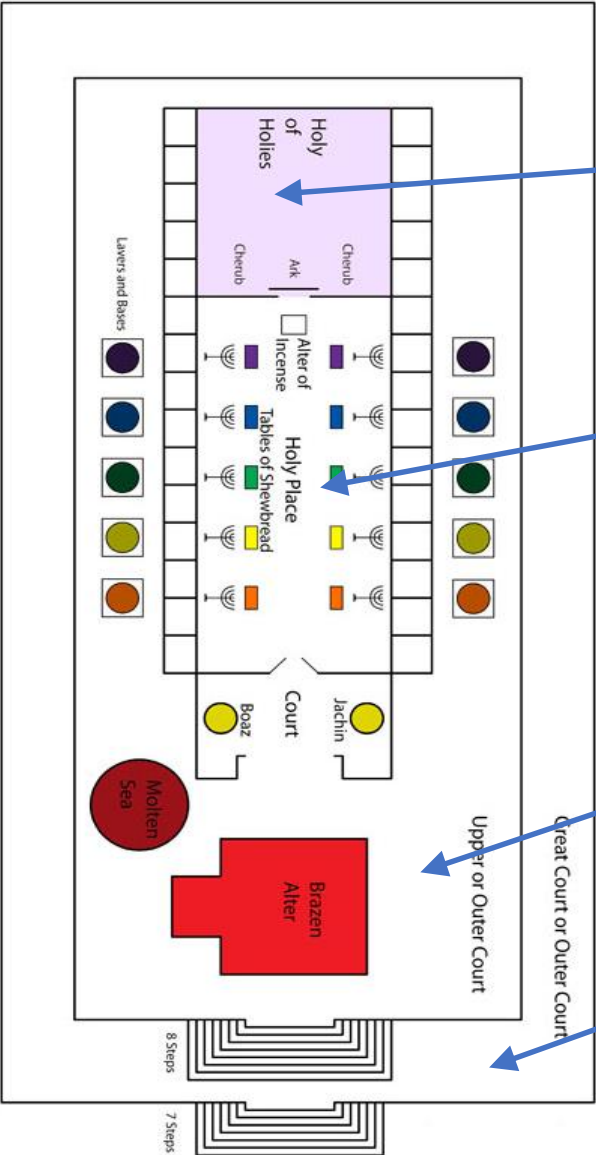
This is where Moses seeks to connect the people with the Ohr Ein Sof.

(See: [www.13petals.org/soulchart](http://www.13petals.org/soulchart))



# Four Worlds of Connectivity

1Cor. 6:19 - Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have received from G-d?



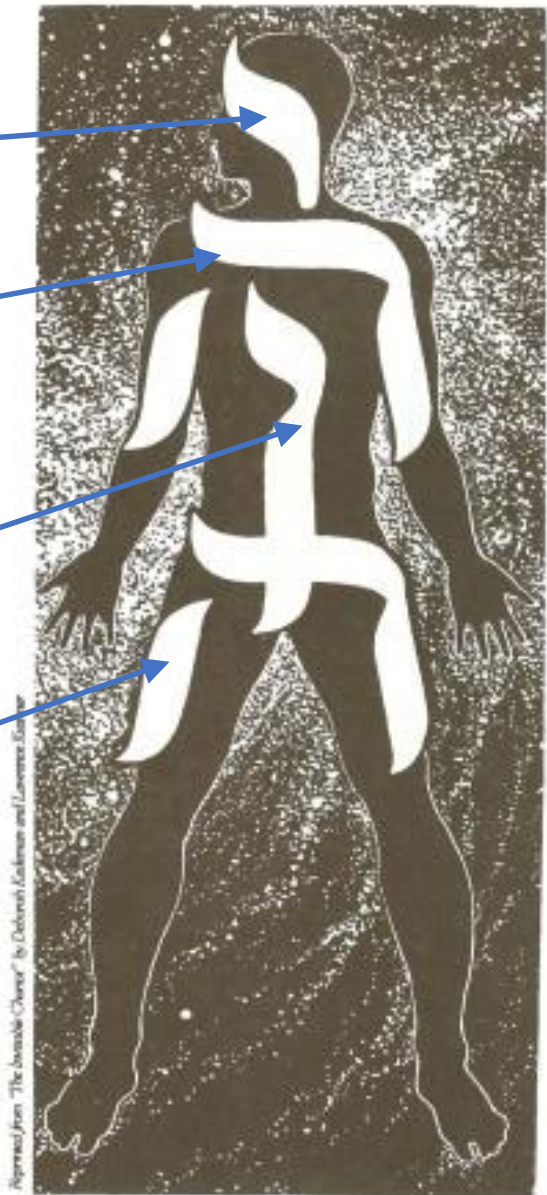
**Atzilut  
Chaya**

**Beriah  
Neshama**

**Yetzirah  
Ruach**

**Asiyah  
Nefesh**

John 2:21 - But He was speaking of the temple of His body.



THE NAME YHVH	TEMPLE	NAME OF BETZELEL (Ex. 31:2)	B'NEI Y'ISRAEL	BETZELEL TRAIT (Ex. 35:31)	HIGH PRIEST'S VESTMENTS	COLORS OF EPHOD	CONNECTION VIA MOSHE	SACRIFICE KINGDOM AFFECTED
CUSP OF YOD	DIVINITY BEYOND	CALLED BY NAME	MASHIACH	SPIRIT OF G-D	TURBAN			
YOD	HOLY OF HOLIES	BETZALEL	COHEN GADOL	WISDOM	GOLD EMBROIDERED OVER GARMENT	GOLD	OHR EIN SOF	HUMAN
FIRST HEY	SANCTUARY	BEN URI	COHANIM	UNDER- STANDING	BLUE UNDERCOAT	BLUE	INCENSE	ANIMAL
VAV	COURTYARD	BEN CHUR	LEVIIM	KNOW-LEDGE	CHECKERED GARMENT	PURPLE	PRAYER	VEGETABLE
SECOND HEY	OUTER COURTYARD	OF THE TRIBE OF JUDAH	ISRAEL	ALL MANNER OF WORKMANSHIP	BODY OF THE HIGH PRIEST	RED	OFFERING	MINERAL

# Etz Chaim

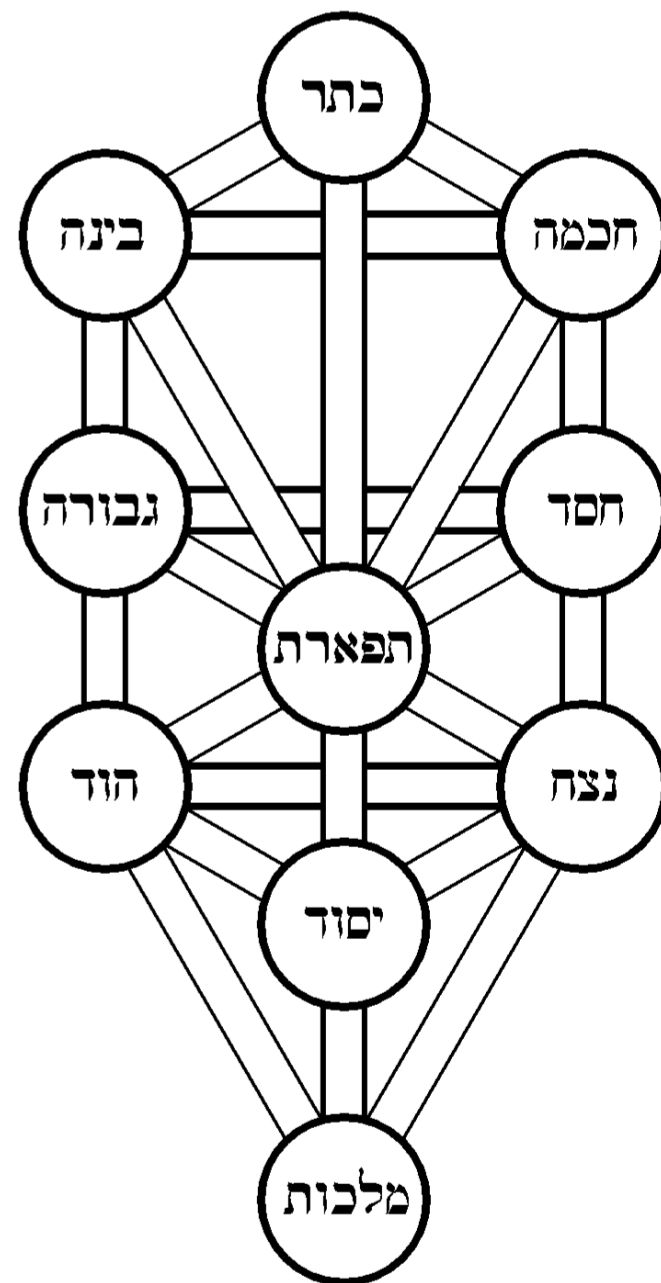
The second major template is that of the **10 Sefirot**. They are mapped out in a formation called “Etz Chaim,” the “Tree of Life.” English translations of the Hebrew names of each Sefirah do not convey the correct meaning of each.

The diagram may be viewed either in a horizontal or vertical manner. The horizontal view reflects ideas of a side of expansion on the right, restriction on the left and balance in the middle.

The vertical view can reflect a similar concept as the Four Worlds of Existence. from the most coarse aspects of the physical world up to the divine.

It is important to understand that the Sefirot emanate in all four worlds of existence, albeit in different manner, but reflecting similar principles.

The Tree of Life





# Tiferet: “Beauty” in the Sense of Harmony

“Because **Tiferet** symbolizes the state of harmony among the Sefirot, it came to be associated with the traditional name for God in rabbinic literature -- **Ha-Kadosh Barukh Hu (The Holy One Blessed be He)**. Tiferet was understood to be the subject of many traditional prayers. Prayers that emphasized God as father and king were usually prayers referring to Tiferet in particular or, through it, to the Sefirot in general. In this way Tiferet was often portrayed as the representative of the other Sefirot. Tiferet came to symbolize the aspect of God that was known as the traditional God of Judaism, the God of the Hebrew Bible. Tiferet was the Sefirah that most closely symbolized the transcendent deity. It was the Sefirah that spoke at Sinai as the representative of the other Sefirot.”

**David S. Ariel, “The Mystic Quest: An Introduction to Jewish Mysticism”**

“Furthermore, one of the special paragraphs said in advance of a mitzvah, to focus us on the purpose of the mitzvah (found in most prayer books) is: [I hereby do this mitzvah] for the sake of the unification of **The Holy One, Blessed is He**, and His **Divine Presence**, in fear and in love, to unify the Name of **yud-h'eh** with **vav h'eh** in completion, in the name of the entire Jewish people.”

**Rabbi Pinchas Winston, “Parshas Vaeschanan/Nachamu, Pleading in Comfort”**



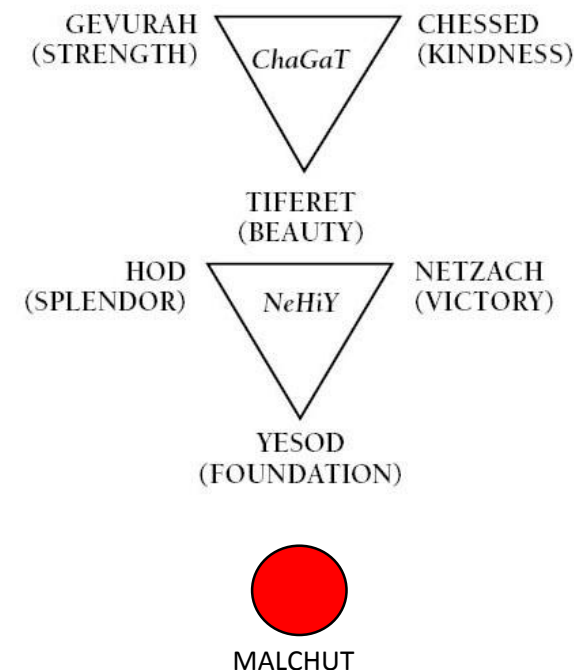
# Garments of the Cohen Gadol

*"And you shall make holy garments for your brother, Aaron, for splendor (**kavod**) and beauty (**tiferet**)."* (Exodus 28:2)

**Kavod** is another term for **Malchut**, which is the Bride and World of **Asiyah**. **Tiferet** represents the six Sefirot of **Ze'ir Anpin**, the Groom, in the World of **Yetzirah**. Thus, the garments indicate a unified state of the **bride** and **groom**.

*Tikunei Zohar*: "The **four golden garments** are an allusion to the four letters in the name **YHVH**, whereas the **four white linen garments** are an allusion to the four letters in G-d's name **Adonai**."

The name **YHVH** reflects G-d's attribute of "**tiferet**", whereas G-d's name **Adonai** reflects his attribute of "**kavod**." According to this, the word "**tiferet**" in our verse would refer to the **golden garments**, whereas the word "**kavod**" would refer to the **white garments**. The Torah listed varying degrees of holiness in ascending order, hence the attribute "**kavod**" (in **white**) precedes the attribute "**tiferet**" in **gold**. (**Bride** before **Groom**)



# Partzufim, Bride & Groom

*The central focus in much of the Kabbalah is on the Partzufim of Zeir Anpin and Nukvah, and their interrelationship. This is because it is primarily between these two Partzufim that the world in which we live in is governed.*

**Rabbi Moshe Chaim Luzzato, Secrets of the Future Temple**

*The Ze'er Anpin and the Nukvah are the root of the world we live in. Therefore the behavior of mankind will find the same conditions as the Ze'er Anpin and the Nukvah.*

*Everything that happens to the individual human is rooted in Ze'er Anpin and therefore we must try to understand the different aspects of the partzuf, so that we can understand the ways of the Creator.*

*All reality during the six thousand years of the world's existence is rooted in the partzuf Ze'er Anpin.*

**Rabbi Yecheil Bar-Lev, Yedid Nefesh (Song of the Soul)**

*“Man, specifically Israel, is Zeir Anpin here on earth. Although we are not G-d, we are created in His image, in the image of Zeir Anpin.”*

**Rabbi Ariel Bar Tzadok, Torat Hakabbalah, An In-Depth Kabbalah Course in 11 Lessons**

Partzufim

ABBA

IMMA

SON  
GROOM

DAUGHTER  
BRIDE  
FEMALE



# Bride & Groom

*The flow of divine power stimulated by the uniting of Ze'ir and Nukva in the course of contemplation constitutes the source of the inspiration that the successful adept attains ... Moses looked through a glass that shined, the kabbalists associated Moses' prophecy with the divine masculine ... Uniting the partzufim of Ze'ir and Nukva contemplatively infuses an individual with divine inspiration and enables him to speak with words of prophecy.*

**Lawrence Fine, Physician of the Soul, Healer of the Cosmos, Isaac Luria and His Kabbalistic Fellowship**

*Mashiach ben Yosef is the miraculous power who will assist every act done when the awakening starts from below, in a natural manner, because he comes from the earth. Mashiach ben David, however, will come from Heaven as revealed by the different aspects of Rachel and Leah, and as known regarding the footsteps of the Mashiach and the revealed end. Mashiach ben Yosef himself is a composite of two aspects: on the one hand, he is Yosef the son of Rachel of the land; on the other hand, he is Yosef son of Jacob from Heaven ...*

*The unification of Yesod and Malchut" -- This is one of the principal missions of Mashiach ben Yosef: to unify heaven and earth, to unify the two meshichim, which means the tree of Yosef with the tree of Judah during the awakening from below with the joining of Jerusalem above with Jerusalem below by a rebuilt Jerusalem. Then it will be like a city that is united together (Ps. 122:3).*

**Kol Hator (Voice of the Turtledove)**

# Exodus 28:2-8

And you shall make holy garments for Aaron your brother, for **glory** and for **beauty**. So you shall speak to all the wise hearted, whom I have filled with the **spirit of wisdom**, that they may make Aaron's garments, to consecrate him, that he may minister to Me as priest. And these are the garments which they shall make: a breastplate, an ephod, a robe, a skillfully woven tunic, a turban, and a sash. So they shall make holy garments for Aaron your brother and his sons, that he may minister to Me as priest.

They shall take the **gold, blue, purple, and scarlet** thread, and the fine linen, and they shall make the ephod of **gold, blue, purple, and scarlet** thread, and fine woven linen, artistically worked. It shall have two shoulder straps joined at its two edges, and so it shall be joined together. And the intricately woven band of the ephod, which is on it, shall be of the same workmanship, made of **gold, blue, purple, and scarlet** thread, and fine woven linen.

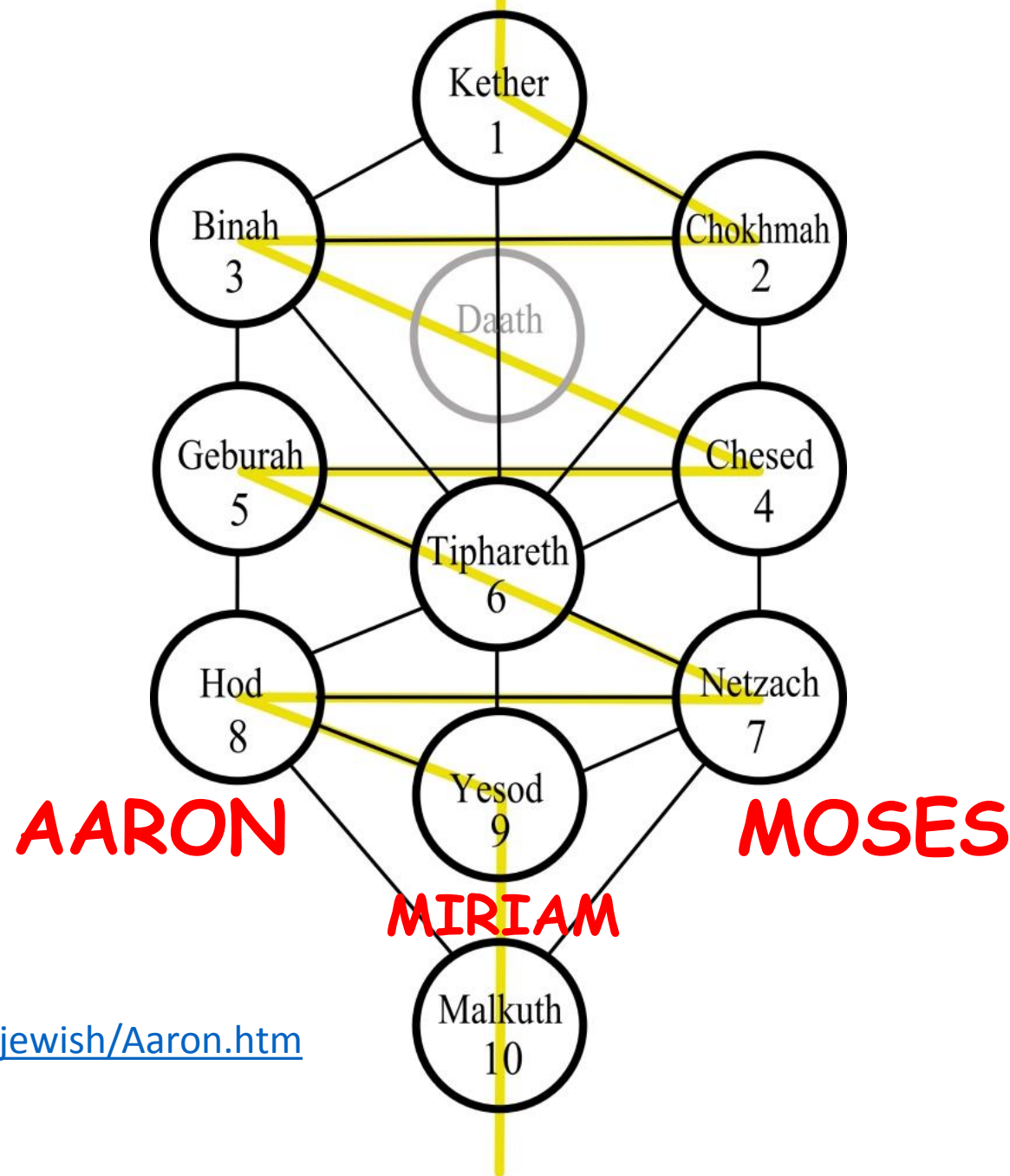
# Moshe & Aaron

## The “Wings of Yesod”

The Sefirah of Netzach and Hod, identify with the two legs, and as such are usually ‘working together’ as one in their function.

“Indeed, there is a midrash that reveals that originally Moses was destined to be the Kohen and Aaron the Levite, and that G-d reversed their roles when Moses refused his commission at the burning bush. According to this, the brothers’ roles are not only interdependent, but also interchangeable!”

From: [http://www.chabad.org/parshah/article\\_cdo/aid/1323/jewish/Aaron.htm](http://www.chabad.org/parshah/article_cdo/aid/1323/jewish/Aaron.htm)



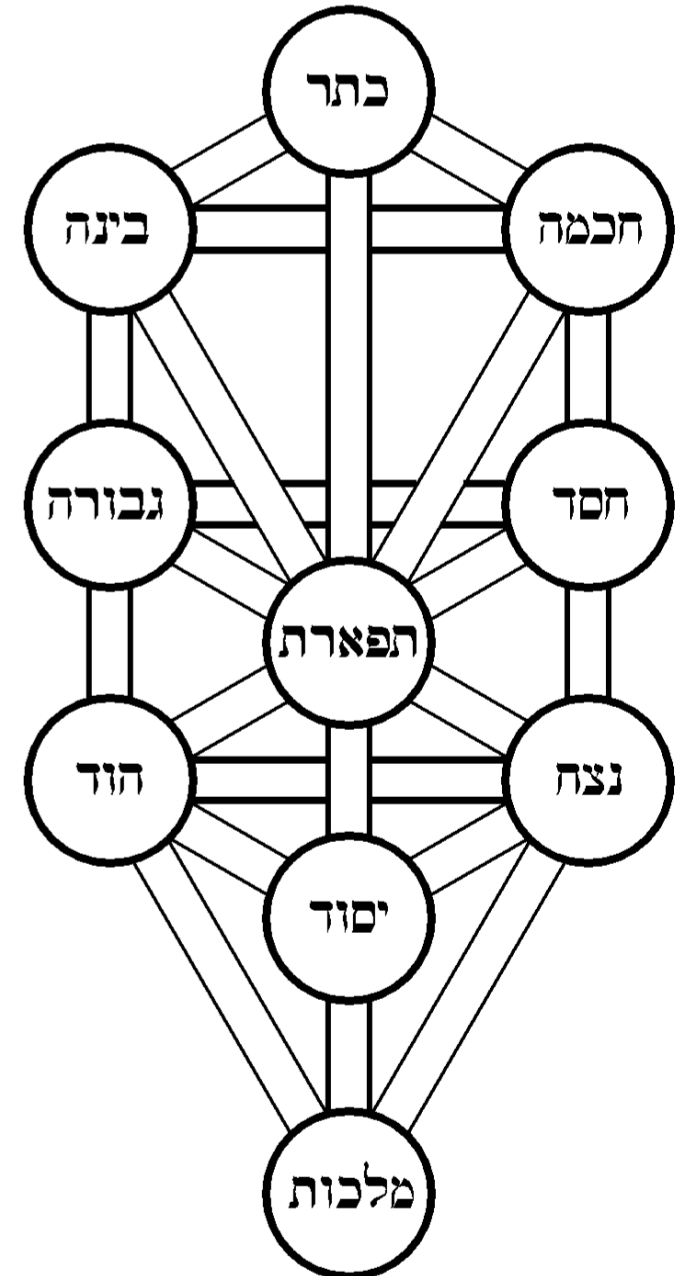


# Sefirot and Prophecy

*No creation -- not even the loftiest of the creations -- has direct access to the Creator, and any access at all must come through the Sefirot, through God's will. When a person attains a great level of spirituality, the creator, Blessed be He, allows that person to gain some measure of insight into the way He rules the world. This is what we call prophecy. Prophecy is ranked by the level the prophet achieves in comprehending the Sefirot. When a prophet gains a certain level of comprehension of God, in other words when he attains the Sefirot, which are God's guiding ways, he will also necessarily gain an understanding of the details and the results, the product of the Sefirot.*

Rabbi Yecheil Bar-Lev, Yedid Nefesh (Song of the Soul)

Exodus 6:3 – *I appeared to Abraham, to Isaac, and to Jacob, as El Shaddai, but by My name YHVH I was not known to them.*



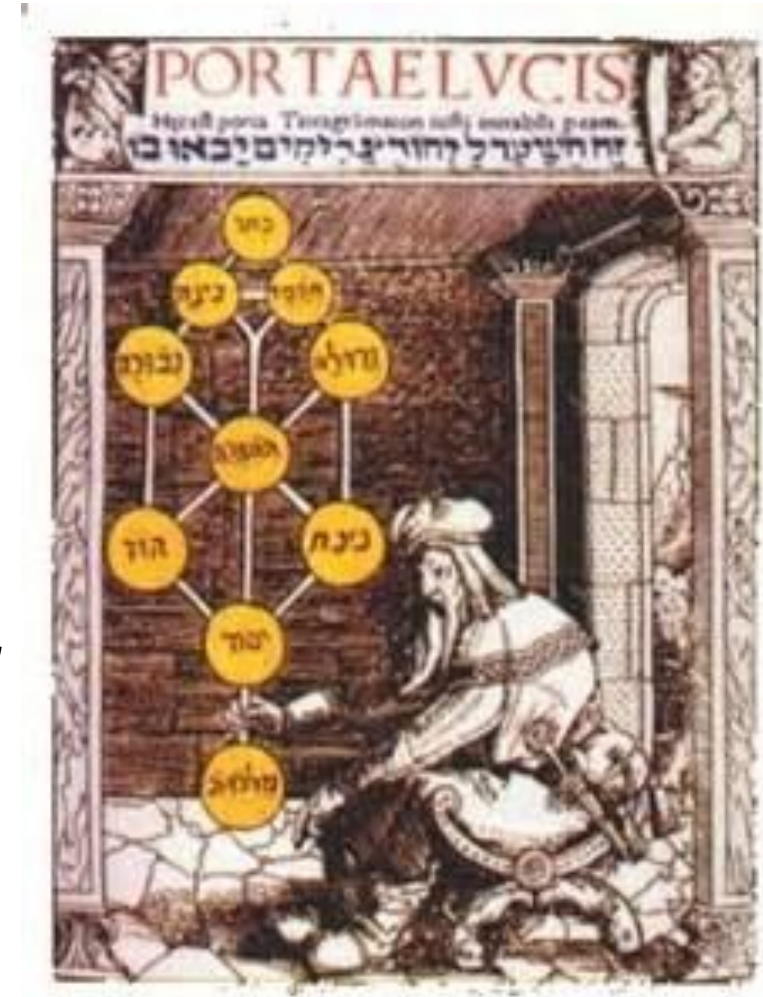
# The Path and Role of the Tzaddik

*Now come and see what the power is of the tzadikim, who hold fast to the Torah and its commandments. They have the power to connect all the emanations making peace between and within the upper and lower worlds. When the true pure man joins the attribute tzedek (i.e., Malkut) with tzadik (i.e., Yesod) it is then known as YHVH is One, thus creating peace between the upper heavenly court and the lower one. The heavens and the earth are united by this person.*

**Rabbi Joseph Gikatilla, Sha'are Orah ("Gates of Light")**

*In the normal order of things, heaven and earth do not meet, for the spiritual source of something is of an altogether different order than is its physical manifestation. Only man can remove this barrier, for man is created in G-d's image and thus, like G-d, is immune to the incongruity of heaven and earth.*

[www.kabbalaonline.org](http://www.kabbalaonline.org), Weekly Torah, Rebbe Chumash, Naming with Divine Inspiration



# A Prayer Modeled on the Ten

Aryeh Kaplan, "Meditation and the Bible"

Ehyeh Asher Ehyeh, Crown Me (Keter)

Yah, give me wisdom (Chokmah)

Elohim Chaim, grant me understanding (Binah)

El, with the right hand of His Love, make me great (Chesed)

Elohim, with the Terror of His judgment, protect me (Gevurah)

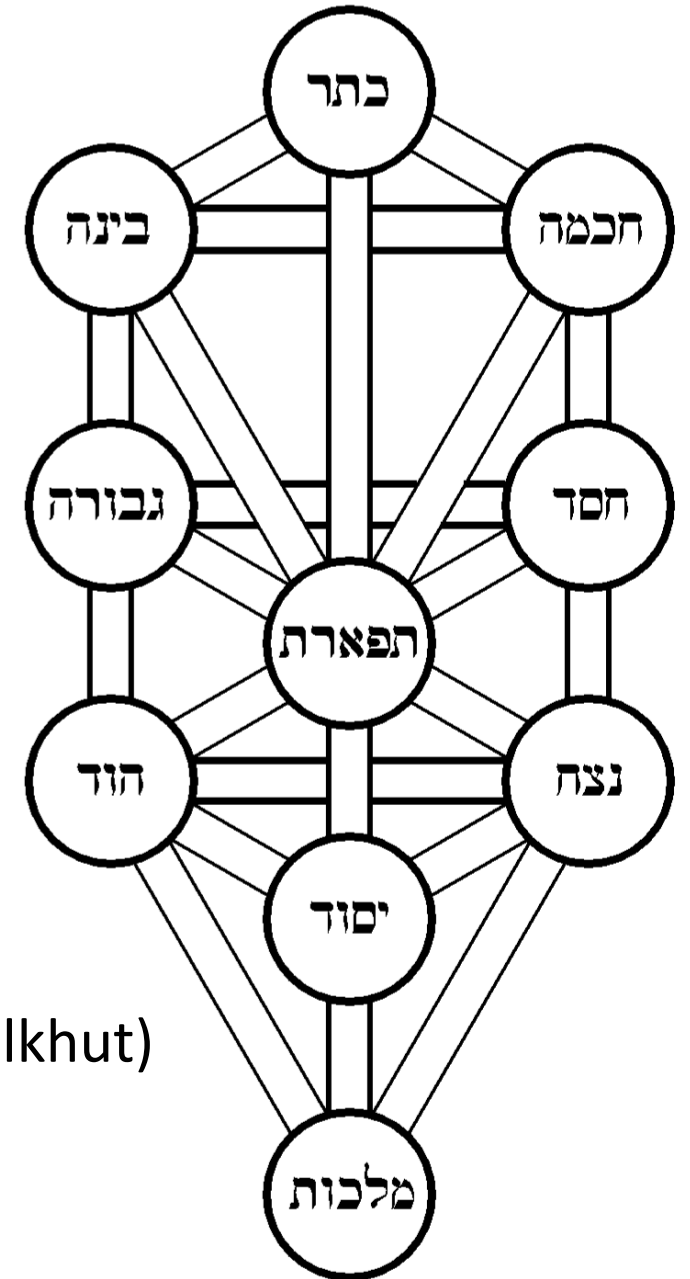
YHVH, with His mercy, grant me Beauty (Tiferet)

YHVH Tzavaot, watch me Forever (Netzach)

Elohim Tzvaot, grant me beatitude from his Splendor (Hod)

El Chai, make His covenant my Foundation (Yesod)

Adonay, open my lips and my mouth will speak of Your praise (Malkhut)







**OTHER CONNECTIONS**

# Connection via the Kriyat Shema

Note the large Ayin & Dalet. The letters *ayin* and *dalet* together spell the word *ayd*, “witness.” In reverse, they spell *dah*, which is ‘know.’

Echad is spelled Alef-Chet-Dalet. The following shows the continuity from beginning to end within this word:

- Alef – Keter/Ein Sof
- Chet – The 8 Sefirot from Chokhmah to Yesod
- Dalet – Malchut, the Community of Israel



“The numerical equivalents of the three letters (*alef*, *chet* and *dalet*) of echad – 1,8,4 respectively – are considered to comprise a basic kavanah: visualize drawing down G-d who is One (*alef*), through the seven heavens and earth (7 & 1 = 8; *chet*), where His Oneness spreads out and is manifest to the four directions (*dalet*).” (Shulchan Aruch; Orech Chaim 61:5).

The Dalet, with the gematria of four, reflective of the Shekinah going to the ‘four corners of the world.’ One tradition associates the annunciation of the Dalet with, “the end embedded in the beginning.”

“And one should elongate the Dalet of Ehad, which corresponds to the Community of Yisrael, and one should raise it up in his thought in the way that it itself comes and join it upwards to Ein-Sof.” (Avodat haKodesh)

# The “Ten Commandments”

Shekinah

שכינה

5+50+10+20+300

= 385

1 = 1

2 = 4

3 = 9

4 = 16

5 = 25

6 = 36

7 = 49

8 = 64

9 = 81

10 = 100

Sum = 385

- I am the L-rd your G-d, Who brought you out of the land of Egypt, out of the house of bondage.
- You shall have no other gods before Me ...
- You shall not take the name of the L-rd your G-d in vain ...
- Remember the Sabbath Day ...
- Honor your father and mother, so that your days may be long upon the land which the L-rd your G-d gives you.
- You shall not murder.
- You shall not commit adultery.
- You shall not steal.
- You shall not bear false witness against your neighbor.
- You shall not covet your neighbor's house; you shall not covet your neighbor's wife ... anything of his.

*The square of a number represents the consummate state of that number.*

R. Yitzchak Ginsburgh

“There are two approaches to healing: One is to find whatever has been weakened and damaged by illness, then repair and strengthen it. Another is to find whatever remains viable and healthy, and support and strengthen it. Since it is one body, fortifying one aspect brings healing to all the rest.

So too, the healing of the spirit: One path is to grab the weakness by its horns and fix up your act. Another is to focus your energies on the spiritual resources that are working well. Since it is one soul, when one area is enriched the rest is elevated with it.

So too, in repairing whatever is amiss in your world: When you see others are not doing their job, important work is being mishandled and valuable opportunities passed up, it is not a time for anger or despair. It is a time for you to strengthen many times over the good work you are doing in your own sphere. And since we are all one, the energy you invest in your little corner of the world pays off in every other portion as well.”

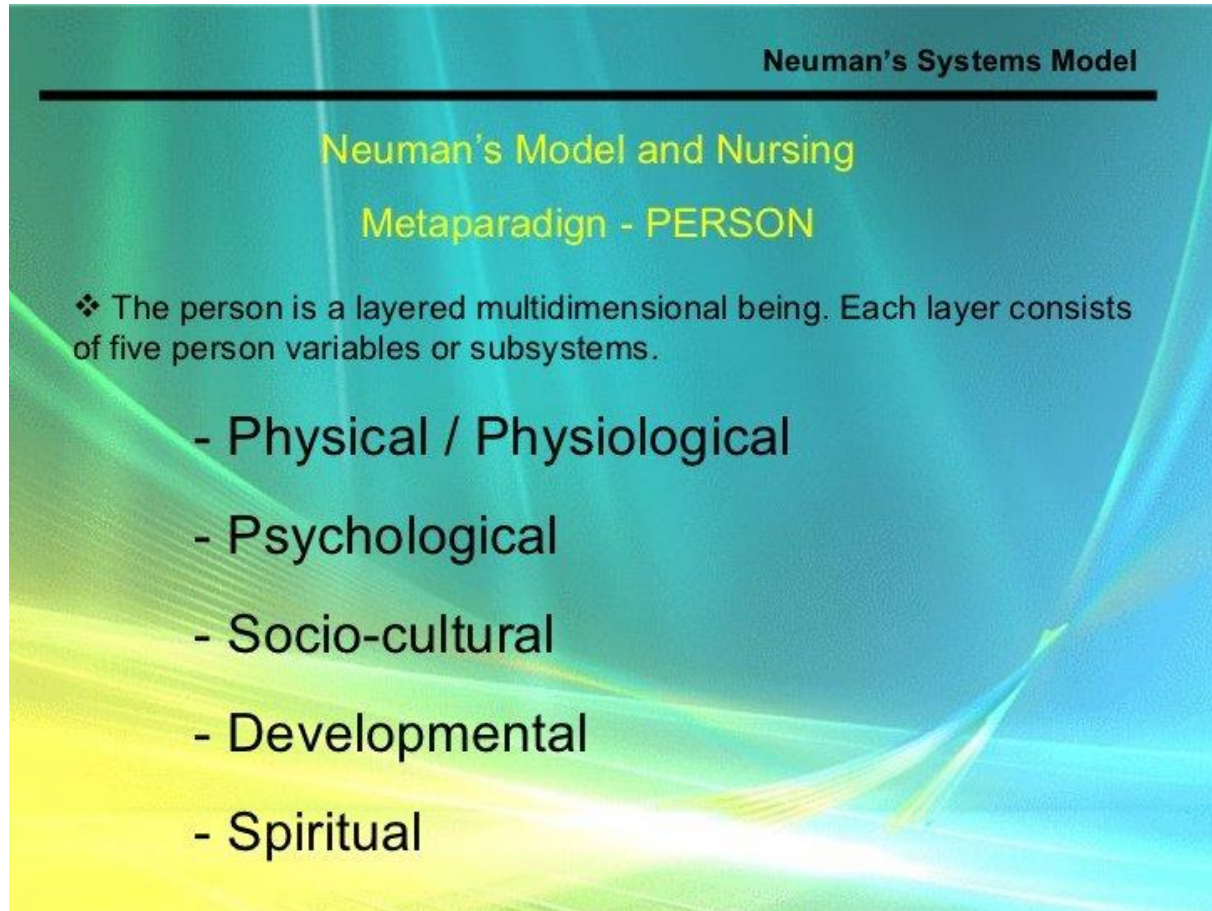


*Rabbi Menachem Schneerson*



"Health is a condition in which all parts and subparts are in harmony with the whole of the client." - Betty Neuman

"Neuman's Systems Model focuses on the wellness of the Personal system in relation to environmental stress, reactions to stress, and reconstitution to it. The Neuman System Model is universal and can be adapted to a variety of different situations it also can be interpreted in many different ways (Gerhring, 2011). Neuman sees health as being equated with wellness. She defines health/wellness as the condition in which all parts and subparts which are variables are in harmony (Heyman, 2012)."



1. Development = Adam Kadmon
2. Spiritual = Atzilut
3. Psychological = Beriah
4. Socio-cultural = Yetzirah
5. Physical/Physiological = Asiyah

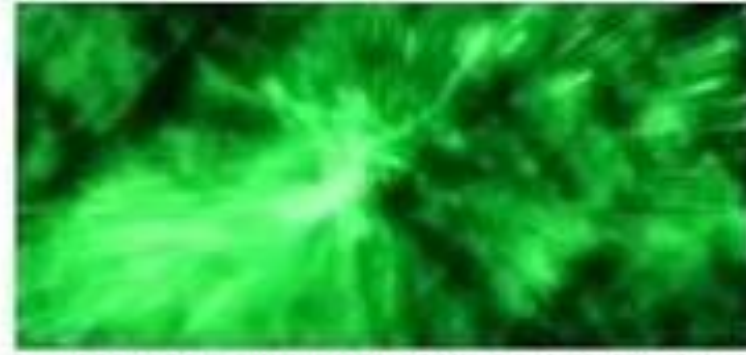
The top world emanates through all the others and is the aspect of 'hishtalshalus,' the chaining down of the worlds. This is concerned with development, from pre-creation through tikkun middot, to the 'lowest' level of malchut within the person.

The other four worlds parallel the next four. You can substitute 'emotional' for 'socio-cultural.' It's the level of being able to connect to others.

# Matrix Reloaded ... Opening Imagery



1. The single point of Atzilut at 0:50



2. The expansion in Beriah to about 1:04





3. Extension of concept through Yetzirah



4. The clock "made" in Asiyah.

# Harry Potter

	GENDER	ELEMENT	ANIMAL	COLOR
	Male	Fire	Lion	Gold
	Female	Air	Eagle	Blue
	Male	Water	Man or Serpent	Green
	Female	Earth	Ox	Black

## 1. Gryffindor

Male

(Godric Gryffindor)

Fire

Lion

Gold & Scarlet

Higher tower

(7<sup>th</sup> floor – east)

Passion

## 2. Ravenclaw

Female

(Rowena Ravenclaw)

Air

Eagle

Blue & Bronze

Lower tower

(west)

Knowledge

## 3. Slytherin

Male

(Salazar Slytherin)

Water

Serpent

Green & Silver

Underground

(Long room)

Resourcefulness

## 4. Hufflepuff

Female

(Helga Hufflepuff)

Earth

Badger

Yellow & Black

Basement

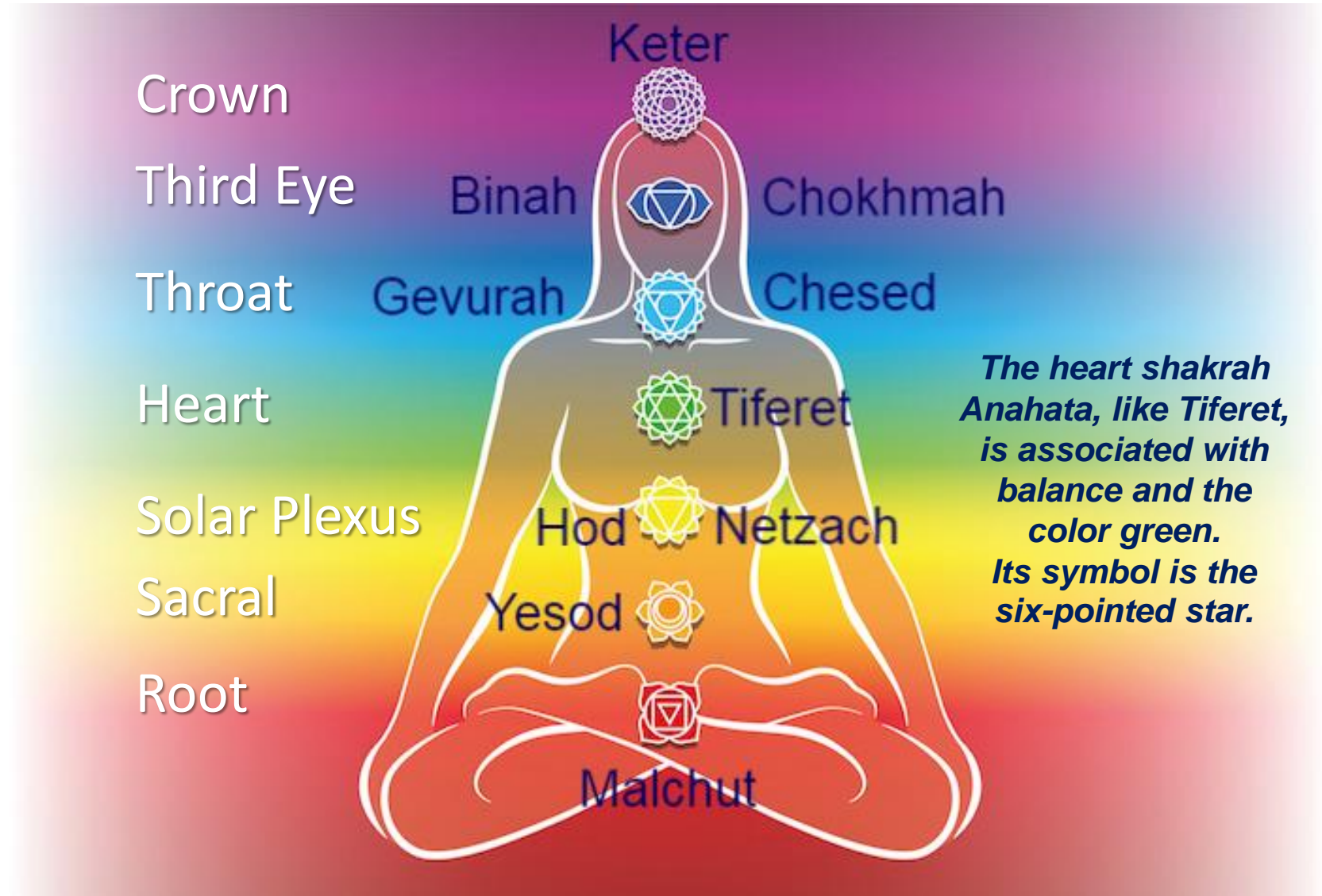
(near kitchen)

Hard work



# Sefirot and Chakras

The 'Etz Chaim' of the Sefirot is paralleled in the Hindu system of Chakras. The six sefirot on the left and right are combined into their central column, creating an identical alignment of seven between the two systems. Both feature the aspects of crown and earth at their respective end points.





# CONTACT

For video of this presentation with additional explanations, contact toviabehanu on facebook or behanu137@gmail.com