

Shvilei Pinches

Parshas Shelach

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Parshas Shelach 5771

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"May יה Save You from the Plot of the Spies"

**The Name יה Amazingly Connects the Letter "Yod"
Representing Wisdom with the
Letter "Heh" with which This World Was Created**

We read in this week's parsha, parshat Shelach (13, 1): **וידבר ה' אל משה לאמר, שלח לך** – Hashem spoke to Moshe, saying, "Send forth for yourself men, and let them spy out the Land of Canaan that I gave to Bnei Yisroel". The Baal HaTurim comments: **שליח לך אנשים סופי תיבות חכ"ם**, – the last letters of the words **שליח לך אנשים** form the word **חכ"ם**, a wise person, indicating that the men chosen for this mission should be both wise and righteous. It is incumbent upon us to explain why of all the attributes and qualities men possess, HKB"ח instructed Moshe to specifically send spies who were "wise."

Additionally, the passuk (13, 16) states: **ויוקרא משה להושע בן נון יהושע** – and Moshe called Hoshea the son of Nun Yehoshua. Rashi explains: **התפלל עליו יהוה יושיעך מעצת מרגלים** – he prayed on his behalf: May יה, "Yud-keh" (one of Hashem's names), save you from the plot of the spies. This, too, requires further explanation. Of all the holy names associated with HKB"ח, why did Moshe see fit to specifically employ the name יה--"Yud-keh" – for the purpose of beseeching HKB"ח to protect Hoshea bin Nun from the influence of the other spies?

It is also worthwhile to note the Targum Yonatan's interpretation of this passuk: **וכדי חמא משה ענותותיה קרא משה להושע בר נון יהושע**. When Moshe realized the degree of Hoshea bin Nun's humility, he changed his name to Yehoshua. We find that the commentaries spent a great deal of effort to explain the association between the attribute of humility and the name יה – which prompted Moshe to change his name.

**The World to Come Was Created with the Letter "Yud"
This World Was Created with the Letter "Heh"**

Let us begin our journey with the illuminating words of our holy master and teacher, Rabbi Yisochor Dov of Belz, zy"א. He provides us with a practical explanation as to why Moshe

Shvilei Pinches

Parshas Shelach

Rabeinu specifically employed the name י"ה while praying on behalf of Yehoshua. His explanation is founded on the view of many of our early commentaries concerning the spies' mistaken perspective. Despite the fact that all of the spies were princes of Yisroel and men with outstanding reputations, they did not want to enter Eretz Yisroel.

They were well aware of the fact that the "Mohn" was only being provided to Yisroel during their sojourn in the desert; upon entering Eretz Yisroel, the supply of "Mohn" from heaven would cease. They did not wish to lose the tremendous spiritual benefits afforded them by the "Mohn"; therefore, they did not want to enter the land. The Gemoreh (Yoma 75:) describes the "Mohn" as: "לחם אבירים אכל איש, לחם שמלאכי השרת אוכלין אותו" — food consumed by the heavenly angels.

The spies were of the opinion that the only place that they could occupy themselves with Torah study and properly serve Hashem was in the desert wilderness. Due to the provision of daily "Mohn" from heaven, they did not need to concern themselves with matters of this world. In Eretz Yisroel, however, the "Mohn" would cease to fall, and they would have to work their fields and vineyards and occupy themselves with earthly pursuits; this would surely interfere with their Torah study and service of Hashem. Thus, they attempted to prevent Yisroel from entering Eretz Yisroel.

Unfortunately, the spies erred in their judgment. What HKB"H truly desires is that we occupy ourselves with worldly pursuits while dedicating all of our efforts to sanctifying and serving only Hashem. The simple proof of the matter can be seen in the fact that man was created with a physical body derived from the dust and earth and elements of this world. Only afterwards did HKB"H breathe a living soul from the spiritual world into his nostrils. As it is written (Bereishis 2, 7): "וייצר ה' אלקים את האדם עפר מן האדמה, ויפח — **and Hashem G-d formed the man of dust from the earth and he blew into his nostrils the soul of life; and man became a living thing.**

This process served as an indication to mankind that we are to serve Hashem as a body in conjunction with a soul — to align the physical needs of this world with concerns of the World to Come which nourish the soul. It was for this reason that HKB"H brought Yisroel to Eretz Yisroel, a land flowing with milk and honey, so that they would engage in matters of this world dedicated solely to the service of the One Above.

This lesson is also inherent in the name י"ה, "Yud-keh" (pronounced Koh). As we have learned in the Gemoreh (Menoches 29:) regarding the passuk (Yeshayah 26, 4): "בטחו בה"

Shvilei Pinches

Parshas Shelach

“עדי עד כי בי”ה ה’ צור עולמים” – **Trust in Hashem forever, for in “Koh,” Hashem, is the strength of the worlds.** The Gemoreh teaches us that HKB”H formed the two worlds by means of the name Koh, י”ה; the World to Come was created with the letter “yud” and this world was created with the letter “heh.” Thus, the name Koh, composed of the letters “yud” and “heh,” alludes to the fact that man must strive to align these two worlds – this world with the World to Come. This is accomplished by always having in mind that whatever we do in this world is devoted solely to the purpose of serving Hashem.

This, in fact, is the meaning of the verse (Tehillim 116, 17): **“לא המתים יהללו י”ה ולא כל”** – **Neither can the dead praise “Koh” nor all who descend into silence.** In other words, the wicked – who are referred to as dead even while alive – do not unify the elements of the name Koh. For, if they are not occupied at all with matters of the World to Come, i.e. Torah and mitzvot, they most certainly are not devoting their mundane, worldly activities to the sanctification of Heaven. Yet: **“ואנחנו נברך י”ה מעתה ועד עולם”** – **we will bless “Koh” from now until eternity, HalleluKoh.** By dedicating all of our activities in this world to the glorification and sanctification of Heaven, we fulfill this divine purpose.

We can now comprehend why Moshe specifically employed the name Koh while praying on Yehoshua’s behalf. As mentioned above, the spies mistakenly believed that it was impossible to serve Hashem properly while occupied with mundane, worldly matters; consequently, they wished to remain in the wilderness where the provision of the “Mohn” freed them of the concern for worldly matters. In response, Moshe beseeched Hashem on his behalf: **“י”ה יושיעך מעצת מרגלים”** – **May Koh save you from the plot of the spies.** In other words, may the name “Koh,” “Yud-keh,”--which teaches us to align matters of this world with the World to Come – may He save you and shield you from the erroneous reasoning of the spies and their reluctance to enter Eretz Yisroel. This is the gist of the fascinating insight provided by Rav Yissocher Dov of Belz, zy”a.

Yaakov Snatched the Letter Yud From the End of Eisav’s Name

Let us continue along this exalted path and delve into this matter a bit further – explaining why Moshe Rabeinu specifically employed the name “Yud-keh” while praying on Yehoshua’s behalf. Let us introduce the passage describing the births of Eisav and Yaakov (Bereishis 25, 25): **“ויצא הראשון אדמוני כולו כאדרת שער ויקראו שמו עשו, ואחרי כן יצא”** – **The first one emerged red, entirely like a hairy mantle; so they named him Eisav. After that his brother emerged with his**

Shvilei Pinches

Parshas Shelach

hand grasping on to the heel of Eisav; so he called him Yaakov. Rashi explains that it was Hashem that named him Yaakov. The commentators puzzle over the fact that HKB"ח named him "יעקב" beginning with the letter "yud." Based on the rationale mentioned in the passuk: "וידו אוחזת בעקב עשו" -- **with his hand grasping on to the heel ("akev") of Eisav** — he should have been named "עקב", "akev" without the "yud."

The Megaleh Amukos provides us with a solution to this problem based on the words of Rashi (ibid.). Regarding the rationale and origin of the name Eisav, Rashi states: "לפני שהיה" נעשה ונגמר בשעריו כבן שנים הרבה" — he was born fully formed and full of hair like a fully grown person. The Rashbam explains that according to this explanation the name "עשו" derives from the word "עשוי" which means fully made or done. The problem then is why was he called "עשו" without the 'י and not "עשוי" with a 'י?

In fact, according to the Megaleh Amukos, originally, he should have been named "עשוי" with a 'י at the end of his name; however, Yaakov snatched away the 'י and added it to his own name; as a result, his name remained "עשו" without a 'י, while Yaakov gained the additional "yud" --expanding his name from "עקב" to "יעקב". This is all alluded to in the words of the passuk: "וידו אוחזת בעקב עשו" — Yaakov grabbed onto Eisav's heel, i.e. the end of his name, the letter "yud" of the name "עשוי". The word יד"ו also alludes to this event; for, when rearranged יד"ו spells the word יו"ד, "yud" — the last letter of Eisav's original name which Yaakov extracted from him.

In summary, we have learned an important fact. At the time of their birth, Yaakov and Eisav waged a deadly battle over the letter 'י, which was originally part of Eisav's name. Ultimately, Yaakov succeeded in grabbing Eisav's heel, taking away the last letter of his name and joining it to his own name. To commemorate this act, the Almighty named him Yaakov--"ויקרא שמו יעקב". We must now endeavor to explain the significance of the letter "yud," over which Yaakov and Eisav — the force of kedushah versus the force of tumah — waged this momentous battle.

"Yud" Represents Wisdom which Elevates the Lowly Aspects of the Heel

So, let us introduce a wonderful insight from the incredible teachings of the great Rabbi from Rophshitz, zy"א, found in his sefer Zera Kodesh (end of Bereishis). There he enlightens us with regard to the deeper meaning embodied by the name יעקב, which connects the letter "yud" with the "akev," the heel:

Shvilei Pinches

Parshas Shelach

“כמו שפירשתי על פסוק (בראשית לב כט) לא יעקב יאמר עוד שמך כי אם ישראל, שעל ידי קיום התורה הקדושה בבחינת י-עקב, שמכניסין בחינת חכמה לדברים הגשמיים שמקיימין המצוות בגשמייות, על ידי זה מעלין בחינת עקב לבחינת יו”ד הראשית, כי בחינת יעקב הוא בחינת (שמות כו כח) בריח התיכון מבריח מן הקצה אל הקצה, שהוא (שם כח יד) סולם מוצב ארצה וראשו מגיע השמימה.”

The name יעקב alludes to our holy forefather's sacred mission in this world — to connect two very diverse poles. The letters “עקב” in his name allude to all issues pertaining to this physical, material world — issues that are on a lower *spiritual level* corresponding to the “עקב”, the heel of the foot. The letter י in his name, on the other hand, is the first of the four letters of Hashem's holy name, and alludes to חכמה, wisdom, which is in the head. As the Zohar hakadosh explains (Pinchas 232.): “י חכמה” — the letter “yud” signifies wisdom.

This, then, is the deeper significance of the name יעקב which is an amalgamation of two polar and diverse elements — the “yud” and the “akev.” For, indeed, this is our forefather Yaakov's sacred mission — to elevate all of the lowly matters of this world, represented by the “akev,” the heel. This daunting feat is accomplished by utilizing the “chochmah,” the wisdom located in one's head and represented by the letter “yud.” One must weigh and measure all of one's worldly and mundane pursuits on the scale of “chochmah” to insure that one's actions are devoted solely to the wishes and service of Hashem. In the words of the Mishnah (Avot 2, 12): “וכל מעשיך יהיו לשם שמים” — **all of your deeds should be for the sake of Heaven.**

In this manner, the Zera Kodesh explains a statement in the holy Zohar (Terumah 175:) expounding on the passuk (Shemos 26, 28): “והבריח התיכון בתוך הקרשים מבריח מן הקצה — אל הקצה, דא הוא יעקב קדישא שלימא” — **“the middle bar inside the planks shall extend from end to end,” this refers to the holy Yaakov.** As we have explained, in his service of Hashem, Yaakov Avinu connects the two diverse poles; he elevates all of the lowly matters of this world represented by the heel to the source of kedushah — “chochmah” located in the head and represented by the letter “yud.”

This, too, is the message HKB”H revealed to Yaakov in his famous dream (Bereishis 28, 12): “--”A ladder was standing firmly on the ground and its head reached the heavens.” The dream revealed to Yaakov his sacred mission and mode of service in this world. The “akev” in his name, alluding to the lowly matters of this world, was symbolized by the earthbound ladder; on the other hand, the

Shvilei Pinches

Parshas Shelach

letter "yud" in his name, representing the "chochmah" in one's head, was symbolized by the fact that the ladder also extended heavenward.

Who Is Wise He Who Foresees What Is Yet to Come

We can expand on this concept regarding use of the "י", which is "chochmah," to elevate all mundane matters to the realm of kedushah. If a Jew wants to sanctify all of his worldly pursuits, he must always have in mind that his actions are intended to enable him to better serve Hashem and to be able to engage in Torah study — this includes his eating, drinking, walking, sitting and all other physical needs. This is stated clearly in the Shulchan Aruch (O.C. 231):

”בכל מה שיהנה בעולם הזה לא יכוין להנאתו אלא לעבודת הבורא יתברך כדכתיב (משלי ג ו) בכל דרכיך דעהו, ואמרו חכמים כל מעשיך יהיו לשם שמים, שאפילו דברים של רשות כגון האכילה והשתיה וההליכה והשיבה והקימה והתשמיש והשיחה וכל צרכי גופך, יהיו כולם לעבודת בוראך או לדבר הגורם עבודתו... ומי שנוהג כן עובד את בוראו תמיד.”

It now makes perfect sense how proper use of the "yud," which is "chochmah," allows us to elevate all that is mundane to the realm of kedushah. For, we have learned in the Gemoreh (Tamid 32:): **Who is wise? He who can foresee what is yet to come.** We see that when a Jew utilizes the "י" in his daily endeavors — his eating and drinking, etc.--foreseeing the consequences and benefits of his actions, he succeeds in elevating and sanctifying the "עקב" matters of this world.

This provides a very nice understanding of Yaakov Avinu's declaration (Bereishis 28, 22): **and whatever you will give me, I shall repeatedly tithe to you** — in light of the following statement in the holy Zohar (Korach 179.): **פקודא** — **the command for Yisroel to tithe comes from the letter "yud."** We see that giving maaser (tithing), an amount equal to one-tenth of one's produce, is a function of "chochmah," the letter "yud." Therefore, only Yaakov, who was named by HKB"H, combining the "yud" with the "akev," accepted upon himself the obligation to tithe; only he understands how to apply "chochmah" to elevate and sanctify all elements of this world.

Additionally, this provides us with a better understanding of the words of the Megaleh Amukos (Toldot) and the Baal HaTurim (Yitro) concerning the association between the name **יעקב** and the Ten Commandments. The "yud" of **יעקב**, which has a numerical value of ten, alludes to the Ten Commandments themselves; the remaining letters **עקב**, which

Shvilei Pinches

Parshas Shelach

have a numerical value of one hundred and seventy-two, correspond to the one hundred and seventy-two words that comprise the Ten Commandments.

Thus, we can postulate that this is why HKB"H gave us on Har Sinai specifically Ten Commandments consisting of one hundred and seventy-two words. He was conveying the message that the only way to elevate the earthly, mundane matters of this world — which are analogous to the lowly "akev," heel — is by means of the "chochmah" of the Torah, represented by the letter "yud," equal to ten. So, we find that the name יעקב and the ten commandments deliver the same message!

Eisav Was Supposed to Serve Hashem in the Material Realm

Rashi's commentary on Bereishis (25, 22) is well known: **ויתרוצצו הבנים בקרבה, מתרוצצים** — the two twins, Yaakov and Eisav were battling in their mother's womb over control of the two worlds, this world and the World to Come. His source is the Midrash (Yalkut Shimoni):

מכרה כיום את בכורתך לי. אמרו כשהיו יעקב ועשו במעי אמן, אמר לו יעקב לעשו, אחי שני עולמות לפנינו העולם הזה ועולם הבא, העולם הזה יש בו אכילה ושתייה ומשא ומתן לישא אשה ולהוליד בנים ובנות, אבל העולם הבא אין בו כל המדות הללו, רצונך טול אתה העולם הזה ואני אטול העולם הבא, שנאמר מכרה כיום את בכורתך לי, כאותו היום שהיו בבטן אמם.

According to the Midrash, before they were even born, Yaakov and Eisav agreed to divide up the two worlds. Eisav agreed to take this material world characterized by eating, drinking, commerce, marriage and children. Yaakov agreed to take the World to Come which possesses none of those characteristics.

We may explain this as follows: their dispute pertained to the proper way to serve Hashem. Eisav chose to serve Hashem in matters of this world, in keeping with the principle of: **"בכל דרכיך דעהו"** — **in all of your endeavors know Him**; whereas, Yaakov chose to serve Hashem only in matters of the World to Come and to totally separate himself from matters of this world.

Now, we can understand why the **י** was originally placed in Eisav's name **"עשוי"**. Since he chose to serve Hashem in matters of this world, he would need the **י**, the element of "chochmah," to elevate and sanctify these matters. This also explains why Eisav was the firstborn, since he represented the **י**, the first letter of the holy name--the firstborn, as it were, of the four letters of Hashem's name.

Yaakov, on the other hand, was supposed to serve Hashem only in matters pertaining to the World to Come; he was to remove himself from matters of this world; however, while still

Shvilei Pinches

Parshas Shelach

in his mother's womb, he realized that Eisav had no intention of serving Hashem and keeping his part of the bargain. This became quite apparent from Eisav's constant efforts to leave the womb whenever they passed a place of idol-worship. Therefore, as they were being born: "וידרו אוחזת בעקב עשו" --he grabbed Eisav's heel with his hand to commandeer the 'י' at the end of his brother's name, "עשוי"; he intended to join the "yud" with the matters of this world, the "עקב". This is why Hashem named him יעקב — a fusion of the 'י' and the "עקב" --revealing to the world that He agreed to having Yaakov serve Hashem also in matters of this world.

Eretz Yisroel Possesses Ten Levels of Kedushah Corresponding to the Letter "Yud"

At this point, we have also achieved a greater appreciation of why HKB"H chose to create the World to Come and this world with the name י"ה, as it is written: כ"י ב"ה ה' צור "כ"י ב"ה — **for in Koh (Yud-keh), Hashem, is the strength of the worlds.** We have mentioned Rav Yissocher Dov of Belz's, zy"a, explanation that this name conveys that it is incumbent upon us to connect and align our pursuits in this world — which was created with the letter "heh" — with matters of the World to Come — which was created with the letter "yud." As discussed, a Jew must apply and utilize his "chochmah" in all his endeavors in this world in order to elevate them and sanctify them to the level of the World to Come — thus, creating the union of the "yud" and the "heh," י"ה.

Alas, we can rejoice at having shed some light on the subject of Moshe Rabeinu's prayer on behalf of Yehoshua. He added the letter "yud" to the name Hoshea and beseeched Hashem: "י"ה יושיעך מעצת המרגלים" — **may "Koh" save you from the plot of the spies.** The spies refused to recommend that Yisroel enter Eretz Yisroel on the premise that there they would be required to work in their fields and vineyards and, consequently, would not be able to serve Hashem properly. The name "Koh," however--uniting the "yud" representing "chochmah" with the "heh" with which this world was created — constitutes a rebuttal to the spies' argument. For, this holy name clearly indicates that it is HKB"H's will that all worldly pursuits be elevated for the sake of Heaven. Therefore, Moshe prayed: "י"ה יושיעך מעצת המרגלים" — **may "Koh" save you from the plot of the spies.**

This fits in beautifully with the fact that Eretz Yisroel contains ten levels of sanctity. We have learned in the Mishnah (Keilim 1, 6): "עשר קדושות הן" — **there are ten categories of sanctity (kedushah).** Seeing as the "Mohn" ceased to descend from heaven when Yisroel entered Eretz Yisroel, the people were forced to work the land. As is His way, HKB"H set

Shvilei Pinches

Parshas Shelach

the remedy in place prior to the arrival of the actual malady. By imbuing Eretz Yisroel with ten types of kedushah, corresponding to the letter "yud" (with a numerical value of ten) representing "chochmah," Yisroel were well-equipped to elevate all of their endeavors in the land for the sake of Heaven.

This is also the meaning of the Gemoreh (Bava Batra 158:) which states: **"אוריא דארץ – the air of Eretz Yisroel instills wisdom.** Similarly, the Midrash (B.R. 16, 4) elucidates the passuk in Bereishis (2, 12) as follows: **מלמד טוב - וזהב הארץ הוא טוב** – extolling the superiority of the Torah and wisdom one is able to acquire only in Eretz Yisroel. Based on what we have learned, this advantage and superiority stem from the ten types of kedushah which permeate Eretz Yisroel. This is the source of the "yud," the "chochmah," which enables those working their fields and those engaging in material pursuits to elevate all of their activities to Hashem.

Now, let us address the comment of the Targum Yonatan cited above: **יוכדי חמא משה** – **ענותותיה קרא משה להושע בר נון יהושע** – when Moshe recognized Hoshea bin Nun's level of humility, he changed his name to Yehoshua. We have learned in the Gemoreh (Pesachim 66:): **"כל המתייהר אם חכם הוא חכמתו מסתלקת ממנו"** – **anyone who shows haughtiness: if he is a wise man, his wisdom deserts him.** . . . We find that in order for the letter "yud," the "chochmah," which Moshe added to Yehoshua's name, to remain with him, he had to be humble; for, as we have learned, if he were to become haughty, his "chochmah" would desert him. Therefore, only after Moshe saw the degree of Yehoshua's humility did he add the letter "yud" representing "chochmah" to his name; the only assurance that the "yud," the "chochmah," would not desert him was his characteristic of humility.

Now, the allusion pointed out by the Baal HaTurim in the passuk regarding the spies is clear: **"שליח לך אנשים סופי תיבות חכ"ם"** – the last letters of the three words **שליח לך אנשים** – **send forth for yourself men** – spell out the word **"חכ"ם"**, meaning wise man. HKB"H hinted to Moshe that each of the spies should be a **"חכ"ם"**; each should possess the "chochmah" to know how to engage in worldly and mundane matters consistent with the dictum: **"איזהו חכם הרואה את הנולד"** – **Who is wise? He who foresees what is yet to come.** They should all be men who have the intent that their worldly endeavors are aimed at enabling them to better serve Hashem and engage in Torah study. If they possess this quality, they will realize that although they will be required to work their fields and vineyards in Eretz Yisroel, nevertheless, applying the "chochmah" represented

Shvilei Pinches

Parshas Shelach

by the letter "yud," they will succeed in elevating all of their endeavors for the sake of Heaven.

The Reason HKB"H Placed the Name י"ה Between a Man and a Woman

Now, come and see how what we have learned provides us with some insight into the often quoted Gemoreh (Sotah 17.): **ר' ריש רבי עקיבא איש ואשה זכו שכינה ביניהן, לא זכו אש — אוכלתן** — Rabbi Akiva teaches us that if a husband and wife are deserving, the Divine Presence dwells among them; if they are not, they are consumed by fire. Rashi explains that the Hebrew word for man, **איש**, contains the letter "yud"; while the Hebrew word for woman, **אשה**, contains the letter "heh." So, we see that Hashem divided up His name "Koh" between a man and a woman. Consequently, if their marriage is successful, the Shechinah dwells among them. If, however, their marriage is unsuccessful, and the name "Koh" consisting of the letters "yud" and "heh" are removed, what remains is **אש** and **אש** — two conflicting bodies of fire.

Let us explain why HKB"H chose to place the name "Koh" — "Yud-keh" — specifically, between a man and a woman. Based on our discussion above, we can suggest that HKB"H wished to teach us that although a marital relationship between a man and a woman falls into the category of worldly, mundane matters-- which were created with the letter "heh" — nevertheless, this relationship must be weighed on the scales of "chochmah" represented by the letter "yud," and sanctified solely for the sake of Heaven; this is the way to unify the name "Koh."

How fitting it is, therefore, that it is the man, the **אי"ש**, that bears the responsibility for applying and utilizing the "yud" of "chochmah" properly! As mentioned: **איזהו חכם הרואה — את הנולד** — **Who is wise? He who foresees what is yet to come.** The word **הנולד** can also be translated as the unborn or newborn. Certainly, the purpose of a marital relationship is to bring children into the world. It is the man's job, therefore, to utilize his "chochmah" to foresee the children that will result from this relationship. Seeing as the "yud" of "chochmah" depends on Torah wisdom, which is a commandment incumbent upon the man and not the woman, this explains why HKB"H placed the letter "yud" with the man rather than with the woman.

This, then, is the meaning of Rabbi Akiva's elucidation: **"איש ואשה זכו" — if a man and a woman are deserving and their intentions are strictly for the sake of Heaven-- שכינה ביניהן — the name "Koh" dwells among them, assisting them to sanctify all of their**

Shvilei Pinches

Parshas Shelach

earthly pursuits — by means of the union of the "yud" of "chochmah" and the "heh" with which this world was created. If, however, "לא זכו" — their intentions are not aimed at sanctifying the name of Heaven but are merely to satisfy their own lust and earthly desires — then "אש אוכלתן" — they are consumed and overwhelmed by the fire of their passions and desires.

This also beautifully explains the formula for marriage established by our earlier sages: "הרי את מקודשת לי בטבעת זו כדת משה וישראל" — **Behold, you are consecrated to me with this ring in accordance with the laws of Moshe and Yisroel.** The Tikunei Zohar (Tikun 10, 25.) explains that at the time of the wedding, it is imperative that one have in mind that the circular ring resembles the letter "yud." With this intent, the chosen, the bridegroom, proclaims: "הרי את מקודשת לי" — it is my intention to sanctify our relationship--"בטבעת זו" — with this ring resembling the "yud" of "chochmah"-- "כדת משה וישראל" — just like the Torah which was given in Ten Commandments, representing the "yud," and one hundred and seventy-two words, representing the "akev," the heel, this symbolic action indicates that all of our worldly endeavors must be sanctified by means of the "yud" of "chochmah."