



The dimensions of the *Mishkan* and the significance of the numbers was discussed on Day Seven, regarding the letter *Chof*. One number that did not come up was *seventy*, because it was the total of two numbers, the fifty *amos* of the *Chatzer* (Courtyard) and the twenty *amos* of the *Heichal* (Sanctuary).

Traversing these seventy *amos* brought a *koben* to the curtain separating the *Kodesh HaKodashim*, the Holy of Holies, from the *Heichal*. Only the *Koben Gadol* could pass that point, and only four times a year as part of the *Yom Kippur* service.

The *Gemora* says: And Rabbi Levi said:

There is a tradition from our fathers that the area of the *Aron* is not [included] in the measurement [of

the *Kodesh HaKodashim*]. This is also taught [in a *baraisa*]: The *Aron* that Moshe made had ten *amos* [of empty space] on each side of it. And yet it says: “*And within the Sanctuary (was) twenty amos in length, [and twenty amos in breadth]*” (I *Melachim* 6:20). The place “within the Sanctuary” is referring to the *Kodesh HaKodashim* which. was twenty *amos* by twenty *amos*. If there were ten *amos* of empty space on either side of the *Aron*, apparently the *Aron* itself occupied no space]. (*Megillah* 10b)

Welcome to the world of *Ayin* where the rules of space and time break down. Isn't that what a miracle is, when something, according to the Laws of Physics, should not exist or happen, but does anyhow. . . a world in which believing can mean seeing more than seeing means believing?

You delivered the mighty into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wicked into the hands of those who cling to your Torah. . . (*Al HaNissim*)

Why seventy? Because seventy is seven times ten, and as in all seven *sefiros* all *ten* of their *sefiros*, as they will be in the Messianic Era. Until that time, Creation is lacking, burdened by what the world calls the “natural” Laws of Physics.

We just called it *golus*—exile.

According to *Kabbalah*, there are two states of existence, *Katnus* and *Gadlus*, or *Smallness* and *Largeness*. A *katan*—child—has all the body parts of an adult but not the smarts. When a parent berates a child with, “Where are your brains?” they really mean, “Why weren’t you smarter about what you did?”

A *gadol*—adult—is supposed to know better because they know more. The greatest limitations a person has is their lack of knowledge because it leaves them blind to opportunities in life. Imagination may discover things we did not know, but it is fueled by the things that we already did know.

As mentioned, there are ten *sefiros*. Of these ten *sefiros*, the first three, *Keser*, *Chochmah*, and *Binah*, were created perfect from the beginning, each having all ten of their *sefiros*. They have never needed any kind of rectification, and they won’t really be the basis of reality until the World to Come begins.

The remaining seven *sefiros*, the first six of *Chesed*, *Gevurah*, *Tifferes*, *Netzach*, *Hod*, and *Yesod* which are the basis of our six thousand years, and the *Malchus*, the level on which they are lived out, were created imperfect and require *tikun*. That’s our job, what we accomplish when we use our free will as God intended.

During periods of *Katnus*, the *sefiros* that are missing, or at least are missing their lights, are the *Keser*, *Chochmah*, and *Binah*, which correspond to the *mochin*—

brains—in the *sefiros*. The result of this is less Divine light in the world, spiritual darkness, increased heresy, and exile, especially for the Jewish people.

*Gadlus* is when additional Divine light makes it way down to these three *sefiros*, either because of our actions or because God sends it down anyways (as He did in Egypt). All of a sudden, each of the seven *sefiros* have all of their ten *sefiros*, finally reaching the total of seventy altogether. *Katnus* becomes *Gadlus*, spiritual darkness is banished, heresy becomes passé, and redemption with all its wondrous miracles results.

That is the world of *Ayin*. It has peeked in on us from time to time, like when the Babylonian exile ended:

*God says, “After seventy years of Bavel are completed, I will remember you and fulfill My good word concerning you, to return you to this place.” (Yirmiyahu 29:10)*

*I, Daniel, pondered in the books the number of years of the word of God that came to Yirmiyahu the prophet regarding the completion of the destruction of Yerushalayim: seventy years. (Daniel 9:2)*

and later when the *Menorah* burned for *seven* extra days.

Now, we’re just waiting for the *tikun* of the lower seven *sefiros* to be complete, and for the world of *Ayin* to become our world too. That’s when we’ll finally defeat the

seventy nations and, if necessary, through the War of Gog and Magog, which in Hebrew has the *gematria* of seventy. Given the events of history, we may actually be at that threshold.

