LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

פרשת חקת

Parshas Chukas

The 11 maamarim of Likkutei Torah on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok

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וידבר הוי׳ וגו׳ זאת חקת התורה אשר צוה הוי׳ לאמר

“And Havayah spoke… This is the statute of the Torah which Havayah commanded, saying”

The red heifer is called “the statute of the Torah” because it holds, in open and general form, the two movements on which every mitzvah is built: ratzo, the soul’s running toward G-d, which is the burning of the heifer to ashes, and shov, the return that draws the Torah down, which is the living water put in a vessel. Through it the Torah’s root, its “engraved letters,” is drawn into the Written and the Oral Torah, and the encompassing light of G-d is joined to the light that fills the worlds.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar asks why the verse says “which Havayah commanded” when G-d Himself is speaking, and why one mitzvah is called “the statute of the Torah.” Reading chukah as “engraving,” it places above the Written Torah a root of “engraved letters,” one with their source, which the soul came down to draw into the world. Every mitzvah brings a person to ratzo vashov, the running and returning of the Chayos: love from contemplating that even the World to Come is nothing before G-d, and awe from knowing that He is equally present above and below. The heifer “receives from the left,” and so does the animal soul; its burning leaves only the bare power of desire, like ashes, which teshuvah turns to love of G-d, raising sham to shem ayin. The living water is the Torah, which must go into the vessels of the mitzvos and be spoken aloud, as the “worm” of Yaakov prevails with its mouth. Finally, “commanded” means “joined”: the encompassing Havayah is bound to the filling one, as the Shema traces love, words of Torah, and the vessels of the mitzvos.

OUTLINE

1 The questions, and the engraved letters ¶1–2

Why "which Havayah commanded," and why the heifer is "the statute of the Torah." Chukah means engraving: the Torah's root of engraved letters, one with their source, above the written letters; man "makes" the statutes by drawing them down. The mitzvos bring ratzo vashov: love from contemplating that even the World to Come is a single letter, and the return in awe from contemplating sovev kol almin.

2 Fire and water: the heifer as the general form ¶3–8

The Torah is "a fiery law" from G-d's "right hand," fire and water; the burning of the heifer is ratzo and the living water is shov, revealed in it as in no other mitzvah. Like Eliezer's section, which is the union of Mah and Ban in general form, the heifer is the union of running and returning, of heart and brain, while each mitzvah holds it in a particular way.

3 The burning: the animal soul and its desire ¶9–14

The heifer "receives from the left," the side from which the external forces draw through many contractions; so does the animal soul. Burning wood leaves only the earth, its simple matter, while the form vanishes in smoke: so subduing the forbidden thoughts, words and deeds leaves the bare power of desire, which can be turned to love of G-d. From sham, the distant place of kelipah, G-d is found through teshuvah, and it becomes shem ayin; the heifer purifies from the "death" of the shattering.

4 The living water, and the worm ¶15–17

The living water is the Torah, flowing from G-d, the hidden source, into the vessels of the mitzvos; the ashes go with it because running must remain within returning. The scarlet worm thrown into the fire is the power of the mouth: prayer and spoken words of Torah, said in self-nullification, in which G-d's words are placed and which tear away the external forces. The one who is a worm in his own eyes becomes a "man," a giver.

5 The verse explained ¶18–21

"Statute" is both the order of the whole Torah and its engraving. The first Havayah is memalei kol almin and the second sovev kol almin; "commanded" (tzivah) means "joined" (tzavta), so the encompassing light is bound to the filling light through the Divine words. Part of the ashes was kept as a lasting source of the running in every mitzvah, and the first section of the Shema traces love, the words of Torah spoken, and the practical mitzvos as vessels.

KEY CONCEPTS

Ratzo vashov (running and returning) רצוא ושוב

The two movements of the soul, from the Chayos of Ezekiel's vision: ratzo, the longing to rise and be absorbed in G-d, which is fire in the heart and comes from Binah; and shov, the return to draw G-d's light down into the world, which is water in the brain and comes from Chochmah. Every mitzvah is built on both.

Engraved letters אותיות החקיקה

Letters cut out of the stone itself, as against ink added to parchment. They stand for the Torah in its root, wholly one with its source, above the Written Torah; chukah, "statute," is read as chakikah, "engraving."

The power of desire כח המתאוה

The bare capacity to want, the "simple matter" of the animal soul's emotions. It is not evil in itself and is rooted in holiness, in "the face of the ox" of the Chariot; once its forbidden garments are burned away, like wood reduced to ashes, it can be turned to love of G-d.

Iskafya and is'hapcha (subduing and transforming) אתכפיא ואתהפכא

First the other side is subdued, by refusing it every thought, word and deed; then darkness itself is transformed into light, as the evil inclination too comes to love G-d.

Living water מים חיים

Spring water that rises from a hidden source, and so the Torah, flowing from G-d, "the source of living water." It must be put "in a vessel," the practical mitzvos and the letters of the Torah.

Worm Yaakov תולעת יעקב

Israel's strength, like the worm's, is in the mouth: prayer and spoken words of Torah. It works only with self-nullification, "I am a worm and not a man," and then G-d's own words are in a person's mouth.

Tzivah as tzavta (commanding as joining) צוה מלשון צוותא

"Commanded" read as "joined": the encompassing light, sovev kol almin, the second Havayah of the verse, is bound to and drawn into the light that fills the worlds, memalei kol almin, the first.

SECTION 1 • ¶1–2

The questions, and the engraved letters

1 וידבר הוי' וגו' זאת חקת התורה[1,2,3] אשר צוה הוי' לאמר. וצ"ל דהא כתיב תחלה וידבר הוי' שהקב"ה הוא המדבר למשה זאת חקת[4] התורה וא"כ מהו אשר צוה הוי' הל"ל [הוה ליה למימר] אשר אני מצוה.

"And Havayah spoke," etc., "This is the statute (chukas) of the Torah which Havayah commanded, saying." Now, we must understand: it is written first, "And Havayah spoke," [meaning] that the Holy One, blessed be He, is the One speaking to Moshe, "This is the statute of the Torah." If so, what is [meant by] "which Havayah commanded"? It should have said, "which I command."

> The maamar opens with the verse that introduces the laws of the red heifer. Since the Torah has just said that G-d Himself is speaking to Moshe, the words "which Havayah commanded" sound like someone else reporting His command; in His own voice the verse should have said "which I command."

גם להבין קצת ענין פרה אדומה[5] שנאמר בה חקת התורה. אך הענין דהנה התורה נק' תורה שבכתב הקב"ה אומר ומשה כותב[6] ודברי סופרים נק' תורה שבעל פה.

We also [need] to understand somewhat the matter of the red heifer (parah adumah), of which it is said, "the statute of the Torah." However, the explanation is this: the Torah is called the Written Torah, [for] "the Holy One, blessed be He, says, and Moshe writes"; and the words of the Scribes are called the Oral Torah.

> A second question: why is the red heifer, a single mitzvah, called "the statute of the Torah," as if it stood for the Torah itself? The answer begins with the familiar division between the Written Torah, the words G-d spoke and Moshe wrote down, and the Oral Torah, the words of the Sages.

אמנם חקת התורה לשון חקיקה (כמ"ש ברבות ר"פ זו חקה חקקתי), והיינו כמו שהתורה היא בשרשה ומקורה ששם היא בבחי' אותיות החקיקה שהוא מדרגה עליונה מבחי' התלבשותה במדרגת שנק' אותיות הכתב להיות נק' תורה שבכתב

But chukas ha-Torah is a term of engraving (chakikah) (as is written in [Midrash] Rabbah at the beginning of this parshah: "I have engraved a statute (chukah chakakti)"). That is, [it refers to the Torah] as it is in its root and source, where it is at the level of engraved letters, which is a degree higher than the level of its being clothed in the degree called written letters, so as to be called the Written Torah.

> The Midrash links chukah (statute) with chakikah (engraving). The Alter Rebbe uses this to point to a level of the Torah above the Written Torah: the Torah in its root, where its letters are "engraved" rather than "written."

כמו עד"מ בגשמיות באותיות הנכתבים ע"ג [על גבי] הקלף לבן הרי האותיות הם דיו שהוא דבר זר ונפרד מהקלף שלא היה לו שום שייכות מקודם אל הקלף רק שאח"כ כשכותב הספר בדיו ע"ג [על גבי] קלף נתאחדו והיו לאחדים.

As, by way of analogy, in physical things: with letters written upon white parchment, the letters are ink, which is a thing foreign to and separate from the parchment, having had no connection at all with the parchment beforehand; only afterwards, when one writes the scroll in ink upon the parchment, they become united and become one.

> Written letters are made of ink, a separate substance that had nothing to do with the parchment until the scribe put it there. Even once they are joined, the letters remain something added onto the surface.

אבל אותיות החקיקה הם מיניה וביה והן דבר א' ממש עם האבן שנחקקו בו (ועמ"ש מענין זה בד"ה אם בחקתי תלכו[7] ועמ"ש בד"ה שחורה אני[8] ונאוה[9] בענין שהתורה ניתנה באש שחורה ע"ג [על גבי] אש לבנה. וזהו ענין תורה שבכתב.

But engraved letters are of the thing itself and within it, and they are truly one thing with the stone in which they were engraved. (And see what is written on this matter in the discourse beginning "If you walk in My statutes," and see what is written in the discourse beginning "I am black and comely," on the matter that the Torah was given as black fire upon white fire. And this is the matter of the Written Torah.

> Engraved letters are cut out of the stone itself, so they are made of the stone's own substance and are one with it. In Likkutei Torah, Bechukosai, the Alter Rebbe reads "If you walk in My statutes (bechukosai)" as these engraved letters, the letters of supernal thought that are one with their source; in the discourse on "I am black and comely" he explains the Torah given as "black fire upon white fire," which, he adds here, is the Written Torah.

וממש"ש [וממה שכתוב שם] יובן ג"כ ענין פי' אותיות החקיקה דהיינו עד"מ האותיות שבנפש ע"ש) וזהו זאת חקת התורה.

And from what is written there, the meaning of engraved letters will also be understood, namely, by way of analogy, the letters that are in the soul; see there.) And this is [the meaning of] "This is the statute of the Torah."

> The same discourse (Likkutei Torah, Shir HaShirim 5:6) explains engraved letters by an analogy from the soul: the letters within the soul itself, before they take shape in thought and speech, are one with it like letters engraved in stone, while the letters of thought and speech are like writing. And this, the Alter Rebbe says, is what "the statute of the Torah" refers to.

כלומר שע"י מצות פרה אדומה שהיא חוקה (עיין בקהלת רבה ס"פ מי כהחכם[10] וברבות בא פי"ט[11] תצוה ר"פ ל"ח[12] אמור ספ"ל[13] נשא פי"ב[14] דרמ"ט ע"ד פי"ג דרנ"ג ע"ד)[15] תמשיכו למעלה בחי' אותיות החקיקה של התורה להיות משם ממש יורד ונמשך בבחי' אותיות הכתב

That is to say: through the mitzvah of the red heifer, which is a statute (chukah) (see Koheles Rabbah, at the end of the passage "Who is like the wise man"; and [Midrash] Rabbah: Bo, chapter 19; Tetzaveh, beginning of chapter 38; Emor, end of chapter 30; Naso, chapter 12, page 249, column d; chapter 13, page 253, column d), you will draw forth on high the level of the engraved letters of the Torah, so that from there itself it descends and is drawn into the level of written letters,

> This is the maamar's first answer. Through the red heifer, the classic chok, a mitzvah whose reason is not revealed, a person draws forth the Torah's root, its "engraved" level, so that it comes down into the written letters: chukas ha-Torah is read as "the engraving of the Torah." The parenthesis lists Midrashim on the heifer as a statute; in one of them G-d says of it, "It is a statute, and I have decreed a decree."

דהיינו בתשב"כ [בתורה שבכתב] ומתשב"כ [ומתורה שבכתב] יומשך גילוי זה בתשבע"פ [בתורה שבעל פה].

that is, into the Written Torah; and from the Written Torah this revelation will be drawn into the Oral Torah.

> The written letters are the Written Torah, and from it the same revelation flows on into the Oral Torah, the teaching of the Sages. The maamar's last section returns to this drawing-down when it explains "which Havayah commanded."

והיינו לפי שמצות פרה אדומה הוא כללות התורה[16] כמשי"ת [כמו שיתבאר] ולזאת ירדה הנשמה ממקום כבודה בג"ע [בגן עדן] ונתלבשה בגוף החומרי כדי לעשות את התורה.[17, 18, 19, 20, 21, 22, 23, 24]

And this is because the mitzvah of the red heifer is the general and collective expression (klalus) of the Torah, as will be explained. And for this the soul descended from its place of glory in Gan Eden and was clothed in the material body: in order to make the Torah.

> The reason, explained later, is that the red heifer is the general and collective expression of the whole Torah; a discourse of 5729 on this verse, quoted in the Kehot note, explains that this means chiefly the mitzvos, since ratzo vashov is the foundation of every mitzvah and the red heifer is ratzo vashov. The soul came down from Gan Eden into a body for exactly this purpose: to "make" the Torah, that is, to draw it down, a phrase the next paragraph takes from the verses about "doing" the statutes.

2 וזהו ויצונו ה' לעשות את כל החקים האלה כו' וזהו ועשיתם אתם[25]

And this is [the meaning of] "And Havayah commanded us to do all these statutes," etc. And this is [the meaning of] "And you shall do them."

> These verses about "doing" the statutes support the claim that the soul came down "to make the Torah." The Hebrew verb asah means both "do" and "make," and the maamar reads it here as "make."

וכתיב ושמרתם את חקתי[26] כו' אשר יעשה אותם האדם שהאדם הוא העושה אותן למצות וחוקים שממשיך אותן מבחי' אותיות החקיקה בבחינת תורה שבכתב ועי"ז וחי בהם

And it is written, "And you shall keep My statutes," etc., "which man shall do (ya'aseh)": for man is the one who makes (ha'oseh) them into mitzvos and statutes, in that he draws them from the level of the engraved letters into the level of the Written Torah; and through this, "and he shall live by them."

> The verse "And you shall keep My statutes… which man shall do (ya'aseh)" is read as: man is the one who makes (ha'oseh) the statutes into mitzvos, drawing them from the engraved letters, the Torah's root, down into the Written Torah. Through this "he shall live by them," receiving life from what he has drawn down.

וזהו ירידת הנשמות בגוף ירידה צורך עליה ועשיה והמשכה זו היינו ע"י אתעדל"ת [אתערותא דלתתא] וכמ"ש ואהבת בכל לבבך[27] כו', ועי"ז אח"כ והיו הדברים האלה אשר אנכי מצוך[28] כו'

And this is [the purpose of] the descent of the souls into the body: a descent for the sake of an ascent. And this making and drawing-down is through an arousal from below (isarusa dilesata), as it is written, "And you shall love… with all your heart," etc.; and through this, afterwards, "And these words, which I command you, shall be," etc.

> This is why souls descend into bodies: the descent makes possible a greater ascent. The drawing-down depends on an arousal from below, a person's own love of G-d "with all your heart"; after it comes "these words which I (Anochi) command you," the Torah drawn down to him, the words with which the maamar will answer its opening question.

(וזהו ע"ד שנת' [שנתבאר] סד"ה זכור את יום השבת לקדשו[29, 30] וכתיב שמור כו' גבי וכדי להעלות התורה ולקשרה באור א"ס ב"ה ממש שלמעלה מבחי' אדם כו' ע"ש גם כמ"ש סד"ה נר חנוכה[31] כו' מזוזה מימין

(And this is along the lines of what was explained at the end of the discourse beginning "Remember the Shabbos day to keep it holy; and it is written, 'Keep,'" etc., regarding "and in order to raise the Torah and bind it to the Infinite Light (Or Ein Sof), blessed be He, itself, which is above the level of Adam (Man)," etc.; see there. Also as is written at the end of the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right":

> The parenthesis compares this with the end of the Torah Ohr discourse on "Remember the Shabbos day," about binding the Torah to the Infinite Light above the level called Adam (Man): there the Alter Rebbe explains that to unite giver and receiver, a level above both must be aroused, "for He is not a man (adam)," where there is no division into giver and receiver at all. It also points to the end of the Torah Ohr discourse on the Chanukah lamp, placed on the left of the doorway opposite "the mezuzah on the right."

שאותיות התורה שרשן למעלה מעלה מבחי' התורה ונמשך משם בחי' תוספת אור באור התורה והיינו ע"י ההעלאה של נר מצוה[32] וע"י אותיות התפלה כו' ע"ש, וענין האותיות שלמעלה מהתורה עצמה היינו בחי' אותיות החקיקה).

that the root of the letters of the Torah is far, far above the level of the Torah, and from there an added light is drawn into the light of the Torah; and this is through the raising up of "the lamp of a mitzvah" and through the letters of prayer, etc.; see there. And the letters that are above the Torah itself are the level of the engraved letters.)

> The Chanukah discourse in Torah Ohr explains that the Torah's letters are rooted far above the Torah itself, and that added light is drawn from there into the Torah by raising up the mitzvos ("a mitzvah is a lamp") and the letters of prayer. Those letters above the Torah, the parenthesis concludes, are what this maamar calls the engraved letters.

ולהבין איך יהיה ביכולתם להמשיך המשכה עליונה זו וגם מה שייכות ענין זה שהוא כללות התורה למצות פרה אדומה דוקא.

And [we need] to understand how they will be able to draw down this supernal drawing-down; and also, what connection this matter, which is the general and collective expression of the Torah, has to the mitzvah of the red heifer specifically.

> Two questions remain: how can a human being draw down so lofty a level, and why should this drawing-down, which concerns the whole Torah, be tied to the red heifer in particular?

והענין דהנה מבואר במ"א (בפ' יתרו בד"ה וכל העם רואים[33] את הקולות) שכללות ענין המצות הוא שע"ז נמשך לאדם בחי' ומדרגת מ"ש בחיות הקדש והחיות רצוא ושוב[34]

And the explanation: it is explained elsewhere (in Parshas Yisro, in the discourse beginning "And all the people saw the sounds") that the point of the mitzvos in general is that through this there is drawn to a person the level and degree of what is written of the holy Chayos: "And the Chayos ran and returned (ratzo vashov)."

> The answer starts from the Torah Ohr discourse on the giving of the Torah: the mitzvos as a whole bring a person to the state of the holy Chayos, the angels of Ezekiel's vision, who "ran and returned" (ratzo vashov). Ratzo is the soul's running toward G-d; shov is its return, as the following lines explain.

וזהו מ"ש באברהם הלוך ונסוע[35] והוא מ"ש בס"י [בספר יצירה] ואם רץ לבך שוב[36] לאחד,

And this is what is written of Avraham, "going and journeying"; and it is what is said in Sefer Yetzirah, "And if your heart runs, return to the One."

> Avraham's "going and journeying" and Sefer Yetzirah's "if your heart runs, return to the One" describe the same two movements. The maamar now explains the first, "your heart runs."

רץ לבך כי בינה ליבא[37] שע"י ההתבוננות בגדולת ה' איך כי ביו"ד נברא העוה"ב [העולם הבא][38]

"Your heart runs": for "Binah (understanding) is the heart," in that through contemplating the greatness of G-d, how "with the yud the World to Come was created,"

> "Your heart runs" because "Binah is the heart," as the Tikkunei Zohar puts it: contemplation, the work of Binah, stirs the feelings of the heart. One contemplates that the World to Come was created with the yud, the smallest letter of the alphabet.

שאפילו עוה"ב [עולם הבא] שהוא תענוג אין קץ וכמאמר מוטב דלידייניה[39] כו' נמשך רק מאות א' דכלא חשיב ממש לגבי עצמות א"ס ב"ה

so that even the World to Come, which is delight without end, as in the saying, "Better that he be judged," etc., is drawn from only one letter, which is truly accounted as nothing relative to the essence of the Infinite One (Ein Sof), blessed be He.

> The delight of the World to Come is so great that Rabbi Meir said of Acher, "Better that he be judged" and then enter it. Yet all of it comes from a single letter, which is nothing compared with G-d's own essence.

וזהו כי עמך מקור חיים[40] שבחי' מקור חיים ג"ע [גן עדן] ועוה"ב [ועולם הבא] הוא רק עמך בחי' טפל כו' ובטל לגבי מהו"ע [מהותו ועצמותו] ית'

And this is [the meaning of] "For with You is the source of life": the level of "the source of life," Gan Eden and the World to Come, is only "with You," at the level of something secondary, etc., and nullified relative to His being and essence, may He be blessed.

> Psalms says, "With You is the source of life." Gan Eden and the World to Come, the souls' "source of life," are only "with You": beside G-d, secondary to Him and nullified before His essence.

ועי"ז יומשך הרצוא והתשוקה אליו ית' ממש ליכלל וליבטל בו ית'

And through this the running and the longing will be drawn forth toward Him Himself, may He be blessed, to be included and nullified in Him, may He be blessed.

> Seeing that even Gan Eden is nothing before G-d's essence makes the soul run and long for Him alone, to be absorbed and nullified in Him.

וכמ"ש מי לי בשמים ועמך לא חפצתי[41] כו' פי' אפילו בחי' ג"ע [גן עדן] שנק' עמך מקור חיים לא חפצתי רק אליו ית' ממש, ורצוא זה נק' רץ לבך שהוא בחי' יסוד האש שבלב,

As it is written, "Whom have I in heaven? And [what is] with You I do not desire," etc. That is: even the level of Gan Eden, which is called "with You is the source of life," I do not desire, only Him Himself, may He be blessed. And this running is called "your heart runs," which is the level of the element of fire in the heart.

> This is how the maamar reads "Whom have I in heaven? And with You I do not desire": not even what is "with You," Gan Eden, but G-d Himself. This running is "your heart runs," the element of fire in the heart.

ואח"כ שוב לאחד ונמשך מחמת ההתבוננות בסכ"ע [בסובב כל עלמין] אשר אין לפניו מעלה ומטה ועולמות העליונים עם העשייה גשמיות שוין אצלו ית' כמ"ש את השמים ואת הארץ אני מלא[42]

And afterwards [comes] "return to the One," which is drawn forth because of contemplating the light that encompasses all worlds (sovev kol almin), before which there is no above and below, and the higher worlds together with the physical World of Asiyah (Action) are equal to Him, may He be blessed, as it is written, "I fill the heavens and the earth."

> After the running comes the second movement, "return to the One." It comes from contemplating G-d as sovev kol almin, the light that encompasses all worlds, for which there is no above or below: the highest worlds and this physical world are alike before Him, as "I fill the heavens and the earth."

א"כ לא שייך רצוא ועליה כי הוא נמצא למטה כמו למעלה וכל העליות ילכו מחיל אל חיל[43] זהו שייך רק בבחי' ממכ"ע [ממלא כל עלמין] כו'

If so, running and ascent do not apply, for He is found below just as above; and all the ascents, "they go from strength to strength," apply only to the level of the light that fills all worlds (memalei kol almin), etc.

> If He is equally present everywhere, as much below as above, there is nowhere higher to run to. Rising "from strength to strength" belongs only to memalei kol almin, the light that fills each world according to its measure, so that one world receives more than another.

ואדרבה בחי' גילוי זה דסכ"ע [דסובב כל עלמין] יהיה לע"ל [לעתיד לבוא] למטה דוקא, וזהו ולא תוסיף קום[44] שא"צ [שאין צריך / שאינו צריך] עליות כי יהיה הגילוי למטה ע"י קיום התורה ומצות בעשייה

On the contrary: this revelation of sovev kol almin will be, in the Time to Come, specifically below. And this is [the meaning of] "and she shall rise no more": there is no need for ascents, for the revelation will be below, through the fulfillment of the Torah and mitzvos in Asiyah.

> In fact the revelation of sovev kol almin is destined to come, in the Time to Come, specifically below, through actually fulfilling the Torah and mitzvos in this lowest world. The maamar reads "she shall rise no more" this way: there will be no need to rise, for the revelation will be here below.

ולכן נמשך מזה בחי' שוב והוא בחי' יראה וביטול שלמעלה מבחי' אהבה והוא בחי' יסוד המים שבמוח חכמה כח מ"ה [מה] שלמעלה מבחי' בינה ליבא כו'.[45,46,47]

Therefore the level of "return" is drawn from this; and it is the level of awe and self-nullification (bittul), which is above the level of love; and it is the level of the element of water in the brain, Chochmah (wisdom), koach mah (the potential of "what"), which is above the level of "Binah is the heart," etc.

> So the return (shov) follows from this contemplation. It is awe and self-nullification, higher than love: the element of water in the brain, Chochmah, read as koach mah, "the potential of what," which is above Binah, the understanding that stirs the heart.

SECTION 2 • ¶3–8

Fire and water: the heifer as the general form

3 ועמ"ש מזה בד"ה וידעת היום. אך איך יבא האדם לבחי' זו הוא ע"י קיום המצות

And see what is written on this in the discourse beginning "And you shall know this day." But how a person comes to this level is through the fulfillment of the mitzvos,

> The text points to a fuller discussion in the discourse "And you shall know this day" (in Likkutei Torah, Va'eschanan). It then answers the first question: a person comes to ratzo vashov through doing the mitzvos.

דכתיב מימינו אש דת[48] ימינו הוא בחי' מים וגם אש דת שכלולים מב' בחי' אלו ועי"ז יבא האדם לבחי' רצוא ושוב שהן בחי' אש ומים כו'

as it is written, "From His right hand, a fiery law": "His right hand" is the level of water, and [it is] also "a fiery law," [meaning] that they are comprised of these two levels. And through this a person will come to the level of ratzo vashov (running and returning), which are the levels of fire and water, etc.,

> The Torah is "a fiery law" given "from His right hand." The right hand is the level of water, and the law itself is fire, so the Torah and its mitzvos hold both; through them a person comes to ratzo, which is fire, and shov, which is water.

שהן כללות התורה שעד"ז הוסדו כל המצות שהוא רק שיהיה בחינת העלאת מ"ן [מיין נוקבין] דהיינו אתעדל"ת [אתערותא דלתתא] והמשכת מ"ד [מיין דוכרין] בחי' אתעדל"ע [אתערותא דלעילא].

which are the general and collective expression (klalus) of the Torah; for on this pattern all the mitzvos were founded, which is only that there should be the level of raising mayin nukvin (feminine waters), that is, an arousal from below (isarusa dilesata), and the drawing-down of mayin duchrin (masculine waters), the level of an arousal from above (isarusa dile'eila).

> Fire and water, running and returning, are the general pattern of the whole Torah. Every mitzvah is built so that a person raises "feminine waters" (mayin nukvin), his own arousal from below, and in answer "masculine waters" (mayin duchrin), an arousal from above, are drawn down to him.

4 והנה מצות פרה אדומה הוא כללות ענין זה דבחי' הרצוא ושוב, הרצוא זהו ענין שריפת הפרה לאפר.

Now, the mitzvah of the red heifer is the general and collective expression (klalus) of this matter of the level of ratzo vashov. The ratzo (running) is the burning of the heifer to ashes,

> The red heifer is now shown to be ratzo vashov in its general and complete form. Burning the heifer to ashes corresponds to the ratzo, the soul's running upward.

והשוב זהו ענין ונתן עליו מים חיים[49] אל כלי. ולכן נאמר בה דייקא זאת חקת התורה[50].

and the shov (returning) is [the meaning of] "and he shall put upon it living water in a vessel." Therefore it is specifically of it that it is said, "This is the statute of the Torah."

> Putting "living water," fresh spring water, upon the ashes in a vessel corresponds to the shov, the return. This is why this mitzvah in particular is called "the statute of the Torah."

(ועמ"ש בד"ה וקבל היהודים[51] גבי שאין כח בנפש להכיל כו' כ"א בבחי' רצוא ושוב והיינו כמ"ש בזח"ג [בזהר חלק ג] (האזינו דרפ"ח ע"ב)) ועל האי אקרי כו' והחיות רצוא ושוב.[52,53]

(And see what is written in the discourse beginning "And the Jews took upon themselves," regarding [the point] that the soul has no capacity to contain, etc., except in the manner of ratzo vashov; and this is as is written in the Zohar, Part III) (Haazinu, page 288b): "And on account of this it is called," etc., "And the Chayos ran and returned."

> The parenthesis refers to the Torah Ohr discourse on "And the Jews took upon themselves," which explains that the soul cannot contain the Divine light except by running and returning. The Zohar says the same of the supernal Head, which no wisdom can grasp: of it is said "And the Chayos ran and returned."

והנה הגם שבכל מצוה יש בחי' זו אך לא בא בחינה זו בביאור וגילוי גמור בכל המצות כמו במצות פרה אדומה.

Now, although in every mitzvah there is this level, this level does not come in full clarity and revelation in all the mitzvos as in the mitzvah of the red heifer,

> Every mitzvah contains ratzo vashov, but in most mitzvos it is hidden. In the red heifer it is fully revealed.

שכל ענינה הוא ב' בחינות אלו דרצוא ושוב שזהו ענין האפר והמים חיים, ולפיכך הוא נק' חקת התורה.

whose whole content is these two levels of ratzo vashov, which are the ashes and the living water. Therefore it is called "the statute of the Torah."

> The whole procedure of the red heifer consists of these two things, the ashes and the living water, so it openly shows the pattern of the whole Torah. That is why it is called "the statute of the Torah."

5 וזהו ע"ד משנ"ת [מה שנתבאר] במ"א ע"פ והאיש משתאה לה[54] בענין מארז"ל [מאמר רבותינו זכרונם לברכה] יפה שיחתן של עבדי בתי אבות מתורתן של בנים[55] שהרי פרשה של אליעזר כפולה בתורה והרבה גופי תורה לא נתנו אלא ברמיזה.

And this is along the lines of what was explained elsewhere, on the verse "And the man was wondering at her," on the saying of our Sages, of blessed memory: "The conversation of the servants of the Patriarchs' households is more beautiful than the Torah of the sons; for the section of Eliezer is repeated in the Torah, while many essentials of the Torah were given only by allusion."

> The text compares this with a discourse on "And the man was wondering at her," about Eliezer, Avraham's servant, at the well. It explains the Sages' saying that the conversation of the Patriarchs' servants is "more beautiful" than the Torah of their descendants: Eliezer's story is told twice at length, while many essential laws are only hinted at.

6 והיינו לפי שפרשה של אליעזר הוא ענין התחברות שם ב"ן [שם ב"ן] לשם מ"ה [שם מ"ה] והיינו תשבע"פ [תורה שבעל פה] עם תשב"כ [תורה שבכתב]

And this is because the section of Eliezer is the joining of the Name Ban (52) to the Name Mah (45), that is, the Oral Torah with the Written Torah;

> The reason given there: Eliezer's mission, bringing a wife for Yitzchak, stands for the joining of the Name Ban (52) to the Name Mah (45), the receiving and the giving aspects. In terms of the Torah, this is the joining of the Oral Torah to the Written Torah.

והוא כללות החיבור דמ"ה [דשם מ"ה] וב"ן [ושם ב"ן] ובכל המצות הוא דרך פרטי, שיחוד זה במצוה זו הוא בחינה פרטית כו' ע"ש.[56]

and it is the general and collective expression (klalus) of the union of Mah and Ban, whereas in all the mitzvos it is in a particular way, for this union in a given mitzvah is a particular level, etc.; see there.

> Eliezer's story is the general and collective expression of this union, which is why the Torah dwells on it. Each mitzvah effects the same union, but only in a particular, partial way.

7 וכענין זה יובן ג"כ בפרה אדומה שעליה נאמר חקת התורה שהיא ג"כ כללות התורה. דהיינו שע"י האפר ומים חיים הוא כללות חיבור הרצוא ושוב שזהו ענין יחוד מ"ה [שם מ"ה] וב"ן [ושם ב"ן].

In the same way, it will also be understood regarding the red heifer, of which it is said, "the statute of the Torah," that it too is the general and collective expression (klalus) of the Torah: through the ashes and the living water there is the general and collective joining of ratzo and shov, which is the union of Mah and Ban.

> The red heifer, too, is the general and collective expression of the Torah: its ashes and its living water join ratzo with shov, and this joining is itself the union of Mah and Ban.

והוא ג"כ כענין התחברות הלב והמוח שיסוד האש הוא בלב וזהו אם רץ לבך.[57] ויסוד המים הוא במוח והוא בחי' שוב ושיתחברו יחד זהו ענין חיבור הרצוא ושוב ועמ"ש בד"ה החלצו מאתכם[58,59] כו'.

And it is also like the joining of the heart and the brain: for the element of fire is in the heart, and this is "if your heart runs"; and the element of water is in the brain, and it is the level of "return"; and their joining together is the joining of ratzo and shov. And see what is written in the discourse beginning "Arm from among you," etc.

> In a person the same union is the joining of heart and brain: fire, the running, is in the heart ("if your heart runs"), and water, the return, is in the brain. The text points to the discourse "Arm from among you" in Likkutei Torah, Matos, which calls such a union of opposites "peace": the left included in the right, through a light from above the chain of worlds that makes the two truly one.

8 והנה בכל המצות יש ג"כ בחי' אש ומים ולכן ע"י קיום כל מצוה יבא האדם לבחי' רצוא ושוב כי גם כל אבר כלול מהלב ומוח.

Now, in all the mitzvos there is also the level of fire and water; therefore through the fulfillment of every mitzvah a person will come to the level of ratzo vashov, for every limb, too, is comprised of the heart and the brain.

> Every mitzvah has fire and water in it, so every mitzvah brings a person to ratzo vashov. In the same way, every limb of the body contains something of both the heart and the brain.

אמנם שם הוא בחינה פרטית, אבל במצות פרה אדומה הוא כללות יחוד זה וכמו חיבור ויחוד המוח והלב עצמן כו'.

There, however, it is a particular level; but in the mitzvah of the red heifer it is the general and collective expression (klalus) of this union, like the joining and union of the brain and the heart themselves, etc.

> In a single limb the union of heart and brain is only partial. The red heifer is like the union of the brain and the heart themselves: the union in its general form.

ועמ"ש עוד בפ' שלח בד"ה והיה לכם לציצית[60, 61] בענין אש יו"ד ואש ה"א[62] דשם מבואר ג"כ איך ע"י המצות נמשך יחוד זה כו' ע"ש:

And see what is written further in Parshas Shelach, in the discourse beginning "And it shall be to you for tzitzis," on the matter of the fire of yud and the fire of hei, where it is also explained how this union is drawn through the mitzvos, etc.; see there.

> The text refers to the discourse on tzitzis in Likkutei Torah, Shelach, on the "fire of yud" and the "fire of hei": ish (man) and ishah (woman) both contain esh (fire), with a yud in one and a hei in the other. There the yud is supernal Chochmah, the point of self-nullification, and the mitzvos, "the limbs of the King," draw it down to the souls of Israel so that they become "the fire of hei."

SECTION 3 • ¶9–14

The burning: the animal soul and its desire

9 ב ועתה יש להבין[63] ענין שריפת הפרה איך שזהו בחי' רצוא. והענין דאיתא בזהר (פ' חקת דק"פ ע"ב) פרה דקבילת מן שמאלא ומאן הוא לשמאלא שור[64] כד"א [כמה דאת אמר] ופני שור מהשמאל[65]

2. Now we must understand the burning of the heifer: how it is the level of ratzo. The explanation: it is stated in the Zohar (Parshas Chukas, page 180b): "A heifer, which receives from the left. And who is it that is to the left? The ox, as it says, 'And the face of an ox on the left.'"

> Section 2 explains why burning the heifer is ratzo. The Zohar says the heifer "receives from the left," from the ox, as in Ezekiel's vision of the Chariot "the face of an ox" is on the left.

כי שמאל דוחה וימין מקרבת[66] ויש למעלה בחי' ימין ושמאל תפרוצי[67] שמבחי' ימין נמשך ההשפעה בהתגלות אור וזהו ימין מקרבת

For "the left pushes away and the right draws near." And above there are the levels of "right and left you shall spread out": from the level of the right the flow of influence is drawn with a revelation of light, and this is "the right draws near."

> The Sages' phrase "the left pushes away and the right draws near" describes two ways in which Divine influence is given. From the right, influence comes openly, with revealed light, drawing the receiver close.

ולכן א"א להחיצונים לקבל יניקה מבחי' ימין כי ההשפעה הבאה בבחי' ההתקרבות והחיבה אינו רק לסט' [לסטרא] דקדושה וכמ"ש אהבתי אתכם אמר[68] ה' וכתיב יאר פניו אתנו[69]

Therefore it is impossible for the external forces to receive nourishment from the level of the right; for influence that comes by way of closeness and affection is only for the side of holiness, as it is written, "I have loved you, says Havayah," and it is written, "May He make His face shine with us."

> Because the right gives in closeness and affection, only the side of holiness receives from it, and the external forces opposed to holiness cannot draw from it. "I have loved you, says Havayah" and "May He make His face shine with us" show that this love and this shining "face" are for the side of holiness.

משא"כ הקליפות אינם מקבלים רק מבחי' אחוריים דהיינו כמאן דשדי בתר כתפין ולזאת אין להם יניקה מבחי' ימין מקרבת כי"א אדרבה ימינך ה' תרעץ אויב[70] כתיב

Whereas the kelipos (the husks) receive only from the level of the back (achorayim), that is, like one who throws [something] over his shoulder. Therefore they have no nourishment from the level of "the right draws near"; on the contrary, it is written, "Your right hand, Havayah, shatters the enemy."

> The kelipos receive only from the "back," like something tossed over one's shoulder without looking; far from feeding the enemy, G-d's right hand "shatters" it.

(ולכן בחורבן בהמ"ק [בית המקדש] כתיב השיב אחור ימינו[71] כו' ועמ"ש בד"ה ואהיה אצלו אמון[72,73] בענין וימינך מקרב חיקך כלה)[74] כ"א יניקתם הוא מבחי' שמאל

(Therefore, at the destruction of the Holy Temple, it is written, "He has drawn back His right hand," etc.; and see what is written in the discourse beginning "Then I was by Him as a nursling," on the matter of "Your right hand, from within Your bosom, consume [them].") Rather, their nourishment is from the level of the left.

> So when the Temple was destroyed and the enemy prevailed, Scripture says G-d "drew back His right hand." The text also refers to the discourse "Then I was by Him as a nursling" (Likkutei Torah, Bamidbar), which reads the plea "Your right hand, from within Your bosom, consume" as asking that G-d's hidden kindnesses come out, so that "the right hand of Havayah does valiantly." Rather, the kelipos draw their nourishment from the left.

כי הנה שמאל דוחה שההשפעה שמקו השמאל אינו בבחינת ודרך ימין שמקרבת כ"א בבחי' דחייה שדוחה את ההשפעה

For "the left pushes away": the influence from the line of the left is not in the manner and way of the right, which draws near, but rather in the manner of pushing away, so that it pushes the influence away.

> The left "pushes away": its giving is not a drawing near but a pushing off, so that what it gives arrives at a distance from the giver.

ולכן ע"י רבוי הצמצומים דחייה אחר דחייה יוכל להיות שיקבלו ג"כ החיצונים וזהו ענין פרה דקבילת משמאלא

Therefore, through many contractions (tzimtzumim), one pushing-away after another, it can come about that the external forces also receive. And this is the meaning of "a heifer, which receives from the left"

> Through many contractions, one pushing-away after another, the flow becomes so reduced and distant that even the external forces can receive from it. This is what the Zohar means when it says the heifer "receives from the left."

(ועיין בפי' הרמ"ז [הרב משה זכות] שם ובלק"ת [ובלקוטי תורה (להאריז"ל)] ס"פ חקת[75] ועי' בזח"ב [בזהר חלק ב'] פקודי דף רכ"ד[76] ע"ב ובפי' הרמ"ז [הרב משה זכות] שם ובזהר בפ' אחרי דע"ט ע"ב מענין יניקת החיצונים מקו השמאל) וזהו ענין מצות פרה אדומה לתקן ענין זה.

(see the commentary of the Ramaz there, and the Likkutei Torah of the Arizal at the end of Parshas Chukas; and see the Zohar, Part II, Pekudei, page 224b, and the commentary of the Ramaz there; and the Zohar, Parshas Acharei, page 79b, on the external forces' nourishment from the line of the left). And this is [the purpose of] the mitzvah of the red heifer: to rectify this.

> The parenthesis gives further sources on the external forces drawing from the line of the left: the Ramaz (Rabbi Moshe Zacuto, a commentator on the Zohar), the Likkutei Torah of the Arizal (his teachings on the Torah, not the Alter Rebbe's book of the same name) and two Zohar passages. As the Kehot note quotes the Ramaz, no kelipah comes from the right, but the left itself, spreading downward, becomes dross; the red heifer comes to repair this.

ושבע הזיות נכח פני אהל מועד[77] היינו להעלות פנימיותה שהוא בחי' הטוב שנמשך ונתפשט בתוכה מבחינת פני שור שבמרכבה ולהחזירו ולהעלותו לשרשו ואח"כ שריפת הפרה לעשותה אפר.

And the seven sprinklings "toward the front of the Tent of Meeting" are to raise up its inner dimension (pnimiyus), which is the level of the good that was drawn and spread within it from the level of the face of the ox in the Chariot, and to return it and raise it to its root. And afterwards [comes] the burning of the heifer, to make it ashes.

> Before the heifer is burned, its blood is sprinkled seven times "toward the front of the Tent of Meeting." This raises the good within it, which came from "the face of the ox" in the Chariot, back to its root; only afterwards is the heifer burned to ashes.

הענין דהנה עד"מ כששורפים עצים ועי"ז נעשים אפר שהאפר הוא מהותו ועצמותו של העץ[78] הנשרף

The explanation is this: by way of analogy, when wood is burned and through this becomes ashes, the ashes are the very being and essence of the burned wood;

> To explain the burning, the maamar uses an analogy: when wood burns, the ashes that remain are the wood's very essence. The Alter Rebbe gives the same analogy in Iggeres HaKodesh (epistle 15), where he heard it from his teacher on Avraham's words "I am dust and ashes."

כי הכל הי' [היה] מן העפר[79] רק שנרכבו בו עוד ג' יסודות אש רוח מים אל העפר שהוא עצמותו

for "all was from the dust," only that three more elements, fire, air and water, were compounded in it with the earth, which is its essence.

> "All was from the dust": earth is the essence of the wood, and fire, air and water were only compounded with it.

ועי"י השריפה באש אזי ג' יסודות אמ"ר [אש מים רוח] שהיו בהעץ חלפו וכלו בעשן המתהוה מהרכבתן

And through the burning in fire the three elements, fire, water and air, that were in the wood pass away and are consumed in the smoke that comes into being from their combination;

> The burning separates the elements: in the fire the other three leave the wood and vanish in the smoke that their compound produces.

ויסוד הד' שהי' [שהיה] בעץ שזהו עצמותו שהוא העפר שבו הוא הנשאר קיים והוא האפר והוא ג"כ ענין חומר וצורה[80, 81] שבכל דבר יש חומר וצורה.

and the fourth element that was in the wood, which is its essence, that is, the earth in it, is what remains in existence, and it is the ashes. And this is also the matter of matter and form, for in everything there are matter and form.

> The fourth element, earth, the wood's essence, is what remains: the ashes. The same distinction can be put in terms of matter and form, which every physical thing has: matter, the stuff a thing is made of, and form, what makes it this particular thing.

והחומר הפשוט של העץ הוא יסוד העפר וגי' היסודות אר"מ [אש רוח מים] הן רק הצורה של העץ ועי"י שריפת העץ נשאר רק עצם החומר שלו הפשוט כו'.

The simple matter of the wood is the element of earth, and the three elements, fire, air and water, are only the form of the wood; and through the burning of the wood only the essence of its simple matter remains, etc.

> Earth is the wood's simple matter, and the other three elements give it its particular form. Burning removes the form and leaves only the simple matter; the next paragraph applies this to the soul.

10 והנה כך עד"מ בעבודת ה' יש בחי' עד"ז והוא כי הנפש הבהמית נשתלשלה ג"כ מפני שור מהשמאל[82] כמו בחי' פרה דקבילת משמאלא.[83]

Now, so too, by way of analogy, in the service of G-d there is a level along these lines: the animal soul, too, descended from "the face of an ox on the left," like the level of "a heifer, which receives from the left."

> The analogy now turns to a person's service of G-d. The animal soul, the source of a person's natural drives, also comes from "the face of an ox on the left," like the heifer that "receives from the left."

וכמו שמבחי' פרה נמשך אחר כך ההשפעה לחיצונים כך מן המדות דנה"ב [דנפש הבהמית] נמשך החשק והתאוה לתענוגי עוה"ז בהיתר או באיסור ח"ו [חס ושלום],

And just as from the level of the heifer the influence is afterwards drawn to the external forces, so from the emotive attributes (middos) of the animal soul there is drawn the desire and craving for the pleasures of this world, whether in what is permitted or in what is forbidden, G-d forbid.

> Just as the heifer's flow continues on to the external forces, so the emotions of the animal soul give rise to desire for the pleasures of this world, whether permitted or forbidden.

והנה כשהאדם חושק וחפץ לדבר מעניני עוה"ז הגשמי הנה אותו הדבר הוא כלי להרצון והתשוקה שבלב האדם

Now, when a person desires and wants something of the matters of this physical world, that thing is a vessel for the will and the longing in the person's heart;

> When a person wants some worldly thing, the thing itself becomes a "vessel" for the will and longing in his heart: it is what the will takes hold of and takes shape in.

וכן אותיות המחשבה והדבור שמהרהר ומדבר איך להשיג הדבר הן ג"כ כלים להרצון ההוא וכ"ש [וכל שכן] המעשה שהן כולם בחי' כלים ולבושים להרצון

and likewise the letters of thought and speech with which he thinks and speaks of how to obtain the thing are also vessels for that will, and all the more so the action; for they are all the level of vessels and garments for the will.

> So too are the thoughts and words with which he plans how to get it, and still more the act of getting it. All of them are vessels and garments in which the will is clothed.

גם הם כמו צורה לחומר לעצם הרצון שהוא עד"מ כמו החומר הפשוט והם הם הצורה להיות רוצה כך וכך כו'.

They, too, are like form to matter, [form] to the essence of the will, which is, by way of analogy, like the simple matter; and it is they that are the form, [so that he] wants such and such, etc.

> In the terms of the wood analogy, these vessels are the "form" and the will itself is the "simple matter." The vessels give the bare will its particular shape: wanting this thing or that.

11 והנה עצם הרצון אף שכשנתלבש בתאוה רעה הוא רע גמור מ"מ אין מהות כח הזה חטא ורע מצד עצם עצמותו

Now, as for the essence of the will: although when it is clothed in an evil craving it is utterly evil, nevertheless the nature of this power is not sin and evil in its own very essence;

> The will itself, even when it is attached to an evil craving and becomes wholly evil, is not evil in its essence.

שהרי עצם מהותו הוא רק כח המתאוה[84] והרי הוא יכול להיות כח המתאוה לטוב[85] כמו שהוא עכשיו מתאוה לרע.

for its essential nature is only a power of desire, and it can be a power that desires good just as it now desires evil.

> In itself it is only a capacity to desire, and the same capacity could desire good just as it now desires evil. As the Kehot note quotes from Kuntres HaAvodah, this means only that the power has no evil form of its own; it is not therefore good, and by its nature it is drawn to material things.

אלא שהרע הוא מה שהטה והמשיך כח המתאוה להיות מתאוה לרע ונעשה בו הצורה רע מאד ונתלבש בלבושים צואים עד שנמשך לסור ממ"ע [ממצות עשה] או להתאוות לאיסור.

Rather, the evil is that he has bent and drawn the power of desire to desire evil, and the form in it became very evil, and it was clothed in filthy garments, until it was drawn to turn away from the positive commandments or to crave what is forbidden.

> The evil lies in the direction it was given: it was bent toward evil, took on an evil "form" and was dressed in "filthy garments," until it led the person to neglect positive commandments or to crave what is forbidden.

אבל מצד כח המתאוה בעצמו הרי יש בכח זה להפוך לבבו מן הקצה אל הקצה להיות מתאוה ואוהב וחפץ לדבקה בה' וכמ"ש נפשי אויתיך[86] כמו שאוהב ומתאוה לחיי נפשו[87] כו'

But in terms of the power of desire itself, this power is able to turn his heart from one extreme to the other: to crave, to love and to want to cleave to G-d, as it is written, "[With] my soul I have craved You," as one loves and craves the life of his soul, etc.

> Since the capacity itself is not evil, it can be turned around completely, into a longing to cleave to G-d. Isaiah's words "[With] my soul I have craved You" use the root of ta'avah, craving, and Tanya (chapter 44) reads them as craving G-d as one craves one's own life, for He is one's true life.

כי באמת כח המתאוה שבנה"ב [שבנפש הבהמית] מצד עצמו שרשו ויסודתו בקדושה עליונה מבחי' פני שור שבמרכבה כנ"ל וכמ"ש במ"א ע"פ כי תצא[88, 89] כו'

For in truth the power of desire in the animal soul, in itself, has its root and foundation in supernal holiness, in the level of the face of the ox in the Chariot, as mentioned above, and as is explained elsewhere on the verse "When you go out," etc.

> The desiring power of the animal soul is rooted in holiness, in "the face of the ox" of the Divine Chariot. In Likkutei Torah, Ki Seitzei, on "When you go out" (to war), the Alter Rebbe explains that the animal soul's life comes from the element of fire, whose root is in the faces of the supernal Chariot.

אלא שבירידות המדרגות ונפילתן בשבה"כ [בשבירת הכלים] נמשך שיהיה כח המתאוה גם לדבר עבירה

Only that through the descent of the levels and their fall in the shattering of the vessels (sheviras hakeilim), it came about that the power of desire is [directed] also to a matter of sin.

> It came to desire sin only because, in the shattering of the vessels, the levels fell and descended.

ולזאת כשישוב אל ה' יוכל להפוך לבו מן הקצה אל הקצה שגם כח המתאוה שהיה מלובש בתאוה רעה ישוב לאהבת ה' כמו שהי' [שהיה] בשרשו בבחי' פני שור כו'.

Therefore, when he returns to G-d, he can turn his heart from one extreme to the other, so that even the power of desire that was clothed in an evil craving will return to the love of G-d, as it was in its root, in the level of the face of the ox, etc.

> Therefore, when a person returns to G-d, he can turn his heart around completely: even the power that had been clothed in an evil craving returns to love of G-d, as it was at its root in "the face of the ox."

משא"כ המעשה רע אשר מתאוה לו מחמת שהוא באמת רע גמור מצד עצמו א"א לו להתכלל בקדושה ואין לה תקנה אלא ביטולה והעברתה מן העולם.

Not so the evil deed that he craves: since it is in truth utterly evil in itself, it cannot be included in holiness, and there is no remedy for it but its nullification and removal from the world.

> The evil deed itself is different: it is evil in its own nature and cannot be absorbed into holiness. It can only be nullified and removed from the world.

12 וכמ"ש כ"ז [כל זה] בד"ה להבין[90] פי' הפסוק מי אל כמוך[91] גבי ענין נושא עון ועובר על פשע.

As all this is explained in the discourse beginning "To understand the meaning of the verse 'Who is a G-d like You,'" regarding "Who bears iniquity and passes over transgression."

> The text refers to the discourse in Likkutei Torah, Rosh Hashanah, on "Who is a G-d like You, who bears iniquity and passes over transgression," where all this is explained more fully. There G-d "bears," lifting up, what is still "iniquity" and can rise, but "passes over" "transgression," which is too coarse to rise, so that His kindness is not cut off.

וזהו ענין שריפת הפרה שישאר רק האפר שהוא ענין עצם המדות דנה"ב [דנפש הבהמית] דהיינו בחי' כח המתאוה עד"מ כנ"ל שהוא החומר הפשוט

And this is [the meaning of] the burning of the heifer, so that only the ashes remain, which are the essence of the emotive attributes (middos) of the animal soul, that is, the level of the power of desire, which, by way of analogy as mentioned above, is the simple matter;

> The burning of the heifer, which leaves only its ashes, represents this: what remains of the animal soul's emotions is only their essence, the bare power of desire, the "simple matter" of the analogy.

אבל הצורה והלבושים צואים שהי' [שהיה] כח המתאוה מלובש בהן יהיו חולפים וכלים לגמרי דהיינו שלא יהי' [יהיה] כח המתאוה מלובש בהן עוד לא במחשבה שיסיח דעתו לגמרי מלחשוב ולדבר בזה וכ"ש [וכל שכן] במעשה ח"ו [חס ושלום].

but the form and the filthy garments in which the power of desire was clothed will pass away and be consumed entirely. That is, the power of desire will no longer be clothed in them, not [even] in thought, for he will put [the matter] entirely out of his mind, [ceasing] from thinking and speaking of it, and all the more so in deed, G-d forbid.

> Its "form," the filthy garments in which it was clothed, must be consumed completely: a person should not even think or speak about the forbidden thing, and certainly not do it.

ולהיות עוצם עיניו מראות ברע[92] וכדומה לאכפיא לסט"א [לסטרא אחרא][93] לעשות ההפך ונגד תאות נפש הבהמית בכל החושים ראיה ושמיעה כו' ובמחשבה דבור ומעשה.

And [he is] to be "shutting his eyes from seeing evil," and the like: to subdue the sitra achra (the other side), doing the opposite of and against the craving of the animal soul in all the senses, sight and hearing, etc., and in thought, speech and action.

> He is to "shut his eyes from seeing evil" and the like, subduing the other side by acting against the cravings of the animal soul with every sense, and in thought, speech and action.

13 והנה ע"י אתכפיא זה שמבטל הכלים שבהם מלובש הרצון זה ולהיות דוחה אותן ממנו לגמרי ה"ז [הרי זה] עד"מ כמו שריפת הפרה

Now, through this subduing (iskafya), in which he nullifies the vessels in which this will is clothed and pushes them away from it completely, this is, by way of analogy, like the burning of the heifer,

> This subduing (iskafya), in which a person rejects and pushes away all the vessels in which the craving was clothed, is like the burning of the heifer.

שהג' יסודות ארי"מ [אש רוח מים] שהיו בדרך הרכבה בה חלפו וכלו ע"י השריפה ונשאר רק עצמותה שהוא האפר.

in which the three elements, fire, air and water, that were compounded in it pass away and are consumed through the burning, and only its essence, which is the ashes, remains.

> In the burning of the heifer, the fire, air and water compounded with its essence are burned away, and only the ashes, its essence, remain.

כך כשנפרדו הלבושים צואים מודומ"ע [מחשבה דבור ומעשה] דהאיסור מן הנה"ב [הנפש הבהמית] ונשאר רק עצם כח המתאוה דנה"ב [דנפש הבהמית] כאשר הוא בעצמותו ואינו מורכב ומלובש במודומ"ע [במחשבה דבור ומעשה] דאיסור וזהו בחי' האפר

So too, when the filthy garments, the thought, speech and action of what is forbidden, are separated from the animal soul, and there remains only the essence of the animal soul's power of desire as it is in itself, not compounded with and clothed in the thought, speech and action of what is forbidden: this is the level of the ashes.

> When the forbidden thoughts, words and deeds are stripped away from the animal soul, what remains is the bare power of desire, no longer clothed in anything forbidden. This is the "ashes."

ואזי יוכל להפוך אח"כ[94] כח המתאוה זה מהקצה אל הקצה מאהבה רעה לאהבת ה' וכמ"ש ואהבת בכל לבבך[95] בשני יצריך,[96,97] שגם היצה"ר [היצר הרע] ישוב לאהבת ה' ממש

And then he can afterwards turn this power of desire from one extreme to the other, from an evil love to the love of G-d, as it is written, "And you shall love… with all your heart," "with both your inclinations": that even the evil inclination will return to the love of G-d itself.

> Then a person can turn this power around completely, from an evil love to love of G-d. The Mishnah reads "with all your heart (levavcha)," whose doubled letter suggests two hearts, as "with both your inclinations": the evil inclination too is to love G-d. In Likkutei Torah, Va'eschanan, the Alter Rebbe explains the verse the same way: first subduing, then turning the animal soul's fiery craving into a craving to cleave to G-d.

והיינו שמבחי' אתכפיא יבא לבחינת אתהפכ א חשוכא לנהורא[98, 99] וזהו ענין שמע ישראל[100] שם ע'.

That is, from the level of subduing (iskafya) he comes to the level of transforming (is'hapcha) darkness into light. And this is the meaning of "Shema Yisrael": shem ayin.

> This is the step from iskafya, subduing the other side, to is'hapcha, transforming darkness into light. The text finds it in "Shema Yisrael": the word Shema (שמע) is read as shem, "name," and ayin, the letter whose value is seventy, written large in the Torah scroll.

דהנה ע' רבתי זהו ז' מדות דקדושה הכלולים מיו"ד והן ע' [שבעים] נפש דיעקב[101] וע"י שבה"כ [שבירת הכלים] שהי' [שהיה] בז' מדות הנ"ל בחי' ז' מלכין קדמאין דתהו דארץ אדום[102] וימלוך וימת[103, 104] כו' נתהוו מזה המדות רעות ג"כ ע' [שבעים] בחי'.

For the large ayin is the seven holy emotive attributes, [each] comprised of ten, and they are the seventy souls of Yaakov. And through the shattering of the vessels that took place in these seven attributes, the level of the seven primordial kings of Tohu, of "the land of Edom," "and he reigned… and he died," etc., there came into being from this the evil attributes, also seventy levels.

> The large ayin of Shema (ayin is seventy) stands for the seven holy emotive attributes, each made up of ten, which are also the seventy souls of Yaakov's household. When these seven shattered, in the world of Tohu represented by the kings of Edom who "reigned" and "died," seventy evil attributes came into being opposite them.

14 וצריך לברר המדות רעות ולהעלותן לשרשן לבחי' ע' רבתי, ועמ"ש מזה בד"ה וכל בניך[105] למודי[106] גבי ענין ורב שלום, וזהו שם ע'.

And one must refine the evil attributes (middos) and raise them to their root, to the level of the large ayin; and see what is written on this in the discourse beginning "And all your children shall be taught," regarding "and great shall be the peace." And this is shem ayin.

> The evil attributes must be refined, their good separated out, and raised back to their root in the large ayin, the seventy holy attributes. The text points to the discourse on "And all your children shall be taught of Havayah, and great shall be the peace of your children" (Likkutei Torah, Re'eh), which explains the "great peace" as coming from ratzo vashov in prayer followed by the yoke of Torah study; then it explains the phrase shem ayin.

דהנה כתיב ובקשתם משם את[107] ה' כו' משם דייקא כמ"ש קראו שם פרעה[108] מלך מצרים,

For it is written, "And from there you will seek Havayah," etc.: "from there" (misham) specifically, as it is written, "They cried there: Pharaoh king of Egypt,"

> The verse says "And from there you will seek Havayah": from there (misham) specifically. In the verse "They cried there: Pharaoh king of Egypt," sham, "there," is the place of Pharaoh, the realm opposed to holiness.

כי לשון שם הוא מקום הסט"א [הסטרא אחרא] כי לשון זה הוא דבר שיכול ממש להראות באצבעו

for the term sham (there) denotes the place of the sitra achra (the other side). For the term zeh (this) [denotes] something one can actually point to with one's finger,

> Sham, "there," points to something far away, so it denotes the place of the other side. Zeh, "this," is used for something right in front of one, which one can point to with a finger.

אשר יאמר עליו כי הוא זה[109] וא"א לומר כך רק על הקב"ה כמ"ש זה אלי ואנוהו כו' כי מלא כל הארץ כבודו,

of which one would say "that this is it"; and this cannot be said except of the Holy One, blessed be He, as it is written, "This is my G-d, and I will glorify Him," etc., for "the whole earth is full of His glory."

> The Torah's phrase "of which one says, 'This is it'" can truly be said only of G-d, as in the Song at the Sea, "This is my G-d," for "the whole earth is full of His glory" and He is present everywhere.

אבל מקום ומשכן הקליפות הוא רחוק מאד לכן נק' שם כלומר עמוק מאד למטה וז"ש [וזהו שכתוב] ושם ימותו[110] שהוא מקום המיתה ושבה"כ [ושבירת הכלים] כו' וזהו ובקשתם משם את ה' אלקיך ומצאת כו' כי ליתֿ אתר פנוי מיניה[111, 112]

But the place and dwelling of the kelipos (the husks) is very far away; therefore it is called sham (there), that is, very deep below. And this is [the meaning of] what is written, "And there they shall die": it is the place of death and of the shattering of the vessels (sheviras hakeilim), etc. And this is [the meaning of] "And from there you will seek Havayah your G-d, and you will find," etc.: for "there is no place empty of Him."

> The place of the kelipos, by contrast, is very far from Him, so it is called "there": very deep below. "And there they shall die" shows it to be the place of death and of the shattering of the vessels; yet from there one can seek G-d and find Him, for no place is empty of Him.

ולכן גם מבחי' שם יוכלו למצוא את ה' ע"י ובקשתם את ה' לצעוק אל ה' בצר לו[113] מעומקא דליבא ובחי' תשובה. ועמ"ש מענין זה ע"פ וישב יעקב[114, 115] וע"פ אני לדודי.[116]

Therefore even from the level of sham they can find G-d, through "and you will seek Havayah": crying out to G-d in one's distress from the depth of the heart, and the level of teshuvah (return). And see what is written on this matter on the verse "And Yaakov settled," and on the verse "I am my Beloved's."

> Even from that lowest place a person can find G-d by seeking Him: crying out to Him in distress from the depth of the heart, which is teshuvah. In Torah Ohr, Vayeishev, the Alter Rebbe explains that the soul comes down into the body for the sake of such teshuvah from the depth of the heart; in Likkutei Torah, Re'eh, that teshuvah comes from sovev kol almin, which is equal everywhere, so that even one who has fallen very low can be transformed.

ואז אתהפכא חשוכא לנהורא[117] ומבחי' שָׁם נעשה שֵׁם ע' שמתעלה החיות לשרשו וזהו ענין שריפת הפרה לאפר כו' כנ"ל,

And then darkness is transformed into light, and from the level of sham it becomes shem ayin, for the life-force is raised to its root. And this is [the meaning of] the burning of the heifer to ashes, etc., as mentioned above.

> Then darkness is turned into light: the life-force that had fallen "there" (sham) is raised to its root and becomes shem ayin, part of the seventy holy attributes; sham, "there," and shem, "name," are the same letters with another vowel. This is what the burning of the heifer to ashes accomplishes.

(והיינו כמ"ש בפע"ח [בפרי עץ חיים][118] שם רפ"ח ניצוצין ושם ב"ן בגימט' [שם ב"ן] [בגימטריא] שם[119] והם מתעלים לשרשן בע' רבתי ז"ת [ז' תחתונות] דס"ג [דשם ס"ג], ועיין מ"ש בפ' וישלח סד"ה ויאבק איש[120, 121] כו'.

(And this is as is written in Pri Etz Chaim: sham, the 288 sparks and the Name Ban (52), [together] equal sham [340] in numerical value, and they rise to their root in the large ayin, the seven lower [Sefiros] of the Name Sag (63). And see what is written in Parshas Vayishlach, at the end of the discourse beginning "And a man wrestled," etc.

> Pri Etz Chaim explains that the fallen sparks, 288 in number, together with the Name Ban (52), add up to 340, the numerical value of sham. They rise to their root in the large ayin, which is the seven lower Sefiros of the Name Sag. At the end of the Torah Ohr discourse on Yaakov's wrestling, the Alter Rebbe explains that through such refining, which is teshuvah, even the Malchus of kelipah is raised and included in the Malchus of holiness.

וזהו שהפרה באה לטהר טומאת מת היינו בחי' שבה"כ [שבירת הכלים] דזמ"ל [דזי מלכים] הנ"ל שנקי וימת כו' מאן דנפיל מדרגי' [מדרגיה] אקרי מית[122, 123] ועמ"ש ע"פ ויאכילך את המן[124] כו' וזהו שקורין פי' פרה קודם ר"ח [ראש חודש] ניסן ליטהר ולבא לבחי' יציאת מצרים כו' ועיין ברבות בא פי"ט):[125, 126]

And this is why the heifer comes to purify from the impurity of the dead: that is, the level of the shattering of the vessels of the seven kings mentioned above, which is called "and he died," etc., [for] "one who falls from his level is called dead." And see what is written on the verse "And He fed you the manna," etc. And this is why Parshas Parah is read before Rosh Chodesh Nissan: to be purified and to come to the level of the Exodus from Egypt, etc. And see [Midrash] Rabbah, Bo, chapter 19.)

> This is why the red heifer purifies from the impurity of death: it repairs the "death" of the seven kings, the shattering of the vessels, for "one who falls from his level is called dead." That is also why Parshas Parah is read before Rosh Chodesh Nissan: to be purified and ready for the Exodus, as the Midrash cited ties the heifer to the Pesach offering.

SECTION 4 · ¶15–17

The living water, and the worm

15 ג והנה בחי' שריפת הפרה לאפר הוא להיות ואהבת בכל לבבך בשני יצריך[127] והוא בחי' רצוא אם רץ לבך[128] יסוד האש שבלב ואח"כ צ"ל בחי' שוב

3. Now, the level of the burning of the heifer to ashes is so that there be "And you shall love… with all your heart," "with both your inclinations"; and this is the level of ratzo, "if your heart runs," the element of fire in the heart. And afterwards there must be the level of shov,

> Section 3 turns to the second stage, the living water. The burning to ashes stood for loving G-d "with both your inclinations," the ratzo of the fire in the heart; after it must come shov, the return.

והוא ענין מ"ש ונתן עליו מים חיים אל כלי[129] דכמו מים חיים הם הנובעים מתחת הארץ שמקורם הוא בהעלם בתוך הארץ ונמשכים מההעלם אל הגילוי

and this is the meaning of what is written, "and he shall put upon it living water in a vessel." For just as living water is [water] that springs up from beneath the earth, whose source is hidden within the earth, and it is drawn from concealment to revelation,

> This is the "living water in a vessel" put with the ashes. Living water is spring water, which rises from a source hidden deep in the earth and comes out into the open.

כך הנה הוא יתּ' נקּ' מקור מים חיים[130] כי הוא סתימו דכל סתימין[131] וטמירו דכל טמירין אנכי מי שאנכי וממנו יתּ' נמשך בחי' מים חיים היא התורה[132]

so He, may He be blessed, is called "the source of living water," for He is "the hidden of all hidden ones" and "the concealed of all concealed ones," "I am who I am"; and from Him, may He be blessed, is drawn the level of living water, which is the Torah,

> So G-d is called "the source of living water," for He is utterly hidden, "the hidden of all hidden ones," the "I" of "I am who I am." From Him flows the "living water," which is the Torah.

שהיא בחי' חכמה עילאה שנאמר בה והחכמה תחיה[133] ולכן נאמר ימותו ולא בחכמה.[134] כי החכמה היא בחי' עץ חיים.

which is the level of supernal Chochmah (wisdom), of which it is said, "and wisdom gives life"; and therefore it is said, "They die, and not with wisdom." For Chochmah is the level of the Tree of Life.

> The Torah is supernal Chochmah, and wisdom "gives life"; of those who perish it is said that they die "not with wisdom." Chochmah is the Tree of Life.

אך הנה המשכה זו דמים חיים הוא אל כלי דוקא שהם מעשה המצות שהם בחי' כלים

However, this drawing-down of living water is "into a vessel" specifically: these are the deeds of the mitzvos, which are the level of vessels.

> But the living water must be put "into a vessel": the mitzvos done in practice are the vessels that receive and hold the flow drawn from the Torah's source.

כי רמ"ח מ"ע [מצות עשה] נקּ' רמ"ח אברים דמלכא[135, 136] שכל מצוה ומצוה היא בחי' כלי מיוחד לגילוי אור כמו בתפילין הגילוי בבחי' מוחין ובצדקה בבחי' חסד כו'

For the 248 positive commandments are called "the 248 limbs of the King," for each and every mitzvah is the level of a particular vessel for the revelation of light: as in tefillin the revelation is at the level of the intellect (mochin), and in charity at the level of Chesed (kindness), etc.

> The 248 positive commandments are "the 248 limbs of the King": each mitzvah is a vessel for a particular revelation of Divine light, as each limb serves a particular power. Tefillin reveal the light of the intellect; charity reveals the light of Chesed, kindness.

(ועמ"ש בד"ה ראיתי והנה מנורת זהב[137] ובד"ה וקבל היהודים)[138] וכן אותיות התורה הם ג"כ בחי' כלים כו'.

(And see what is written in the discourse beginning "I saw, and behold, a menorah of gold," and in the discourse beginning "And the Jews took upon themselves.") And likewise the letters of the Torah are also the level of vessels, etc.

> The text points to two discourses for more, "I saw, and behold, a menorah of gold" and "And the Jews took upon themselves," and adds that the letters of the Torah too are vessels for its light.

(ועמ"ש בפ' מקץ בד"ה נר חנוכה כו' ומזוזה מימין כו'). וכ"ז [וכל זה] הוא בחי' שוב לאחד

(And see what is written in Parshas Miketz, in the discourse beginning "The Chanukah lamp," etc., "and the mezuzah on the right," etc.) And all this is the level of "return to the One,"

> A further reference is to the Chanukah discourse on "the mezuzah on the right." All this drawing-down through Torah and mitzvos is the "return to the One," the shov.

והיינו שלאחר בחי' הרצוא שהוא ענין אפר הפרה צ"ל בחי' שוב להמשיך גילוי אור א"ס ב"ה מלמעלה למטה ע"י עסק התומ"צ [התורה ומצות] והמשכה זו היא ממקור מים חיים ממש שהוא בחי' מקור התורה א"ס ב"ה

that is, after the level of ratzo, which is the ashes of the heifer, there must be the level of shov: to draw down the revelation of the Infinite Light (Or Ein Sof), blessed be He, from above to below, through occupation with the Torah and mitzvos. And this drawing-down is from the very source of living water, which is the level of the source of the Torah, the Infinite One (Ein Sof), blessed be He.

> After the ratzo, the ashes, must come the shov: drawing the Infinite Light down into the world through Torah study and the mitzvos. This flow comes from the very source of the living water, the Infinite One, who is the source of the Torah itself.

כי רוח אייתי רוח[139] ואמשיך רוח שע"י אם רץ לבך כו' ואתהפכא חשוכא לנהורא דנה"ב [דנפש הבהמית] שזהו בחי' תשובה ע"י"ז ממשיך מבחי' מקור מים חיים כו'

For "spirit brings spirit and draws down spirit": through "if your heart runs," etc., and the transformation of the darkness of the animal soul into light, which is the level of teshuvah (return), through this one draws from the level of the source of living water, etc.

> The Zohar's saying "spirit brings spirit and draws down spirit" explains how: the heart's running, and the turning of the animal soul's darkness into light, which is teshuvah, rise from below and draw down in answer a flow from the source of living water.

ולכן צ"ל נתינת האפר ע"ג [על גבי] המים[140,141] כי גם אחר בחי' שוב מ"מ צ"ל ניכר רישומו של הרצוא כי צ"ל תמיד רצוא ושוב וכמ"ש במ"א בד"ה וכל העם רואים[142,143] כו'.

Therefore the ashes must be put upon the water: for even after the level of shov, nevertheless the impression of the ratzo must be recognizable, for there must always be ratzo vashov, as is explained elsewhere, in the discourse beginning "And all the people saw," etc.

> That is why the ashes are put on the water: the halachah (the Rambam, cited in the Kehot note) puts the ashes on the surface of the water so that they are seen there, and so, even in the return, the mark of the running must remain, for there must always be both running and returning. The text refers to the discourse "And all the people saw."

בשגם כי האפר והרצוא הוא הגורם המשכת המים חיים ממקור מים חיים כנ"ל (ועמ"ש בד"ה ואהיה אצלו אמון[144] בענין אני תורתך שעשעתי[145]

All the more so, since the ashes and the ratzo are what cause the drawing-down of the living water from the source of living water, as mentioned above. (And see what is written in the discourse beginning "Then I was by Him as a nursling," on the matter of "I have delighted in Your Torah";

> Moreover, the ashes, the running, are what draw the living water down from its source. In the explanation on "Then I was by Him as a nursling" (Likkutei Torah, Bamidbar 20:19), the Alter Rebbe reads "I (ani) have delighted in Your Torah" to say that the supernal delight is drawn into the Torah through ani, when a person turns his "I" (ani) into "nothing" (ayin) by self-nullification.

ועמ"ש במ"א ע"פ הזהר פ' תזריע)[146] (דמ"ט א') בענין הזה עליהם מי חטאת[147] שיורי טלא דבדולחא[148] כו' ועמ"ש בביאור ע"פ ששים המה מלכות[149] כו' אחת היא יונתי[150] כו'.

and see what is written elsewhere on the Zohar, Parshas Tazria) (page 49a), on the matter of "Sprinkle upon them the water of purification," "the remnants of the crystal dew," etc. And see what is written in the explanation on "There are sixty queens," etc., "My dove is one," etc.

> The text also points to its explanation of a Zohar passage in Parshas Tazria (the Kehot note identifies it as the Mitteler Rebbe's Biurei HaZohar), on the "water of purification" sprinkled on the Levites as "the remnants of the crystal dew." A further reference is to the explanation of "There are sixty queens… My dove is one."

ובזה יובן ג"כ מ"ש ולקח הכהן עץ ארז[151] ואזוב ושני תולעת והשליך אל תוך שרפת הפרה.

And with this will also be understood what is written, "And the kohen shall take cedar wood and hyssop and scarlet wool (shni tola'as), and cast [them] into the midst of the burning of the heifer."

> The same idea explains the three things thrown into the fire of the heifer: cedar wood, hyssop and "scarlet," shni tola'as, literally the crimson of the worm.

דהנה כתיב אל תיראי תולעת יעקב[152] מתי ישראל

For it is written, "Fear not, worm (tola'as) Yaakov, men of Israel."

> In Isaiah, G-d comforts Israel, small and weak: "Fear not, worm (tola'as) Yaakov."

וארז"ל [ואמרו רבותינו זכרונם לברכה] מה תולעת זו אינה מכה ארזים אלא בפיה[153,154] כך ישראל אין להם אלא תפלה כו' וכן בדיבור התורה

And our Sages, of blessed memory, said: "Just as this worm strikes the cedars only with its mouth, so Israel have nothing but prayer," etc. And so too with the speech of Torah,

> The Sages explain: as the small worm overcomes the mighty cedar with its mouth alone, so Israel's weapon is prayer, the power of the mouth. The same holds for spoken words of Torah.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] (במ"ק [במועד קטן] דט"ז ע"ב) גבי דוד כשהיה יושב ועוסק בתורה היה מעדן[155] עצמו כתולעת וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ע"פ הקל קול יעקב[156] כו' ועי' מזה בזהר ס"פ וישלח (דקע"ח א') ובפי' תרומה (דקל"ט א').

as our Sages, of blessed memory, said (in Moed Katan, page 16b) regarding David: when he would sit and occupy himself with Torah, he would make himself soft like a worm; and as our Sages, of blessed memory, said on the verse "The voice is the voice of Yaakov," etc. And see on this the Zohar at the end of Parshas Vayishlach (page 178a) and in Parshas Terumah (page 139a).

> The Talmud says that when King David sat and studied Torah he "made himself soft like a worm." The text adds the Sages' teaching on "The voice is the voice of Yaakov," that Israel's strength is in its voice, and two Zohar passages on the same theme.

והענין כי עסק התורה הנק' מים חיים צ"ל בדבור דוקא וכמ"ש ודברת בם[157] ולא סגי בהגיון במחשבה לבד. וכנודע ג"כ שכל המצות צריך לקיימן במעשה ודבור ומחשבה.

And the explanation is that occupation with the Torah, which is called living water, must be in speech specifically, as it is written, "and you shall speak of them"; meditation in thought alone does not suffice. And as is also known, all the mitzvos must be fulfilled in action, speech and thought.

> Torah study, the "living water," must be spoken aloud: "and you shall speak of them"; thinking about it alone is not enough. Indeed every mitzvah is to be fulfilled in action, speech and thought.

וגם המצות שאינן נוהגות אלא בפני הבית שא"א לקיימן במעשה אבל בדבור אפשר לקיימן וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל העוסק בתורת עולה[158] כאלו הקריב עולה כו'.

And even the mitzvos that apply only in the presence of the Temple, which cannot be fulfilled in action, can be fulfilled in speech, as our Sages, of blessed memory, said: "Whoever occupies himself with the Torah of the burnt-offering is as if he offered a burnt-offering," etc.

> Even the mitzvos that apply only when the Temple stands, which cannot be done in practice, can be fulfilled in speech: one who studies the laws of the burnt-offering is "as if he offered" it.

והענין הוא שע"י הדבור בד"ת [בדברי תורה] נמשך ומתלבש כח הדבור העליון בפי המדבר וכמ"ש ודברי[159] אשר שמתי בפיך[160] וכמ"ש במ"א בכמה דוכתי,

And the explanation is that through speaking words of Torah, the power of the supernal speech is drawn down and clothed in the mouth of the one who speaks, as it is written, "and My words which I have put in your mouth," and as is explained elsewhere in several places.

> The reason is that when a person speaks words of Torah, G-d's own supernal speech is drawn down and clothed in his mouth, as in "My words which I have put in your mouth."

(ועמ"ש בפ' יתרו בד"ה בחדש השלישי[161] בפי' לאמר דתחלת עשרת הדברות ועמש"ש [ועיין מה שכתוב שם] סד"ה משה ידבר ועמ"ש סד"ה ביום השמיני עצרת[162, 163] גבי ואשים דברי בפיך ובצל ידי כסיתיך[164] ובד"ה וארשתיך לי[165, 166] בענין פי' את ה' האמרת היום[167] כו'

(And see what is written in Parshas Yisro, in the discourse beginning "In the third month," on the meaning of "saying" (lemor) at the beginning of the Ten Commandments; and see what is written there at the end of the discourse beginning "Moshe would speak"; and see what is written at the end of the discourse beginning "On the eighth day, an assembly," regarding "And I have put My words in your mouth, and in the shadow of My hand I have covered you"; and in the discourse beginning "And I will betroth you to Me," on the meaning of "You have declared Havayah this day," etc.;

> A long parenthesis lists discourses on the power of spoken Torah: on "saying" at the opening of the Ten Commandments, on "Moshe would speak," on "I have put My words in your mouth, and in the shadow of My hand I have covered you," and on "You have declared Havayah this day." In the Shemini Atzeres discourse the breath of spoken Torah becomes a "shade," like a sukkah, an encompassing light around the soul.

ומ"ש סד"ה להבין מ"ש ביום[168] השמיני עצרת גבי תען לשוני אמרתך[169] ועמ"ש מענין הדבור בד"ת [בדברי תורה] בד"ה קא מיפלגי[170] במתיבתא דרקיעא אם בהרת קדמה[171] כו'.

and what is written at the end of the discourse beginning "To understand what is written, 'On the eighth day, an assembly,'" regarding "My tongue shall respond with Your word"; and see what is written on speaking words of Torah in the discourse beginning "They disputed in the Heavenly Academy: if the white spot preceded," etc.

> It continues with the discourse on "My tongue shall respond with Your word," which reads it as one who repeats another's words after him: the learner only repeats G-d's own word, which He puts in his mouth. It then cites the discourse on the dispute in the Heavenly Academy about the white spot.

ועי' בזהר ס"פ משפטים) (דקכ"ג א') בענין דעת גניז בפומא[172] כו' ומ"ש ע"ז בספר מבוא שערים (שער שלישי ח"ב [חלק ב'] פ"ג [פרק ג'])

And see the Zohar at the end of Parshas Mishpatim) (page 123a), on the matter of "Daas (knowledge) is hidden in the mouth," etc.; and what is written about this in the book Mavo She'arim (Sha'ar 3, part 2, chapter 3).

> The Zohar at the end of Parshas Mishpatim says that Daas, knowledge, is "hidden in the mouth," and Mavo She'arim, a Kabbalistic work of the Arizal's school, discusses it.

ועיין ברבות כי תשא פמ"א [פרק מ"א / פרשה מ"א] גבי נתן לו מתוך פיו[173] כו' מפיו דעת[174] כו' ע"ש ועמ"ש בד"ה ויאמר כו' מי שם פה לאדם[175] כו' ועיין בסש"ב [בספר של בינונים] ח"א [חלק א'] ספ"ה.

And see [Midrash] Rabbah, Ki Sisa, chapter 41, regarding "He gave it to him from within His mouth," etc., "from His mouth, knowledge," etc.; see there. And see what is written in the discourse beginning "And He said," etc., "Who gave man a mouth," etc. And see Sefer Shel Beinonim (Tanya), Part I, end of chapter 5.

> The Midrash says that G-d gave the Torah to Moshe "from within His mouth," like a father who gives his beloved son a morsel from his own mouth, citing "from His mouth, knowledge and understanding." Further references are to the discourse on "Who gave man a mouth" and to the end of chapter 5 of Tanya (Sefer Shel Beinonim).

וז"ש [וזהו שכתוב] למען תהיה תורת ה' בפיך כו' בפיך דייקא וזהו ענין תולעת יעקב שכחו בפיו דייקא.[176, 177]

And this is [the meaning of] what is written, "so that the Torah of Havayah may be in your mouth," etc.: "in your mouth" specifically. And this is [the meaning of] "worm Yaakov," whose strength is in his mouth specifically.

> So the verse says the Torah should be "in your mouth" specifically. This is "worm Yaakov": like the worm, Israel's strength is in the mouth.

16 וזהו עיקר בחי' מדבר. וכמ"ש במב"ש [במבוא שערים] שם כי ההבדל בין חי מדבר לחי בלתי מדבר הוא בפה כו'.

And this is the essence of the level of medaber (the speaking being). As is written in Mavo She'arim there, the difference between a living being that speaks and a living being that does not speak is in the mouth, etc.

> This power of the mouth is what makes a human being a medaber, a "speaking being," the highest of the kinds of creation. As Mavo She'arim says, what separates a creature that speaks from other living creatures is the mouth.

אך הכח הזה היינו כשיהיה הדבור בד"ת [בדברי תורה] בבחי' ביטול כמ"ש ולא תחללו[178] כו' שלא לעשות חלל ומסך מבדיל.

But this power [comes] when the speech in words of Torah is in a state of self-nullification (bittul), as it is written, "And you shall not profane (techalelu)," etc.: not to make a void (chalal) and a separating screen.

> But the mouth has this power only when words of Torah are spoken with self-nullification. "You shall not profane" (techalelu) is read as "do not make a void" (chalal): self-importance creates a gap, a screen that separates a person from G-d.

וזהו בחי' תולעת היינו שיהיה בבחי' ביטול בבחי' נבזה בעיניו נמאס[179] ואנכי תולעת ולא איש[180, 181] ועי"ז יהיה הכח בפיו כשמדבר דברי תורה להיות ואשים דברי[182] ממש בפיך ועי"ז יהיה עצום כח פיו לגרש ולהפריד יניקת החיצונים

And this is the level of the worm: that he be in a state of self-nullification, at the level of "lowly in his own eyes, despised," and "But I am a worm and not a man." Through this there will be power in his mouth when he speaks words of Torah, so that there be "And I have put My words," truly, "in your mouth"; and through this the power of his mouth will be mighty to drive out and separate the nourishment of the external forces

> This self-nullification is the quality of the worm: to be lowly in one's own eyes, as David said, "I am a worm and not a man." Then G-d's words are truly placed in the person's mouth, and his speech has the strength to drive away the external forces and cut off their nourishment.

(ועמ"ש בפ' מקץ בד"ה רני ושמחי[183] בענין בחי' אחותי שהוא מדרגת מארי תורה. ושם בביאור ע"פ המגביהי לשבת[184] בענין רב יהודה כולה תנוייה בנזיקין הוה)

(and see what is written in Parshas Miketz, in the discourse beginning "Sing and rejoice," on the level of "my sister," which is the degree of the masters of Torah; and there, in the explanation on "Who is enthroned on high," on the matter of Rav Yehudah, all of whose learning was in Nezikin),

> The parenthesis refers to two discourses in Parshas Miketz: one on "Sing and rejoice," about the level called "my sister," the masters of Torah, and one on "Who is enthroned on high," about Rav Yehudah, all of whose study was in the laws of damages (Nezikin).

וכמ"ש בפע"ח [בפרי עץ חיים] (שער ה' פ"ג [פרק ג']) בענין עולת תמיד עולת אותיות תולע והוא בחי' תולעת יעקב[185] וע"ז נאמר צו את בני ישראל כו' להקריב[186] אותיות להרקיב כמו התולע שמכלה ומרקיב את עץ החזק כו'

and as is written in Pri Etz Chaim (Sha'ar 5, chapter 3) on the matter of the continual burnt-offering: olas (burnt-offering) has the letters of tola (worm), and this is the level of "worm Yaakov." And of this it is said, "Command the children of Israel," etc.: lehakriv (to offer) has the letters of leharkiv (to rot), like the worm that consumes and rots the strong wood, etc.

> Pri Etz Chaim notes that olas (burnt-offering) has the same letters as tola (worm), and lehakriv (to offer) the same letters as leharkiv (to rot). Like a worm that eats through hard wood, the offering wears away what opposes holiness.

ולכן ר"ת [ראשי תיבות] אנא בכח[187] גדולת יתי"ץ גימטריא תולע שע"י התורה ימינך נאדרי בכח[188] שממשיך בחי' ח"ע [חכמה עילאה] בחסד דרועא ימינא[189, 190, 191] כו'

Therefore the initials of "Ana b'choach gedulas yeminecha tatir tzerurah" ("Please, by the great might of Your right hand, release the bound one") equal tola (worm) in numerical value: for through the Torah, "Your right hand is glorious in power," in that it draws the level of the higher Chochmah (Chochmah Ila'ah) into Chesed (kindness), "the right arm," etc.

> The initials of the first line of the prayer Ana B'choach equal 506, the numerical value of tola, "worm." That line speaks of G-d's "right hand": through the Torah, supernal Chochmah is drawn into Chesed, the right arm, and "Your right hand is glorious in power."

ועי"ז נמשך להפריד יניקת החיצונים והוא גם כן מה שכתוב אחר כך קבל רנת עמך כו' ר"ת [ראשי תיבות] קרי"ע שט"ן

And through this [the power] is drawn to separate the nourishment of the external forces. And this is also what is written afterwards, "Kabel rinas amcha" ("Accept the song of Your people"), etc., whose initials are kra Satan ("tear Satan");

> This power separates the external forces from their nourishment. The next line of Ana B'choach, "Accept the song of Your people," has initials that spell kra Satan, "tear Satan."

כי כן בחי' לימוד התורה בפיו כשהוא בבחי' ביטול ע"ד ואנכי תולעת כו' להרקיב ולקרוע יניקת החיצונים שמסט' [שמסטרא] דשמאלא ע"ד פרה דקבילת משמאלא

for so is the level of Torah study with one's mouth, when it is in a state of self-nullification, in the manner of "But I am a worm," etc.: to rot and to tear away the nourishment of the external forces, which is from the side of the left, in the manner of "a heifer, which receives from the left."

> Torah spoken with self-nullification, like the worm, rots and tears away the nourishment that the external forces draw from the left, the side from which "the heifer receives."

וזהו ענין קרע שטן (וכמ"ש תהלים ע"א י"ג) יכלו שוטני נפשי,

And this is [the meaning of] "tear Satan," (as is written in Psalms 71:13) "Let the adversaries (sotnei) of my soul be consumed."

> "Tear Satan" is like the verse "Let the adversaries (sotnei) of my soul be consumed."

[ועמ"ש בפע"ח [בפרי עץ חיים] ובלק"ת [ובלקוטי תורה (להאריז"ל)] פרשה תרומה כי ג"כ ר"ת [ראשי תיבות] שועתנו קבל ושמע צעקתנו יודע תעלומות הוא גימטריא תולעת וענין זה י"ל [יש לומר] דקאי על דבור אותיות התפלה

[And see what is written in Pri Etz Chaim and in the Likkutei Torah of the Arizal, Parshas Terumah, that also the initials of "Shav'asenu kabel ushma tza'akasenu yode'a ta'alumos" ("Accept our cry and hear our plea, You who know hidden things") equal tola'as (worm) in numerical value; and this matter can be said to refer to the speech of the letters of prayer,

> A bracketed note cites Pri Etz Chaim and the Arizal's Likkutei Torah: the initials of the last line of Ana B'choach, "Accept our cry and hear our plea, You who know hidden things," equal 906, the value of tola'as, "worm." This, the text suggests, refers to the spoken letters of prayer.

וכמו שארז"ל [שאמרו רבותינו זכרונם לברכה] ע"פ תולעת יעקב דקאי על התפלה וא"ש [ואתי שפיר] ענין השלכת תולעת שני לתוך שרפת הפרה שהוא בבחינת הרצוא שהוא בחי' תפלה.

as our Sages, of blessed memory, said on "worm Yaakov," that it refers to prayer. And [so] it is well understood why the scarlet worm (tola'as shani) is cast into the burning of the heifer, which is at the level of ratzo, which is the level of prayer.

> The Sages, too, read "worm Yaakov" as referring to prayer. That explains why the scarlet worm is thrown into the burning heifer: the burning is ratzo, and prayer is ratzo, the soul's running upward.

כי בחי' זו דתולעת יעקב שייך בבחי' רצוא ובבחי' שוב דהיינו בדבור התפלה ובדברי תורה, ועיין בפרדס בעה"כ [בערכי הכינויים] ערך תולעת ובהרמ"ז [ובהרב משה זכות] פ' צו דכ"ז]

For this level of "worm Yaakov" applies both to the level of ratzo and to the level of shov, that is, in the speech of prayer and in words of Torah. And see Pardes, in Erchei HaKinuyim, the entry to-la'as, and the Ramaz on Parshas Tzav, page 27.]

> The "worm" belongs to both movements: to ratzo in the words of prayer and to shov in the words of Torah. The bracket closes with references to Pardes (Rabbi Moshe Cordovero's Pardes Rimonim, in its glossary of Kabbalistic terms) and the Ramaz.

ולכן השליכו לתוך שרפת הפרה עץ ארז ואזוב ושני תולעת[192] כו' כי בחי' המדות עליונות נק' צומח וכנודע מענין עץ החיים ועץ הדעת[193] כו' ויש בהם בחי' קטנות וגדלות וזהו עץ ארז הגדול שבצמחים ואזוב היותר קטן שבצמחים.[194]

Therefore they cast into the burning of the heifer cedar wood and hyssop and scarlet wool, etc.; for the level of the supernal attributes (middos) is called "vegetation" (tzome'ach), as is known from the matter of the Tree of Life and the Tree of Knowledge, etc.; and in them there are the levels of smallness (katnus) and greatness (gadlus). And this is the cedar wood, the greatest of plants, and the hyssop, the smallest of plants.

> This is why cedar, hyssop and scarlet are cast into the fire: the supernal attributes are called "vegetation," as in the Tree of Life and the Tree of Knowledge, and they have states of smallness and greatness. The cedar, the tallest of plants, and the hyssop, the smallest, stand for these two states.

17 והנה עיקר שבירת הכלים היה בז' מדות שמזה נשתלשלו ז' מדות דקליפה ויניקתם מז' מדות עליונות ושני תולעת הוא מרקיב העץ דקליפה ומפריד יניקת החיצונים מבחי' המדות דקדושה שהן הן בחי' צומח שבקדושה כו',

Now, the shattering of the vessels was chiefly in the seven attributes (middos), and from this the seven attributes of kelipah (the husk) descended, and their nourishment is from the seven supernal attributes. And the scarlet worm rots the wood of kelipah and separates the nourishment of the external forces from the level of the holy attributes, which are themselves the level of vegetation in holiness, etc.

> The shattering of the vessels took place chiefly in the seven emotive attributes, and from them came the seven attributes of kelipah, which draw their life from the holy attributes. The scarlet worm "rots" the wood of kelipah and cuts it off from the holy attributes, the "vegetation" of holiness.

(ועיין בפע"ח [בפרי עץ חיים] שם איך יש ג"כ תולע בקליפה ואפשר שרפת התולעת שני רומז ג"כ ע"ז להתגבר תולע שבקדושה על תולע שבקליפה וכן בעץ ארז ואזוב[195] כו' וע' בזח"ג [בזהר חלק ג] פ' מצורע) (דנ"ג ע"ב) מענין עץ ארז ואזוב.

(And see in Pri Etz Chaim there how there is also a worm in kelipah; and perhaps the burning of the scarlet worm also alludes to this: that the worm of holiness should prevail over the worm of kelipah; and likewise with the cedar wood and hyssop, etc. And see the Zohar, Part III, Parshas Metzora) (page 53b) on the matter of the cedar wood and hyssop.

> Pri Etz Chaim speaks of a "worm" in kelipah as well, and the text suggests that burning the scarlet worm alludes to the worm of holiness overcoming it, and likewise with the cedar and hyssop. The Zohar on Metzora discusses the cedar and hyssop.

וזהו ג"כ פי' תולעת יעקב מתי ישראל[196] פי' ע"י שמשים אדם את עצמו בעסקו בתורה ותפלה כתולעת להיות נבזה בעיניו נמאס[197]

And this is also the meaning of "worm Yaakov, men of Israel (mesei Yisrael)": that is, when a person makes himself like a worm in his occupation with Torah and prayer, to be "lowly in his own eyes, despised,"

> "Worm Yaakov, men of Israel" describes a person who makes himself like a worm in his Torah study and prayer, lowly in his own eyes.

דהיינו שמשים א"ע [את עצמו] כשיריים הנה ע"י"ז יהיה בחי' מתי ישראל תרגום אונקלוס ע"פ כל עיר מתם[198, 199] גברייא כו'

that is, he makes himself like leftovers; then through this he will be at the level of mesei Yisrael; [for] Targum Onkelos on the verse "every city of men (mesim)" [renders it] "men" (gavraya), etc.,

> One who counts himself as mere leftovers becomes "men (mesei) of Israel." Onkelos translates mesim in "every city of men" as gavraya, "men."

דהיינו זכרים והוא כמ"ש במ"א בפי' למען תזכרו ועשיתם את כל מצותי[200] שתהיו בבחי' זכרים ומשפיעים לעשות ולהמשיך האור בהמצות כו' וכדלעיל בפי' אשר יעשה אותם האדם[201] כו':

that is, males. And this is as is explained elsewhere on the meaning of "So that you shall remember (tizkeru) and do all My commandments": that you be at the level of males (zecharim) and givers, to make and to draw the light into the mitzvos, etc., as [explained] above on the meaning of "which man shall do," etc.

> "Men" here means males, that is, givers. As explained on "so that you shall remember (tizkeru) and do all My commandments," whose verb shares the root of zachar, "male," such people become givers who draw the light into the mitzvos, as with "which man shall do" earlier.

SECTION 5 · ¶18–21

The verse explained

18 ד וזהו וידבר ה' אל משה ואל אהרן לאמר. זאת חקת התורה.[202]

4. And this is [the meaning of] "And Havayah spoke to Moshe and to Aharon, saying: This is the statute of the Torah."

> Section 4 returns to the opening verse, "And Havayah spoke to Moshe and to Aharon, saying: This is the statute of the Torah," to read it in the light of all that has been explained.

דהנה כללות ענין מעשה פרה אדומה הוא ב' ענינים הללו דבחי' הרצוא ובחי' השוב והנה על ב' ענינים אלו דרצוא ושוב הוסדה כל עיקר התורה והמצות.

For the procedure of the red heifer, as a whole (klalus), is these two matters, the level of ratzo and the level of shov. Now, on these two matters of ratzo and shov the whole essence of the Torah and the mitzvos was founded.

> The whole procedure of the red heifer consists of ratzo and shov, and these two are the foundation of the entire Torah and its mitzvos.

ולכן נאמר ע"ז זאת חקת התורה. כענין פי' חקות שמים וארץ[203] דהיינו הנהגות שמים וארץ כו'.

Therefore it is said of this, "This is the statute of the Torah," in the sense of "the statutes of heaven and earth," that is, the ordering of heaven and earth, etc.

> That is why it is called "the statute (chukas) of the Torah," in the sense of "the statutes of heaven and earth," the laws by which they are ordered. The heifer holds the basic order on which all the mitzvos run.

והוא ג"כ לשון חקיקה דהיינו להמשיך מקור התורה שהיא בחי' אותיות החקיקה להמשיך משם האור וההמשכה לבחי' חכמה עילאה שהיא תורה שבכתב וממנה לתשבע"פ [לתורה שבעל פה].

And it is also a term of engraving: that is, to draw down the source of the Torah, which is the level of the engraved letters, to draw from there the light and the flow into the level of supernal Chochmah (wisdom), which is the Written Torah, and from it into the Oral Torah.

> Chok also means "engraving": the heifer draws from the Torah's source, the engraved letters, into supernal Chochmah, which is the Written Torah, and from there into the Oral Torah.

(ועיין בזהר חלק ב' ויקהל) (דף ר"ש ע"א) ועמ"ש ע"פ תקעו בחדש[205, 204] בענין כי חק לישראל הוא[206] ג"כ מלשון חקיקה כו'

(And see the Zohar, Part II, Vayakhel) (page 200a). And see what is written on the verse "Blow [the shofar] on the New Moon," regarding "For it is a statute (chok) for Israel," that it too is from the term engraving, etc.,

> The text points to the Zohar on Vayakhel and to its own discussion of "Blow [the shofar] on the New Moon… for it is a statute (chok) for Israel." There (Likkutei Torah, Rosh Hashanah) the Alter Rebbe reads chok as sustenance, as permanence and as engraving: the letters "engraved in the supernal purity," in which the soul is rooted.

ומ"ש לקמן גבי במחוקק במשענותם,[207] ועוד יובן ענין המשכה זו שמבחי' אותיות החקיקה לבחינת תשב"כ [תורה שבכתב] ע"ד שנתבאר בד"ה תורה צוה.[208, 209]

and what is written below regarding "with the lawgiver (bimchokek), with their staffs." And further, this drawing-down from the level of the engraved letters to the level of the Written Torah will be understood along the lines of what was explained in the discourse beginning "The Torah [that Moshe] commanded."

> Further references: to the discussion below of "with the lawgiver (mechokek), with their staffs," and to the discourse on "The Torah [that Moshe] commanded" for how the engraved letters are drawn into the Written Torah.

כי התורה נקרא נובלות חכמה שלמעלה אבל כדי שיומשך מבחי' עצמיות חכמה עילאה כו' ע"ש וזהו ענין חקת התורה אשר צוה הוי' לאמר וכמש"ת [וכמו שיתבאר].

For the Torah is called "the fallen fruit of the supernal wisdom"; but in order that there be drawn from the level of the very essence of supernal Chochmah, etc.; see there. And this is [the meaning of] "the statute of the Torah which Havayah commanded, saying," as will be explained.

> There the Torah is called "the fallen fruit of supernal wisdom," only an outer echo of Chochmah, and the question is how to draw from Chochmah's very essence. That is what "the statute of the Torah which Havayah commanded" is about, as the next paragraph explains.

19 וזהו וידבר ה' אל משה ואל אהרן[210] שהם מבחי' ונחנו מ"ה [מה][211] ח"ע [חכמה עילאה] כו' זאת חקת התורה להמשיך בח"ע [בחכמה עילאה] מבחי' אותיות החקיקה שלמעלה מהחכמה.

And this is [the meaning of] "And Havayah spoke to Moshe and to Aharon," who are of the level of "and what (mah) are we," the higher Chochmah (Chochmah Ila'ah), etc.: "This is the statute of the Torah," to draw into the higher Chochmah from the level of the engraved letters, which is above Chochmah.

> Now the verse is read in detail. Moshe and Aharon said of themselves "and what are we," utter self-nullification, which is the higher Chochmah; through them "the statute of the Torah" draws into Chochmah from the engraved letters above it.

וזהו אשר צוה הוי' לאמר. כי הנה שם הוי' הראשון זהו בחי' ממכ"ע [ממלא כל עלמין] ביו"ד נברא העוה"ב [העולם הבא] כו' ושם הוי' הב' זה הוא בחי' סוכ"ע

And this is [the meaning of] "which Havayah commanded, saying." For the first Name Havayah is the level of the light that fills all worlds (memalei kol almin), "with the yud the World to Come was created," etc.; and the second Name Havayah is the level of the light that encompasses all worlds (sovev kol almin).

> This answers the opening question about "which Havayah commanded." The Name Havayah appears twice: the first, in "And Havayah spoke," is memalei kol almin, the light that fills the worlds, the level of "with the yud the World to Come was created"; the second, in "which Havayah commanded," is sovev kol almin, the light that encompasses all worlds.

(ועיין בזח"ג [בזהר חלק ג] דקל"ח ע"ב. ובפי' האריז"ל [האר"י זכרונו לברכה] שם.[212] ועמ"ש בד"ה וירא ישראל[213] את היד[214] בענין פי' ויאמינו בהוי').

(And see the Zohar, Part III, page 138b, and the commentary of the Arizal there; and see what is written in the discourse beginning "And Israel saw the hand," on the meaning of "and they believed in Havayah.")

> The Biur on this maamar (Likkutei Torah, Chukas 2) opens with the Zohar passage cited here: wherever the Name Havayah appears twice in one verse, the first is in Z'eir Anpin and the second in Atik, that is, memalei and sovev. The text also points to the Torah Ohr discourse on "and they believed in Havayah" at the Sea, where the higher Havayah is reached through self-nullification.

ופי' צוה מלשון צוותא וחיבור שנתחבר ונמשך בחינת סוכ"ע אל בחינת ממכ"ע [ממלא כל עלמין] וזהו לאמר המאמרות הן בחינת אותיות הנמשכים מחכמה בראשית נמי מאמר הוא[215] ות"י [ותרגום ירושלמי] בראשית בחכמתא כו',

And the meaning of tzivah (commanded) is from the term tzavta (companionship) and joining: that the level of sovev kol almin is joined and drawn to the level of memalei kol almin. And this is lemor (saying): the utterances are the level of letters drawn from Chochmah; "Bereishis (In the beginning) is also an utterance," and the Targum Yerushalmi [renders] Bereishis as "with wisdom," etc.

> Tzivah, "commanded," is read as tzavta, "joining": the encompassing light is joined to and drawn into the light that fills the worlds. Lemor, "saying," refers to the Divine utterances, letters drawn from Chochmah, as the Talmud counts "In the beginning" as an utterance and the Targum renders it "with wisdom."

וכמ"ש והיו הדברים האלה[216] אשר אנכי מצוך שבבחי' הדברים האלה יהיה נמשך בחי' גילוי אנכי מי שאנכי סתימו דכל סתימין[217] וזהו אנכי מצוך בבחי' צוותא והתקשרות ממש והוא מ"ש אשר צוה הויה לאמר.[218]

And as it is written, "And these words, which I (Anochi) command you, shall be": into the level of "these words" there will be drawn the revelation of "I (Anochi) am who I am," "the hidden of all hidden ones." And this is "I command you" (metzavecha): in the manner of companionship (tzavta) and actual bonding. And this is what is written, "which Havayah commanded, saying."

> So too "these words which I (Anochi) command you": the hidden "I" of "I am who I am" is to be revealed within "these words," the words of Torah, bonded with them (metzavecha, from tzavta). This is "which Havayah commanded, saying": the encompassing Havayah joined to the filling one through the Divine words.

20 והיינו ע"י ויקחו אליך פרה[219] כוי שבחי' האפר זהו בחי' רצוא אם רץ לבך[220, 221] כוי בכה ארוץ גדוד[222] כוי להיות ואהבת בכל לבבך בשני יצריך[223] כוי

And this is through "that they take to you a heifer," etc.: for the level of the ashes is the level of ratzo, "if your heart runs," etc., "With You I run against a troop," etc., so that there be "And you shall love… with all your heart," "with both your inclinations," etc.

> This joining comes about through "that they take to you a heifer": its ashes are ratzo, the running of the heart, of which David sings, "With You I run against a troop." The running is love of G-d "with both your inclinations," the evil one included.

ואח"כ שוב לאחד הוא בחי' מים חיים דהיינו מ"ש והיו הדברים האלה אשר אנכי מצוך[224] כוי.

And afterwards, "return to the One," which is the level of living water, that is, what is written, "And these words, which I command you, shall be," etc.

> After the running comes "return to the One," the living water: "these words which I (Anochi) command you," the Torah drawn down.

שזהו יסוד כל התורה להיות בחי' רצוא ושוב.

For this is the foundation of the entire Torah: that there be the level of ratzo vashov.

> Running and returning are the foundation of the whole Torah, which is why the heifer that holds both is called "the statute of the Torah."

21 ובכל מצוה ג"כ יש בחי' זו דרך פרט. אך כללות בחי' זו הוא ענין זה דפרה כוי.

And in every mitzvah, too, there is this level, in a particular way; but the general and collective expression (klalus) of this level is this matter of the heifer, etc.

> Every mitzvah has running and returning in a particular form, but the red heifer is their general and collective expression.

ולכך הוא מעורר וממשיך בחי' חקת התורה להיות נמשך בתשב"כ [בתורה שבכתב] ותשבע"פ [ותורה שבעל פה], וזהו שאמר שלמה ע"ז אמרתי אחכמה והיא רחוקה ממני.[225, 226] לפי שהיא מעוררת למעלה מעלה מהחכמה כוי

Therefore it arouses and draws down the level of "the statute of the Torah," so that it be drawn into the Written Torah and the Oral Torah. And this is what Shlomo said of it, "I said, 'I will become wise,' but it is far from me": because it arouses [a level] far, far above wisdom, etc.

> That is why it draws down "the statute of the Torah," its engraved root, into the Written and the Oral Torah. Shlomo's words about it, "I said, I will become wise, but it is far from me," show that it reaches far above wisdom.

(ומשם נמשך בבחי' חכמה וכענין אאלפך חכמה[227] כו' וזהו נוצר חסד לאלפים[228] כו' ועמ"ש באגה"ק [באגרת הקודש] ד"ה למה נסמכה פ' מרים,[229] וגם ענין אפר הפרה היינו שמבחינת פר ה' נעשה אפר שהוא בח י פר אל"ף כמ"ש הפירוש בלק"ת [בלקוטי תורה (להאריז"ל)]).

(And from there it is drawn into the level of Chochmah (wisdom), as in the matter of "I will teach you (a'alefcha) wisdom," etc.; and this is "He preserves kindness for thousands (alafim)," etc. And see what is written in Iggeres HaKodesh, in the passage beginning "Why was the section of Miriam placed next," etc. And also the matter of the ashes of the heifer: that from the level of par-hei (parah, the heifer) it becomes efer (ashes), which is the level of par-alef, as the explanation is written in the Likkutei Torah of the Arizal.)

> From that level above wisdom it is drawn into Chochmah. The verses cited share the root alef: a'alefcha, "I will teach you," and alafim, "thousands"; likewise parah, the heifer (par with a hei), becomes efer, ashes (par with an alef), as the Arizal's Likkutei Torah explains. The text also refers to Iggeres HaKodesh 28, which opens with the Sages' question why the death of Miriam is placed beside the red heifer.

ובכל הנ"ל יובן מ"ש והיתה לעדת בני" [בני ישראל] למשמרת[230] כו' שהוא לבד האפר שמקדשין ומזין ממנו עוד זאת היו מצניעין ממנו בחיל למשמרת[231] כמבואר בפרש"י [בפירש רש"י / בפירוש רש"י] ובמשנה ספ"ג [סוף פרק ג'] דפרה ובהרמב"ם [ובהרבי משה בן מימון].

And with all the above will be understood what is written, "And it shall be for the congregation of the children of Israel for a keeping," etc.: that apart from the ashes with which they would sanctify and sprinkle, they would also set some of it aside in the cheil (the rampart) for safekeeping, as is explained in Rashi's commentary, and in the Mishnah at the end of chapter 3 of [tractate] Parah, and in the Rambam.

> This also explains why part of the ashes was not used at all but set aside "for a keeping" in the cheil, the rampart of the Temple Mount, as Rashi, the Mishnah and the Rambam explain.

והענין הוא לפי שבאמת בכל מצוה ומצוה יש בחי' רו"ש [רצוא ושוב] והכח לזה נמשך מבחי' מעשה דפרה שהאפר פרה זהו כללות בחי' הרצוא כו'

And the explanation is that, in truth, in each and every mitzvah there is the level of ratzo and shov, and the power for this is drawn from the level of the procedure of the heifer; for the ashes of the heifer are the general and collective expression of the level of ratzo, etc.

> Every mitzvah contains running and returning, and the power for it comes from the red heifer, whose ashes are the running in its general form.

ועי"ז נאמר והיתה למשמרת כו', וזהו מבואר ג"כ בפ' ראשונה דק"ש [דקריאת שמע]

And of this it is said, "And it shall be for a keeping," etc. And this is also explained in the first section of the Shema:

> That is why some of the ashes were kept "for a keeping": they preserve the source of the running for all the mitzvos. The first section of the Shema shows the same order.

ואהבת בכל לבבך ובכל נפשך[232] כו' זהו בחי' הרצוא ואח"כ והיו הדברים האלה[233] זהו בחי' שוב כו' ושננתם לבניך ודברת בם[234] כו',

"And you shall love… with all your heart and with all your soul," etc.: this is the level of ratzo; and afterwards, "And these words shall be," this is the level of shov, etc.; "And you shall teach them to your children, and you shall speak of them," etc.,

> "You shall love… with all your heart and with all your soul" is the running; "And these words shall be" is the return; and "you shall teach them to your children and speak of them" is Torah spoken aloud.

והיינו שצ"ל הדבור דייקא בתורה כנ"ל וקשרתם כו' וכתבתם כו' כי המים חיים צ"ל אל כלי[235] דוקא שהוא מעשה המצות שהן בחי' כלים כו':[236]

that is, there must be speech specifically in Torah, as mentioned above; "And you shall bind them," etc., "And you shall write them," etc.: for the living water must be "into a vessel" specifically, which is the deeds of the mitzvos, which are the level of vessels, etc.

> As explained above, Torah must be spoken. The Shema goes on to "you shall bind them" and "you shall write them," because the living water must go into a vessel: the mitzvos done in practice.

IN ONE'S AVODAH

Love of G-d should come from contemplating that even Gan Eden and the World to Come are nothing before Him, and it should lead back to Torah study spoken aloud and to mitzvos done in practice, the vessels for His light. A person's own desires are not to be denied as evil in themselves: their forbidden garments, every thought, word and deed of the forbidden, must be burned away, and then the bare power of desire can be turned to love of G-d. And speech in Torah and prayer has its power only when a person is lowly in his own eyes, like the worm.

QUESTIONS FOR DISCUSSION

1. Why does an engraved letter express its source better than a written one, and what does this say about the Torah's root?
2. What two contemplations produce ratzo and shov, and why must the ashes remain in the water, so that the running stays within the return?
3. How can the power of desire be "not evil in itself" while the evil deed has no remedy but removal? What does this distinction mean in practice?
4. Why must Torah study be spoken aloud, and why does the power of speech depend on self-nullification?
5. How does reading tzivah (commanded) as tzavta (joining) answer the maamar's opening question about "which Havayah commanded"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **זאת חוקת התורה**

The Kehot note says that the Mitteler Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי ממאמר זה נדפס בסה"מ תקס"ה ח"ב ע' תערב. הגהות באוה"ת חוקת ע' תשנט. תשס. וראה אוה"ת חוקת כרך ה' ע' א'תרטז. א'תריז.

2 G-d tells Moshe and Aharon the law of the red heifer: "This is the statute of the Torah which Havayah commanded, saying: Speak to the children of Israel, that they take you a red heifer…" The maamar asks why G-d, who is the speaker, says "which Havayah commanded" rather than "which I command," and why this one mitzvah is called the statute of the whole Torah.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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3 Reading "Let my heart be whole in Your statutes," the Midrash pairs the statute of the Pesach offering with the statute of the red heifer and finds the heifer greater, since those who eat the Pesach need it for their purity.

Shemot Rabbah 19:2 שמות רבה י"ט:ב'

דבר אחר: זאת חקת הפסח, זה שאמר הכתוב (תהלים קיט, פ): יהי לבי תמים בחקיך. אמר דוד: רבון העולם! כשאני עוסק בחקיך, לא יהא רשות ליצר הרע להציץ בי, שנאמר (שם פו, יא): הורני ה' דרכך אהלך באמתך, שלא יטעה אותי יצר הרע ואני מתבייש מן הצדיקים. ועוד, שמתוך שהוא מטעה אותי, אני מונע עצמי מדברי תורה, ואני בא להשמיע תלמודי לפניך, וקטנים ממני, הם משיבין ואומרין: אינו כך ואני מתבייש, אלא עשה לבי אחד, כדי שיהא עוסק בתורה בתמות. הדא הוא דכתיב: יהי לבי תמים בחקיך למען לא אבוש. …

Another interpretation: "This is the statute of the paschal offering" – that is what Scripture states: "Let my heart be whole in Your statutes" (Psalms 119:80). David said: 'Master of the universe, when I engage in Your statutes, let the evil inclination not have permission to look at me, as it is stated: "Teach me, L-rd, Your way, I will walk in Your truth" (Psalms 86:11). [Do this] so that the evil inclination will not mislead me, and I will be ashamed before the righteous. Moreover, because it misleads me, …

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4 **וידבר ה' . . זאת חקת**

The words here quote Numbers 19:1; the passage is shown below.

Numbers 19:1 במדבר י"ט:א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃

And the L-RD spoke unto Moses and unto Aaron, saying:

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KEHOT'S NOTE

במדבר יט, א-ב.

5 The Midrash notes that Scripture sometimes calls the offering a female, "that they take you a red heifer, unblemished," and sometimes a male, "take a young bull."

Shemot Rabbah 38:3 שמות רבה ל"ח:ג'

לקח פר בן בקר - ההי"ד (תהלים קיא): גדולים מעשי ה' דרושים לכל חפציהם, כשהוא רוצה הוא קוראה לשון נקבה, שנא' (במדבר יט): ויקחו אליך פרה אדומה תמימה, וכשהוא רוצה הוא קוראו לשון זכר, שנאמר: לקח פר בן בקר לכפר עליהם, על מה שעתיד, שנאמר (ויקרא ט): ויאמר אל אהרן קח לך עגל בן בקר לחטאת, לכך נאמר: גדולים מעשי ה' דרושים לכל חפציהם. דבר אחר: שעשה הקב"ה כבוד לאהרן, שהלבישו כמלאכי השרת, שנאמר (מלאכי ב): כי מלאך ה' צבאות הוא. אמר רבי יהודה: מכאן אמרו: כל כהן שהוא …

"Take one young bull" – that is what is written: "Great are the works of the L-rd, ready for all that is desired" (Psalms 111:2). When He wishes, He calls it in the feminine, as it is stated: "They shall take for You an unflawed red cow" (Numbers 19:2), and when He wishes, He calls it in the masculine, as it is stated: "Take one young bull." To atone for them for what is destined to transpire, as it is stated: "He said to Aaron: Take for yourself a young …

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6 **הקב"ה אומר ומשה כותב**

Discussing who wrote the Torah's last verses, the Talmud says that up to that point "the Holy One, blessed be He, says, and Moshe writes." The phrase defines the Written Torah as G-d's words written down by Moshe.

Bava Batra 15a:5 בבא בתרא ט"ו א:ה'

אָמַר לוֹ רַבִּי שִׁמְעוֹן: אֶפְשָׁר סֵפֶר תּוֹרָה חָסֵר אוֹת אַחַת, וּכְתִיב: "לָקוֹחַ אֵת סֵפֶר הַתּוֹרָה הַזֶּה"?! אֶלָּא עַד כָּאן הַקָּדוֹשׁ בָּרוּךְ הוּא אוֹמֵר – וּמֹשֶׁה אוֹמֵר וְכוֹתֵב; מִכָּאן וְאֵילָךְ הַקָּדוֹשׁ בָּרוּךְ הוּא אוֹמֵר – וּמֹשֶׁה כּוֹתֵב בְּדֶמַע, כְּמוֹ שֶׁנֶּאֱמַר לְהַלָּן: "יַיְאמֶר לָהֶם בָּרוּךְ: מִפִּיו יִקְרָא אֵלַי אֵת כָּל הַדְּבָרִים הָאֵלֶּה, וַאֲנִי כּוֹתֵב עַל הַסֵּפֶר בַּדְיוֹ".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ב"ב טו, א.

blessed be He would say to Moses, He would tell him its ritual impurity and purity. When he reached the portion of: ...

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7 **בד"ה אם בחקתי תלכו**

There "If you walk in My statutes" is read as the level of the Patriarchs, supernal thought, where the letters are "engraved" and truly one with their source; in it a person can come to "walking." Because of the body's physicality that engraving cannot last without the vessels of the mitzvos, hence "and you shall keep My commandments."

KEHOT'S NOTE

לקו"ת בחקותי מה, ד. סה"מ תקס"ד ע' קז. אוה"ת ויקרא-ג ע' תתקכא.

8 **בד"ה שחורה אני**

That discourse explains the saying that the Torah was given as black fire upon white fire, and applies it also to "with the yud the World to Come was created," describing the World to Come as the souls' endless delight, so great that of Acher it was said, "Better that he be judged and come to the World to Come." Further on (Shir HaShirim 5:6) it compares the letters within the soul itself to engraved letters, one with the soul, and the letters of thought and speech to writing, referring there to this maamar on "This is the statute of the Torah."

KEHOT'S NOTE

לקו"ת שה"ש ד, ב.

9 **שחורה אני ונאוה**

The beloved, Israel, tells the daughters of Jerusalem: "I am black and comely." The Likkutei Torah discourse on this verse explains the Sages' saying that the Torah was given as black fire upon white fire, and compares the letters within the soul to engraved letters.

Song of Songs 1:5 שיר השירים א:ה

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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10 On "Who is like the wise man," the Midrash tells that when Moshe asked how impure kohanim could be purified, G-d answered with the ashes of the heifer and said, "It is a statute, and I have decreed a decree, and no creature can fathom My decree."

Kohelet Rabbah 8:1:5 קוהלת רבה ח׳:א׳:ה׳

דָּבָר אַחֵר, מִי כְהֶחָכָם, זֶה מֹשֶׁה, דִּכְתִיב בֵּקֵהּ (משלי כא, כב): עִיר גִּבֹּרִים עָלָה חָכָם. וּמִי יוֹדֵעַ פֶּשֶׁר דָּבָר, שֶׁפֵּשַׁר תּוֹרָה לְיִשְׂרָאֵל. רַבִּי מָנָא דְּשָׁאַב בְּשֵׁם רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר, עַל כָּל דָּבָר וְדָבָר שֶׁהָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא אוֹמֵר לְמֹשֶׁה, הָיָה אוֹמֵר לוֹ טָמְאָתוֹ וְטָהֳרָתוֹ, וְכֵיוָן שֶׁהִגִּיעַ לְפָרָשַׁת (ויקרא כא, א): אֱמֹר אֶל הַכֹּהֲנִים, אָמַר לְפָנָיו רִבּוֹנוֹ שֶׁל עוֹלָם וְאִם נִטְמְאוּ אֵלּוּ בְּמֵה הוּא טָהֳרָתָן, לֹא הֵשִׁיבוֹ דָּבָר, אוֹתָהּ שָׁעָה נִשְׁתַּנּוּ פָּנָיו שֶׁל מֹשֶׁה, וְכֵיוָן שֶׁהִגִּיעוּ לְפָרָשַׁת פָּרָה אֲדֻמָּה, ...

Another matter, "who is like the wise man" - this is Moses, in whose regard it is written: "A wise man ascended against the city of the mighty" (Proverbs 21:22). "And who knows the meaning of a matter" - as he explained the Torah to Israel. Rabbi Mana of Shaab said in the name of Rabbi Yehoshua ben Levi: For each and every matter that the Holy One

11 **וברבות בא פי"ט**

The note quotes the Midrash comparing the statutes of the Pesach offering and the red heifer, pointing to Or HaTorah on Chukas for it, and to a lengthy discussion further on there.

KEHOT'S NOTE

"ד"א יהי לבי תמים בחוקיך זה חוקת הפסח וחוקת פרה אדומה, למה ששניהן דומין זה לזה, בזה נאמר זאת חקת הפסח ובזה נאמר זאת חקת התורה, ואי אתה יודע איזה חקה גדולה מזו" — אוה"ת חקת ע' תשעג. וראה שם ע' תתיב בארוכה.

12 **תצוה ר"פ ל"ח**

The note quotes the Midrash that sometimes calls the offering by a feminine term, "that they take you a heifer," pointing to Or HaTorah on Chukas for it.

KEHOT'S NOTE

"כשהוא רוצה הוא קוראה לשון נקבה שנאמר ויקחו אליך פרה כו'" — אוה"ת חקת ע' תשעד.

13 **אמור ספ"ל**

The note quotes the Midrash on the many "takings" G-d commanded for Israel's merit, the red heifer among them, pointing to Or HaTorah on Chukas for it.

KEHOT'S NOTE

ע"פ ולקחתם לכם ביום הראשון . . הרבה קיחות צויתי אתכם בשביל לזכותיכם אמרתי אליכם ויקחו אליך פרה אדומה תמימה" — אוה"ת חקת ע' תשעד.

14 **נשא פי"ב**

The note quotes the Midrash that Israel were sanctified through the heifer of the sin offering when the Mishkan was completed, pointing to Or HaTorah on Chukas for it.

KEHOT'S NOTE

ע"פ ויהי ביום כלות משה, ישראל נתקדשו בפרת חטאת שנאמר דבר אל בנ"י ויקחו אליך פרה אדומה וגו'" — אוה"ת חקת ע' תשעה.

15 **פי"ג דרנ"ג ע"ד**

The note quotes Rabbi Pinchas ben Yair's remark linking a spelling in Nesanel's offering to the red heifer prepared that day, pointing to Or HaTorah on Chukas for it.

KEHOT'S NOTE

"ע"פ ביום השני הקריב נתנאל כו' הקריב את קרבנו אמר ר"פ בן יאיר למה הוסיף הקרב וחסר יו"ד, אלא כנגד פרה אדומה שעשו באותו היום" — אוה"ת חקת ע' תשעה.

16 **לפי שמצות פרה אדומה הוא כללות התורה**

Quoted in the note: the intent is chiefly the mitzvos of the Torah, as the explanation in this maamar shows; the red heifer is the general and collective expression of the Torah because the foundation of all the mitzvos is ratzo vashov, and the red heifer is ratzo vashov.

KEHOT'S NOTE

בד"ה זאת חוקת תשכ"ט הנ"ל מבאר "הכוונה היא בעיקר למצות התורה [כמובן מהביאור בלקו"ת שם [נו, ב ואילך], דזה שמצות פרה אדומה הוא כללות התורה הוא כי יסוד כל המצוות הוא רצוא ושוב, ופרה אדומה הו"ע רצוא ושוב]".

17 **בדרמ"צ מצות פרה אדומה (צט, ב) ז"ל**

Quoted in the note: the explanation of these matters is to be copied from his notebook beginning "For on this day He will atone," a teaching heard on Parshas Pinchas on the Mishnah of tractate Parah, "All are fit to sanctify." The matter of the scarlet thread (tola'as) is not explained there, but in the maamar "And Havayah spoke to Moshe… This is the statute of the Torah" and its explanation, of 5565, in manuscript; the note identifies that text with the one printed in Sefer HaMaamarim 5565.

KEHOT'S NOTE

ביאור הדברים צריך להעתיק אי"ה מכתב ידי בביכעל המתחיל כי ביום הזה יכפר כו' את התורה ששמענו פ' פנחס על המשנה דמס' פרה הכל כשרים לקדש כו' וענין התולעת לא נת' שם אך נת' בתורה ע"פ וידבר ה' אל משה כו' זאת חוקת התורה וביאורה שנת תקס"ה כ"י כדו"ח הרב שי' [הוא הנדפס בסה"מ תקס"ה הנ"ל]. למאמר זה ראה גם ד"ה זה בסה"מ תרכ"ט ע' פה. סה"מ תרס"ה ע' רכד. המשך בששה"ק תער"ב ע' מא. לקו"ש חי"ג ע' 67. ד"ה להי"ע פרה בסה"מ תקס"ב-ב ע' ששח (וש"נ). ד"ה זאת חקת התורה פ' פרה תשמ"ו. ד"ה זאת התורה אדם תשמ"ז. ד"ה זאת חקת התורה תשמ"ה. תשמ"ח. ד"ה זאת חקת תשכ"ט (נדפס בקונטרס יב-יג תמוז תנש"א) בסה"מ מלוקט ח"ה. ביכעל קטן שמינית בויגין כתי"י שתחי"י באריכות יותר (קיד, ב) מבכאן [כ].

18 **ויצונו ה' לעשות את כל החקים**

The words here quote Deuteronomy 6:24; the passage is shown below.

Deuteronomy 6:24 דברים ו':כ"ד

וַיְצַוֵּנוּ ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־ה' אֱלֹקֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֹּתֵנוּ כְּהַיּוֹם הַזֶּה׃

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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KEHOT'S NOTE

דברים ו, כד.

19 Of the many "takings" G-d commanded, among them "that they take you a red heifer," the Midrash says they were for Israel's merit, the heifer to purify them, and not for His own need.

Vayikra Rabbah 30:13 ויקרא רבה ל':י"ג

20 Kehot's note points to Jeremiah 36:18 for these words.

Jeremiah 36:18 ירמיהו ל"ו:י"ח

וַיֹּאמֶר לָהֶם בָּרוּךְ מִפִּיו יִקְרָא אֵלַי אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַאֲנִי כֹּתֵב עַל־הַסֵּפֶר בַּדְיוֹ׃

Then Baruch answered them: 'He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.'

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21 G-d's promise of blessing opens: "If you walk in My statutes (bechukosai) and keep My commandments and do them." The Likkutei Torah discourse on this verse reads bechukosai as the engraved letters (chakikah), as this maamar does.

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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22 At the opening of Parshas Chukas the Midrash has G-d say of the heifer's laws, "I have engraved a statute, I have decreed a decree." The Alter Rebbe takes the pairing of chukah with chakakti as showing that "statute" means "engraving."

Bamidbar Rabbah 19:1 במדבר רבה י"ט:א'

23 On the day the Mishkan was completed, the Midrash says that Israel were sanctified through the heifer of the sin offering, and dates its burning to the second of Nissan and the sprinkling of its waters on the Levites to the third.

Bamidbar Rabbah 12:15 במדבר רבה י"ב:ט"ו

24 Rabbi Pinchas ben Yair explains an unusual spelling in the offering of Nesanel on the second day as corresponding to the red heifer prepared on that day.

Bamidbar Rabbah 13:15 במדבר רבה י"ג:ט"ו

PARAGRAPH 2

25 **ועשיתם אתם**

In the passage of tzitzis: "and you shall remember all the commandments of Havayah and do them." Read here as "make them": drawing them down.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT'S NOTE

במדבר טו, לט.

26 **ושמרתם את חקתי**

"And you shall keep My statutes and My judgments, which man shall do and live by them." Man makes the statutes into mitzvos, and through this he lives by them.

Leviticus 18:5 ויקרא י"ח:ה'

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

27 **ואהבת בכל לבבך**

In the Shema, Moshe commands Israel: "And you shall love Havayah your G-d with all your heart." Love, the arousal from below, comes first.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

28 **והיו הדברים האלה אשר אנכי מצוך**

The next verse: "And these words which I (Anochi) command you this day shall be upon your heart." After the love comes the drawing-down of the words of Torah; at the maamar's end, Anochi, "I," answers its opening question.

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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29 **סד״ה זכור את יום השבת לקדשו**

There "Remember" is the giver's role and "Keep" the receiver's waiting and longing.

KEHOT'S NOTE

תו״א עא, ג.

30 **זכור את יום השבת לקדשו**

"Remember the Shabbos day to keep it holy." The discourse on this verse in Torah Ohr is cited for binding the Torah to the Infinite Light above the level of Adam.

Exodus 20:8 שמות כ׳:ח׳

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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31 **סד״ה נר חנוכה**

The passage describes the letters of prayer raised up to their root in Keser, so that new letters and a new will are drawn down, beyond the measured judgment of Torah that comes from Chochmah; and it says the same holds for the mitzvos, "for a mitzvah is a lamp."

KEHOT'S NOTE

תו״א מג, ב.

32 **נר מצוה**

"For a mitzvah is a lamp, and the Torah is light." The raising up of the mitzvah, the "lamp," adds light to the Torah.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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33 **בד״ה וכל העם רואים**

There Avraham's "going and journeying" is ratzo vashov, and the fire and water "in His heights" are the same two movements: fire in the heart is the soul's thirst, the running of "if your heart runs," which comes through "Binah is the heart."

KEHOT'S NOTE

תו״א עג, ד.

34 **והחיות רצוא ושוב**

In Ezekiel's vision of the Divine Chariot: "And the Chayos ran and returned, like the appearance of a flash of lightning." The angels' darting to and fro is the pattern of the soul's two movements.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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35 **הלוך ונסוע**

"And Avram journeyed, going and journeying toward the south." Avraham's continual movement is the same running and returning.

Genesis 12:9 בראשית י״ב:ט׳

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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36 **ואם רץ לבך שוב**

Sefer Yetzirah: "and if your heart runs, return to the place," citing "and the Chayos ran and returned." The Alter Rebbe quotes it as "return to the One."

Sefer Yetzirah 1:8 ספר יצירה א׳:ח׳

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית׃

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

37 **בינה ליבא**

In Eliyahu's prayer (Patach Eliyahu), which opens the Tikkunei Zohar, the Sefiros are described as a body: "Chochmah is the brain, thought within; Binah is the

heart, and with it the heart understands." Contemplation, which is Binah, is what moves the heart.

Tikkunei Zohar 17a:17–19 תקוני הזהר י"ז א:י"ז-י"ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

38 **ביו"ד נברא העוה"ב**

The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. All the delight of the World to Come comes from one small letter.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

Wikisource Talmud Bavli (CC-BY-SA)

39 **מוטב דלידייניה**

When Acher (Elisha ben Avuyah) died, Rabbi Meir said, "Better that he be judged and come to the World to Come." The maamar cites it to show how great the delight of the World to Come is.

Chagigah 15b:3 חגיגה ט"ו ב:ג'

כִּי נָח נַפְשִׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מְשׁוּם דַּעֲסַק בְּאוֹרַיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מְשׁוּם דַּחֲטָא. אָמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאַעֲלֶה עָשָׂן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סָלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

William Davidson, Vocalized Aramaic (CC-BY-NC)

40 **כי עמך מקור חיים**

David: "For with You is the source of life; in Your light we see light." In the plain sense life comes from closeness to G-d; the maamar reads "with You" as beside You, secondary: Gan Eden and the World to Come, the "source of life," are nothing before His essence.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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41 **מי לי בשמים ועמך לא חפצתי**

Asaf: "Whom have I in heaven [but You]? And with You, I desire nothing on earth." In the plain sense, close to G-d, he wants nothing else in heaven or on earth; the maamar reads "with You" as "what is with You": even Gan Eden, "with You is the source of life," he does not desire, only G-d Himself. (context: Steinsaltz Tanakh)

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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42 **את השמים ואת הארץ אני מלא**

G-d through Jeremiah: "Do I not fill the heavens and the earth? says Havayah." Near and far are the same to Him, so the soul has nowhere higher to run.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'׃

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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43 **ילכו מחיל אל חיל**

Of the pilgrims going up to Zion: "They go from strength to strength." Ascent from level to level belongs to memalei kol almin.

Psalms 84:8 תהילים פ"ד:ח'

יֵלְכוּ מֵחַיִל אֶל־חָיִל יֵרָאֶה אֶל־אֱלֹקִים בְּצִיּוֹן׃

They go from strength to strength, every one of them appeareth before G-d in Zion.

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44 **לא תוסיף קום**

Amos laments Israel's fall: "She has fallen, she shall rise no more, the maiden of Israel." The maamar reads it in a positive sense: in the Time to Come there will be no need to rise, for the revelation will be below.

Amos 5:2 עמוס ה':ב'

נָפְלָה לֹא־תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל נִטְּשָׁה עַל־אַדְמָתָהּ אֵין מְקִימָהּ׃

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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45 Kehot's note points to Numbers 19:2 for these words.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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46 "And Havayah commanded us to do all these statutes, to fear Havayah our G-d." The maamar stresses "to do": man

is the one who makes the statutes.

Deuteronomy 6:24 דברים ו':כ"ד

וַיְצַוֵּנוּ ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־ה' אֱלֹקֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֹּתֵנוּ כְּהַיּוֹם הַזֶּה:

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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47 "And all the people saw the sounds," at the giving of the Torah. The discourse on this verse in Torah Ohr is cited for the mitzvos as bringing ratzo vashov.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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PARAGRAPH 3

48 In his last blessing Moshe describes the giving of the Torah: "Havayah came from Sinai... from His right hand, a fiery law for them." The maamar reads "His right hand," Chesed, as water and "a fiery law" as fire: the Torah unites the two.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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PARAGRAPH 4

49 "And they shall take for the impure one from the ashes of the burning of the sin offering, and he shall put upon it living water in a vessel." The water placed on the ashes is the shov.

Numbers 19:17 במדבר י"ט:י"ז

וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים אֶל־כֶּלִי:

And for the unclean they shall take of the ashes of the burning of the purification from sin, and running water shall be put thereto in a vessel.

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50 "This is the statute of the Torah." Because the red heifer openly holds both ratzo and shov, it is called the statute of the whole Torah.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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51 וקבל היהודים

"And the Jews took upon themselves what they had begun to do." The discourse on this verse in Torah Ohr is cited on the soul's capacity to contain the light only through ratzo vashov.

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם:

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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52 ועל האי אקרי כו' והחיות רצוא ושוב

In the Idra Zuta the Zohar says of the supernal Head, Atika Kadisha, that it is not known and does not attach to wisdom or understanding; "and of this it is called, 'Flee to your place,' and 'the Chayos ran and returned.'"

Zohar, Idra Zuta 1:29–4:37 ספר הזהר, האדרא זוטא א':כ"ט-ד':ל"ז

53 והחיות רצוא ושוב

"And the Chayos ran and returned." The verse the Zohar quotes for the running and returning before the highest level.

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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PARAGRAPH 5

54 והאיש משתאה לה

"And the man was wondering at her, keeping silent, to know whether Havayah had made his journey prosper." Eliezer watches Rivkah at the well; the discourse on this verse explains why his story is repeated.

Genesis 24:21 בראשית כ"ד:כ"א

וְהָאִישׁ מִשְׁתָּאֵה לָהּ מַחֲרִישׁ לָדַעַת הַהִצְלִיחַ ה' דַּרְכּוֹ אִם־לֹא:

And the man looked stedfastly on her; holding his peace, to know whether the L-RD had made his journey prosperous or not.

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from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

58 **בד"ה החלצו מאתכם**

There the joining of opposites is called "peace": the left included in the right, the sweetening of the Gevuros by the Chasadim.

KEHOT'S NOTE

לקו"ת מטות פו, ג.

59 **החלצו מאתכם**

Moshe tells the people: "Arm men from among you for the army," for the war against Midian. The Likkutei Torah discourse on this verse is cited for more on joining fire and water.

Numbers 31:3 במדבר ל"א:ג'

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה' בְּמִדְיָן׃

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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PARAGRAPH 8

60 **בד"ה והי' לכם לציצית**

There "for from man (ish) she was taken" is read as esh, fire, with a yud, supernal Chochmah, the point of self-nullification; the 248 mitzvos, the limbs of the King, draw this Chochmah down to the souls of Israel, and the next lines call this drawing the fire of yud into "the fire of hei."

KEHOT'S NOTE

לקו"ת שלח מד, ד.

61 **והיה לכם לציצית**

"And it shall be to you for tzitzis, and you shall see it and remember all the commandments of Havayah." The discourse on this verse in Likkutei Torah discusses the fire of yud and the fire of hei.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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62 **אש יו"ד ואש ה"א**

Rabbi Akiva taught: "A man and a woman (ish and ishah): if they are worthy, the Shechinah is between them; if not,

55 **יפה שיחתן של עבדי בתי אבות מתורתן של בנים**

Rabbi Acha's saying: the conversation of the Patriarchs' servants is more beautiful than the Torah of their children, for Eliezer's account fills two or three columns and is told and retold, while an essential law, such as the impurity of a creeping thing's blood, is learned only from an extra word.

Bereshit Rabbah 60:8 בראשית רבה ס':ח'

... אין הוון קדמאין מלאכין, אנן בני נש! ואין הוון בני נשי, אנן חמרין, ולית אנן כחמרתיה דר' פנחס בן יאיר, חמרתיה דר' פנחס בן יאיר יהבון לה שערי דטיבלא, לא אכלת יתהון, ואנן אכלינן תאנייא דטבילין. ויתן תבן ומספוא לגמלים אמר רבי אחא: יפה שיחתן של עבדי בתי אבות מתורתן של בנים. פרשתו של אליעזר שנים ושלושה דפים. הוא אומרה ושונה, ושרץ מגופי תורה ואין דמו מטמא כבשרו, אלא מריבוי המקרא. ר' שמעון בן יוחאי אומר: טמא הטמא. ר' אליעזר בן יוסי אומר: זה וזה. ומים לרחוץ רגליו, ורגלי ...

"The man came to the house and unfastened the camels. He gave straw and feed for the camels, and water to wash his feet and the feet of the men who were with him" (Genesis 24:33). "The man came to the house [and unfastened the camels]..." - he untied their muzzles. Rabbi Huna and Rabbi Yirmeya asked Rabbi Ḥiyya bar Rabba: Were the camels of Abraham our patriarch not like the donkey of Rabbi Pinḥas ben Yair? Robbers once took the donkey of Rabbi Pinḥas ben Yair. It spent three ...

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PARAGRAPH 6

56 **ביו"ד נברא העוה"ב**

The words here quote Menachot 29b:13-14; the passage is shown below.

Menachot 29b:13–14 מנחות כ"ט ב':י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 7

57 **אם רץ לבך**

"And if your heart runs, return." The running is the fire in the heart; the return is the water in the brain.

Sefer Yetzirah 1:8 ספר יצירה א':ח'

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind

fire consumes them." Take away the yud of ish and the hei of ishah, and each word is esh, fire.

Sotah 17a:2–3

מ"וְאִם לֹא שָׁכַב אִישׁ וְגוֹ' וְאֹתְּ כִּי שָׂטִית תַּחַת אִישֵׁךְ", וְאֵינוֹ כּוֹתֵב "וְהִשְׁבִּיעַ הַכֹּהֵן אֶת הָאִשָּׁה". וְכוֹתֵב: "יִתֵּן ה' אוֹתָךְ לְאָלָה וְלִשְׁבוּעָה. וּבָאוּ הַמַּיִם הַמְאָרְרִים הָאֵלֶּה בְּמֵעַיִךְ לַצְבּוֹת בֶּטֶן וְלַנְפֵּל יָרֵךְ". וְאֵינוֹ כּוֹתֵב "וְאָמְרָה הָאִשָּׁה אָמֵן אָמֵן".

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PARAGRAPH 9

63 ועתה יש להבין

The note points there for a discussion parallel to this whole section.

KEHOT'S NOTE

לסעיף זה ראה סה"מ תרכ"ט (הוצאת תשנ"ב) ע' קא ואילך.

64 פרה דקבילת מן שמאלא ומאן הוא לשמאלא שור

The Zohar on Chukas: "A heifer, which receives from the left. And who is to the left? The ox, as it says, 'And the face of an ox on the left.'" It goes on to read "red" (adumah) as the decree of judgment.

Zohar, Chukat 3:16–4:25 ספר הזהר, חקת ג:טז"ז-ד:כ"ה

1The first 10 lines of the Hebrew text do not appear in our translation.A RED HEIFER, ETC. The heifer receives from Ox, who is on the left, and is therefore used to purify. "Red" symbolizes the sentence of judgement. "Without spot" symbolizes lenient judgement. "Wherein is no blemish" indicates the Shekinah. AND YE SHALL GIVE HER UNTO ELEAZAR THE PRIEST. Why to him and not to Aaron? Because Aaron was the friend of the Matrona, and also because Aaron came not from the side of Pure, but from the side ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

65 ופני שור מהשמאל

In Ezekiel's vision each of the Chayos has the face of a lion on the right and "the face of an ox on the left." The ox, on the left, is the root from which the heifer receives.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

66 שמאל דוחה וימין מקרבת

The Sages teach that one should always let "the left push away and the right draw near," not as Elisha pushed away Gechazi with both hands. Here it describes the two modes of the Divine flow.

Sotah 47a:6–7 סוטה מ"ז א:ו'-ז'

תָּנוּ רַבָּנָן: לְעוֹלָם תְּהֵא שְׂמֹאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כְּאֱלִישָׁע שֶׁדְּחָפוֹ לְגֵחֲזִי בִּשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי מִתַּלְמִידָיו בִּשְׁתֵּי יָדָיו. אֱלִישָׁע מַאי הֲיָא, דִּכְתִיב: "וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כִּכָּרָיִם", וּכְתִיב: "וַיֹּאמֶר אֵלָיו לֹא לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הַעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת".

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KEHOT'S NOTE

סוטה מז, א. ושי"נ.

67 ימין ושמאל תפרוצי

G-d promises Zion, pictured as a barren woman who will have many children: "For you shall spread out to the right and to the left." The maamar uses its words for the two lines, right and left, that exist above.

Isaiah 54:3 ישעיהו נ"ד:ג'

כִּי־יָמִין וּשְׂמֹאול תִּפְרֹצִי וְזַרְעֵךְ גּוֹיִם יִירָשׁ וְעָרִים נְשַׁמּוֹת יוֹשִׁיבוּ:

For thou shalt spread abroad on the right hand and on the left; And thy seed shall possess the nations, And make the desolate cities to be inhabited.

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KEHOT'S NOTE

ישע' נד, ג.

68 אהבתי אתכם אמר ה'

G-d tells Israel through Malachi: "I have loved you, says Havayah." Influence that comes with love and closeness is only for the side of holiness.

Malachi 1:2 מלאכי א:ב'

אָהַבְתִּי אֶתְכֶם אָמַר ה' וַאֲמַרְתֶּם בַּמָּה אֲהַבְתָּנוּ הֲלוֹא־אָח עֵשָׂו לְיַעֲקֹב נְאֻם־ה' וָאֹהַב אֶת־יַעֲקֹב:

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב.

69 יאר פניו אתנו

"May G-d be gracious to us and bless us; may He make His face shine with us." The giving of the "face," the right, is closeness.

Psalms 67:2 תהילים ס"ז:ב'

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר־פָּנָיו אִתָּנוּ סֶלָה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב.

וידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

70 ימינך ה' תרעץ אויב

From the Song at the Sea: "Your right hand, Havayah, shatters the enemy." The right hand does not feed the enemy but breaks it.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ ה' נֶאְדָּרִי בַכֹּחַ יְמִינְךָ ה' תִּרְעַץ אוֹיֵב:

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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KEHOT'S NOTE

שמות טו, ו.

71 השיב אחור ימינו

"He has drawn back His right hand before the enemy." At the destruction the right hand was withdrawn, and the enemy prevailed.

Lamentations 2:3 איכה ב':ג'

גָּדַע בָּחֳרִי־אַף כֹּל קֶרֶן יִשְׂרָאֵל הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ לֶהָבָה אָכְלָה סָבִיב:

He hath cut off in fierce anger All the horn of Israel; He hath drawn back His right hand From before the enemy; And He hath burned in Jacob like a flaming fire, Which devoureth round about.

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KEHOT'S NOTE

איכה ב, ג.

72 בד"ה ואהי' אצלו אמון

That explanation (Likkutei Torah, Bamidbar 20) begins with the sweetening of the Gevuros, brought about by a person's subduing and transforming the other side, since the kelipos are rooted in the Gevuros; sweetening means the Gevuros themselves become sweet, as a sour food is made into a preserve.

Numbers 18:4 במדבר י"ח:ד'

וְנִלְווּ עָלֶיךָ וְשָׁמְרוּ אֶת־מִשְׁמֶרֶת אֹהֶל מוֹעֵד לְכֹל עֲבֹדַת הָאֹהֶל וְזָר לֹא־יִקָּרֵב אֲלֵיכֶם:

And they shall be joined unto thee, and keep the charge of the tent of meeting, whatsoever the service of the Tent may be; but a common man shall not draw nigh unto you.

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KEHOT'S NOTE

לעיל במדבר יח, ד. מאמרי אדה"ז כתובים-א ע' רד.

73 ואהיה אצלו אמון

Wisdom, the Torah, speaks: "Then I was by Him as a nursling (amon), and I was His delight every day." The explanation on this verse in Likkutei Torah is cited for the matter of G-d's right hand. (context: Steinsaltz Tanakh)

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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74 וימינך מקרב חיקך כלה

"Why do You draw back Your hand, Your right hand? From within Your bosom, consume [them]!" A plea for the right hand, withdrawn since the destruction, to act against the enemy.

Psalms 74:11 תהילים ע"ד:י"א

לָמָּה תָשִׁיב יָדְךָ וִימִינֶךָ מִקֶּרֶב חֵיקְךָ כַלֵּה:

Why withdrawest Thou Thy hand, even Thy right hand? Draw it out of Thy bosom and consume them.

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75 ובלקו"ת ס"פ חקת

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

להאריז"ל.

76 בזח"ב פקודי דף רכ"ד ובפי' הרמ"ז שם

The note quotes the Ramaz on this Zohar passage, "for from the right there is no kelipah, but the left itself, as it spreads downward, becomes dross," and points to the Tzemach Tzedek's explanations of the Zohar for more.

KEHOT'S NOTE

"כי הימין אין ממנה קליפה אבל השמאל עצמו בהתפשטותו למטה נעשה סיגים". ביאה"ז להצ"צ-א ע' שעג. ובכרך-ב ע' תתנב ד"ה אמר לצפון תני — תר"ן ע' שצ. ראה גם לקמן נז, ג.

77 ושבע הזיות נוכח פני אהל מועד

"And Elazar the kohen shall take of its blood with his finger and sprinkle toward the front of the Tent of Meeting seven times." The sprinklings raise the heifer's inner good to its root.

Numbers 19:4 במדבר י"ט:ד'

וְלָקַח אֶלְעָזָר הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְהִזָּה אֶל־נֹכַח פְּנֵי אֹהֶל־מוֹעֵד מִדָּמָהּ שֶׁבַע פְּעָמִים:

And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood toward the front of the tent of meeting seven times.

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KEHOT'S NOTE

ראה במדבר יט, ד.

78 שהאפר הוא מהותו . . של העץ

There the same analogy, which the author heard from his teacher, explains Avraham's words "I am dust and ashes": the ashes are the essence of the burned wood, left when fire, water and air have vanished in smoke, yet they bear no comparison to the wood before it burned.

KEHOT'S NOTE

ראה אגה"ק סי' טו. אוה"ת יתרו ע' תתכו.

79 הכל הי' מן העפר

"All go to one place; all was from the dust, and all returns to the dust." The dust is the essence of every body, and it

is what remains as ashes.

Ecclesiastes 3:20 קהלת ג׳:כ׳

הַכֹּל הוֹלֵךְ אֶל־מָקוֹם אֶחָד הַכֹּל הָיָה מִן־הֶעָפָר וְהַכֹּל שָׁב אֶל־הֶעָפָר׃

All go unto one place; all are of the dust, and all return to dust.

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KEHOT'S NOTE

קהלת ג, כ.

80 חומר וצורה

The note points to the Rambam's philosophical work for the terms matter and form.

KEHOT'S NOTE

במו"נ להרמב"ם בשלישי פכ"ב ובחי"א (פי"ז) ובפי"א מח' פרקים שלו. [כ]. ראה הל' יסוה"ת רפ"ד.

81 חומר וצורה

The Rambam writes that all bodies below the heavens are composed of matter (golem) and form, their matter compounded of the four elements, fire, air, water and earth. The Kehot note points to this chapter for the terms the maamar uses.

Mishneh Torah, Foundations of the Torah 4:1, משנה תורה, הלכות יסודי התורה ד׳:א׳

אַרְבָּעָה גּוּפִים הַלָּלוּ שֶׁהֵם אֵשׁ וְרוּחַ וּמַיִם וְאֶרֶץ הֵם יְסוֹדוֹת כָּל הַנִּבְרָאִים לְמַטָּה מִן הָרָקִיעַ. וְכָל שֶׁיִּהְיֶה מֵאָדָם וּמִבְּהֵמָה וְעוֹף וְרֶמֶשׂ וְדָג וְצֶמַח וּמַתֶּכֶת וַאֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת וּשְׁאָר אַבְנֵי בִּנְיָן וְהָרִים וּגְוּשֵׁי עָפָר הַכֹּל גְּלְמָן מְחֻבָּר מֵאַרְבָּעָה יְסוֹדוֹת הָלָלוּ. נִמְצְאוּ כָּל הַגּוּפִים שֶׁלְּמַטָּה מִן הָרָקִיעַ חוּץ מֵאַרְבָּעָה יְסוֹדוֹת הָאֵלּוּ מְחֻבָּרִים מִגֶּלֶם וְצוּרָה. וְגֶלֶם שֶׁלָּהֶם מְחֻבָּר מֵאַרְבָּעָה יְסוֹדוֹת הָאֵלּוּ. אֲבָל כָּל אֶחָד מֵאַרְבָּעָה הַיְסוֹדוֹת אֵינוֹ מְחֻבָּר אֶלָּא מִגֶּלֶם וְצוּרָה בִּלְבַד׃

These four elements, namely: fire, air, water and earth, are the elements of all the creatures beneath the expanse; all that be whether of man, beast, fowl, creeping thing, fish, vegetation, minerals, precious stones, pearls, structural stones, mountains and glaciers, the body of each and every one is the joint issue of these four elements. Consequently all bodies beneath the expanse, save only these four elements, are joint issue of matter and form; and the body of each is the joint issue of these four elements; but each of these ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

PARAGRAPH 10

82 מפני שור מהשמאל

"And the face of an ox on the left." The animal soul, like the heifer, has its root in the ox on the left of the Chariot.

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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83 פרה דקבילת משמאלא

The Zohar's "a heifer, which receives from the left," quoted in the previous paragraph, is now applied to the animal soul.

Zohar, Chukat 3:16–4:25 ספר הזהר, חקת ג׳:ט״ז-ד׳:כ״ה

1The first 10 lines of the Hebrew text do not appear in our translation.A RED HEIFER, ETC. The heifer receives from Ox, who is on the left, and is therefore used to purify. "Red" symbolizes the sentence of judgement. "Without spot" symbolizes lenient judgement. "Wherein is no blemish" indicates the Shekinah. AND YE SHALL GIVE HER UNTO ELEAZAR THE PRIEST. Why to him and not to Aaron? Because Aaron was the friend of the Matrona, and also because Aaron came not from the side of Pure, but from the side ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 11

84 כח המתאוה

Nearly the same passage appears there: the power that desires forbidden things is not sin in itself, since it is the same whether for the forbidden or the permitted; its root is in supernal holiness, and it came to desire sin only through the shattering of the vessels, so in teshuvah it can be turned to love of G-d, "with both your inclinations."

KEHOT'S NOTE

ראה לקמן ר"ה סא, ד. נתבאר בסה"מ תרס"ד ע' רטו.

85 שהרי עצם מהותו . . לטוב

Quoted in the note: what is written in several places, as in this maamar, that the power of desire is not evil in its essence means only that it has no evil form in essence; nevertheless it is not good, and on the contrary, by its nature it is drawn to material things.

KEHOT'S NOTE

בקונטרס העבודה פ"ה מציין "מ"ש בכ"ד שכח המתאווה בעצם אינו רע וכמ"ש בלקו"ת ד"ה זאת חוקת התורה זהו רק שאין בו ציור רע בעצם, אבל מ"מ אינו טוב, ואדרבא בטבעו הוא נמשך לענינים חומריים".

86 נפשי אויתיך

The prophet speaks of himself: "[With] my soul I have craved You in the night; with my spirit within me I seek You." The verb comes from the root of ta'avah, craving: the power that craves this world's pleasures, turned to G-d, longing for Him as for one's own life. (context: Steinsaltz Tanakh)

Isaiah 26:9 ישעיהו כ"ו:ט׳

נַפְשִׁי אִוִּיתִךָ בַלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy

judgments are in the earth, The inhabitants of the world learn righteousness.

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KEHOT'S NOTE

ישעי' כו, ט.

87 **כמו שאוהב ומתאוה לחיי נפשו**

Tanya reads "[With] my soul I have craved You" as: because You are my soul and my true life, I crave You as a person craves the life of his soul, and longs for it to return to him when he is weak.

Numbers 8:3 במדבר ח':ג

וַיַּעַשׂ כֵּן אַהֲרֹן אֶל־מוּל פְּנֵי הַמְּנוֹרָה הֶעֱלָה נֵרֹתֶיהָ כַּאֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה׃

And Aaron did so: he lighted the lamps thereof so as to give light in front of the candlestick, as the L-RD commanded Moses.

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KEHOT'S NOTE

ראה תניא פרק מד. וראה לעיל במדבר ח, ג ובמ"מ לשם.

88 **ע"פ כי תצא**

That discourse explains prayer as a battle, in place of the offerings on which fire came down from heaven: the life of the animal soul comes from the element of fire, and the fire below was absorbed in the fire above, whose root is in the faces of the supernal Chariot.

KEHOT'S NOTE

לקו"ת תצא לד, ג ואילך.

89 **כי תצא**

"When you go out to war against your enemies." The discourse on this verse in Likkutei Torah is cited for the root of the animal soul in the faces of the supernal Chariot.

Deuteronomy 21:10 דברים כ"א:י

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ׃

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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PARAGRAPH 12

90 **בד"ה להבין — מי א-ל כמוך**

There "Who is a G-d like You" is explained as the Thirteen Attributes: G-d's kindness descends to the lowest places.

KEHOT'S NOTE

לקו"ת ר"ה ס, ד ואילך.

91 **מי אל כמוך**

The prophet Micah praises G-d: "Who is a G-d like You, who bears iniquity and passes over transgression for the remnant of His heritage?" The Likkutei Torah discourse on this verse is cited for the treatment of the animal soul's desires.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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92 **עוצם עיניו מראות ברע**

Isaiah describes the one who may dwell with G-d: "He who walks in righteousness... and shuts his eyes from seeing evil." Here it is an example of subduing the animal soul through the senses.

Isaiah 33:15 ישעיהו ל"ג:ט"ו

הֹלֵךְ צְדָקוֹת וְדֹבֵר מֵישָׁרִים מֹאֵס בְּבֶצַע מַעֲשַׁקּוֹת נֹעֵר כַּפָּיו מִתְמֹךְ בַּשֹּׁחַד אֹטֵם אָזְנוֹ מִשְּׁמֹעַ דָּמִים וְעֹצֵם עֵינָיו מֵרְאוֹת בְּרָע׃

He that walketh righteously, and speaketh uprightly; He that despiseth the gain of oppressions, That shaketh his hands from holding of bribes, That stoppeth his ears from hearing of blood, And shutteth his eyes from looking upon evil;

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93 **לאכפיא לסט"א**

The Zohar praises one who brings a wicked person to leave his bad way, for he causes the other side to be subdued and the glory of the Holy One, blessed be He, to be raised.

Zohar II, 128b זח"ב קכח,

KEHOT'S NOTE

זח"ב קכח, ב.

PARAGRAPH 13

94 **ואזי יוכל להפוך אח"כ**

There "with all your heart" is explained as first subduing the other side, "shutting his eyes from seeing evil," and then transforming darkness into light: the natural element of fire in the animal soul, which craves every desire, is turned from the darkness of this world into a craving to cleave to G-d.

KEHOT'S NOTE

ראה לקמן פ' ואתחנן ב, ג. ולעיל פ' שלח מ, ב. אוה"ת סידור ע' נט.

95 **ואהבת בכל לבבך**

"And you shall love Havayah your G-d with all your heart." Read by the Sages as including the evil inclination.

Deuteronomy 6:5 דברים ו':ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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96 **ואהבת בכל לבבך בשני יצריך**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

97 **בכל לבבך בשני יצריך**

The Mishnah explains "with all your heart" as "with both your inclinations, with the good inclination and with the evil inclination."

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִדָּה מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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98 **אתהפכא חשוכא לנהורא**

Kehot's note points to Zohar III, 267a for these words.

Zohar III, 267a זח"ג רסז, א

KEHOT'S NOTE

ראה זהר בהקדמה ד, א. זח"ג רסז, א.

99 **חשוכא לנהורא**

In its introduction the Zohar praises those who "turn darkness into light and taste the bitter as sweet." This is is'hapcha, the transformation that follows subduing.

Zohar, Introduction 9:48–10:56 ספר הזהר, הקדמה ט':מ"ח-י':נ"ו

100 **שמע ישראל**

Moshe declares: "Hear, O Israel: Havayah is our G-d, Havayah is One." In the Torah scroll the ayin of Shema is written large; read as shem ayin, it alludes to the seventy attributes.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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KEHOT'S NOTE

דברים ו, ד.

101 **ע' נפש דיעקב**

"All the souls of the house of Yaakov who came to Egypt were seventy." The seventy holy attributes correspond to the seventy souls of Yaakov.

Genesis 46:27 בראשית מ"ו:כ"ז

וּבְנֵי יוֹסֵף אֲשֶׁר־יֻלַּד־לוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנָיִם כָּל־הַנֶּפֶשׁ לְבֵית־יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים:

And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob, that came into Egypt, were threescore and ten.

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KEHOT'S NOTE

בראשית מו, כז.

102 **דארץ אדום**

"And these are the kings who reigned in the land of Edom, before any king reigned over the children of Israel." In Kabbalah these kings are the attributes of the world of Tohu.

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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103 **וימלוך וימת**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם לו, לב-לג והלאה.

104 **וימלוך וימת**

Each king of Edom "reigned" and then "died." Their death is read as the shattering of the vessels of Tohu.

Genesis 36:32–33 בראשית ל"ו:ל"ב-ל"ג

וַיִּמְלֹךְ בֶּאֱדוֹם בֶּלַע בֶּן־בְּעוֹר וְשֵׁם עִירוֹ דִּנְהָבָה: וַיָּמָת בָּלַע וַיִּמְלֹךְ תַּחְתָּיו יוֹבָב בֶּן־זֶרַח מִבָּצְרָה:

And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

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PARAGRAPH 14

105 **בד"ה וכל בניך**

There "all your children shall be taught of Havayah" means that they receive from the level of Yud-Hei so as to be in ratzo vashov, which is the service of prayer; afterwards they become "your builders" through the yoke of Torah study, and through this "great shall be the peace."

KEHOT'S NOTE

לקו"ת ראה ל, ב.

106 **וכל בניך למודי**

"And all your children shall be taught of Havayah, and great shall be the peace of your children." The discourse

on this verse is cited for refining the attributes and raising them to the large ayin.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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107 **ובקשתם משם את ה'**

Moshe foretells that in exile, "from there you will seek Havayah your G-d, and you will find Him, if you seek Him with all your heart and with all your soul." "From there," even from the lowest place, G-d can be found.

Deuteronomy 4:29 דברים ד':כ"ט

וּבִקַּשְׁתֶּם מִשָּׁם אֶת־ה' אֱלֹקֶיךָ וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

But from thence ye will seek the L-RD thy G-d; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

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KEHOT'S NOTE

דברים ד, כט.

108 **קראו שם פרעה**

Jeremiah's prophecy against Egypt: "They cried there: Pharaoh king of Egypt is but a noise; he has let the appointed time pass." The maamar takes its "there" (sham) as the place of Pharaoh, the realm of the other side.

Jeremiah 46:17 ירמיהו מ"ו:י"ז

קָרְאוּ שָׁם פַּרְעֹה מֶלֶךְ־מִצְרַיִם שָׁאוֹן הֶעֱבִיר הַמּוֹעֵד׃

They cried there: 'Pharaoh king of Egypt is but a noise; He hath let the appointed time pass by.'

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KEHOT'S NOTE

ירמי' מו, יז.

109 **אשר יאמר עליו כי הוא זה**

In the law of an object claimed from a watchman, the owner points to it and says, "This is it." The word zeh, "this," is used for something one can point to directly.

Exodus 22:8 שמות כ"ב:ח'

עַל־כָּל־דְּבַר־פֶּשַׁע עַל־שׁוֹר עַל־חֲמוֹר עַל־שֶׂה עַל־שַׂלְמָה עַל־כָּל־אֲבֵדָה אֲשֶׁר יֹאמַר כִּי־הוּא זֶה עַד הָאֱלֹקִים יָבֹא דְּבַר־שְׁנֵיהֶם אֲשֶׁר יַרְשִׁיעֻן אֱלֹקִים יְשַׁלֵּם שְׁנַיִם לְרֵעֵהוּ׃

For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, whereof one saith: 'This is it,' the cause of both parties shall come before G-d; he whom G-d shall condemn shall pay double unto his neighbour.

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110 **ושם ימותו**

G-d's decree on the generation of the spies: "In this wilderness they shall be consumed, and there they shall die." "There" is the place of death, the shattering.

Numbers 14:35 במדבר י"ד:ל"ה

אֲנִי ה' דִּבַּרְתִּי אִם־לֹא זֹאת אֶעֱשֶׂה לְכָל־הָעֵדָה הָרָעָה הַזֹּאת הַנּוֹעָדִים עָלָי בַּמִּדְבָּר הַזֶּה יִתַּמּוּ וְשָׁם יָמֻתוּ׃

I the L-RD have spoken, surely this will I do unto all this evil congregation, that are gathered together against Me; in this wilderness they shall be consumed, and there they shall die.'

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KEHOT'S NOTE

במדבר יד, לה.

111 **לית אתר פנוי מיני'**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז תנ"ז.

112 **לית אתר פנוי מיניה**

"There is no place empty of Him." So even "from there," the lowest place, G-d can be sought and found.

Tikkunei Zohar 91b:6–92a:1 תקוני הזהר צ"א ב:ו'-צ"ב א:א'

... בְּכָל סְפִירָן, וּבְכָל כָּרְסַיָּין, וּבְכָל מַלְאָכִין, וּבְכָל אֵבֶר וְאֵבֶר דְּבַר נַשׁ, דְּלֵית אֲתַר פָּנוּי מִנֵּיהּ לָא בְּעָלְאִין וְלָא בְתַתָּאִין, יהו"ה לָא אִתְקְרֵי בְּיִחוּדָא דְּאַרְבַּע אַתְוָון אֶלָּא בְּעִלַּת הָעִלּוֹת דְּמְיַחֵד לוֹן, וּבְגִין דְּאִיהוּ מְיַחֵד אַרְבַּע אַתְוָון, בְּקֹה אִתְקְרִיאוּ יהו"ה בְּיִחוּדָא חֲדָא יהו"ה אֶחָד וּשְׁמוֹ אֶחָד, וּבְגִין דָּא שַׁוִּי אֻמּוּנָה דְּיִשְׂרָאֵל בְּאַרְבַּע אַתְוָון אִלֵּין, וְכָל שְׁמָהָן שַׁוִּי כְּנוּיִין לְשָׁמָא דָּא, לֵית שָׁמָא עַד אֵין סוֹף וְעַד אֵין תַּכְלִית רַבְרְבָא וְשָׁלְטָנָא מִן דָּא, לְעֵלָּא עַד אֵין סוֹף, וּלְתַתָּא עַד ...

Tikkunei Zohar - Vocalized (Public Domain)

113 **לצעוק . . בצר לו**

"Then they cried to Havayah in their distress; He delivered them from their straits." The cry from the depth of the heart is how G-d is found "from there."

Psalms 107:6 תהילים ק"ז:ו'

וַיִּצְעֲקוּ אֶל־ה' בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

ראה תהלים קז, ו. כח.

114 **ע"פ וישב יעקב**

The discourse on "And Yaakov settled" explains that through the Shechinah's exile among the nations the sparks of holiness are refined, and that the soul descends into the body for the sake of teshuvah from the depth of the heart, which brings a closer bond with G-d, "as light excels when it comes out of darkness."

KEHOT'S NOTE

תו"א כו, ד.

115 **וישב יעקב**

"And Yaakov settled in the land of his father's sojournings." The discourse on this verse is cited for more

on seeking G-d from the lowest place.

Genesis 37:1 בראשית ל"ז:א'

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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116 **וע"פ אני לדודי**

In the discourse on "I am my Beloved's and my Beloved is mine, who grazes among the lilies," teshuvah is possible because it comes from sovev kol almin, which is equal everywhere: even one who is now completely wicked and very low can be transformed into a complete tzaddik.

KEHOT'S NOTE

ראה לקו"ת פי' ראה לג, ג.

117 **אתהפכא חשוכא לנהורא**

The Zohar praises those who "turn darkness into light and taste the bitter as sweet." Through teshuvah, "there" is turned into the holy shem ayin.

Zohar, Introduction 9:48–10:56 ספר הזהר, הקדמה ט':מ"ח-י':נ"ו

118 **כמ"ש בפע"ח**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ש' הק"ש פ"ט. [כ].

119 **רפ"ח ניצוצין ושם ב"ן בגימט' שם**

On the intentions of the Shema: all the fallen "back" levels are 288 sparks, and with the Name Ban, the "face" of Malchus that also descended, they total the value of שם. All that needs sweetening joins Malchus and is called by this name.

Pri Etz Chaim, Gate of the Recitation of the Shema 9:4 פרי עץ חיים, שער הקריאת שמע ט':ד'

והנה כל האחוריים שנפלו, כולם הם רפ"ח ניצוצין, שהם ד' ע"ב, שהם ע"ב דיודין, וס"ג עם יוד אותיות הרי ע"ג, ושם מ"ה עם מספר השם כ"ו גי' ע"א, הרי גי' ע"ב. ואחוריים של שם ב"ן בפשוט ולא מילוי, הוא ע"ב ג"כ, כזה - י' י"ה יה"ו יהו"ה, הרי ד"פ ע"ב. ודפ"ע ע"ב, גימ' רפ"ח ניצוצין. ושם ב"ן עצמו, שהוא הפנים של המלכות, שגם הם ירדו, הרי הכל גי' ש"ם. הרי כי כללות כל אלו הצריכים להתמתק כולם מתחברים אל המלכות ונקראים שם על שמם. והנה לזה השם, תכוין להוריד אליו ...

Pri Etz Chaim (Public Domain)

120 **בפ' וישלח סד"ה ויאבק איש**

The end of that discourse reads the wrestling as Samael's attempt to clothe Yaakov in his Chesed and Gevurah and draw his heart after them, and Yaakov's refining of him in turn; through this refining, which is teshuvah, even the "dust," the Malchus of kelipah, is raised and included in the Malchus of holiness.

KEHOT'S NOTE

תו"א כו, ג ואילך.

121 **ויאבק איש**

"And Yaakov was left alone, and a man wrestled with him until the break of dawn." The discourse on this verse in Torah Ohr is cited for more on raising sham.

Genesis 32:25 בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר׃

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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122 **מאן דנפל מדרגי' אקרי מית**

Listed in the note on the source of this saying, which the note gives from the Zohar as "one who descends from the first level he was on is called death."

KEHOT'S NOTE

בזח"ג קלה, ב — הובא בע"ח ש' שבה"כ פ"ב ובמבו"ש ש"ב ח"ב פ"ג — איתא מאן דנחית מדרגי' קדמאה דהוה בי' קארי' בי' מיתה — לקו"ש ח"י ע' 211. ראה ב"ר ר"פ ויחי. בענין שנתבאר כאן — ראה אוה"ת חקת ע' תשפ.

123 **מאן דנפיל מדרגי' אקרי מית**

In the Idra Rabba the Zohar says that one who descends from the level he was on is called dead. This is the "death" of the seven kings, the shattering, whose impurity the heifer purifies.

Zohar, Idra Rabba 24:177–25:188 ספר הזהר, האדרא רבא כ"ד:קע"ז-כ"ה:קפ"ח

124 **ויאכילך את המן**

"And He afflicted you and let you hunger, and fed you the manna." The text points to its discussion of this verse for more.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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125 **זה א-לי ואנוהו**

"This is my G-d, and I will glorify Him." Only G-d, present everywhere, can truly be called "this."

Exodus 15:2 שמות ט"ו:ב'

עָזִּי וְזִמְרָת קָהּ וַיְהִי־לִי לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹקֵי אָבִי וַאֲרֹמְמֶנְהוּ׃

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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KEHOT'S NOTE

שמות טו, ב.

126 **מלא כה"א כבודו**

The Seraphim's call: "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." He is present everywhere, so He can be called "this."

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישעי' ו, ג.

PARAGRAPH 15

127 **ואהבת בכל לבבך בשני יצריך**

The Mishnah reads "with all your heart" as "with both your inclinations, the good inclination and the evil inclination." This is what the burning of the heifer brings about.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמְאֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכֻוָּן כְּנֶגֶד בֵּית קְדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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128 **אם רץ לבך**

"And if your heart runs, return." The running is the burning; the return is the living water.

Sefer Yetzirah 1:8 ספר יצירה א׳:ח׳

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

129 **ונתן עליו מים חיים אל כלי**

"And he shall put upon it living water in a vessel." The living water is the Torah, and the vessel is the mitzvos.

Numbers 19:17 במדבר י״ט:י״ז

וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים אֶל־כֶּלִי׃

And for the unclean they shall take of the ashes of the burning of the purification from sin, and running water shall be put thereto in a vessel.

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130 **מקור מים חיים**

G-d's complaint through Jeremiah: "They have forsaken Me, the source of living water, to hew themselves cisterns, broken cisterns that can hold no water." G-d is the hidden source from which the Torah flows.

Jeremiah 2:13 ירמיהו ב׳:י״ג

כִּי־שְׁתַּיִם רָעוֹת עָשָׂה עַמִּי אֹתִי עָזְבוּ מְקוֹר מַיִם חַיִּים לַחְצֹב לָהֶם בֹּארוֹת בֹּארֹת נִשְׁבָּרִים אֲשֶׁר לֹא־יָכְלוּ הַמָּיִם׃

For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, That can hold no water.

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KEHOT'S NOTE

ירמי' ב, יג.

131 **סתימו דכל סתימין**

The Zohar's phrase for the most hidden level, "the hidden of all hidden ones," cited in the Kehot note; it is used here for G-d as the hidden source of the living water.

Zohar II, 89a זח״ב פט, א

KEHOT'S NOTE

זח"ב פט, א. ובכ"מ.

132 **בחי' מים חיים היא התורה**

The note points there on the Torah as "living water."

KEHOT'S NOTE

ראה לקו"ש ח"ז ע' 321.

133 **והחכמה תחי'**

"Wisdom gives life to those who have it." The Torah, which is Chochmah, is living water.

Ecclesiastes 7:12 קהלת ז׳:י״ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

134 **ימותו ולא בחכמה**

Eliphaz, describing mortal men: "They die, and not with wisdom." In the plain sense they perish without ever gain-

ing wisdom; the maamar reads it as death being the absence of Chochmah, the Tree of Life.

Job 4:21 איוב ד':כ"א

הֲלֹא־נָסַע יִתְרָם בָּם יָמוּתוּ וְלֹא בְחָכְמָה׃

Is not their tent-cord plucked up within them? They die, and that without wisdom.'

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KEHOT'S NOTE

איוב ד, כא.

135 **רמ"ח מ"ע נק' רמ"ח אברים דמלכא**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה ת"ז ת"ל.

136 **רמ"ח מ"ע נק' רמ"ח אברים דמלכא**

The Tikkunei Zohar calls the 248 positive commandments the 248 limbs of the King. Each mitzvah is a vessel for a particular revelation.

Tikkunei Zohar 74a:8 תקוני הזהר ע"ד א:ח

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֵשׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רַמ"ח פְּקוּדִין, אִיהִי מְצָוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

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137 **ראיתי והנה מנורת זהב**

The prophet tells the angel what he sees: "I saw, and behold, a menorah all of gold." The discourse on this verse is cited on the mitzvos as vessels for light.

Zechariah 4:2 זכריה ד':ב

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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138 **וקבל היהודים**

"And the Jews took upon themselves." The discourse on this verse is cited on the mitzvos as vessels for light.

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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139 **רוח אייתי רוח**

The Zohar teaches that "spirit draws spirit and brings spirit": the spirit a person raises from below draws down spirit from above.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב.

140 **נתינת האפר ע"ג המים**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

רמב"ם הל' פרה פ"ט, ה"א.

141 **נתינת האפר ע"ג המים**

The Rambam rules that the ashes are put on the surface of the water, so that they are seen on it, and that putting the ashes in first disqualifies; cited in the Kehot note for putting the ashes on the water.

Mishneh Torah, Red Heifer 9:1 משנה תורה, הלכות פרה אדומה ט':א

כֵּיצַד מְקַדְּשִׁין אֶת הַמַּיִם בְּאֵפֶר הַפָּרָה. נוֹתֵן אֶת הַמַּיִם שֶׁנִּתְמַלְּאוּ לְשֵׁם מֵי חַטָּאת בַּכְּלִי וְנוֹתֵן אֵפֶר עַל פְּנֵי הַמַּיִם כְּדֵי שֶׁיֵּרָאֶה עַל פְּנֵי הַמַּיִם. אַף עַל פִּי שֶׁהִיא חֲבִית גְּדוֹלָה מְלֵאָה מַיִם. וּמְעָרֵב הַכל. וְאִם נָתַן הָאֵפֶר תְּחִלָּה וְאַחַר כָּךְ נָתַן עָלָיו הַמַּיִם פָּסַל. וּמַהוּ זֶה שֶׁנֶּאֱמַר בַּתּוֹרָה (במדבר יט יז) "וְנָתַן עָלָיו מַיִם חַיִּים". כְּדֵי לְעָרֵב אֶת הָאֵפֶר בַּמַּיִם׃

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142 **בד"ה וכל העם רואים**

There ratzo vashov are the fire and water "in His heights," between which G-d makes peace so that the water does not quench the fire; fire in the heart is the soul's thirst, the running of "if your heart runs."

KEHOT'S NOTE

תו"א עג, ד.

143 **וכל העם רואים**

"And all the people saw the sounds." The discourse on this verse explains why there must always be both ratzo and shov.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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144 **ואהיה אצלו אמון**

Wisdom, the Torah, speaks: "Then I was by Him as a nursling, and I was His delight every day." The explanation on this verse is cited for how the running draws down the Torah.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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145 **אני תורתך שעשעתי**

"Their heart is gross as fat; I have delighted in Your Torah." Cited from the discourse on "Then I was by Him as a nursling."

Psalms 119:70 תהילים קי"ט:ע'

טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תוֹרָתְךָ שִׁעֲשָׁעְתִּי׃

Their heart is gross like fat; But I delight in Thy law.

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146 **במ"א ע"פ הזהר פ' תזריע**

The note identifies the explanation of the Zohar passage on Tazria that the text refers to as the one printed there.

KEHOT'S NOTE

ביאה"ז לכ"ק אדה"א עג, א ואילך. נוסחא שני' בסה"מ תקס"ה.

147 **הזה עליהם מי חטאת**

G-d tells Moshe how to purify the Levites: "Sprinkle upon them the water of purification."

Numbers 8:7 במדבר ח':ז'

וְכֹה־תַעֲשֶׂה לָהֶם לְטַהֲרָם הַזֵּה עֲלֵיהֶם מֵי חַטָּאת וְהֶעֱבִירוּ תַעַר עַל־כָּל־בְּשָׂרָם וְכִבְּסוּ בִגְדֵיהֶם וְהִטָּהָרוּ׃

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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148 **שיורי טלא דבדולחא**

In Parshas Tazria the Zohar describes the water of purification sprinkled on the Levites as "the remnants of the crystal dew."

Zohar, Tazria 24:123–25:134 ספר הזהר, תזריע כ"ד:קכ"ג-כ"ה:קל"ד

149 **ששים המה מלכות**

"There are sixty queens and eighty concubines." The explanation on this passage is cited for more.

Song of Songs 6:8 שיר השירים ו':ח'

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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150 **אחת היא יונתי**

"My dove, my perfect one, is one." Part of the same explanation cited for more.

Song of Songs 6:9 שיר השירים ו':ט'

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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151 **ולקח הכהן עץ ארז**

"And the kohen shall take cedar wood and hyssop and scarlet wool, and cast them into the midst of the burning of the heifer." The maamar now explains these three.

Numbers 19:6 במדבר י"ט:ו'

וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלָעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרֵפַת הַפָּרָה׃

And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

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KEHOT'S NOTE

במדבר יט, ו.

152 **אל תיראי תולעת יעקב**

G-d comforts Israel through Isaiah: "Fear not, worm Yaakov, men of Israel; I will help you, says Havayah." Israel, small and weak, is called a worm, whose strength is in its mouth.

Isaiah 41:14 ישעיהו מ"א:י"ד

אַל־תִּירְאִי תוֹלַעַת יַעֲקֹב מְתֵי יִשְׂרָאֵל אֲנִי עֲזַרְתִּיךְ נְאֻם־ה' וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל׃

Fear not, thou worm Jacob, And ye men of Israel; I help thee, saith the L-RD, And thy Redeemer, the Holy One of Israel.

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KEHOT'S NOTE

ישע' מא, יד.

153 **מה תולעת זו אינה מכה ארזים אלא בפיה**

At the end of Parshas Vayishlach the Zohar, cited by the text itself, takes up the image of Yaakov as the worm whose power is in its mouth.

Zohar I, 178a זח"א קעח, א

KEHOT'S NOTE

זח"א קעח, א. תנחומא בשלח, ט. [כ]. ראה לקו"ש-כח ע' 335.

154 **מה תולעת זו אינה מכה ארזים אלא בפיה**

The Midrash on "worm Yaakov": as the worm strikes the cedar only with its mouth, so Israel's strength is only in prayer.

Midrash Tanchuma, Beshalach 9:2 מדרש תנחומא, בשלח ט':ב'

וְאוֹמֵר: אַל תִּירְאִי תוֹלַעַת יַעֲקֹב (ישעיה מא, יד). לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתוֹלַעַת? לוֹמַר לְךָ: מַה תּוֹלַעַת הַזֹּאת אֵינָהּ מַכָּה אֶת הָאֲרָזִים אֶלָּא בְּפִיהָ, וְהִיא רַכָּה וּמַכָּה אֶת הַקָּשֶׁה, כָּךְ אֵין לָהֶם לְיִשְׂרָאֵל אֶלָּא תְּפִלָּה. שֶׁהָאֻמּוֹת נִמְשְׁלוּ כָּאֲרָזִים, שֶׁנֶּאֱמַר: הִנֵּה אַשּׁוּר אֶרֶז בַּלְּבָנוֹן (יחזקאל לא, ג). וְאוֹמֵר: וַיְשַׂבֵּר ה' אֶת אַרְזֵי הַלְּבָנוֹן (תהלים כט, ה). וּכְשֶׁהֵן מִתְגַּבְּרִים עֲלֵיהֶם, חוֹזְרִים בִּתְשׁוּבָה וְצוֹעֲקִים וּמִתְפַּלְּלִין. וְכֵן הוּא אוֹמֵר: וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד וְגוֹ' (בראשית מח, כב). וְכִי בְּחַרְבּוֹ ...

Furthermore it says: Fear not, thou worm Jacob (Isa. 41:14). Why is Israel compared to a worm? To teach us that just as a worm has only a soft and tender mouth with which to strike at a hard cedar tree, so Israel has only its prayers. Idolaters

are likened to a cedar, as Scripture states: Behold, the Assyrian was a cedar in Lebanon (Exod. 31:3). And yea, the L-rd breaketh in pieces the cedars in Lebanon (Ps. 29:5). Whenever their enemies overpowered them, the Israelites would become penitent and ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

155 On David's title "Adino ha-Etzni": when he sat and studied Torah he made himself soft like a worm, and when he went out to war he made himself hard as wood.

Moed Katan 16b:26 מועד קטן ט"ז ב:כ"ו

"רֹאשׁ הַשָּׁלִישִׁים" — תְּהֵא רֹאשׁ לִשְׁלֹשֶׁת אָבוֹת. "הוּא עֲדִינוֹ הָעֲצָנִי", כְּשֶׁהָיָה יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה — הָיָה מְעַדֵּן עַצְמוֹ כְּתוֹלַעַת, וּבְשָׁעָה שֶׁיּוֹצֵא לַמִּלְחָמָה — הָיָה מַקְשֶׁה עַצְמוֹ כָּעֵץ.

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156 **וכמארז"ל ע"פ הקל קול יעקב**

Yitzchak, touching Yaakov disguised as Eisav: "The voice is the voice of Yaakov, but the hands are the hands of Eisav." Yaakov's power is his voice.

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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Gittin 57b:9–10 גיטין נ"ז ב:ט'-י'

"הַקּוֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו" - "הַקּוֹל", זֶה אַדְרְיָינוּס קֵיסָר, שֶׁהָרַג בָּאֲלָכְסַנְדְּרִיָא שֶׁל מִצְרַיִם שִׁשִּׁים רִבּוֹא עַל שִׁשִּׁים רִבּוֹא, כְּפָלַיִם כְּיוֹצְאֵי מִצְרַיִם. "קוֹל יַעֲקֹב" - זֶה אַסְפַּסְיָינוּס קֵיסָר, שֶׁהָרַג בְּכָרְךְ בֵּיתֵר אַרְבַּע מֵאוֹת רִבּוֹא, וְאָמְרִי לַהּ: אַרְבַּעַת אֲלָפִים רִבּוֹא. "וְהַיָּדַיִם יְדֵי עֵשָׂו" – זוֹ מַלְכוּת הָרְשָׁעָה, שֶׁהֶחֱרִיבָה אֶת בָּתֵּינוּ, וְשָׂרְפָה אֶת הֵיכָלֵנוּ, וְהִגְלְתָנוּ מֵאַרְצֵנוּ. דָּבָר אַחֵר: "הַקּוֹל קוֹל יַעֲקֹב" - אֵין לְךָ תְּפִלָּה שֶׁמּוֹעֶלֶת, שֶׁאֵין בָּהּ מִזַּרְעוֹ שֶׁל יַעֲקֹב. "וְהַיָּדַיִם ...

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KEHOT'S NOTE

בראשית כז, ב. גיטין נז, ב.

157 **ודברת בם**

"And you shall teach them to your children and speak of them." Torah study must be spoken, not only thought.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו, ז.

158 **כל העוסק בתורת עולה**

Reish Lakish reads "This is the Torah of the burnt-offering" as teaching that whoever occupies himself with Torah is as if he offered a burnt-offering. The Kehot note observes that Chassidic texts usually quote it with "the Torah of the burnt-offering."

Menachot 110a:13–14 מנחות ק"י א:י"ג-י"ד

אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם: מתני' נאמר בעולת בהמה (ויקרא א, ט) אשה ריח ניחוח ובעולת עוף (ויקרא א, ט) אשה ריח ניחוח ובמנחה (ויקרא ב, ב) אשה ריח ניחוח לומר לך אחד המרבה ואחד הממעיט ובלבד שיכוין לבו לשמים:

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KEHOT'S NOTE

מנחות קי, א ושם לי' בתורת עולה [כ]. אבל ברוב המקומות בדא"ח מובא תי' "עולה". ראה לעיל פ' במדבר יג, א. אחרי כו, ד.

159 **משה ידבר**

"Moshe would speak, and G-d would answer him with a voice." The discourse on this verse is cited on the power of speech.

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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160 **ודברי אשר שמתי בפיך**

G-d's covenant with Israel through Isaiah: "My spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth." G-d's speech clothed in the mouth of one who speaks Torah. (Kehot: Isaiah 59:1)

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע" נט, א.

161 **בחדש השלישי**

"In the third month after the children of Israel went out of Egypt." The discourse on this verse in Parshas Yisro is cited on the meaning of "saying" in the Ten Commandments.

Exodus 19:1 שמות י"ט:א'

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי׃

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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162 **סד"ה ביום השמיני עצרת**

There "I have put My words in your mouth, and in the shadow of My hand I have covered you" means that the breath of spoken Torah becomes a "shade," a sukkah, an encompassing light for the soul: "all that comes forth from the mouth of Havayah."

KEHOT'S NOTE

לקו"ת שמע"צ פד, ב.

163 **ביום השמיני עצרת**

"On the eighth day there shall be an assembly for you." Two discourses on this verse are cited on speaking words of Torah.

Numbers 29:35 במדבר כ"ט:ל"ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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164 **ואשים דברי בפיך ובצל ידי כסיתיך**

"And I have put My words in your mouth, and in the shadow of My hand I have covered you." The spoken words of Torah become a protective "shadow" for the soul.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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165 **ובד"ה וארשתיך לי**

The passage explains "I will betroth you to Me forever": now the Community of Israel is "the fallen sukkah of David," rising and falling, but in the Time to Come it will stand forever.

KEHOT'S NOTE

לקו"ת במדבר ח, ד.

166 **וארשתיך לי**

"And I will betroth you to Me forever." The discourse on this verse is cited for the meaning of "You have declared."

Hosea 2:21 הושע ב':כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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167 **את ה' האמרת היום**

Moshe tells Israel: "You have declared (he'emarta) Havayah this day to be your G-d, and to walk in His ways." In the plain sense they have chosen Him and raised Him up as their G-d; here it is a declaration in speech that binds Israel to G-d. (context: Steinsaltz Tanakh)

Deuteronomy 26:17 דברים כ"ו:י"ז

אֶת־ה' הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹקִים וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקֹלוֹ׃

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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168 **סד"ה להבין מ"ש ביום השמע"צ**

There "My tongue shall respond (ta'an) with Your word" is read like one who answers after another, repeating his words: the Torah is G-d's word, which He gives each day, "I have put My words in your mouth," and the one who learns only repeats it after Him, so that G-d's own word is revealed in his speech.

KEHOT'S NOTE

לקו"ת סוכות פא, ג.

169 **תען לשוני אמרתך**

"My tongue shall respond with (ta'an) Your word, for all Your commandments are righteous." In the plain sense the psalmist declares G-d's word aloud; the Likkutei Torah discourse reads ta'an as answering after another, repeating the words he says, so that the learner repeats G-d's own word. (context: Steinsaltz Tanakh)

Psalms 119:172 תהילים קי"ט:קע"ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק׃

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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170 **בד"ה קא מיפלגי**

That discourse opens with the Talmud's account of the dispute in the Heavenly Academy over the white spot, decided by Rabbah bar Nachmani, and asks how the Tannaim and Amoraim could work such great wonders.

KEHOT'S NOTE

לקו"ת תזריע כב, ב ואילך.

171 **קא מיפלגי במתיבתא דרקיעא אם בהרת קדמה**

The Heavenly Academy disputed whether a white spot preceding the white hair is impure; the Holy One, blessed be He, said pure, and Rabbah bar Nachmani was summoned to decide. The discourse on this passage is cited on the power of speaking Torah.

Bava Metzia 86a:6–7 בבא מציעא פ"ו א:ו'-ז'

אַתְיוּהּ לְקַמֵּיהּ, עַיְּילֵיהּ לְאַדְרוֹנָא וְטָרְקֵיהּ לְבָבָא בָּאַנְפֵּיהּ. בָּעָא רַחֲמֵי, פְּרַח אֲשִׁיתָא עֲרַק וַאֲזַל לְאַגְמָא. הֲוָה יָתֵיב אַגֵּירְדָּא דְּדִקּוּלָא וְקָא גָּרֵיס.

קָא מִיפַּלְגִי בְּמִתְיבְתָּא דְרַקִיעָא: אִם בַּהֲרַת קוֹדֶמֶת לִשְׂעָר לָבָן - טָמֵא, וְאִם שֵׂעָר לָבָן קוֹדֵם לַבַּהֲרַת - טָהוֹר. סָפֵק - הַקָּדוֹשׁ בָּרוּךְ הוּא אוֹמֵר: טָהוֹר, וְכוּלְּהוּ מְתִיבְתָּא דְרַקִיעָא אָמְרִי: טָמֵא. וְאָמְרִי: מַאן נוֹכַח? נוֹכַח רַבָּה בַּר נַחְמָנִי. דְּאָמַר רַבָּה בַּר נַחְמָנִי: אֲנִי יָחִיד בְּנָעָיִם, אֲנִי יָחִיד בְּאָהָלוֹת.

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172 דעת גניז בפומא

At the end of Parshas Mishpatim the Zohar says that Daas, knowledge, is hidden in the mouth.

Zohar, Mishpatim 22:528–536 ספר הזהר, משפטים כ"ב:תקכ"ח-תקל"ו

173 נתן לו מתוך פיו

On "And He gave to Moshe": like a rich man whose beloved son wants only the morsel in his father's mouth, G-d gave the Torah to Moshe "from within His mouth," as it says, "from His mouth, knowledge and understanding."

Shemot Rabbah 41:3 שמות רבה מ"א:ג'

... אמר לו: איני מבקש אלא מזה שבתוך פיך. מה עשה? נתנו לו. ולמה? על שהיה מחבבו, נתן לו מתוך פיו. הוי, כי ה' יתן חכמה, וכל מי שהוא מחבבו יותר, מפיו דעת ותבונה. והאי אומר: משל לעשיר, שהיה לו בן בא מבית הספר ונתן לו מנה. אמר לו בנו: איני מבקש, אלא מן הפיצטלין שבתוך פיך. נטל ונתן לו מתוך פיו. הוי, כי ה' יתן חכמה, אלא מפיו דעת ותבונה. דבר אחר: כי ה' יתן חכמה אתה מוצא, בשעה שעמדו ישראל על הר סיני לקבל את התורה, היו מבקשים ...

Another matter, "He gave to Moses," that is what is written: "For the L-rd grants wisdom; from His mouth come knowledge and understanding" (Proverbs 2:6). Great is wisdom, but greater than it are knowledge and understanding. That is, "for the L-rd grants wisdom," but to those whom He loves, "from His mouth come knowledge and understanding." Rabbi Yitzḥak and Rabbi Levi, one of them said: To what is the matter comparable? To a wealthy man who had a son. His son came from school and saw a tray before his ...

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174 מפיו דעת

"For Havayah gives wisdom; from His mouth, knowledge and understanding." Knowledge comes "from His mouth."

Proverbs 2:6 משלי ב':ו'

כִּי־ה' יִתֵּן חָכְמָה מִפִּיו דַּעַת וּתְבוּנָה:

For the L-RD giveth wisdom, Out of His mouth cometh knowledge and discernment;

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175 מי שם פה לאדם

G-d answers Moshe, who says he is not a man of words: "Who gave man a mouth?" The discourse on this verse is cited on the power of speech.

Exodus 4:11 שמות ד':י"א

וַיֹּאמֶר ה' אֵלָיו מִי שָׂם פֶּה לָאָדָם אוֹ מִי־יָשׂוּם אִלֵּם אוֹ חֵרֵשׁ אוֹ פִקֵּחַ אוֹ עִוֵּר הֲלֹא אָנֹכִי ה'

And the L-RD said unto him: 'Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the L-RD?

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176 למען תהי' תורת ה'

Of the tefillin, a sign on the hand and between the eyes: "so that the Torah of Havayah may be in your mouth." The Torah must be in the mouth specifically.

Exodus 13:9 שמות י"ג:ט'

וְהָיָה לְךָ לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בְיָד חֲזָקָה הוֹצִאֲךָ ה' מִמִּצְרָיִם:

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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KEHOT'S NOTE

שמות יג, ט.

177

Kehot's note points to Zohar, Mishpatim 22:529 for these words.

Zohar, Mishpatim 22:529 ספר הזהר, משפטים כ"ב:תקכ"ט

PARAGRAPH 16

178 ולא תחללו

G-d commands Israel: "And you shall not profane (techalelu) My holy Name." The maamar hears in techalelu the word chalal, a void: do not make a gap between yourself and G-d.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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KEHOT'S NOTE

ויקרא כב, לב.

179 נבזה בעיניו נמאס

David describes the one who may dwell on G-d's holy mountain: nivzeh be'einav nimas, in its plain sense "in his eyes a vile person is despised." Chassidus reads it as "lowly and despised in his own eyes," the self-nullification of the worm, and the maamar renders it that way. (context: Steinsaltz Tanakh)

Psalms 15:4 תהילים ט"ו:ד'

נִבְזֶה בְּעֵינָיו נִמְאָס וְאֶת־יִרְאֵי ה' יְכַבֵּד נִשְׁבַּע לְהָרַע וְלֹא יָמֵר:

In whose eyes a vile person is despised, But he honoureth them that fear the L-RD; He that sweareth to his own hurt,

and changeth not;

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KEHOT'S NOTE

תהלים טו, ד.

180 **ואנכי תולעת ולא איש**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם כב, ז.

181 **ואנכי תולעת ולא איש**

David, in a psalm of distress: "But I am a worm and not a man, scorned by men and despised by the people." In its plain sense he describes how his enemies regard him; the maamar takes it as the worm's self-nullification. (context: Steinsaltz Tanakh)

Psalms 22:7 תהילים כ"ב:ז'

וְאָנֹכִי תוֹלַעַת וְלֹא־אִישׁ חֶרְפַּת אָדָם וּבְזוּי עָם:

But I am a worm, and no man; a reproach of men, and despised of the people.

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182 **ואשים דברי**

"And I have put My words in your mouth." When a person is nullified, G-d's own words are in his mouth.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע' נא, טז.

183 **רני ושמחי**

"Sing and rejoice, daughter of Zion." The discourse on this verse in Parshas Miketz is cited on the level of the masters of Torah.

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה':

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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184 **המגביהי לשבת**

"Who is like Havayah our G-d, who is enthroned on high." The explanation on this verse is cited on Rav Yehudah's study.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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185 **תולעת יעקב**

"Fear not, worm Yaakov." The Sages read the worm as Israel's power of prayer.

Isaiah 41:14 ישעיהו מ"א:י"ד

אַל־תִּירְאִי תוֹלַעַת יַעֲקֹב מְתֵי יִשְׂרָאֵל אֲנִי עֲזַרְתִּיךְ נְאֻם־ה' וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל:

Fear not, thou worm Jacob, And ye men of Israel; I help thee, saith the L-RD, And thy Redeemer, the Holy One of Israel.

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186 **צו את בני ישראל כו' להקריב**

G-d commands the daily offerings: "Command the children of Israel… you shall take care to offer (lehakriv) to Me in its season." Lehakriv, "to offer," has the letters of leharkiv, "to rot."

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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187 **ר"ת אנא בכח . . גימט' תולע**

The note cites this Kabbalistic work as a source for the gematria of the initials of Ana B'choach.

KEHOT'S NOTE

מאו"א אות ת סעיף יב. וראה אוה"ת פ' כי תבוא ע' תתשג. ובאוה"ת פ' פנחס ע' איקכא מציין לספר ילקוט ראובני — קבלה ערך קליפות ע"ש בארוכה.

188 **ימינך נאדרי בכח**

"Your right hand, Havayah, is glorious in power." The right hand is Chesed, into which the Torah draws supernal Chochmah.

Exodus 15:6 שמות ט"ו:ו'

יְמִינְךָ ה' נֶאְדָּרִי בַּכֹּחַ יְמִינְךָ ה' תִּרְעַץ אוֹיֵב:

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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KEHOT'S NOTE

שמות טו, ו.

189 **בחסד דרועא ימינא**

Kehot's note points to Zohar I, 26a for these words.

Zohar I, 26a זח"א כו, א

KEHOT'S NOTE

זח"א כו, א. ת"ז בהקדמה (פתח אלי').

Let them be ashamed and consumed that are adversaries to my soul; Let them be covered with reproach and confusion that seek my hurt.

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PARAGRAPH 17

190 **בחסד דרועא ימינא**

The Zohar's description of Chesed as "the right arm," cited in the Kehot note.

Zohar, Bereshit 21:248–22:255 ספר הזהר, בראשית כ"א:רמ"ח-כ"ב:רנ"ה

In reference to that time it is said of Moses and Israel, "Then thou shalt delight in the L-rd", and the words shall be fulfilled, "then Moses shall sing" (Ex. 15, 1).1The Hebrew text of this page does not correspond entirely to the English translation. Further, the river "shall part from thence and become four heads" (Gen. 2, 10). The first of these is Hesed (Kindness), which is the right arm. From this shall drink the camp of Michael, and with it the tribe of Judah and his two accompanying ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

191 **בחסד דרועא ימינא**

In Eliyahu's prayer (Patach Eliyahu) the Sefiros are described as limbs: "Chesed, the right arm."

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

Constantinople, 1740 (CC-BY-NC)

192 **עץ ארז ואזוב ושני תולעת**

"Cedar wood and hyssop and scarlet wool," cast into the burning of the heifer.

Numbers 19:6 במדבר י"ט:ו'

וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלָעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרֵפַת הַפָּרָה:

And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

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193 **עץ החיים ועץ הדעת**

"And the Tree of Life in the midst of the garden, and the Tree of Knowledge of good and evil." The supernal attributes are called "vegetation," like trees.

Genesis 2:9 בראשית ב':ט'

וַיַּצְמַח ה' אֱלֹקִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע:

And out of the ground made the L-RD G-d to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

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194 "Let the adversaries (sotnei) of my soul be ashamed and consumed." Sotnei, "adversaries," shares the root of Satan; the maamar hears in it the tearing away of Satan.

Psalms 71:13 תהילים ע"א:י"ג

יֵבֹשׁוּ יִכְלוּ שֹׂטְנֵי נַפְשִׁי יַעֲטוּ חֶרְפָּה וּכְלִמָּה מְבַקְשֵׁי רָעָתִי:

195 **עץ ארז ואזוב**

The Zohar on Parshas Metzora, cited by the text on the cedar wood and hyssop of the leper's purification: when one who was defiled returns in teshuvah, the holiness that had left him returns and rests on him.

Zohar, Metzora 4:18–7:25 ספר הזהר, מצורע ד':י"ח-ז':כ"ה

He replied: 'It is written here, "two living clean birds and cedar wood and scarlet and hyssop". "Living" is a reference to two of the "living creatures" (Hayoth) that Ezekiel saw, denoting the place from which the true prophets draw inspiration. "Cedar wood" we have explained. "Scarlet" indicates the place of Severity, which is associated with him at first. "Hyssop" is the lesser Vau which gives sustenance to the Community of Israel. All these again rest upon him because he has been purified.' R. Judah and R. Isaac were once ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

196 **תולעת יעקב מתי ישראל**

"Fear not, worm Yaakov, men (mesei) of Israel." In the plain sense mesei means "people"; the maamar, through Onkelos, reads it as "men," males, givers: the one who is a worm in his own eyes becomes a "man."

Isaiah 41:14 ישעיהו מ"א:י"ד

אַל־תִּירְאִי תוֹלַעַת יַעֲקֹב מְתֵי יִשְׂרָאֵל אֲנִי עֲזַרְתִּיךְ נְאֻם־ה' וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל:

Fear not, thou worm Jacob, And ye men of Israel; I help thee, saith the L-RD, And thy Redeemer, the Holy One of Israel.

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197 **נבזה בעיניו נמאס**

Being lowly and despised in one's own eyes, as the worm.

Psalms 15:4 תהילים ט"ו:ד'

נִבְזֶה בְּעֵינָיו נִמְאָס וְאֶת־יִרְאֵי ה' יְכַבֵּד נִשְׁבַּע לְהָרַע וְלֹא יָמֵר:

In whose eyes a vile person is despised, But he honoureth them that fear the L-RD; He that sweareth to his own hurt, and changeth not;

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198 **כל עיר מתם**

Moshe recalls the war with Sichon: "And we destroyed every city of men (mesim), women and children." Onkelos renders mesim as gavraya, "men."

Deuteronomy 2:34 דברים ב':ל"ד

וַנִּלְכֹּד אֶת־כָּל־עָרָיו בָּעֵת הַהִוא וַנַּחֲרֵם אֶת־כָּל־עִיר מְתִם וְהַנָּשִׁים וְהַטָּף לֹא הִשְׁאַרְנוּ שָׂרִיד:

And we took all his cities at that time, and utterly destroyed every city, the men, and the women, and the little ones; we left none remaining;

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KEHOT'S NOTE

דברים ב, לד. ג, ו.

199 **כל עיר מתם**

"Destroying every city of men, women and children." The same phrase, also cited in the Kehot note.

Deuteronomy 3:6 דברים ג:ו

וַנַּחֲרֵם אוֹתָם כַּאֲשֶׁר עָשִׂינוּ לְסִיחֹן מֶלֶךְ חֶשְׁבּוֹן הַחֲרֵם כָּל־עִיר מְתִם הַנָּשִׁים וְהַטָּף׃

And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying every city, the men, and the women, and the little ones.

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200 **למען תזכרו ועשיתם את כל מצותי**

"So that you shall remember and do all My commandments, and be holy to your G-d." Read here as becoming "males," givers who draw light into the mitzvos.

Numbers 15:40 במדבר ט"ו:מ

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹקֵיכֶם׃

that ye may remember and do all My commandments, and be holy unto your G-d.

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201 **אשר יעשה אותם האדם**

"Which man shall do and live by them." As explained at the beginning, man "makes" the mitzvos by drawing light into them.

Leviticus 18:5 ויקרא י"ח:ה

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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PARAGRAPH 18

202 **וידבר ה' אל משה ואל אהרן לאמר. זאת חקת התורה**

"And Havayah spoke to Moshe and to Aharon, saying: This is the statute of the Torah." The maamar's opening verse, now read in the light of its explanation.

Numbers 19:1-2 במדבר י"ט:א'-ב'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

And the L-RD spoke unto Moses and unto Aaron, saying: This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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203 **חקת שמים וארץ**

G-d through Jeremiah: "If I have not set My covenant of day and night, the statutes of heaven and earth…" Chok as the fixed order by which the world runs.

Jeremiah 33:25 ירמיהו ל"ג:כ"ה

כֹּה אָמַר ה' אִם־לֹא בְרִיתִי יוֹמָם וָלָיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא־שָׂמְתִּי׃

Thus saith the L-RD: If My covenant be not with day and night, if I have not appointed the ordinances of heaven and earth;

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KEHOT'S NOTE

ירמי' לג, כה.

204 **ע"פ תקעו בחדש**

That discourse on "Blow the shofar on the New Moon" reads "For it is a chok for Israel" three ways: chok as sustenance ("the bread of my portion"), as permanence, and as engraving, the letters engraved "in the supernal purity," in which the soul is rooted, so that the soul becomes a vessel and dwelling for the Infinite Light.

KEHOT'S NOTE

לקו"ת ר"ה נד, ד.

205 **תקעו בחדש**

Asaf's psalm for Rosh Hashanah: "Blow the shofar on the New Moon." The Likkutei Torah discourse on this verse is cited on chok as engraving.

Psalms 81:4 תהילים פ"א:ד'

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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206 **כי חק לישראל הוא**

"For it is a statute (chok) for Israel, a judgment of the G-d of Yaakov." In the plain sense chok is a fixed law; Likkutei Torah reads it also as engraving.

Psalms 81:5 תהילים פ"א:ה'

כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב׃

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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207 **במחוקק במשענותם**

From the Song of the Well: the princes dug it "with the lawgiver's staff (mechokek), with their staffs." In the plain sense mechokek is the ruler's staff; the word comes from chakak, to engrave or inscribe, and the maamar cites it with chok and chakikah. (context: Steinsaltz Tanakh)

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמִחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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208 בד"ה תורה צוה

The explanation of "The Torah [that Moshe] commanded" begins: the Written Torah is Chochmah, yet the Midrash calls the Torah "the fallen fruit of supernal wisdom," because Chochmah of Atzilus is beyond comprehension, called ayin (nothing), and what is drawn from it to become the letters of the Torah comes only from its back and outer aspect.

KEHOT'S NOTE

לקמן פ' ברכה צה, א ואילך.

209 תורה צוה

"The Torah that Moshe commanded us is the heritage of the congregation of Yaakov." The explanation on this verse is cited for drawing from the essence of Chochmah.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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PARAGRAPH 19

210 וידבר ה' אל משה ואל אהרן

"And Havayah spoke to Moshe and to Aharon, saying: This is the statute of the Torah." The opening verse, read now in detail.

Numbers 19:1–2 במדבר י"ט:א'-ב'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

And the L-RD spoke unto Moses and unto Aaron, saying: This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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211 ונחנו מה

Moshe tells the people, of himself and Aharon: "and what (mah) are we? Your complaints are not against us, but against Havayah." In the plain sense they are only messengers; the maamar reads mah as Chochmah, koach mah, the self-nullification of Moshe and Aharon. (context: Steinsaltz Tanakh)

Exodus 16:8 שמות ט"ז:ח'

וַיֹּאמֶר מֹשֶׁה בְּתֵת ה' לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכֹל וְלֶחֶם בַּבֹּקֶר לִשְׂבֹּעַ בִּשְׁמֹעַ ה' אֶת־תְּלֻנֹּתֵיכֶם אֲשֶׁר־אַתֶּם מַלִּינִם עָלָיו וְנַחְנוּ מָה לֹא־עָלֵינוּ תְּלֻנֹּתֵיכֶם כִּי עַל־ה'

And Moses said: 'This shall be, when the L-RD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the L-RD heareth your murmurings which ye murmur against Him; and what are we? your murmurings are not against us, but against the L-RD.'

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KEHOT'S NOTE

שמות טז, ח.

212 בזח"ג . . ובפי' האריז"ל שם

The Biur opens with this Idra passage (Zohar 3:138b): wherever the Name Havayah appears twice in one verse, the first is in Z'eir Anpin and the second in Atik; though all is one, they are memalei kol almin and sovev kol almin.

KEHOT'S NOTE

ראה לקמן בתחילת הביאור ולעיל פ' שלח נא, ב.

213 בד"ה וירא ישראל

There "the great hand which Havayah did in Egypt" is the higher Havayah, reached only through "turning from evil," self-nullification and contraction, which above becomes the yud, and "doing good," expansion, which becomes the hei.

KEHOT'S NOTE

תו"א סב, א.

214 וירא ישראל את היד

"And Israel saw the great hand... and they believed in Havayah and in Moshe His servant." The discourse on this verse is cited on the higher Name Havayah.

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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215 בראשית נמי מאמר הוא

Counting the ten utterances of creation, the Talmud says that "In the beginning" is also an utterance. The utterances are letters drawn from Chochmah.

Rosh Hashanah 32a:19–20 ראש השנה ל"ב א':י"ט-כ'

"וַיֹּאמֶר" דִּבְרֵאשִׁית תִּשְׁעָה הָווּ! "בְּרֵאשִׁית" נָמֵי מַאֲמָר הוּא, דִּכְתִיב: "בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ". רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר: אִם אָמַר שָׁלֹשׁ שָׁלֹשׁ מְכוּוָּן — יָצָא. אִיבַּעְיָא לְהוּ, הֵיכִי קָתָנֵי: שָׁלֹשׁ מִן הַתּוֹרָה, שָׁלֹשׁ מִן הַנְּבִיאִים, וְשָׁלֹשׁ מִן הַכְּתוּבִים — דְּהָווּ תֵּשַׁע, וְאֵיכָּא בֵּינַיְיהוּ חֲדָא, אוֹ דִלְמָא: אֲחָד מִן הַתּוֹרָה, וְאֶחָד מִן הַנְּבִיאִים, וְאֶחָד מִן הַכְּתוּבִים — דְּהָווְיֵין לְהוּ שָׁלֹשׁ, וְאֵיכָּא בֵּינַיְיהוּ טוּבָא?

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ר"ה לב, א.

216 והיו הדברים האלה

"And these words which I command you this day shall be upon your heart." Anochi, "I," is bonded (tzavta) with the words of Torah.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

217 **סתימו דכל סתימין**

The Zohar's phrase "the hidden of all hidden ones," used for the Anochi revealed within the words of Torah.

Zohar, Yitro 27:464–475 ספר הזהר, יתרו כ"ז:תס"ד-תע"ה

All the souls of the righteous-so we have been taught- on this day are feasted on the delights of the Holy Ancient One, the Allhidden. A breath of this rapture is extended through all the worlds; it ascends and descends, and spreads abroad to all the children of the holy, to all the guardians of the Torah, so that they enjoy perfect rest, forgetting all cares, all penalties, all toil and drudgery. It is the day on which "the L-rd giveth thee rest from thy sorrow, and from thy fear, …

The Zohar; London, Soncino Press, 1933 (Public Domain)

218 Kehot's note points to Genesis 18:1-22:24 for these words.

Genesis 18:1–22:24 בראשית י"ח:א'-כ"ב:כ"ד

PARAGRAPH 20

219 **ויקחו אליך פרה**

"That they take to you a red heifer, unblemished." Its ashes are the running.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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220 **אם רץ לבך**

Page 56b holds the second paragraph of this maamar, where "And if your heart runs, return to the One" is first quoted from Sefer Yetzirah and explained: the heart runs through contemplating that even the World to Come is nothing before G-d's essence, and returns through contemplating sovev kol almin, before which above and below are equal.

KEHOT'S NOTE

נסמן לעיל נו, ב.

221 **אם רץ לבך**

"And if your heart runs, return." The ashes are the running; the living water is the return.

Sefer Yetzirah 1:8 ספר יצירה א':ח'

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית׃

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

222 **בכה ארוץ גדוד**

David's song of deliverance: "For with You I run against a troop (arutz gedud); with my G-d I leap over a wall." In the plain sense he charges, or crushes, an enemy band with G-d's help; the maamar hears in arutz the soul's running, ratzo. The maamar's spelling, בכה ארוץ, is that of the same song in II Samuel 22:30. (context: Steinsaltz Tanakh)

Psalms 18:30 תהילים י"ח:ל'

כִּי־בְךָ אָרֻץ גְּדוּד וּבֵאלֹקַי אֲדַלֶּג־שׁוּר׃

For by Thee I run upon a troop; and by my G-d do I scale a wall.

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KEHOT'S NOTE

תהלים יח, ל.

223 **ואהבת בכל לבבך בשני יצריך**

"With all your heart: with both your inclinations." The love of the running includes the evil inclination.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיִצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמְאֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, …

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment …

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

224 **והיו הדברים האלה אשר אנכי מצוך**

"And these words which I command you shall be upon your heart." The words of Torah are the living water of the return.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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PARAGRAPH 21

225 **אמרתי אחכמה והיא רחוקה ממני**

Koheles (Shlomo): "I said, 'I will become wise,' but it is far from me." The Midrash says Shlomo said this of the red heifer, whose reason eluded him though he understood the rest of the Torah; the maamar takes it as reaching above wisdom.

Ecclesiastes 7:23 קהלת ז׳:כ״ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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KEHOT'S NOTE

קהלת ז, כג.

226 **אמרתי אחכמה והיא רחוקה ממני**

The Midrash has Shlomo say: "All these I have mastered, but the section of the red heifer I investigated, asked about and searched, and 'I said, I will become wise, but it is far from me.'" This is what the maamar means by "what Shlomo said of it."

Bamidbar Rabbah 19:3 במדבר רבה י״ט:ג׳

227 **אאלפך חכמה**

Elihu to Job: "Listen to me; be silent, and I will teach you (a'alefcha) wisdom." A'alefcha, "I will teach you," is from the root of alef.

Job 33:33 איוב ל״ג:ל״ג

אִם־אַיִן אַתָּה שְׁמַע־לִי הַחֲרֵשׁ וַאֲאַלֶּפְךָ חָכְמָה׃

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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KEHOT'S NOTE

איוב לג, לג.

228 **ונוצר חסד לאלפים**

From the Thirteen Attributes: "He preserves kindness for thousands." Alafim, "thousands," from the same root.

Exodus 34:7 שמות ל״ד:ז׳

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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KEHOT'S NOTE

שמות לד, ז.

229 **למה נסמכה פ' מרים**

A letter of consolation that opens with the Sages' question why the section of Miriam's death is placed next to the section of the red heifer: as the heifer atones, so does the death of the righteous.

Tanya, Iggeres HaKodesh 28:2-3 תניא, אגרת הקדש כ״ח:ב׳-ג׳

לָמָּה נִסְמְכָה פָּרָשַׁת מִרְיָם לְפָרָשַׁת פָּרָה, לוֹמַר לְךָ: מַה פָּרָה מְכַפֶּרֶת וְכוּ'. וְצָרִיךְ לְהָבִין, לָמָּה נִסְמְכָה דַּוְקָא לְפָרָה אֲדוּמָּה הַנַּעֲשֶׂה חוּץ לְשָׁלֹשׁ מַחֲנוֹת, אֶלָּא דְּחַטָּאת קַרְיֵיהּ רַחֲמָנָא [בכתב יד הנוסחא: 'הַנַּעֲשֶׂה בַּחוּץ'. ומן תיבת "לשלש" עד תיבת "רחמנא" ליתא בכתב יד] וְלֹא נִסְמְכָה לְפָרָשַׁת חַטָּאת הַנַּעֲשֶׂה בִּפְנִים עַל גַּבֵּי הַמִּזְבֵּחַ – כְּפָרָה מַמָּשׁ.

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230 **והיתה לעדת בנ״י למשמרת**

"And it shall be for the congregation of the children of Israel for a keeping, for the water of sprinkling." Part of the ashes was kept, preserving the source of the running.

Numbers 19:9 במדבר י״ט:ט׳

וְאָסַף אִישׁ טָהוֹר אֶת אֵפֶר הַפָּרָה וְהִנִּיחַ מִחוּץ לַמַּחֲנֶה בְּמָקוֹם טָהוֹר וְהָיְתָה לַעֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁמֶרֶת לְמֵי נִדָּה חַטָּאת הִוא׃

And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of sprinkling; it is a purification from sin.

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231 **בחיל למשמרת**

Rashi explains that the ashes were divided into three parts, one of which was placed in the cheil, the rampart, for safekeeping.

Rashi on Numbers 19:9 רש״י על במדבר י״ט:ט׳

והניח מחוץ למחנה. לִשְׁלֹשָׁה חֲלָקִים מְחַלְקָהּ, אֶחָד נָתַן בְּהַר הַמִּשְׁחָה, וְאֶחָד מִתְחַלֵּק לְכָל הַמִּשְׁמָרוֹת, וְאֶחָד נָתַן בַּחֵיל (ספרי; פרה פ״ג), זֶה שֶׁל מִשְׁמָרוֹת הָיָה חוּץ לָעֲזָרָה, לְטֹל מִמֶּנּוּ בְּנֵי הָעֲיָרוֹת וְכָל הַצְּרִיכִין לִטָּהֵר, וְזֶה שֶׁבְּהַר הַמִּשְׁחָה כֹּהֲנִים גְּדוֹלִים לְפָרוֹת אֲחֵרוֹת מְקֻדָּשִׁין הֵימֶנָּה, וְזֶה שֶׁבַּחֵיל נָתוּן לְמִשְׁמֶרֶת מְגֻזֶּרֶת הַכָּתוּב, שֶׁנֶּאֱמַר והיתה לעדת בני ישראל למשמרת: לְמֵי נִדָּה. לְמֵי הַזָּיָה, כְּמוֹ "וַיִּדּוּ אֶבֶן בִּי" (איכה ג׳), "לְיַדּוֹת אֶת קַרְנוֹת הַגּוֹיִם" (זכריה ב׳), לְשׁוֹן זְרִיקָה: חטאת הוא. לְשׁוֹן חִטּוּי, ...

AND HE SHALL LAY THEM UP WITHOUT THE CAMP — He divided it (the ashes) into three portions: one he placed on Mount Olivet, another was divided between all the priestly divisions, and the other he placed in the חיל (the space that surrounded the Temple area) (Sifrei Bamidbar 124:1; Mishnah Parah 3:11). That portion given to the priestly divisions was outside the forecourt, so that the inhabitants of the cities and anyone who required to be cleansed might take of it; as for that which was ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

232 **ואהבת בכל לבבך ובכל נפשך**

"And you shall love Havayah your G-d with all your heart

and with all your soul." The running.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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233 **והיו הדברים האלה**

"And these words… shall be upon your heart." The return.

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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234 **ושננתם לבניך ודברת בם**

"And you shall teach them to your children and speak of them." Torah spoken aloud.

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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235 **המים חיים צ"ל אל כלי**

"Living water in a vessel." The living water of Torah must be received in the vessels of the practical mitzvos.

Numbers 19:17 במדבר י"ט:י"ז

וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים אֶל־כֶּלִי׃

And for the unclean they shall take of the ashes of the burning of the purification from sin, and running water shall be put thereto in a vessel.

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236 The Mishnah describes the division of the ashes into three parts, one of them placed in the cheil.

Mishnah Parah 3:11 משנה פרה ג׳:י"א

כָּרָכָן בִּשְׁיָרֵי הַלָּשׁוֹן וְהִשְׁלִיכָן לְתוֹךְ שְׂרֵפָתָהּ. נִשְׂרְפָה, חוֹבְטִין אוֹתָהּ בְּמַקָּלוֹת, וְכוֹבְרִין אוֹתָהּ בִּכְבָרוֹת. רַבִּי יִשְׁמָעֵאל אוֹמֵר, בְּמַקָּבוֹת שֶׁל אֶבֶן וּבִכְבָרוֹת שֶׁל אֶבֶן הָיְתָה נַעֲשֵׂית. שָׁחוֹר שֶׁיֵּשׁ בּוֹ אֵפֶר, כּוֹתְשִׁין אוֹתוֹ. וְשֶׁאֵין בּוֹ, מַנִּיחִין אוֹתוֹ. הָעֶצֶם, בֵּין כָּךְ וּבֵין כָּךְ הָיָה נִכְתָּשׁ. וְחוֹלְקִים אוֹתוֹ לִשְׁלֹשָׁה חֲלָקִים, אֶחָד נִתָּן בַּחֵיל, וְאֶחָד נִתָּן בְּהַר הַמִּשְׁחָה, וְאֶחָד הָיָה מִתְחַלֵּק לְכָל הַמִּשְׁמָרוֹת׃

He then wrapped them together with the remains of the strip of wool and cast them into the fire. When it was burnt up they would beat it with sticks and then sift it with sieves. Rabbi Ishmael says: this was done with stone hammers and stone sieves. If there was a black coal on which there were some ashes they would crush it but if there were no [ashes] they would leave it. A bone was crushed in either case. It was then divided into three parts: one part …

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א ביאור ע"פ זאת חקת כו'

An explanation on "This is the statute," etc.

In "This is the statute of the Torah that Havayah commanded, saying," the Name refers to Atik, and "commanded" (tzivah) means joining (tzavta): through the red heifer, the Torah's "engraved" root in Keser is joined to lemor, Chochmah. The heifer's ash, gathering every level of creation, is the soul's upward "running," and the living water from Keser is the "returning"; only this power from above Chochmah can turn the impure into pure.

THE MAAMAR IN BRIEF

The explanation opens with the Idra's rule that two Names Havayah in one verse refer to Z'eir Anpin and to Atik. In "that Havayah commanded, saying," the letters of the Name of Atik are joined to lemor, Chochmah, just as the Ten Commandments were bound to the Ten Utterances. The red heifer brings this about. All four levels of creation are gathered in it: the living heifer, the growing cedar and hyssop, and the scarlet worm, whose strength is in its mouth; and in their roots the order is reversed, for the letters, the "inanimate," stem from Keser, above Chochmah. Burning frees the sparks of Tohu in kelipas nogah from their evil, as a person burns away worldly desire until the animal soul's will becomes love of G-d. The living water put on the ash, the "running," is the "returning" of Torah study, drawn from Keser, and the ash stays upon the water so that the running is not extinguished. The scarlet worm, the speech of Torah and prayer rooted in Atik, which has no "back," denies the kelipos their nourishment. "Statute" means engraving: the Torah is engraved in Keser and written in Chochmah and Binah. Only from Keser, the Only One, can the impure become pure; so Moshe's face paled until the red heifer.

OUTLINE

1 **Two Names, and the meaning of "saying"** ¶1–3

The first Havayah is Z'eir Anpin and the second Atik. Lemor is Chochmah, amirah, the inner saying above the dibbur of Binah, as in the Maggid's reading of the Ten Commandments; "commanded" is "joining," and the letters of a higher world become the source of Chochmah below.

2 Inanimate, growing, living and speaking ¶4–12

Each higher level includes the lower. In the soul, letters are inanimate, emotions growing, intellect living and Keser, the source of speech, speaking; above, the letters are “stones” and Z’eir Anpin the growing, which the cedar and hyssop span. In their roots the order is reversed: the letters come from Avira and Radla, above Chochmah.

3 The ash, the left line and kelipas nogah ¶13–19

The ash is mayin nukvin from every level and the living water mayin duchrin: ratzo vashov. The external forces feed from the left line; the heifer, the feminine of nogah, is prepared outside the camp, its blood sprinkled toward the Holy of Holies and its body burned, leaving its essence, the sparks of Tohu, as parah becomes efer.

4 Burning the animal soul’s desires ¶20–23

The animal soul’s emotions are stripped of worldly desire until its very will becomes love of G-d, “with both your inclinations,” higher than the good inclination. Then comes the “returning,” the living water of Torah study in the vessels of its letters, while the ash stays on top so the fire is not quenched.

5 The scarlet worm ¶24–32

Tola, by letters and number linked to the daily offering and the forty-two-letter Name, is a power of Gevurah that separates holiness from impurity. Its strength is the mouth: prayer and Torah spoken, rooted in Keser, the “uplifted hand.” Holy pride arouses “He is highly exalted,” the face of Atik, from which the proud and Pharaoh, who draw only from the “back,” cannot receive.

6 Engraved letters and written letters ¶33–40

Chukas means engraving. Keser is like letters engraved in a gem, one with the Infinite Light and only slightly dimmed; Chochmah and Binah are like ink letters that hide the parchment, the Written Torah of black fire on white fire. Through the heifer the engraved root is revealed in the Written Torah, which is why Shlomo said, “it is far from me.”

7 A pure thing out of an impure one ¶41–46

Chochmah can only sort good from evil; turning the impure into pure, as with the impurity of death from the breaking of the vessels, needs Keser, the Tree of Life and the Only One. So “wisdom” is Kodashim and “knowledge” Taharos, and Moshe’s face paled until the section of the heifer; closing references follow.

KEY CONCEPTS

Ratzo vashov (running and returning) רצוא ושוב

The soul’s yearning upward and its return to act below. The heifer’s ash is the running; the living water poured on it is the returning, through Torah study, without quenching the running.

Amirah and dibbur (saying and speech) אמירה ודבור

Amirah is the inner saying of the heart, in Chochmah; dibbur is spoken speech that reveals to another, in Binah. Lemor, “saying,” therefore points to Chochmah.

Inanimate, growing, living, speaking דומם צומח חי מדבר

The four kinds of creation, each containing those below it: in the soul, letters, emotions, intellect and the source of speech in Keser. In their roots the order is reversed.

Kelipas nogah (the glowing husk) קליפת נוגה

The realm between holiness and the impure kelipos, mixing good and evil, the root of permitted desire pursued for oneself. Its essence is the sparks of Tohu, freed by the burning.

Mayin nukvin and mayin duchrin (feminine and masculine waters) מיין נוקבין ומיין דוכרין

The ascent from below that arouses a response, and the flow that comes down in reply: here the ash and the living water.

Engraved letters and written letters אותיות החקיקה ואותיות הכתב

Engraved letters are of the stone itself; written letters are ink, foreign to the parchment and hiding it. Keser is the first, Chochmah and Binah the second.

Atik, all face עתיק

The innermost level of Keser, which has no "back" at all, so the kelipos, which draw only from the back, receive nothing from it.

SECTION 1 • ¶1–3

Two Names, and the meaning of "saying"

1 א ביאור ע"פ זאת חקת[1] כו'. הנה מבואר באדרא (קל"ח ע"ב) שבכל מקום שנמצא שם הוי' ב' פעמים בפסוק אחד

1. An explanation on "This is the statute of," etc. Now, it is explained in the Idra (138b) that wherever the Name Havayah is found twice in one verse,

> This maamar is a biur, a further explanation of the maamar before it in Likkutei Torah (Chukas 56a), which opens with the same verse, asks why it says "that Havayah commanded," and reads chukas as "engraving." It begins with a rule from the Idra Rabba of the Zohar about the Name Havayah written twice in one verse.

הפי' הוא דהשם הראשון הוא בז"א והב' הוא בעתיק[2] ואע"ג (ואף על גב) דהכל אחד אך הוא בחי' ממכ"ע (ממלא כל עלמין) וסוכ"ע

the meaning is that the first Name is in Z'eir Anpin (the emotive attributes) and the second is in Atik. And although all is one, it is nevertheless [a matter of] the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

> The first Havayah refers to Z'eir Anpin, the configuration of the divine emotive attributes, and the second to Atik, the innermost level of Keser above Atzilus. G-d is one, but the two Names stand for two ways His light relates to the worlds: memalei kol almin, the light that enters and fills each world by its measure, and sovev kol almin, the light that remains beyond them.

(ועמש"ל (ועיין מה שכתוב לעיל) פ' מקץ[3] ע"פ כי אתה נרי[4] הוי' והוי' יגיה חשכי דג"כ הפי' ב' שמות הוי' כנ"ל, אך שם שני השמות הם סמוכים זה לזה ממש,

(And see what is written above in Parshas Mikeitz on the verse "For You are my lamp, Havayah, and Havayah lights up my darkness," that there too the meaning is two Names Havayah, as mentioned above. But there the two Names are right next to each other;

> The parenthesis refers to Torah Ohr, Mikeitz (41c), on "For You are my lamp, Havayah, and Havayah lights up my darkness" (II Samuel 22:29). There the Alter Rebbe reads the first Name as the Havayah of Z'eir Anpin, within the chain of worlds, and the second, joined to it by a vav, as the Havayah of Arich Anpin, beyond that chain; in that verse the two Names stand side by side.

אך כאן אע"פ [אף על פי] שאינן סמוכין רק שהם בפסוק אחד מ"מ הפי' הוא חד לז"א וחד לע"ק [לעתיקא קדישא][5] וכמ"ש בביאור האדרא מהאריז"ל [מהאר"י זכרונו לברכה] שם ובהגהות הרב ר' [רבי] צמח שם כ' [כתב] שאינו כלל גמור בכל הפסוקים אלא כשיש בפסוק הבנה לסבול כלל זה כו').

whereas here, although they are not adjacent but are only in one verse, nevertheless the meaning is one for Z'eir Anpin and one for Atika Kadisha, as is written in the Arizal's explanation of the Idra there. And in the glosses of the Rav, Rabbi Tzemach, there, he wrote that it is not an absolute rule in all verses, but only where the verse holds a meaning that can bear this rule, etc.)

> Here, at the opening of the passage of the heifer (Numbers 19:1-2), which the maamar treats as one verse, the two Names are some words apart; yet, as the Arizal writes in his explanation of the Idra, the rule still holds. Rabbi Yaakov Tzemach, a kabbalist who annotated the Arizal's writings, adds in his glosses that it is not a fixed rule for every verse, only where the verse's meaning can bear it.

וזהו וידבר הוי' אל משה[6] דשם הוי' זה הוא בז"א. זאת חקת התורה[7] אשר צוה[8] הוי' היינו שם הוי' דעתיק לאמר הוא בחי' חכמה שנקרא אמירה,

And this is [the meaning of] "And Havayah spoke to Moshe": this Name Havayah is in Z'eir Anpin. "This is the statute of the Torah that Havayah commanded": that is, the Name Havayah of Atik. "Saying" (lemor) is the level of Chochmah (wisdom), which is called amirah (saying),

> So in "And Havayah spoke to Moshe" (Numbers 19:1) the Name is Z'eir Anpin, while in "This is the statute of the Torah that Havayah commanded" (Numbers 19:2) it is Atik. The next word, lemor ("saying"), stands for Chochmah, which is called amirah.

וכמ"ש בזהר פ' בראשית (דכ"ב ע"א) ע"פ ויאמר אלקים. הוה אמר אבא באמירה[9] כו' והוא למעלה מבחי' הדבור שהוא מבחי' בינה.

as is written in the Zohar, Parshas Bereishis (22a), on the verse "And Elokim said": "Abba said [it] by way of amirah," etc. And it is above the level of speech (dibbur), which is from the level of Binah (understanding).

> The Zohar on "And Elokim said" describes Abba (Chochmah) "saying" to Imma (Binah) with amirah, "Let it be so," and at once it was. Amirah, an inner saying, is therefore higher than dibbur, spoken speech, which comes from Binah.

וכמו שפי' המגיד נ"ע [נשמתו עדן] במ"ש גבי עשרת הדברות וידבר אלקים[10] את[11] כל הדברים האלה לאמר

This is as the Maggid, whose soul is in Eden, explained what is written regarding the Ten Commandments (Aseres HaDibros): "And Elokim spoke all these words, saying":

> The Maggid of Mezritch, the Alter Rebbe's teacher, gave a reading of "And Elokim spoke all these words, saying" (Exodus 20:1), the verse that introduces the Ten Commandments. The verse uses both verbs: "spoke" (vayedaber) and "saying" (lemor).

דהיינו שהקב"ה חיבר וקשר את עשרת הדברות אל בחי' לאמר היינו עשרה מאמרות שנאמרו בשימ"ב [בששת ימי בראשית]. וכמ"ש בזהר ויקרא (די"א ע"ב)[12] איך עשרת הדברות מכוונים נגד עשרה מאמרות.[13,14]

namely, that the Holy One, blessed be He, joined and bound the Ten Commandments to the level of "saying" (lemor), that is, the Ten Utterances (Asarah Maamaros) that were said during the six days of Creation. And as is written in the Zohar, Vayikra (11b), how the Ten Commandments correspond to the Ten Utterances.

> On the Maggid's reading, "spoke" refers to the Ten Commandments and "saying" to the Ten Utterances by which the world was created in six days; G-d bound the one to the other. The Zohar in Vayikra likewise sets "ten utterances in the work of Creation" against "ten utterances at the giving of the Torah, these are the Ten Commandments."

אך ההפרש בין דבור לאמירה הוא כי אמירה הוא בלב ודבור הוא בפה שהוא בחי' ההתגלות לזולתו.

But the difference between speech and saying is that saying is in the heart, and speech is in the mouth, which is the level of revelation to another.

> Amirah is the inward saying of the heart, the way one "says in one's heart." Dibbur is speech in the mouth, whose purpose is to reveal one's thought to someone else.

כך עד"מ למעלה יש ב' בחי' עשרה מאמרות ועשרת הדברות.[15] עשרה מאמרות הם בחכמה דאצי' וכנ"ל בשם הזהר בראשית (דכ"ב).

So too, by way of analogy, above there are two levels: the Ten Utterances and the Ten Commandments. The Ten Utterances are in Chochmah of the World of Atzilus (Emanation), as mentioned above in the name of the Zohar, Bereishis (22).

> The same two levels exist above. The Ten Utterances of Creation belong to Chochmah of Atzilus, in keeping with the Zohar quoted above, that Abba speaks with amirah.

ועשרת הדברות הוא בבינה שהוא בחי' התגלות [וכ"מ באדרא (דקל"ג ריש ע"א)[16] [וכן משמע] עיין שם מענין אמירה ודיבור[17]

And the Ten Commandments are in Binah, which is the level of revelation. [And so it is implied in the Idra (beginning of 133a); see there on the matter of saying and speech.

> The Ten Commandments, spoken aloud to all Israel, belong to Binah, the level at which things come into revelation. The Idra Rabba draws the same line, as the Kehot note quotes it: amirah does not need to raise the voice, while dibbur raises the voice and proclaims the words.

וכ"כ [וכן כתב] במק"מ [במקדש מלך] בויקרא שם בשם הרח"ו [הרבי חיים ויטאל], וקרוב לזה מבואר בפרדס ש"ב [של בינונים] פ"ה, ועיין עוד מענין אמירה ודבור בהרמ"ז [בהרב משה זכות] ר"פ אמור[18] ועמ"ש ע"פ ובבואה לפני המלך[19] אמר[20] עם הספר כו'].

And so the Mikdash Melech wrote, on Vayikra there, in the name of Rabbi Chaim Vital. And something close to this is explained in the Pardes, Sha'ar 2, chapter 5. And see further on the matter of saying and speech in the Ramaz, at the beginning of Parshas Emor; and see what is written on the verse "And when she came before the king, he said with the letter (sefer)," etc.]

> The Mikdash Melech, a commentary on the Zohar, says the same on that passage in Vayikra in the name of Rabbi Chaim Vital, the Arizal's chief disciple, and the Pardes Rimonim of Rabbi Moshe Cordovero is close to it: the Ten Commandments are the Sefiros as they flow into Malchus, which voices each one to Israel. Or HaTorah identifies the Ramaz's comment (on "Say (emor) to the kohanim" the Zohar reads emor as a whisper); the Kehot note marks the place of the discourse on Esther 9:25 ("he said with the letter") as still to be found, though later in the maamar it points to Torah Ohr, Megillas Esther (96b), for the same verse.

ולכן נאמר בעשרת הדברות וידבר אלקים כו' לאמר. שחיבר את עשרת הדברות שמבחי' בינה לאמר לבחי' ע"מ [עשרה מאמרות] דחכמה [כי חו"ב [חכמה ובינה] הם תרין ריעין כו',[21]

Therefore it is said regarding the Ten Commandments, "And Elokim spoke," etc., "saying": that He joined the Ten Commandments, which are from the level of Binah, to "saying," to the level of the Ten Utterances of Chochmah. [For Chochmah and Binah are "two companions," etc.;

> Chochmah and Binah are "two companions" that never part, so the Ten Commandments, from Binah, can be joined to the Ten Utterances, from Chochmah. That joining is what the word lemor at the head of the Ten Commandments expresses.

ובזה מתורץ הלאמר דבעשרת הדברות שהוא מיותר לכאורה. כיון שכל ישראל שמעו מפי הקב"ה. עמש"ל [עיין מה שכתוב לעיל] מזה בשה"ש [בשיר השירים] בד"ה ששים המה מלכות[22].[23, 24, 25]

and with this is resolved the "saying" in the Ten Commandments, which at first glance is superfluous, since all Israel heard [them] from the mouth of the Holy One, blessed be He. See what is written above on this in Shir HaShirim, in the discourse beginning "There are sixty queens."]

> This answers a known question: lemor usually means "say [it] to others," as when Moshe relayed G-d's words, but all Israel heard the Ten Commandments directly from G-d. Here lemor means the link to Chochmah, and the discourse on "There are sixty queens" in Shir HaShirim raises this very question.

2 והנה צוה הוא לשון צוותא שהוא ענין התקשרות והתחברות וזהו הפי' אשר צוה הוי' לאמר להיות התקשרות והתחברות הוי' דעתיק לבחי' לאמר הוא החכמה

Now, tzivah (commanded) is an expression of tzavta (joining), which is the matter of binding and joining together. And this is the meaning of "that Havayah commanded, saying": that there be a binding and joining of the Havayah of Atik with the level of "saying," which is Chochmah (wisdom);

> The verb tzivah ("commanded") is read as tzavta, "joining," so "that Havayah commanded, saying" describes a bond. The Name Havayah of Atik is joined to lemor, which is Chochmah.

והיינו המשכת וגילוי סכ"ע [סובב כל עלמין] בממכ"ע [בממלא כל עלמין], והיינו ג"כ שיהיה המשכת התורה ממקורה ושרשה שלמעלה מהחכמה בחכמה כי אורייתא מחכמה נפקת[26] אבל שרשה גבוה למעלה מהחכמה וממשיכים ממקורה ושרשה בח"ע [בחכמה עילאה].

that is, the drawing-down and revelation of the light that encompasses all worlds (sovev kol almin) within the light that fills all worlds (memalei kol almin). And that is also that there be a drawing-down of the Torah from its source and root, which is above Chochmah, into Chochmah. For "the Torah comes forth from Chochmah," but its root is high above Chochmah, and one draws down from its source and root into the higher Chochmah (Chochmah Ila'ah).

> That bond is how sovev kol almin, the light beyond the worlds, is drawn into memalei kol almin, the light within them. The Zohar says "the Torah comes forth from Chochmah," but its root is higher than Chochmah, and the joining draws from that root into the higher Chochmah.

ועמ"ש ע"פ ואהיה אצלו אמון[27] בענין אני תורתך שעשעתי[28] כו' ועל המשכה זו נאמר אשר צוה הוי' לאמר וכנ"ל.[29]

And see what is written on the verse "Then I was by Him as a nursling," on the matter of "I delight in Your Torah" (ani torascha shi'ashati), etc. And of this drawing-down it is said, "that Havayah commanded, saying," as mentioned above.

> In Likkutei Torah, Bamidbar (18c), on "Then I was by Him as a nursling," the Alter Rebbe reads "I delight in Your Torah (shi'ashati)" as active: through self-nullification in its study (ani, "I," has the letters of ayin, "nothing"), one brings G-d's own delight, which is above Chochmah, into the Torah and into Chochmah. This drawing-down is what "that Havayah commanded, saying" describes.

ו ביאור הענין הוא כי יש ד' בחי' טנת"א [טעמים נקודות תגין אותיות] טעמים בחכמה[30] ונקודות בבינה ותגין בז"א ואותיות במלכות.[31]

And the explanation of the matter is that there are four levels, ta'amim, nekudos, tagin, osiyos: the cantillation notes (ta'amim) in Chochmah, the vowels (nekudos) in Binah (understanding), the crowns (tagin) in Z'eir Anpin (the emotive attributes), and the letters (osiyos) in Malchus (sovereignty).

> To explain the joining, the Alter Rebbe uses the four elements of a Torah word: ta'amim (cantillation notes), nekudos (vowel points), tagin (crowns on the letters) and osiyos (the letters). In Kabbalah they correspond to Chochmah, Binah, Z'eir Anpin and Malchus, from the most inward, the melody, to the most outward, the letters.

3 והנה הגם שחכמה הוא בחי' טעמים אעפ"כ [אף על פי כן] לגבי העולם שלמעלה ממנו היא בחי' מקבל מאותיות שבעולם העליון

Now, although Chochmah (wisdom) is the level of the cantillation notes (ta'amim), nevertheless, relative to the world above it, it is at the level of a recipient from the letters of the higher world.

> Chochmah is the ta'amim, the highest of the four in its own world. Yet compared with the world above it, it is a receiver, and what it receives from is the letters, the lowest level, of that higher world.

כי בחי' אותיות שבעולם העליון נעשים מקור החכמה לעולם התחתון כמו מלכות דאצי' שנעשית עתיק לבריאה כו' וכמו עד"מ דבור הרב נעשה מקור לשכל התלמיד.

For the level of the letters in the higher world becomes the source of Chochmah for the lower world, just as Malchus (sovereignty) of the World of Atzilus (Emanation) becomes Atik for the World of Beriah (Creation), etc.; and just as, by way of analogy, the speech of the teacher becomes a source for the intellect of the student.

> In Kabbalah the lowest level of a higher world becomes the highest level of the world below: Malchus of Atzilus becomes Atik, the inner Keser, of the World of Beriah. So too a teacher's spoken words, the outermost expression of his mind, become the starting point of the student's understanding.

וזהו אשר צוה הוי' היינו בחי' דבור ואותיות שם הוי' שלמעלה מאצילות מזה נעשה בחי' לאמר מקור לחכמה דאצילות

And this is [the meaning of] "that Havayah commanded": that is, the level of the speech and letters of the Name Havayah that is above Atzilus. From this is made the level of "saying," a source for Chochmah of Atzilus.

> In the verse, "that Havayah commanded" refers to the speech and letters of the Name Havayah above Atzilus. Those letters become lemor, the source of Chochmah of Atzilus.

(ועמ"ש בפ' שלח ע"פ ועתה יגדל[32] כו' כאשר דברת לאמר,[33] ובפרשה במדבר בד"ה וארשתיך לי בפי' את ה' האמרת היום[34] ועמ"ש בפי' ברוך שאמר והיה העולם):

(And see what is written in Parshas Shelach on the verse "And now, let it be great," etc., "as You have spoken, saying"; and in Parshas Bamidbar, in the discourse beginning "And I will betroth you to Me," on the meaning of "You have exalted (he'emarta) Havayah today"; and see what is written on the meaning of "Blessed is He who said, and the world came into being.")

> The parenthesis lists other places that treat lemor and amirah. In Likkutei Torah, Shelach (39b), on Moshe's plea "as You have spoken, saying," the Alter Rebbe explains that what is revealed in the speech of a higher level becomes a hidden "saying," the source of the level below, as a teacher's words become the student's thought. The discourse "And I will betroth you to Me" treats "You have exalted (he'emarta) Havayah today," a verb from the root of amirah, and there is also the explanation of "Blessed is He who said, and the world came into being."

SECTION 2 • ¶4–12

Inanimate, growing, living and speaking

4 ב והנה כ"ז [כל זה] היה נמשך ע"י מעשה פרה אדומה. דהנה כתיב ולקח הכהן עץ ארז ואזוב ושני תולעת והשליך אל תוך שרפת הפרה[35] כו' ולקחו לטמא מעפר שרפת החטאת ונתן עליו מים חיים אל כלי.[36, 37]

2. Now, all this was drawn down through the procedure of the red heifer. For it is written, "And the kohen shall take cedar wood, hyssop and scarlet of the worm (shni tola'as), and cast [them] into the midst of the burning of the heifer," etc.; and, "They shall take for the impure person from the dust of the burning of the sin-offering, and he shall put upon it living water in a vessel."

> Section 2 begins: all the joining described above is brought about through the red heifer (Numbers 19). The verses tell how cedar wood, hyssop and scarlet of the worm, a crimson dye made from a worm, are thrown into the burning heifer, and how its ash is taken for a person made impure by the dead, with "living water," spring water, put upon it in a vessel.

5 ולהבין זה יש להקדים כי הנה נודע שיש ד' בחי' מדבר חי צומח דומם[38] [שהם ג"כ כנגד ד' בחי' טנת"א [טעמים נקודות תגין אותיות][39] והעליון מהם כולל את התחתון ג"כ.[40]

To understand this, we must first preface that, as is known, there are four levels: the speaking (medaber), the living (chai), the growing (tzomeach) and the inanimate (domem) [which also correspond to the four levels of ta'amim, nekudos, tagin, osiyos]; and the higher of them also includes the lower.

> The four kinds of creation in classical thought are the speaking (man), the living (animals), the growing (plants) and the inanimate (minerals), and each higher kind contains the lower ones within it. The bracket's link to ta'amim, nekudos, tagin and osiyos follows Etz Chaim (Sha'ar Derushei ABYA, chapter 1), which sets the four letters of Havayah, these four levels and the four worlds side by side and illustrates them with the four kinds.

כמו הנה הדומם שהוא בחי' האחרונה ותחתונה מד' בחי' הנ"ל ע"כ אינו רק בבחינתו לבד שהוא דומם אבל בחי' צומח חי כו' הוא בבחי' הסתלקות ממנו.

For example, the inanimate, which is the last and lowest level of the four levels mentioned above, is therefore only at its own level alone, that it is inanimate; but the levels of the growing, the living, etc., are in a state of withdrawal from it.

> The inanimate, being the lowest, has only its own level. Growth and life are "withdrawn" from it: they are absent from it.

6 והצומח כמו האילנות והעשבים יש בהן חיות יותר מבדומם שהוא כח הצמיחה ומ"מ הוא כולל ג"כ בחי' דומם

The growing, such as trees and grasses, has more life-force (chayus) in it than the inanimate, namely the power of growth; and nevertheless it also includes the level of the inanimate.

> Plants have more vitality than minerals, namely the power to grow. Yet the inanimate level is still present in them.

שהרי עצמיות העץ זולת כח הצמיחה שבו הוא כמו בחי' דומם אלא שנוסף ע"ז שיש בו ג"כ כח הצמיחה

For the very substance of the tree, apart from the power of growth within it, is like the level of the inanimate; only that, in addition to this, it also has the power of growth.

> The wood of a tree, taken apart from its growing, is matter like a stone; growth is something added to it.

ועל שם שנוסף בו על הדומם בחי' זו שצומח נק' צומח [וכמ"ש בע"ח [בעץ חיים] בסופו שהדומם אין בו רק נפש המרכבת

And because this level, that it grows, is added in it beyond the inanimate, it is called "growing." [As is written in Etz Chaim at its end, that the inanimate has in it nothing but the combining soul,

> A plant is named for what it adds, "growing." The bracket cites the last section of Etz Chaim: a mineral has only a "combining soul."

דהיינו כח ההרכבה המרכיב ומחבר בו הד' יסודות שהוא מורכב מהם

that is, the power of combination, which combines and joins together in it the four elements of which it is composed.

> In the science of the time every body is compounded of four elements, fire, air, water and earth, and the combining soul is the force that holds them together as one body.

והנפש שבצומח יש בה ב' בחי' הא' החיצוני' [החיצונים] שבו הוא הנפש המרכבת שבה כענין נפש הדומם ונוסף בה בחינה יותר פנימי' [פנימיות / פנימית] הנק' נפש הצומחת[41] אבל אין בו נפש החיונית].

And the soul in the growing thing has in it two levels: the first, its outer [level], is the combining soul within it, like the soul of the inanimate; and added to it is a more inner level, called the growing soul; but it does not have the vital soul.]

> The soul of a plant has two layers: the outer one is the same combining soul a stone has, and the inner one is the growing soul (nefesh hatzomachas). It lacks the vital soul of animals, the soul of life and will.

7 והחי יש בו כ"ז [כל זה] ונוסף ע"ז נפש החיונית והרצונית משא"כ בצומח ודומם וע"ש [ועל שם] זה נק' חי אבל מכל מקום כלול בו ג"כ בחינת צומח ודומם כי בכלל מאתים מנה.

The living has all this, and added to it is the vital and volitional soul, which is not so with the growing and the inanimate; and on account of this it is called "living." But nevertheless the levels of the growing and the inanimate are also included in it, for "a hundred is included in two hundred."

> Animals have everything plants have, and in addition a "vital and volitional soul," the power to move about by their own will, which plants and minerals lack; that is why they are called "living." Yet the growing and inanimate levels are still present in them, just as, in the Talmud's phrase, "a hundred is included in two hundred."

8 והיינו שיש חיות קטנים וגדולים והקטנים הולכים ומתגדלים וזהו בחי' צומח שיש בחי.

That is, there are small animals and large ones, and the small ones keep growing larger; and this is the level of the growing that is in the living.

> Animals grow from small to large. That growth is the "growing" level within the living creature.

וגם יש בו בחי' דומם ע"ד הנ"ל שבצומח יש בחי' דומם, ויותר נראה זה בעצמות שבגוף הבעל חי[42] שהן בחי' דומם מצד עצמן רק שמ"מ הן בחי' צומח וחי ג"כ.

And it also has in it the level of the inanimate, in the manner mentioned above, that in the growing there is the level of the inanimate. And this is seen more in the bones in the animal's body, which are the level of the inanimate in themselves, only that nevertheless they are also the level of the growing and the living.

> Animals also contain the inanimate level, most visibly in their bones, which are like stone in themselves; yet the bones grow and are part of a living body, so all three levels meet in them. Likkutei Torah, V'Zos HaBerachah (95c), makes the same point of man: the bones are his inanimate and the hair his growing.

והמדבר שיש בו נפש השכלית המדברת מ"מ כולל הוא ג"כ בו בחי' דצ"ח [דומם צומח חי] שהרי הוא חי והקטן מתגדל כו'.

And the speaking, which has in it the intellectual, speaking soul, nevertheless also includes within it the levels of the inanimate, the growing and the living; for, after all, it is alive, and the small one grows larger, etc.

> Man, the "speaking," has an intellectual and speaking soul, and he too contains all three lower levels: he is alive, and he grows from child to adult.

9 והנה כמו שהמדבר שהוא האדם כלול מד' בחי' דצח"מ [דומם צומח חי מדבר] גשמיים כמו כן בכחות הנפש המדברת יש ג"כ בחי' התכללות מדצ"ח [מדומם צומח חי].

Now, just as the speaking, which is man, is composed of the four physical levels of the inanimate, the growing, the living and the speaking, so too in the powers of the speaking soul there is also an inclusion of the inanimate, the growing and the living.

> Just as the human body contains the four physical levels, the powers of the speaking soul contain the inanimate, the growing and the living. The paragraphs that follow identify which powers of the soul belong to which level.

מחשבה ודיבור ומעשה כולם הם בחי' דומם [ע' [עיין] בד"ה אם בחקותי][43] שהרי מאות ודבור אחד לא יתהווה אות ודבור אחר[44] וכשמדבר דבור אחר זהו המשכה אחרת מכח הדבור

Thought, speech and action are all the level of the inanimate [see the discourse beginning "If you walk in My statutes"]; for from one letter and one word, another letter and word will not come into being, and when one speaks another word, that is a different drawing-forth from the power of speech.

> Thought, speech and action are "inanimate," because a letter or word, once formed, does not give rise to another; each new word is a new act of the power of speech. Likkutei Torah, Bechukosai (45a), uses the same point: the angels, created from G-d's speech, "stand" at one level, since no word grows into another, while souls, from the letters of thought, "walk" and grow.

אבל מדבור זה שיצא ממנו לא שייך שום הגדלה וכמו שהוא כך ישאר וכן באותיות המחשבה ואין בהם גידול וצמיחה לכן נק' דומם.

But in this word that came out of him, no growth at all applies; as it is, so it will remain. And so too with the letters of thought: there is no growth or sprouting in them. Therefore they are called inanimate.

> A word, once spoken, stays exactly as it is and does not grow, and the same is true of the letters of thought. Since there is no growth in them, they are called inanimate.

10 והמדות הם בחי' צומח[45] שיש בהם צמיחה מקטנות לגדלות למשל אצל הקטן המדות שלו לדברים קטנים וכשמתגדל יהיו המדות יותר במעלה לפי ערכו, ואפילו בגדול בתחלה המדה וההתפעלות קטנה כמו נצוץ אש ואח"כ מתרחבת ומתגדלת.

And the emotive attributes (middos) are the level of the growing, for there is growth in them from smallness to greatness. For example, with a child, his emotive attributes are for small things, and when he grows up his emotive attributes will be of a higher standing, in proportion to him. And even in an adult, at first the attribute and the emotion are small, like a spark of fire, and afterward it broadens and grows.

> The emotions are the "growing": they develop from small to great. A child's feelings attach to small things and rise as he matures, and even an adult's emotion starts small, like a spark, and then broadens.

והשכל הוא בחי' חי כמ"ש והחכמה תחיה[46] (וראי' [וראיה] לדבר כשכותבין השכל ומדברים השכל השכל יותר ניכר בדבור מבכתב וכ"ז [וכל זה] מחמת ששכל בחי' חי ודבור אינו כ"כ [כל כך] בחי' דומם כמעשה ע"כ ניכר השכל יותר בדבור. מ"כ).

And the intellect is the level of the living, as it is written, "And wisdom gives life" (and a proof of the matter: when one writes an idea and when one speaks the idea, the idea is more recognizable in speech than in writing; and all this is because the intellect is the level of the living, and speech is not so much the level of the inanimate as action is; therefore the intellect is more recognizable in speech. I found this written).

> The intellect is the "living," as Ecclesiastes says, "wisdom gives life." The gloss offers a proof: an idea comes across more clearly when spoken than when written, because speech, though inanimate, is less so than writing, which is a kind of action, so the living intellect shows through it more.

וכתר שלמעלה מהשכל הוא בחי' מדבר שהדבור עצמו הוא בחי' דומם כנ"ל. אמנם בחי' מדבר הוא בחי' כתר שבו יוכל לדבר וראי' [וראיה] מהקטן שמבין כל דבר ואינו יכול לדבר עד שמתגדל מעט

And Keser (the Crown), which is above the intellect, is the level of the speaking; for speech itself is the level of the inanimate, as mentioned above, but the level of the speaking is the level of Keser, by which one is able to speak. And a proof is from the small child, who understands everything yet cannot speak until he grows up a little;

> Keser, the level above intellect, corresponds to the "speaking." This seems strange, since speech itself was just called inanimate; but the power to speak comes from Keser, as a small child shows, who understands a great deal before he is able to speak.

והיינו מפני שהדבור הוא ממקום גבוה יותר מהשכל המובן ומושג וכמבואר באגה"ק [באגרת הקודש] בד"ה ויעש דוד שם.[47,48]

and that is because speech is from a place higher than the intellect that is understood and grasped, as is explained in Iggeres HaKodesh, in the epistle beginning "And David made a name."

> The ability to speak comes from a place higher than the intellect one understands and grasps. Iggeres HaKodesh 5, the epistle beginning "And David made a name," explains that the forming of letters and vowels comes not from understood intellect but from the hidden "primordial intellect" of the soul, which is why a child understands everything yet cannot speak.

11 וכמ"כ [וכמו כן] יובן למעלה שבחינת אותיות מחשבה ודבור שלמעלה הם בחי' דומם ולכן נק' בס"י [בספר יצירה] אבנים שתי אבנים[49] בונות שני בתים[50] כו',

So too it will be understood above: the level of the letters of thought and speech above is the level of the inanimate. And therefore in Sefer Yetzirah they are called stones: "Two stones build two houses," etc.

> The same scale applies above. The letters of divine thought and speech are "inanimate," and so Sefer Yetzirah calls letters "stones": "two stones build two houses," meaning two letters can be combined in two ways.

והמדות עליונות הם בחי' צומח שכמו בצומח יש גידול וצמיחה כך בז"א שנק' צומח יש בו קטנות וגדלות שיש מוחין דקטנות ומוחין דיניקה ומוחין דגדלות ראשון וגדלות שני כו'.

And the supernal emotive attributes (middos) are the level of the growing: for just as in the growing there is growth and sprouting, so in Z'eir Anpin (the emotive attributes), which is called "growing," there is smallness and greatness; for there are the intellect (mochin) of smallness, the mochin of nursing, and the mochin of the first greatness and of the second greatness, etc.

> The supernal emotive attributes, Z'eir Anpin, are the "growing." Z'eir Anpin develops in stages, from the intellect (mochin) of smallness and of nursing to a first and a second stage of greatness, as a child's mind matures.

וזהו ג"כ ענין עץ ארז ואזוב שהי' משליך לתוך שרפת הפרה שארז הוא היותר גדול שבצומח ואזוב הוא הנמוך שבמין הצומח כמ"ש מן הארז אשר בלבנון[51] ועד האזוב אשר יוצא בקיר[52, 53]

And this is also the matter of the cedar wood and hyssop that he would cast into the burning of the heifer: for the cedar is the greatest of the growing, and the hyssop is the lowest of the kind of the growing, as it is written, "from the cedar that is in Lebanon to the hyssop that comes out of the wall"

> This explains the cedar and hyssop thrown into the burning heifer. The cedar is the tallest of plants and the hyssop the lowest, as the verse about Shlomo's wisdom says, "from the cedar in Lebanon to the hyssop that grows out of the wall" (I Kings 5:13), so together they span the whole "growing," the emotive attributes.

(וכמ"ש בזהר פ' תזריע דמ"ח ע"א) (ובזהר פ' מצורע) (דנ"ג ע"ב) פי' דארז ואזוב[54] הוא ת"ת [תפארת] ויסוד[55] כן פי' הפרדס[56] והמק"מ [והמקדש מלך],[57] ואולם הרמ"ז [הרב משה זכות] פי'[58] דעץ ארז הוא הדעת,

(as is written in the Zohar, Parshas Tazria, 48a) (and in the Zohar, Parshas Metzora) (53b). The meaning is that the cedar and the hyssop are Tiferes (beauty) and Yesod (foundation); so the Pardes and the Mikdash Melech explain. However, the Ramaz explains that the cedar wood is Daas (knowledge).

> The Zohar on Tazria reads that verse as naming the highest and the lowest, and the Zohar on Metzora speaks of the cedar and hyssop of the leper's purification. The Pardes and the Mikdash Melech explain cedar and hyssop as the Sefiros Tiferes and Yesod, while the Ramaz takes the cedar as Daas.

והנה בזהר שם כ' [כתב] שהם ב' ווין ובזהר פ' יתרו (דס"ח ע"א) כ' [כתב] דב' ווין הנ"ל זהו בחי' משה ויוסף[59] ושם נת' [נתבאר] דהוא יסוד אבא ויסוד ז"א, ואפשר לכוונו עם פי' הרמ"ז [הרב משה זכות] כי יסוד אבא הוא דעת דז"א

Now, in the Zohar there it is written that they are two vavs; and in the Zohar, Parshas Yisro (68a), it is written that the two vavs mentioned above are the level of Moshe and Yosef, and there it was explained that this is Yesod of Abba and Yesod of Z'eir Anpin. And it is possible to reconcile it with the Ramaz's explanation, for Yesod of Abba is Daas of Z'eir Anpin.

> The Zohar there calls them two vavs, an upper vav and a small one; vav, whose value is six, stands for the six emotive attributes. In Yisro the Zohar says Moshe and Yosef stand in "the secret of the letter vav-vav, two vavs together," which is explained as Yesod of Abba and Yesod of Z'eir Anpin; and since Yesod of Abba is Daas of Z'eir Anpin, this agrees with the Ramaz, who called the cedar Daas.

והחכמה נקרא חי כמ"ש והחכמה תחיה,[60] וזהו ענין מים חיים הנובעים מתחת לארץ. כך הוא החכמה מאין תמצא[61] מבחינת כתר שנק' מקור חיים.[62]

And Chochmah (wisdom) is called "living," as it is written, "And wisdom gives life"; and this is the matter of "living water," which wells up from beneath the earth. So it is with Chochmah: "wisdom is found from ayin (nothing)," from the level of Keser (the Crown), which is called "the source of life."

> Chochmah is "living," like the "living water" that wells up from underground: as "wisdom is found from ayin (nothing)" is read here, Chochmah springs from Keser, the "nothing," which is called "the source of life."

12 והכתר נק' מדבר שהוא למעלה מבחי' חי וכנ"ל שע"ז נאמר כי עמך מקור חיים.[63] וגם נקרא בשם מדבר ע"ש [על שם] היותו מקור הדבור. אף שהדבור הוא בחינת דומם.

And Keser (the Crown) is called "the speaking," for it is above the level of the living, as mentioned above, that of it is said, "For with You is the source of life." And it is also called by the name "speaking" on account of its being the source of speech, even though speech is the level of the inanimate.

> Keser is called "the speaking" first because it is above the "living," Chochmah: of Keser it is said, "For with You is the source of life" (Psalms 36:10), the source of the life that Chochmah is. It is also called "speaking" because it is the source of speech, which is puzzling, since speech was just called inanimate.

אלא משום דנעוץ תחלתן בסופן[64] וסופן בתחלתן[65] דייקא שהמל' שרשה מכתר ולכן בע"ס [בעשר ספירות] דאו"ח [דאור חוזר] המל' הוא כתר כמ"ש בע"ח [בעץ חיים] ולכך המלך לובש הכתר והעטרה.

But [this is] because "their beginning is wedged in their end, and their end in their beginning," precisely: for the root of Malchus (sovereignty) is from Keser. And therefore, in the Ten Sefiros of the returning light (or chozer), Malchus is Keser, as is written in Etz Chaim; and that is why the king wears the crown and the diadem.

> The answer is Sefer Yetzirah's principle: "their end is wedged in their beginning and their beginning in their end." Malchus, the lowest Sefirah, has its root in Keser, the highest; in the order of the returning light, which rises from below, Malchus stands as Keser, and so the king (Malchus) wears the crown (Keser).

לכן שרש הדבור נמשך מבחינת כתר דוקא שנק' ע"ש [על שם] זה מדבר ולכן האותיות הם מקיפי' [מקיפים] על השכל ומלבישים אותו כי שרשם מלמעלה מהחכמה.

Therefore the root of speech is drawn specifically from the level of Keser, which on account of this is called "speaking." And therefore the letters encompass the intellect and clothe it, for their root is from above Chochmah (wisdom).

> Speech belongs to Malchus, and its root is in Keser; that is why Keser is named "speaking." For the same reason letters, though lower than intellect, encompass and clothe it, since their root is above Chochmah.

וע"כ אותיות התורה שרשם מבחי' ומדרגה גבוה יותר מהחכמה שבהן דאורייתא מחכמה נפקת[66] והאותיות שרשם מבחינה שלמעלה מהחכמה כו'.

And therefore the letters of the Torah have their root in a level and rank higher than the Chochmah within them; for "the Torah comes forth from Chochmah," but the letters have their root in a level that is above Chochmah, etc.

> The Torah's letters have a root higher than the wisdom they carry. The Torah's wisdom "comes forth from Chochmah," but its letters come from above Chochmah.

(ובזה א"ש [אתי שפיר] הא דע"ה [דעם הארץ] עולה לתורה ומברך אע"פ [אף על פי] שאינו מבין פי' המלות אלא משום דהקריאה באותיות תשב"כ [תורה שבכתב] נקרא קורא בתורה אף שאינו מבין כלל פי' המלובש בהן וכמ"ש במ"א.

(And with this it is well understood why an unlearned person goes up to the Torah and recites the blessing, although he does not understand the meaning of the words: it is because reading the letters of the Written Torah is called reading in the Torah, even though he does not understand at all the meaning that is clothed in them, as is explained elsewhere.

> A halachic illustration opens a long parenthesis: an unlearned person who does not understand the words may still be called up to the Torah and say the blessing. Reading the letters of the Written Torah is itself "reading the Torah," even without grasping the meaning clothed in them.

ועמש"ל [ועיין מה שכתוב לעיל] בפ' בראשית בד"ה וייצר מענין שייכות בחי' דומם למדבר דוקא שלכן גוף של אדה"ר [אדם הראשון] היה תחלה בחי' דומם כו' ע"ש, ואע"ג [ואף על גב] שנת' [שנתבאר] למעלה שהמדבר כולל כל הג' בחי' דצ"ח [דומם צומח חי] וכן החי כולל ג"כ צומח ודומם.

And see what is written above in Parshas Bereishis, in the discourse beginning "And He formed," on the connection of the level of the inanimate specifically to the speaking, which is why the body of Adam, the first man, was at first the level of the inanimate, etc.; see there. And although it was explained above that the speaking includes all three levels of the inanimate, the growing and the living, and likewise the living also includes the growing and the inanimate,

> The discourse on "And He formed" in Bereishis (in Torah Ohr) links the inanimate with the speaking: Adam's body was at first inanimate, before the speaking soul entered it. A question then begins: it was said that each higher level includes the ones below it.

וכן הצומח כולל בחי' דומם עד"מ המדות שנק' צומח כוללים ג"כ בחי' דומם היינו בחי' אותיות כי בהתפעלות המדה כלול בה בחי' אותיות בהעלם.

and likewise the growing includes the level of the inanimate. For example, the emotive attributes (middos), which are called "growing," also include the level of the inanimate, that is, the level of letters, for in the stirring of the attribute the level of letters is included in it in concealment;

> So the emotions, the "growing," include the "inanimate," the letters. When an emotion is stirred, words are already latent within it.

והשכל שהוא בחי' חי כלול בו ג"כ בחי' צומח ודומם שהן המדות שבשכל והאותיות, וזהו ענין מלוי יו"ד שהוא ו' ד' הוא"ו הוא ששה מדות והד' הוא בחינת דבור שהיו כלולים תחלה בי' [ביה] שהוא חכמה ואח"כ צמחו המדות ונולדו מהשכל כו'

and the intellect, which is the level of the living, also has included in it the levels of the growing and the inanimate, which are the emotive attributes within the intellect and the letters; and this is the matter of the spelling-out (milui) of yud, which is vav, dalet: the vav is six emotive attributes, and the dalet is the level of speech, which were included at first in the yud, which is Chochmah, and afterward the emotive attributes sprouted and were born from the intellect, etc.;

> The intellect, the "living," contains both: the emotions within the intellect, and letters. The full spelling of the letter yud (י-ו-ד) shows it: the yud is Chochmah, and in its spelling are a vav, six emotive attributes, and a dalet, speech, which were first contained in Chochmah and later "sprouted" from it.

וכן עד"ז הכתר שהוא בחינת מדבר כולל כל הג' בחי' הנ"ל שהם חכמה ומדות ואותיות הנק' דצ"ח [דומם צומח חי], וזהו ענין מו"ס שבכתר ומדות דא"א כו' ובודאי בחי' החי הכלול במדבר גבוה לאין קץ מבחי' החי עצמו.

and so too, in the same way, Keser, which is the level of the speaking, includes all three levels mentioned above, which are Chochmah, the emotive attributes and the letters, called the inanimate, the growing and the living; and this is the matter of Mocha Stima'ah (the hidden brain) in Keser and the emotive attributes of Arich Anpin, etc. And certainly the level of the living that is included in the speaking is infinitely higher than the level of the living itself,

> Likewise Keser, the "speaking," contains Chochmah, emotions and letters, as in the hidden brain (Mocha Stima'ah) within Keser and the attributes of Arich Anpin, the outer configuration of Keser. And what a higher level contains is infinitely higher than the lower level as it stands by itself.

וכעד"ז בכל המדרגות מה שהעליון כולל הבחי' תחתונו' [תחתונות] הם שם משובחים הרבה מבחי' התחתונות ממש. וא"כ כיון שגם החכמה שרשה מהכתר כמו שהאותיות שרשן מכתר איך יהיה באותיות בחי' גבוה יותר מהחכמה.

and in the same way in all the levels, the lower levels that the higher one includes are there far more excellent than the actual lower levels; if so, since Chochmah too has its root in Keser, just as the letters have their root in Keser, how can there be in the letters a level higher than Chochmah?

> That holds at every level. Hence the question: if Chochmah and the letters are both rooted in Keser, why should the letters' root be higher than Chochmah's?

ושלכך נקרא הכתר מדבר דוקא ע"ש [על שם] הדבור הנמשך ממנו ולא ע"ש [על שם] החכמה שנמשך ג"כ ממנו. אמנם י"ל [יש לומר] ששרש האותיות בכתר הוא מבחי' עליונה יותר משרש החכמה שם.

And [how can it be] that Keser is therefore called "speaking" specifically, on account of the speech drawn from it, and not on account of Chochmah, which is also drawn from it? However, it can be said that the root of the letters in Keser is from a higher level than the root of Chochmah there.

> A second form of the question: why is Keser named for speech and not for Chochmah, which also comes from it? The answer: within Keser itself, the root of the letters is higher than the root of Chochmah.

כי אע"ג [אף על גב] שלמטה החכמה גבוה יותר מהאותיות. אבל בשרשן הוא להפך. דשם האותיות גבוה יותר כו'. וכך נת' [נתבאר] לקמן ע"פ וידבר משה אל ראשי המטות[67] כו' בענין דצ"ח [דומם צומח חי] כו'.

For although below, Chochmah is higher than the letters, in their root it is the reverse: there the letters are higher, etc. And so it is explained below, on the verse "And Moshe spoke to the heads of the tribes," etc., on the matter of the inanimate, the growing and the living, etc.

> Below, Chochmah outranks the letters, but in their roots the order is reversed. The same is explained in the discourse on "And Moshe spoke to the heads of the tribes" (Numbers 30:2), on the inanimate, growing and living.

והענין א"ש [אתי שפיר] עפמ"ש [על פי מה שכתוב] הרמ"ז [הרב משה זכות] ר"פ ויקרא דשרש האותיות נמשכים מבחי' אוירא שלמעלה ממו"ס [ממוחא סתימאה] ועמ"ש מזה בדרוש דמזוזה מימין ונ"ח משמאל[68] ובד"ה לריח שמניך טובים,[69]

And the matter is well understood according to what the Ramaz wrote at the beginning of Parshas Vayikra, that the root of the letters is drawn from the level of Avira (the "air"), which is above Mocha Stima'ah. And see what is written on this in the discourse on "The mezuzah on the right and the Chanukah lamp on the left," and in the discourse beginning "Your ointments have a goodly fragrance,"

> The Ramaz writes that the letters are rooted in Avira, the "air" above Mocha Stima'ah, the hidden brain of Arich Anpin. The point is also discussed in the discourse on the Talmud's rule "the mezuzah on the right and the Chanukah lamp on the left," and in the one on "Your ointments have a goodly fragrance" (Song of Songs 1:3).

והרי א"כ הוא למעלה משרש החכמה ששרשה ממו"ס [ממוחא סתימאה] דאריך שהוא חכמה שבכתר וג"ז [וגם זה] ע"י מזלות ושערות והאותיות שרשן מבחינת אוירא שלמעלה ממו"ס [ממוחא סתימאה].

and then, if so, it is above the root of Chochmah, whose root is from Mocha Stima'ah of Arich [Anpin], which is the Chochmah within Keser, and this too through the mazalos and the hairs; whereas the letters have their root in the level of Avira, which is above Mocha Stima'ah.

> Chochmah's root is Mocha Stima'ah of Arich Anpin, the wisdom within Keser, and even that reaches Chochmah only through the mazalos and the hairs, narrow channels in the Kabbalistic image of the divine "head." The letters' root, Avira, is above Mocha Stima'ah itself.

וכ"ה ג"כ בצומח וחי דאע"ג [דאף על גב] דלמטה החי גבוה יותר מהצומח וכן השכל שנק' חי הוא גבוה מהמדות שנק' צומח מ"מ בשרשן הז"א גבוה יותר מחו"ב [מחכמה ובינה] כדאיתא באדר"ז [באדרא זוטא] דרצ"ב או"א [אבא ואימא] אתכלילו במזלא וביה תליין וביה אחידן. ז"א בעתיקא אחיד ותליא[70]

And so it is also with the growing and the living: although below, the living is higher than the growing, and likewise the intellect, which is called "living," is higher than the emotive attributes, which are called "growing," nevertheless in their root Z'eir Anpin (the emotive attributes) is higher than Chochmah and Binah (understanding), as is stated in the Idra Zuta (292): "Abba and Imma (Chochmah and Binah) are included in the mazla, and on it they hang and by it they are held; Z'eir Anpin is held by and hangs on Atika."

> The same reversal holds for the growing and the living: below, intellect outranks emotion, but at the root Z'eir Anpin (the emotions) is higher than Chochmah and Binah. The Idra Zuta says that Abba and Imma are included in the mazla and hang on it, while Z'eir Anpin hangs directly on Atika.

ופי' שם האריז"ל [האר"י זכרונו לברכה] שאו"א מושפעי' [מושפעים] מהחכמה שבכתר ע"י מזלא כנ"ל, ואמנם הזי"א מושפע יותר מלמעלה מן הכתר דא"א עצמו ומזה הצד לפעמים הזי"א מעולה יותר מאו"א [מאבא ואימא] עכ"ל [עד כאן לשונו], ועמש"ל [ועיין מה שכתוב לעיל] מזה בפי' יתרו בענין האבות הן הן המרכבה.

And the Arizal explains there that Abba and Imma receive their flow from the Chochmah within Keser through the mazla, as mentioned above, but Z'eir Anpin receives its flow from higher, from Keser of Arich Anpin itself, and from this aspect Z'eir Anpin is sometimes superior to Abba and Imma. End of quote. And see what is written above on this in Parshas Yisro, on the matter of "The Patriarchs are themselves the chariot."

> As the Arizal explains there, Abba and Imma receive from the Chochmah within Keser by way of the mazla, while Z'eir Anpin receives from Keser of Arich Anpin itself, so in this respect it is superior. The Torah Ohr discourse in Yisro on "the Patriarchs are themselves the chariot" takes this up.

נמצא בשרשם הצומח גבוה מהחי ועמ"ש גבי תנופת שתי הלחם ע"ג [על גבי] שני הכבשים. ואמנם הדומם שרשו גבוה גם מהצומח כי האותיות שרשם מאוירא כנ"ל אשר שם הוא גילוי בחי' רדל"א [רישא דלא אתידע] שלמעלה גם מהכתר דא"א.

It follows that in their root the growing is higher than the living. And see what is written regarding the waving of the two loaves upon the two lambs. And indeed, the inanimate has its root higher even than the growing, for the letters have their root in Avira, as mentioned above, where there is the revelation of the level of Radla (the Head that is not known), which is above even Keser of Arich Anpin.

> So at the root the growing is above the living, as in the waving of the two loaves (from wheat, the growing) upon the two lambs (the living) on Shavuos. The inanimate is higher still, rooted in Avira, where Radla is revealed: the highest "head," called "the Head that is not known," above even Keser of Arich Anpin.

וכ"מ [וכן משמע] בע"ח [בעץ חיים] שער א"א פ"ב [פרק ב'] דהמל' שרשה מרדל"א [מרישא דלא אתידע] והמל' הוא בחי' דומם ודבור ועמ"ש במ"א ע"פ מזמור שיר חנוכת הבית[71] בענין מזון לבוש בית כו'):

And so it is implied in Etz Chaim, Sha'ar Arich Anpin, chapter 2, that the root of Malchus is from Radla; and Malchus is the level of the inanimate and of speech. And see what is written elsewhere on the verse "A psalm, a song for the dedication of the House," on the matter of food, clothing and house, etc.)

> Etz Chaim implies that Malchus, which is the inanimate and speech, is rooted in Radla, and with this the long parenthesis closes. The last reference is to the discourse on "A psalm, a song for the dedication of the House" (Psalms 30:1), on the three needs of food, clothing and house.

SECTION 3 · ¶13–19

The ash, the left line and kelipas nogah

13 ג וזהו ענין מעשה פרה כי האפר הוא העלאת מ"ן [מיין נוקבין] וכלול בזה המ"ן [המיין נוקבין] מכל ג' בחי' דצ"ח [דומם צומח חי], שהפרה היא חי ונעשה אפר

3. And this is the matter of the procedure of the heifer: for the ash is the raising of mayin nukvin (feminine waters), and included in this is the mayin nukvin from all three levels of the inanimate, the growing and the living. For the heifer is living, and it becomes ash;

> Section 3 interprets the heifer. Its ash is mayin nukvin, "feminine waters," the Kabbalistic term for an ascent from below that arouses a flow from above, and this ascent gathers all three lower levels: the heifer, an animal, is the living, and it is burned to ash.

וגם עץ ארז ואזוב שהן בחי' צומח והצומח כולל בעצם ג"כ בחינת דומם ושני תולעת הוא בחי' דבור שכחו בפיו

and also the cedar wood and hyssop, which are the level of the growing, and the growing in its very essence also includes the level of the inanimate; and the scarlet of the worm is the level of speech, for its strength is in its mouth;

> The cedar and hyssop are plants, the growing, and plants include the inanimate. The scarlet dye comes from a worm, whose "strength is in its mouth," so it stands for speech.

נמצא הוא שרשו נגד בחי' מדבר וגם האותיות הדבור עצמן הם בחי' דומם וכ"ז [וכל זה] היינו מפני שמעשה פרה הוא כללות בחינת רצוא ושוב[72]

it follows that its root corresponds to the level of the speaking; and also the letters of speech themselves are the level of the inanimate. And all this is because the procedure of the heifer is the general and collective expression of the level of "running and returning" (ratzo vashov),

> So the worm's root corresponds to the speaking, while the letters of speech themselves are inanimate. All the levels are included because the heifer's procedure embodies, as a whole, ratzo vashov, the "running and returning" of the living creatures in Yechezkel's vision: rising upward in yearning and coming back down.

ולכן נקרא חקת התורה[73] ע"כ נעשה האפר שהוא הרצוא מכללות הבחי' שבעולם דומם צומח חי כו'

and therefore it is called "the statute of the Torah." Therefore the ash, which is the "running," is made from the levels in the world as a whole, inanimate, growing, living, etc.;

> Because it embodies this movement as a whole, it is called "the statute of the Torah." And so the ash, the "running" upward, is made from every level of the world, inanimate, growing and living.

לכן ע"י"ז אח"כ בקידוש מי חטאת ונתן עליו מים חיים[74] הוא המשכת מ"ד [מיין דוכרין] מבחי' והחכמה תחיה[75] שהוא מבחי' מו"ס [מוחא סתימאה] כו',

therefore, through this, afterward, in the sanctifying of the waters of purification (mei chatas), "and he shall put upon it living water," there is the drawing-down of mayin duchrin (masculine waters) from the level of "And wisdom gives life," which is from the level of Mocha Stima'ah (the hidden brain), etc.

> Then comes the "returning": living water is put on the ash, a drawing-down of mayin duchrin, "masculine waters," the response from above. It comes from Chochmah, which "gives life," rooted in Mocha Stima'ah, the hidden brain within Keser.

ומכ"ז [ומכל זה] יובן ג"כ ענין אשר צוה הוי' לאמר שמבחינת אותיות דעתיק נמשך להיות מקור לחכמה הנקרא אמירה

And from all this will also be understood the matter of "that Havayah commanded, saying": that from the level of the letters of Atik it is drawn down to be a source for Chochmah (wisdom), which is called amirah (saying);

> This also explains "that Havayah commanded, saying." From the letters of Atik a flow is drawn down to become the source of Chochmah, which is called amirah.

דהיינו שבחינת אותיות אלו הם למעלה מהחכמה דהיינו שרש האותיות כמו שהן בבחינת כתר שע"ש [שעל שם] זה נקרא הכתר מדבר

that is, the level of these letters is above Chochmah: namely, the root of the letters as they are in the level of Keser (the Crown), on account of which Keser is called "speaking";

> These are the letters in their root in Keser, which is above Chochmah. It is because of this root that Keser is called the "speaking."

רק שבהשפלתן למטה בבחי' מלכות אז הם לבושים או בתים לבחי' חכמה אכן כמו שהן עדיין כלולים בשרשן הרי הם למעלה מבחינת החכמה כנ"ל

only that in their descent below, into the level of Malchus (sovereignty), they are then garments or houses for the level of Chochmah; but as they are still included in their root, they are above the level of Chochmah, as mentioned above.

> When the letters descend to Malchus they become garments or "houses" that hold Chochmah, and so are lower than it. In their root, though, they remain above Chochmah.

לכן אמר אשר צוה הוי' לאמר שיהיה צוותא והמשכה מבחי' אותיות שם הוי' דעתיק אל בחינת החכמה וזהו לאמר

Therefore it says, "that Havayah commanded, saying": that there be a joining (tzavta) and drawing-down from the level of the letters of the Name Havayah of Atik to the level of Chochmah; and this is "saying."

> So "commanded, saying" means a joining (tzavta) and a flow from the letters of the Name Havayah of Atik down to Chochmah, and that flow is what lemor ("saying") names.

(ואפשר לומר דפי' קידוש מי חטאת היינו שעי"ז ההעלאת מ"ן [מיין נוקבין] דאפר הפרה עי"ז ממשיכים מבחי' קדש העליון טלא דבדולחא בהמים חיים היינו התלבשות גבורה דעתיק במו"ס [במוחא סתימאה]

(And it is possible to say that the meaning of the sanctifying of the waters of purification is that through this raising of mayin nukvin of the heifer's ash, through this one draws down from the level of the supernal Kodesh (holiness), the "crystalline dew" (tala d'vedolcha), into the living water; that is, the enclothing of Gevurah (restraint) of Atik in Mocha Stima'ah;

> A parenthesis suggests what the "sanctifying" of the purification water is: through the ascent of the ash, a flow is drawn from "the supernal holiness," the "crystalline dew" of the Zohar's Idra, into the living water. This is Gevurah of Atik clothed in Mocha Stima'ah.

והיינו שממשיכים מבחי' מדבר מקור הדבור בחינת כי עמך מקור חיים[76] משם ממשיכים בהמים חיים שהוא בחינת ח"ע [חכמה עילאה] הנקרא חי והחכמה תחי'. ואח"כ מזים מזה לדחות רוח הטומאה ע"י המשכת כתר וח"ע [וחכמה עילאה] כו').

that is, one draws down from the level of the speaking, the source of speech, the level of "For with You is the source of life"; from there one draws down into the living water, which is the level of the higher Chochmah (Chochmah Ila'ah), which is called "living," "And wisdom gives life." And afterward one sprinkles from it to drive away the spirit of impurity, through the drawing-down of Keser and the higher Chochmah, etc.)

> The flow comes from the "speaking," Keser, "the source of life," into the living water, which is the higher Chochmah. Sprinkling that water then drives away the spirit of impurity, because it draws down Keser and the higher Chochmah.

ולהבין מעט מזעיר בענין הפרה. הנה נודע כי מקו השמאל הוא יניקת החיצונים רישי' [רישיה] דעשו בעטפוי דיצחק,[77,78] וזהו ענין סוספיתא דדהבא[79]

And to understand a very little of the matter of the heifer: now, it is known that from the left line comes the nourishment of the external forces (chitzonim): "the head of Eisav in the bosom of Yitzchak." And this is the matter of "the dross of gold."

> Now a closer look at the heifer itself. The external forces, the kelipos, draw nourishment from the left line, Gevurah, as in the Targum's image of Eisav's head resting in the bosom of Yitzchak, who embodies Gevurah; the Zohar calls this "the dross of gold."

והיינו לפי שבחינת ומדרגת הגבורות וקו השמאל הוא להיות בבחי' אור חוזר ורצוא והסתלקות[80,81] ליכלל באור א"ס ב"ה והוא הפך בחינת ההמשכה והגילוי למטה.

And this is because the level and rank of the Gevuros and the left line is to be in the state of returning light (or chozer), of "running" and withdrawal, to be absorbed into the Infinite Light (Or Ein Sof), blessed be He; and this is the opposite of the level of drawing-down and revelation below.

> This is because the nature of the Gevuros is to move upward, as returning light, "running" and withdrawal, seeking to be absorbed in the Infinite Light. That is the opposite of drawing light down and revealing it below; Etz Chaim (Sha'ar Mayin Nukvin, to which the Kehot note points) sets out the Sefiros as direct light coming down and returning light rising back toward its source.

14 ומה שנמשך מהגבורות למטה הוא בצמצום מאד לכך ברבוי הצמצומים נמשך מזה למטה גבורות קשות ויניקת החיצונים.

And what is drawn down from the Gevuros below is in great contraction; therefore, through the many contractions, there are drawn from this, below, harsh Gevuros and the nourishment of the external forces.

> Light from the Gevuros reaches below only through intense contraction. The many contractions produce harsh Gevuros, and the external forces feed from them.

משא"כ מקו הימין שבחי' ומדרגת החסד וקו הימין הוא להיות המשכת וגילוי אור א"ס ב"ה למטה בחי' אור ישר

Which is not so with the right line: for the level and rank of Chesed (kindness) and the right line is to be the drawing-down and revelation of the Infinite Light (Or Ein Sof), blessed be He, below, the level of direct light (or yashar);

> The right line, Chesed, is the opposite. Its nature is to draw down and reveal the Infinite Light below, as "direct light."

לכן אף כשנמשך בהשתלשלות למטה לא יוכל להיות מזה יניקת החיצונים[82] כי נמשך הביטול למטה כו' (ועי' בזהר פקודי) (דף רכ"ד ע"ב) ובמ"ש הרמ"ז [הרב משה זכות][83] שם כי הימין כו' אבל השמאל כו'

therefore, even when it is drawn down through the chain of descending worlds (hishtalshelus), there can be no nourishment of the external forces from it, for the self-nullification (bittul) is drawn down below, etc. (And see in the Zohar, Pekudei) (page 224b), and what the Ramaz wrote there, that the right, etc., but the left, etc.

So even as Chesed descends through the chain of worlds, the external forces cannot feed from it, because its bittul, self-nullification before G-d, comes down with it. The Zohar in Pekudei says that from the right side come all the blessings of the world and silver stays good as it spreads below, and the Ramaz there adds, as the Kehot note quotes him, that no kelipah comes from the right, but the left, as it spreads downward, becomes dross.

ועמ"ש ע"פ מאמר הזהר פי' אחרי (דע"ט ב') הביאו עלי כפרה[84] כו' דבגינהון אתער[85] כו'

And see what is written on the saying of the Zohar, Parshas Acharei (79b), "Bring an atonement for Me," etc., "for on their account is aroused," etc.,

The text also refers to the explanation of the Zohar in Acharei on "Bring an atonement for Me" (the Rosh Chodesh offering), where the Zohar speaks of those "on whose account" the one from the other side is aroused. The Kehot note identifies that explanation as the Mitteler Rebbe's, in his Biurei HaZohar.

דממש"ש [דממה שכתוב שם] יובן איך מקו השמאל יש מקום ליניקת החיצונים והעיקר ביצירה ועשיה לפי ששם הגבורות הם יותר בהתחלקות מן החסדים משא"כ בב ריאה וכ"ש [וכל שכן] באצילות ששם שמאלא אתכליל בימינא ממש.

for from what is written there it will be understood how from the left line there is room for the nourishment of the external forces, and mainly in the World of Yetzirah (Formation) and the World of Asiyah (Action), because there the Gevuros are more separated from the Chasadim; which is not so in the World of Beriah (Creation), and all the more so in the World of Atzilus (Emanation), where "the left is included in the right" in actual fact.

That explanation shows how the left line gives room for the external forces, chiefly in Yetzirah and Asiyah, where the Gevuros are more separate from the Chasadim. In Beriah this is much less so, and in Atzilus not at all, since there "the left is included in the right."

וזהו ענין הפרה אדומה דקבילת משמאלא מבחי' פני שור מהשמאל[86] כי הפרה הוא בחי' נוק' [נוקבא] דנוגה (כמ"ש הרח"ו [הרבי חיים ויטאל] בטעמי מצות פ' חקת).

And this is the matter of the red heifer, which "receives from the left," from the level of "the face of an ox on the left"; for the heifer is the level of the Nukva (the feminine) of nogah (as Rabbi Chaim Vital wrote in Ta'amei HaMitzvos, Parshas Chukas).

> The red heifer "receives from the left," from "the face of an ox on the left" in Yechezkel's vision of the Chariot. Rabbi Chaim Vital explains that the heifer is the feminine aspect of kelipas nogah; the maamar before this one (Chukas 56c) says the same and cites the same passages of the Zohar.

והנה נודע שקליפת נוגה היא בחינה ממוצעת בין קליפות הטמאות לגמרי ובין בחי' הקדושה היינו כי קליפות הטמאות לגמרי הם שורש היצה"ר [היצר הרע] של הרע הגמור כמו רציחה וניאוף וגזל ולשון הרע ודומיהן

Now, it is known that kelipas nogah (the glowing husk) is an intermediate level between the completely impure kelipos and the level of holiness. That is, the completely impure kelipos are the root of the evil inclination for outright evil, such as murder, adultery, robbery, evil speech and the like;

> Kelipas nogah, the "glowing husk," stands between holiness and the three completely impure kelipos, which are the root of the urge toward outright evil, such as murder, adultery, robbery and evil speech.

וקליפת נוגה הוא שורש היצר הרע של תאוות היתר כשהן שלא לשם שמים כי אם להנאת גופו.

and kelipas nogah is the root of the evil inclination for permitted desires, when they are not for the sake of Heaven but only for the pleasure of one's body.

> Kelipas nogah is the root of the urge toward permitted pleasures when they are pursued for bodily enjoyment and not for the sake of Heaven.

כי היא כלולה מטו"ר [מטוב ורע] שפנימיותה יורד ונמשך מבחינת טוב ומתלבש ברע וע"י הטוב שבה היא מקבלת החיות מבחי' הקדושה וזהו דקבילת מבחינת פני שור שבמרכבה.[87]

For it is composed of good and evil: its inner dimension descends and is drawn from the level of good and is clothed in evil; and through the good within it, it receives life-force (chayus) from the level of holiness. And this is [the meaning of] its "receiving" from the level of "the face of the ox" in the Chariot.

> Nogah is a mixture: its inner core is good, drawn from holiness and clothed in evil. Through that good it receives vitality from holiness, and this is what "receiving from the face of the ox" in the Chariot means.

15 והיא משפעת לקליפות הטמאות וחיצונים ע"י הרע שבה, נמצא היא מחברת שיומשך יניקה מע"ס [מעשר ספירות] דקדושה לעשר כתרי מסאבותא שהן שורש הרע הגמור כנ"ל. ולתקן זה באה מצות פרה אדומה.

And it gives flow to the impure kelipos and the external forces through the evil within it. It follows that it connects, so that nourishment is drawn from the Ten Sefiros of holiness to the "ten crowns of impurity," which are the root of outright evil, as mentioned above. And to rectify this came the mitzvah of the red heifer.

> Through its evil side, nogah passes flow on to the impure kelipos, so it links the ten holy Sefiros with the "ten crowns of impurity," the root of outright evil. The mitzvah of the red heifer comes to repair this link.

לכן נעשית מחוץ למחנה[88] כי באצילות איהו וגרמוהי חד[89] ושמאלא אתכליל בימינא ואין שם יניקה

Therefore it is done outside the camp: for in the World of Atzilus (Emanation) "He and His vessels are one" (ihu vegarmohi chad), and "the left is included in the right," and there is no nourishment there;

> That is why the heifer is prepared outside the camp. Atzilus has no such nourishment, for there "He and His vessels are one" and "the left is included in the right."

וגם חוץ מבריאה [שאפילו ק"נ דבריאה הוא רובו טוב עדיין רק ביצי' [קליפת נוגה] חציו טוב וחציו רע ובעשי' [ובעשיה] רובו ככולו רע רק מעט טוב מעורב בתוכו כו' כמ"ש במ"ח בסדר נזיקין].

and also outside Beriah [for even kelipas nogah of Beriah is still mostly good; only in Yetzirah is it half good and half evil, and in Asiyah it is mostly, as though entirely, evil, with only a little good mixed into it, etc., as is written in Mishnas Chassidim, in the Order of Nezikin].

> It is also "outside" Beriah, where nogah is still mostly good. In Yetzirah nogah is half good and half evil, and in Asiyah almost wholly evil with a little good mixed in, as Mishnas Chassidim, a Kabbalistic work arranged in orders like the Mishnah, explains in its Order of Nezikin.

16 וגם שנעשית חוץ לפרגוד ומסך המבדיל בין הקדושה לחול, לתקן ולהחזיר היניקה הנמשך ממנה משם לחיצונים.

And also, it is done outside the partition (pargod) and the screen that separates between holiness and the profane, in order to rectify and bring back the nourishment that is drawn from it, from there, to the external forces.

> The heifer is also prepared beyond the "partition and screen" that divides holiness from the profane. Its purpose is to retrieve the flow that passes from there to the external forces.

והיינו בתחלה ההזאה להוציא הטוב והוא פנימי ק"נ [קליפת נוגה] להחזירו לשרשו להקדושה ולכן היה מזה כנגד בית קדש הקדשים[90]

That is, first the sprinkling, to bring out the good, which is the inner dimension (pnimiyus) of kelipas nogah (the glowing husk), to return it to its root, to holiness; and therefore he would sprinkle facing the Holy of Holies,

> First comes the sprinkling of the blood, which draws out the good, the inner core of nogah, and returns it to holiness. That is why the kohen sprinkled facing the Holy of Holies.

כדאיתא בפ"ג [בפרק ג'] דפרה מ"ט ובפ"ב [ובפרק ב'] דמדות (ועמש"ל [ועיין מה שכתוב לעיל] פ' מסעי בענין וירד הגבול הירדנה.[91] ענין ירדן שנוטל מזה ונותן לזה) ואח"כ ושרף את הפרה[92, 93] לתקן חיצונית ק"נ [קליפת נוגה].

as stated in chapter 3 of Parah, mishnah 9, and in chapter 2 of Middos (and see what is written above in Parshas Masei on "And the border shall go down to the Jordan": the matter of the Jordan, which takes from this one and gives to that one); and afterward, "And he shall burn the heifer," to rectify the outer dimension (chitzoniyus) of kelipas nogah.

> The Mishnah (Parah 3:9) says he sprinkled seven times toward the Holy of Holies, and Middos 2:4 that the eastern wall was low so the kohen on the Mount of Olives could see the Sanctuary's entrance. The parenthesis points to the discourse in Masei on the Jordan, which "takes from one and gives to another"; then "he shall burn the heifer" repairs nogah's outer part.

והנה גוף הבעל חי ג"כ כלול מד' יסודות ארמ"ע [אש רוח מים עפר]. אך רוב בנין הגוף הוא מן העפר ולכן נאמר לאדם ואל עפר תשוב.[94]

Now, the body of an animal too is composed of the four elements, fire, air, water and earth; but most of the body's structure is from earth (afar), and therefore it was said to man, "And to dust (afar) you shall return."

> An animal's body, like every physical body, is made of fire, air, water and earth, but mostly of earth. Hence Adam was told, "to dust you shall return."

ונמצא עצמיות גוף הפרה הוא היסוד העפר רק שהורכב ג"כ עוד מג' יסודות אש רוח מים.

It follows that the essential substance of the heifer's body is the element of earth, only that it was also compounded of three more elements: fire, air and water.

> So the heifer's essential substance is earth, with the other three elements compounded into it. This prepares the explanation of what the burning does.

17 וכששרפו הפרה נשאר האפר שהוא העצמיות שלה יסוד העפר שבה ושאר הג' יסודות אר"מ [אש רוח מים] שהורכבה מהן מתפרדים ממנו ע"י השריפה,

And when they burned the heifer, there remained the ash, which is its essential substance, the element of earth within it; and the other three elements, fire, air and water, of which it was compounded, separate from it through the burning.

> When the heifer was burned, what remained was ash, its essential substance, the element of earth. The other three elements, fire, air and water, separated from it in the fire.

וכן בנמשל האפר הוא העצמיות של הפרה כי שרש התהוות ק"נ [קליפת נוגה] הוא מעולם התהו מחמת שבירת הכלים שנפלו רפ"ח ניצוצין בק"נ [בקליפת נוגה].

And so too in the thing illustrated (the nimshal): the ash is the essence of the heifer. For the root of the coming-into-being of kelipas nogah (the glowing husk) is from the World of Tohu, because of the breaking of the vessels, in which 288 sparks fell into kelipas nogah.

> The same holds for what the heifer stands for. Kelipas nogah came into being from the World of Tohu ("chaos"), whose vessels broke because they could not hold its intense light; 288 sparks of holiness then fell into nogah, and those sparks are its essence.

18 וזהו העצמיות שלה עד"מ דהיינו שזהו העיקר רק שע"י השבירה נמשך שנתערבו ברע וזהו עד"מ בחי' הרכבה,

And this is its essence, by way of analogy: that is, this is the main thing, only that through the breaking it came about that they became mixed with evil; and this, by way of analogy, is the level of compounding.

> Those sparks are nogah's essence, its main part; only through the breaking did they become mixed with evil. That mixture corresponds to the compounding of the elements in the analogy.

ושרפת הפרה הוא שעי"ז יופרד הרע שנתערב בהניצוצים דתהו ויסתלק מהטוב ע"ד ובערת הרע מקרבך[95] ואז ישאר האפר שהוא העצמיות דהיינו הניצוצים דתהו כמו שהן בלתי תערובות הרע.

And the burning of the heifer is that through this the evil that became mixed into the sparks of Tohu will be separated and will depart from the good, in the manner of "And you shall eradicate the evil from your midst"; and then there will remain the ash, which is the essence, that is, the sparks of Tohu as they are, without the admixture of evil.

> Burning the heifer separates the evil from the sparks of Tohu, as in "you shall eradicate the evil from your midst." What remains, the ash, is the sparks in their pure state.

19 וזהו פי' אפר הפרה שמבחי' פר ה' נעשה פר א' כו'. [וגם שמתעלה ב"ן [שם ב"ן] לשרשו בס"ג [בשם ס"ג] ושם ב"ן [שם ב"ן] הוא מילוי ההי"ן וס"ג [ושם ס"ג] הוא מילוי יודי"ן אך הוא"ו הוא מילוי אל"ף כו'].

And this is the meaning of "the ash of the heifer" (efer haparah): from the level of par with a hei (parah) it becomes par with an alef (efer), etc. [And also, that the Name Ban rises to its root in the Name Sag. The Name Ban is the spelling-out with hei's, and Sag is the spelling-out with yud's, but the vav is spelled out with an alef, etc.]

> A wordplay: parah (פרה, heifer) is par with a hei, and efer (אפר, ash) is the same par with an alef, so the burning turns the hei into an alef. The bracket adds the Kabbalistic parallel: the Name Ban (Havayah spelled out with hei's, value 52) rises to its root in the Name Sag (spelled out with yud's, value 63), whose vav alone is spelled with an alef.

SECTION 4 · ¶20–23

Burning the animal soul's desires

20 ובעבודת ה' היינו כי המדות דנה"ב [דנפש הבהמית] הן ג"כ מק"נ [מקליפת נוגה] ושרש שרשן מעולם התהו כנ"ל וצריך לשרוף ולכלות הרע שנתערב בהן

And in the service of G-d, this is that the emotive attributes (middos) of the animal soul are also from kelipas nogah (the glowing husk), and the root of their root is from the World of Tohu, as mentioned above; and one must burn and consume the evil that became mixed into them,

> Now the meaning for a person's service of G-d. The emotions of the animal soul also come from kelipas nogah, rooted ultimately in Tohu, and the evil mixed into them must be "burned" away.

דהיינו מה שהמשיך והטה מדותיו לתאוות עוה"ז ונעשה המדה מעורבת ברע הרבה רובה ככולה רע כו',

that is, the fact that he drew and inclined his emotive attributes toward the desires of this world, and the attribute became mixed with much evil, mostly, as though entirely, evil, etc.;

> That evil is the way a person has drawn his emotions toward worldly desires, until an emotion has become mostly evil.

והיינו בהפריד הלבושים צואים שהן התאוות שהטה לבו עליהן בל יזכרו בל יפקדו[96] ולא יעלו על לב והרשעה כולה בעשן תכלה.[97]

and that is, by separating the "filthy garments," which are the desires toward which he inclined his heart: "they shall not be remembered nor recalled," "nor shall they come to mind," and "all wickedness shall vanish in smoke."

> Burning means stripping off these "filthy garments," the desires, an image recalling the soiled clothes of the High Priest in Zechariah's vision, which stand for sin. They should not be remembered or recalled and should not come to mind, in words based on Jeremiah 3:16, and "all wickedness shall vanish in smoke" echoes the prayers of the Days of Awe.

21 ויופרדו ממדותיו. שלא ימשיך עוד מדותיו אליהן ולהסיח דעתו מהן לגמרי ואז אח"כ עצם המדות דנה"ב [דנפש הבהמית] יהופכו לקדושה ממש להיות מזה אהבה רבה אליו ית' ע"ד יתרון האור[98] מהחשך וצעק לבו אל ה' בחילא יתיר.

And they will be separated from his emotive attributes (middos): that he no longer draws his emotive attributes toward them, and removes his mind from them entirely. And then, afterward, the very essence of the emotive attributes of the animal soul will be transformed into actual holiness, so that from this there comes an abundant love (ahavah rabbah) for Him, may He be blessed, in the manner of "the advantage of light from darkness," and his heart cries out to G-d with greater strength (b'cheila yatir).

> Once the desires are separated from his emotions and he has put them out of mind, the very emotions of the animal soul turn into holiness. They become ahavah rabbah, an abundant love for G-d, with the special force of "light that comes from darkness": a heart that cries out to G-d with greater strength.

22 וז"ש [וזהו שכתוב] בזהר[99] בפי' בכל לבבך בשני יצריך ודא הוא רזא.[100] וצ"ל מהו הרזא דלכאורה פשוט הוא מאד שתהיה האהבה להקב"ה בשני יצריך כמ"ש בגמ' [בגמרא][101]

And this is [the meaning of] what is written in the Zohar, in explaining "with all your heart (levavcha)": "with both your inclinations; and this is a mystery." And we need to understand what the mystery is, for at first glance it is very simple that the love for the Holy One, blessed be He, should be with both your inclinations, as stated in the Gemara;

> The Zohar reads "with all your heart" (levavcha, spelled with two letters beis) as "with both your inclinations" and calls this a mystery. That seems simple, since the Mishnah (Berachos 54a) already says it. In Likkutei Torah, Va'eschanan (7d), the Alter Rebbe explains the two hearts as the good and the evil inclination, which become one when the evil inclination too returns to serve G-d.

אלא שהוא לפי שאינו מובן איך היצה"ר [היצר הרע] והתאוה שהי' [שהיה] לו בעוה"ז תוכל אהבה זו ממש להתהפך וליכלל בקדושה להיות אהבה רבה לה'

but it is because it is not understood how the evil inclination, the desire that he had in this world, this very love, can be transformed and included in holiness, to become an abundant love for G-d.

> The mystery is how the evil inclination's very desire for this world can be transformed and become an abundant love for G-d.

ולא עוד אלא שאז הוא נעלה אפילו מהיצ"ט [מהיצר טוב] כי עולה בשרשו בס"ג [בשם ס"ג] שלמעלה משם מ"ה [שם מ"ה], אך מ"מ באמת כך הוא דכאשר הכלים של הרצון דנה"ב [דנפש הבהמית] יכלו וישרפו

And not only this, but then it is loftier even than the good inclination, for it rises to its root in Sag, which is above the Name Mah. But nevertheless, in truth it is so: for when the vessels of the will of the animal soul are consumed and burned,

> Such love is loftier even than that of the good inclination, because it rises to its root in the Name Sag (Havayah spelled out with yuds, value 63), which is higher than the Name Mah (spelled out with alefs, value 45). It comes about when the "vessels" of the animal soul's will are burned away.

דהיינו להיות עוצם עיניו מראות ברע[102] ומחשבתו מלהרהר ונשאר רק האפר הוא הרצון עצמו אז יוכל להתהפך להיות רצון זה עצמו לה' יתי'

that is, that he "shuts his eyes from looking upon evil," and his thought from musing [on it], and there remains only the ash, which is the will itself, then it can be transformed, so that this very will is for G-d, may He be blessed.

> Burning the vessels means shutting one's eyes from looking at evil and one's mind from thinking of it (Isaiah 33:15). What remains is the "ash," the will itself, which can then turn wholly to G-d.

וזהו בחי' ומדרגת תשובה מאהבה כו', וזהו ענין אפר במקום הנחת תפילין[103] כמ"ש לתת להם פאר תחת אפר[104] אל"ף הוא המתקה דה"ג [דחמש גבורות] מנצפ"ך בגימ' [בגימטריא] פר.[105]

And this is the level and rank of teshuvah (return) out of love, etc. And this is the matter of ash on the place where the tefillin are laid, as it is written, "to give them glory (pe'er) in place of ash (efer)": the alef is the sweetening of the five Gevuros, Mantzepach, which in numerical value equal par (280).

> This is teshuvah out of love. In mourning for Jerusalem, ash is put on a groom's head where tefillin are laid (Bava Basra 60b), and the prophet Yeshayahu promises "glory (pe'er) instead of ash (efer)": the same letters, with the alef "sweetening" the five Gevuros, the five final letters מנצפ"ך, whose value, 280, equals par.

ופי' וענין המיתוק היינו לאהפכא מרירו למיתקו (ופי' זה מבואר בפ' מקץ בד"ה נר חנוכה כו' מזוזה מימין כו') ומחשוכא לנהורא כו'

And the meaning and matter of the sweetening is "to turn bitterness into sweetness" (and this interpretation is explained in Parshas Mikeitz, in the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right," etc.) "and darkness into light," etc.

> To "sweeten" is, in the familiar Aramaic phrase, "to turn bitterness into sweetness and darkness into light." The discourse in Mikeitz on the Chanukah lamp and the mezuzah explains this.

וז"ל [וזה לשונו] הרח"ו [הרבי חיים ויטאל] בשער תיקון עונות ספ"ב [סוף פרק ב'] [106] ואחר שנשרפו הדינין ונעשו אפר מתמתקים

And these are the words of Rabbi Chaim Vital in Sha'ar Tikkun Avonos, at the end of chapter 2: "And after the judgments are burned and become ash, they are sweetened;

> Rabbi Chaim Vital, in Sha'ar Tikkun Avonos, writes that judgments, once burned to ash, are sweetened; the Kehot note says the passage is printed in Sha'ar HaYichudim (Koretz, 5543).

ולכן היו שורפים הפרה אדומה. ונותנים אפר במצח כי שמה התחלת היסוד לעורר הזיווג כי הגבורות הם מ"ן [מיין נוקבין] עכ"ל [עד כאן לשונו],

and therefore they would burn the red heifer. And they put ash on the forehead, for there is the beginning of Yesod (foundation), to arouse the union, for the Gevuros are mayin nukvin (feminine waters)." End of quote.

> That is why the red heifer was burned, and why ash is put on the forehead. There Yesod begins, so that the union above is aroused, since the Gevuros are "feminine waters," the ascent that calls forth the flow from above.

ובזה יובן ענין נתינת האפר ע"ג [על גבי] מים חיים. כי הנה האפר הוא בירור המדות דנה"ב [דנפש הבהמית] להיות בשני יצריך והוא בחי' רצוא.

And with this will be understood the matter of placing the ash upon the living water. For the ash is the refinement of the emotive attributes of the animal soul, to be "with both your inclinations," and it is the level of "running" (ratzo).

> Now the placing of the ash upon the living water can be understood. The ash is the refining of the animal soul's emotions, so that one loves G-d "with both inclinations," and it is the "running" upward.

23 ואח"כ צ"ל בחי' שוב וזהו ענין ונתן עליו מים חיים אל כלי[107] מים הוא בחי' חכמה,

And afterward there must be the level of "returning" (shov); and this is the matter of "and he shall put upon it living water in a vessel." Water is the level of Chochmah (wisdom);

> After the "running" must come the "returning," which is the meaning of "he shall put upon it living water in a vessel." Water stands for Chochmah.

אך מים חיים שהם הנובעי' [הנובעים] מתחת לארץ היינו המשכת ונביעת החכמה שנמשך ונובע מבחי' הכתר שנק' מקור מים חיים

but living water, which wells up from beneath the earth, is the drawing-forth and welling-up of Chochmah, which is drawn and wells up from the level of Keser (the Crown), which is called "the source of living water,"

> "Living" water, spring water welling up from underground, is Chochmah as it wells up from its source in Keser, which is called "the source of living water."

והוא סתימא דכל סתימין והוא בחי' החכמה שבתורה ומים חיים אלו צ"ל אל כלי דוקא

and it is "the most hidden of all hidden" (stima d'chol stimin); and it is the level of the wisdom that is in the Torah. And this living water must be [put] specifically "in a vessel":

> That source is "the most hidden of all hidden," and what flows from it is the wisdom within the Torah. This water must be put specifically "in a vessel."

היינו אותיות התורה מס' ברכות מס' [מסכת] שבת שהם כלים לאור א"ס ב"ה המלובש שם, ועסק התורה זהו בחי' שוב להיות המשכת אור א"ס ב"ה למטה.

that is, the letters of the Torah, Tractate Berachos, Tractate Shabbos, which are vessels for the Infinite Light (Or Ein Sof), blessed be He, that is clothed there. And the study of Torah is the level of "returning," to be a drawing-down of the Infinite Light, blessed be He, below.

> The vessels are the letters of the Torah, the tractates Berachos and Shabbos, which hold the Infinite Light clothed in them. Studying Torah is the "returning": it draws the Infinite Light down below.

ומ"מ צ"ל האפר ע"ג [על גבי] מים חיים שגם אחר בחי' השוב לא יתכבה הרצוא ויהי' [ויהיה] רשומו ניכר

And nevertheless the ash must be upon the living water, so that even after the level of "returning," the "running" will not be extinguished, and its impression will be recognizable

> Yet the ash must lie upon the living water: even after the "returning," the "running" must not be quenched, and its imprint should still be felt.

(ועמש"ל [ועיין מה שכתוב לעיל] פי' יתרו בד"ה וכל העם רואים את הקולות[108] כו' מענין זה איך שאין המים מכבין האש כו'):

(and see what is written above in Parshas Yisro, in the discourse beginning "And all the people saw the voices," etc., on this matter, how the water does not extinguish the fire, etc.).

> The Torah Ohr discourse in Yisro on "And all the people saw the voices" explains how the water does not put out the fire.

SECTION 5 · ¶24–32

The scarlet worm

24 ד ועתה יש להבין ביאור ענין תולעת שני, והענין עפמ"ש [על פי מה שכתוב] בפע"ח [בפרי עץ חיים] שער ה' פ"ג [פרק ג'] בפרשת עולת התמיד ובמ"ח שם[109]

4. And now we must understand the explanation of the matter of the scarlet worm (tola'as shani). And the matter is according to what is written in Pri Etz Chaim, Sha'ar 5, chapter 3, on the section of the continual burnt-offering (olas hatamid), and in Mishnas Chassidim there:

> Section 4 turns to the scarlet worm, tola'as shani. It draws on Pri Etz Chaim, the Arizal's teachings on prayer and the mitzvos as Rabbi Chaim Vital recorded them (Sha'ar 5, chapter 3), on the daily burnt-offering, and on Mishnas Chassidim, which the Kehot note locates in its tractate Tefillas HaAsiyah (4:4).

עולת שהם אותיות תולע ומספרו אבגית"ץ שהוא חסד שבגבורות סוד תולעת יעקב[110] כו' להקריב אותיות להרקיב כו' ע"ש במ"ח.

olas has the letters of tola (worm), and its numerical value is [that of] Avgitatz, which is Chesed (kindness) within the Gevuros, the mystery of "the worm of Yaakov," etc.; l'hakriv (to offer up) has the letters of l'harkiv (to cause to rot), etc. See there in Mishnas Chassidim.

> Olas (עולת) has the letters of tola (תולע, worm), and its value, 506, equals that of Avgitatz (אבגית"ץ), the first six letters of the forty-two-letter Name, which is Chesed within the Gevuros, "the worm of Yaakov." L'hakriv, "to offer," has the letters of l'harkiv, "to make rot."

והרמ"ז [והרב משה זכות] בפ' צו (בדף כ"ז) כ' [כתב] שלהיותו שם גבורה סגולתו להפריד הקדושה מן הטומאה ולהעלות ממטה למעלה כו' ע"ש

And the Ramaz, in Parshas Tzav (on page 27), wrote that because it is a Name of Gevurah (restraint), its special power is to separate holiness from impurity and to raise up from below to above, etc.; see there.

> The Ramaz explains that, as a Name of Gevurah, its special power is to separate holiness from impurity and to raise things up from below.

וכמ"ש ג"כ בפ' מסעי בענין מ"ב מסעות שהיו ג"כ להכניע הקליפות ולהעלות הקדושה

And as is also written in Parshas Masei on the matter of the forty-two journeys, which were also to subdue the kelipos and to raise up the holiness,

> The discourse in Masei explains Israel's forty-two journeys in the desert the same way: they too were to subdue the kelipos and raise up holiness.

וכמ"ש ויהי בנסוע הארון[111] ויאמר משה קומה ה' ויפוצו אויביך כו' ולכך הי' [היה] ג"כ מ"ב מסעות שהוא בחי' שם מ"ב דאנא בכח גדולת ית"ץ כו'.

as it is written, "And it was, when the Ark set out, that Moshe said, 'Arise, Havayah, and let Your enemies be scattered,'" etc. And therefore there were also forty-two journeys, which is the level of the Name of forty-two [letters] of "Ana b'choach gedulas yeminecha tatir tzerurah (We beseech You, by the great power of Your right hand, release the bound one)," etc.

> When the Ark set out, Moshe said, "Arise, Havayah, and let Your enemies be scattered" (Numbers 10:35). The forty-two journeys correspond to the forty-two-letter Name, formed from the initials of the forty-two words of the prayer Ana b'choach, whose first line is "We beseech You, by the great power of Your right hand, release the bound one."

25 והנה ענין בחי' זו בעבודת ה' הוא כמארז"ל [כמאמר רבותינו זכרונם לברכה] מה תולעת זו אינה מכה ארזים אלא בפה כך ישראל אין להם אלא תפלה כו'

Now, the matter of this level in the service of G-d is as our Sages, of blessed memory, said: "Just as this worm strikes the cedars only with its mouth, so Israel have nothing but prayer," etc.

> In a person's service of G-d, the "worm" is first of all prayer. The Sages compare Israel to a worm that fells cedars with its mouth alone, for Israel's strength is prayer.

וכמ"ש ג"כ בפ' אלה מסעי הנ"ל איך בק"ש [בקריאת שמע] ותפלה שייך בחי' ההעלאה דמ"ב מסעות הנ"ל ע"ש באריכות.

And as is also written in Parshas Eileh Masei, mentioned above, how the level of the ascent of the forty-two journeys mentioned above applies to the Shema and prayer; see there at length.

> The discourse on Eileh Masei explains at length how the ascent of the forty-two journeys applies to the Shema and to prayer.

אמנם באמת כמו כן קאי בחי' תולעת יעקב על עסק התורה בדיבור פה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] (מ"ק [מועד קטן] י"ו ב') גבי דוד כשהיה יושב ועוסק בתורה היה מעדן[112] עצמו כתולעת.

But in truth, the level of "the worm of Yaakov" likewise refers to the study of Torah with the speech of the mouth, as our Sages, of blessed memory, said (Moed Katan 16b) regarding David: when he would sit and occupy himself with Torah, he would make himself soft like a worm.

> "The worm of Yaakov" also refers to Torah study spoken aloud. The Talmud (Moed Katan 16b) says that when David sat and studied Torah he made himself soft like a worm.

והענין שהתורה נק' עוז ותושיה[113] דהיינו שהדבור בתורה נותן עוז וכח לנפש האלקית שתוכל לעלות ולהתכלל באי"ס ב"ה ומחלשת כח הנפש הבהמית המונעת העלאה ודביקות זו כו'

And the matter is that the Torah is called "strength and sound wisdom" (oz vesushiyah): that is, speech in Torah gives strength and power to the G-dly soul, so that it can rise and be included in the Infinite One (Ein Sof), blessed be He; and it weakens the power of the animal soul, which holds back this ascent and cleaving, etc.

> The Torah is called "strength" (oz) and tushiyah, which the Talmud reads as "weakening": speaking words of Torah strengthens the G-dly soul to rise and merge into the Infinite One, and weakens the animal soul that holds it back.

וזהו שבחי' עולת תמיד עולת אותיות תולע היא העשויה בהר סיני[114] כו' בקבלת התורה שכח זה להיות הלכה היוצאה מפיהם דבר ה' ממש זהו ניתן להם בזמן קבלת התורה,

And this is [why] the level of the continual burnt-offering, olas, the letters of tola, is "the one that was made at Mount Sinai," etc., at the receiving of the Torah: for this power, that the halachah coming out of their mouths should be actually the word of G-d, was given to them at the time of the receiving of the Torah.

> That is why the daily burnt-offering, olas, whose letters are those of tola, is "the one made at Mount Sinai." At the giving of the Torah, Israel received the power that the halachah they speak is truly the word of G-d.

וזהו ענין לאמר דוידבר אלקים את כל הדברים האלה לאמר[115] וכמ"ש במ"א בפ' יתרו בד"ה בחדש השלישי כו'.

And this is the matter of "saying" in "And Elokim spoke all these words, saying," as is explained elsewhere, in Parshas Yisro, in the discourse beginning "In the third month," etc.

> This, the text says, is the lemor ("saying") in "And Elokim spoke all these words, saying": that Israel too would speak G-d's word. The Torah Ohr discourse in Yisro beginning "In the third month" explains it.

26 וזהו הפי' של אנא בכח גדולת ימינך תתיר צרורה. דהנה כתיב ימינך ה' נאדרי בכח ימינך ה' תרעץ אויב.

And this is the meaning of "We beseech You, by the great power of Your right hand, release the bound one" (Ana b'choach gedulas yeminecha tatir tzerurah). For it is written, "Your right hand, Havayah, is glorious in power; Your right hand, Havayah, shatters the enemy."

> The opening line of Ana b'choach, "by the great power of Your right hand, release the bound one," echoes the Song at the Sea: "Your right hand, Havayah, is glorious in power; Your right hand, Havayah, shatters the enemy."

שע"י שהימין נאדר בכח שהוא התורה כמ"ש קול ה' בכח כי אורייתא מחכמה נפקת[116] והימין שהוא החסד מקבל מהחכמה.

That is, through the right being "glorious in power (ko'ach)," which is the Torah, as it is written, "The voice of Havayah is in power," for "the Torah comes forth from Chochmah (wisdom)," and the right, which is Chesed (kindness), receives from Chochmah

> The right hand is "glorious in power" through the Torah, as in "the voice of Havayah is in power": the Torah comes forth from Chochmah, and the right, Chesed, receives from Chochmah.

[וגם יש בחי' ורב חסד שמתלבש בחכמה כו'] ע"ז דוקא תרעץ אויב הוא היצר הרע.

[and there is also the level of "and abundant in kindness" (verav chesed), which is clothed in Chochmah, etc.], through this specifically "it shatters the enemy," which is the evil inclination.

> A bracket adds that "abundant in kindness" (verav chesed), one of the Thirteen Attributes of Mercy, is clothed in Chochmah. Only through the Torah does the right hand "shatter the enemy," the evil inclination.

כי מצד עצמות אור א"ס הרי גם שממית בידים תתפש[117] כו', ולכן אמר אויב ארדוף אשיג[118] כו', אלא ע"י התורה שהיא החכמה נעשה ההבדלה

For from the side of the essence of the Infinite Light (Or Ein Sof), after all, even "the spider takes hold with its hands," etc. And therefore "the enemy said, 'I will pursue, I will overtake,'" etc. But through the Torah, which is Chochmah, the separation is made,

> From the side of the essence of the Infinite Light nothing is excluded: even the "spider" of Proverbs, which "takes hold with its hands," is found in the palaces of the King, which is why the enemy at the Sea could boast, "I will pursue." Only the Torah, which is Chochmah, makes the separation between good and evil.

וכדכתיב משם אורידך נאם[119] הוי' נאם הוא בחי' דבור של התורה כו' ולכן נק' החכמה דין כמ"ש האריז"ל [האר"י זכרונו לברכה][120] שבחי' גבורה דעתיק מלובש במו"ס [במוחא סתימאה].[121, 122]

as it is written, "From there I will bring you down, says (ne'um) Havayah": ne'um is the level of the speech of the Torah, etc. And therefore Chochmah is called "judgment" (din), as the Arizal wrote, that the level of Gevurah (restraint) of Atik is clothed in Mocha Stima'ah (the hidden brain).

> As the prophet Ovadiah says, "From there I will bring you down, says (ne'um) Havayah," and ne'um is the speech of the Torah. That is why Chochmah is called "judgment" (din): as the Arizal teaches, Gevurah of Atik is clothed in Mocha Stima'ah, the root of Chochmah; and Torah Ohr (Bereishis, 5d) explains that it is through Chochmah that evil is separated from good.

27 וזהו אנא בכח גדולת ימינך תתיר כו' ר"ל [רוצה לומר] ע"י שהימין נאדר בכח גדולת שהיא התורה והיינו ע"י הקל קול יעקב[123, 124] ע"ז תתיר צרורה ותרעץ אויב,

And this is "We beseech You, by the great power of Your right hand, release," etc.: that is to say, through the right being glorious in the "great power," which is the Torah, namely, through "the voice is the voice of Yaakov," through this You "release the bound one" and "shatter the enemy."

> So Ana b'choach means that through the Torah, the "great power" of the right hand, which is "the voice of Yaakov" in study and prayer, the bound one is released and the enemy shattered.

וזהו בחי' תולעת יעקב שמכה ומרקיב הארז כמו שכתוב אח"כ קרע שטן וכמ"ש יכלו שוטני נפשי.[125]

And this is the level of "the worm of Yaakov," which strikes the cedar and makes it rot, as is written afterward, kra satan ("tear up the Satan"), and as it is written, "Let the adversaries of my soul be consumed."

> This is "the worm of Yaakov" that strikes the cedar and makes it rot. The next line of Ana b'choach has the initials kra satan, "tear up the Satan," and the psalm says, "let the adversaries (sotnei) of my soul be consumed," a word from the same root as satan.

והנה ענין אין כחו אלא בפיו שהוא הדבור דוקא באותיות התורה והתפלה הוא כמבואר לעיל שהדבור נמשך מבחינת כתר שהוא בחי' מדבר כי נעוץ תחלתן בסופן דוקא

Now, the matter of "its strength is only in its mouth," which is speech specifically, in the letters of Torah and prayer, is as explained above: that speech is drawn from the level of Keser (the Crown), which is the level of the speaking, for "their beginning is wedged in their end," precisely.

> Why should the worm's power lie in its mouth? Because speech, in the letters of Torah and prayer, comes from Keser, the "speaking," as explained above: "their beginning is wedged in their end," the lowest rooted in the highest.

(וזהו שהמלי' הנקרא תולעת יעקב וגם הת"ת [התפארת] נקרא תולע כמ"ש בפרדס בערך תולעת והם דבורי התפלה והתורה שרשן מהכתר הנקרא מדבר).

(And this is why Malchus (sovereignty) is called "the worm of Yaakov," and Tiferes (beauty) too is called tola, as is written in the Pardes, in the entry tola'as; and they are the words of prayer and Torah, whose root is from Keser, which is called "speaking.")

> So Malchus, the lowest Sefirah, rooted in Keser, is called "the worm of Yaakov," and the Pardes says Tiferes too is called tola; they are the words of prayer and Torah, rooted in Keser.

והוא ע"ד מ"ש במיכה (סי' ה') תרום ידך על צריך וכל אויביך יכרתו,[126] שמבחי' תרום ידך היינו יד הרמה שהוא בחי' כתר נמשך להיות וכל אויביך יכרתו

And this is along the lines of what is written in Micah (chapter 5), "Your hand shall be lifted up over your adversaries, and all your enemies shall be cut off": that from the level of "Your hand shall be lifted up," that is, the uplifted hand, which is the level of Keser, it is drawn down that "all your enemies shall be cut off."

> Michah says, "Your hand shall be lifted up over your adversaries, and all your enemies shall be cut off." The "uplifted hand" is Keser, and from it comes the power that cuts off the enemies.

וכמ"ש ג"כ ביצי"מ [ביציאת מצרים] ובנ"י [ובני ישראל] יוצאים ביד רמה[127] וזהו ג"כ מ"ש והיה כאשר ירים משה ידו וגבר ישראל[128] כו'[129]

And as is also written regarding the Exodus from Egypt, "And the children of Israel went out with an uplifted hand"; and this is also what is written, "And it was, when Moshe raised his hand, that Israel prevailed," etc.

> So it was at the Exodus, when "the children of Israel went out with an uplifted hand," and in the war with Amalek, when "Moshe raised his hand, and Israel prevailed."

וכמ"ש רמה ידך בל יחזיון[130] וכתיב הסוררים אל ירומו[131] כו', והענין ע"פ המבואר במ"א ע"פ ויקח המן את הלבוש ואת הסוס.[132]

And as it is written, "Your hand is lifted up; they do not see"; and it is written, "Let the rebellious not exalt themselves," etc. And the matter is according to what is explained elsewhere on the verse "And Haman took the garment and the horse":

> So too "Your hand is lifted up; they do not see" (Isaiah 26:11) and "let the rebellious not exalt themselves" (Psalms 66:7). The idea is explained in the discourse on "And Haman took the garment and the horse."

איך שע"י שהאדם מעורר בנפשו בחינת גאות דקדושה שלא ירצה להשפיל א"ע [את עצמו] בתאוות עוה"ז ע"י"ז מעורר למעלה גם כן בחינת כי גאה גאה[133] ותרגומו איתגאי על גיוותניא[134] כלומר שמתגאה ומסלק השפעתו מן הגאים

how, through a person arousing in his soul the level of holy pride, so that he will not want to lower himself into the desires of this world, through this he also arouses above the level of "for He is highly exalted" (ki ga'oh ga'ah), which the Targum renders "He exalts Himself over the proud": that is, He exalts Himself and withdraws His flow from the proud,

> When a person arouses holy pride and refuses to lower himself into worldly desires, he arouses above "for He is highly exalted," which Onkelos renders "He exalts Himself over the proud." G-d then asserts His exaltedness and withdraws His flow from the proud.

דהיינו הרשעים האומרים ידינו רמה ולא[135] ה' פעל כל זאת בפי האזינו (ל"ב כ"ז) וכן לי יאורי ואני עשיתני[136] (ביחזקאל כ"ט ג')

namely, the wicked who say, "Our hand is high, and it is not Havayah who has done all this," in Parshas Haazinu (32:27), and likewise, "My river is mine, and I have made myself" (in Ezekiel 29:3).

> The "proud" are the wicked who say, "Our hand is high, and it is not Havayah who has done all this," and Pharaoh, who said, "My river is mine, and I have made myself."

ולכן נאמר כי גאה גאה גבי נס דקי"ס [דקריעת ים סוף] שהשפיל הגאים והטביע המצרים בים והגביה שפלים והיינו ע"י בחי' גאה גאה.

And therefore "for He is highly exalted" is said regarding the miracle of the Splitting of the Sea, for He humbled the proud and drowned the Egyptians in the sea and raised up the lowly; and this is through the level of "highly exalted."

> That is why the Song at the Sea opens "for He is highly exalted": there G-d humbled the proud Egyptians in the sea and raised up the lowly.

והא דלפעמים מצינו בהפך דאדרבה מחמת הגדולה יוכל להיות נמשך חיות גם לקליפות לפי שמצד הגדולה הוא כלא חשיב ואין תופס מקום לדקדק וכמ"ש שממית בידים תתפש כו'

And as for the fact that we sometimes find the opposite, that, on the contrary, because of the greatness, life-force (chayus) can be drawn even to the kelipos, since from the side of the greatness it is considered as nothing and there is no room to be exacting, as it is written, "The spider takes hold with its hands," etc.,

> Sometimes the opposite is said: because of G-d's greatness, life-force reaches even the kelipos, since before His greatness everything is as nothing and there is nothing to be exacting about, like the "spider" in the King's palace.

זהו דוקא כביכול כשאינו מתגאה ומתרומם אז הוא בלי דקדוק וכיון דכולא קמיה כלא לכן יכולים הכל לקבל,

this is specifically when, as it were, He does not exalt and raise Himself; then it is without exactingness, and since "all before Him is as nothing," therefore all can receive.

> That holds only when, so to speak, G-d does not assert His exaltedness. Then His flow is given without exactingness, and since all is as nothing before Him, all can receive.

אבל ע"י בחי' גאה גאה אז יקפיד שלא יקבלו הגאים הרשעים וזהו ה' רמה ידך בל יחזיון פי' דוקא כאשר רמה ידך ע"ז בל יחזיון כו'.

But through the level of "highly exalted," He is then particular that the proud, the wicked, should not receive. And this is "Havayah, Your hand is lifted up; they do not see": meaning, specifically when "Your hand is lifted up," through this "they do not see," etc.

> When He is "highly exalted," He is particular that the proud and the wicked should not receive. That is the meaning of "Havayah, Your hand is lifted up; they do not see": because His hand is lifted, they cannot receive.

28 ונראה לבאר זה עפמ"ש האריז"ל [האר"י זכרונו לברכה] [על פי מה שכתוב] בפי' עבדים היינו[137] לפרעה[138] היונק מעורף דא"א דדוקא מבחינת עורף ואחוריים דכתר משם יוכל גם פרעה שאמר לי יאורי כו' גם כן לקבל חיות ויניקה

And it seems [possible] to explain this according to what the Arizal wrote in explaining "We were slaves to Pharaoh," who draws nourishment from the nape (oref) of Arich Anpin: that specifically from the level of the nape and the back of Keser (the Crown), from there even Pharaoh, who said, "My river is mine," etc., can also receive life-force (chayus) and nourishment.

> Pharaoh (פרעה) has the letters of ha'oref (הערף), "the nape," as Torah Ohr (Va'eira) and Likkutei Torah (Tzav) explain, and in the Arizal's explanation of "We were slaves to Pharaoh," Pharaoh drew nourishment from the nape of Arich Anpin. Only from the back and nape of Keser can even Pharaoh, who said "My river is mine," receive.

משא"כ כשנמשך השפע מבחינת פנים כתיב יאר ה' פניו אליך[139] דוקא, וזהו רמה ידך שנמשך מבחינת פנים אזי בל יחזיון.

Which is not so when the flow is drawn from the level of the face (panim): [of this] it is written, "May Havayah make His face shine upon you," [upon you] specifically. And this is "Your hand is lifted up": that it is drawn from the level of the face, and then "they do not see."

> When the flow comes from the "face" of Keser, it is as the Priestly Blessing says, "May Havayah make His face shine upon you," specifically "upon you," and Pharaoh cannot draw from it. That is "Your hand is lifted up": a flow from the face, which the wicked "do not see."

29 וגם י"ל [יש לומר] כי הנה פי' גאה גאה[140] הוא ע"ד אדון הנפלאות[141] דהיינו שאפי' [שאפילו] בחי' פלא נחשב אצלו יתי' כעשיה גשמיות כמ"ש עושה פלא[142] וכמש"ל [וכמה שכתוב לעיל] בפ' בשלח בד"ה אשירה כו'

And it can also be said that the meaning of "highly exalted" (ga'oh ga'ah) is along the lines of "Master of wonders": that is, even the level of wonder is considered by Him, may He be blessed, like physical making, as it is written, "making wonders" (oseh fele); and as is explained above in Parshas Beshalach, in the discourse beginning "I will sing," etc.

> Another explanation of ga'oh ga'ah: it is like "Master of wonders" in the morning blessing of Yotzer, for to G-d even a wonder is no more than ordinary making, as the verse calls Him oseh fele, "making wonders" (Exodus 15:11). The discourse in Beshalach beginning "I will sing" explains this.

ובחי' ומדרגה זו הוא הנקרא עתיק יומין[143] המתנשא מימות עולם[144] שהוא בחי' העליונה שבכתר סתימא דכל סתימין, וכמ"ש ג"כ בזוהר גבי קי"ס (בשלח דף נ"ב) [קריעת ים סוף] בעתיקא תליא מילתא.[145]

And this level and rank is what is called Atik Yomin (the Ancient of Days), "who is exalted from the days of the world," which is the highest level in Keser (the Crown), "the most hidden of all hidden"; and as is also written in the Zohar (Beshalach, page 52) regarding the Splitting of the Sea: "the matter depends on Atika."

> This level is Atik Yomin, "the Ancient of Days" (Daniel 7:9), "exalted from the days of the world" as the Yotzer blessing says: the highest level of Keser, "the most hidden of all hidden." The Zohar says that the Splitting of the Sea "depends on Atika."

והענין כי בחי' עתיק היינו פנימית הכתר דהיינו שכולו פנים ואין בו בחי' אחוריים כלל כמ"ש בע"ח [בעץ חיים] **שער עתיק פ"ב** [פרק ב'],[146]

And the matter is that the level of Atik is the inner dimension (pnimiyus) of Keser: that is, it is all face, and there is no level of "back" in it at all, as is written in Etz Chaim, Sha'ar Atik, chapter 2.

> Atik is the inner dimension of Keser, all "face" with no "back" at all. Etz Chaim, in Sha'ar Atik, explains that in Atik no back is revealed, so that all of it is called face.

ולכן נאמר ע"ז גאה גאה גיאה על גיוותניא[147] שמבחינה זו אין שום יניקה לקליפות ורשעים שיניקתם מצד גדולתו יתי' מ"מ הוא רק מבחינת אחוריים

And therefore of this it is said, "highly exalted," "He is exalted over the proud": for from this level there is no nourishment at all for the kelipos and the wicked; for their nourishment, which comes from the side of His greatness, may He be blessed, is nevertheless only from the level of the back.

> Therefore of Atik it is said "highly exalted," "exalted over the proud": from this level the kelipos and the wicked receive no nourishment at all, since what they draw from G-d's greatness comes only through the "back."

וכיון שבב חי' זו אין שייך שום אחוריים כלל ממילא א"א להיות להם יניקה.

And since in this level no back applies at all, it follows of itself that it is impossible for them to have nourishment.

> Since at this level there is no "back" at all, they simply cannot draw from it.

30 ויניקת פרעה הוא רק מעורף דא"א כי באי"א שייך פנים ואחוריים אזי מבחי' העורף יוכל פרעה לינק

And Pharaoh's nourishment is only from the nape of Arich Anpin: for in Arich Anpin face and back apply, and so from the level of the nape Pharaoh can draw nourishment;

> Pharaoh's nourishment comes only from the nape of Arich Anpin, the outer level of Keser, which has both a face and a back.

דהיינו שמעוצם הגדולה דכולא קמיה כלא חשיב יוכל גם פרעה לקבל והיינו דוקא כשנמשך השפע דרך אחוריים[148]

that is, from the immensity of the greatness, in which "all before Him is considered as nothing," even Pharaoh can receive; and this is specifically when the flow is drawn by way of the back,

> Since before G-d's greatness "all is considered as nothing," even Pharaoh can receive, but only when the flow comes by way of the back.

דהיינו כמאן דשדי בתר כתפין משא"כ כשנמשך מבחי' פנים דא"א ברצון וחשק וחפץ ע"ז נאמר ויוציאנו ה' אלקינו כו' (וכמ"ש באריכות במ"א ע"פ מאמר עבדים היינו הנ"ל).

that is, like one who throws [something] behind his shoulders. Which is not so when it is drawn from the level of the face of Arich Anpin, with will, longing and desire: of this it is said, "And Havayah our G-d brought us out," etc. (as is explained at length elsewhere on the passage "We were slaves," mentioned above).

> That is like someone tossing something behind his shoulder without looking. When the flow comes from the face of Arich Anpin, with will and desire, then "Havayah our G-d brought us out" (as the Haggadah says, after Deuteronomy 6:21), and Pharaoh loses his hold.

וזהו וברוב גאונך תהרוס קמיך.[149,150] ברוב גאונך דייקא שהוא בחי' גאה גאה שמבחי' זו ודאי תהרוס קמיך דמשם א"א להם לינק מטעם הנ"ל (ועיין בזהר פ' בשלח דף נ"ח ע"ב ודו"ק [ודוק])

And this is "And in the greatness of Your exaltedness You overthrow those who rise against You": "in the greatness of Your exaltedness" precisely, which is the level of "highly exalted"; for from this level You certainly "overthrow those who rise against You," since from there it is impossible for them to draw nourishment, for the reason mentioned above (and see the Zohar, Parshas Beshalach, page 58b, and consider it carefully).

> "In the greatness of Your exaltedness You overthrow those who rise against You" (Exodus 15:7): this is ga'oh ga'ah, Atik, from which they cannot draw. The Zohar on this verse in Beshalach speaks of G-d rising "higher and higher" and clothing Himself in exaltedness.

וזהו ג"כ מ"ש במ"א בפי' ישא ה' פניו אליך[151] כלומר שישא ויגביה פניו לבחי' שאין שם בחי' אחוריים כלל ועי"ז יומשך ההשפעה אליך דייקא.

And this is also what is explained elsewhere on the meaning of "May Havayah lift up His face to you": that is, that He lift and raise His face to the level where there is no level of back at all, and through this the flow will be drawn "to you," precisely.

> Similarly, "May Havayah lift up His face to you" (Numbers 6:26) means that G-d lifts His face to a level where there is no back at all, so that the flow comes precisely "to you."

וזהו רם ונשא כו' משפיל גאים[152] כו' כה אמר רם ונשא[153] כו' ואת דכא ושפל רוח כו'.

And this is "Exalted and lifted up," etc., "He lowers the proud," etc.; "Thus says the One who is exalted and lifted up," etc., "and with the crushed and lowly of spirit," etc.

> So too the prayer after the Shema calls G-d "exalted and lifted up… who lowers the proud," and Yeshayahu says, "Thus says the One who is exalted and lifted up… [I dwell] with the crushed and lowly of spirit." His exaltedness lowers the proud and reaches the humble.

כי רמה ידך דייקא אז בל יחזיון[154] וכמ"ש ג"כ במ"א בפי' כי יד על כס[155] יה שהוא בחי' יד רמה דייקא כו' ע"ש באריכות בד"ה חייב אינש[156] לבסומי בפוריא.[157]

For [when] "Your hand is lifted up," precisely, then "they do not see." And as is also explained elsewhere on the meaning of "For a hand is upon the throne of Kah," that it is the level of the uplifted hand specifically, etc.; see there at length, in the discourse beginning "A person is obligated to become intoxicated on Purim."

> When His hand is "lifted up," the wicked "do not see." The same idea appears in the explanation of "For a hand is upon the throne of Kah" (Exodus 17:16), said of the war with Amalek, in the Torah Ohr discourse "A person is obligated to become intoxicated on Purim" (Megillas Esther 95c): of the three hands, the great, the strong and the uplifted, the uplifted hand reaches beyond what creatures can grasp, above the throne and the Name Kah.

גם י"ל [יש לומר] כי יד רמה היינו ת"ת [תפארת] שבכתר כו' שהת"ת [שהתפארת] עולה עד כו'.[158]

It can also be said that the uplifted hand is Tiferes (beauty) within Keser (the Crown), etc., for Tiferes rises up to, etc.

> Alternatively, the "uplifted hand" is Tiferes within Keser, for Tiferes rises up high; the text leaves the rest unsaid with "etc."

31 ומכ"ז [ומכל זה] יובן ענין תולעת יעקב שהוא בחי' דבור התורה והתפלה ששרשו מבחינ' [מבחינת / מבחינה] הנ"ל שממשיך מבחי' פנימית הכתר וכמ"ש לקמן בפי' חקת התורה וכמ"ש באגה"ק [באגרת הקודש] סד"ה דוד זמירות קרית להו בענין הלוחות שהיו נקראים משני עבריהם[159]

And from all this will be understood the matter of "the worm of Yaakov," which is the level of the speech of Torah and prayer, whose root is from the level mentioned above, for it draws down from the level of the inner dimension (pnimiyus) of Keser (the Crown), as is explained below on the meaning of "the statute of the Torah," and as is written in Iggeres HaKodesh, at the end of the epistle beginning "David, you called them songs," on the matter of the tablets, which were read from both their sides;

> "The worm of Yaakov," the speech of Torah and prayer, draws from the inner dimension of Keser, as will be explained on "the statute of the Torah." Iggeres HaKodesh explains the same about the tablets, whose letters could be read from both sides.

דהיינו לומר ששרשן מבחי' ע"י שכולו בחי' פנים ואין בו בחי' אחוריים כלל כנ"ל

that is to say, that their root is from the level of Atik Yomin, which is entirely the level of face and has no level of back at all, as mentioned above.

> That is, the root of the words of Torah and prayer is Atik Yomin, which is all face and has no back.

ולכן זהו בחינת עולת תמיד כו' להקריב. אותיות תולע כו' להרקיב שלא יומשך השפע לקליפות שרש היצר הרע המגביהים א"ע [את עצמו] כנשר לינק מבחי' עורף כו'

And therefore this is the level of the continual burnt-offering (olas tamid), etc., l'hakriv (to offer up): [olas has] the letters of tola, etc., [and l'hakriv those of] l'harkiv (to make rot), so that the flow will not be drawn to the kelipos, the root of the evil inclination, which raise themselves up like an eagle to draw nourishment from the level of the nape, etc.

> That is why the continual burnt-offering is the "worm": olas has the letters of tola, and l'hakriv, "to offer," the letters of l'harkiv, "to make rot." It keeps the flow from reaching the kelipos, which "raise themselves like an eagle" to draw from the nape.

ועל זה נאמר משם אורידך נאם[160] ה' נאם הוא הדבור כנ"ל (ועמש"ל [ועיין מה שכתוב לעיל] פרשה וישלח על פי ויאבק[161] כו').

And of this it is said, "From there I will bring you down, says Havayah": ne'um (says) is speech, as mentioned above (and see what is written above in Parshas Vayishlach on the verse "And [a man] wrestled," etc.).

> Of them it is said, "From there I will bring you down, says Havayah" (Obadiah 1:4), and ne'um, "says," is speech. The discourse in Vayishlach on Yaakov's wrestling takes this up.

גם יובן זה על דרך מה שכתוב במ"א שהתורה נקרא משל הקדמוני[162,163] שלהיות נמשך גילוי אור מבחי' קדמונו של עולם שלמעלה מבחינת סוכ"ע וממכ"ע [וממלא כל עלמין] הוא דוקא ע"י התורה שהיא בחי' משל ולבוש לבחי' זו כו'.[164]

This will also be understood along the lines of what is written elsewhere, that the Torah is called "the parable of the Ancient One" (meshal hakadmoni): that the drawing-down of a revelation of light from the level of "the Ancient One of the world," which is above the level of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), is specifically through the Torah, which is the level of a parable and a garment for this level, etc.

> The Torah is called "the parable of the Ancient One" (I Samuel 24:14), as Rashi explains, the parable of "the Ancient One of the world." It is the parable and garment through which the light of that level, above both sovev and memalei, is revealed.

32 והנה ר"ת [ראשי תיבות] אנא בכח כו' הוא גימטריא תולע ור"ת [וראשי תיבות] שועתנו קבל ושמע צי"ת הוא גימטריא תולעת.

Now, the initials of "Ana b'choach," etc., are the numerical value of tola, and the initials of "Shavaseinu kabel ushma tza'akaseinu yode'a ta'alumos" (Accept our plea and hear our cry, You who know hidden things) are the numerical value of tola'as.

> A gematria: the initials of the first line of Ana b'choach (אבגית"ץ) total 506, as does tola (תולע). The initials of the last line, "Shavaseinu kabel ushma tza'akaseinu yode'a ta'alumos" (שקוצי"ת), total 906, as does tola'as (תולעת).

ענין ב' בחי' תולע ותולעת יש לומר שהן ב' בחי' דהיינו אותיות התורה ואותיות התפלה

As for the matter of the two levels, tola and tola'as, it can be said that they are two levels: namely, the letters of the Torah and the letters of prayer;

> So tola and tola'as stand for two levels: the letters of Torah and the letters of prayer.

כי בכח גדולת ימינך כו' קאי על אותיות ודבור בתורה כנ"ל ושועתנו קבל כו' זהו ענין התפלה. ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] מהאריז"ל [מהאר"י זכרונו לברכה] פ' תרומה ד"ה ותולעת שני.

for "by the great power of Your right hand," etc., refers to the letters and speech in Torah, as mentioned above, and "Accept our plea," etc., is the matter of prayer. And see the Arizal's Likkutei Torah, Parshas Terumah, in the passage beginning "And scarlet of the worm."

> The first line, "by the great power of Your right hand," refers to Torah, as explained above; the last line, "accept our plea," to prayer. The Arizal's Likkutei Torah on Terumah treats the "scarlet of the worm."

עוי"ל [עוד יש לומר] בפי' אין כחו אלא בפיו כי גם למעלה איתא דעת גניז בפומא וז"ש [וזהו שכתוב] מפיו דעת[165, 166] כו' (עיין נדה דף ע' [שבעים]).

It can further be said, on the meaning of "its strength is only in its mouth," that above, too, it is stated, "Daas (knowledge) is hidden in the mouth"; and this is [the meaning of] what is written, "from His mouth, knowledge," etc. (see Niddah, page 70).

> Another reason the worm's strength is in its mouth: above too, "Daas is hidden in the mouth," as Proverbs says, "from His mouth, knowledge" (Proverbs 2:6), a verse the Talmud cites in Niddah 70b.

וזהו ענין השלכת שני תולעת לתוך שרפת הפרה כי שרפת הפרה היינו להחזיר היניקה של החיצונים

And this is the matter of casting the scarlet of the worm into the burning of the heifer: for the burning of the heifer is to bring back the nourishment of the external forces,

> That is why the scarlet of the worm is thrown into the burning heifer. The burning retrieves the nourishment that the external forces have drawn.

דהיינו בירור ותיקון ק"נ [קליפת נוגה] (שעי"ז ג"כ לא יוכלו הקליפות שלמטה מק"נ [מקליפת נוגה] לינק מהקדושה שיניקתם הוא ע"י אמצעות בחי' ק"נ [קליפת נוגה] כנ"ל)

that is, the refinement and rectification of kelipas nogah (the glowing husk) (through which, also, the kelipos below kelipas nogah will not be able to draw nourishment from holiness, for their nourishment is by means of the level of kelipas nogah, as mentioned above);

> That retrieval is the refining of kelipas nogah. Once nogah is refined, the lower kelipos, which feed only through nogah, can no longer draw from holiness either.

אכן כדי שלא יקבלו עוד יניקה לזה היה השני תולעת שמרקיב ומכלה יניקתם (וע' בזהר פ' ויחי) (דרל"ח ע"ב) ע"פ כי כל ביתה לבוש שנים,[167, 168]

but so that they will no longer receive nourishment, for this there was the scarlet of the worm, which rots and consumes their nourishment (and see the Zohar, Parshas Vayechi) (238b) on the verse "for all her household are clothed in scarlet (shanim)."

> The scarlet of the worm ensures that they receive no more: it "rots" and consumes their nourishment. The Zohar on Vayechi discusses this on the verse "for all her household are clothed in scarlet (shanim)," reading the scarlet as a garment of harsh judgment.

וגם י"ל [יש לומר] שזהו ג"כ שלא יגביהו א"ע [את עצמו] כנשר לקבל יניקה מלמעלה כו'

And it can also be said that this is also so that they will not raise themselves up like an eagle to receive nourishment from above, etc.,

> The worm also keeps the kelipos from "raising themselves like an eagle" to draw from above.

וכמ"ש במ"א ע"פ ואשמיד פריו ממעל ושרשיו מתחת[169] כו' ועמ"ש סד"ה נאוו לחייך בתורים[170,171] מענין כחוט השני שפתותיך[172] כו':

as is written elsewhere on the verse "And I destroyed his fruit from above and his roots from beneath," etc. And see what is written at the end of the discourse beginning "Your cheeks are comely with rows [of jewels]," on the matter of "Your lips are like a thread of scarlet," etc.

> The discourse on "And I destroyed his fruit from above and his roots from beneath" (Amos 2:9) treats this. And at the end of the discourse "Your cheeks are comely with rows" (Likkutei Torah, Shir HaShirim 13c), "your lips are like a thread of scarlet" is the speech of Torah, the thread joining above and below, and its scarlet is explained as Gevurah within Chesed, the worm whose strength is in its mouth.

SECTION 6 · ¶33–40

Engraved letters and written letters

33 ה וזהו ענין חקת התורה. לשון חקיקה. והענין הוא שהחקיקה הוא גבוה יותר מאותיות הכתב, ולכן בלוחות כתיב חרות על הלוחות[173] שנמשכו משרש התורה כמו שהיא בבחי' אותיות החקיקה.

5. And this is the matter of "the statute (chukas) of the Torah": an expression of engraving (chakikah). And the matter is that engraving is higher than letters of writing; and therefore regarding the tablets it is written, "engraved upon the tablets," for they were drawn from the root of the Torah as it is in the level of engraved letters.

> Section 5: chukas, "statute," is related to chakikah, "engraving." Engraved letters are higher than written ones, so the tablets were "engraved" (Exodus 32:16), drawn from the Torah's root, where its letters are engraved.

34 ותורה שבכתב היינו אחר התלבשותה בבחינת אותיות הכתב ובפרה אדומה נאמר זאת חקת התורה[174] שבה ועל ידה ממשיכים מבחינת חקת התורה להיות נמשך ומתגלה למטה

And the Written Torah is [the Torah] after its enclothing in the level of written letters. And regarding the red heifer it is said, "This is the statute of the Torah," for in it and through it one draws down from the level of "the statute (engraving) of the Torah," that it be drawn and revealed below.

> The Written Torah is the Torah after it is clothed in written letters. The red heifer, "the statute (engraving) of the Torah," draws the engraved level down into revelation.

וזהו אשר צוה הוי' שיהיה בחי' צוותא וחיבור משם הוי' דעתיק אשר הוא בחינת ומדרגת אותיות החקיקה. לאמר בבחי' חכמה שזהו בחי' תשב"כ [תורה שבכתב].

And this is "that Havayah commanded": that there be a level of joining (tzavta) and connection from the Name Havayah of Atik, which is the level and rank of the engraved letters, "saying": in the level of Chochmah (wisdom), which is the level of the Written Torah.

> So "that Havayah commanded" means a joining of the Name Havayah of Atik, the level of engraved letters, with lemor, which is Chochmah, the level of the Written Torah.

35 ובאמת בחי' ומדרגה הנקרא למעלה חקת התורה דהיינו ענין אותיות החקיקה שלמעלה הוא גבוה יותר ממדרגת החקיקה שנתגלה בהלוחות

And in truth, the level and rank that is called above "the statute (engraving) of the Torah," that is, the matter of the engraved letters above, is higher than the rank of the engraving that was revealed in the tablets.

> The "engraving" of the Torah as it is above is higher even than the engraving revealed on the tablets of the covenant. The text now explains why.

דאע"פ [דאף על פי] שהאותיות היו חקוקים מיניה וביה מ"מ עכ"פ [על כל פנים] נחסר מהאבן במקום האות, משא"כ בחי' חקת התורה כמו שהיא למעלה במקורה ושרשה באי"ס ב"ה אורייתא וקב"ה [וקודשא בריך הוא] כולא חד.[175, 176]

For although the letters were engraved from the stone itself and in it, nevertheless, at any rate, something was missing from the stone in the place of the letter. Which is not so with the level of "the statute of the Torah" as it is above, in its source and root in the Infinite One (Ein Sof), blessed be He, [where] "the Torah and the Holy One, blessed be He, are entirely one."

> On the tablets the letters were cut from the stone itself, yet stone was taken away where each letter was. Above, at the Torah's root in the Infinite One, nothing is lacking, for "the Torah and the Holy One, blessed be He, are entirely one."

והענין הוא עפמ"ש [על פי מה שכתוב] בזהר (ר"פ בראשית דט"ו) בריש הורמנתא דמלכא גליף גליפו בטהירו עילאה.[177] וגליף הוא חקיקה כי תרגום ופתחת עליו פתוחי[178] ותגלוף[179] כו'

And the matter is according to what is written in the Zohar (beginning of Parshas Bereishis, 15): "At the head of the King's authority (b'reish hormenusa d'malka), He engraved an engraving in the supernal luster." And gelif is engraving (chakikah), for the Targum of "and you shall engrave upon it engravings" is vesiglof, etc.

> The Zohar opens Bereishis with "At the head of the King's authority, He engraved an engraving in the supernal luster." Gelif means engraving, as Onkelos uses the same root to translate "you shall engrave" on the High Priest's golden plate.

(ופי' בריש הורמנתא דמלכא פי' באשל אברהם שזהו בחינת מלך מה"מ [מלאך המות] דהיינו בחי' מל' דא"ס דהיינו מה שעלה ברצונו הפשוט שיהיה מלך שמו נקרא, ועמ"ש מזה בד"ה כי כארץ תוציא צמחה[180, 181] גבי ענין פי' המלך הקדוש שאומרים בעש"ת [בעשרת ימי תשובה]).

(And the meaning of "At the head of the King's authority": the Eshel Avraham explains that this is the level of the King of the kings of kings, that is, the level of Malchus (sovereignty) of the Infinite One; that is, what arose in His simple will, that "King" should be His name. And see what is written on this in the discourse beginning "For as the earth brings forth its growth," regarding the meaning of "the holy King," which we say during the Ten Days of Teshuvah.)

> The Eshel Avraham explains "the King's authority" as Malchus of the Infinite One, the first rising in G-d's simple will to be King. The discourse on "For as the earth brings forth its growth" discusses why during the Ten Days of Teshuvah we say "the holy King."

והענין הוא כמו עד"מ[182] הרושם וחוקק באבן טוב המאיר ומבהיק מאד איזה אותיות או רישומים

And the matter is, by way of analogy, like one who marks and engraves some letters or markings in a precious stone that shines and gleams greatly:

> An analogy: someone engraves letters or marks in a brilliant, gleaming gem.

אזי במקום החקיקה והרשימה אין מבהיק ומאיר כ"כ [כל כך] כמו שמבהיק ומאיר האבן טוב במקום שלא נעשה בו חקיקות ורישומים ששם הוא בהיר ביותר משא"כ במקום שנעשו בו חקיקות נחשך אורו מעט,

in the place of the engraving and the marking it does not gleam and shine so much as the precious stone gleams and shines in a place where no engravings and markings were made, where it is brightest; whereas in a place where engravings were made in it, its light is darkened a little.

> Where it is engraved the gem does not shine as brightly as where it is untouched: the untouched surface is brightest, and in the engraved places its light is a little dimmed.

אבל מ"מ חקיקה זו היא באבן טוב עצמו ואין כאן עוד שום דבר בלעדו זולתי הוא לבד רק שנחשך בהירתו מעט,

But nevertheless this engraving is in the precious stone itself, and there is nothing else here besides it, only it alone, except that its brilliance is darkened a little.

> Yet the engraving is the gem itself, with nothing added to it, only slightly dimmed.

וכך עד"מ כשנאצל מהאור א"ס (פי' אור א"ס היינו עד"מ אור וזיו הנמשך ממנו ית' כמ"ש במ"א) בחי' כתר שהוא בחי' פרצופי עתיק ואריך נק' גליף גליפו שהחקיקה היא מיניה וביה

And so, by way of analogy, when there was emanated from the Infinite Light (Or Ein Sof) (the meaning of "the Infinite Light" is, by way of analogy, a light and radiance drawn from Him, may He be blessed, as is explained elsewhere) the level of Keser (the Crown), which is the level of the configurations (partzufim) of Atik and Arich, it is called "He engraved an engraving," for the engraving is from itself and in itself,

> So it is when Keser is emanated from the Infinite Light. A parenthesis notes that "the Infinite Light" here means a light and radiance drawn from G-d; Keser, the configurations of Atik and Arich Anpin, is called "an engraving" because it is of one substance with its source.

והיינו הך ממש כי הם נקרא ג"כ א"ס והם למעלה מעלה מבחי' עולם האצילות (וע' בהרמ"ז [בהרב משה זכות] פ' שלח בדף קנ"ט בפי' תלת עלמין אית ליה לקב"ה [לקודשא בריך הוא]).

and it is actually the same thing; for they too are called Ein Sof, and they are far, far above the level of the World of Atzilus (Emanation) (and see the Ramaz, Parshas Shelach, on page 159, on the meaning of "The Holy One, blessed be He, has three worlds").

> Keser is one with the Infinite Light and is itself called Ein Sof, far above the World of Atzilus. The Ramaz on Shelach discusses the saying that the Holy One, blessed be He, has "three worlds."

אך מ"מ לגבי אור א"ס נקרא הכתר ג"כ בשם חשך וכמ"ש בת"ז [בתיקוני זהר] כתרא עילאה[183] אע"ג [אף על גב] דאיהו אור[184] צח אוכם אוכם קדם עילת העילות,

But nevertheless, relative to the Infinite Light, Keser too is called by the name "darkness," as is written in the Tikkunei Zohar: "The supernal Crown, even though it is a clear light, is black, black before the Cause of causes."

> Yet relative to the Infinite Light itself, Keser is "darkness": the Tikkunei Zohar says the supernal Crown, though it is clear light, is "black, black before the Cause of causes."

וזהו כמשל שבמקום החקיקה נחשך בהירות האבן טוב ואינו כמו בהירות האבן טוב שלא במקום החקיקה שהוא האור א"ס שלמעלה מבחי' אצילות הכתר דלית מחשבה תפיסא ביה[185] כלל,[186]

And this is like the analogy, that in the place of the engraving the brilliance of the precious stone is darkened and is not like the brilliance of the precious stone not in the place of the engraving, which is the Infinite Light that is above the level of the emanation of Keser, which "no thought can grasp at all";

> In the analogy, the gem's unengraved brilliance is the Infinite Light above Keser, which "no thought can grasp at all," in the words of Eliyahu's prayer (Patach Eliyahu) in the Tikkunei Zohar.

ובמקום החקיקה שהוא אצילות עתיק ואריך נקרא אוכם אוכם לגבי האור עצמו ועי"ז יוכל להיות מקור ושרש להתהוות ע"ס [עשר ספירות] דאצי'.

and in the place of the engraving, which is the emanation of Atik and Arich, it is called "black, black" relative to the light itself; and through this it can be a source and root for the coming-into-being of the Ten Sefiros of Atzilus.

> The engraved place is the emanation of Atik and Arich, "black" compared with the light itself. Because it is dimmed in this way, it can be the source of the Ten Sefiros of Atzilus.

אבל מ"מ הרי חקיקה וגליפו זו היא למעלה מעלה מבחי' אותיות הכתב,

But nevertheless, this engraving (gelifu) is far, far above the level of written letters.

> Still, this engraving is far above written letters.

על דרך משל שבחקיקת האותיות עם היות שעי"ז נתגלה ונתהוה בחי' אותיות שזהו עד"מ אצילות עתיק ואריך. מ"מ האותיות הן מיניה וביה שלא נוסף עליו דבר ולא חסר דבר כלל זולת האבן טוב לבדו רק שנחשך בהירתו קצת.

By way of analogy, in the engraving of the letters, although through this the level of letters was revealed and came into being, which is, by way of analogy, the emanation of Atik and Arich, nevertheless the letters are from itself and in itself: nothing at all was added to it and nothing is lacking; there is nothing but the precious stone alone, only that its brilliance is darkened somewhat.

> When letters are engraved, letters do appear and come into being, as Atik and Arich are emanated; yet they are the gem itself: nothing is added and there is nothing other than the gem, only its brilliance is a little dimmed.

כך עד"מ בחי' הכתר הוא בחי' א"ס ממש רק שלגבי אמתת האור א"ס נקרא חשך כו',

So, by way of analogy, the level of Keser is the level of the Infinite One (Ein Sof) itself, only that relative to the true Infinite Light it is called darkness, etc.;

> So Keser is the Infinite One itself, called "darkness" only in relation to the true Infinite Light.

מה שאין כן אותיות הכתב שכותב ע"ג [על גבי] הספר בדיו הרי הדיו הוא דבר זר ממש בעצם מהקלף

which is not so with written letters, which one writes upon the scroll in ink: the ink is something actually foreign in essence to the parchment,

> Written letters are different: the ink is a substance foreign to the parchment.

וגם שהדיו שחור מסתיר לגמרי על לבנונית הקלף שתחת הדיו עד שאינו נראה כלל לובן הקלף שתחת האות.

and also the black ink completely hides the whiteness of the parchment under the ink, until the white of the parchment under the letter is not seen at all.

> And the black ink completely hides the white parchment beneath it.

36 וזהו בחינת חו"ב [חכמה ובינה] דאצילות שבהתלבשות התורה בחו"ב [בחכמה ובינה] כמאמר אורייתא מחכמה נפקת[187] נק' תושב"כ [תורה שבכתב], כמשל אותיות הכתב הנ"ל כי החכ' [החכמה] היא כעשי' [כעשיה] גופני' לגבי אוא"ס [אור אין סוף] ב"ה שהוא מרומם למעלה מעלה ממהות וגדר בחי' חכמה,

And this is the level of Chochmah and Binah of Atzilus: for with the enclothing of the Torah in Chochmah and Binah, as in the saying, "The Torah comes forth from Chochmah," it is called the Written Torah, like the analogy of the written letters mentioned above. For Chochmah (wisdom) is like physical action relative to the Infinite Light (Or Ein Sof), blessed be He, which is exalted far, far above the essence and definition of the level of Chochmah.

> Chochmah and Binah of Atzilus are the "written" letters: once the Torah is clothed in them it is the Written Torah. Compared with the Infinite Light, which is infinitely above the very nature of Chochmah, even Chochmah is like physical action.

ומה שאעפ"כ [שאף על פי כן] נמשך ומתלבש אור א"ס בחו"ב [בחכמה ובינה] ה"ז [הרי זה] כמשל שמתלבש הקלף באותיות שעושים עליו מדיו שהדיו אינו מערך ומהות הקלף הלבן כלל.

And that, nevertheless, the Infinite Light is drawn down and clothed in Chochmah and Binah (understanding), this is like the analogy of the parchment being clothed in the letters that are made upon it from ink, for the ink is not at all of the order and essence of the white parchment.

> That the Infinite Light is nevertheless clothed in Chochmah and Binah is like parchment clothed in letters of ink, which is foreign to its white substance.

37 ולא כמו בחקיקה שהאותיות הם דבר א' ממש עם האבן טוב וגם אין האות מסתיר כלל.

And it is not like engraving, where the letters are actually one thing with the precious stone, and also the letter does not hide at all.

> Engraving is different: the letters are one with the gem and hide nothing of it.

וקצת יוכלו למצוא משל ע"ז כמו גילוי השכל לגבי מהות הנפש שהיא באמת למעלה מהשכל

And one can find something of an analogy for this, such as the revelation of the intellect relative to the essence of the soul, which is in truth above the intellect:

> An approximate analogy in the soul: revealed intellect compared with the soul's essence, which is above intellect.

הרי הוא כמו מהות בפ"ע [בפני עצמו] רק שהנפש פועלת על ידו משא"כ בחי' כח השכל שבנפש זהו התפשטות אור הנפש עצמו כו' ולכן הכתר שנק' רצה"ע [רצון העליון] נמשל לאותיות החקיקה וחו"ב [וחכמה ובינה] נקרא אותיות הכתב כו'.

[the revealed intellect] is like an entity by itself, only that the soul acts through it; whereas the level of the power of intellect within the soul is the extension of the light of the soul itself, etc. And therefore Keser (the Crown), which is called the Supernal Will, is likened to engraved letters, and Chochmah and Binah are called written letters, etc.

> Revealed intellect is like a separate entity through which the soul acts, while the soul's power of intellect is the soul's own light extending. So Keser, the Supernal Will, is like engraved letters, and Chochmah and Binah like written letters.

38 והגם שבאצילות איהו וגרמוהי חד, זהו לגבי בריאה יצירה עשיה שהן בחינת נברא ויש לכן לגבי בי"ע נקרא אצילות איהו וגרמוהי חד.

And although in Atzilus "He and His vessels are one" (ihu vegarmohi chad), that is relative to Beriah, Yetzirah and Asiyah, which are the level of the created and of "something" (yesh); therefore, relative to Beriah, Yetzirah and Asiyah, Atzilus is called "He and His vessels are one."

> "He and His vessels are one" is said of Atzilus in relation to Beriah, Yetzirah and Asiyah, the worlds of created beings that feel themselves "something." Compared with them, Atzilus is one with G-d.

אבל לגבי עתיק ואי"א נקי' אפילו החכמה שהיא ראשית האצילות בשם בריאה יש מאין כמ"ש והחכמה מאין תמצא[188] יש מאין.

But relative to Atik and Arich Anpin, even Chochmah (wisdom), which is the beginning of Atzilus, is called by the name beriah, "something from nothing," as it is written, "And wisdom is found from nothing (ayin)": something from nothing.

> Compared with Atik and Arich Anpin, though, even Chochmah, the beginning of Atzilus, is a "creation," something from nothing, as "wisdom is found from nothing (ayin)" is read.

והיינו בחינת כלים דע"ס [דעשר ספירות] דאצילות שנקי' כלים שא"ס ב"ה פועל על ידן, ולכן התורה שהיא נמשכה מחכמה דאצילו' [דאצילות] המתלבשת בבינה

And this is the level of the vessels of the Ten Sefiros of Atzilus, which are called vessels because the Infinite One, blessed be He, acts through them. And therefore the Torah, which was drawn from Chochmah of Atzilus, which is clothed in Binah (understanding),

> These are the "vessels" of the Sefiros of Atzilus, through which the Infinite One acts. The Torah, drawn from Chochmah of Atzilus, is clothed in Binah.

שחו"ב [שחכמה ובינה] הם תרין ריעין דלא מתפרשין[189] ועיקר בחינת התהוות אותיות הוא בבינה שנקרא ספר (כמ"ש במ"א ע"פ אמר עם הספר[190, 191] ועיין בזח"ב [בזהר חלק ב'] ויקהל ד"ר ע"א[192] מענין תשב"כ [תורה שבכתב])

for Chochmah and Binah are "two companions that never part," and the main level of the coming-into-being of letters is in Binah, which is called sefer (book) (as is written elsewhere on the verse "he said with the letter (sefer)," and see the Zohar, Part II, Vayakhel, 200a, on the matter of the Written Torah),

> Chochmah and Binah are "two companions that never part," and letters come into being mainly in Binah, which is called sefer, "book." Hence the reference to the discourse on "he said with the letter (sefer)" and to the Zohar in Vayakhel on the Written Torah; Likkutei Torah, Sukkos (80a), explains that the Written Torah is at the level of Binah, which the Zohar calls "a Torah scroll," while the Oral Torah is Chochmah.

נק' תשב"כ [תורה שבכתב] באש שחורה ע"ג [על גבי] אש לבנה,[193] דכמו שאותיות שמהדיו מסתירים לובן הקלף שתחתיו כך מה שנמשך אור א"ס ב"ה אש לבנה להיות מושג בחו"ב [בחכמה ובינה] דאצילות זהו הסתר והעלם ממש

is called the Written Torah, in black fire upon white fire. For just as the letters made of ink hide the white of the parchment beneath them, so the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, the white fire, to be grasped in Chochmah and Binah of Atzilus, is an actual hiding and concealment;

> So the Torah is the Written Torah, "black fire upon white fire," as the Midrash describes it. Just as ink hides the parchment, the Infinite Light, the "white fire," is hidden when it is made graspable in Chochmah and Binah.

כי אור א"ס ב"ה אין שייך לומר בו השגה והבנה כלל אלא רק ע"י צמצום האור כו'.

for regarding the Infinite Light, blessed be He, one cannot speak of comprehension and understanding at all, except only through a contraction (tzimtzum) of the light, etc.

> The Infinite Light as such cannot be grasped or understood at all; it can be grasped only through tzimtzum, a contraction of the light.

39 ועמ"ש בד"ה שחורה אני ונאוה[194, 195] בפי' ענין מארז"ל [מאמר רבותינו זכרונם לברכה] בשה"ש [בשיר השירים] רבה ס"פ ראשו כתם פז[196] אמר רשב"ל [רבי שמעון בן לקיש] תורה שנתן הקב"ה היתה עורה של אש לבנה וכתובה באש שחורה[197] כו' ה"ד [הדא הוא דכתיב] מימינו אש דת,[198]

And see what is written in the discourse beginning "I am black but comely," on the meaning and matter of the saying of our Sages, of blessed memory, in Shir HaShirim Rabbah, at the end of [the section] "His head is as the finest gold": "Reish Lakish said, 'The Torah that the Holy One, blessed be He, gave: its parchment was of white fire, and it was written with black fire,' etc.; as it is written, 'From His right hand, a fiery law.'"

> The discourse "I am black but comely" in Likkutei Torah on Shir HaShirim explains the Sages' teaching in Shir HaShirim Rabbah: Reish Lakish said that the Torah G-d gave had parchment of white fire and was written in black fire, as it says, "From His right hand, a fiery law" (Deuteronomy 33:2).

ונתבאר שם עד"מ אותיות המחשבה המלבישים את השכל כו' וזהו ענין תש ב"כ וענין המשל לאותיות החקיקה. זהו מש"ש [מה שכתוב שם]

And it was explained there by way of the analogy of the letters of thought that clothe the intellect, etc.; and this is the matter of the Written Torah, and the matter of the analogy for the engraved letters. This is what is written there.

> That discourse uses the analogy of the letters of thought that clothe the intellect to explain the Written Torah and the analogy of engraved letters.

וצמצום הזה הוא כמו במשל בחי' אותיות שבנפש כדי להיות גילוי אותיות ממש במחשבה ודבור שבחינת צמצום והתהוות אותיות שבנפש זהו משל לבחינת אותיות החקיקה שלמעלה

And this contraction is like, in the analogy, the level of the letters in the soul, so that there be a revelation of actual letters in thought and speech: for the level of the contraction and coming-into-being of letters in the soul is an analogy for the level of the engraved letters above,

> This contraction, the maamar continues, is like the forming of letters within the soul, so that actual letters can appear in thought and speech. That inner forming of letters is an analogy for the engraved letters above.

שהם מקור ושרש להיות אחר כך ניתנה התשב"כ [התורה שבכתב] באש שחורה ע"ג [על גבי] אש לבנה[199] (ועיין מזה ג"כ בזח"ג [בזהר חלק ג] נשא קל"ב א'. נשא קל"ב א'. שופטים ער"ה א'):

which are the source and root for the Written Torah afterward to be given in black fire upon white fire (and see on this also in the Zohar, Part III, Nasso, 132a; Nasso, 132a; Shoftim, 275a).

> The engraved letters above are the source from which the Written Torah was later given in black fire upon white fire. The Zohar in Nasso, in the Idra, says that the Torah was given in black fire upon white fire.

40 והנה בפרה אדומה נאמר זאת חקת התורה שע"י רצוא ושוב דאפר הפרה ומים חיים כנ"ל ע"י נמשך מבחי' אותיות החקיקה דעתיק ואריך דאצילות.

Now, regarding the red heifer it is said, "This is the statute of the Torah": for through the "running and returning" of the heifer's ash and the living water, as mentioned above, through this there is drawn down from the level of the engraved letters of Atik and Arich of the World of Atzilus (Emanation).

> The red heifer is "the statute of the Torah" because through its "running and returning," the ash and the living water, a flow is drawn from the engraved letters of Atik and Arich Anpin.

ולזה אמר עליה שלמה המלך ע"ה [עליו השלום] אמרתי אחכמה והיא רחוקה ממני[200, 201, 202, 203, 204] (בקהלת סי' ז' כ"ג) שהיא למעלה רחוק מן החכמה דאצילות אלא שעי"ז נמשך המשכת אור עתיק וא"א בחו"ב [בחכמה ובינה]

And therefore King Shlomo, peace be upon him, said of it, "I said, 'I will become wise,' but it is far from me" (in Ecclesiastes 7:23): for it is above, far from Chochmah (wisdom) of Atzilus; but through it there is drawn a drawing-down of the light of Atik and Arich Anpin into Chochmah and Binah (understanding).

> That is why Shlomo said of it, "I said, 'I will become wise,' but it is far from me": the heifer's root is above Chochmah of Atzilus. Yet through it the light of Atik and Arich reaches Chochmah and Binah.

וזהו ג"כ פי' חקת התורה שיהי' [שיהיה] נמשך התורה משרשה ומקורה שבבחי' גליף גליפו בטהירו עילאה[205] להתלבש ולהתגלות בתשב"כ [בתורה שבכתב] שהן חו"ב [חכמה ובינה] דאצילות. וזהו אשר צוה הוי' לאמר כנ"ל.

And this is also the meaning of "the statute of the Torah": that the Torah be drawn from its root and source, which is in the level of "He engraved an engraving in the supernal luster," to be clothed and revealed in the Written Torah, which is Chochmah and Binah of Atzilus. And this is "that Havayah commanded, saying," as mentioned above.

> So "the statute of the Torah" means drawing the Torah from its root, where "He engraved an engraving in the supernal luster," to be clothed and revealed in the Written Torah, Chochmah and Binah of Atzilus. This is "that Havayah commanded, saying."

(ועיין מענין אחכמה והיא רחוקה ממני בזח"ג פינחס דרכ"ג סע"א [בזהר חלק ג] [סוף עמוד א][206] ח"א [חלק א'] ר"פ תולדות קל"ה א'. ויחי דרכ"ה סע"ב [סוף עמוד ב] רבות פ' חקת ובקהלת רבה על פסוק זה ד' ק"ד א' ב' פ"ק [פרק קמא] דיומא י"ד א' פ"ק [פרק קמא] דנדה ט' א'):[207]

(And see on the matter of "I will become wise, but it is far from me" in the Zohar, Part III, Pinchas, end of 223a; Part I, beginning of Parshas Toldos, 135a; Vayechi, end of 225b; the Midrash Rabbah on Parshas Chukas; and in Koheles Rabbah on this verse, page 104a–b; the first chapter of Yoma, 14a; the first chapter of Niddah, 9a.)

> The places listed take up Shlomo's words. The Zohar in Pinchas says that Shlomo's wisdom was the lower Chochmah and that of the higher Chochmah he said "it is far from me"; the Midrash on Chukas applies the verse to the red heifer, and so does the Talmud in Yoma and Niddah, on the laws of its sprinkling.

SECTION 7 • ¶41–46

A pure thing out of an impure one

41 ו והנה ברבות ר"פ חקת.[208] זאת חקת ז"ש [זהו שכתוב] מי הכתוב מי יתן טהור מטמא[209] לא אחד[210] (באיוב י"ד ד')

6. Now, in the Midrash Rabbah, at the beginning of Parshas Chukas: "'This is the statute': this is what the verse says, 'Who can bring a pure thing out of an impure one? Is it not the One?' (in Job 14:4):

> Section 6 turns to the Midrash at the start of Chukas, which links "This is the statute" to Iyov's words, "Who can bring a pure thing out of an impure one? Not one." As its conclusion shows, the Midrash reads the last words as "Is it not the One?"

כגון אברהם מתרח. חזקיה מאחז כו' העוה"ב [העולם הבא] מהעוה"ז כו' מי עשה כן מי צוה כן מי גזר כן לא יחידו של עולם.[211]

such as Avraham from Terach, Chizkiyahu from Achaz, etc.; the World to Come from this world, etc. Who did so? Who commanded so? Who decreed so? Is it not the Only One of the world?"

> Its examples are Avraham, born of Terach, Chizkiyahu from Achaz, and the World to Come from this world. The Midrash concludes: who did so, who commanded so, who decreed so? Is it not the Only One of the world?

הנה ענין מי יתן טהור מטמא אפי"ל [אפשר לומר] על מה שנתברר מג"ק [מג' קליפות] שלמטה מנוגה. וכמו אברהם מתרח שתרח היה עובד עבודת כוכבים כו'.

Now, the matter of "Who can bring a pure thing out of an impure one" can be said of what was refined from the three kelipos that are below nogah; as with Avraham from Terach, for Terach was an idol worshipper, etc.

> This "pure from impure" could refer to what is refined out of the three completely impure kelipos, which are below nogah, as with Avraham, the son of an idol worshipper.

אך קשה דג"ק [דג' קליפות] אין להם בירור עתה עד לע"ל [לעתיד לבוא].

But this is difficult, for the three kelipos have no refinement now, until the Time to Come.

> But the three impure kelipos cannot be refined now, only in the Time to Come.

וע' מענין מי יתן טהור מטמא בזח"ב [בזהר חלק ב'] (פקודי דרל"ז סע"א [סוף עמוד א]).[212] ובת"ז [ובתיקוני זהר] תקון כ' דמ"ב ע"א) ועיין בבה"ז [בביאורי הזהר] ר"פ חקת בענין מים חיים היינו בחי' והחכמה מאין תמצא.[213, 214]

And see on the matter of "Who can bring a pure thing out of an impure one" in the Zohar, Part II (Pekudei, end of 237a; and in the Tikkunei Zohar, Tikkun 20, 42a). And see in Biurei HaZohar, at the beginning of Parshas Chukas, on the matter of living water, that it is the level of "And wisdom is found from nothing (ayin)."

> The Zohar in Pekudei and the Tikkunei Zohar also discuss "Who can bring a pure thing out of an impure one": as the Kehot note quotes it, the Zohar says the red heifer subdues all the sides of impurity, and the Mikdash Melech explains that nogah, once burned and given water, is refined, "a pure thing out of an impure." The Biurei HaZohar on Chukas explains the living water as Chochmah, which "is found from ayin."

ופי' שלכך צריכים כפרה להמשיך מבחי' אין שהוא הכתר מפני שיש הפרש בין זו שמטהרים הטמא מת

And it explains that this is why atonement (kapparah) is needed, to draw down from the level of ayin (nothing), which is Keser (the Crown): because there is a difference between this, where one purifies one who is impure through the dead,

> It explains why kapparah, atonement, is needed to draw from ayin, Keser: purifying someone made impure by the dead differs from all other refining.

לשאר הבירורים שמבררים טוב מן רע ואוכל מהפסולת ששם הוא בחי' בירור לבד. אבל לא שנהפך הפסולת לאוכל והרע לטוב.

and the other refinements, where one sorts good from evil and food from waste: there it is the level of refinement alone, but not that the waste is transformed into food and the evil into good.

> Ordinary refining only separates good from evil and food from waste. The waste is not turned into food, nor the evil into good.

42 וזהו יוכל להיות ע"י החכמה לבד כי בחכמה אתבררו. אבל כאן לטהר טמא מת וטומאת מת נמשך משבה"כ [משבירת הכלים] שנא' [שנאמר] בהם וימלוך וימת כו'

And this can be through Chochmah (wisdom) alone, for "through Chochmah they are refined." But here, to purify one impure through the dead: and the impurity of the dead is drawn from the breaking of the vessels, of which it is said, "And he reigned… and he died," etc.,

> Ordinary refining can be done by Chochmah alone, for "through Chochmah they are refined." Purifying from the impurity of death is different, since that impurity comes from the breaking of the vessels, the kings of Edom who "reigned… and died."

שנפלו למטה מטה מקי"נ [מקליפת נוגה] וכן מעהי"ד [מעץ הדעת] טוי"ר [טוב ורע] כו' ולטהר בחי' טומאה זו הרי הטמא נהפך לטהור

which fell far, far below kelipas nogah (the glowing husk); and likewise from the Tree of Knowledge of good and evil, etc. And to purify this level of impurity, the impure is transformed into pure,

> Those vessels fell far below nogah, and so did the mixture of good and evil from the Tree of Knowledge. Purifying this impurity means that the impure itself becomes pure, which is more than refining.

ואין זה כמו בירור הני"ל ע"כ [עד כאן] זה א"א להמשיך מהחכמה כי"א מבחי' שלמעלה מהשבירה והתיקון בחינת כתר שע"ז נאמר ולקח מעץ החיים וחי לעולם[215] כו' ומשם נמשך להעביר רוח הטומאה. עכ"ד [עד כאן דבריו].

and this is not like the refinement mentioned above. Therefore this cannot be drawn from Chochmah, but only from the level that is above the breaking and the rectification (tikkun), the level of Keser (the Crown), of which it is said, "and take from the Tree of Life… and live forever," etc.; and from there it is drawn down to remove the spirit of impurity. Thus far his words.

> So it cannot come from Chochmah, only from Keser, above both the breaking and the repair (tikkun): the "Tree of Life," of which it is said, "and live forever." From there comes the power to remove the spirit of impurity; here the quotation from Biurei HaZohar ends.

43 ועפ"ז [ועל פי זה] י"ל [יש לומר] שזהו ענין חכמת זה סדר קדשים[216] ודעת זה סדר טהרות[217] כי הקרבנות זהו ענין בירור ק"נ [קליפת נוגה] ובחכמה אתבררו

And according to this, it can be said that this is the matter of "'wisdom' is the Order of Kodashim, and 'knowledge' is the Order of Taharos": for the offerings are the matter of the refinement of kelipas nogah (the glowing husk), and "through Chochmah (wisdom) they are refined";

> This explains the Talmud's reading (Shabbos 31a) that "wisdom" is the Order of Kodashim, the offerings, and "knowledge" the Order of Taharos, the laws of purity. The offerings refine nogah, which is done "through Chochmah."

וזהו חכמת זה סדר קדשים ומ"מ בירור זה דקדשים הוא ע"י החכמה משא"כ בירור דחולין שנעשו עטה"ק [על טהרת הקודש] הוא ע"י הבינה כו'

and this is "'wisdom' is the Order of Kodashim." And nevertheless, this refinement of Kodashim is through Chochmah, whereas the refinement of ordinary food prepared in the purity of the holy is through Binah (understanding), etc.

> So "wisdom" fits Kodashim. The refining of ordinary food eaten in the purity of holy food is done through Binah.

אך ודעת זה סדר טהרות כי להיות הטמא נעשה טהור זהו ע"י הדעת שהוא ממשיך מהכתר ועמ"ש מזה בביאור ע"פ אני ה' אלקיכם דפ' ציצית.[218, 219]

But "and 'knowledge' is the Order of Taharos": for the impure becoming pure is through Daas (knowledge), which draws down from Keser (the Crown). And see what is written on this in the explanation on "I am Havayah your G-d" in the section of tzitzis.

> Purity, making the impure pure, comes through Daas, which draws from Keser, so "knowledge" is Taharos. The explanation on "I am Havayah your G-d" in the section of tzitzis (Likkutei Torah, Shelach 50a) discusses this; it explains why Daas completes the count of the Sefiros when Keser is not counted: Daas is the inner dimension.

44 וזהו מי יתן טהור מטמא לא אחד[220] יחידו של עולם שהוא כתר הנק' יחיד משם דוקא נמשך בחי' זו משא"כ מהחכמה הוא רק בחכמה אתברירו כו'.

And this is "Who can bring a pure thing out of an impure one? Is it not the One," the Only One of the world: which is Keser (the Crown), called "Only" (Yachid). From there specifically this level is drawn, whereas from Chochmah (wisdom) there is only "through Chochmah they are refined," etc.

> So "Who can bring a pure thing out of an impure one? Is it not the One" refers to Keser, called Yachid, "Only." Only from Keser can this transformation come; from Chochmah comes only refining.

גם י"ל [יש לומר] מי יתן היינו בחי' מ"י וכמ"ש בביאור בשעה שהקדימו ישראל נעשה[221] בענין מ"ש מי יתן והיה לבבם[222] כו' ע"ש.

It can also be said that "Who (mi) will give" is the level of Mi, as is written in the explanation on "At the time that Israel put 'we will do' first," on the matter of what is written, "Who will give that they had such a heart," etc.; see there.

> Alternatively, mi yitein ("who will give") alludes to the level called Mi, "Who." In the explanation on Israel's saying "we will do" before "we will hear" (Likkutei Torah, Bamidbar 15a), on "Who will give that they had such a heart" (Deuteronomy 5:26), Mi is the Infinite One who encompasses all worlds and is beyond grasp, before whom "even darkness is not dark," and the verse is compared there to "Who can bring a pure thing out of an impure one."

וזהו מאמר המדרש רבה כאן (פ' חקת דרע"ג סע"ד) אם נטמא זה במה תהא טהרתו לא השיבו באותו שעה נתכרכמו פניו של משה כיון שהגיע לפ' פרה אדומה[223] כו'

And this is the saying of the Midrash Rabbah here (Parshas Chukas, page 273, end of column d): "'If this one becomes impure, by what will his purification be?' He did not answer him. At that moment Moshe's face turned pale. When he reached the section of the red heifer," etc.

> The Midrash tells that when G-d taught Moshe the impurity of the kohanim, Moshe asked, "If this one becomes impure, how will he be purified?" G-d did not answer, and Moshe's face paled, until they reached the section of the red heifer.

דמזה שנתכרכמו פניו מוכח שמשה רבע"ה [רבינו עליו השלום] היה קסבר שאין לו טהרה וקשה מהיכי תיתי כן.

From the fact that his face turned pale, it is evident that Moshe our teacher, peace be upon him, thought that there is no purification for him; and it is difficult: from where would he have come to this?

> Moshe's pallor shows that he thought there was no purification for such impurity. The question is why he would have thought so.

45 ולפי הנ"ל א"ש [אתי שפיר] כי התורה נמשכה מחכמה עילאה ובחכמה אתברירו להבדיל בין הטהור לטמא כו'

But according to the above it is well understood: for the Torah is drawn from the higher Chochmah (Chochmah Ila'ah), and "through Chochmah they are refined," to distinguish between the pure and the impure, etc.;

> The answer: the Torah comes from the higher Chochmah, and "through Chochmah they are refined," so the Torah can distinguish between pure and impure.

אבל זה שיהי' [שיהיה] טהור מטמא זה א"א להיות ע"י החכמה ע"כ נתכרכמו פניו עד שהגיע לפ' פרה שהיא המשכת מים חיים מבחינת עץ החיים מהכתר שמשם נמשך להיות מי יתן טהור מטמא[224] כו'.

but that there should be a pure thing out of an impure one, this cannot come about through Chochmah. Therefore his face turned pale, until he reached the section of the heifer, which is the drawing-down of living water from the level of the Tree of Life, from Keser (the Crown), from which it is drawn that "Who can bring a pure thing out of an impure one," etc.

> But turning the impure into pure cannot come from Chochmah. So Moshe's face paled until the section of the heifer, which draws living water from the Tree of Life, Keser, the source of "a pure thing out of an impure one."

46 ויש להעיר מענין שלש הפוכות[225] ויהפוך כו' את הקללה לברכה[226] כו' עמ"ש מזה סד"ה ולא אבה בפ' תצא.

And one should note the matter of the three reversals ("And He turned," etc., "the curse into a blessing," etc.); see what is written on this at the end of the discourse beginning "And He did not want," in Parshas Teitzei.

> A closing note compares the "three reversals" the Talmud lists (Berachos 55b), verses in which G-d turns bad into good, among them "Havayah your G-d turned the curse into a blessing" (Deuteronomy 23:6). The discourse on this verse in Teitzei, "And He did not want," discusses it.

ועמ"ש עוד בענין מי יתן טהור[227, 228, 229] מטמא בת"א [בתורה אור] פ' וישלח סד"ה ויקח מן הבא בידו מנחה.[230, 231] ובד"ה וישלח יעקב[232] ועיין במא"א [במאורי אור] אות ח' סעיף[233] ו'.

And see what is written further on the matter of "Who can bring a pure thing out of an impure one" in Torah Ohr, Parshas Vayishlach, at the end of the discourse beginning "And he took from what came to his hand a gift," and in the discourse beginning "And Yaakov sent"; and see Me'orei Or, letter ches, section 6.

> On "pure from impure," see the Torah Ohr discourses in Vayishlach on Yaakov's gift to Eisav and on "And Yaakov sent." There Yaakov raises "feminine waters" to the encompassing light of Tohu, where "darkness and light are alike," so that even animals impure for the offerings of Tikkun could be part of his gift; Me'orei Or reads the Sages' "the pig will in the future become pure" as referring to kelipas nogah.

(וע' עוד מענין מי יתן טהור[234] בזח"א [בזהר חלק א] וירא ק"ב ב'.[235] ח"ב [חלק ב'] יתרו ס"ט ב'[236] ח"ג [חלק ג'] תזריע מ"ח ב')[237]

(And see further on the matter of "Who can bring a pure thing" in the Zohar, Part I, Vayera, 102b; Part II, Yisro, 69b; Part III, Tazria, 48b.)

> The Zohar too uses "Who can bring a pure thing out of an impure one," as the Kehot note quotes it: of Avraham, who came from Terach (Vayera); of the holiness within the thornbush (Yisro); and of purity that comes out of the side of impurity (Tazria).

ומענין זאת חקת התורה ויקחו אליך פרה[238] ברבות (ס"פ בא פי"ט קל"ה ד')[239] ויובן ע"פ מ"ש בזח"ג [בזהר חלק ג] פנחס (דף רמ"ד ע"ב).

And on the matter of "This is the statute of the Torah… that they take to you a heifer," [see] the Midrash Rabbah (end of Parshas Bo, chapter 19, page 135, column d); and it will be understood according to what is written in the Zohar, Part III, Pinchas (page 244b).

> On "This is the statute of the Torah… that they take to you a heifer," see the Midrash Rabbah at the end of Bo, to be understood through the Zohar in Pinchas.

רבות תצוה ר"פ ל"ח פ' אמור ספ"ל (דר"א א'). נשא פי"ג[240] (דרנ"ג ד') ע"פ ביום השני הקריב נתנאל:[241]

The Midrash Rabbah on Tetzaveh, beginning of chapter 38; Parshas Emor, end of chapter 30 (page 201a); Nasso, chapter 13 (page 253, column d), on the verse "On the second day Nesanel offered."

> Further passages of the Midrash Rabbah are listed, on Tetzaveh, Emor and Nasso, the last on "On the second day Nesanel offered" (Numbers 7:18).

IN ONE'S AVODAH

A person must "burn" the worldly desires that have clothed the emotions of his animal soul, shutting his eyes from evil and putting such thoughts out of mind, until its very will turns into an abundant love for G-d, "with both your inclinations." Then he must "return" through Torah study, drawing the Infinite Light into its letters, while keeping the fire of that yearning alive. Words of Torah and prayer spoken aloud, and holy pride that refuses to lower oneself into the desires of this world, deny the kelipos their nourishment.

QUESTIONS FOR DISCUSSION

1. Why does the maamar place amirah (saying) above dibbur (speech), and how does that explain the word lemor in "that Havayah commanded, saying"?
2. In what sense are the letters "inanimate," and yet rooted higher than Chochmah, the "living"?
3. How does burning the heifer to ash illustrate the refining of the animal soul's emotions, and why must the ash stay on top of the living water?
4. Why is the scarlet worm's strength "only in its mouth," and what does this teach about speaking words of Torah and prayer aloud?
5. What is the difference between refining good from evil and turning the impure into pure, and why could Moshe not find the second in Chochmah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ע"פ זאת חוקת**

The Kehot note gives another version of this explanation, as the Mitteler Rebbe transcribed it, in the Sefer HaMaamarim of 5565.

KEHOT'S NOTE

בסה"מ תקס"ה-ב ע' תרפ הנחת כ"ק אדמו"ר האמצעי. הגהות להביאור באוה"ת חקת ע' תשסא. המאמר עם הוספות והגהות שם ע' תשסח. מאוה"ת במדבר כרך-ו ע' א'תתעט נראה שהי' סברא לפני הצ"צ להעמיד מאמר זה בתו"א לד' פרשיות, דשם מציין לד"ה ה' יחתו מריביו בשם לקמן פ' נשא. וכן נמצאים כמה מאמרים מהצ"צ על פרה אדומה בכרכי כת"י בחומש שמות. וביאור מהצ"צ השייך לקמן נח, ג באוה"ת חקת כרך-ו ע' א'תתעז. ג"ז בהכת"י בהביכעל הנ"ל [ראה בהמ"מ לעיל נו, רע"א] מבואר באריכות מן (קטז, ב-קיט, ב), עי"ש. [כ].

2 **והבי' הוא בעתיק**

The note on "the second is in Atik" points to the maamar beginning "I am asleep" in the Sefer HaMaamarim of 5651 for more on this point.

KEHOT'S NOTE

ראה ד"ה אני ישנה — תרנ"א ע' צח.

3 **ועמש"ל פי' מקץ**

In the biur on "For You are my lamp" on this column (41c), the Alter Rebbe explains the two Names: the first Havayah is of Z'eir Anpin, within the chain of worlds, and the second, joined by its vav, is the Havayah of Arich Anpin, beyond that chain, which "lights up the darkness" of the last generations before Mashiach.

KEHOT'S NOTE

תו"א מא, ג. וראה באוה"ת שמות כרך-ז ע' ב'תקסד.

4 **כי אתה נרי הוי' והוי' יגיה חשכי**

"For You are my lamp, Havayah, and Havayah lights up my darkness." David sings this in his song of thanks on the day G-d saved him from all his enemies and from Shaul: G-d is the lamp that turns his darkness to light. The Name comes twice, side by side, and Torah Ohr reads the two as two levels.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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5 **חד לז"א וחד לע"ק**

The Idra Rabba: wherever the Name appears twice, "one is for Z'eir Anpin and one for Atika d'Atikin, even though they are all one." This is the rule the maamar opens with.

Zohar, Idra Rabba 31:238–32:248 ספר הזהר, האדרא רבא ל"א:רל"ח-ל"ב:רמ"ח

6 **וידבר הוי' אל משה**

"And Havayah spoke to Moshe and to Aharon, saying." The opening of the section of the red heifer; this first Name is read as Z'eir Anpin.

Numbers 19:1 במדבר י"ט:א

וַיְדַבֵּר ה' אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃

And the L-RD spoke unto Moses and unto Aaron, saying:

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7 Kehot's note points to Numbers 31:21 for these words.

Numbers 31:21 במדבר ל"א:כ"א

וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל־אַנְשֵׁי הַצָּבָא הַבָּאִים לַמִּלְחָמָה זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' אֶת־מֹשֶׁה׃

And Eleazar the priest said unto the men of war that went to the battle: 'This is the statute of the law which the L-RD hath commanded Moses:

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8 **זאת חקת התורה אשר צוה הוי'**

"This is the statute of the Torah that Havayah commanded, saying: Speak to the children of Israel, that they take to you a red heifer…" G-d gives Moshe and Aharon the law of the red heifer. The maamar reads this second Name as Atik and the word lemor ("saying") as Chochmah.

Numbers 19:2 במדבר י"ט:ב

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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9 **הוה אמר אבא באמירה**

On "And Elokim said," the Zohar says that in the building of Atzilus Abba would say with amirah to Imma, "Let it be so," and at once it was. The Alter Rebbe uses this to place amirah in Chochmah.

Zohar, Bereshit 13:153–14:164 ספר הזהר, בראשית י"ג:קנ"ג-י"ד:קס"ד

Now a woman may not do anything without the consent of her husband. When he desired anything built in the way of emanation (aziluth), the Father said to the Mother by means of the Word (amirah), "let it be so and so", and straightway it

was so, as it is written, "And he said, Elohim, let there be light, and there was light": i.e. one said to Elohim, let there be light: the master of the building gave the order, and the architect carried it out immediately; and so with …

The Zohar; London, Soncino Press, 1933 (Public Domain)

10 **וכמו שפי' המגיד נ"ע במ"ש . . וידבר אלקים**

The note lists these places in Or HaTorah for the Maggid's explanation of lemor in "And Elokim spoke."

KEHOT'S NOTE

ראה גם אוה"ת יתרו ע' תתעג. שם כרך ח ע' ב'תתקפד. לקו"ש ח"א ע' 148.

11 "And Elokim spoke all these words, saying," the Torah's introduction to the Ten Commandments that G-d spoke at Sinai. Since all Israel heard them, lemor ("saying," to others) seems superfluous; the Maggid reads it as the link between the Ten Commandments and the Ten Utterances.

Exodus 20:1 שמות כ:א

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:

And G-d spoke all these words, saying:

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12 **בזהר ויקרא (די"א ע"ב)**

The note refers to Or HaTorah on Ki Sisa for this passage of the Zohar.

KEHOT'S NOTE

ראה אוה"ת תשא ע' א'תתנא.

13 **איך עשרת הדברות מכוונים נגד עשרה מאמרות**

The correspondence of the Ten Commandments to the Ten Utterances is explained there; the Tzemach Tzedek writes that he explains it in a different way from what is written here.

KEHOT'S NOTE

נתבאר באוה"ת יתרו ע' תתעג. כרך-ז ע' ב'תרפד. כרך-ח ע' ב'תתקפה. ושם כתב הצ"צ שמפרש בענין אחר ממה שכתב כאן ע"ש.

14 **איך עשרת הדברות מכוונים נגד עשרה מאמרות**

The Zohar explains "ten, ten" (Numbers 7:86): "ten utterances in the work of Creation, and ten utterances at the giving of the Torah, these are the Ten Commandments." The Alter Rebbe cites it for the correspondence between the two tens.

Zohar, Vayikra 24:170–25:179 ספר הזהר, ויקרא כ"ד:ק"ע-כ"ה:קע"ט

15 **עשרה מאמרות ועשרת הדברות**

The Pardes explains the Sages' teaching that the ten verses of kingship correspond to the ten praises, the Ten Commandments and the Ten Utterances, all of them the ten Sefiros: the Ten Commandments as the Sefiros flowing into Malchus, which reveals each utterance to Israel, and the Ten Utterances as the Sefiros in their own place. The Alter Rebbe calls this close to his distinction.

Pardes Rimmonim 2:5–6 פרדס רמונים ב:ה-ו

… ולכן אמר וכלל בה כל העשר כי אפילו המלכות צריך לכללה עמה. והנה רב יוסף כוון אל הבחינה השנייה שהיא עשר ספירות משפיעות אל המלכות. ורבי יוחנן כוון אל הבחינה השלישית והיא בחינת הספירות ממש במקומן. וזה כוון באמרו בעשרה מאמרות נברא העולם שהן עצמות הספירות במקומן. והמכוון במלכות הוא כי בהיותנו במלכיות נכוון אל עשר ספירות במקומן או במלכות שבכל ספירה וספירה כדפירשנו לעיל. וענין תשעה הוו נתבאר לעיל. והשיב בראשית נמי מאמר הוא, כי אע"פ שהוא מדבר במציאות האצילות עכ"ז הוא מציאות מאמר, וההכרח לזה בדבר ה' …

Pardes Rimonim (Public Domain)

16 **וכ"מ באדרא (דקל"ג ריש ע"א)**

The note quotes the Idra's distinction (amirah without raising the voice, dibbur with it) and refers to Or HaTorah, which discusses it.

KEHOT'S NOTE

"תאנא מה בין דבור לאמירה אמירה הוא דלא בעי לארמא קלא דבור בעי לארמא קלא ולאכרזא מילין" — אוה"ת שמות כרך-ז ע' ב'תרפד. וראה גם סה"מ תרנ"א ע' קס. סה"מ תרפ"ה ע' רצו.

17 **מענין אמירה ודיבור**

The Idra Rabba: "What is the difference between dibbur and amirah? Amirah does not need to raise the voice; dibbur needs to raise the voice and proclaim the words," and it cites "And Elokim spoke… saying." This supports placing dibbur in Binah, the level of revelation.

Zohar, Idra Rabba 13:123–15:134 ספר הזהר, האדרא רבא י"ג:קכ"ג-ט"ו:קל"ד

18 **בהרמ"ז ר"פ אמור**

Or HaTorah identifies the reference: on "Say (emor) to the kohanim," the Zohar (88b) says that emor is in a whisper, and the Ramaz explains it there, and at greater length at the beginning of Acharei.

KEHOT'S NOTE

באוה"ת כאן ע' תשסח "גבי אמור אל הכהנים ובזהר שם דפ"ח ע"ב אמור בלחישו כו'". ובאוה"ת שמות כרך-ז ע' ב'תרפח "וכן מבואר בזהר ר"פ אמור . . ע"ש בהרמ"ז, ויותר מבואר בהרמ"ז ר"פ אחרי שהאריך מאד".

19 **ע"פ ובבואה לפני המלך**

The Kehot note says that the place of the discourse on "But when she came before the king" still needs to be found, and refers to this work for the difference between amirah and dibbur.

KEHOT'S NOTE

צ"ע מקומו. ההפרש בין אמירה לדיבור נתבאר בסה"מ אתהלך ע' קד ואילך.

20 "But when she came before the king, he said with the letter that his evil plan… should return upon his own head." When Esther came before Achashverosh, he ordered by a written decree that Haman's plot recoil on Haman. The verse joins "said" (amirah) with "letter" (sefer), and the text refers to a discourse on it for the difference between saying and speech.

Esther 9:25 אסתר ט':כ"ה

וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ:

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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21 **חו"ב הן תרין ריעין**

The Zohar calls the higher level where Eden and the river that goes out of it "never part" re'im, companions, as against the lower dodim. The Kehot note gives it as the source for Chochmah and Binah as "two companions."

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

ראה זח"ג ד, א.

22 "There are sixty queens and eighty concubines, and maidens without number." The lover says that among all the king's women his dove is unique. The discourse on this verse in Likkutei Torah, Shir HaShirim, asks why lemor is said of the Ten Commandments.

Song of Songs 6:8 שיר השירים ו:ח

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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23 **כמ"ש הפי' בלק"ת**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בטעמי המצות פ' חוקת.

24 **והיתה לעדת בנ"י למשמרת**

The words here quote Numbers 19:9; the passage is shown below.

Numbers 19:9 במדבר י"ט:ט

וְאָסַף אִישׁ טָהוֹר אֶת אֵפֶר הַפָּרָה וְהִנִּיחַ מִחוּץ לַמַּחֲנֶה בְּמָקוֹם טָהוֹר וְהָיְתָה לְעֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁמֶרֶת לְמֵי נִדָּה חַטָּאת הִוא׃

And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of sprinkling; it is a purification from sin.

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KEHOT'S NOTE

במדבר יט, ט.

25 **בד"ה ששים המה מלכות**

That discourse asks this very question: since all Israel heard the Ten Commandments from the Holy One, blessed be He, how can lemor apply, when in the other mitzvos it means that Moshe was to repeat them to Israel?

KEHOT'S NOTE

לקמן שה"ש מ, ב.

PARAGRAPH 2

26 **אורייתא מחכמה נפקת**

On "And wisdom, from where (me'ayin) is it found": "the Torah comes forth from Chochmah, from the place called holy." A second place in the Zohar for the same phrase.

Zohar, Mishpatim 20:500–502 ספר הזהר, משפטים כ':ת"ק-תק"ב

For the Torah itself emanates from Wisdom, from the realm called."holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies".' Said R. Isaac: 'The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

The Zohar; London, Soncino Press, 1933 (Public Domain)

27 "Then I was by Him as a nursling, and I was a delight day by day." In Proverbs, Wisdom speaks of being with G-d before the world was made, and the Sages read it as the Torah speaking of itself. The discourse on this verse treats the Torah as G-d's delight, above Chochmah.

Proverbs 8:30 משלי ח':ל

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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28 **אני תורתך שעשעתי**

"Their heart is gross as fat; as for me, I delight in Your Torah (torascha shi'ashati)." The psalmist sets the dulled hearts of the arrogant against his own delight in the Torah. The discourse on "Then I was by Him" reads shi'ashati as active, bringing G-d's own delight into the Torah.

Psalms 119:70 תהילים קי"ט:ע'

טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תוֹרָתְךָ שִׁעֲשָׁעְתִּי׃

Their heart is gross like fat; But I delight in Thy law.

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29 **ע"פ ואהי' אצלו אמון**

On this column (18c) "I delight in Your Torah" is read as active: shi'ashati means drawing G-d's essential delight into the Torah, and this comes through ani ("I"), which has the letters of ayin: self-nullification in learning draws from the true being, His own delight, into Chochmah, which is ayin.

KEHOT'S NOTE

ראה לעיל פ' במדבר יח, ג.

30 **טנת"א טעמים בחכמה**

The note refers to Or HaTorah for the four levels ta'amim, nekudos, tagin and osiyos and their places in the Sefiros.

KEHOT'S NOTE

ראה בפרדס שער כז פ"ג. ובשער הטעמים פ"ה. וראה באוה"ת שמות-ז ע' ב'תקעה. ביאה"ז להצ"צ כרך-א ע' שיט אוה"ת דברים כרך-ה ע' ב' מח.

31 אורייתא מחכ' נפקת

"The Torah comes forth from the higher Chochmah"; Rabbi Yosi says from Binah, and Rabbi Yehudah that it is included in both. The Alter Rebbe uses the phrase and adds that the Torah's root is above Chochmah.

Zohar II, 85a ,זח"ב פה, א

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

PARAGRAPH 3

32 בפ' שלח ע"פ ועתה יגדל

On this column (39b) "as You have spoken, saying" is explained with the same pair: dibbur is loud and proclaimed (the Idra, Zohar 3:133a), amirah is in the heart and thought, and what is revealed in the speech of a higher level becomes the hidden source of the level below, like a teacher's speech that becomes thought in the student, and as Malchus of Atzilus becomes the Keser and intellect of Beriah.

KEHOT'S NOTE

לעיל לט, ב.

33 ועתה יגדל כוי כאשר דברת לאמר

"And now, let the strength of my L-rd be great, as You have spoken, saying: Havayah is slow to anger…" After the sin of the spies, Moshe pleads that G-d show His power by forgiving, as He Himself had declared. The discourse in Shelach reads its "spoken, saying" as speech above becoming a hidden saying below.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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34 "You have exalted Havayah today to be your G-d." Moshe tells Israel that they have declared G-d their G-d, and in the next verse G-d "exalts" them in turn. The verb he'emarta is from the root of amirah, and the discourse cited reads it in that light.

Deuteronomy 26:17 דברים כ"ו:י"ז

אֶת־ה' הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹקִים וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקֹלוֹ׃

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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PARAGRAPH 4

35 ולקח הכהן עץ ארז ואזוב ושני תולעת והשליך אל תוך שרפת הפרה

"And the kohen shall take cedar wood, hyssop and scarlet of the worm, and cast them into the midst of the burning of the heifer." The kohen throws these three, also used in purifying the metzora, into the fire, so that they burn into one ash with the heifer. The maamar reads the cedar and hyssop as the "growing" and the worm as speech.

Numbers 19:6 במדבר י"ט:ו'

וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלָעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרֵפַת הַפָּרָה׃

And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

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36 Kehot's note points to Leviticus 14:51 for these words.

Leviticus 14:51 ויקרא י"ד:נ"א

וְלָקַח אֶת־עֵץ־הָאֶרֶז וְאֶת־הָאֵזֹב וְאֶת שְׁנִי הַתּוֹלַעַת וְאֶת הַצִּפֹּר הַחַיָּה וְטָבַל אֹתָם בְּדַם הַצִּפֹּר הַשְּׁחוּטָה וּבַמַּיִם הַחַיִּים וְהִזָּה אֶל־הַבַּיִת שֶׁבַע פְּעָמִים׃

And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

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37 ולקחו לטמא מעפר שרפת החטאת ונתן עליו מים חיים אל כלי

"And they shall take for the impure person from the dust of the burning of the sin-offering, and he shall put upon it living water in a vessel." Ash of the heifer is taken for one made impure by the dead, with spring water ("living water") in a vessel. The ash and the living water become the maamar's "running" and "returning."

Numbers 19:17 במדבר י"ט:י"ז

וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים אֶל־כֶּלִי׃

And for the unclean they shall take of the ashes of the burning of the purification from sin, and running water shall be put thereto in a vessel.

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PARAGRAPH 5

38 מדבר חי צומח דומם

Etz Chaim, at the start of Sha'ar Derushei ABYA, equates the four letters of Havayah with Chochmah, Binah, Tiferes and Malchus, with ta'amim, nekudos, tagin and osiyos, and with the four worlds, and it gives the analogy of inanimate, growing, living and speaking, with an intermediate between each pair. The Kehot note gives it as the source for the four kinds corresponding to the four levels.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג'

ועתה נדבר בבחי' כל עולם מאלו מה ענינם דע כי השורש והנשמות והגופים הם בחי' א' שאין פירוד ביניהן אך הלבושים והיכלות הם ב'

from the heart, which carry the light and life of the emotions.

KEHOT'S NOTE

בתורת חיים בראשית דף כג, ב כי "(ואע"פ שגם בדבור יש חיות רב עד שפועלים בלב זולתו. זהו בדברים היוצאים מן הלב דוקא שזהו אור וחיות התפעלות המדות)". וראה שם דף קסד, ב. באוה"ת בראשית כרך-ו דף תתשמג, א "שהמדות נק' צומח שההתפעלות יש בה צמיחה וגידול ע"ש.

PARAGRAPH 10

45 **והמדות הם בחי' צומח**

The note sends the reader back to the passage in Torah Chaim on the vitality of the emotions, for the emotions as the "growing."

KEHOT'S NOTE

ראה בתורת חיים שם.

46 **כמ"ש והחכמה תחי'**

"And the advantage of knowledge is that wisdom gives life to those who have it." Koheles compares the shelter of wisdom with the shelter of wealth and finds wisdom greater, for it keeps its owner alive. The Alter Rebbe takes it to show that intellect is the level of the "living."

Ecclesiastes 7:12 קהלת ז:יב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

47 **ויעש דוד שם**

The epistle opening with "And David made a name" explains that the letters and vowels of speech, sounded by the five organs of the mouth, are not formed by understood intellect or by nature, but by the hidden "primordial intellect" and will of the soul, "which is why a child cannot speak, though he understands everything." The Alter Rebbe cites it for speech coming from a place higher than understood intellect.

Tanya, Iggeres HaKodesh 5:1 תניא, אגרת הקדש ה':א

וַיַּעַשׂ דָּוִד שֵׁם. וּפֵירֵשׁ בַּזּוֹהַר הַקָּדוֹשׁ, מִשּׁוּם שֶׁנֶּאֱמַר: "וַיְהִי דָּוִד עוֹשֶׂה מִשְׁפָּט וּצְדָקָה לְכָל עַמּוֹ כוי", "כָּכָה רַבִּי שִׁמְעוֹן וְאָמַר: מַאן עָבִיד שְׁמָא קַדִּישָׁא בְּכָל יוֹמָא מַאן דְּיָהִיב צְדָקָה לְמִסְכְּנֵי כוי".

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48 **ויעש דוד שם**

"And David made a name when he returned from smiting Aram." After his victories David won renown (or set up a monument to them). It is the verse that opens the epistle in Iggeres HaKodesh cited here.

II Samuel 8:13 שמואל ב ח:יג

וַיַּעַשׂ דָּוִד שֵׁם בְּשׁוּבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף׃

בחי' נפרדות מג' בחינות הנ"ל ובין ב' אלו שהם בין הגופים ובין הלבושים שם הם מדור הקליפות והם ממש נדבקים באחור עור הגוף וטעם הדבר מפני שג' בחי' הפנימית יש בתוכם או"פ והיותר גרוע באו"פ יוצא בתוך העור ושם מסתיים ואה"מ הוא להיפך כי אור היותר חיצון הוא גדול יותר כנודע נמצא כי אור מקיף שבלבוש היותר פנימי הנדבק אל הגוף הוא אור המקיף היותר קטן ...

Sefer Etz Chaim (Public Domain)

39 **שהם ג"כ כנגד ד' בחי' טנת"א**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ח שער דרושי אבי"ע פ"א.

40 **והעליון מהם כולל את התחתון ג"כ**

The note refers to Or HaTorah for the principle that the higher of the four kinds includes the lower.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ב ע' תקפט. שמות כרך-ז ע' א'ג.

PARAGRAPH 6

41 **הא' החיצוני' שבו הוא הנפש המרכבת שבה כענין נפש הדומם ונוסף בה בחינה יותר פנימי' הנק' נפש הצומחת**

The last chapter of Etz Chaim describes the souls of the four kinds: the inanimate's "combining soul," which only joins its four elements, and the plant's soul with two layers, the outer combining soul and an inner "growing soul." The Alter Rebbe quotes it almost word for word.

Sefer Etz Chaim 50:10 עץ חיים נ':י

PARAGRAPH 8

42 **ויותר נראה זה בעצמות שבגוף הבעל חי**

The passage there (95c) says the same: in the speaking, the bones are the inanimate and the hair the growing.

KEHOT'S NOTE

וכ"ה לקמן ברכה צה, ג. וראה באוה"ת ויקרא-ב ע' תקפט ובפי יתרו ע' א'ג.

PARAGRAPH 9

43 **בד"ה אם בחקותי**

On this page (45a) the letters of speech are called separate bodies, each standing by itself, for "from one word another word will never come into being"; so the angels, created from G-d's speech, are "standing" at one level, while the souls of Israel, from the letters of thought bound to the source of intellect, "walk," widening ever further.

KEHOT'S NOTE

לעיל פ' בחקותי מה, א.

44 **שהרי מאות ודיבור אחד לא יתהווה אות ודבור אחר**

The Mitteler Rebbe adds that speech too has much vitality, enough to act on another's heart, but only words that come

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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PARAGRAPH 11

49 **נק' בס"י אבנים שתי אבנים**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פ"ד, מ"ב.

50 **שתי אבנים בונות שני בתים**

"Two stones build two houses, three build six houses...": Sefer Yetzirah calls the letters stones and their combinations houses. The Alter Rebbe uses it to show that letters are the "inanimate."

Sefer Yetzirah 4:12 ספר יצירה ד':י"ב

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז' ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

51 **מן הארז אשר בלבנון**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מ"א ה, יג.

52 **מן הארז אשר בלבנון ועד האזוב אשר יוצא בקיר**

Shlomo "spoke of the trees, from the cedar that is in Lebanon to the hyssop that comes out of the wall": the verse describes the breadth of his wisdom, from the mightiest tree to the smallest plant. The cedar and hyssop mark the top and bottom of the plant world.

I Kings 5:13 מלכים א ה':י"ג

וַיְדַבֵּר עַל־הָעֵצִים מִן־הָאֶרֶז אֲשֶׁר בַּלְּבָנוֹן וְעַד הָאֵזוֹב אֲשֶׁר יֹצֵא בַּקִּיר וַיְדַבֵּר עַל־הַבְּהֵמָה וְעַל־הָעוֹף וְעַל־הָרֶמֶשׂ וְעַל־הַדָּגִים׃

And he spoke of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spoke also of beasts, and of fowl, and of creeping things, and of fishes.

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53 **מן הארז אשר בלבנון ועד האזוב אשר יוצא בקיר**

The Zohar on Tazria quotes this verse and says it is the verse's way to take the highest of all and the lowest of all.

The text cites it for cedar and hyssop as the two ends of the growing.

Zohar, Tazria 22:105–23:115 ספר הזהר, תזריע כ"ב:ק"ה-כ"ג:קט"ו

But', he continued, 'it is also written, "O L-rd, thou preservest man (adam) and beast" (Ps. 36, 7). Should not the term ish be used here?' He said: 'This is analogous to the expression: "From the cedar which is in Lebanon to the hyssop that springeth out of the wall" (I Kings 5, 16); it is the way of the Scripture in such cases to mention the two extremes.'

The Zohar; London, Soncino Press, 1933 (Public Domain)

54 **דארז ואזוב**

On the leper's purification the Zohar says the hyssop is "a small vav that nourishes the Community of Israel," and that cedar and hyssop go together as two vavs, an upper and a small one. The text cites it for the two vavs.

Zohar, Metzora 4:18–7:25 ספר הזהר, מצורע ד':י"ח-ז':כ"ה

He replied: 'It is written here, "two living clean birds and cedar wood and scarlet and hyssop". "Living" is a reference to two of the "living creatures" (Hayoth) that Ezekiel saw, denoting the place from which the true prophets draw inspiration. "Cedar wood" we have explained. "Scarlet" indicates the place of Severity, which is associated with him at first. "Hyssop" is the lesser Vau which gives sustenance to the Community of Israel. All these again rest upon him because he has been purified.' R. Judah and R. Isaac were once ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

55 **דארז ואזוב הוא ת"ת ויסוד**

The Pardes's entry on "hyssop" quotes the Zohar in Metzora, "a small vav that nourishes the Community of Israel," and explains it as Yesod, when it flows to Malchus and is united with it.

Pardes Rimmonim 23:1:91 פרדס רמונים כ"ג:א':צ"א

אזוב פי' הרשב"י ע"ה בזהר פ' מצורע (דף נ"ג) ז"ל אזוב דא ו' זעירא דיניק לה לכנסת ישראל עכ"ל והאריך שם בביאורו והכונה כי צדיק יסוד עולם נקרא אזו"ב בהיותו משפיע למלכות ומתייחד עמה:

Pardes Rimonim (Public Domain)

56 **כן פי' הפרדס**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בעה"כ.

57 **והמק"מ**

The note gives the place in the Mikdash Melech where cedar and hyssop are explained as Tiferes and Yesod.

Zohar II, 180b זח"ב קפ, ב

KEHOT'S NOTE

זח"ב קפ, ב.

58 **הרמ"ז פי'**

The note gives the place where the Ramaz explains the cedar wood as Daas.

KEHOT'S NOTE

שם סע"א.

59 **דב' ווין הנ"ל זהו בחי' משה ויוסף**

The Zohar in Yisro: Moshe and Yosef stand at one level, "in the secret of the letter vav-vav, two vavs together." The text identifies them as Yesod of Abba and Yesod of Z'eir Anpin.

Zohar, Yitro 1:18–28 ספר הזהר, יתרו א:י"ח-כ"ח

R. Abba continued: 'It does not say that Jethro was a priest of On, but of Midian.' R. Simeon replied: 'It is all one; at first the father-in-law of Joseph was called a "priest of On", and then "the father- in- law of Moses" was called a "priest of Midian", and both have the same symbolism, for both Moses and Joseph were in that grade symbolized by the two Van's that are one.'

The Zohar; London, Soncino Press, 1933 (Public Domain)

60 **והחכמה תחי'**

"Wisdom gives life to those who have it": Chochmah is the "living."

Ecclesiastes 7:12 קהלת ז:י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

61 **החכמה מאין תמצא**

"But wisdom, where (me'ayin) shall it be found?" Iyov contrasts the treasures men dig out of the earth with wisdom, whose place no one can find. Chassidus reads me'ayin as "from nothing": Chochmah comes from Keser, which is called ayin.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

62 Kehot's note points to Zohar, Metzora 4:17 for these words.

Zohar, Metzora 4:17 ספר הזהר, מצורע ד:י"ז

PARAGRAPH 12

63 **כי עמך מקור חיים**

"For with You is the source of life; in Your light we see light." The psalmist praises G-d as the source of all life and light. Here Keser is that source of the "living," Chochmah, and so stands above it as the "speaking."

Psalms 36:10 תהילים ל"ו:י

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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64 **נעוץ תחלתן בסופן**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ס"י פא, מ"ז.

65 **דנעוץ תחלתן בסופן וסופן בתחלתן**

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe uses it for Malchus being rooted in Keser.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

66 **דאורייתא מחכמה נפקת**

"The Torah comes forth from the higher Chochmah." The text adds that the Torah's letters have a root above Chochmah.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

The Zohar; London, Soncino Press, 1933 (Public Domain)

67 **וידבר משה אל ראשי המטות**

"And Moshe spoke to the heads of the tribes of the children of Israel, saying: This is the thing that Havayah commanded," opening the laws of vows. The discourse on this verse later in Likkutei Torah is cited for the reversal of the levels in their roots.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׳

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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68 **מזוזה מימין ונ"ח משמאל**

The Talmud rules that the Chanukah lamp is placed by the doorway so that "the Chanukah lamp is on the left and the

mezuzah on the right." A discourse on this rule is cited for the root of the letters.

Shabbat 22a:2 שבת כ"ב א:ב'

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לֵקֶה? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדְּפָתֵי אָמַר: מִשְּׂמֹאל. וְהִילְכְתָא מִשְּׂמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מִשְּׂמֹאל וּמְזוּזָה מִימִין.

William Davidson, Vocalized Aramaic (CC-BY-NC)

69 **לריח שמניך טובים**

"Your ointments have a goodly fragrance; your name is like oil poured out." The bride praises her beloved, whose name is as pleasant as fragrant oil. The discourse on this verse is cited for the same point about the root of the letters.

Song of Songs 1:3 שיר השירים א:ג'

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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70 **או"א אתכלילו במזלא וביה תליין וביה אחידן. ז"א בעתיקא אחיד ותליא**

The Idra Zuta: Abba and Imma come out of the hidden brain, "are included in the mazla, and on it they hang and by it they are held; Z'eir Anpin hangs on and is held by Atika Kadisha." The text uses it to show that in its root Z'eir Anpin is higher than Abba and Imma.

Zohar, Idra Zuta 23:105–24:113 ספר הזהר, האדרא זוטא כ"ג:ק"ה-כ"ד:ק"ג

71 **מזמור שיר חנוכת הבית**

"A psalm, a song for the dedication of the House, of David." The discourse on this verse is cited for the three needs, food, clothing and house.

Psalms 30:1 תהילים ל':א'

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד:

A Psalm; a Song at the Dedication of the House; of David.

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PARAGRAPH 13

72 **רצוא ושוב**

"And the living creatures ran and returned (ratzo vashov), like the appearance of lightning," in Yechezkel's vision of the Chariot. The Alter Rebbe sees the heifer's ash and living water as this running and returning.

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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73 **חקת התורה**

"This is the statute of the Torah." Because the heifer embodies ratzo vashov as a whole, it is called the statute of the Torah.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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74 **ונתן עליו מים חיים**

"And he shall put living water upon it in a vessel." The living water is read as the drawing-down of mayin duchrin from Chochmah.

Numbers 19:17 במדבר י"ט:י"ז

וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים אֶל־כֶּלִי:

And for the unclean they shall take of the ashes of the burning of the purification from sin, and running water shall be put thereto in a vessel.

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75 **והחכמה תחיה**

"Wisdom gives life to those who have it": Chochmah is the "living," the source of the living water.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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76 **כי עמך מקור חיים**

"For with You is the source of life": Keser, the source of Chochmah, from which the living water is drawn.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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77 **רישי' דעשו בעטפוי דיצחק**

The note says the phrase is the Targum's and refers to the Siddur, where it is also used.

KEHOT'S NOTE

ל' ת"י בויחי, בראשית (מט, כא [ב]). ושם (נ, יג). [כ]. ראה סידור כד, א, ובתו"א פ' לך לך פט, ד בשם הזהר.

78 **רישי' דעשו בעטפוי דיצחק**

The Targum tells that Chushim son of Dan cut off Eisav's head, which rolled into the cave and came to rest in the

bosom of Yitzchak. The Alter Rebbe uses it for the external forces' root in the left line, Gevurah.

Targum Jonathan on Genesis 50:13 תרגום יונתן על בראשית נ:י"ג

... פִּלְגוּת מְעָרַת כָּפֵילְתָּא וּמִן יַד רָמַז לְחוּשִׁים בַּר דָּן וְנָטַל סַיְיפָא וְקָטַע רֵישֵׁיהּ דְּעָשָׂו רַשִׁיעָא וַהֲוָה רֵישֵׁיהּ מִתְגַּלְגַּל עַד דְּעָל לְגוֹ מְעָרְתָּא וְאַתְנַח בְּגוֹ עִיטְפֵיהּ דְּיִצְחָק אֲבוֹי וְגוּפֵיהּ קְבָרוּ בְּנוֹי דְּעֵשָׂו בַּחֲקַל כְּפֵילְתָּא וּבָתַר כֵּן קְבָרוּ יָתֵיהּ בְּנוֹי לְיַעֲקֹב בִּמְעָרַת חֲקַל כָּפֵילְתָּא דְּיִזְבַּן אַבְרָהָם יַת חַקְלָא לְאַחֲסָנַת קְבוּרְתָּא מִן עֶפְרוֹן חִתָּאָה עַל אַנְפֵּי מַמְרֵא

But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Jakob his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the ...

Targum Jonathan on Genesis (Public Domain) • The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain)

79 **וזהו ענין סוספיתא דדהבא**

The Zohar in Pekudei: gold is good in its height, but all that spreads below from it is "the dross of gold," whereas silver is good even as it spreads below. It is the image for what flows down from the left line.

Zohar II, 224b זח"ב רכד, ב

KEHOT'S NOTE

זח"ב רכד, ב. וע' בתו"א ד"ה ראה ריח בני. [כ].

80 **אור חוזר ורצוא והסתלקות**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח שער מ"ן ומ"ד פי"ד.

81 **אור חוזר ורצוא והסתלקות**

Etz Chaim, Sha'ar Mayin Nukvin and Mayin Duchrin: the Sefiros are direct light, emanated from above downward, and returning light, which rises from below back toward its source, the receiving side of judgment "facing upward." The text draws on it for the Gevuros as returning light that rises and withdraws. (Kehot: Sha'ar Mayin Nukvin and Mayin Duchrin, chapter 14; Sefaria numbers this passage 39:15.)

Sefer Etz Chaim 39:15 עץ חיים ל"ט:ט"ו

הספירות הם אור ישר ואור חוזר והוא כי הא"ס האציל י"ס מלמעלה למטה דהיינו מכתר עד מלכות וחזר עוד בעת שובו אל מקורו האיר עוד והאציל עוד י"ס אחרים מלמטה למעלה כתר במלכות וחכמה ביסוד כו' עד מלכות בכתר וז"ס נעוץ סופן בתחלתן ותחלתן בסופן וז"ס יהו"ה הוה"י וסוד תרין יודיין שבא' כזה [] ומקור האור לעולם הוא י' וכתר הוא סוד קוץ י' ראשון ואחרון סוד אדני הוא סוד הוה"י ממש וזהו יאהדונה"י בסוד אנ"י ואי"ן שבאדני בסוד כתר ומלכות וסודם כ' כתר בסוד ב' יודיין ב"פ י"ס מלמעלה ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 14

82 **לא יוכל להיות מזה יניקת החיצונים**

There it is said that from the right line comes only kelipas nogah, and not the three completely impure kelipos at all; those are from the left line.

KEHOT'S NOTE

ראה בדי"ה אמר לצפון תני — תר"ן ע' שצ "דמקו הימין נמשך רק ק"נ ולא גקה"ט לגמרי, וגקה"ט הן מקו השמאל".

83 **וע' בזהר פקודי (דף רכ"ד ע"ב ובמ"ש הרמ"ז**

The note quotes the Ramaz ("from the right no kelipah comes, but the left in its spreading downward becomes dross") and refers to the Tzemach Tzedek's explanations of the Zohar, where it is discussed.

KEHOT'S NOTE

"כי הימין אין ממנה קליפה אבל השמאל עצמו בתפשטותו למטה נעשה סיגים כו'" — ביאה"ז לצ"צ-א ע' שעג סה"מ תר"ן ע' שצ. ראה גם לעיל נו, ג.

84 **ועמ"ש . . פי' אחרי (דע"ט ב') הביאו עלי כפרה**

The note identifies the explanation referred to here as the one in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאה"ז לאדה"א עו, ג. ועם הגהות בביאה"ז להצ"צ-א ע' שסב ואילך. הנחה אחרת (נדפס מגוכתי"ק הצ"צ) במאמרי אדה"ז ש"ס וזהר ע' ערב.

85 **הביאו עלי כפרה כו' דבגינהון אתער**

The Zohar in Acharei: the Holy One, blessed be He, said, "Bring an atonement for Me on Rosh Chodesh," so that the serpent may pass and be sweetened, as with Korach's company, "on whose account" the one from their side is aroused. The text cites it for how the external forces draw from the left line.

Zohar, Achrei Mot 72:405–75:413 ספר הזהר, אחרי מות ע"ב:ת"ה-ע"ה:ת"י"ג

and a person stepping on them with his foot or his shoe may come to harm. If this is true of this remnant of a remnant of filth, how much more of the woman who was joined with the Serpent! Alas for the world which inherited that filth from her! Therefore it is written, "To a woman in the separation of her uncleanness thou shalt not draw near". Happy the generation in which R. Simeon lived! To it the words apply, "Happy art thou O land, when thy king is ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

86 **פני שור מהשמאל**

"And the face of an ox on the left, for the four of them." In Yechezkel's vision each of the four living creatures of the Chariot has four faces: a man, a lion on the right, an ox on the left and an eagle. The heifer, of the ox's kind, receives from this left face.

Ezekiel 1:10 יחזקאל א:י"

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נָשֶׁר לְאַרְבַּעְתָּן:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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87 The Zohar in Pekudei contrasts the right side, from which all the blessings of the world come, with the left, "gold," whatever spreads below from which becomes dross. The Ramaz there says, as the Kehot note quotes him, that from the right no kelipah comes, but the left in its spreading downward becomes dross.

Zohar, Pekudei 12:70–13:80 ספר הזהר, פקודי י"ב:ע'-י"ג:פ'

PARAGRAPH 15

88 **לכן נעשית מחוץ למחנה**

"And he shall take it out to outside the camp, and it shall be slaughtered before him": the heifer is given to Elazar the kohen, taken out of the camp and slaughtered in his presence. The Alter Rebbe reads "outside the camp" as outside Atzilus and Beriah.

Numbers 19:3 במדבר י"ט:ג'

וּנְתַתֶּם אֹתָהּ אֶל־אֶלְעָזָר הַכֹּהֵן וְהוֹצִיא אֹתָהּ אֶל־מִחוּץ לַמַּחֲנֶה וְשָׁחַט אֹתָהּ לְפָנָיו׃

And ye shall give her unto Eleazar the priest, and she shall be brought forth without the camp, and she shall be slain before his face.

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89 **איהו וגרמוהי חד**

In the introduction to Tikkunei Zohar: in the ten Sefiros of Atzilus "He and His vessels are one, He and His life-forces are one," which is not so in the Sefiros of Beriah. So Atzilus gives no nourishment to the external forces.

Tikkunei Zohar 3b:9–10 תקוני הזהר ג' ב:ט'-י'

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹי חַד בְּהוֹן, מַה דְּלָאו הָכִי בְּעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, דְּלָאו אינוּן וְחַיֵּיהוֹן חַד, לָאו אינוּן וְגַרְמֵיהוֹן חַד. וְעַלַּת עַל כֻּלָּא הוּא נָהִיר (נ"א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דִּרְקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 16

90 "He dipped and sprinkled seven times toward the Holy of Holies." The Alter Rebbe reads the direction as returning nogah's inner good to its root in holiness.

Mishnah Parah 3:9 משנה פרה ג':ט'

כְּפָתוּהָ בְחֶבֶל שֶׁל מֻגָּג וּנְתָנוּהָ עַל גַּב הַמַּעֲרָכָה, רֹאשָׁהּ בַּדָּרוֹם וּפָנֶיהָ לַמַּעֲרָב. הַכֹּהֵן עוֹמֵד בַּמִּזְרָח וּפָנָיו לַמַּעֲרָב. שָׁחַט בִּימִינוֹ וְקִבֵּל בִּשְׂמֹאלוֹ. רַבִּי יְהוּדָה אוֹמֵר, בִּימִינוֹ הָיָה מְקַבֵּל וְנוֹתֵן לִשְׂמֹאלוֹ, וּמֵזֶּה בִּימִינוֹ. טָבַל וְהִזָּה שֶׁבַע פְּעָמִים כְּנֶגֶד בֵּית קֹדֶשׁ הַקָּדָשִׁים. עַל כָּל הַזָּיָה, טְבִילָה. גָּמַר

מִלְּהַזּוֹת, קִנַּח אֶת יָדוֹ בְּגוּפָהּ שֶׁל פָּרָה. יָרַד וְהִצִּית אֶת הָאֵשׁ בַּאֲלִיתוֹת. רַבִּי עֲקִיבָא אוֹמֵר, בַּחֲרִיוֹת׃

They bound it with a rope of reed and placed it on the pile with its head towards the south and its face towards the west. The priest stood in the east with his face towards the west. He slaughtered with his right hand and received the blood with his left. Rabbi Judah said: he received the blood with his right hand and put it in his left hand. He sprinkled with his right. Seven times he dipped his finger in the blood and sprinkled it towards the Holy of ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

91 **וירד הגבול הירדנה**

"And the border shall go down to the Jordan," in G-d's description to Moshe of the eastern border of the Land, which runs down the Jordan to the Dead Sea. The discourse on this verse is cited for the Jordan, which takes from one and gives to another.

Numbers 34:12 במדבר ל"ד:י"ב

וְיָרַד הַגְּבוּל הַיַּרְדֵּנָה וְהָיוּ תוֹצְאֹתָיו יָם הַמֶּלַח זֹאת תִּהְיֶה לָכֶם הָאָרֶץ לִגְבֻלֹתֶיהָ סָבִיב׃

and the border shall go down to the Jordan, and the goings out thereof shall be at the Salt Sea; this shall be your land according to the borders thereof round about.'

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92 All the Temple walls were high except the eastern wall, so that the kohen burning the heifer on the Mount of Olives could look into the entrance of the Sanctuary while sprinkling the blood.

Mishnah Middot 2:4 משנה מדות ב':ד'

כָּל הַכְּתָלִים שֶׁהָיוּ שָׁם, הָיוּ גְבוֹהִים, חוּץ מִכּוֹתֶל הַמִּזְרָחִי, שֶׁהַכֹּהֵן הַשּׂוֹרֵף אֶת הַפָּרָה עוֹמֵד בְּרֹאשׁ הַר הַמִּשְׁחָה, וּמִתְכַּוֵּן וְרוֹאֶה בְּפִתְחוֹ שֶׁל הֵיכָל בְּשָׁעַת הַזָּיַת הַדָּם׃

All the walls that were there [in the Temple] were high except the eastern wall, for the priest who burned the red heifer would stand on the top of the Mount of Olives and direct his gaze carefully to see the opening of the Sanctuary at the time of the sprinkling of the blood.

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93 **ושרף את הפרה**

"And the heifer shall be burned before his eyes," whole, with its hide, flesh, blood and dung, in Elazar's sight. After the sprinkling, the burning repairs the outer dimension of nogah.

Numbers 19:5 במדבר י"ט:ה'

וְשָׂרַף אֶת־הַפָּרָה לְעֵינָיו אֶת־עֹרָהּ וְאֶת־בְּשָׂרָהּ וְאֶת־דָּמָהּ עַל־פִּרְשָׁהּ יִשְׂרֹף׃

And the heifer shall be burnt in his sight; her skin, and her flesh, and her blood, with her dung, shall be burnt.

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94 ואל עפר תשוב

"For dust you are, and to dust you shall return," G-d's words to Adam after the sin: he will toil for his bread until he returns to the ground he was taken from. It shows that the body is mostly of the element of earth.

Genesis 3:19 בראשית ג:י"ט

בְּזֵעַת אַפֶּיךָ תֹּאכַל לֶחֶם עַד שׁוּבְךָ אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לֻקָּחְתָּ כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב׃

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.'

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PARAGRAPH 18

95 ובערת הרע מקרבך

"And you shall eradicate the evil from your midst," said of the false prophet who incites to idolatry and repeated in several other laws of the Torah. Here it describes the burning that removes the evil from the sparks.

Deuteronomy 13:6 דברים י"ג:ו'

וְהַנָּבִיא הַהוּא אוֹ חוֹלֵם הַחֲלוֹם הַהוּא יוּמָת כִּי דִבֶּר־סָרָה עַל־ה' אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְהַפֹּדְךָ מִבֵּית עֲבָדִים לְהַדִּיחֲךָ מִן־הַדֶּרֶךְ אֲשֶׁר צִוְּךָ ה' אֱלֹקֶיךָ לָלֶכֶת בָּהּ וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken perversion against the L-RD your G-d, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the L-RD thy G-d commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

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KEHOT'S NOTE

דברים יג, ו. ועוד.

PARAGRAPH 20

96 בל יזכרו ובל יפקדו

Yirmeyahu foretells that in the days to come the Ark of the Covenant "shall not come to mind, nor shall they remember it, nor shall they recall it." The Alter Rebbe borrows the words for desires that are utterly forgotten.

Jeremiah 3:16 ירמיהו ג:ט"ז

וְהָיָה כִּי תִרְבּוּ וּפְרִיתֶם בָּאָרֶץ בַּיָּמִים הָהֵמָּה נְאֻם־ה' לֹא־יֹאמְרוּ עוֹד אֲרוֹן בְּרִית־ה' וְלֹא תַעֲלֶה עַל־לֵב וְלֹא יִזְכְּרוּ־בוֹ וְלֹא יִפָּקְדוּ וְלֹא יֵעָשֶׂה עוֹד׃

And it shall come to pass, when ye are multiplied and increased in the land, in those days, saith the L-RD, they shall say no more: The ark of the covenant of the L-RD; neither shall it come to mind; neither shall they make mention of it; neither shall they miss it; neither shall it be made any more.

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KEHOT'S NOTE

עפ"י ירמי' ג, טז.

97 והרשעה כולה בעשן תכלה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תפלת ימים נוראים.

PARAGRAPH 21

98 יתרון האור מן החושך

"As light excels darkness." Koheles concludes that wisdom excels folly as light excels darkness. Chassidus reads it as the special quality of light that comes out of darkness, here the love that comes from the transformed animal soul.

Ecclesiastes 2:13 קהלת ב:י"ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

קהלת ב, יג.

PARAGRAPH 22

99 וז"ש בזהר

The discourse that begins on that column, on "Know this day and take it to your heart (levavecha)," explains the two hearts as the good and the evil inclination, which become one when the evil inclination too returns to serve G-d, "with both your inclinations"; it lists the Zohar in Va'eira (26b, 27a) with the Ramaz, the Reishis Chochmah and Avodas HaKodesh.

KEHOT'S NOTE

ע' ח"ב (כז, א). ושם (כו, ב). ועל"ק ואתחנן (ז, ד). וש"נ. [כ].

100 בכל לבבך בשני יצריך ודא הוא רזא

On "And you shall love Havayah your G-d with all your heart," the Zohar says: "with all your heart: this is the right and the left, which are called the good inclination and the evil inclination," a warning to unite the holy Name with a supernal love.

Zohar, Vaera 10:93–13:104 ספר הזהר, וארא י:צ"ג-י"ג:ק"ד

101 בשני יצריך כמ"ש בגמ'

The Mishnah teaches, "With all your heart: with both your inclinations, the good inclination and the evil inclination." This is the plain teaching that the Zohar calls a mystery.

Berakhot 54a:6 ברכות נ"ד א:ו'

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ וְגוֹ'". "בְּכָל לְבָבְךָ" — בִּשְׁנֵי יִצְרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. "וּבְכָל מְאֹדֶךָ" — בְּכָל מָמוֹנְךָ. דָּבָר אַחֵר: "בְּכָל מְאֹדֶךָ" — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou

shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

ברכות נד, א.

102 עוצם עיניו מראות ברע

"He who shuts his eyes from looking upon evil" is among those who will dwell on high. Here it is how the vessels of the animal soul's will are burned.

Isaiah 33:15 ישעיהו ל"ג:ט"ו

הֹלֵךְ צְדָקוֹת וְדֹבֵר מֵישָׁרִים מֹאֵס בְּבֶצַע מַעֲשַׁקּוֹת נֹעֵר כַּפָּיו מִתְמֹךְ בַּשֹּׁחַד אָטֵם אָזְנוֹ מִשְּׁמֹעַ דָּמִים וְעֹצֵם עֵינָיו מֵרְאוֹת בָּרָע:

He that walketh righteously, and speaketh uprightly; He that despiseth the gain of oppressions, That shaketh his hands from holding of bribes, That stoppeth his ears from hearing of blood, And shutteth his eyes from looking upon evil;

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103 אפר במקום הנחת תפילין

In memory of Jerusalem, ash is put on a groom's head "in the place of the tefillin," as it is said, "to give them glory instead of ash." The maamar reads this ash as the Gevuros burned and sweetened.

Bava Batra 60b:17 בבא בתרא ס' ב:י"ז

מַאי "עַל רֹאשׁ שִׂמְחָתִי"? אָמַר רַב יִצְחָק: זֶה אֵפֶר מִקְלֶה שֶׁבְּרֹאשׁ חֲתָנִים. אָמַר לֵיהּ רַב פָּפָּא לְאַבָּיֵי: הֵיכָא מַנַּח לֵיהּ? בְּמָקוֹם תְּפִילִּין, שֶׁנֶּאֱמַר: "לָשׂוּם לַאֲבֵלֵי צִיּוֹן, לָתֵת לָהֶם פְּאֵר תַּחַת אֵפֶר".

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104 לתת להם פאר תחת אפר

"To give them glory (pe'er) instead of ash (efer)." Yeshayahu promises the mourners of Zion that the ash of their mourning will give way to a crown of glory. The two words have the same letters, and the Alter Rebbe reads the alef as the sweetening of the five Gevuros.

Isaiah 61:3 ישעיהו ס"א:ג'

לָשׂוּם לַאֲבֵלֵי צִיּוֹן לָתֵת לָהֶם פְּאֵר תַּחַת אֵפֶר שֶׁמֶן שָׂשׂוֹן תַּחַת אֵבֶל מַעֲטֵה תְהִלָּה תַּחַת רוּחַ כֵּהָה וְקֹרְאָ לָהֶם אֵילֵי הַצֶּדֶק מַטַּע ה' לְהִתְפָּאֵר:

To appoint unto them that mourn in Zion, To give unto them a garland for ashes, The oil of joy for mourning, The mantle of praise for the spirit of heaviness; That they might be called terebinths of righteousness, The planting of the L-RD, wherein He might glory.

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KEHOT'S NOTE

ישע' סא, ג.

105 מנצפ"ך בגימ' פר

The note quotes it: "efer parah: מנצפ"ך, their dross was burned and they were sweetened; par with the kollel equals efer."

KEHOT'S NOTE

מאו"א אות א' סע' קיד "אפר פרה מנצפ"ך נשרפו סיגיהם ונמתקו פ"ר עם הכולל גי' אפר" — אוה"ת חקת ע' תת. וראה גם בטעמי המצות בלקו"ת להאריז"ל ר"פ חקת.

106 וז"ל הרח"ו בשער תיקון עונות ספ"ב

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

נדפס בשער היחודים קארעץ תקמ"ג דף לא, ד.

PARAGRAPH 23

107 ונתן עליו מים חיים אל כלי

"And he shall put living water upon it in a vessel." The living water is the "returning," and the vessel the letters of the Torah.

Numbers 19:17 במדבר י"ט:י"ז

וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים אֶל־כֶּלִי:

And for the unclean they shall take of the ashes of the burning of the purification from sin, and running water shall be put thereto in a vessel.

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108 וכל העם רואים את הקולות

"And all the people saw the voices," at the giving of the Torah: the thunder, the flames and the shofar, which made them tremble and stand far off. The discourse on this verse is cited for how water does not extinguish fire.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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PARAGRAPH 24

109 ובמ"ח שם

The note gives the place in Mishnas Chassidim where olas is explained as the letters of tola and the number of Avgitatz.

KEHOT'S NOTE

תפלת העשי' ד, ד.

110 תולעת יעקב

"Fear not, worm of Yaakov, men of Israel; I will help you, says Havayah." Yeshayahu comforts Israel, small and weak as a worm, that G-d is their helper and redeemer. Following Pri Etz Chaim and Mishnas Chassidim, the text

links "the worm of Yaakov" with Avgitatz, Chesed within the Gevuros.

Isaiah 41:14 ישעיהו מ"א:י"ד

אַל־תִּירְאִי תּוֹלַעַת יַעֲקֹב מְתֵי יִשְׂרָאֵל אֲנִי עֲזַרְתִּיךְ נְאֻם־ה' וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל׃

Fear not, thou worm Jacob, And ye men of Israel; I help thee, saith the L-RD, And thy Redeemer, the Holy One of Israel.

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111 **ויהי בנסוע הארון**

"And it was, when the Ark set out, that Moshe said, 'Arise, Havayah, and let Your enemies be scattered.'" Each time the Ark of the Covenant set out on a journey, Moshe prayed that Israel's enemies flee before it. The journeys are read as subduing the kelipos.

Numbers 10:35 במדבר י':ל"ה

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה ה' וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ׃

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O L-RD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

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KEHOT'S NOTE

במדבר י', לה.

PARAGRAPH 25

112 On David's title "Adino ha'Etzni," the Talmud says that when he sat and occupied himself with Torah he made himself soft like a worm. The Alter Rebbe applies the "worm" to Torah study.

Moed Katan 16b:26 מועד קטן ט"ז ב:כ"ו

"רֹאשׁ הַשָּׁלִישִׁים" — תְּהֵא רֹאשׁ לִשְׁלֹשֶׁת אָבוֹת. "הוּא עָדִינוֹ הָעֲצָנִי", כְּשֶׁהָיָה יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה — הָיָה מְעַדֵּן עַצְמוֹ כְּתוֹלַעַת, וּבְשָׁעָה שֶׁיּוֹצֵא לַמִּלְחָמָה — הָיָה מַקְשֶׁה עַצְמוֹ כָּעֵץ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

113 **התו' נק' עוז ותושי'**

On "and he brings down the strength (oz) in which it trusts," the Midrash says, "oz: this is the Torah." One of the sources the Kehot note gives for the Torah's name "strength."

Vayikra Rabbah 31:5 ויקרא רבה ל"א:ה'

Sanhedrin 26b סנהדרין כ"ו ב

KEHOT'S NOTE

מכילתא בשלח טו, ב. ויק"ר פל"א, ה. סנהדרין כו, ב.

114 **העשויה בהר סיני**

"A continual burnt-offering, the one made at Mount Sinai," in G-d's command to Moshe for the daily offering: it is the same offering first brought at Sinai. The text links it to the power given at the receiving of the Torah.

Numbers 28:6 במדבר כ"ח:ו'

עֹלַת תָּמִיד הָעֲשִׂיָה בְּהַר סִינַי לְרֵיחַ נִיחֹחַ אִשֶּׁה לַה'

It is a continual burnt-offering, which was offered in mount Sinai, for a sweet savour, an offering made by fire unto the L-RD.

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115 **וידבר אלקים את כל הדברים האלה לאמר**

"And Elokim spoke all these words, saying." Its lemor is read here as the power for Israel's own words of Torah to be G-d's word.

Exodus 20:1 שמות כ':א

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר׃

And G-d spoke all these words, saying:

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PARAGRAPH 26

116 **כי אורייתא מחכמה נפקת**

"The Torah comes forth from the higher Chochmah." So the right hand, Chesed, which receives from Chochmah, is strengthened by the Torah.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

The Zohar; London, Soncino Press, 1933 (Public Domain)

117 **שממית בידים תתפש**

"The spider takes hold with its hands, yet it is in the palaces of the king": among the small creatures that are wise, one that clings with its hands is found even in the king's palace. Chassidus reads it as even the lowly receiving from the King's essence, where no distinction is made.

Proverbs 30:28 משלי ל':כ"ח

שְׂמָמִית בְּיָדַיִם תִּתָּפֵשׂ וְהִיא בְּהֵיכְלֵי מֶלֶךְ׃

The spider thou canst take with the hands, Yet is she in kings'palaces.

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KEHOT'S NOTE

משלי ל, כח.

118 **אמר אויב ארדוף אשיג**

"The enemy said, 'I will pursue, I will overtake, I will divide the spoil'": Pharaoh's boast as he chased Israel to the Sea, in the Song at the Sea. The enemy's confidence came from the undiscriminating flow of G-d's greatness.

Exodus 15:9 שמות ט"ו:ט'

אָמַר אוֹיֵב אֶרְדֹּף אַשִּׂיג אֲחַלֵּק שָׁלָל תִּמְלָאֵמוֹ נַפְשִׁי אָרִיק חַרְבִּי תּוֹרִישֵׁמוֹ יָדִי׃

The enemy said: 'I will pursue, I will overtake, I will divide the spoil; My lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.'

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KEHOT'S NOTE

שמות טו, ט.

119 **משם אורידך נאום ה'**

"Though you soar like the eagle… from there I will bring you down, says Havayah." Ovadiah answers Edom's boast: however high it nests, G-d will bring it down. The Alter Rebbe reads ne'um, "says," as the speech of the Torah that brings down the kelipah.

Obadiah 1:4 עובדיה א:ד

אִם־תַּגְבִּיהַ כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־ה׳

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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KEHOT'S NOTE

עובדי' א, ד.

120 **ולכן נק' החכמה דין כמ"ש האריז"ל**

There the Alter Rebbe explains that Chochmah is called judgment because through it evil is separated from good: the early Kabbalists thought Chochmah wholly Chesed, but the Chayat found judgment in it too, and the Arizal praised this, as the Idra says, "like wine resting on its lees."

KEHOT'S NOTE

ראה תו"א ה, ד בשם החייט "ושבחו האריי זי"ל". ביאוהי"ז לצ"צ-ב ע' תרצה.

121 **קול ה' בכח**

"The voice of Havayah is in power." In the psalm of the "voice of Havayah" sounding over the waters, the voice is mighty and majestic. Here the "power" is the voice of the Torah.

Psalms 29:4 תהילים כ"ט:ד

קוֹל־ה׳ בַּכֹּחַ קוֹל ה׳ בֶּהָדָר׃

The voice of the L-RD is powerful; The voice of the L-RD is full of majesty.

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KEHOT'S NOTE

תהלים כט, ד.

122 **ימינך ה' נאדרי בכח ימינך ה' תרעץ אויב**

"Your right hand, Havayah, is glorious in power; Your right hand, Havayah, shatters the enemy," from the Song that Moshe and Israel sang at the Sea. The Alter Rebbe reads "power" as the Torah, through which the right hand overcomes the enemy.

Exodus 15:6 שמות ט"ו:ו

יְמִינְךָ ה׳ נֶאְדָּרִי בַכֹּחַ יְמִינְךָ ה׳ תִּרְעַץ אוֹיֵב׃

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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PARAGRAPH 27

123 **הקל קול יעקב**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תולדות כז, כב.

124 **הקל קול יעקב**

"The voice is the voice of Yaakov, but the hands are the hands of Eisav," Yitzchak says as he feels Yaakov dressed as Eisav. The voice of Yaakov is the voice of Torah and prayer, the "power" of the right hand.

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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125 **יכלו שוטני נפשי**

"Let the adversaries (sotnei) of my soul be ashamed and consumed": the psalmist asks that his accusers come to nothing. Sotnei is from the root of satan, so it matches kra satan and the worm that rots the cedar.

Psalms 71:13 תהילים ע"א:י"ג

יֵבֹשׁוּ יִכְלוּ שֹׂטְנֵי נַפְשִׁי יַעֲטוּ חֶרְפָּה וּכְלִמָּה מְבַקְשֵׁי רָעָתִי׃

Let them be ashamed and consumed that are adversaries to my soul; Let them be covered with reproach and confusion that seek my hurt.

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KEHOT'S NOTE

תהלים עא, יג.

126 **תרום ידך על צריך וכל אויביך יכרתו**

"Your hand shall be lifted up over your adversaries, and all your enemies shall be cut off," in Michah's prophecy that the remnant of Yaakov will prevail over its foes. The lifted hand is Keser, from which the power over the enemies comes.

Micah 5:8 מיכה ה':ח

תָּרֹם יָדְךָ עַל־צָרֶיךָ וְכָל־אֹיְבֶיךָ יִכָּרֵתוּ׃

Let Thy hand be lifted up above Thine adversaries, And let all Thine enemies be cut off. .

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127 **ובני"י יוצאים ביד רמה**

"And the children of Israel went out with an uplifted hand": they left Egypt openly, in triumph, even as Pharaoh set out after them. The Exodus is an instance of the uplifted hand of Keser.

Exodus 14:8 שמות י"ד:ח

וַיְחַזֵּק ה׳ אֶת־לֵב פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרֵי בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל יֹצְאִים בְּיָד רָמָה׃

And the L-RD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; for the children of Israel went out with a high hand.

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KEHOT'S NOTE

שמות יד, ח.

128 **והיה כאשר ירים משה ידו וגבר ישראל**

"And it was, when Moshe raised his hand, that Israel prevailed," in the war with Amalek. Another instance of the uplifted hand.

Exodus 17:11 שמות י"ז:י"א

וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל וְכַאֲשֶׁר יָנִיחַ יָדוֹ וְגָבַר עֲמָלֵק׃

And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

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129 **והי' כאשר ידים משה ידו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם יז, יא.

130 **רמה ידך בל יחזיון**

"Havayah, Your hand is lifted up; they do not see; they will see and be ashamed…" In the plain sense Yeshayahu says that though G-d's hand is raised in power, the wicked do not perceive it, until they see His zeal for His people and are ashamed. The maamar reads it as cause and effect: because the hand is lifted up, from the "face," the wicked do not "see," that is, do not receive.

Isaiah 26:11 ישעיהו כ"ו:י"א

ה' רָמָה יָדְךָ בַּל־יֶחֱזָיוּן יֶחֱזוּ וְיֵבֹשׁוּ קִנְאַת־עָם אַף־אֵשׁ צָרֶיךָ תֹּאכְלֵם׃

L-RD, Thy hand was lifted up, yet they see not; They shall see with shame Thy zeal for the people; Yea, fire shall devour Thine adversaries.

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KEHOT'S NOTE

ישע' כו, יא.

131 **הסוררים אל ירומו**

"He rules by His might forever… let the rebellious not exalt themselves." G-d's exaltedness humbles the proud.

Psalms 66:7 תהילים ס"ו:ז'

מֹשֵׁל בִּגְבוּרָתוֹ עוֹלָם עֵינָיו בַּגּוֹיִם תִּצְפֶּינָה הַסּוֹרְרִים אַל־[יָרוּמוּ] (יְרִימוּ) לָמוֹ סֶלָה׃

Who ruleth by His might for ever; His eyes keep watch upon the nations; Let not the rebellious exalt themselves. Selah

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KEHOT'S NOTE

תהלים סו, ז.

132 **ויקח המן את הלבוש ואת הסוס**

"And Haman took the garment and the horse," and at the king's order dressed Mordechai and led him through the city in honor. The discourse on this verse explains holy pride and its effect above.

Esther 6:11 אסתר ו':י"א

וַיִּקַּח הָמָן אֶת־הַלְּבוּשׁ וְאֶת־הַסּוּס וַיַּלְבֵּשׁ אֶת־מָרְדֳּכָי וַיַּרְכִּיבֵהוּ בִּרְחוֹב הָעִיר וַיִּקְרָא לְפָנָיו כָּכָה יֵעָשֶׂה לָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקָרוֹ׃

Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him: 'Thus shall it be done unto the man whom the king delighteth to honour.'

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133 **כי גאה גאה**

"I will sing to Havayah, for He is highly exalted," the opening of the Song that Moshe and Israel sang at the Sea. It is the exaltedness that withdraws the flow from the proud.

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

134 **איתגאי על גיוותניא**

Onkelos renders "for He is highly exalted" as "for He exalts Himself over the proud." The text reads it as G-d withdrawing His flow from the proud.

Onkelos Exodus 15:1 תרגום אונקלוס על שמות ט"ו:א'

בְּכֵן שַׁבַּח מֹשֶׁה וּבְנֵי יִשְׂרָאֵל יָת תֻּשְׁבַּחְתָּא הָדָא קֳדָם יְיָ וַאֲמָרוּ לְמֵימָר נְשַׁבַּח וְנוֹדֵי קָדָם יְיָ אֲרֵי אִתְגַּאֵי עַל גֵּוָתָנָיָא וְגַאוּתָא דִּילֵהּ הֵיא סוּסָיָא וְרָכְבֵהּ רְמָא בְיַמָּא׃

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135 **ידינו רמה ולא ה' פעל כל זאת**

"Our hand is high, and it is not Havayah who has done all this," the boast of the enemies in Haazinu. These are the "proud" who are cut off.

Deuteronomy 32:27 דברים ל"ב:כ"ז

לוּלֵי כַּעַס אוֹיֵב אָגוּר פֶּן־יְנַכְּרוּ צָרֵימוֹ פֶּן־יֹאמְרוּ יָדֵנוּ רָמָה וְלֹא ה' פָּעַל כָּל־זֹאת׃

Were it not that I dreaded the enemy's provocation, Lest their adversaries should misdeem, Lest they should say: Our hand is exalted, And not the L-RD hath wrought all this.'

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136 Pharaoh, "the great crocodile lying in his rivers, who said, 'My river is mine, and I have made myself.'" He is the model of the proud one.

Ezekiel 29:3 יחזקאל כ"ט:ג'

דַּבֵּר וְאָמַרְתָּ כֹּה־אָמַר אֲדֹנָי ה' הִנְנִי עָלֶיךָ פַּרְעֹה מֶלֶךְ־מִצְרַיִם הַתַּנִּים הַגָּדוֹל הָרֹבֵץ בְּתוֹךְ יְאֹרָיו אֲשֶׁר אָמַר לִי יְאֹרִי וַאֲנִי עָשִׂיתָנִי:

speak, and say: Thus saith the L-rd GOD: Behold, I am against thee, Pharaoh King of Egypt, The great dragon that lieth In the midst of his rivers, That hath said: My river is mine own, And I have made it for myself.

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PARAGRAPH 28

137 **עפמ"ש האריז"ל בפי' עבדים היינו**

The note says the Arizal's explanation of "We were slaves to Pharaoh" (Pri Etz Chaim, Sha'ar 21, chapter 6) is discussed at length in the Siddur, in the section on the festival of Matzos.

KEHOT'S NOTE

פע"ח שכ"א, פי"ו. ראה בארוכה בסידור שער חג המצות רצג, ג. וראה לעיל פ' אמור לט, א.

138 **עבדים היינו לפרעה**

"We were slaves to Pharaoh in Egypt, and Havayah brought us out of Egypt with a mighty hand," the answer the Torah tells a father to give his son. The Arizal's explanation of these words is in Pri Etz Chaim, as the Kehot note says.

Deuteronomy 6:21 דברים ו':כ"א

וְאָמַרְתָּ לִבְנֶךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיּוֹצִיאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה:

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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139 **יאר ה' פניו אליך**

"May Havayah make His face shine upon you and be gracious to you," from the Priestly Blessing. A flow from the "face," which the wicked cannot receive.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כד.

PARAGRAPH 29

140 **גאה גאה**

"For He is highly exalted." The exaltedness is Atik, from which the kelipos cannot draw.

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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141 **אדון הנפלאות**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

142 **עושה פלא**

"Who is like You… awesome in praises, making wonders (oseh fele)," from the Song at the Sea. For G-d a wonder is simply something He "makes," which is the sense of "highly exalted."

Exodus 15:11 שמות ט"ו:י"א

מִי־כָמֹכָה בָּאֵלִם ה' מִי כָמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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KEHOT'S NOTE

שמות טו, יא.

143 **הנקי עתיק יומין**

"And the Ancient of Days (Atik Yomin) sat," in Daniel's vision of thrones set for judgment, with the Ancient of Days clothed in white. Kabbalah names the innermost level of Keser after this vision.

Daniel 7:9 דניאל ז':ט'

KEHOT'S NOTE

דניאל ז, ט.

144 **המתנשא מימות עולם**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

145 **בעתיקא תליא מילתא**

On "Why do you cry out to Me?" the Zohar says, quoting Sifra d'Tzniusa, "on Atika everything depends"; at that moment Atika Kadisha was revealed. So the Splitting of the Sea came from Atik.

Zohar, Beshalach 13:178–14:190 ספר הזהר, בשלח י"ג:קע"ח-י"ד:ק"צ

Said R. Isaac: 'When the Israelites encamped by the sea they saw many hosts, many armies, many camps, above and below, all united against Israel, and in their distress they prayed unto the L-rd. The sea was stormy, its waves roared, behind them were all those hosts, all those armies of the Egyptians, and above them were all those celestial foes; and they began to cry to G-d. Then "the L-rd said unto Moses:

Why criest thou unto me?" Then the Most Holy Ancient One appeared, and Mercy was manifested ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

146 **כמ"ש בע"ח שער עתיק פ"ב**

In Sha'ar Atik, chapter 2, the Arizal explains that the backs of Atik's two aspects are joined and hidden within, so that no back is revealed in Atik and all of it is called face, unlike Arich Anpin, which has face and back.

Sefer Etz Chaim 12:2 עץ חיים י"ב:ב'

147 **גיאה על גיוותניא**

Onkelos: "for He exalts Himself over the proud." The text reads it as Atik's exaltedness over the proud, who receive nothing from it.

Onkelos Exodus 15:1 תרגום אונקלוס על שמות ט"ו:א'

בְּכֵן שַׁבַּח מֹשֶׁה וּבְנֵי יִשְׂרָאֵל יָת תֻּשְׁבַּחְתָּא הָדָא קֳדָם יְיָ וַאֲמָרוּ לְמֵימָר נְשַׁבַּח וְנוֹדֵי קֳדָם יְיָ אֲרֵי אִתְגְּאֵי עַל גֵּוָתָנָיָא וְגֵאוּתָא דִּילֵהּ הֵיא סוּסְיָא וְרָכְבֵהּ רְמָא בְיַמָּא׃

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PARAGRAPH 30

148 **כשנמשך השפע דרך אחוריים**

The note refers to Or HaTorah on Re'eh for the flow that comes by way of the "back."

KEHOT'S NOTE

ראה אוה"ת ראה ע' תתט.

149 **וברוב גאונך תהרס קמיך**

"And in the greatness of Your exaltedness You overthrow those who rise against You." The exaltedness is Atik, from which the enemies cannot draw.

Exodus 15:7 שמות ט"ו:ז'

וּבְרֹב גְּאוֹנְךָ תַּהֲרֹס קָמֶיךָ תְּשַׁלַּח חֲרֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ׃

And in the greatness of Thine excellency Thou overthrowest them that rise up against Thee; Thou sendest forth Thy wrath, it consumeth them as stubble.

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KEHOT'S NOTE

שמות טו, ז.

150 **וברוב גאונך תהרוס קמיך**

The Zohar on this verse: when sins cause it, the Holy One, blessed be He, rises higher and higher, and "in the greatness of Your exaltedness" He clothes Himself in exaltedness against those gathered against Him.

Zohar, Beshalach 20:307–23:316 ספר הזהר, בשלח כ:ש"ז-כ"ג:שט"ז

Said R. Eleazar: 'It is indeed so. As long as the voices of the Israelites are heard in the synagogues and in the houses of study they are powerful: "the voice is the voice of Jacob"; but if not, then "the hand are the hands of Esau" (Gen. 27, 22), as has been explained on another occasion.' IN THE GREATNESS OF THINE EXCELLENCY (lit. uplifting) THOU OVERTHROWEST THEM THAT RISE UP AGAINST THEE. R. Hezekiah found here the same idea as in the verse: "Why standest thou afar off, O ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

151 **ישא ה' פניו אליך**

"May Havayah lift up His face to you and give you peace," from the Priestly Blessing, where it means that G-d turn His face toward you in favor. The maamar reads "lift up" literally: G-d raises His face to the level where there is no back, so that the flow comes "to you."

Numbers 6:26 במדבר ו':כ"ו

יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

The L-RD lift up His countenance upon thee, and give thee peace.

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152 **רם ונשא כו' משפיל גאים**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת אמת ויציב.

153 **כה אמר רם ונשא**

"For thus says the One who is exalted and lifted up... I dwell on high and holy, and with the crushed and lowly of spirit." Through Yeshayahu G-d declares that, high as He is, He is with the humble, to revive them. The exalted One is with the humble.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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KEHOT'S NOTE

ישע' נז, טו.

154 **רמה ידך דייקא אז בל יחזיון**

"Havayah, Your hand is lifted up; they do not see." Plainly, the wicked do not perceive G-d's raised hand; the maamar reads it as cause and effect: when the hand is lifted, they cannot receive.

Isaiah 26:11 ישעיהו כ"ו:י"א

ה' רָמָה יָדְךָ בַּל־יֶחֱזָיוּן יֶחֱזוּ וְיֵבֹשׁוּ קִנְאַת־עָם אַף־אֵשׁ צָרֶיךָ תֹּאכְלֵם׃

L-RD, Thy hand was lifted up, yet they see not; They shall see with shame Thy zeal for the people; Yea, fire shall devour Thine adversaries.

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155 **כי יד על כס יה**

"For a hand is upon the throne of Kah: war for Havayah with Amalek," Moshe's words after the victory over

ראה דברים ו, כא.

PARAGRAPH 31

159 משני עבריהם

"Tablets written on both their sides; on one side and on the other they were written," as Moshe came down the mountain with them. The engraved letters, readable from both sides, show a root that is all face.

Exodus 32:15 שמות ל"ב:ט"ו

וַיִּפֶן וַיֵּרֶד מֹשֶׁה מִן־הָהָר וּשְׁנֵי לֻחֹת הָעֵדֻת בְּיָדוֹ לֻחֹת כְּתֻבִים מִשְּׁנֵי עִבְרֵיהֶם מִזֶּה וּמִזֶּה הֵם כְּתֻבִים:

And Moses turned, and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written.

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160 משם אורידך נאם ה'

"Though you soar like the eagle… from there I will bring you down, says Havayah." Said of the kelipos that raise themselves to draw from the nape.

Obadiah 1:4 עובדיה א':ד'

אִם־תַּגְבִּיהַ כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־ה':

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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161 ויאבק

"And a man wrestled with him until the break of dawn," when Yaakov was left alone by the river at night. The discourse on this verse is cited for the subduing of the kelipah.

Genesis 32:25 בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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162 שהתורה נקרא משל הקדמוני

Rashi: "the parable of the Ancient One of the world: the Torah, which is the parable of the Holy One, blessed be He." The Kehot note gives it as the source for the Torah's name.

Rashi on I Samuel 24:14 רש"י על שמואל א כ"ד:י"ד

כאשר יאמר משל הקדמוני. משל קדמונו של עולם, התורה, שהיא משלו של הקב"ה: מרשעים יצא רשע. הקב"ה מזמן לרשע, שנופל ביד רשע כיוצא בו, והיכן אמרה תורה (שמות כא יג): והאלקים אנה לידו כדאיתא במסכת מכות (י ב):

As the ancient proverb says. The proverb of the Ancient One of the world [referring to] the Torah, which is the proverb of the Holy One, Blessed is He. From the wicked comes wickedness. The Holy One, Blessed is He, destines the wicked to fall

Amalek. The explanation of this verse is cited for the uplifted hand.

Exodus 17:16 שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס קָהּ מִלְחָמָה לַה' בַּעֲמָלֵק מִדֹּר דֹּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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156 במ"א בפי' כי יד על כיס י-ה . . בד"ה חייב אינש

From 95c on, the Alter Rebbe explains "a hand is upon the throne of Kah": there are three hands, the great (love), the strong (awe) and the uplifted; the uplifted hand, written without the hei of knowledge, raises the soul to a level beyond what creatures can grasp, above the throne and above the Name Kah, and from it comes the war with Amalek, as when "the children of Israel went out with an uplifted hand."

KEHOT'S NOTE

תו"א מג"א צה, ג ואילך.

157 חייב אינש לבסומי בפוריא

"A person is obligated to become intoxicated on Purim." The Torah Ohr discourse beginning with these words explains "a hand is upon the throne of Kah."

Megillah 7b:7–8 מגילה ז' ב:ז'-ח'

אָמַר רָבָא: מֵיחַיַּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרַיָּא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲיֵיהּ. לְשָׁנָה, אֲמַר לֵיהּ: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיהּ: לָא בְּכֹל שַׁעֲתָא וְשַׁעֲתָא מְתַרְחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

158 ויוציאנו ה"א

"We were slaves to Pharaoh in Egypt, and Havayah brought us out of Egypt with a mighty hand." The Haggadah's "Havayah our G-d brought us out" is based on it.

Deuteronomy 6:21 דברים ו':כ"א

וְאָמַרְתָּ לִבְנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיּוֹצִיאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה:

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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KEHOT'S NOTE

into the hand of the wicked like himself. And where did the Torah say this, "And G-d destined it into his hand," as it is stated in Maseches Makos.

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163 שהתורה נקרא משל הקדמוני

Rashi on "and G-d caused it to come to his hand" quotes David's "as the parable of the Ancient One says," explaining that the parable of the Ancient One is the Torah, the parable of the Holy One, blessed be He, the Ancient One of the world.

Rashi on Exodus 21:16 רש"י על שמות כ"א:ט"ז

וגנב איש ומכרו. לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר כִּי יִמָּצֵא אִישׁ גֹּנֵב נֶפֶשׁ מֵאֶחָיו (דברים כ"ד), אֵין לִי אֶלָּא אִישׁ שֶׁגָּנַב נֶפֶשׁ, אִשָּׁה אוֹ טֻמְטוּם אוֹ אַנְדְּרוֹגִינוֹס שֶׁגָּנְבוּ מַנַּיִן? תַּ"ל וְגֹנֵב אִישׁ וּמְכָרוֹ. וּלְפִי שֶׁנֶּאֱ כָּאן וְגֹנֵב אִישׁ, אֵין לִי אֶלָּא גּוֹנֵב אִישׁ, גּוֹנֵב אִשָּׁה מַנַּיִן? תַּ"ל גֹּנֵב נֶפֶשׁ, לְכָךְ הֻצְרְכוּ שְׁנֵיהֶם, מַה שֶּׁחִסֵּר זֶה גִּלָּה זֶה (סנהדרין שם): ונמצא בידו. שֶׁרָאוּהוּ עֵדִים שֶׁגְּנָבוֹ וּמְכָרוֹ, וְנִמְצָא כְבָר בְּיָדוֹ קֹדֶם מְכִירָה (שם): מות יומת. בְּחֶנֶק; כָּל מִיתָה הָאֲמוּרָה בַּתּוֹרָה סְתָם חֶנֶק הִיא (וְהַפְסִיק ...

וגנב איש ומכרו AND HE THAT STEALETH A MAN, AND SELLETH HIM, [AND HE BE PREVIOUSLY FOUND IN HIS HAND, HE SHALL SURELY BE PUT TO DEATH] — Why is this statement made (how does the particular form of words used here tell us some point of law which is not contained in another text bearing upon the same subject)? Since it is said, (Deuteronomy 24:7) "If a man be found stealing any of his brethren ... [then that thief shall die]", I might say that I have here only ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

164 התו' נק' משל הקדמוני

"As the parable of the Ancient One (meshal hakadmoni) says, from the wicked comes forth wickedness": David to Shaul, after sparing his life in the cave; in the plain sense, "as the ancient proverb says." Following Rashi, Chassidus reads the "parable of the Ancient One" as the Torah, the parable of G-d.

I Samuel 24:14 שמואל א כ"ד:י"ד

כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְיָדִי לֹא תִהְיֶה־בָּךְ׃

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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KEHOT'S NOTE

[רש"י] ש"א כד, יד. וערש"י משפטים (כא, יג). ובמכות (י, ב) ד"ה והאלקים, ע"ש. [כ].

PARAGRAPH 32

165 מפיו דעת

"For Havayah gives wisdom; from His mouth, knowledge and understanding." Daas "hidden in the mouth" above.

Proverbs 2:6 משלי ב':ו

כִּי־ה' יִתֵּן חָכְמָה מִפִּיו דַּעַת וּתְבוּנָה׃

For the L-RD giveth wisdom, Out of His mouth cometh knowledge and discernment;

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KEHOT'S NOTE

משלי ב, ו.

166

The Talmud cites "from His mouth, knowledge and understanding" in its answer on what a person should do to become wise. The text refers to it.

Niddah 70b:10 נדה ע' ב':י

שְׁלֹשָׁה דִּבְרֵי דֶּרֶךְ אֶרֶץ, מָה יַּעֲשֶׂה אָדָם וְיֶחְכַּם? אָמַר לָהֶן: יַרְבֶּה בִּישִׁיבָה, וִימַעֵט בְּסְחוֹרָה. אָמְרוּ: הַרְבֵּה עָשׂוּ כֵּן, וְלֹא הוֹעִיל לָהֶם! אֶלָּא יְבַקְּשׁוּ רַחֲמִים מִמִּי שֶׁהַחָכְמָה שֶׁלּוֹ, שֶׁנֶּאֱמַר: "כִּי ה' יִתֵּן חָכְמָה מִפִּיו דַּעַת וּתְבוּנָה".

William Davidson, Vocalized Aramaic (CC-BY-NC)

167 כי כל ביתה לבוש שנים

"She does not fear the snow for her household, for all her household are clothed in scarlet," said of the woman of valor. The scarlet is the worm's power of judgment.

Proverbs 31:21 משלי ל"א:כ"א

לֹא־תִירָא לְבֵיתָהּ מִשָּׁלֶג כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים׃

She is not afraid of the snow for her household; For all her household are clothed with scarlet.

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168 כי כל ביתה לבוש שנים

The Zohar on Vayechi expounds this verse, reading "scarlet" as a garment of harsh judgment, and also as "pairs" of mitzvos such as tzitzis and tefillin, mezuzah and the Chanukah lamp.

Zohar, Vayechi 60:597–607 ספר הזהר, ויחי ס':תקצ"ז-תרי"ז

As R. Judah and R. Isaac were once travelling together, the former said: 'Let us turn into this field, as it is more level.' They did so, and as they went along R. Judah said: 'It is written: "She is not afraid of the snow for her household, for all her household are clothed in scarlet." This verse has been expounded by our colleague, R. Hizkiah, who said that sinners are punished in Gehinnom twelve months, half with fire and half with snow.

The Zohar; London, Soncino Press, 1933 (Public Domain)

169 ואשמיד פריו ממעל ושרשיו מתחת

"And I destroyed his fruit from above and his roots from beneath," said of the Amorite, "whose height was like the height of cedars," whom G-d destroyed before Israel. The discourse on this verse is cited for cutting off the kelipos' nourishment from above.

Amos 2:9 עמוס ב':ט

וְאָנֹכִי הִשְׁמַדְתִּי אֶת־הָאֱמֹרִי מִפְּנֵיהֶם אֲשֶׁר כְּגֹבַהּ אֲרָזִים גָּבְהוֹ וְחָסֹן הוּא כָּאַלּוֹנִים וָאַשְׁמִיד פִּרְיוֹ מִמַּעַל וְשָׁרָשָׁיו מִתָּחַת׃

Yet destroyed I the Amorite before them, Whose height was like the height of the cedars, And he was strong as the oaks; Yet I destroyed his fruit from above, And his roots from beneath.

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170 סד"ה נאוו לחייך בתורים

At the end of that discourse (13c), "Your lips are like a thread of scarlet, and your speech is lovely" is the speech of Torah, the thread that joins above and below.

KEHOT'S NOTE

לקו"ת שה"ש יג, ג.

171 נאוו לחייך בתורים

"Your cheeks are comely with rows [of jewels], your neck with strings of beads," the lover's praise of his bride. The discourse on this verse is cited at its end.

Song of Songs 1:10 שיר השירים א:י

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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172 כחוט השני שפתותיך

"Your lips are like a thread of scarlet, and your speech is lovely," in the lover's praise of his bride. The scarlet, shani, links the lips' speech to the scarlet worm.

Song of Songs 4:3 שיר השירים ד:ג

כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ וּמִדְבָּרֵךְ נָאוֶה כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ׃

Thy lips are like a thread of scarlet, And thy mouth is comely; Thy temples are like a pomegranate split open Behind thy veil.

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PARAGRAPH 33

173 חרות על הלוחות

"And the tablets were the work of G-d, and the writing was the writing of G-d, engraved upon the tablets": the letters were G-d's own, cut into the stone. Engraved letters are one with the stone, unlike ink on parchment.

Exodus 32:16 שמות ל"ב:ט"ז

וְהַלֻּחֹת מַעֲשֵׂה אֱלֹקִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹקִים הוּא חָרוּת עַל־הַלֻּחֹת׃

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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KEHOT'S NOTE

שמות לב, טז.

PARAGRAPH 34

174 זאת חקת התורה

"This is the statute of the Torah." Chukas, from engraving, names the Torah's engraved root, drawn down through the heifer.

Numbers 19:2 במדבר י"ט:ב

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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PARAGRAPH 35

175 אורייתא וקוב"ה כולא חד

The Zohar says that prayer is the Shechinah "and the Torah is the Holy One, blessed be He," with no interruption between them. One of the places the Kehot note gives for the Torah's oneness with G-d.

Zohar I, 24a זח"א כד, א

KEHOT'S NOTE

ראה זח"א כד, א. זח"ב ס, ס"א. ולהעיר ג"כ מת"ז ת"ו ותכ"ב.

176 אורייתא וקב"ה כולא חד

The Zohar in Beshalach: "we have learned that the Holy One, blessed be He, is called Torah… and Torah is none other than the Holy One, blessed be He." The Kehot note cites it for the Torah and G-d being one.

Zohar, Beshalach 25:339–26:348 ספר הזהר, בשלח כ"ה:של"ט-כ"ו:שמ"ח

177 בריש הורמנתא דמלכא גליף גליפו בטהירו עילאה

The opening of the Zohar on Bereishis: "At the head of the King's authority, He engraved an engraving in the supernal luster." The Alter Rebbe reads the engraving as Keser, emanated from the Infinite Light.

Zohar, Bereshit 1:1–2:7 ספר הזהר, בראשית א':א'-ב':ז'

178 ופתחת עליו פתוחי

"And you shall engrave upon it engravings of a seal, 'Holy to Havayah,'" on the High Priest's golden plate. Its Targum shows that gelif means engraving.

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַה'

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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KEHOT'S NOTE

שמות כח, לו.

179 ותגלוף

Onkelos translates "and you shall engrave" with vesiglof, from the root of the Zohar's gelif. So the Zohar's gelif is engraving.

Onkelos Exodus 28:36 תרגום אונקלוס על שמות כ"ח:ל"ו

וְתַעְבֵּד צִיצָא דִּדְהַב דְּכִי וְתִגְלוֹף עֲלוֹהִי כְּתַב מְפָרַשׁ קֻדְשׁ לַייָ׃

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

180 בד"ה כי כארץ תוציא צמחה

That discourse, on "For as the earth brings forth its growth," speaks of the spiritual reward hidden in every mitzvah that is revealed on Rosh Hashanah and Yom Kippur, and asks why in the Ten Days of Teshuvah we say "the holy King."

KEHOT'S NOTE

לקמן פ' נצבים נ, ב.

181 כי כארץ תוציא צמחה

"For as the earth brings forth its growth… so will Ado-nai Havayah cause righteousness and praise to grow," Yeshayahu's promise that G-d will make Israel's righteousness flourish before all the nations. The discourse on this verse explains "the holy King."

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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182 והענין הוא כמו עד"מ

The note refers to a maamar of 5689 for the analogy of letters engraved in a precious stone.

KEHOT'S NOTE

ראה סה"מ תרפ"ט ע' 254.

183 בת"ז כתרא עילאה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ע (קלה, ב).

184 The Tikkunei Zohar: the supernal Crown, although it is clear light, is black before the Cause of causes. Even Keser is darkness compared with the Infinite Light.

Tikkunei Zohar 135b:1 תקוני הזהר קל"ה ב:א'

דְּאִינּוּן י"א, עַל כָּל סְפִירָה וּסְפִירָה, וְאִינּוּן י"א מִן (דברים ו ד) יְ הוָ ה אֱ לֹהֵינוּ יְ הוָ ה אֶ חָד, בְּאִ אִתְקְרֵי אֵ"ל עֶלְיוֹן, בְּי יהו"ה, וְכֵן בְּאִ אִתְקְרֵי אלהינ"ו אהי"ה אלקי"ם אדנ"י וְהָא אוּקְמוּהָ. וְעוֹד כֶּתֶר עֶלְאָה אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכָם קֶדֶם עִלַּת הָעִלּוֹת, וְכָל חֲיָילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְווּצּוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחַשְׁכָן קַמַּיְיהּ.

Tikkunei Zohar - Vocalized (Public Domain)

185 דלית מחשבה תפיסא ביי

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם בהקדמה (פתח אלי').

186 דלית מחשבה תפיסא ביה כלל

Eliyahu's prayer (Patach Eliyahu) at the start of the Tikkunei Zohar: "no thought can grasp You at all." The Infinite Light above Keser.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 36

187 אורייתא מחכמה נפקת

"The Torah comes forth from the higher Chochmah." Clothed in Chochmah and Binah, the Torah is the Written Torah.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 38

188 והחכמה מאין תמצא

"But wisdom, from where (me'ayin) is it found?" Read as "wisdom is found from nothing": relative to Atik, Chochmah is a creation, something from nothing.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

189 תרין רעין דלא מתפרשין

The Zohar calls the higher level where Eden and the river "never part" re'im, companions. The Kehot note gives it as the source for Chochmah and Binah as "two companions that never part."

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

ראה זח"ג ד, א.

190 ע"פ אמר עם הספר

On this column (96b) the Alter Rebbe explains "he said with the letter (sefer)" as the response from above when Israel rises "before the King": a refining by Chochmah in the supernal thought, the level of sefer, the combinations of letters, which drives the evil out, so that the "evil plan returns upon his head."

KEHOT'S NOTE

תו"א צו, ב.

191 אמר עם הספר

"He said with the letter (sefer)." The discourse on this verse is cited for Binah being called sefer.

Esther 9:25 אסתר ט':כ"ה

וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְּהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ׃

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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192 בזח"ב ויקהל ד"ר ע"א

There the Alter Rebbe says that the Written Torah is at the level of Binah, which the Zohar in Vayakhel calls "a Torah scroll," while the Oral Torah is Chochmah, where the reasoning matters more than the letters.

KEHOT'S NOTE

ראה לקמן סוכות פ, א.

193 באש שחורה ע"ג אש לבנה

Reish Lakish: the Torah given to Moshe, its parchment was of white fire and it was written in black fire. The Alter Rebbe reads the black fire as the letters that conceal the white fire, the Infinite Light.

Devarim Rabbah 3:12 דברים רבה ג':י"ב

Song of Songs 4:2 שיר השירים ד':ב

שִׁנַּיִךְ כְּעֵדֶר הַקְּצוּבוֹת שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכְלָה אֵין בָּהֶם׃

Thy teeth are like a flock of ewes all shaped alike, Which are come up from the washing; Whereof all are paired, and none faileth among them.

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KEHOT'S NOTE

ירושלמי שקלים ו, א. דב"ר ג, יב. מדרש תלים צ, יב. ובכ"מ. וראה לקמן שה"ש ד, ב.

PARAGRAPH 39

194 בד"ה שחורה אני ונאוה

The discourse opens with the Sages' teaching that the Torah was given in black fire upon white fire, citing Shir HaShirim Rabbah and the Zohar in Nasso, and applies the same to the World to Come, created with the letter yud.

KEHOT'S NOTE

לקו"ת שה"ש ד, ב.

195 שחורה אני ונאוה

"I am black but comely, O daughters of Jerusalem," the maiden says of herself, darkened by the sun yet lovely. The discourse on this verse explains the black fire upon white fire.

Song of Songs 1:5 שיר השירים א':ה

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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196 ראשו כתם פז

"His head is as the finest gold," the maiden's praise of her beloved. The Midrash on this verse holds Reish Lakish's teaching.

Song of Songs 5:11 שיר השירים ה':י"א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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197 תורה שנתן הקב"ה היתה עורה של אש לבנה וכתובה באש שחורה

Reish Lakish: "The Torah that the Holy One, blessed be He, gave: its parchment was of white fire and it was written in black fire; it is fire and hewn from fire." The text reads the black fire as the letters and the white fire as the light they conceal.

Shir HaShirim Rabbah 5:16 שיר השירים רבה ה':ט"ז

... וְהִמְתִּיק לָהֶם אֶת הַדִּבּוּר, הֲדָא הוּא דִכְתִיב (תהלים כט, ד): קוֹל ה' בַּכֹּחַ קוֹל ה' בֶּהָדָר, אָמַר רַבִּי חָמָא בַּר רַבִּי חֲנִינָא, קוֹל ה' בַּכֹּחַ לְבַחוּרִים, קוֹל ה' בֶּהָדָר לִתְשִׁישִׁין. תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי תּוֹרָה שֶׁנִּתַּן הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל הֶחֱזִירָה לָהֶם נַפְשׁוֹתֵיהֶן, הֲדָא הוּא דִכְתִיב (תהלים יט, ח): תּוֹרַת ה' תְּמִימָה מְשִׁיבַת נָפֶשׁ. דָּבָר אַחֵר, חִכּוֹ מַמְתַקִּים, לְמָלֵךְ שֶׁדִּבֵּר כְּנֶגֶד בְּנוֹ, וְנִתְיָרֵא וְנִשְׁמְטָה נַפְשׁוֹ מִמֶּנּוּ, כֵּיוָן שֶׁרָאָה הַמֶּלֶךְ כָּךְ שֶׁנִּשְׁמְטָה נַפְשׁוֹ, הִתְחִיל מְגַפֵּף וּמְנַשֵּׁק אוֹתוֹ ...

"His palate is sweet and all of him is delightful. This is my beloved, and this is my companion, daughters of Jerusalem" (Song of Songs 5:16). "His palate is sweet" – it is written: "For so said the L-rd to the house of Israel: Seek Me and live" (Amos 5:4). Is there a palate that is greater and sweeter than that? It is written: "As I live – the utterance of the L-rd G-d – I do not desire the death of the wicked, [but that the wicked repent from ...

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198 **מימינו אש דת**

"From His right hand, a fiery law for them," in Moshe's last blessing, describing G-d's coming from Sinai to give the Torah. The Midrash cites it for the Torah of fire.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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199 **באש שחורה ע"ג אש לבנה**

The Idra in Nasso, on the two beards, the upper and the lower: "and so, when the Torah was given to Israel, it was given in black fire upon white fire."

Zohar, Idra Rabba 11:100–112 ספר הזהר, האדרא רבא י"א:ק'-ק"י"ב

PARAGRAPH 40

200 On the sprinkling of the purification water, which makes the impure pure and, in Rabbi Akiva's view, the pure impure, the Talmud says, "this is what Shlomo said: I said, 'I will become wise,' but it is far from me."

Yoma 14a:8 יומא י"ד א:ח'

וְרַבִּי עֲקִיבָא? הַיְינוּ דְּקָאָמַר שְׁלֹמֹה "אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי".

וְרַבָּנַן? הַהוּא לַמַּזֶּה וְלַמַּזִּין עָלָיו — טָהוֹר, וְנוֹגֵעַ בָּהֶן — טָמֵא.

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201 On the laws of the one who sprinkles the purification water, the Talmud again says, "this is what Shlomo said: I said, 'I will become wise,' but it is far from me."

Niddah 9a:19 נדה ט' א:י"ט

וְהַיְינוּ דְּאָמַר שְׁלֹמֹה: "אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי".

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202 **אמרתי אחכמה והיא רחוקה ממני**

"All this I tested with wisdom; I said, 'I will become wise,' but it is far from me": Koheles, who tried everything with wisdom, admits that the wisdom he sought eluded him. The Sages apply it to the red heifer.

Ecclesiastes 7:23 קהלת ז':כ"ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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203 **אחכמה והיא רחוקה ממני**

The Zohar in Pinchas: Shlomo wished to ask with the higher Chochmah, above his level, and said, "I said, 'I will become wise,' but it is far from me," though "Havayah gave wisdom to Shlomo," which was the lower wisdom.

Zohar, Pinchas 32:178–35:188 ספר הזהר, פנחס ל"ב:קע"ח-ל"ה:קפ"ח

204 **אחכמה והיא רחוקה ממני**

Rabbi Yitzchak opens "This is the statute of the Torah" with this verse: Shlomo said, "All these I understood, but the section of the red heifer I investigated and examined: I said, I will become wise, but it is far from me."

Bamidbar Rabbah 19:3 במדבר רבה י"ט:ג'

205 **גליף גליפו בטהירו עילאה**

"He engraved an engraving in the supernal luster": the Torah's root, drawn down through the heifer into the Written Torah.

Zohar, Bereshit 1:1–2:7 ספר הזהר, בראשית א':א'-ב':ז'

206 **ועיין מענין אחכמה . . בזחי"ג פינחס דרכי"ג סע"א**

Or HaTorah explains the Zohar: Shlomo's wisdom was the lower Chochmah, and of the higher Chochmah of Atzilus he said "I said, 'I will become wise,' but it is far from me," wishing to rise from below to above.

KEHOT'S NOTE

"שחכמת שלמה היא חכמה תתאה אבל חכמה עילאה דאצילות על זה אמר אמרתי אחכמה והיא רחוקה ממני" — אוה"ת נ"ך כרך ב ע' א'קכח. "מה כתיב אמרתי אחכמה והיא רחוקה ממני והא כתיב והי' נתן חכמה לשלמה ובעא לסלקא מתתא לעילא דאתרחיקת מיניה כו'" — אוה"ת נ"ך כרך א ע' ס.

207 **ובקה"ר ע"פ זה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פרי' ז.

PARAGRAPH 41

208 **ברבות ר"פ חקת**

The note says that the text from here to the end of the discourse "And He did not want" is brought in Or HaTorah on Chukas.

KEHOT'S NOTE

יט, ג. מכאן עד תי' "סד"ה ולא אבה" מובא באוה"ת חקת ע' תשעה-ו.

209 **מי יתן טהור מטמא**

The Zohar in Pekudei, as the Kehot note quotes it: the unblemished red heifer is to subdue all the sides of impurity, and "Who can bring a pure thing out of an impure one": this one is pure, coming out of the impure.

Zohar, Pekudei 36:315–37:325 ספר הזהר, פקודי ל"ו:שט"ו-ל"ז:שכ"ה

It is written: "Who can bring a clean thing out of an unclean? Not one" (Job. 14, 4). The heifer is such a thing; for first it was an unclean thing,1i.e. a symbol of the evil power that was to be destroyed. but after judgement had been executed on her, after she had passed through the fire and was burned to ashes, she was transformed into a purifying agency.

The Zohar; London, Soncino Press, 1933 (Public Domain)

210 "Who can bring a pure thing out of an impure one? Not one." Iyov pleads that man is frail and impure from birth, so who can make him pure? Read plainly, "not one" can; the Midrash and the maamar read it "Is it not the One?", G-d alone, and the translation follows them.

Job 14:4 איוב י"ד:ד

מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד׃

Who can bring a clean thing out of an unclean? not one.

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211 **מי עשה כן מי צוה כן מי גזר כן לא יחידו של עולם**

The Midrash opens Chukas with Job 14:4: "such as Avraham from Terach, Chizkiyahu from Achaz... the World to Come from this world. Who did so, who commanded so, who decreed so? Is it not the Only One of the world?"

Bamidbar Rabbah 19:1 במדבר רבה י"ט:א

212 **פקודי דרל"ז סע"א**

Or HaTorah quotes the Zohar in Pekudei and the Mikdash Melech's explanation that nogah, burned and given water, is refined, "a pure thing out of an impure," and explains it by the Torah Ohr discourse on "And a man wrestled."

KEHOT'S NOTE

"כגוונא דא פרה אדומה תמימה כו' בגין לאכפייא כל סטרי מסאבא דלא ישלטון כו' מי יתן טהור מטמא כו' רזא דא הכי הוא דדא איהו טהור דנפק מטמא, ופי' במק"מ שהיא ק"נ שאחר שנשרפת ונותנים עליהם מים היא מתבררת והיא טהור דנפיק מטמא" — אוה"ת נ"ך-א ע' תרנז ע"ש שמבאר זה ע"פ מ"ש בתו"א בד"ה ויאבק איש.

213 **ובת"ז תי' כ' דמ"ב ע"א**

Or HaTorah discusses at length the Tikkunei Zohar's passage on the red heifer, of which it is said, "Who can bring a pure thing out of an impure one."

KEHOT'S NOTE

"בענין פרה אדומה שעלי' נאמר מי יתן טהור מטמא כו'" — אוה"ת נ"ך-א ע' תרנח ע"ש בארוכה.

214 **והחכמה מאין תמצא**

"But wisdom, from where (me'ayin) is it found?" The living water is Chochmah, found from ayin, Keser.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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PARAGRAPH 42

215 **ולקח מעץ החיים וחי לעולם**

"And now, lest he put forth his hand and take also from the Tree of Life, and eat, and live forever," G-d's words after Adam ate from the Tree of Knowledge, before sending him from the Garden. The Tree of Life is Keser, above good and evil.

Genesis 3:22 בראשית ג:כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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KEHOT'S NOTE

בראשית ג, כב.

PARAGRAPH 43

216 **חכמת זה סדר קדשים**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שבת לא, סע"א. [כ].

217 **חכמת זה סדר קדשים ודעת זה סדר טהרות**

Reish Lakish reads Isaiah 33:6 as the six orders of the Mishnah: "wisdom is the Order of Kodashim, and knowledge is the Order of Taharos." The Alter Rebbe explains why each fits.

Shabbat 31a:10 שבת ל"א א:י

אָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב "וְהָיָה אֱמוּנַת עִתֶּיךָ חוֹסֶן יְשׁוּעוֹת חָכְמַת וָדָעַת וגו'". "אֱמוּנַת" — זֶה סֵדֶר זְרָעִים. "עִתֶּיךָ" — זֶה סֵדֶר מוֹעֵד. "חוֹסֶן" — זֶה סֵדֶר נָשִׁים. "יְשׁוּעוֹת" — זֶה סֵדֶר נְזִיקִין. "חָכְמַת" — זֶה סֵדֶר קָדָשִׁים. "וָדָעַת" — זֶה סֵדֶר טָהָרוֹת. וַאֲפִילּוּ הָכִי, "יִרְאַת ה' הִיא אוֹצָרוֹ".

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218 **ועמ"ש מזה בביאור ע"פ . . דפ' ציצית**

The explanation in Shelach discusses the hidden brain rooted in Radla, outside the count of the Sefiros, and why Daas completes the count when Keser is not counted: because Daas is the inner dimension.

KEHOT'S NOTE

לעיל פ' שלח נ, א ואילך. באוה"ת מביא במקום זה: "כמ"ש ע"פ והי' אמונת עתך כו' חכמה ודעת". בביאור בשעה שהקדימו: לעיל פ' במדבר טו, א.

219 **אני ה' אלקיכם**

"I am Havayah your G-d, who brought you out of the land of Egypt," the close of the section of tzitzis. The explanation on these words is cited for Daas and Keser.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 44

220 **מי יתן טהור מטמא לא אחד**

> "Who can bring a pure thing out of an impure one? Not one," read as "Is it not the One?": Keser, the Only One.

Job 14:4 איוב י"ד:ד'

מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד׃

Who can bring a clean thing out of an unclean? not one.

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221 **בשעה שהקדימו ישראל נעשה**

> "At the time that Israel put 'we will do' before 'we will hear,' six hundred thousand angels came." The explanation on this saying is cited.

Shabbat 88a:7–8 שבת פ"ח א:ז'-ח'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעֲנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעֲנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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222 **מי יתן והיה לבבם**

> "Who will give that they had such a heart, to fear Me," G-d's words to Moshe after the people, awed at Sinai, asked him to hear G-d's voice for them. The explanation on "we will do" reads its Mi as the Infinite One.

Deuteronomy 5:26 דברים ה':כ"ו

מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם לְיִרְאָה אֹתִי וְלִשְׁמֹר אֶת־כָּל־מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יִיטַב לָהֶם וְלִבְנֵיהֶם לְעֹלָם׃

Oh that they had such a heart as this alway, to fear Me, and keep all My commandments, that it might be well with them, and with their children for ever!

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223 **אם נטמא זה במה תהא טהרתו לא השיבו באותו שעה נתכרכמו פניו של משה כיון שהגיע לפ' פרה אדומה**

> For every matter G-d told Moshe its impurity and its purification, but at "Say to the kohanim" Moshe asked, "If this one becomes impure, by what will his purification be?" He did not answer him, and Moshe's face paled, until they reached the section of the red heifer.

Bamidbar Rabbah 19:4 במדבר רבה י"ט:ד'

PARAGRAPH 45

224 **מי יתן טהור מטמא**

> "Who can bring a pure thing out of an impure one?" The red heifer, from Keser, does what Chochmah cannot.

Job 14:4 איוב י"ד:ד'

מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד׃

Who can bring a clean thing out of an unclean? not one.

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PARAGRAPH 46

225 **מענין שלוש הפוכות**

> Among the verses the Talmud prescribes for one troubled by a dream are "three reversals," verses in which bad is turned to good, including "and Havayah your G-d turned the curse into a blessing for you."

Berakhot 55b:7–8 ברכות נ"ה ב:ז'-ח'

... "טָבָא הוּא וְטָבָא לֵיהֱוֵי, רַחֲמָנָא לְשַׁוְיֵיהּ לְטָב. שְׁבַע זִימְנִין לִגְזְרוּ עָלָךְ מִן שְׁמַיָּא דְּלֵהֱוֵי טָבָא, וְיֵהֱוֵי טָבָא". וְלֵימְרוּ שָׁלֹשׁ הֲפוּכוֹת, וְשָׁלֹשׁ פְּדוּיוֹת, וְשָׁלֹשׁ שְׁלוּמוֹת. שָׁלֹשׁ הֲפוּכוֹת — "וְהָפַכְתָּ מְסִפְדִּי לְמָחוֹל לִי פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה", "אָז תִּשְׂמַח בְּתוּלָה בְּמָחוֹל וּבַחֻרִים וְזִקֵנִים יַחְדָּו וְהָפַכְתִּי אֶבְלָם לְשָׂשׂוֹן וְגוֹ'", "וְלֹא אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל בִּלְעָם וַיַּהֲפֹךְ וְגוֹ'".

Rab Huna b. Ammi stated that R. Pedat said in the name of R. Johanan : He who sees a dream and his soul is depressed should go and have it interpreted in the presence of three. He should have it interpreted ! But Rab Hisda has said : An uninterpreted dream is like an unread letter ! Nay, but say : He should have it turned into good in the presence of three. He should assemble three men and say to them, "I have seen a good dream" ; ...

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KEHOT'S NOTE

ברכות נה, ב.

226 **ויהפוך כו' את הקללה לברכה**

> "But Havayah your G-d did not want to listen to Bilam, and Havayah your G-d turned the curse into a blessing for you." One of the three verses of reversal.

Deuteronomy 23:6 דברים כ"ג:ו'

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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227 **מי יתן טהור**

> The Zohar in Vayera, as the Kehot note quotes it: "Who can bring a pure thing... 'pure' is Avraham, who came out of Terach," as in the Midrash on Chukas.

Zohar, Vayera 6:105–7:140 ספר הזהר, וירא ו':ק"ה-ז':ק"מ

He observed so strictly the laws regarding clean and unclean that no man in a state of ritual impurity was allowed to serve in his house until he had duly cleansed himself by bathing before nightfall or by abstention for seven days, according to the degree of his defilement. And as Abraham prepared the means of purification for men in such a state, so did Sarah for women. The reason why Abraham did this

was because he was himself pure and is designated "pure" (as it is written, "Who can …

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228 **מי יתן טהור**

The Zohar in Yisro, on "from within the thornbush": the thornbush was within that holiness and cleaved to it, "and this is the secret of 'Who can bring a pure thing out of an impure one.'"

Zohar, Yitro 1:50–3:59 ספר הזהר, יתרו א:נ-ג:נ"ט

a mystery which is expressed in the words: "a clean thing out of an unclean" (Job 14, 4). The brain is contained in a shell, a shell which will not be broken until that time when the dead shall rise again. Then will the shell be broken and the light shine out into the world from the brain, without any covering on it. Blessed are the righteous in this world and in the world to come.'

The Zohar; London, Soncino Press, 1933 (Public Domain)

229 **מי יתן טהור**

The Zohar in Tazria, on "And if a man's head becomes bald, he is pure": one is called pure only when coming out of the side of impurity, as it is written, "Who can bring a pure thing out of an impure one."

Zohar, Tazria 23:115–24:123 ספר הזהר, תזריע כ"ג:קט"ו-כ"ד:קכ"ג

Because the lower judgements are attached to the hair of this one,1According to the anthropomorphic symbolism of the Sifra di-Zeniutha. he is called "Stern Judgement", but when the hair is removed he becomes mitigated and the lower judgements are not held in readiness. Therefore he is called clean, as having emerged from the side of uncleanness, and here too it is written: "And if the hair of ish be fallen off his head, he is bald, he is clean."

The Zohar; London, Soncino Press, 1933 (Public Domain)

230 **בת"א פ' וישלח סד"ה ויקח מן הבא בידו מנחה**

There the ascent of mayin nukvin of Tikkun is known from the Torah's offerings, but the ascent to Tohu was known only to Yaakov, who sent even camels, impure in the offerings of Tikkun; in the offerings of Tohu "who can bring a pure thing out of an impure," for there darkness and light are alike.

KEHOT'S NOTE

תו"א כו, א וז"ל "והנה העלאת מ"ן של התיקון גלוי וידוע לנו ע"פ התורה פרים בני בקר שנים כו', משא"כ העלאת מ"ן לעולם התהו כו' ולכן הקריב גם גמלים שהם טמאים בקרבנות דתיקון, אך בקרבנות דתהו כתיב מי יתן טהור מטמא כו' ששם כחשיכה כאורה כו' קטן וגדול שם הוא כו' השוה ומשוה כו' עכ"ל" — אוה"ת נ"ך-א ע' תרנה.

231 **ויקח מן הבא בידו מנחה**

"And he took from what came to his hand a gift for Eisav his brother," as Yaakov prepared to meet Eisav. The discourse on this verse explains Yaakov's offering to Tohu, where impure becomes pure.

Genesis 32:14 בראשית ל"ב:י"ד

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו׃

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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232 **ובד"ה וישלח יעקב**

There Yaakov raised mayin nukvin to the encompassing light of Tohu, at the level of the Infinite, where there are no contractions and exact measures, so that the impure too can be raised, as the Sages say, "the pig will in the future become pure"; but once the Torah of Tikkun was given, what it forbids cannot be raised now.

KEHOT'S NOTE

תו"א כה, א וז"ל "אבל יעקב העלה מ"ן לבחי' המקיף דתהו שהוא אור גדול בבחי' א"ס כו' לכן אין שם הצמצומים והדקדוקים, כי א"ס ב"ה הוא כל יכול לסבול הכל אף טמאין כו' וכמארז"ל עתיד חזיר ליטהר עכ"ל" — אוה"ת נ"ך-א ע' תרנה.

233 **עיין במא"א אות ח' סעיף ו'**

It says, as the note quotes it: "The pig (chazir) is called kelipas nogah, and therefore, when it is sweetened, it will in the future return (lachazor) and become holiness."

KEHOT'S NOTE

"חזיר נק' קליפת נוגה ולכן במיתוקה עתידה לחזור ותהי' קדושה ושם זה בחי' חכמה דקליפה". וע"פ התו"א וישלח כה, ב מובן מה שמציין כאן להמאו"א. ומה שמציין בתו"א למאמרז"ל עתיד חזיר ליטהר. ובאוה"ת נ"ך-א ע' תרנו מציין "אמנם במאו"א אות ח' סעיף ואו פי' עתיד חזיר ליטהר קאי על ק"נ, ובמדרש תלים סי' קמ"ו ע"פ ה' מתיר אסורים יש שני דיעות אם האיסורים יהיו נעשים היתר לע"ל שי"א חס ושלום כו', ויש להעיר מזה לענין פרה אדומה שנזכר ברבות ר"פ חקת מי יתן טהור מטמא, לפי ששם הוא ג"כ בחי' ומראה לו פנים והיינו ענין מים חיים דוקא". וראה גם אוה"ת ויקרא-א ע' רלט.

234 **וע' עוד מענין מי יתן טהור**

The note refers to a maamar of 5634 on "Who can bring a pure thing out of an impure one."

KEHOT'S NOTE

ראה סה"מ תרל"ד ע' רסט.

235 **בזח"א וירא ק"ב ב'**

Or HaTorah quotes the Zohar in Vayera: "pure" is Avraham, who came out of Terach, as in the Midrash on Chukas.

KEHOT'S NOTE

"מי יתן טהור כו' טהור דא אברהם דנפק מתרח. דהיינו טהור מטמא כמ"ש ברבות פ' חקת" — אוה"ת נ"ך-א ע' תרנו.

236 **ח"ב יתרו ס"ט ב'**

Or HaTorah quotes the Zohar in Yisro on the thornbush that cleaved to holiness, "the secret of 'Who can bring a pure thing out of an impure one.'"

KEHOT'S NOTE

"ע"פ מתוך הסנה, הסנה ודאי הוה בגו ההוא קדושה ואתדבק בי' כו' ורזא דא מי יתן טהור מטמא" — אוה"ת נ"ך-א ע' תרנז. וראה גם סה"מ תרל"ד ע' רסט.

237 ח"ג תזריע מ"ח ב'

Or HaTorah quotes the Zohar in Tazria: one is called pure only when coming out of the side of impurity, as it is written, "Who can bring a pure thing out of an impure one."

KEHOT'S NOTE

"ע"פ ואיש כי ימרט ראשו קרח הוא טהור הוא, דלא טהור אלא כד נפיק מסטרא דמסאבא כו' דכתיב מי יתן טהור מטמא" — אוה"ת נ"ך-א ע' תרנח. וראה שם ע' תרנו.

238 זאת חקת התורה ויקחו אליך פרה

"This is the statute of the Torah... that they take to you a red heifer, unblemished." The Midrash passages listed expound these words.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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239 רבות (ס"פ בא פי"ט קל"ה ד')

The note says the Midrash's wording is copied out in Or HaTorah on Chukas.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' חקת ע' תשעג.

240 רבות תצוה . . פ' אמור ספי"ל . . נשא פי"ג

The note says these Midrash passages are copied out in Or HaTorah, from p. 774 on.

KEHOT'S NOTE

נעתקו באוה"ת ע' תשעד ואילך.

241 ביום השני הקריב נתנאל

"On the second day Nesanel son of Tzuar, prince of Yissachar, offered." The Midrash on this verse is listed.

Numbers 7:18 במדבר ז':י"ח

בַּיּוֹם הַשֵּׁנִי הִקְרִיב נְתַנְאֵל בֶּן־צוּעַר נְשִׂיא יִשָּׂשכָר׃

On the second day Nethanel the son of Zuar, prince of Issachar, did offer:

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ויקחו אליך פרה אדומה

"And they shall take to you a red heifer" (Numbers 19:2)

The laws of the red heifer trace two spiritual movements: burning reduces the harsh Gevuros of nogah to their root in bittul, and the living water of Chochmah's source is drawn onto that root. Sanctifying the water raises the refined Gevurah to its source, which needs Daas; sprinkling drives off the impure, which needs the masculine strength of the emotive attributes. That is why a woman, who has Daas, may sanctify but not sprinkle, and a minor, who lacks Daas, may sprinkle but not sanctify.

THE MAAMAR IN BRIEF

The Mishnah rules that anyone, even a woman, may sanctify the water of the red heifer except a minor, while for sprinkling it is the reverse. The Alter Rebbe explains why. The heifer purifies from the impurity of the dead, the spirit of impurity of the three wholly impure kelipos, which have no life of their own and receive it through kelipas nogah, half good and half evil. Parah is par-hei: the five Gevuros that divide the simple voice into letters, "sweetened" and arousing bittul above, harsh in nogah, where division becomes separate existence. Burning the heifer leaves only efer, par with an alef, Gevurah in its root, and the forces of impurity scatter. Living water, the source of Chochmah that comes "from nothing," is put onto these ashes. Sanctifying raises nogah's refined Gevurah to that source and needs Daas, which a woman has, a Daas rooted in the Gevuros; sprinkling drives off impurity and needs the strength of the emotive attributes, which a minor has, since the kelipos too lack Daas. Cedar, hyssop and crimson thread are the channels that join the highest level to the lowest.

OUTLINE

1 **The question** ¶1–2

A woman may sanctify the water but not sprinkle it, and a minor may sprinkle it but not sanctify it. The heifer removes the spirit of impurity of the three wholly impure kelipos, which sustain all that the Torah forbids and are "dead" because they have no life of their own.

2 Parah: the five Gevuros ¶3–5

Parah is par-hei, the five Gevuros that divide the voice into letters, in human speech and in G-d's speech (Malchus) and thought (Binah). Above, the Gevuros are sweetened and arouse bittul, so the many levels stay united; in nogah they are harsh, a complete concealment that produces separate existence and lets the impure kelipos draw life.

3 Kelipas nogah ¶6–7

Nogah is half good and half evil, and even its good is a "husk" because it is felt as yesh; the impure kelipos receive through its evil half. Yet nogah can be refined into complete bittul and rise into holiness. The heifer, Nukva receiving from "the face of the ox," embodies nogah's harshest Gevuros.

4 Burning to ashes ¶8

Fire separates a compound and leaves only its essential element. So the burning leaves only efer, par with an alef: Gevurah in its root, the source of speech still in bittul, before it became yesh, and with that "all the workers of iniquity shall be scattered."

5 Living water ¶9

Water is Chochmah and living water its source, the tala divdolcha, from which wisdom comes "from nothing." Because the beginning is wedged in the end, this source appears below, in springs that rise from the earth and in the earth's endless power to grow.

6 Sanctifying and sprinkling ¶10

Living water on the ashes draws bittul onto the root of speech, and the impure lose their hold. Sprinkling extends this to the person; Malchus, the woman's level, is where the external forces attach, so she cannot drive them off, while the minor's emotive attributes can, since the kelipos also lack Daas. Sanctifying raises nogah's Gevurah to the hidden brain and needs Daas, which the minor lacks and the woman has, a Daas from the Gevuros (kal-hei).

7 Cedar, hyssop and crimson thread ¶11

To join Chochmah's bittul to nogah's ashes, the cedar (the emotive attributes within Chochmah, the large vav, Tiferes) and the hyssop (the small vav, the "drop" of Yesod) are bound by the crimson thread, the Gevuros that draw the flow down; the Ramaz reads the three as Daas, Tiferes and Yesod.

KEY CONCEPTS

Kelipas nogah (the glowing husk) קליפת נוגה

The intermediate realm, half good and half evil, through which even the wholly impure kelipos receive life; its good can be refined and rise into holiness, yet as long as it is felt as yesh it remains a husk.

The three impure kelipos שלש קליפות הטמאות

The "stormy wind, great cloud and flashing fire" of Yechezkel's vision: forces wholly without good that sustain everything the Torah forbids; they are "dead" because they have no life of their own.

The five Gevuros (restraints) ה' גבורות

The powers of limitation that divide the simple voice into letters. Above, in Binah, they are sweetened and arouse bittul; in nogah they are harsh and conceal, producing separate existence. They are the hei of parah.

Yesh and bittul יש וביטול

Yesh is the sense of being a self-standing "something"; bittul is self-nullification before G-d. Division with bittul remains unity, as with the "host of heaven"; division with yesh is separation.

Living water (mayim chaim) מים חיים

Spring water, which stands for the source of Chochmah, the hidden level above it from which wisdom emerges "from nothing to something."

Daas (knowledge) דעת

The faculty of felt recognition and connection, rooted as high as Keser. It is what nullifies the yesh into ayin, what the kelipos lack, and what the raising of the Gevuros in the sanctification needs.

Mayin nukvin (feminine waters) מיין נוקבין

The upward striving from below that rises to its source; here, the refined Gevuros of nogah raised to the living water of the hidden brain.

The large vav and the small vav ו' רברבא וו' זעירא

Tiferes and Yesod, the cedar and the hyssop, "body and covenant": the large vav draws bittul down from above, and the small vav carries a mere "drop" of it into created beings.

SECTION 1 · ¶1–2

The question

1 ויקחו אליך פרה[1] אדומה.[2] איתא במשניות פ"ה דמסכת פרה ומייתי לה ביבמות (פרק ח' דע"ב ב' וביומא ד' מ"ג) הכל כשרים לקדש מי חטאת[3,4] אפילו אשה חוץ מחרש שוטה וקטן[5].

"And they shall take to you a red heifer." It is stated in the Mishnah, chapter 5 of Tractate Parah, and it is brought in Yevamos (chapter 8, 72b, and in Yoma, folio 43): "All are fit to sanctify the mei chatas (the water of purification), even a woman, except for a deaf-mute, a person of unsound mind, and a minor."

> The maamar opens with the verse that introduces the red heifer and then cites the Mishnah's rule about who may perform the "sanctification": putting the heifer's ashes into living water to make the water of purification (mei chatas). Anyone may do it, even a woman, except a deaf-mute, a person not of sound mind, and a minor; the same ruling is quoted in the Talmud in Yevamos and in Yoma.

ולענין הזאה הוא איפכא שהקטן כשר להזות ואשה פסולה וכדאיתא במשניות סוף פרק בתרא דפרה הכל כשרים להזות חוץ מטומטום ואנדרוגינוס והאשה[6] כו' יעו"ש [ייעויין שם] דקטן מזה.

And with regard to sprinkling it is the reverse: the minor is fit to sprinkle and a woman is unfit, as is stated in the Mishnah at the end of the last chapter of Parah: "All are fit to sprinkle except for a tumtum (one whose sex is concealed), an androgynous, and a woman," etc. See there, that a minor sprinkles.

> For sprinkling that water on a person who has become impure, the rule is reversed: a woman (like a person of concealed or dual sex) may not sprinkle, but a minor may. The Mishnah excludes only a child who has no understanding, and its continuation shows that a minor does sprinkle, with a woman permitted only to assist him.

2 ובגמרא שם ילפינן לה מקראי. וצ"ל הטעם שבהזי' [שבהזיה] אשה פסולה וקטן כשר ובקידוש הוא להיפוך ממש כנ"ל.

And in the Gemara there, we derive it from verses. Now we need to understand the reason why in sprinkling a woman is unfit and a minor is fit, while in sanctifying it is the exact reverse, as mentioned above.

> The Talmud derives these laws from the wording of verses, but the maamar asks for the inner reason: why should a woman be unfit to sprinkle yet fit to sanctify, and a minor exactly the opposite?

והענין כי פרה אדומה היא באה לטהר טומאת מת שהוא לדחות ולהעביר רוח הטומאה דשלש קליפות הטמאות לגמרי ואין בהם טוב כלל

The explanation is that the red heifer comes to purify [from] the impurity of the dead, which is to thrust away and remove the spirit of impurity of the three kelipos (husks) that are entirely impure and in which there is no good at all;

> The red heifer purifies from the impurity contracted from the dead. In inner terms this means driving off the "spirit of impurity" that comes from the three kelipos (husks) that are wholly impure, forces of concealment with no good in them at all.

דהיינו שמהן נמשך קיום וחיות של המעשה דבור ומחשבה של כל שס"ה ל"ת [לא תעשה] שבתורה וענפיהן, שחיותם וקיומם מלמעלה

that is, from them are drawn the existence and the life-force (chayus) of the deed, speech and thought of all the 365 prohibitions in the Torah and their offshoots. For their life-force and existence from above

> These three kelipos are the source of existence and vitality for every forbidden deed, word and thought: everything that falls under the Torah's 365 prohibitions and their offshoots. Even forbidden things must receive their life-force from above, and the text now says through what channel.

הוא נמשך משלש קליפות הטמאות הנזכר במרכבת יחזקאל רוח סערה ענן גדול[7] ואש מתלקחת, והם נקראים פגרים מתים לפי שאין בהם חיות מצד עצמם כלל.[8]

is drawn from the three impure kelipos mentioned in the Chariot of Yechezkel: "a stormy wind, a great cloud, and a flashing fire." And they are called "dead corpses," because they have no life-force of their own at all.

> Their life comes through the three impure kelipos that Yechezkel saw at the start of his vision of the Chariot: a stormy wind, a great cloud, and a flashing fire. They are called "dead corpses" because they have no life of their own, which ties them to the impurity of the dead that the red heifer removes.

SECTION 2 • ¶3–5

Parah: the five Gevuros

3 והעברה זו הוא ע"י פרה אדומה דייקא ומים חיים[9] כו' ועץ ארז ואזוב[10] כו'.

And this removal is through a red heifer specifically, and living waters, etc., and cedar wood and hyssop, etc.

> The removal of impurity is accomplished by the specific ingredients the Torah prescribes: a red heifer, living (spring) water, and cedar wood and hyssop. The maamar will explain each of them in turn.

כי פרה הוא[11] פ"ר [פגע רע][12] ה' פ"ר [פגע רע] הוא גימטריא מנצפ"ך שעולה כמנין פר וה' הוא בחינת ה' גבורות מקור התחלקות האותיות

For parah (heifer) is par [and] hei. Par is the numerical value of the letters mem-nun-tzadi-pei-kaf, which add up to the number of par (280); and the hei is the level of the five Gevuros (restraints), the source of the division of the letters.

> The word parah (פרה) is read as par (פר, whose letters total 280) plus the letter hei (ה, five). The number 280 equals the five letters that take a special final form (mem, nun, tzadi, pei, kaf), and the hei stands for the five Gevuros (restraints), the powers of limitation that divide sound into separate letters.

כי קול היוצא מהבל הלב הוא קול פשוט ומתחלק לאותיות בה' מוצאות הפה אחה"ע מהגרון[13] גיכ"ק מהחיך כו'.[14]

For the voice that issues from the breath of the heart is a simple voice, and it divides into letters in the five places of articulation of the mouth: alef-ches-hei-ayin from the throat, gimmel-yud-kaf-kuf from the palate, etc.

> The analogy is human speech: the breath and voice rising from the heart are a single, undivided sound, and they become distinct letters only when they are shaped at the five places of articulation in the mouth. The throat forms alef, ches, hei and ayin, the palate gimmel, yud, kaf and kuf, and the others are formed by the tongue, the teeth and the lips.

4 וכך למעלה התחלקות אותיות הדבור למעלה הוא בבחינת מל' ואתה מחיה את כולם[15] הוא ע"י בחינת גבורות וכמ"כ [וכמו כן] הוא למעלה בבינה בחינת אותיות המחשבה שהן ג"כ בחינת אותיות

And so it is above: the division of the letters of speech above is in the level of Malchus (sovereignty), [of which it is said,] "And You give life to them all," and it is through the level of Gevuros (restraints). And likewise above, in Binah (understanding), the level of the letters of thought, which are also a level of letters

> The same process exists above. G-d's creative "speech" is Malchus (sovereignty), of which the verse says "And You give life to them all," and its division into the particular letters through which it gives that life comes about through Gevuros. Binah (understanding) likewise has "letters of thought," for thought too is made of letters.

כמו אותיות הדבור התחלקותן לאותיות פרטיים הוא ג"כ ע"י בחי' גבורות והוא בחינת גבורות דאימא, עמ"ש מזה בד"ה והניף הכהן את העומר[16] בענין שעורה שעור ה'. עוד נת' [נתבאר] מזה במ"א ע"פ אד'[17] שפתי תפתח.[18]

like the letters of speech: their division into particular letters is also through the level of Gevuros, and this is the level of the Gevuros of Imma. See what is written on this in the discourse beginning "And the kohen shall wave the omer," regarding se'orah (barley) as shi'ur hei (a measure of five). This was further explained elsewhere, on "Ado-nai, open my lips."

> Those letters of thought are also divided into particular letters by Gevuros, here called the Gevuros of Imma (the "mother," a name for Binah). The Alter Rebbe refers to his discourse on waving the omer, where barley (se'orah) is read as shi'ur hei, "a measure of five," and to his explanation of "Ado-nai, open my lips," the verse said before the Amidah.

5 והנה עיקר ההתחלקות הוא כדי להחיות ולהוות נבראים בע"ג [בעלי גבול / בעל גבול][19] כי באצילות איהו וחיוהי וגרמוהי חד כו',

Now, the main purpose of the division is to give life to and bring into being finite creations; for in the World of Atzilus (Emanation), "He, His life-forces and His vessels are one" (ihu vechayohi veg-armohi chad), etc.

> The purpose of dividing the light into letters is to create finite beings. In Atzilus (Emanation) there is no real separation: as the Tikkunei Zohar puts it, "He, His life-forces and His vessels are one," so the light and its vessels remain wholly one with G-d.

אך ע"י ההתחלקות וההשתלשלות הנ"ל מקבלים חיות גם שלש קליפות הטמאות ע"י בחינת נוגה שיש בה ג"כ ה"ג [חמש גבורות] ושם הם גבורות קשות[20] (ועיין בע"ח [בעץ חיים] שער ק"נ [קליפת נוגה] ספ"ג [סוף פרק ג']. ובלק"ת [ובלקוטי תורה (להאריז"ל)] פ' חקת בטעמי מצות)

However, through the division and the chain of descent (hishtalshelus) mentioned above, the three impure kelipos (husks) also receive life-force, through the level of nogah (the glowing [husk]), which also has the five Gevuros (restraints); and there they are harsh Gevuros (see Etz Chaim, Sha'ar Kelipas Nogah, end of chapter 3; and the Likkutei Torah of the Arizal, Parshas Chukas, in Ta'amei HaMitzvos),

> That same division and descent also lets the three impure kelipos receive life, by way of an intermediate realm called nogah (the glowing husk). Nogah too contains the five Gevuros, but there they are harsh Gevuros; the Alter Rebbe refers to Etz Chaim's Gate of Kelipas Nogah and to the Arizal's reasons for the mitzvos on Parshas Chukas.

שנעשה בחינת ההתחלקות והיש ממש בחי' טורא דפרודא[21] משא"כ למעלה הגם שיש בחי' ההתחלקות המדרגות מ"מ כיון שהם בבחי' ביטול כמ"ש וצבא השמים לך משתחוים[22] הרי הם מתאחדים.

so that there comes about the level of division and of the yesh (separate existence) in actual fact, the level of tura difiruda (the mountain of separation). Whereas above, although there is the level of the division of the grades, nevertheless, since they are in the state of self-nullification (bittul), as it is written, "And the host of heaven bow down to You," they are therefore united.

> In nogah the division becomes real: things feel themselves to be a "something" (yesh) standing apart from G-d, the realm the Zohar calls tura difiruda, "the mountain of separation." Above there are also many distinct levels, but because all of them are nullified before G-d, like "the host of heaven" bowing down to Him, they remain united.

וכנודע מענין ע' [שבעים] נפש יוצאי ירך יעקב[23] שאף שהם ע' [שבעים] מ"מ נאמר בהם נפש לשון יחיד ע"י שהם בבחי' ביטול, משא"כ בנוגה הוא בחינת הפירוד והתחלקות ממש לפי שהיא בחי' יש

As is known from the matter of the seventy nefesh (soul) who came out of Yaakov's loins: although they are seventy, nevertheless "nefesh," in the singular, is said of them, because they are in the state of bittul. Whereas in nogah it is the level of separation and actual division, because it is the level of yesh

> An example is the seventy souls of Yaakov's household who went down to Egypt: the Torah counts seventy but calls them nefesh, "soul," in the singular, which Rashi, citing the Midrash, explains as because they served one G-d. Their bittul made them one; in nogah, by contrast, the separation is real, because nogah is a realm of yesh.

(כי למעלה ההי"ג [החמש גבורות] דאימא אדרבה הם הגורמים וממשיכים ביטול היש כי הם גבורות ממותקות שענין הגבורה הוא עד"מ למטה ענין לעולם ירגיז אדם יצ"ט [יצר טוב] על יצה"ר [יצר הרע][24] וכמ" ש במ"א ע"פ וגם אתה תדין את ביתי.[25]

(for above, the five Gevuros of Imma, on the contrary, are what cause and draw down the nullification of the yesh, for they are sweetened Gevuros. For the matter of Gevurah, by way of analogy below, is the matter of "A person should always incite his good inclination against his evil inclination," as is explained elsewhere on "And you too shall judge My house."

> A parenthetical note explains that the Gevuros above work the other way: the five Gevuros of Imma (Binah) actually bring about bittul, because they are "sweetened" Gevuros. In human terms, holy Gevurah is like the Talmud's advice that a person should always "incite his good inclination against his evil inclination," a sternness turned against the self; the Alter Rebbe refers to his discourse on "And you too shall judge My house."

כך הוא ענין ה"ג [חמש גבורות] דבינה הנמשכים למלי אשר מזה נמשך ומשתלשל בבי"ע ענין גבריאל המעורר הנשמות לעבודה כמ"ש בזח"ג [בזהר חלק ג] ויקרא)

So too is the matter of the five Gevuros of Binah (understanding) that are drawn down to Malchus (sovereignty), from which there is drawn and descends into Beriah, Yetzirah and Asiyah the matter of Gavriel, who arouses the souls to [divine] service, as is written in the Zohar, Part III, Vayikra)

> The five Gevuros of Binah flow into Malchus, and from there descend into the lower worlds of Beriah, Yetzirah and Asiyah as the angel Gavriel, whose name comes from gevurah and who arouses the souls to serve G-d. The Alter Rebbe cites the Zohar for this.

(דכ"ג סע"א [סוף עמוד א]) ובפי שלח (דקע"א סע"ב [סוף עמוד ב]) ועמ"ש מזה ע"פ מאמר הזח"ב [הזהר חלק ב'] פקודי[26,27] (דרל"ג ע"א) בפסוק והנה איש מראהו כמראה נחשת[28] וגו'.

(end of 23a), and in Parshas Shelach (end of 171b). And see what is written on this, on the statement of the Zohar, Part II, Pekudei (233a), on the verse "And behold, a man whose appearance was like the appearance of copper," etc.

> The Zohar references continue (Vayikra 23a and Shelach 171b), and the Alter Rebbe points to his explanation of a Zohar passage in Pekudei (233a) on Yechezkel's vision of "a man whose appearance was like the appearance of copper."

והיינו כי שרש ה"ג [חמש גבורות] העליונות הם אדרבה המעוררים ביטול היש וכמ"ש מזה ג"כ בד"ה אדי שפתי תפתח.[29,30]

That is, the root of the supernal five Gevuros, on the contrary, is what arouses the nullification of the yesh, as is also explained on this in the discourse beginning "Ado-nai, open my lips."

> The point is that the root of the supernal five Gevuros is not concealment but its opposite: they arouse the nullification of the yesh. This is also explained in the discourse on "Ado-nai, open my lips."

ועמש"ל [ועיין מה שכתוב לעיל] גבי חוטי תכלת וסד"ה הי יחתו מריביו[31] ומ"ש סד"ה ושאבתם מים[32,33] בענין כוס ישועות.[34]

And see what is written above regarding the threads of techeiles, and at the end of the discourse beginning "Havayah—those who contend with Him shall be shattered," and what is written at the end of the discourse beginning "And you shall draw water," regarding "the cup of salvations."

> Further discussions are listed: an earlier passage on the threads of techeiles (the blue thread of the tzitzis), the end of the discourse on "Havayah—those who contend with Him shall be shattered," and the end of the discourse on "And you shall draw water," on "the cup of salvations."

לא כן הגבורות שבנוגה שהן גבורות קשות בחי' הצמצום גמור המסתיר לגמרי להיות יש ודבר נפרד ועמ"ש בד"ה אם בהרת קדמה[35] כו'.[36]

Not so the Gevuros in nogah, which are harsh Gevuros, the level of complete tzimtzum (contraction), which conceals entirely, so that there is a yesh and a separate thing. And see what is written in the discourse beginning "If the baheres (bright spot) preceded," etc.

> In nogah, by contrast, the Gevuros are harsh: a complete tzimtzum (contraction) that hides the divine light entirely, so that a creature can exist as a yesh, a thing separate from G-d. The Alter Rebbe also points to his discourse on the law "If the baheres (bright spot) preceded [the white hair]" from the laws of tzaraas.

SECTION 3 · ¶6–7

Kelipas nogah

6 וזהו כל עיקר ענין בחינת נוגה שאינה כמו ג' קליפות הטמאות שהם רע גמור, והגם שנוגה ג"כ חציה רע היינו חציה

And this is the whole essence of the matter of the level of nogah: that it is not like the three impure kelipos (husks), which are complete evil. And although nogah too is half evil, that is [only] half of it;

> This is the essence of nogah: unlike the three impure kelipos, which are entirely evil, nogah is a mixture. It too is half evil, but only half.

אבל חצי' [חציה] טוב ואעפ"כ [ואף על פי כן] גם הטוב שבה נקרא ק"נ [קליפת נוגה] והיינו לפי שהוא בבחינת יש וכמו בשביל שיקראוני רבי[37] כו'.

but half of it is good. And even so, even the good in it is called kelipas nogah; that is because it is in the state of yesh (separate existence), like "so that they will call me Rabbi," etc.

> Its other half is good, yet even that good is still called kelipah, a "husk," because it is experienced as a yesh, a self standing on its own. The example is someone who studies Torah "so that they will call me Rabbi": the act is good, but it serves the self.

משא"כ בקדושה הוא בחי' ביטול ולכן ע"י בחינת ק"נ [קליפת נוגה] מקבלים ג' קליפות הטמאות, כי ק"נ [קליפת נוגה] חציו טוב וחציו רע שמבחי' חציו הטוב מקבל גם חציו הרע.

Whereas in holiness it is the level of self-nullification (bittul). Therefore it is through the level of kelipas nogah that the three impure kelipos receive: for kelipas nogah is half good and half evil, and from the level of its good half its evil half also receives.

> Holiness, by contrast, means bittul. That is why the impure kelipos draw their life through nogah: nogah is half good and half evil, and its evil half receives from its good half.

7 ומחציו הרע מקבלים ג׳ קליפות הטמאות לגמרי, ופי׳ חציו טוב הוא הרגשת היש ומ״מ בחינת ק״נ [קליפת נוגה] יכול להתברר ולהיות בבחינת ביטול לגמרי באור א״ס וכענין וצבא השמים לך משתחוים.[38]

And from its evil half the three entirely impure kelipos (husks) receive. And the meaning of "its half [is] good" is the sense of yesh (self-existence); and nevertheless the level of kelipas nogah can be refined and come to be in a state of complete self-nullification (bittul) in the Infinite Light (Or Ein Sof), like "And the host of heaven bow down to You."

> The wholly impure kelipos receive their life from nogah's evil half. Even nogah's good half is only the sense of yesh; yet because it is good, nogah can be refined and brought to complete bittul in the Infinite Light (Or Ein Sof), like the host of heaven that bows before G-d.

וזהו ענין שלפעמים בחינת נוגה עולה לגמרי בקדושה[39] (ועיין בזח״ב [בזהר חלק ב׳] ויקהל) (דר״ג ע״ב) ובמק״מ [ובמקדש מלך] שם והרמ״ז [והרב משה זכות] פ׳ פנחס (דרנ״א ב׳)[40]

And this is the meaning of [the fact] that sometimes the level of nogah rises entirely into holiness (see the Zohar, Part II, Vayakhel) (203b), and in the Mikdash Melech there, and the Ramaz (Rabbi Moshe Zacuto) on Parshas Pinchas (251b);

> This is why nogah can at times rise entirely into holiness. The Alter Rebbe refers to the Zohar in Vayakhel (203b) with its commentary Mikdash Melech, and to the Ramaz (Rabbi Moshe Zacuto) on Parshas Pinchas.

משא״כ בנוגה שיש בה איתן להדבק בקדושה ועליה נאמר והנה טוב מאד[41] וע״ש ר״פ חקת.

whereas in nogah there is eisan (firm strength) to cleave to holiness, and regarding it is said, "And behold, it was very good." And see there, at the beginning of Parshas Chukas.

> The text continues with "whereas": the contrast seems to be with the ascent "sometimes" just mentioned, for a nogah that has in it eisan, a firm strength, cleaves to holiness, and of it the verse says "And behold, it was very good." "See there" then points to the beginning of Parshas Chukas in the work just cited.

וזהו ענין שרפת הפרה כדי להעביר את רוח הטומאה כי פרה היא בחינת נוגה שפרה היא בחי׳ נוק׳ [נוקבא] שמקבל מבחינת פני שור[42]

And this is the meaning of the burning of the heifer, in order to remove the spirit of impurity: for the heifer is the level of nogah, for the heifer is the level of Nukva (the feminine), which receives from the level of "the face of the ox,"

> This explains why the heifer is burned to remove the spirit of impurity: the heifer represents nogah. A parah (cow) is female, the level of Nukva (the feminine, receiving configuration), which receives from "the face of the ox" that Yechezkel saw on the left side of the Chariot.

אלא שהיא בבחי' גבורות קשות ביותר בחינת טוב שבנוגה פר ה' וממנה מקבלים גם ג' קליפות הטמאות כנ"ל.

except that it is in the level of the harshest Gevuros (restraints), the level of the good that is in nogah, par [and] hei; and from it the three impure kelipos also receive, as mentioned above.

> But the heifer stands for the very harshest Gevuros, the good of nogah, as the reading par-hei (280 and the five Gevuros) showed. Since the impure kelipos draw their life from it, it is the heifer that must be burned to remove the impurity.

SECTION 4 · ¶8

Burning to ashes

8 וזהו ענין המצוה לשרוף את הפרה לאפר כי ארז"ל [אמרו רבותינו זכרונם לברכה] אשכחן אפר דאקרי עפר[43] דכתיב ולקח מעפר[44] שרפת החטאת[45] כו'. דהנה מכל[46] דבר הנשרף נשאר אפר.

And this is the meaning of the mitzvah to burn the heifer to ashes. For our Sages, of blessed memory, said: "We find that ashes are called 'dust,' as it is written, 'And he shall take from the dust of the burning of the sin-offering,'" etc. For from everything that is burned, ashes remain.

> The heifer is burned until only ashes remain. The Talmud teaches that ashes can be called "dust" (afar), proving it from the verse about the red heifer, "from the dust of the burning of the sin-offering"; and whatever is burned leaves ashes behind.

והיינו לפי שכל דבר מורכב מד' יסודות אש רוח מים עפר ועיקר התהוות הגשמי הוא מיסוד העפר וג' היסודות מורכבים בו,

That is because everything is composed of four elements, fire, air, water and earth (afar), and the main coming-into-being of the physical is from the element of earth, with the three [other] elements combined in it.

> Everything physical is composed of the four elements, fire, air, water and earth, with earth as the main basis of physical existence and the other three mixed into it.

ולכן ע"י השרפה מתפרדים יסודות המורכבים ונשאר רק יסוד העצמי וכך הוא ענין שרפת הפרה ולא נשאר כ"א מקור הדבור שעדיין הוא בבחי' ביטול.

Therefore, through the burning, the combined elements separate and only the essential element remains. And so it is with the burning of the heifer: nothing remains but the source of speech, which is still in the state of self-nullification (bittul).

> Burning breaks the compound apart and leaves only the essential element, earth, as ash. In the same way, burning the heifer strips away everything but the source of speech, the point at which the Gevuros are still in a state of bittul, before they divide the voice into separate letters.

וזהו אפר פר א' היינו הגבורה כמו שהוא בשרשו קודם שנמשך בבחינת יש ע"י ה"ג [חמש גבורות] דנוגה וממילא יתפרדו כל פועלי און[47, 48] והיו כלא היו.

And this is efer (ashes): par [and] alef, that is, the Gevurah (restraint) as it is in its root, before it is drawn down into the state of yesh (separate existence) through the five Gevuros of nogah. And as a matter of course, "all the workers of iniquity shall be scattered," and "they shall be as though they had not been."

> The word efer (אפר, ash) has the letters of par (פר) with an alef (א) where parah has a hei (ה). The alef, the first letter, signals Gevurah as it is in its root, before the five Gevuros of nogah drew it into separate existence; once that root is reached the forces of impurity fall away of themselves: "all the workers of iniquity shall be scattered," and "they shall be as though they had not been."

(ע' [עיין] בלק"ת [בלקוטי תורה (להאריז"ל)] שם ועיין בזהר הרקיע פ' משפטים בפי' מ"ש בזהר שם דק"ה ע"ב ע"פ אדמת עפר[49, 50] עיין בשער תיקון עונות ספ"ב [סוף פרק ב'][51] ובמ"ח.[52]

(See the Likkutei Torah of the Arizal there; and see Zohar HaRakia, Parshas Mishpatim, in the explanation of what is written in the Zohar there (105b) on "admas afar" (the ground of dust); see Sha'ar Tikkun Avonos, end of chapter 2, and Mishnas Chassidim.

> The Alter Rebbe adds sources from Kabbalah: the Arizal's Likkutei Torah; the Zohar HaRakia on a Zohar passage in Mishpatim (105b) about "the ground of dust"; Rabbi Chaim Vital's Gate of the Rectification of Sins (Sha'ar Tikkun Avonos); and Mishnas Chassidim, in its tractate on midnight (Chatzos), according to the Kehot note.

ובסידור האריז"ל [האר"י זכרונו לברכה] גבי תיקון חצות בענין לתת אפר במקום הנחת תפילין כו' ועיין ברבות סדר וירא ס"פ מ"ט בזוהר פ' פקודי דרל"ז ב'[53,54] ודרס"ו ב' ובהרמ"ז [ובהרב משה זכות] פ' חקת בד' ק"פ ע"ב ובמק"מ [ובמקדש מלך] שם):

And [see] in the Siddur of the Arizal, of blessed memory, regarding Tikkun Chatzos, on placing ashes on the place where the tefillin are put on, etc. And see the Midrash Rabbah, Seder Vayera, end of section 49; the Zohar, Parshas Pekudei, 237b and 266b; and the Ramaz on Parshas Chukas, folio 180b, and the Mikdash Melech there.)

Further sources follow: the Arizal's practice, recorded in his Siddur, of placing ashes on the place of the tefillin during Tikkun Chatzos, the midnight lament over the destruction of the Temple; the Midrash Rabbah on Vayera; two Zohar passages in Pekudei; and the Ramaz and the Mikdash Melech on Parshas Chukas.

SECTION 5 · ¶9

Living water

9 ב והנה כתיב ולקחו לטמא מעפר שרפת החטאת ונתן עליו מים חיים אל כלי,[55] מים הוא בחינת חכמה ומים חיים הוא מקור החכמה שנק' מים חיים בחינת מעין וכמ"ש והחכמה מאין תמצא,[56]

2. Now, it is written: "And they shall take for the impure [person] from the dust of the burning of the sin-offering, and he shall put upon it living water in a vessel." Water is the level of Chochmah (wisdom), and living water is the source of Chochmah, which is called "living water," the level of a spring, as it is written, "And Chochmah shall be found from ayin (nothing)."

The second section turns to the living water poured onto the ashes. Water represents Chochmah (wisdom), and living spring water represents the source of Chochmah, from which wisdom flows out of ayin, "nothing," as Chassidus reads the verse "And Chochmah shall be found from ayin."

והוא מבחי' טלא דבדולחא[57,58,59] מקור החכמה סתימאה כידוע (ומבואר בזהר פ' תזריע דמ"ט ע"א ועיין בזהר תרומה דקע"ח סע"ב בספרא דצניעותא[60] פ"ה וע' מ"ש באגה"ק [באגרת הקודש] ד"ה למה נסמכה[61] פ' מרים כו').

And it is from the level of the tala divdolcha (the crystalline dew), the source of the hidden Chochmah, as is known (and it is explained in the Zohar, Parshas Tazria, 49a; and see the Zohar, Terumah, end of 178b, in the Sifra DiTzniusa, chapter 5; and see what is written in Iggeres HaKodesh, in the passage beginning "Why was the section of Miriam juxtaposed," etc.).

This source is called tala divdolcha, "the crystalline dew," the Zohar's term for the hidden source above revealed Chochmah, the hidden Chochmah. The Alter Rebbe lists Zohar passages and Iggeres HaKodesh 28, the letter that opens with the question why the section of Miriam is placed next to the section of the red heifer.

והנה למטה מים חיים הן הנובעים מתחת לארץ והיינו לפי שנעוץ תחלתן בסופן[62,63] כי מבחינת חכמה ולמטה הוא בחינת השתלשלות מיש ליש מחכמה למדות ולמחשבה דבור

Now, below, living water is [water] that wells up from beneath the earth; that is because "their beginning is wedged in their end." For from the level of Chochmah downward it is the level of a chain of descent (hishtalshelus) from something to something: from Chochmah to the emotive attributes (middos), and to thought, speech

> Physically, living water is water that wells up from beneath the ground, because, in Sefer Yetzirah's words, "their beginning is wedged in their end": the highest source shows itself at the lowest point. From Chochmah downward, each level develops out of the one before it, "from something to something": from Chochmah to the emotions, and on to thought and speech.

ומעשה, משא"כ החכמה מלמעלה מן החכמה הוא בחי' מאין ליש וגילוי בחינה זו הוא למטה בארץ דוקא כי הארץ מצמחת וחוזרת ומצמחת עד א"ס כמ"ש ארץ ממנה יצא לחם[64] כו'.

and action. Which is not so with Chochmah [as it comes] from what is above Chochmah: that is the level of [coming into being] from nothing to something. And the revelation of this level is below, in the earth specifically, for the earth sprouts and sprouts again endlessly, as it is written, "The earth, out of it comes bread," etc.

> The step from what is above Chochmah to Chochmah itself, however, is creation "from nothing to something," and that power appears specifically in the lowest place, the earth, which keeps bringing forth new growth without end, as in "The earth, out of it comes bread."

SECTION 6 · ¶10

Sanctifying and sprinkling

10 וכן המים הנובעים מתחת לארץ הם מים חיים כו', וזהו ענין קידוש מי חטאת ליתן מים חיים בתוך האפר

And so too, the water that wells up from beneath the earth is living water, etc. And this is the meaning of the sanctification of the mei chatas (the water of purification): to put living water into the ashes,

> Living spring water, rising from below, stands for the source of Chochmah. The sanctification of the mei chatas, putting living water onto the ashes, therefore means drawing that source down into the ashes.

שהוא המשכת מקור החכמה בחינת ביטול תוך האפר שהוא בחי' טוב שבנוגה שנתברר מקור ושרש הדבור

which is the drawing down of the source of Chochmah (wisdom), the level of self-nullification (bittul), into the ashes, which are the level of the good in nogah, in which the source and root of speech has been refined.

> The living water brings the source of Chochmah, whose quality is bittul, into the ashes. The ashes are the good of nogah after it has been refined: the source and root of speech, with everything that would become separateness burned away.

כי בחי' הפרה פר ה' הוא בחינת ה' גבורות המחלקות את הקול להיות הדבור בגילוי וע"י השרפה נשאר רק מקור ושרש הדבור וע"י המים חיים שהוא המשכת הביטול

For the level of the heifer, par [and] hei, is the level of the five Gevuros (restraints), which divide the voice so that speech becomes revealed; and through the burning only the source and root of speech remains. And through the living water, which is the drawing down of bittul,

> As explained above, the heifer (par-hei) is the five Gevuros that divide the voice into revealed speech. Burning leaves only the root of speech, and the living water then draws bittul down onto that root.

הנה ממילא יתפרדו כל פועלי און[65] ואין להם אחיזה כלל (וכמ"ש בזהר פ' פקודי דרל"ז ב'[66] הנ"ל ועיין בזהר פ' חקת דקפ"א ע"א).[67]

as a matter of course "all the workers of iniquity shall be scattered," and they have no hold at all (as is written in the Zohar, Parshas Pekudei, 237b, mentioned above; and see the Zohar, Parshas Chukas, 181a).

> Once the root is joined to bittul, the forces of impurity have nothing to hold on to and scatter of themselves. The Alter Rebbe cites the Zohar in Pekudei, mentioned earlier, and a Zohar passage in Chukas.

וההזיה הוא להמשיך בחינה זאת על נפש המיטהר מן הטומאה ולכן אשה פסולה להזות כי אשה היא בחי' גבורות בחי' מל' שרגליה יורדות מות[68] שהוא בחי' דבור מקור ושרש אחיזת החיצונים.

And the sprinkling is to draw this level down upon the soul of the one being purified from impurity. Therefore a woman is unfit to sprinkle: for a woman is the level of Gevuros, the level of Malchus (sovereignty), "whose feet go down to death," which is the level of speech, the source and root of the hold of the external forces.

> Sprinkling extends this purifying bittul onto the person being purified, and here the maamar answers its opening question; "woman" and "minor" stand for the spiritual levels on which, in its reading, the two laws are modeled. A woman represents the Gevuros and Malchus, of which Kabbalah reads "her feet go down to death": Malchus is divine speech, the lowest level, and as it descends it becomes the root to which the external forces attach.

לכן אין בכחה לדחות ולהעביר את רוח הטומאה (וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ספ"ו דיבמות[69] האיש דרכו לכבש ואין אשה דרכה[70] לכבש וע' ברבות בראשית ס"פ ח' האיש כובש[71] כו'),

Therefore it is not in her power to thrust away and remove the spirit of impurity (as our Sages, of blessed memory, said at the end of chapter 6 of Yevamos: "It is the way of a man to conquer, and it is not the way of a woman to conquer"; and see the Midrash Rabbah on Bereishis, end of section 8: "The man conquers," etc.).

> Therefore the level of the woman lacks the power to drive off the spirit of impurity. The Alter Rebbe supports this from the Talmud's reading of "and conquer it": "it is the way of a man to conquer, and not the way of a woman to conquer," and from the Midrash on the same verse.

אבל הקטן שהוא בחינת דכר בחינת מדות שאין להם שם שום אחיזה (כי הז"א נק' עץ החיים אבל המל' נקרא עה"ד [עץ הדעת] טו"ר [טוב ורע] והיינו לפי שרגליה יורדות כו'),

But the minor, who is the level of the masculine (dechar), the level of the emotive attributes (middos), where they have no hold whatsoever (for Z'eir Anpin is called the Tree of Life, but Malchus is called the Tree of Knowledge of good and evil, and that is because "her feet go down," etc.),

> A minor, by contrast, represents the masculine (dechar), the emotive attributes of Z'eir Anpin, where the external forces have no hold. Z'eir Anpin is called the Tree of Life, while Malchus is called the Tree of Knowledge of good and evil, because its "feet go down" toward the realms below.

אלא שהוא עדיין בבחינת קטנות המדות אהוי"ר [אהבה ויראה] יכול להעביר את רוח הטומאה. ואף שהקטן אין בו דעת מ"מ יכול להעביר ולדחות את רוח הטומאה

only that he is still at the level of the smallness of the emotive attributes, love and awe, can remove the spirit of impurity. And although the minor has no Daas (knowledge), he can nevertheless remove and thrust away the spirit of impurity,

> The minor's love and awe are still in their "small" state (katnus), yet that is enough to drive off impurity. And although a minor lacks Daas (knowledge), this does not prevent him from doing so.

כי גם בהם אין בחיני' [בחינת / בחינה] הדעת וכמ"ש בזהר פ' משפטים[72] אל אחר אסתרס ולא עביד פירין,[73] ואפשר שע"ז רמזו ברבות פ' נח פל"ג ומה התהום כו'

for in them [the kelipos] too there is no level of Daas, as is written in the Zohar, Parshas Mishpatim: "The other god is castrated and does not bear fruit." And it may be that this is what [our Sages] alluded to in the Midrash Rabbah, Parshas Noach, section 33: "And just as the deep," etc.,

> The reason is that the forces of impurity lack Daas too. The Zohar says that "the other god," the side opposed to holiness, is castrated and bears no fruit, and the Alter Rebbe suggests that the Midrash alludes to the same idea when it compares the deep, which is neither sown nor yields fruit, to the deeds of the wicked.

כך אין מעשיהן של רשעים עושה פירות,[74] ועי' בגמרא ספ"ק [סוף פרק קמא] דקדושין (ד"מ ע"א). והקשה בלק"ת [בלקוטי תורה (להאריז"ל)] והרי נשמות עובדי כוכבי' [כוכבים] ומזלות נמשכים מג' קליפות הטמאות וא"כ עביד פירין.

"so the deeds of the wicked do not bear fruit." And see the Gemara at the end of the first chapter of Kiddushin (40a). And in the Likkutei Torah of the Arizal he raised a difficulty: but the souls of the worshippers of stars and constellations are drawn from the three impure kelipos (husks); if so, it does bear fruit!

> The Midrash concludes, "so the deeds of the wicked do not bear fruit," and the Talmud in Kiddushin (40a) likewise teaches that a sin has no "fruits" unless it is a sin that bears fruit. The Arizal raises an objection: the souls of idolaters are drawn from the three impure kelipos, so the other side does seem to bear fruit.

ותירץ שאין בהם מוח הדעת[75,76] כ"א מוח החכמה ומוח הבינה כמ"ש גם בלא דעת נפש לא טוב[77]

And he answered that they do not have the mind of Daas, only the mind of Chochmah and the mind of Binah (understanding), as it is written, "Also, without Daas the soul is not good,"

> His answer is that the kelipos have only the "minds" of Chochmah and Binah, without Daas, the faculty of connection; this is the sense of "Also, without Daas the soul is not good."

ולכן כתיב שתי נשים זונות[78,79] וכו' תרין צפרין כו' ולכן הקטן הגם שאין בו דעת אינו מעכב.

and therefore it is written, "two women, harlots," etc., "two birds," etc. And therefore, with the minor, although he has no Daas, it is no impediment.

> This is why Scripture speaks of "two women, harlots," and the Kabbalah of "two birds": two, corresponding to Chochmah and Binah, without the third, Daas. Since the forces of impurity lack Daas, the minor's lack of Daas does not prevent him from driving them away.

משא"כ לענין הקידוש שהוא העלאת מ"ן [מיין נוקבין] דגבורות דנוגה למעלה למים חיים דמו"ס [דמוחא סתימאה] הקטן פסול לזה, כי העלאה זו צ"ל ע"י הדעת דוקא

Whereas with regard to the sanctification, which is the raising of the mayin nukvin (feminine waters) of the Gevuros of nogah up to the living water of Mocha Stima'ah (the hidden brain), the minor is unfit for this; for this raising must be through Daas specifically.

> Sanctifying is different. It raises the "feminine waters" (mayin nukvin), the upward striving from below, of the Gevuros of nogah to their source in the living water of Mocha Stima'ah (the hidden brain); such an ascent requires Daas, so a minor cannot perform it.

כי ביטול היש לאין זהו ע"י בחינת דעת כענין אברהם הכיר את בוראו דהכרה ר"ל [רוצה לומר] הרגשה זהו בחינת דעת

For the nullification of the yesh (separate existence) into ayin (nothing) is through the level of Daas, like the matter of "Avraham recognized his Creator": for recognition, that is to say, feeling, is the level of Daas

> Nullifying the yesh into ayin requires Daas, as in "Avraham recognized his Creator": recognition here means a felt awareness, and that is what Daas is.

(ועמ"ש מענין הדעת בביאור ע"פ מים רבים ובד"ה ואלה המשפטים[80] ובד"ה לא הביט און ביעקב[81] ובד"ה החלצו מאתכם[82] ובד"ה וידעת היום וע' בז"ה [בזוהר] פ' תרומה דקס"ו),

(and see what is written on the subject of Daas in the explanation on "Many waters," and in the discourses beginning "And these are the laws," "He has not beheld iniquity in Yaakov," "Arm from among you," and "And you shall know this day"; and see Zohar HaRakia, Parshas Terumah, folio 166).

> For more on Daas the Alter Rebbe lists the explanation on "Many waters" and the discourses on "And these are the laws," "He has not beheld iniquity in Yaakov," "Arm from among you," and "And you shall know this day." The last reference is to the Zohar HaRakia, a commentary on the Zohar, on the Zohar's passage in Terumah (166), which the Alter Rebbe also cites in Likkutei Torah, Nasso, for the root of Daas above Chochmah and Binah.

ולכן הדעת עולה עד הכתר למעלה מחו"ב [מחכמה ובינה] שהם בחי' המשכה כו', (ועיין ברבות כי תשא פמ"א [פרק מ"א / פרשה מ"א][83] גבי כי ה' יתן חכמה מפיו דעת[84, 85] משמע ג"כ דבחינת מפיו דעת זהו דבר גדול יותר מבחינת יתן חכמה),

And therefore Daas rises up to Keser (the Crown), above Chochmah and Binah, which are the level of drawing-down, etc. (And see the Midrash Rabbah, Ki Sisa, section 41, regarding "For Havayah gives wisdom; from His mouth, knowledge (daas)": it is implied there too that the level of "from His mouth, knowledge" is a greater thing than the level of "gives wisdom.")

> That is why Daas reaches up to Keser (the Crown), above Chochmah and Binah, which only draw the light downward. The Midrash on "For Havayah gives wisdom; from His mouth, knowledge" likewise says that knowledge "from His mouth" is greater than wisdom: "great is wisdom, and greater than it is knowledge and understanding."

ועי"כ אין בקליפות מוח הדעת דוקא שאין בהם בחי' הביטול ע"ד הכיר את בוראו[86] רק דקרו לי' אלקא דאלקיא.[87, 88]

And therefore it is specifically the mind of Daas that is not in the kelipos, for they have no level of bittul in the manner of "he recognized his Creator"; only that they call Him "the G-d of gods."

> Hence it is precisely Daas that the kelipos lack: they have no bittul of the kind expressed in "he recognized his Creator." At most, in the Talmud's phrase, they call Him "the G-d of gods," acknowledging a supreme power without nullifying themselves before it.

ולכן הקטן שאין בו גילוי הדעת עדיין הוא פסול לקדש. אבל אשה כשרה לקדש כי אשה יש לה דעת אלא שדעתה קלה[89] שהדעת שבה אינו כי"א מבחינת גבורות

Therefore the minor, in whom Daas is not yet revealed, is unfit to sanctify. But a woman is fit to sanctify, for a woman has Daas; only that "her Daas is light," for the Daas in her is only from the level of Gevuros.

> So a minor, whose Daas is not yet revealed, cannot sanctify. A woman can, because she has Daas; the Sages' phrase that her Daas is "light" is read to mean that her Daas comes from the side of the Gevuros.

וזהו דעתה קל"ה הי' פעמים כ"ו גימטריא קל (ועמש"ל [ועיין מה שכתוב לעיל] פ' בראשית בד"ה צאינה וראינה[90] בפי' שלשים ומאה משקלה ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] פ' שמות[91] ע"פ כי סר לראות.

And this is "her Daas is kal-hei": five times twenty-six is the numerical value of kal (130). (See what is written above, in Parshas Bereishis, in the discourse beginning "Go forth and gaze," in the explanation of "its weight was a hundred and thirty"; and see the Likkutei Torah of the Arizal, Parshas Shemos, on "that he turned aside to see."

> The Kabbalah reads kalah (light) as kal-hei: kal (קל) is 130, five times 26, the numerical value of Havayah, and the five are the Gevuros from which her Daas comes. A long parenthetical gives sources: an earlier discourse on "Go forth and gaze," explaining the 130-shekel weight of the princes' silver dish, and the Arizal's Likkutei Torah on "that he turned aside to see."

קל יורד למלי מסוד דעת זה כו' ועי"ש, ובפע"ח [ובפרי עץ חיים] שער השופר פי"א ג"כ נז' [נזכר] מענין זה, ועמ"ש מזה בד"ה ענין רב שמואל[92] בר רב יצחק מרקד אתלת[93] דהענין דכל שהדעת חזק ביותר יוכל לסבול

Kal descends to Malchus from the secret of this Daas, etc.; see there. And in Pri Etz Chaim, Sha'ar HaShofar, chapter 1, this matter is also mentioned. And see what is written on this in the discourse beginning "The matter of Rav Shmuel bar Rav Yitzchak, who danced with three": that the matter is that whoever's Daas is very strong can bear

> The Arizal's words there are that kal "descends to Malchus from the secret of this Daas," and Pri Etz Chaim (Gate of the Shofar, chapter 1) mentions it too. A discourse on Rav Shmuel bar Rav Yitzchak, who danced before the bride with three [myrtle branches], explains the idea: the stronger one's Daas, the more one can bear.

גם הפך תשוקתו וכל שהדעת קל לא יוכל לסבול ותיכף תכלה נפשו, ועד"ז פי' שדעתה קל שהוא התשוקה בכוסף רב ליכלל באצילות ולכן נקרא כלה ע"ש [על שם] כלתה נפשי[94] כו' בבחינת גבורות והסתלקות לעלות למעלה.

even the opposite of his longing, and whoever's Daas is light cannot bear [it], and at once his soul will expire. And along these lines is the explanation of "her Daas is light": that is, the longing, with great yearning, to be included in Atzilus (Emanation); and therefore she is called kallah (bride), on account of "my soul pines (kalsah)," etc., in the mode of Gevuros and withdrawal, to rise upward.

> One with strong Daas can bear even the opposite of what he longs for, whereas one whose Daas is "light" cannot, and his soul at once "expires" in longing. In this sense "her Daas is light" describes an intense yearning to be absorbed into Atzilus, which is why a bride is called kallah, from "my soul pines (kalsah)": a yearning in the mode of Gevuros, a withdrawal that strives upward.

גם יש להעיר לענין קל ממשארז"ל [ממה שאמרו רבותינו זכרונם לברכה] גבי ורוכב על כרוב קל שלו[95] ועמ"ש מזה בד"ה יביאו לבוש[96] גבי וסוס אשר כו' ועמ"ש במ"א בענין בינה יתירה נתנה באשה[97] כו'), ופי' שכל הגבורות שבהויות נמשכים במלי'

One may also note, regarding kal, what our Sages, of blessed memory, said regarding "and rides upon His light (kal) cherub." And see what is written on this in the discourse beginning "Let them bring royal apparel," regarding "and the horse that," etc.; and see what is written elsewhere on the matter of "Extra Binah was given to woman," etc.) And the meaning is that all the Gevuros in the Havayos are drawn into Malchus;

> The word kal also appears in the Sages' description of G-d at night riding "His light (kal) cherub," discussed in the discourse on "Let them bring royal apparel" regarding "the horse that [the king rode]," and there is the related teaching that "extra Binah was given to woman." Closing the parenthesis, the Alter Rebbe states the meaning: all the Gevuros contained in the Havayos are drawn into Malchus.

אבל מ"מ יש בה דעת לכן כשרה לקדש כי גם ענין קידוש מי חטאת הוא עליות גבורה דק"נ [דקליפת נוגה] שנתברר במים חיים ע"כ האשה שיש לה עטרא דגבורה כשרה לקדש כו':[98, 99, 100]

but nevertheless she has Daas, and therefore she is fit to sanctify. For the sanctification of the mei chatas, too, is the ascent of the Gevurah of kelipas nogah that has been refined in the living water; therefore the woman, who has the atara digevurah (the crown of Gevurah), is fit to sanctify, etc.

> Yet Malchus also has Daas, and therefore a woman may sanctify. Sanctifying the water is itself the ascent of the Gevurah of kelipas nogah after it has been refined in the living water, and so a woman, who has the atara digevurah (the crown of Gevurah), is fit to perform it.

SECTION 7 • ¶11

Cedar, hyssop and crimson thread

11 ג ולקח הכהן עץ ארז ואזוב והשליך אל תוך שרפת הפרה.[101] שכדי לחבר בחינת החכמה בחינת ביטול שהוא מדרגה גבוה ונעלה באפר הפרה

3. "And the kohen shall take cedar wood and hyssop, and cast [them] into the burning of the heifer." For in order to join the level of Chochmah (wisdom), the level of self-nullification (bittul), which is a high and exalted grade, with the ashes of the heifer,

> The third section explains the cedar wood and hyssop cast into the fire. The question is how Chochmah, the level of bittul and the highest of grades, can be joined to the heifer's ashes.

שהוא בחינת נוגה מדרגה היותר תחתונה הוא ע"י עץ ארז ואזוב. עץ הוא בחינת מדות שיש בהן בחי' גדלות וקטנות.

which are the level of nogah, the very lowest grade, it is through cedar wood and hyssop. Etz (wood, tree) is the level of the emotive attributes (middos), in which there are the levels of greatness and smallness.

> The ashes are nogah, the very lowest grade, and the link between the two extremes is made through cedar and hyssop. Wood (a tree) stands for the emotive attributes, which can be "great" (gadlus) or "small" (katnus), mature or immature, just as trees are tall or low.

עץ ארז הגבוה מכל האילנות הוא בחינת מדות שבחכמה (כ"כ [כל כך] בספר מאורי אור אות א' סעי' [סעיף] ק"כ ובמק"מ [ובמקדש מלך] בראשית דכ"ט א' וע"ש דל"ד א' סע"א [סוף עמוד א]).

Cedar wood, the tallest of all the trees, is the level of the emotive attributes within Chochmah (so wrote the book Me'orei Or, letter alef, section 120, and the Mikdash Melech on Bereishis, 29a; and see there, end of 34a).

> The cedar, tallest of the trees, stands for the emotive attributes as they exist within Chochmah itself. The Alter Rebbe cites this from Me'orei Or, a Kabbalistic lexicon arranged by letters, and from the Mikdash Melech, a commentary on the Zohar.

ואזוב הגדל בקיר[102] הוא הנמוך מכל האילנות הוא בחינת טפת היסוד שהשפעה הבאה מבחינת היסוד תוך הנבראים אינה כ"א בבחי' טפה הארה בעלמא, ועמ"ש בד"ה אלה מסעי[103] גבי וגם דלה דלה לנו.[104]

And hyssop, which grows in the wall, the lowest of all the trees, is the level of the drop of Yesod (foundation): for the influence that comes from the level of Yesod into the created beings is only in the manner of a drop, a mere glimmer. And see what is written in the discourse beginning "These are the journeys," regarding "and he also drew, drew for us."

> The hyssop, a small plant that grows out of a wall and is the lowest of the "trees," stands for the "drop" of Yesod (foundation): what flows from Yesod into created beings is only a drop, a glimmer of the light above. The Alter Rebbe refers to his discourse on "These are the journeys" and its reading of "and he also drew, drew for us," said of Moshe drawing water at the well in Midian.

ולכן יו"ד דפינחס שקנא קנאת הברית[105] בחי' יסוד הוא זעירא (עיין בזהר פ' פינחס דרט"ו ע"ב ועמ"ש בפ' מקץ בביאור ע"פ המגביהי לשבת[106] כוי ע"ש),

And therefore the yud of Pinchas, who was zealous with the zeal of the covenant, the level of Yesod, is small (see the Zohar, Parshas Pinchas, 215b; and see what is written in Parshas Mikeitz, in the explanation on "Who is enthroned on high," etc.; see there).

> For this reason the yud in the name Pinchas, who was zealous for the covenant (the realm of Yesod), is written small in the Torah scroll. The Alter Rebbe cites the Zohar on Pinchas and his explanation in Parshas Mikeitz on "Who is enthroned on high."

וכן וא"ו דאזוב הוא זעירא[107] (ועי' מזה בזהר פ' מצורע דנ"ג ע"ב וע' בזהר ר"פ יתרו[108] דס"ח ע"א), פי' שהיסוד הוא מחבר בחי' החכמה להתלבש תוך הנבראים

And likewise the vav of ezov (hyssop) is small (and see on this the Zohar, Parshas Metzora, 53b; and see the Zohar at the beginning of Parshas Yisro, 68a). That is, Yesod is what joins the level of Chochmah, so that it is enclothed within the created beings,

> Likewise the vav of ezov (hyssop) is called small, and Zohar passages in Metzora and Yisro are cited for it. The point is that Yesod is the connector that lets Chochmah be enclothed within created beings.

שהוא המשכת מים חיים באפר הפרה, ושני התולעת הוא לכרוך בו העץ ארז ואזוב כי ההמשכה והחיבור שיומשך טפת מוח ביסוד ולהיות טפת יסוד הוא ע"י שני התולעת בחינת הגבורות כו'.

which is the drawing of living water into the ashes of the heifer. And the crimson thread (shni to-la'as) is for binding the cedar wood and hyssop with it; for the drawing-down and the joining, that the drop of the brain be drawn into Yesod and become the drop of Yesod, is through the crimson thread, the level of the Gevuros (restraints), etc.

> That connection is the drawing of living water into the heifer's ashes. The crimson thread binds the cedar and the hyssop together, because the flow by which the "drop of the brain" from Chochmah reaches Yesod and becomes its drop comes about through the Gevuros, which the red thread represents.

(ועמ"ש בפ' נשא בד"ה ה' יחתו מריביו בענין ויתן עוז למלכו[109] וע' בלק"ת [בלקוטי תורה (להאריז"ל)] פ' שמיני בטעמי מצות בענין וארבה את זרעו ואתן לו את יצחק[110] כו' וע' בזהר ס"פ חיי שרה דקל"ג סע"א [סוף עמוד א] אתערותא דרחימו[111] כו' ובפ' וישב)

(And see what is written in Parshas Nasso, in the discourse beginning "Havayah—those who contend with Him shall be shattered," regarding "and He will give strength to His king"; and see the Likkutei Torah of the Arizal, Parshas Shemini, in Ta'amei HaMitzvos, regarding "And I multiplied his seed and gave him Yitzchak," etc.; and see the Zohar at the end of Parshas Chayei Sarah, end of 133a: "The arousal of love," etc.; and in Parshas Vayeshev)

> A parenthesis gathers sources on the role of Gevurah, the left side, in arousing love and union: the discourse on "Havayah—those who contend with Him shall be shattered" and its words "He will give strength to His king"; the Arizal on "And I multiplied his seed and gave him Yitzchak"; and the Zohar on "the arousal of love."

(דקפ"ו ע"ב) ע"פ העירותי מצפון[112, 113] כו' ובפ' וארא (ד"ל ע"א) דאלמלא אתערותא דצפון[114] כו' שמאלו תחת לראשי[115] כו'

(186b), on "I have aroused [one] from the north," etc.; and in Parshas Va'eira (30a): "Were it not for the arousal of the north," etc., "His left hand is under my head," etc.;

> The Zohar passages continue: in Vayeshev on "I have aroused [one] from the north," and in Va'eira, "Were it not for the arousal of the north" and "His left hand is under my head." The left side, the north and Gevurah, comes first and arouses the union.

ובפ' תרומה (דקל"ז א') ע"פ ישיש כגבור[116, 117] כו' וע"ש (דקל"ט א') בענין ותולעת שני.[118] ועמ"ש סד"ה נאוו לחייך בתורים.[119]

and in Parshas Terumah (137a), on "He rejoices like a mighty man," etc.; and see there (139a), on the matter of "and crimson wool." And see what is written at the end of the discourse beginning "Your cheeks are lovely with circlets."

> Further Zohar passages are cited: in Terumah on "He rejoices like a mighty man," and on the "crimson wool" among the materials of the Mishkan. The Alter Rebbe adds the end of the discourse on "Your cheeks are lovely with circlets."

עו"ל [עוד יש לומר] בענין התחברות עץ ארז ואזוב שהוא ע"ד מ"ש ברע"מ [ברעיא מהימנא] ר"פ כי תשא העשיר[120] דא עמודא דאמצעיתא כו' והדל דא צדיק כו' ועמש"ש [ועיין מה שכתוב שם].

One may further say, regarding the joining of cedar wood and hyssop, that it is along the lines of what is written in the Raaya Mehemna at the beginning of Parshas Ki Sisa: "'The rich'—this is the central pillar," etc., "and 'the poor'—this is the Tzaddik," etc. And see what is written there.

> Another way to understand the pairing of cedar and hyssop comes from the Raaya Mehemna on "the rich shall not give more and the poor shall not give less": "the rich" is the central pillar, Tiferes, and "the poor" is the Tzaddik, Yesod.

ובמאורי אור אות א' סעיף נ"ד כתב אזוב נק' היסוד ו' זעירא והוא המתחבר עם ארז ו' רברבא גוף וברית ועמ"ש גבי ברכת הארץ בברכת המזון במה שארז"ל [שאמרו רבותינו זכרונם לברכה]

And in Me'orei Or, letter alef, section 54, he wrote: "Hyssop: Yesod is so called, the small vav; and it is what joins with the cedar, the large vav: body and covenant." And see what is written regarding the blessing of the land in the Grace after Meals, on what our Sages, of blessed memory, said:

> Me'orei Or says the same: hyssop is Yesod, the small vav, joined to the cedar, the large vav (Tiferes), as "body and covenant." The Alter Rebbe then turns to the blessing of the land in the Grace after Meals.

וצריך שיזכיר בה ברית ותורה[121] וזהו ענין אלה תולדות יעקב יוסף[122] (ע' [עיין] בזח"א [בזהר חלק א] וישב דק"פ ע"א[123] ודקפ"ב ע"ב)

"And he must mention in it the covenant and the Torah." And this is the meaning of "These are the generations of Yaakov: Yosef" (see the Zohar, Part I, Vayeshev, 180a and 182b).

> The Sages require that blessing to mention the covenant and the Torah: the covenant corresponds to Yesod and the Torah to Tiferes. This is also the meaning of "These are the generations of Yaakov: Yosef," Yaakov being Tiferes and Yosef Yesod.

והיינו כי בחינת ארז הוא בחינת יעקב וכן איתא במדרש תנחומא פ' וישלח הארז זה יעקב שנאמר כארז בלבנון ישגה[124, 125] וכ"ה ברבות שם פרשה פ'.

That is: the level of the cedar is the level of Yaakov. And so it is stated in Midrash Tanchuma, Parshas Vayishlach: "The cedar—this is Yaakov, as it is said, 'Like a cedar in Lebanon he shall grow.'" And so it is in the Midrash Rabbah there, section 80.

> The cedar is Yaakov: Midrash Tanchuma reads "Like a cedar in Lebanon he shall grow" as referring to Yaakov, and the Midrash Rabbah says the same.

והוא כמ"ש בשמו"ע [בשמונה עשרה] והנורא אל עליון שהוי"ו דוהנורא הוא המשכה להיות גילוי בחינת נורא הוא גילוי בחינת ביטול שנמשך מבחינת אל עליון היינו מה שלמעלה מהשתלשלות כמ"ש במ"א סד"ה וידעת היום.

And it is as is said in the Shemoneh Esreh: "and the awesome, Kel Elyon (G-d Most High)": the vav of vehanora ("and the awesome") is a drawing-down, so that there be a revelation of the level of "awesome," which is the revelation of the level of bittul that is drawn from the level of Kel Elyon, that is, what is above the chain of descent (hishtalshelus), as is explained elsewhere, at the end of the discourse beginning "And you shall know this day."

> This is like the words of the Amidah, "and the awesome, Kel Elyon": the vav of vehanora draws down the "awesome," the revelation of bittul that flows from Kel Elyon, "G-d Most High," the level above the chain of descent. That vav is a drawing-down from above to below.

וזהו ענין בחינת ארז ו' רברבא וכמ"ש ג"כ במא"א [במאורי אור] שם ארז נק' ז"א כשעולה באבא בלבנון כו' ועיין בזח"ג [בזהר חלק ג] ויקרא (די"ו ע"א) ע"פ כארז בלבנון ישגה ובפי' לך לך[126] (דפ"ב סע"א [סוף עמוד א]).

And this is the meaning of the level of the cedar, the large vav, as is also written in Me'orei Or there: "Z'eir Anpin is called 'cedar' when it rises into Abba, into 'Lebanon,'" etc. And see the Zohar, Part III, Vayikra (16a), on "Like a cedar in Lebanon he shall grow," and in Parshas Lech Lecha (end of 82a).

> This is the cedar as the large vav. Me'orei Or adds that Z'eir Anpin is called "cedar" when it rises into Abba, called "Lebanon," and the Zohar on "Like a cedar in Lebanon" reads the cedar as the Holy One, blessed be He, and Lebanon as Eden (as quoted in the Kehot note).

וכדי שיומשך המשכת ביטול זה בנבראים זהו ע"י ו' זעירא בחי' אזוב כנ"ל וע' בהרמ"ז [בהרב משה זכות] בפ' חקת (בדף ק"פ סע"ב [סוף עמוד ב])

And so that this drawing-down of bittul be drawn into the created beings, this is through the small vav, the level of hyssop, as mentioned above. And see the Ramaz on Parshas Chukas (folio 180, end of side b),

> For this bittul to reach created beings it must pass through the small vav, the hyssop, which is Yesod. The Alter Rebbe also cites the Ramaz on Parshas Chukas.

פי' דעץ ארז ושני תולעת ואזוב הם דעת ת"ת [תפארת] יסוד ובפי' מצורע שם כי' [כתב] שהדעת מושרש ביסודות דאו"א [דאבא ואימא] כו' ועמ"ש מענין ארז לעיל בפי' ויגש בד"ה ויגש אליו יהודה.[127]

who explained that the cedar wood, the crimson thread and the hyssop are Daas (knowledge), Tiferes (beauty) and Yesod; and in Parshas Metzora there he wrote that Daas is rooted in the Yesodos of Abba and Imma, etc. And see what is written on the subject of the cedar above, in Parshas Vayigash, in the discourse beginning "And Yehudah approached him."

> The Ramaz maps the three items onto the Sefiros: cedar wood is Daas, the crimson thread Tiferes, and hyssop Yesod, and he notes that Daas is rooted in the Yesod of Abba and of Imma. The Alter Rebbe also refers to his discourse on the cedar in Parshas Vayigash, "And Yehudah approached him."

ועי' עוד מענין אזוב ברבות סדר בא פי"ז ובזהר ס"פ צו (דל"ה ע"א) ובפ' בא (דל"ה ע"ב) ובפי' הרמ"ז [הרב משה זכות] שם ומענין ויקחו אליך[128] ברבות סדר אמור ספ"ל:

And see further on the subject of hyssop in the Midrash Rabbah, Seder Bo, section 17; in the Zohar at the end of Parshas Tzav (35a) and in Parshas Bo (35b), and in the Ramaz's commentary there; and on the subject of "And they shall take to you," in the Midrash Rabbah, Seder Emor, end of section 30.

> The section closes with further sources on hyssop (the Midrash on Bo, where hyssop is used for the blood of the Pesach offering; the Zohar on Tzav and Bo; and the Ramaz) and on the words "And they shall take to you" (the Midrash on Emor).

IN ONE'S AVODAH

The maamar draws its lessons for divine service in passing. Holy Gevurah in a person is to "incite the good inclination against the evil inclination," a sternness turned against the self. Even a good deed done as yesh, like studying "so that they will call me Rabbi," still belongs to nogah until it is refined into bittul. And the nullification of the self is the work of Daas: a felt recognition of one's Creator, like Avraham's, rather than mere acknowledgment of a "G-d of gods."

QUESTIONS FOR DISCUSSION

1. Why may a woman sanctify the water but not sprinkle it, and a minor sprinkle it but not sanctify it? Which inner faculty does each act need, according to the maamar?
2. How can the same five Gevuros arouse bittul and unity above yet produce separate existence in nogah?
3. Why is even the good half of kelipas nogah still called a "husk," and what turns it into holiness?
4. What does the wordplay of parah (par-hei) and efer (par with an alef) teach about the burning of the heifer?
5. Why does spring water rising from beneath the earth represent the source of Chochmah, which is above Chochmah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 “Speak to the children of Israel, that they take to you a red heifer, without blemish.” The opening verse of the laws of the red heifer, on which the whole maamar is built.

במדבר י״ט:ב׳ **Numbers 19:2**

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה׳ לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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2 **ויקחו אליך פרה אדומה**

The Kehot note dates this maamar to 5570 (1809-1810), on the basis of the list of maamarim printed at the end of that volume.

KEHOT’S NOTE

מאמר זה הוא משנת תק״ע — ראה ברשימת המאמרים בסוף סה״מ תק״ע ע׳ רפט הע׳ 26. הנחת כ״ק אדמו״ר האמצעי במאמרי אדה״ז-פרשיות ע׳ תרסו. נוסחא אחרת שם ע׳ תרעה. ראה בהנעתק לעיל בהמראי מקומות לדף נו, א מדרמ״צ צט, ב. ק׳צורים באוה״ת במדבר כרך-ו ע׳ א׳תתפה. המאמר בהרחב הביאור במאמרי אדה״א במדבר ע׳ א׳שפג.

3 **הכל כשרים לקדש מי חטאת**

“All are fit to sanctify except a deaf-mute, a person not of sound mind, and a minor; Rabbi Yehudah declares a minor fit and a woman and an androgynous unfit.” This is the Mishnah in chapter 5 of Parah that the Alter Rebbe quotes.

משנה פרה ה׳:ד׳ **Mishnah Parah 5:4**

שְׁפוֹפֶרֶת שֶׁחֻתְכָה לְחַטָּאת, רַבִּי אֱלִיעֶזֶר אוֹמֵר, יַטְבִּיל מִיָּד. רַבִּי יְהוֹשֻׁעַ אוֹמֵר, יְטַמֵּא וְיַטְבִּיל. הַכֹּל כְּשֵׁרִים לְקַדֵּשׁ, חוּץ מֵחֵרֵשׁ שׁוֹטֶה וְקָטָן. רַבִּי יְהוּדָה מַכְשִׁיר בְּקָטָן, וּפוֹסֵל בְּאִשָּׁה וּבַאַנְדְּרוֹגִינוֹס׃

A reed pipe that was cut [for use as a container] for the hatat: Rabbi Eliezer says: it must be immersed immediately. Rabbi Joshua ruled: he defiles it and then immerses it. All are eligible to prepare the mixture, except a deaf mute, an imbecile and a minor. Rabbi Judah says a minor is eligible, but disqualifies a woman and a hermaphrodite.

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4 **הכל כשרים לקדש מי חטאת**

The Gemara quotes the same Mishnah, “All are fit to sanctify except a deaf-mute, a person not of sound mind, and a minor,” and derives the Sages’ view from the verse “And they shall take for the impure from the dust of the burning” (Numbers 19:17).

יבמות ע״ב ב:ט״ו-ט״ז **Yevamot 72b:15–16**

וְאָזְדוּ לְטַעְמַיְיהוּ. דְּתַנְיָא: הַכֹּל כְּשֵׁרִים לְקַדֵּשׁ — חוּץ מֵחֵרֵשׁ שׁוֹטֶה וְקָטָן, רַבִּי יְהוּדָה מַכְשִׁיר בַּקָּטָן וּפוֹסֵל בְּאִשָּׁה וּבַאַנְדְּרוֹגִינוֹס. מַאי טַעְמָא דְּרַבָּנַן — דִּכְתִיב: ״וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵיפַת הַחַטָּאת״, הָנָךְ דְּפָסְלִי בַּאֲסִיפָה — פְּסוּלִין בְּקִידּוּשׁ, הָנָךְ דְּכְשֵׁרִין בַּאֲסִיפָה — כְּשֵׁרִים בְּקִידּוּשׁ.

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5 The Gemara here derives from the verse about gathering the ashes that a woman is fit (“pure” comes to include a woman), quotes the Mishnah “All are fit to sanctify except a deaf-mute, a person not of sound mind, and a minor,” and explains the Sages’ reasoning from the verses.

יומא מ״ג א:ח׳ **Yoma 43a:8**

תְּנַן הָתָם: הַכֹּל כְּשֵׁרִין לְקַדֵּשׁ, חוּץ מֵחֵרֵשׁ שׁוֹטֶה וְקָטָן. רַבִּי יְהוּדָה מַכְשִׁיר בְּקָטָן, וּפוֹסֵל בְּאִשָּׁה וּבַאַנְדְּרוֹגִינוֹס.

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6 **הכל כשרים להזות חוץ מטומטום ואנדרוגינוס והאשה**

At the end of the last chapter of Parah: “All are fit to sprinkle except a tumtum, an androgynous and a woman,” and a child without understanding; but a woman may assist a child while he sprinkles. The Alter Rebbe infers from it that a minor sprinkles.

משנה פרה י״ב:י׳ **Mishnah Parah 12:10**

כִּסּוּי מֵחַם שֶׁהוּא מְחֻבָּר לְשַׁלְשֶׁלֶת, בֵּית שַׁמַּאי אוֹמְרִים, חִבּוּר לַטָּמְאָה וְאֵינוֹ חִבּוּר לַהַזָּיָה. בֵּית הִלֵּל אוֹמְרִים, הַזֶּה עַל הַמַּחַם, הַזֶּה הַכִּסּוּי. הַזֶּה עַל הַכִּסּוּי, לֹא הָזָּה הַמַּחַם. הַכֹּל כְּשֵׁרִים לְהַזּוֹת, חוּץ מִטְּמְטוּם וְאַנְדְּרוֹגִינוֹס וְהָאִשָּׁה. וְתִינוֹק שֶׁאֵין בּוֹ דַּעַת, הָאִשָּׁה מְסַעַדְתּוֹ וּמַזֶּה, וְאוֹחֶזֶת לוֹ בַּמַּיִם וְהוּא טוֹבֵל וּמַזֶּה. אִם אָחֲזָה בְּיָדוֹ, אֲפִלּוּ בְּשָׁעַת הַזָּיָה, פָּסוּל׃

The lid of a kettle which is joined to a chain: Bet Shammai say: these are regarded as connected in respect of uncleanness but not in respect of sprinkling. Bet Hillel say: if he sprinkled on the kettle, it is the same as if the lid also was sprinkled upon; but if he sprinkled on the lid only it is not the same as if the kettle also was sprinkled upon. All are eligible to sprinkle, except a tumtum, a hermaphrodite, a woman, and a child that is without understanding. …

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PARAGRAPH 2

7 **רוח סערה וענן גדול**

“And I looked, and behold, a stormy wind came out of the north, a great cloud, and a flashing fire, and a brightness around it.” Chassidus reads the first three as the three wholly impure kelipos; the brightness (nogah) is kelipas nogah.

יחזקאל א׳:ד׳ **Ezekiel 1:4**

וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן־הַצָּפוֹן עָנָן גָּדוֹל וְאֵשׁ מִתְלַקַּחַת וְנֹגַהּ־לוֹ סָבִיב וּמִתּוֹכָהּ כְּעֵין הַחַשְׁמַל מִתּוֹךְ הָאֵשׁ׃

And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a bright-

ness was round about it; and out of the midst thereof as the colour of electrum, out of the midst of the fire.

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KEHOT'S NOTE

יחזקאל א, ג.

8 Kehot's note points to Numbers 19:2 for these words.

Numbers 19:2 במדבר י״ט:ב׳

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה׳ לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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PARAGRAPH 3

9 **מים חיים**

"And they shall take for the impure from the dust of the burning of the sin-offering, and put upon it living water in a vessel." The living water is one of the elements of the purification named here.

Numbers 19:17 במדבר י״ט:י״ז

וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים אֶל־כֶּלִי׃

And for the unclean they shall take of the ashes of the burning of the purification from sin, and running water shall be put thereto in a vessel.

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10 **עץ ארז ואזוב**

"And the kohen shall take cedar wood and hyssop and crimson thread, and cast them into the burning of the heifer." These are explained in the third section of the maamar.

Numbers 19:6 במדבר י״ט:ו׳

וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלָעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרֵפַת הַפָּרָה׃

And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

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11 **פ״ר הוא גימט' מנצפ״ך**

The Kehot editors say that they gave the sources for this gematria, par as the total of the five final letters, in their notes to an earlier page of Likkutei Torah (58d).

KEHOT'S NOTE

נסמן לעיל לדף נח, ד.

12 **פרה הוא פ״ר ה׳**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

טעמי ושער המצות וספר הליקוטים — להאריז״ל — ר״פ חקת.

13 **אחה״ע מהגרון**

Alongside Sefer Yetzirah, the note sends the reader to this collection for a further discussion bearing on the five places of articulation of the letters.

KEHOT'S NOTE

ראה ספר יצירה פ״ב מ״א. תשובות וביאורים (קה״ת תשל״ד) סעי׳ יג ע׳ 62 הערה 1.

14 Kehot's note points to Numbers 19:2 for these words.

Numbers 19:2 במדבר י״ט:ב׳

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה׳ לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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PARAGRAPH 4

15 **ואתה מחי' את כולם**

"You alone are Havayah… and You give life to them all, and the host of heaven bow down to You." The Alter Rebbe applies "You give life to them all" to Malchus, the divine speech that sustains all creation.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

16 **בד״ה והניף הכהן את העומר**

That discourse explains that before the Torah could be given, the kohen had to wave the omer of barley, se'orah, read as shi'ur hei, the food of the "great animal" discussed there, "before Havayah," that is, to a level above Havayah.

KEHOT'S NOTE

לקו״ת אמור לו, א.

17 **נת' מזה במ״א ע״פ אד'**

The Kehot note identifies the discourse on "Ado-nai, open my lips" in the Siddur as the place "elsewhere" where the division of the letters through the Gevuros is explained further.

KEHOT'S NOTE

סידור רלו, ד ואילך.

18 **שפתי תפתח**

"Ado-nai, open my lips, and my mouth shall declare Your praise." The name of the discourse where the division of

the letters through the Gevuros was explained further.

Psalms 51:17 תהילים נ״א:י״ז

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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PARAGRAPH 5

19 **והנה עיקר ההתחלקות . . נבראים בע״ג**

The Tzemach Tzedek quotes this passage, that the purpose of the division is to create finite beings, in his Biurei HaZohar.

KEHOT'S NOTE

מובא בביאה״ז להצ״צ-ב ע׳ תשמב.

20 **ושם הם גבורות קשות**

In the Gate of Kelipas Nogah, Etz Chaim describes nogah as the "Tree of Knowledge of good and evil," a mixture that can be turned from judgment to mercy or from mercy to judgment. The Alter Rebbe cites the end of this chapter for the harsh Gevuros in nogah.

Sefer Etz Chaim 49:3 עץ חיים מ״ט:ג׳

... שהיא ממראה מתניו ולמטה ושם הוא קין גבורה נוקבא ואותן השדים אשר שם הם מצד הרע הם רעים ומזיקין ומצד נוקבא דנגה עזא ועזאל מלאכים מצד הטוב ושדים מצד רע והם יונקים מבי עקביים דלאה הנקבה כנודע. וזהו הנפילים אשר היו בארץ הארץ הנוקבא דנוגה ואלו נקרא עזים משם יצאו עזא ועזאל ושניהם מלשון עזים והם זכר ונוקבא ומשם נפלו כי גבר בהם יצה״ר ונעשו שדים אך בני אלקים המתיצבים על ה׳ שהיא קליפת נוגה מצד הטוב שהוא ג׳ ראשונות שבה כי בינה נקרא אלקים ואלו בניה כי בני ...

Sefer Etz Chaim (Public Domain)

21 **טורא דפרודא**

The Zohar reads "the mountains of Bether" (Song of Songs 2:17) as turei difiruda, "mountains of separation," the realm below where things divide, from "and from there it was divided" (Genesis 2:10). The Alter Rebbe uses the term for nogah, where division becomes separation.

Zohar I, 158a זח״א קנח, א

KEHOT'S NOTE

זח״א קנח, א.

22 **וצבא השמים לך משתחוים**

"And the host of heaven bow down to You." The heavenly hosts are many and distinct, yet because they bow before G-d they remain one.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי׳ ט, ו.

23 **נפש יוצאי ירך יעקב**

"And all the souls (nefesh) who came out of Yaakov's loins were seventy souls (nefesh)." The Torah uses the singular nefesh for the seventy.

Exodus 1:5 שמות א׳:ה׳

וַיְהִי כָּל־נֶפֶשׁ יֹצְאֵי יֶרֶךְ־יַעֲקֹב שִׁבְעִים נָפֶשׁ וְיוֹסֵף הָיָה בְמִצְרָיִם׃

And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already.

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24 **לעולם ירגיז אדם יצ״ט**

"A person should always incite his good inclination against his evil inclination," and if that does not prevail, he should study Torah, recite the Shema, and remember the day of death. The Alter Rebbe offers it as the human picture of holy Gevurah.

Berakhot 5a:2 ברכות ה׳ א:ב׳

אָמַר רַבִּי לֵוִי בַּר חָמָא, אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: לְעוֹלָם יַרְגִּיז אָדָם יִצְרוֹ טוֹב עַל יֵצֶר הָרַע, שֶׁנֶּאֱמַר: "רִגְזוּ וְאַל תֶּחֱטָאוּ" אִם נִצְחוֹ — מוּטָב, וְאִם לָאו — יַעֲסוֹק בַּתּוֹרָה, שֶׁנֶּאֱמַר: "אִמְרוּ בִלְבַבְכֶם". אִם נִצְחוֹ — מוּטָב, וְאִם לָאו — יִקְרָא קְרִיאַת שְׁמַע, שֶׁנֶּאֱמַר: "עַל מִשְׁכַּבְכֶם". אִם נִצְחוֹ — מוּטָב, וְאִם לָאו — יִזְכּוֹר לוֹ יוֹם הַמִּיתָה, שֶׁנֶּאֱמַר: "וְדֹמּוּ סֶלָה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות ה, א.

25 **וגם אתה תדין את ביתי**

"If you will walk in My ways... and you too shall judge My house." The name of a discourse where holy Gevurah is explained.

Zechariah 3:7 זכריה ג׳:ז׳

כֹּה־אָמַר ה׳ צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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26 **ע"פ מאמר הזח"ב פקודי**

The explanation of the Zohar passage in Pekudei that the Alter Rebbe refers to is printed in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאה"ז לאדה"א נו, א ואילך. עם הגהות וכו' ביאה"ז להצ"צ-א ע' רצב ואילך.

27 **מאמר הזח"ב פקודי**

The Zohar in Pekudei expounds Yechezkel's vision of "a man whose appearance was like the appearance of copper"; the Alter Rebbe refers to his explanation of that passage for the role of the higher Gevuros.

Zohar, Pekudei 25:234–26:246 ספר הזהר, פקודי כ"ה:רל"ד-כ"ו:רמ"ו

For, when the sun turns away his face from the moon, and does not shine upon her, she has no light whatever and so does not shine, but is poverty-stricken and dark on all sides; but when the sun turns towards her and radiates his light upon her, then her face is illumined and she adorns herself for him as a woman for a man. She thus is then invested with the dominion of the world. So David adorned himself after this very manner. Now he would appear poor and …

The Zohar; London, Soncino Press, 1933 (Public Domain)

28 **והנה איש מראהו כמראה נחשת**

"And behold, a man whose appearance was like the appearance of copper, with a cord of flax in his hand and a measuring reed." The verse the Zohar passage in Pekudei expounds.

Ezekiel 40:3 יחזקאל מ':ג

וַיָּבֵא אוֹתִי שָׁמָּה וְהִנֵּה־אִישׁ מַרְאֵהוּ כְּמַרְאֵה נְחֹשֶׁת וּפְתִיל־פִּשְׁתִּים בְּיָדוֹ וְקָנֶה הַמִּדָּה וְהוּא עֹמֵד בַּשָּׁעַר׃

And He brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

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29 **בד"ה אדי' שפתי תפתח**

The discourse on "Ado-nai, open my lips" in the Siddur, where the root of the higher Gevuros is shown to arouse the nullification of the yesh.

KEHOT'S NOTE

סידור רלו, א.

30 **שפתי תפתח**

"Ado-nai, open my lips." The discourse on this verse also explains that the higher Gevuros arouse bittul.

Psalms 51:17 תהילים נ"א:י"ז

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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31 **ה' יחתו מריביו**

"Havayah—those who contend with Him shall be shattered… and He will give strength to His king." Chanah's prayer, the opening of a discourse referred to here.

I Samuel 2:10 שמואל א ב':י

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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32 **סד"ה ושאבתם מים בששון**

That discourse reads "And you shall draw water with joy" as joining Chochmah (water) and Binah (joy), the "two companions who never part," which must be joined below through an arousal from below; it also discusses the joy at the water libation.

KEHOT'S NOTE

לקמן סוכות פ, ג.

33 **ושאבתם מים**

"And you shall draw water with joy from the wellsprings of salvation." The opening of a discourse on the water libation of Sukkos, whose end is referred to here.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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34 **כוס ישועות**

"I will lift up the cup of salvations, and call upon the Name of Havayah." The subject at the end of the discourse on "And you shall draw water."

Psalms 116:13 תהילים קט"ז:י"ג

כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם ה' אֶקְרָא׃

I will lift up the cup of salvation, And call upon the name of the L-RD.

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35 **אם בהרת קדמה**

"If the bright spot (baheres) preceded the white hair, it is impure; if the white hair preceded the bright spot, it is pure." A law of tzaraas that gives its name to a discourse on the harsh Gevuros.

Mishnah Negaim 4:11 משנה נגעים ד':י"א

בַּהֶרֶת כַּחֲצִי גְרִיס וְאֵין בָּהּ כְּלוּם, נוֹלְדָה בַּהֶרֶת כַּחֲצִי גְרִיס וּבָהּ שְׂתֵּי שְׂעָרוֹת, חֲרֵי זוֹ לְהַחְלִיט, מִפְּנֵי שֶׁאָמְרוּ, אִם בַּהֶרֶת קָדְמָה לְשֵׂעָר לָבָן, טְמֵא. וְאִם שֵׂעָר לָבָן קָדַם לְבַהֶרֶת, טָהוֹר. וְאִם סָפֵק, טָמֵא. וְרַבִּי יְהוֹשֻׁעַ קוֹהֶה׃

A bright spot the size of a split bean and there was nothing else, and then there appeared a bright spot of the size of half

a split bean having two hairs, this one is declared unclean. Because they said: if the bright spot preceded the white hair he is unclean; if the white hair preceded the bright spot he is clean; and if it is doubtful he is unclean. Rabbi Joshua regards this as unsolvable.

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36 **נפש לי יחיד**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

רש"י בראשית מו, כו בשם ויק"ר.

PARAGRAPH 6

37 **שיקראוני רבי**

"A person should not say, 'I will read Scripture so that they will call me a sage; I will study Mishnah so that they will call me Rabbi'; rather, learn out of love." The Alter Rebbe gives it as the example of good done as yesh, for the sake of the self.

Nedarim 62a:7–8 נדרים ס"ב א:ז'-ח'

תַּנְיָא: "לְאַהֲבָה אֶת ה' אֱלֹקֶיךָ לִשְׁמוֹעַ בְּקֹלוֹ וּלְדָבְקָה בוֹ", שֶׁלֹּא יֹאמַר אָדָם: אֶקְרָא שֶׁיִּקְרְאוּנִי "חָכָם", אֶשְׁנֶה שֶׁיִּקְרְאוּנִי "רַבִּי", אֲשַׁמְּנֵן שֶׁאֶהְיֶה זָקֵן וְאֵשֵׁב בִּישִׁיבָה. אֶלָּא לְמַד מֵאַהֲבָה, וְסוֹף הַכָּבוֹד לָבֹא. שֶׁנֶּאֱמַר: "קְשָׁרֵם עַל אֶצְבְּעֹתֶיךָ כָּתְבֵם עַל לוּחַ לִבֶּךָ". וְאוֹמֵר: "דְּרָכֶיהָ דַרְכֵי נוֹעַם", וְאוֹמֵר: "עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר".

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PARAGRAPH 7

38 **וצבא השמים לך משתחוים**

"And the host of heaven bow down to You." The model of complete bittul to which nogah, once refined, can rise.

Nehemiah 9:6 נחמיה ט':ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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39 **בחינת נוגה עולה לגמרי בקדושה**

Expounding Yechezkel's vision, the Zohar says that although the stormy wind, the great cloud and the flashing fire are the side of impurity, "brightness (nogah) surrounds it": nogah has a side of the holiness of faith, so it must not be treated with contempt and must be given a portion on the side of holiness. The Alter Rebbe cites it for nogah's ascent into holiness.

Zohar, Vayakhel 12:165–13:175 ספר הזהר, ויקהל י"ב:קס"ה-י"ג:קע"ה

40 **שלפעמים בחי' נוגה עולה לגמרי בקדושה**

Tanya chapter 7 explains that permitted things draw their life from kelipas nogah, and that when they are used for the sake of Heaven their life-force rises into holiness, whereas what is forbidden is held by the impure kelipos and cannot rise, except through a teshuvah of great love, which the end of the chapter discusses.

KEHOT'S NOTE

ראה תניא ס"פ ז'. אוה"ת מטות ע' א'תש. יהל אור ע' לב.

41 **והנה טוב מאד**

"And G-d saw all that He had made, and behold, it was very good." The Alter Rebbe applies "very good" to nogah, which can cleave to holiness.

Genesis 1:31 בראשית א':ל"א

וַיַּרְא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי:

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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42 **פני שור**

"The face of a man and the face of a lion on the right… and the face of an ox on the left." The ox's face on the left is the source from which the heifer, Nukva of nogah, receives.

Ezekiel 1:10 יחזקאל א':י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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PARAGRAPH 8

43 **אשכחן אפר דאקרי עפר**

On covering the blood of a slaughtered bird or animal, the Gemara says, "we find ashes that are called dust," and Beis Hillel prove it from "And they shall take for the impure from the dust of the burning." It adds that in reward for Avraham's saying "I am dust and ashes," his children received the mitzvah of the heifer's ashes.

Sotah 16a:4 סוטה ט"ז א:ד'

כִּי תִּיבְעֵי לָךְ, אַלִּיבָּא דְּבֵית הִלֵּל דְּאָמְרִי: מָצִינוּ אֵפֶר שֶׁקָּרוּי "עָפָר", מַאי? אַף עַל גַּב דְּאִיקְּרִי "עָפָר", הָכָא "בְּקַרְקַע הַמִּשְׁכָּן" כְּתִיב, אוֹ דִילְמָא הַאי "בְּקַרְקַע הַמִּשְׁכָּן" לְכִדְאִיסִי בֶּן יְהוּדָה וּלְכִדְאִיסִי בֶּן מְנַחֵם הוּא דְּאָתֵי?

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Chullin 88b:7–8 חולין פ״ח ב:ז׳-ח׳

בשלמא שורף טליתו ומכסה אשכחן אפר דאיקרי עפר אלא דינר זהב מנלן אמר ר׳ זירא (איוב כח, ו) ועפרות זהב לו תנו רבנן אין מכסין אלא בעפר דברי בית שמאי ובית הלל אומרים מצינו אפר שקרוי עפר שנאמר (במדבר יט, יז) ולקחו לטמא מעפר שריפת [וגו׳] ובית שמאי עפר שריפה איקרי עפר סתמא לא איקרי

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KEHOT'S NOTE

סוטה טז, א. חולין פח, ב ושם הל׳ מצינו [כ].

44 **דכתיב ולקח מעפר**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

חוקת יט, יז ושם לקחו לטמא מעפר.

45 **מעפר שרפת החטאת**

"And they shall take for the impure from the dust of the burning of the sin-offering." The verse calls the heifer's ashes "dust," the basis of the Sages' teaching quoted here.

Numbers 19:17 במדבר י״ט:י״ז

וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים אֶל־כֶּלִי:

And for the unclean they shall take of the ashes of the burning of the purification from sin, and running water shall be put thereto in a vessel.

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46 **והיו כלא היו**

"And they shall be as though they had not been." Said of the nations who drink the cup of judgment; here it describes the complete undoing of the impure forces.

Obadiah 1:16 עובדיה א׳:ט״ז

כִּי כַאֲשֶׁר שְׁתִיתֶם עַל־הַר קָדְשִׁי יִשְׁתּוּ כָל־הַגּוֹיִם תָּמִיד וְשָׁתוּ וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ:

For as ye have drunk upon My holy mountain, So shall all the nations drink continually, Yea, they shall drink, and swallow down, And shall be as though they had not been.

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47 **יתפרדו כל פועלי און**

The words here quote Psalms 92:8; the passage is shown below.

Psalms 92:8 תהילים צ״ב:ח׳

בִּפְרֹחַ רְשָׁעִים כְּמוֹ־עֵשֶׂב וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן לְהִשָּׁמְדָם עֲדֵי־עַד:

When the wicked spring up as the grass, And when all the workers of iniquity do flourish; It is that they may be destroyed for ever.

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KEHOT'S NOTE

תהלים צב, ח.

48 **יתפרדו כל פועלי און**

"For behold, Your enemies, Havayah… shall perish; all the workers of iniquity shall be scattered." The Alter Rebbe uses it for the falling away of the forces of impurity once their channel is cut off.

Psalms 92:10 תהילים צ״ב:י׳

כִּי הִנֵּה אֹיְבֶיךָ ה׳ כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן:

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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49 **אדמת עפר**

"And many of those who sleep in the ground of dust shall awaken." The phrase on which the Zohar passage in Mishpatim, cited here, comments.

Daniel 12:2 דניאל י״ב:ב׳

וְרַבִּים מִיְּשֵׁנֵי אַדְמַת־עָפָר יָקִיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לַחֲרָפוֹת לְדִרְאוֹן עוֹלָם:

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproaches and everlasting abhorrence.

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50 **אדמת עפר**

The Zohar passage in Mishpatim on "the ground of dust," cited with its explanation in the Zohar HaRakia for the meaning of dust and ashes.

Zohar, Mishpatim 3:212–222 ספר הזהר, משפטים ג׳:ר״י״ב-רכ״ב

In the future (Messianic Age) "the flocks shall yet pass under one who counts" (Jer. 33, 16). We know not who he shall be; but since at that time all will be in union without separation, there will be one."reckoner". Arise, old man;' he cried, 'awake, collect thy forces and breast the waves.' Then he continued: "Who can count the dust of Jacob and the number of the progeny of Israel?" When the Holy One shall arise to waken the dead, what will be the plight of those who went …

The Zohar; London, Soncino Press, 1933 (Public Domain)

51 **עיין בשער תיקון עונות ספ״ב**

The earlier maamar quotes Rabbi Chaim Vital's words from that gate: once the judgments are burned and become ash they are sweetened, which is why the red heifer was burned and ash put on the forehead, since the Gevuros are "feminine waters" (mayin nukvin).

KEHOT'S NOTE

נעתק לעיל נח, ד.

52 **ובמ״ח**

The Kehot note identifies the abbreviation as Mishnas Chassidim, a work of Kabbalah, and locates the passage in its tractate on the midnight service (Chatzos), which suits the ashes of Tikkun Chatzos mentioned next.

KEHOT'S NOTE

מסכת חצות ד, ב-ג.

53 **בזהר פ׳ פקודי דרל״ז ב׳**

The note points to a place in the Tzemach Tzedek's Or HaTorah on Bereishis that discusses this Zohar passage in

Pekudei.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך-א דף נג, ב.

54 **בזוהר פ' פקודי דרל"ז ב'**

A Zohar passage in Pekudei that the Alter Rebbe lists among the sources on ashes; he returns to it in the next section for the falling away of the forces of impurity.

Zohar, Pekudei 38:335–39:344 ספר הזהר, פקודי ל"ח:של"ה-ל"ט:שמ"ד

PARAGRAPH 9

55 **ולקחו לטמא מעפר שרפת החטאת ונתן עליו מים חיים אל כלי**

"And they shall take for the impure from the dust of the burning of the sin-offering, and put upon it living water in a vessel." This verse frames the whole second section.

Numbers 19:17 במדבר י"ט:י"ז

וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים אֶל־כֶּלִי:

And for the unclean they shall take of the ashes of the burning of the purification from sin, and running water shall be put thereto in a vessel.

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56 **והחכמה מאין תמצא**

"And wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": Chochmah comes from the ayin above it.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

57 **טלא דבדולחא**

The Kehot editors refer to an earlier page of Likkutei Torah (Bechukosai, end of 47c) where the tala divdolcha is discussed and further sources are listed.

KEHOT'S NOTE

ע"ל בחקותי (מז, סע"ג). ושי"נ. [כ]. ראה זהר נשא קלה, ב. וראה ביאה"ז תזריע עב, ד. סה"מ תקס"ה ע' תכז. מאמרי אדה"ז-פרשיות חקת ע' תרסח.

58 **טלא דבדולחא**

The Zohar passage in Tazria that the text names as explaining the tala divdolcha, the source of the hidden Chochmah.

Zohar, Tazria 24:123–25:134 ספר הזהר, תזריע כ"ד:קכ"ג-כ"ה:קל"ד

59 **טלא דבדולחא**

In the Idra Rabba (Nasso), cited in the Kehot note, the Zohar speaks of the "crystalline dew" that flows from the supernal head.

Zohar, Idra Rabba 24:177–25:188 ספר הזהר, האדרא רבא כ"ד:קע"ז-כ"ה:קפ"ח

60 **בספרא דצניעותא**

The Sifra DiTzniusa, chapter 5, in the Zohar on Terumah, which the text names as another place on this theme.

Zohar, Sifra DiTzniuta 6:62–73 ספר הזהר, ספרא דצניעותא ו':ס"ב-ע"ג

61 **באגה"ק ד"ה למה נסמכה**

The Kehot note identifies the passage beginning "Why was [the death of] Miriam juxtaposed" as letter 28 of Iggeres HaKodesh, which explains why the passing of the righteous atones like the red heifer.

KEHOT'S NOTE

סי' כח. וראה לקמן סט, ג. שה"ש מח, ב. ולעיל לא, א.

62 **נעוץ תחלתן בסופן**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ס"י פ"א, מ"ז.

63 **נעוץ תחלתן בסופן**

"Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe uses it to explain why the highest source appears at the lowest point.

Sefer Yetzirah 1:7 ספר יצירה א':ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

64 **ארץ ממנה יצא לחם**

"The earth, out of it comes bread." The earth's power to bring forth food again and again is the sign of the power "from nothing to something" revealed below.

Job 28:5 איוב כ"ח:ה'

אֶרֶץ מִמֶּנָּה יֵצֵא־לָחֶם וְתַחְתֶּיהָ נֶהְפַּךְ כְּמוֹ־אֵשׁ:

As for the earth, out of it cometh bread, And underneath it is turned up as it were by fire.

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KEHOT'S NOTE

איוב כח, ה.

PARAGRAPH 10

65 **יתפרדו כל פועלי און**

"All the workers of iniquity shall be scattered." Said here of the forces of impurity, which lose their hold once the root of speech is joined to bittul.

Psalms 92:10 תהילים צ"ב:י"

כִּי הִנֵּה אֹיְבֶיךָ ה' כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן׃

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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66 **בזהר פי' פקודי דרל"ז ב'**

The Zohar passage in Pekudei, mentioned in the previous section, cited again for the falling away of the impure forces once bittul is drawn down.

Zohar, Pekudei 38:335–39:344 ספר הזהר, פקודי ל"ח:של"ה-ל"ט:שמ"ד

67 **בזהר פי' חקת דקפ"א ע"א**

A Zohar passage in Chukas that the Alter Rebbe adds on the same point.

Zohar, Chukat 3:16–4:25 ספר הזהר, חקת ג':ט"ז-ד':כ"ה

68 **שרגליה יורדות מות**

"Her feet go down to death; her steps take hold of the grave." Kabbalah applies the verse to Malchus, whose lowest extension reaches the realms where the external forces take hold.

Proverbs 5:5 משלי ה':ה'

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

Her feet go down to death; Her steps take hold on the nether-world;

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69 **ספ"ו דיבמות**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

סה, ב. [כ].

70 From "Fill the earth and conquer it," the Gemara derives that the mitzvah of procreation is the man's: "it is the way of a man to conquer, and it is not the way of a woman to conquer." The Alter Rebbe uses it for the power to drive off the spirit of impurity.

Yevamot 65b:4 יבמות ס"ה ב:ד'

גְּמִי מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי אֵילְעָא מִשּׁוּם רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן: אָמַר קְרָא: "וּמִלְאוּ אֶת הָאָרֶץ וְכִבְּשׁוּהָ". אִישׁ דַּרְכּוֹ לְכַבֵּשׁ, וְאֵין אִשָּׁה דַּרְכָּהּ לְכַבֵּשׁ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

71 **האיש כובש**

On "and conquer it" (Genesis 1:28), the Midrash notes the spelling of the word and reads it, "the man conquers." Cited with the Talmud in Yevamos for the same point.

Bereshit Rabbah 8:12 בראשית רבה ח':י"ב

... אחד האיש ואחד האשה, על שניהם הוא אומר: ויברך אותם אלקים וגו'. וכבשוה, וכבשה כתיב, האיש כובש אשתו שלא תצא לשוק, שכל אשה שיוצאה לשוק סופה להכשל. מנא לן? מן דינה, שנאמר (בראשית לד): ותצא דינה ולבסוף נכשלה, הדא הוא דכתיב (שם): וירא אותה שכם וגו'. רבי ירמיה ורי אבהו ורי יצחק בר מריון בשם רבי חנינא, הלכה כרבי יוחנן:

"G-d blessed them and G-d said to them: Be fruitful and multiply, and fill the earth and subdue it, and dominate over the fish of the sea, and over the birds of the heavens, and over every living creature that crawls upon the earth" (Genesis 1:28). "And dominate over the fish of the sea" - Rabbi Ḥanina said: If they merit it, [they will] dominate [redu], but if not, they will fall [yeredu]. Rabbi Yaakov of Kefar Ḥanin said: One who fulfills "in our image, in our likeness - "And ...

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72 **זהר פ' משפטים**

The Zohar's statement about "the other god" is quoted in Torah Ohr (118d), and the note says that passage in turn refers the reader here.

KEHOT'S NOTE

קג, א [כ]. מובא בתו"א קיח, ד ושם מציין לכאן. וראה גם באוה"ת נ"ך כרך-א ע' תל.

73 **אל אחר אסתרס ולא עביד פירין**

In Mishpatim the Zohar says that "the other god" is castrated and does not bear fruit. The Alter Rebbe links its barrenness to its lack of Daas.

Zohar, Mishpatim 3:161–172 ספר הזהר, משפטים ג':קס"א-קע"ב

It is written: "And a river went out of Eden to water the garden" (Gen. 2, 10). This "river" never ceases to procreate and to spread itself and to bring forth fruit. But the "other god" (the principle of evil) is emasculated and has no desire to procreate, and does not multiply or bear fruit, for were he to bear fruit, he would reduce the whole world to chaos.

The Zohar; London, Soncino Press, 1933 (Public Domain)

74 **כך אין מעשיהן של רשעים עושה פירות**

On "Your judgments are like the great deep" (Psalms 36:7): "just as the deep is not sown and does not yield fruit, so the deeds of the wicked do not yield fruit," for if they did they would destroy the world. The Alter Rebbe suggests it alludes to the barrenness of the other side.

Bereshit Rabbah 33:1 בראשית רבה ל"ג:א'

... "אמרו צדיק כי טוב וגו'" ומה תהום זה אין לו חקר כך אין לפורענותן של רשעים חקר ההי"ד (שם, יא) "אוי לרשע רע" ומה

התהום הזה לא נזרע ולא עושה פירות כך אין מעשיהן של רשעים עושין פירות שאילו היו עושין פירות היו מחריבין את העולם. ריב"ל סליק לרומי חמא תמן עמודים מכוסים בטפיסין בצנה שלא יקרשו ובשרב שלא יתבקעו וכי הוה מהלך בשוקא חמא חד מסכן מכריך בחדא מחצלא ואית דאמרין פלגא מרדעת דחמרא על אותן העמודים קרא צדקתך כהררי אל הן דיהבת אשפע על אותו העני קרא ...

"G-d remembered Noah, and all the beasts, and all the animals that were with him in the ark; G-d caused a wind to pass over the earth, and the water subsided" (Genesis 8:1). "G-d remembered Noah, and all the beasts..." - and it is written: "Your righteousness is like mighty mountains [keharerei el]; Your judgments are great depths. L-rd, You save man and animal" (Psalms 36:7). Rabbi Yishmael and Rabbi Akiva: Rabbi Yishmael says: The righteous, who accepted the Torah that was given from the mountains of G-d [meharerei el], ...

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75 **והקשה בלק"ת . . שאין בהם מוח הדעת**

A place in the Alter Rebbe's maamarim where the Arizal's question and answer, that the kelipos have no Daas, also appear.

KEHOT'S NOTE

ראה גם ע"ח שער הקליפות (שמ"ח) פ"ב. ס' מאמרי אדה"ז-ענינים ע' שעו. אוה"ת על מארז"ל וענינים ע' שלה. נ"ך-א ע' תל. ויקהל ע' ב'קיז. תצא ע' תתעג. סוכות ע' א'תשכח. סה"מ עת"ר ע' קלח.

76 **שאין בהם מוח הדעת**

In the Gate of the Kelipos, cited in the Kehot note, Etz Chaim teaches that the masculine and feminine of kelipah have only two minds, Chochmah and Binah, and reads the Zohar's "the other god is castrated and does not bear fruit" as the absence of the mind called Daas, citing "Also, without Daas the soul is not good."

Sefer Etz Chaim 48:2–3 עץ חיים מ"ח:ב'-ג'

... לבד מצד הנוקבא של הקליפות אך ר"נ הבאים מן הזכר אין בהם לפי שהזכר דקלי' אסתרס שאין בו מוח הנקרא דעת כדי להמשיך ע"י זווגו עם הנוקבא בחי' ר"נ אשר ז"ס אל אחר אסתרס ולא עביד פירי שהם הר"נ של הזכר אבל הנפשין הם פירי הנוקבא יש לעכו"ם נפש מהנוק' דקליפה וזש"ה גם בלא דעת נפש לא טוב כי הנפשות של האומות הבאים מהקליפות הנקרא רע ולא טוב הם נעשין בלא דעת לכן אין בהם רוחין ונשמתין ג"כ. גם ז"ס מה שאמרו רז"ל מי שאין בו דעת אסור לרחם ...

Sefer Etz Chaim (Public Domain)

77 **גם בלא דעת נפש לא טוב**

"Also, without Daas the soul is not good." Applied to the kelipos, which lack Daas.

Proverbs 19:2 משלי י"ט:ב'

גַּם בְּלֹא־דַעַת נֶפֶשׁ לֹא־טוֹב וְאָץ בְּרַגְלַיִם חוֹטֵא׃

Also, that the soul be without knowledge is not good; And he that hasteth with his feet sinneth.

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KEHOT'S NOTE

משלי י"ט, ב.

78 **שתי נשים זונות**

The note quotes the Mitteler Rebbe there: the kelipah is "in the two mochin, Chochmah and Binah, and they are the level of the two birds, and they are called the two harlots... and not in the level of Daas."

KEHOT'S NOTE

ע"פ מ"א ג, טז. "בב' מוחין חו"ב והם בחי' שתי ציפרין והם נק' שתי זונות כו' ולא בבחי' הדעת", מאמרי אדה"א חקת ע' א'שצז. וראה שם ע' א'תפא. וראה גם אוה"ת במדבר ע' סח.

79 **שתי נשים זונות**

"Then two women, harlots, came to the king." In the Kabbalah cited here, the two correspond to the two "minds," Chochmah and Binah, of the kelipah, without Daas.

I Kings 3:16 מלכים א ג':ט"ז

אָז תָּבֹאנָה שְׁתַּיִם נָשִׁים זֹנוֹת אֶל־הַמֶּלֶךְ וַתַּעֲמֹדְנָה לְפָנָיו׃

Then came there two women, that were harlots, unto the king, and stood before him.

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80 **ואלה המשפטים**

"And these are the laws that you shall set before them." The opening of a discourse on Daas listed here.

Exodus 21:1 שמות כ"א:א'

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

Now these are the ordinances which thou shalt set before them.

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81 **לא הביט און ביעקב**

"He has not beheld iniquity in Yaakov, nor seen wrongdoing in Israel." The opening of another discourse on Daas.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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82 **החלצו מאתכם**

"Arm men from among you for the army." The opening of another discourse on Daas.

Numbers 31:3 במדבר ל"א:ג'

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֶחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה' בְּמִדְיָן׃

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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KEHOT'S NOTE

נדרים לב, א. ועוד.

87 **דקרו לי' אלקא דאלקיא**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

סוף מנחות.

88 **דקרו לי' אלקא דאלקיא**

"They call Him the G-d of gods": Rav's explanation of "in every place incense is offered to My Name." The Alter Rebbe uses it for acknowledgment without bittul.

Menachot 110a:5–6 מנחות ק"י א:ה'-ו'

איתיביה רב שימי בר חייא לרב (מלאכי א, יא) ממזרח שמש ועד מבואו גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

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89 **אשה . . שדעתה קלה**

The Tanna of the school of Eliyahu explains a law of seclusion "because women's minds are light upon them." The Alter Rebbe reads "light" as Daas that comes from the Gevuros.

Shabbat 33b שבת ל"ג ב

Kiddushin 80b:4 קידושין פ' ב:ד'

מַתְנִי' לֹא יִתְיַיחֵד אָדָם עִם שְׁתֵּי נָשִׁים, אֲבָל אִשָּׁה אַחַת מִתְיַיחֶדֶת עִם שְׁנֵי אֲנָשִׁים. רַבִּי שִׁמְעוֹן אוֹמֵר: אַף אִישׁ אֶחָד מִתְיַיחֵד עִם שְׁתֵּי נָשִׁים בִּזְמַן שֶׁאִשְׁתּוֹ עִמּוֹ, וְיֵשׁ עִמָּהֶם בְּפוּנְדָּקִי, מִפְּנֵי שֶׁאִשְׁתּוֹ מְשַׁמַּרְתּוֹ. מִתְיַיחֶד אָדָם עִם אִמּוֹ וְעִם בִּתּוֹ וְיֵשׁ עִמָּהֶם בְּקִרוּב בָּשָׂר. וְאִם הִגְדִּילוּ – זוֹ יְשָׁנָה בִּכְסוּתָהּ וְזֶה יָשֵׁן בִּכְסוּתוֹ.

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Avodah Zarah 18b:8–9 עבודה זרה י"ח ב:ח'-ט'

תָּנָאֵי הִיא, דְּתַנְיָא: אֵין הוֹלְכִין לְאִיצְטַדִּינִין מִפְּנֵי "מוֹשַׁב לֵצִים", וְרַבִּי נָתָן מַתִּיר מִפְּנֵי שְׁנֵי דְּבָרִים: אֶחָד, מִפְּנֵי שֶׁצּוֹרֵחַ וּמַצִּיל, וְאֶחָד, מִפְּנֵי שֶׁמֵּעִיד עֵדוּת אִשָּׁה לְהַשִּׂיאָהּ. תָּנוּ רַבָּנָן: אֵין הוֹלְכִין לְטַרְטָיָאוֹת וּלְקַרְקְסִיאוֹת, מִפְּנֵי שֶׁמָּזַבְּלִין שָׁם זִיבּוּל לַעֲבוֹדָה זָרָה, דִּבְרֵי רַבִּי מֵאִיר. וַחֲכָמִים אוֹמְרִים: מָקוֹם שֶׁמָּזַבְּלִין — אָסוּר מִפְּנֵי חֲשַׁד עֲבוֹדָה זָרָה, וּמָקוֹם שֶׁאֵין מְזַבְּלִין שָׁם — אָסוּר מִפְּנֵי "מוֹשַׁב לֵצִים".

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KEHOT'S NOTE

ראה שבת לג, ב. קידושין פ, ב. ועוד. וראה בלקו"ש חי"ז ע' 149: קלה כ"ה בכ"מ (וכ"ה ברש"י קידושין שם (שלא שלטו בזה כ"כ ידים). אבל ראה רש"י ד"ה ואיכא (ע"ז יח, ב) וראה בע"ח ש' הכללים פ"ז: ז"ס דעתן של נשים קלה פי' קל ה' כי ה"ג כו' [ועד"ז בכ"מ בכתהאריז"ל. וראה ל"ת להאריז"ל תהלים כה. ע"ח ש' לידת המוחין ספ"ב בהגהות סקי"א (וורשא תרנ"א). קה"י מע' קלה ומע' קלע ואכ"מ] אבל בכ"מ הגירסא "קלות". ע"ש.

90 **צאינה וראינה**

"Go forth and gaze, daughters of Zion, upon King Shlomo." The opening of a discourse where the 130-shekel

83 **ברבות כי תשא פמ"א**

The note says the Midrash's wording on "from His mouth, knowledge" is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך-א ע' תקנ.

84 **כי ה' יתן חכמה מפיו דעת**

"For Havayah gives wisdom; from His mouth come knowledge and understanding." The Midrash cited here reads the verse as ranking knowledge above wisdom.

Proverbs 2:6 משלי ב':ו'

כִּי־ה' יִתֵּן חָכְמָה מִפִּיו דַּעַת וּתְבוּנָה:

For the L-RD giveth wisdom, Out of His mouth cometh knowledge and discernment;

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85 **כי ה' יתן חכמה מפיו דעת**

"Great is wisdom, and greater than it is knowledge and understanding": G-d gives wisdom, but to one He loves, knowledge "from His mouth," like a father who gives his beloved son from what is in his own mouth. The Alter Rebbe adduces it for Daas being higher than Chochmah.

Shemot Rabbah 41:3 שמות רבה מ"א:ג'

דבר אחר: ויתן אל משה, ההי"ד (משלי ב): כי ה' יתן חכמה מפיו דעת ותבונה. גדולה החכמה וגדולה ממנה הדעת ותבונה, הוי. כי ה' יתן חכמה, אבל למי שהוא אוהב, מפיו דעת ותבונה. ר' יצחק ור' לוי, חד מנהון אמר: למה הדבר דומה? לעשיר שהיה לו בן. בא בנו מבית הספר. מצא תמחוי לפני אביו. נטל אביו חתיכה אחת ונתנה לו. מה עשה בנו? אמר לו: איני מבקש אלא מזה שבתוך פיך. מה עשה? נתנו לו. ולמה? על שהיה מחבבו, נתן לו מתוך פיו. הוי, כי ה' יתן חכמה, וכל ...

Another matter, "He gave to Moses," that is what is written: "For the L-rd grants wisdom; from His mouth come knowledge and understanding" (Proverbs 2:6). Great is wisdom, but greater than it are knowledge and understanding. That is, "for the L-rd grants wisdom," but to those whom He loves, "from His mouth come knowledge and understanding." Rabbi Yitzḥak and Rabbi Levi, one of them said: To what is the matter comparable? To a wealthy man who had a son. His son came from school and saw a tray before his ...

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86 **הכיר את בוראו**

"At three years old Avraham recognized his Creator." The Alter Rebbe takes this recognition as an inner feeling, the work of Daas, which nullifies the yesh.

Nedarim 32a:17–19 נדרים ל"ב א':י"ז-י"ט

"שְׁמֹנָה עָשָׂר וּשְׁלֹשׁ מֵאוֹת", אָמַר רַבִּי אַמֵּי בַּר אַבָּא: אֱלִיעֶזֶר כְּנֶגֶד כּוּלָּם. אִיכָּא דְּאָמְרִי: אֱלִיעֶזֶר הוּא, דְּחוּשְׁבָּנֵיהּ הָכִי הָוֵי. וְאָמַר רַבִּי אַמֵּי בַּר אַבָּא: בֶּן שָׁלֹשׁ שָׁנִים הִכִּיר אַבְרָהָם אֶת בּוֹרְאוֹ, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי" — חוּשְׁבָּנֵיהּ מְאָה וְשִׁבְעִין וּתְרֵין. וְאָמַר רָמֵי בַּר אַבָּא:

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weight is explained.

Song of Songs 3:11 שיר השירים ג:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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91 **בלקו״ת פ׳ שמות ס״פ כי סר לראות**

"And Havayah saw that he turned aside to see." The Arizal's comment on this verse is the source for kal descending to Malchus.

Exodus 3:4 שמות ג:ד׳

וַיַּרְא ה׳ כִּי סָר לִרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹקִים מִתּוֹךְ הַסְּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנֵּנִי׃

And when the L-RD saw that he turned aside to see, G-d called unto him out of the midst of the bush, and said: 'Moses, Moses.' And he said: 'Here am I.'

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KEHOT'S NOTE

לקו״ת להאריז״ל שמות ג, ד. ספר הערכים-חב״ד כרך-ה ע׳ ערב ושי״נ.

92 **בד״ה רב ושמואל**

The note locates the discourse on Rav Shmuel bar Rav Yitzchak's dancing among the wedding discourses (Derushei Chasunah) in the Siddur, where strong and light Daas are explained.

KEHOT'S NOTE

דרושי חתונה סידור קכח, א.

93 **רב שמואל בר רב יצחק מרקד אתלת**

Rabbi Yehudah bar Ilai would dance before the bride with a myrtle branch, and "Rav Shmuel bar Rav Yitzchak danced with three"; the name of a discourse on strong and light Daas.

Ketubot 17a:5 כתובות י״ז א:ה׳

אָמְרוּ עָלָיו עַל רַבִּי יְהוּדָה בַּר אִילַעַאי שֶׁהָיָה נוֹטֵל בַּד שֶׁל הֲדַס, וּמְרַקֵּד לִפְנֵי הַכַּלָּה, וְאוֹמֵר: "כַּלָּה נָאָה וַחֲסוּדָה". רַב שְׁמוּאֵל בַּר רַב יִצְחָק מְרַקֵּד אַתְּלָת. אָמַר רַבִּי זֵירָא: קָא מַכְסִיף לַן סָבָא: כִּי נָח נַפְשֵׁיהּ, אִיפְּסִיק עַמּוּדָא דְּנוּרָא בֵּין דִּידֵיהּ לְכוּלֵּי עָלְמָא, וּגְמִירִי דְּלָא אִפְּסִיק עַמּוּדָא דְּנוּרָא אֶלָּא אִי לְחַד בְּדָרָא, אִי לִתְרֵי בְּדָרָא.

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94 **כלתה נפשי**

"My soul yearns, and even pines, for the courts of Havayah." The Alter Rebbe connects kallah (bride) with kalsah, the soul's consuming longing.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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95 **ורוכב על כרוב קל שלו**

At night the Holy One, blessed be He, "rides His light cherub and flies through eighteen thousand worlds." Cited for another sense of kal.

Avodah Zarah 3b:13 עבודה זרה ג׳ ב:י״ג

וּבְלֵילְיָא מַאי עָבֵיד? אִיבָּעֵית אֵימָא: מֵעֵין יְמָמָא, וְאִיבָּעֵית אֵימָא: רוֹכֵב עַל כְּרוּב קַל שֶׁלּוֹ וְשָׁט בְּשִׁמּוֹנָה עָשָׂר אֶלֶף עוֹלָמוֹת, שֶׁנֶּאֱמַר: "רֹכֵב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן", אַל תִּקְרֵי "שִׁנְאָן" אֶלָּא "שֵׁנִי נָן", וְאִיבָּעֵית אֵימָא: יוֹשֵׁב וְשׁוֹמֵעַ שִׁירָה מִפִּי חַיּוֹת, שֶׁנֶּאֱמַר: "יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי".

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96 **יביאו לבוש**

"Let them bring royal apparel... and the horse that the king rode upon." The opening of a discourse where the "light cherub" is discussed.

Esther 6:8 אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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97 **בינה יתירה נתנה באשה**

From "And Havayah Elokim built the rib," the Gemara learns that "the Holy One, blessed be He, gave extra Binah to woman, more than to man." Cited alongside the discussion of a woman's Daas.

Niddah 45b:11–12 נדה מ״ה ב:י״א-י״ב

אָמַר רַב חִסְדָּא: מַאי טַעְמָא דְּרַבִּי? דִּכְתִיב "וַיִּבֶן ה׳ [אֱלֹקִים] אֶת הַצֵּלָע", מְלַמֵּד שֶׁנָּתַן הַקָּדוֹשׁ בָּרוּךְ הוּא בִּינָה יְתֵירָה בָּאִשָּׁה יוֹתֵר מִבָּאִישׁ. וְאִידַּךְ, הַהוּא מְבָּעֵי לֵיהּ לְכִדְרֵישׁ לָקִישׁ, דְּאָמַר רֵישׁ לָקִישׁ מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן מְנַסְיָא: "וַיִּבֶן ה׳ [אֱלֹקִים] אֶת הַצֵּלָע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל הָאָדָם" — מְלַמֵּד שֶׁקִּלְּעָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא לְחַוָּה וְהֵבִיאָהּ אֵצֶל אָדָם הָרִאשׁוֹן, שֶׁכֵּן בִּכְרֵכֵי הַיָּם קוֹרִין לְקַלָּעִיתָא — בַּנָּיְיתָא.

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98 **וע׳ בזהר הרקיע פ׳ תרומה דקס״ו**

There the Alter Rebbe cites the Zohar HaRakia on the Zohar in Terumah (166): Chochmah, Binah and Daas are rooted in the three heads of Atika Kadisha, and Daas in the uppermost head (Radla).

KEHOT'S NOTE

ראה לעיל פ׳ נשא כח, א.

99 Kehot's note points to Zohar, Mishpatim 3:167 for these words.

Zohar, Mishpatim 3:167ספר הזהר, משפטים ג׳:קס״ז

100 Kehot's note points to Zohar, Mishpatim 3:166 for these words.

Zohar, Mishpatim 3:166ספר הזהר, משפטים ג׳:קס״ו

PARAGRAPH 11

101 ולקח הכהן עץ ארז ואזוב והשליך אל תוך שרפת הפרה

"And the kohen shall take cedar wood and hyssop and crimson thread, and cast them into the burning of the heifer." The verse this section explains.

Numbers 19:6במדבר י״ט:ו׳

וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלָעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרֵפַת הַפָּרָה:

And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

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102 אזוב הגדל בקיר

Shlomo "spoke of the trees, from the cedar that is in Lebanon to the hyssop that comes out of the wall." The verse sets the cedar and the hyssop at the two ends of the scale of trees.

I Kings 5:13מלכים א ה׳:י״ג

וַיְדַבֵּר עַל־הָעֵצִים מִן־הָאֶרֶז אֲשֶׁר בַּלְּבָנוֹן וְעַד הָאֵזוֹב אֲשֶׁר יֹצֵא בַּקִּיר וַיְדַבֵּר עַל־הַבְּהֵמָה וְעַל־הָעוֹף וְעַל־הָרֶמֶשׂ וְעַל־הַדָּגִים:

And he spoke of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spoke also of beasts, and of fowl, and of creeping things, and of fishes.

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103 אלה מסעי

"These are the journeys of the children of Israel." The opening of the discourse referred to here.

Numbers 33:1במדבר ל״ג:א׳

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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104 וגם דלה דלה לנו

Yisro's daughters say of Moshe, "and he also drew, drew for us, and watered the flock." Explained in that discourse.

Exodus 2:19שמות ב׳:י״ט

וַתֹּאמַרְן אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרֹעִים וְגַם־דָּלֹה דָלָה לָנוּ וַיַּשְׁקְ אֶת־הַצֹּאן:

And they said: 'An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock.'

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105 יו״ד דפינחס שקנא קנאת הברית

The Zohar passage on Pinchas that the text cites for the small yud of his name.

Zohar, Pinchas 9:35ספר הזהר, פנחס ט׳:ל״ה

106 המגביהי לשבת

"Who is like Havayah our G-d, who is enthroned on high." The verse of the explanation in Torah Ohr referred to here.

Psalms 113:5תהילים קי״ג:ה׳

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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107 וא״ו דאזוב הוא זעירא

A Zohar passage in Metzora that the text cites for the small vav of ezov.

Zohar, Metzora 4:18–7:25ספר הזהר, מצורע ד׳:י״ח-ז׳:כ״ה

He replied: 'It is written here, "two living clean birds and cedar wood and scarlet and hyssop". "Living" is a reference to two of the "living creatures" (Hayoth) that Ezekiel saw, denoting the place from which the true prophets draw inspiration. "Cedar wood" we have explained. "Scarlet" indicates the place of Severity, which is associated with him at first. "Hyssop" is the lesser Vau which gives sustenance to the Community of Israel. All these again rest upon him because he has been purified.' R. Judah and R. Isaac were once ...

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108 ר״פ יתרו

The opening of the Zohar on Yisro, cited with Metzora on the same point.

Zohar, Yitro 1:18–28ספר הזהר, יתרו א׳:י״ח-כ״ח

109 ה' יחתו מריביו בענין ויתן עוז למלכו

"Havayah—those who contend with Him shall be shattered... and He will give strength to His king." The discourse on this verse is cited for "strength," Gevurah, given to the king.

I Samuel 2:10שמואל א ב׳:י׳

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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110 וארבה את זרעו ואתן לו את יצחק

"And I multiplied his seed, and gave him Yitzchak." Cited with the Arizal's discussion of it in his Likkutei Torah on

Shemini, among the sources on the Gevuros; in Kabbalah Yitzchak is the attribute of Gevurah.

Joshua 24:3 יהושע כ״ד:ג׳

וָאֶקַּח אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הַנָּהָר וָאוֹלֵךְ אֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן וָאַרְבֶּה אֶת־זַרְעוֹ וָאֶתֶּן־לוֹ אֶת־יִצְחָק׃

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

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111 **אתערותא דרחימו**

At the end of Chayei Sarah the Zohar speaks of "the arousal of love"; cited for the role of the left side in arousing love.

Zohar, Chayei Sara 23:243–24:254 ספר הזהר, חיי שרה כ״ג:רמ״ג-כ״ד:רנ״ד

112 **העירותי מצפון**

"I have aroused one from the north, and he has come." The north stands for the left side, Gevurah.

Isaiah 41:25 ישעיהו מ״א:כ״ה

הַעִירוֹתִי מִצָּפוֹן וַיֵּאֹת מִמִּזְרַח־שֶׁמֶשׁ יִקְרָא בִשְׁמִי וְיָבֹא סְגָנִים כְּמוֹ־חֹמֶר וּכְמוֹ יוֹצֵר יִרְמָס־טִיט׃

I have roused up one from the north, and he is come, From the rising of the sun one that calleth upon My name; And he shall come upon rulers as upon mortar, And as the potter treadeth clay.

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113 **העירותי מצפון**

The Zohar in Vayeshev on "I have aroused one from the north," cited for the arousal that comes from the left.

Zohar, Vayeshev 15:153–16:161 ספר הזהר, וישב ט״ו:קנ״ג-ט״ז:קס״א

Then we read: "And she conceived, and bore a son; and he called his name Er." The name 'Er is a reversal of the letters ra' (evil), for he was evil, having issued from the side of the evil prompter. The accusative particle eth (the) inserted before his name likewise hints at the emergence of another grade, that of impurity and defilement, from which grade Er was born.' Nor was the defect made good until afterwards, when Shelah appeared. It says further: "And Er, Judah's first-born, was evil in the …

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114 **דאלמלא אתערותא דצפון**

The Zohar in Va'eira: "Were it not for the arousal of the north…," on the left side arousing the union.

Zohar, Vaera 17:154–164 ספר הזהר, וארא י״ז:קנ״ד-קס״ד

115 **שמאלו תחת לראשי**

"His left hand is under my head, and his right hand embraces me." The left comes first, as the Zohar passage explains.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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116 **ישיש כגבור**

"It rejoices like a mighty man to run its course." Said of the sun; the Zohar in Terumah expounds it.

Psalms 19:6 תהילים י״ט:ו׳

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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117 **ישיש כגבור**

The Zohar in Terumah on "He rejoices like a mighty man," cited among the sources on Gevurah.

Zohar, Terumah 16:192–202 ספר הזהר, תרומה ט״ז:קצ״ב-ר״ב

118 **בענין ותולעת שני**

The Zohar in Terumah on the "crimson wool" among the materials of the Mishkan.

Zohar, Terumah 24:230–242 ספר הזהר, תרומה כ״ד:ר״ל-רמ״ב

119 **נאוו לחייך בתורים**

"Your cheeks are lovely with circlets, your neck with strings of beads." The opening of a discourse referred to here.

Song of Songs 1:10 שיר השירים א׳:י׳

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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120 **העשיר**

"The rich shall not give more and the poor shall not give less than the half-shekel." The Raaya Mehemna reads "the rich" as the central pillar and "the poor" as the Tzaddik.

Exodus 30:15 שמות ל׳:ט״ו

הָעָשִׁיר לֹא־יַרְבֶּה וְהַדַּל לֹא יַמְעִיט מִמַּחֲצִית הַשֶּׁקֶל לָתֵת אֶת־תְּרוּמַת ה׳ לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם׃

The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the L-RD, to make atonement for your souls.

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121 **וצריך שיזכיר בה ברית ותורה**

On the blessing of the land in the Grace after Meals: Nachum the Elder says one must mention the covenant in it, Rabbi Yosi the Torah, and Pelimo that the covenant must come before the Torah.

Berakhot 48b:13 ברכות מ״ח ב:י״ג

תָּנְיָא רַבִּי אֱלִיעֶזֶר אוֹמֵר: כָּל שֶׁלֹּא אָמַר "אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה" בְּבִרְכַת הָאָרֶץ, וּמַלְכוּת בֵּית דָּוִד בְּ"בוֹנֵה יְרוּשָׁלַיִם" — לֹא יָצָא יְדֵי חוֹבָתוֹ. נַחוּם הַזָּקֵן אוֹמֵר: צָרִיךְ שֶׁיַּזְכִּיר בָּהּ בְּרִית. רַבִּי יוֹסֵי אוֹמֵר: צָרִיךְ

שֶׁיְּזְכּוֹר בָּהּ תּוֹרָה. פְּלֵימוֹ אוֹמֵר: צָרִיךְ שֶׁיַּקְדִּים בְּרִית לְתוֹרָה, שֶׁזּוֹ נִתְּנָה בְּשָׁלֹשׁ בְּרִיתוֹת,

There is a teaching : R. Eliezer says : Whoever does not say "a desirable, good and ample land" in the benediction of "the land" and "the kingdom of the house of David" in "Who...rebuildest Jerusalem" has not complied with the requirements of the law. Nahum the Elder says : He must mention the Covenant in the blessing of "the land." R. Jose says : He must mention the Torah therein. Pelemo says : He must refer to the Covenant before the Torah, because the latter was given with a ...

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122 **אלה תולדות יעקב יוסף**

> **"These are the generations of Yaakov: Yosef." Yaakov and Yosef stand here for Tiferes and Yesod.**

Genesis 37:2 בראשית ל"ז:ב'

אֵלֶּה תֹּלְדוֹת יַעֲקֹב יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם:

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

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123 **וישב דק"פ ע"א**

> **A Zohar passage in Vayeshev on "These are the generations of Yaakov: Yosef."**

Zohar, Vayeshev 1:15–3:25 ספר הזהר, וישב א':ט"ו-ג':כ"ה

AND JACOB DWELT IN THE LAND OF HIS FATHER'S SOJOURNINGS, IN THE LAND OF CANAAN. R. Jose discoursed here on the verse: The righteous perisheth, and no man layeth it to heart, and godly men are taken away, none considering that the righteous is taken away from the evil to come (Is. 57, 1). 'When G-d', he said, 'surveys the world and finds it misbehaving and meet for chastisement, He first removes from it any righteous man that is present in it, so that chastisement should be visited on all ...

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124 **כארז בלבנון ישגה**

> **"The righteous shall flourish like the palm tree; like a cedar in Lebanon he shall grow." The Midrash applies the cedar to Yaakov.**

Psalms 92:13 תהילים צ"ב:י"ג

צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה:

The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon.

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125 **כארז בלבנון ישגה**

> **The Zohar in Vayikra on this verse, quoted in the Kehot note: "What is 'cedar'? This is the Holy One, blessed be He, as it is written, 'choice as the cedars'; 'in Lebanon'—this is Eden."**

Zohar, Vayikra 35:257–37:268 ספר הזהר, ויקרא ל"ה:רנ"ז-ל"ז:רס"ח

1The first 34 lines of the Hebrew text are untranslated as explained in the Translator's note on Page 15b.R. Abba was once sitting before R. Simeon, when R. Eleazar entered. R. Simeon thereupon quoted the verse: "The righteous shall flourish like the palm tree, etc." (Ps. 92, 12). 'The palm', he said, 'is the slowest of all trees to mature, taking seventy years. The reason why the righteous is compared here to the palm tree is one which the Companions are reluctant to reveal, although it is indicated by the ...

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126 **ובפי לך לך**

> **A Zohar passage in Lech Lecha that the text adds on the cedar.**

Zohar, Lech Lecha 12:113–13:128 ספר הזהר, לך לך י"ב:ק"י"ג-י"ג:קכ"ח

127 **ויגש אליו יהודה**

> **"And Yehudah approached him." The opening of the discourse in Torah Ohr where the cedar is discussed.**

Genesis 44:18 בראשית מ"ד:י"ח

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי וְאַל־יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה:

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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128 **ומענין ויקחו אליך**

> **The Alter Rebbe refers to the end of this section of the Midrash on Emor for the expression "and they shall take to you."**

Vayikra Rabbah 30 ויקרא רבה ל'

תוספת ביאור מעט ע"פ ויקחו אליך פרה כו'

A brief additional explanation on "That they take to you a heifer" (Numbers 19:2)

The cedar, hyssop and crimson cast into the burning red heifer do two things at once: they draw down Chochmah and self-nullification from the holy attributes of Atzilus, and they refine the rigid, haughty "cedar" of Tohu that fell in the shattering of the vessels, binding it to humility so that it is rectified. That is why they are cast in neither before the burning nor after the ash, but while the heifer burns.

THE MAAMAR IN BRIEF

The earlier discourses explained the cedar and hyssop as a drawing down from Z'eir Anpin of Atzilus into the ash, the mayin nukvin. This addition proposes that the cedar also alludes to refining the emotions of the animal soul: the Midrash says that standing tall like a cedar brings tzaraas, and lowering oneself like the hyssop heals it. Following the Ramaz on the Zohar, "the cedars of Lebanon" are the attributes of Z'eir Anpin uprooted in Tohu and replanted in Tikkun; Tohu's attributes were too intense to blend with their opposites, "hard as a cedar." Binding the cedar to the humble hyssop with the crimson of the worm and burning them refines those attributes through self-nullification, so that they join the cedars planted through Chochmah. Hence they are cast in before the heifer becomes ash. The crimson worm has a counterpart in kelipah, perhaps unholy speech; when it burns away, the holy mouth of Israel, "you worm Yaakov," is revealed, and the rectified cedar unites Tohu's intense light with Tikkun's bittul. Since both readings hold, the cedar is cast in mid-burning, between the refinement and the flow of the living water, though what was written earlier, as also in Iggeres HaKodesh, implies only a drawing down.

OUTLINE

1 A cedar that needs refining ¶1–2

Besides drawing Chochmah and self-nullification from Z'eir Anpin of Atzilus into the ash, the cedar alludes to refining the animal soul's emotions, since arrogance like a cedar brings tzaraas and humility like the hyssop heals it. On the Ramaz's reading of the Zohar, "the cedars of Lebanon" are the attributes uprooted in Tohu and replanted in Tikkun, so there is a fallen cedar of Tohu, rigid and unable to blend with its opposite, that needs refining.

2 Cedar, hyssop and the worm ¶3

The planted cedars are the attributes rectified through Chochmah, koach mah, the six extremities of Abba. Binding the cedar to the hyssop, humility, with the crimson worm and burning them refines Tohu's attributes so that they join Tikkun; therefore they are cast in before the ash. The worm of kelipah, unholy speech, burns away and the holy mouth is revealed; the rectified cedar has the intensity of Tohu with the bittul of Tikkun; and the cedar, Yitzchak by gematria, is the Gevurah that repels impurity. Because the cedar both refines and draws down, it is cast in when the heifer bursts open, between the burning, a refinement of nogah, and the living water, a flow from Mocha Stima'ah.

3 Refinement that draws down ¶4

The cedar and hyssop refine levels in nogah and so draw down "a cedar in Lebanon" of Atzilus, which is why they are cast in after the fire has caught most of the heifer and it has burst open, before it is fully burned. Yet what was written earlier, and so too Iggeres HaKodesh, implies they are only a drawing down from the holy attributes of Tikkun; further Zohar passages on the heifer are listed.

KEY CONCEPTS

Tohu and Tikkun תהו ותיקון

Tohu (Chaos) is the first, unstable order, whose attributes were so intense that each stood alone and none could blend with its opposite; Tikkun (Rectification) is the order in which the attributes are arranged in lines and include one another.

The shattering of the vessels (sheviras hakeilim) שבירת הכלים

The breaking of Tohu's vessels, whose fragments fell to lower worlds; they need refining, and the cedar that needs refinement is what fell from Tohu.

Refinement (birur) בירור

Separating the holy root from what is unholy and raising it into holiness; here the burning of the heifer, the cedar and the crimson worm all serve it.

Koach mah כח מה

Chochmah read as "the power of what": the power of self-nullification, through which the attributes were rectified as "the cedars of Lebanon which He planted."

Inter-inclusion התכללות

Each attribute including its opposite, the mark of Tikkun; the rectified cedar of Tohu keeps its intense light while gaining this blending.

Nogah נוגה

The kelipah in which good and evil are mixed and which can be refined; the burning of the heifer refines its gevuros.

Mayin nukvin (feminine waters) מיין נוקבין

The arousal that rises from below to call down a flow from above; the ash of the heifer stands for it.

Mocha Stima'ah (the hidden brain) מוחא סתימאה

A hidden level within Keser, in which the Gevurah of Atik is enclothed; the living water and the hard hairs of the supernal beard derive from it.

SECTION 1 · ¶1–2

A cedar that needs refining

1 תוספת ביאור מעט ע"פ ויקחו אליך פרה[1] כו'

A brief additional explanation on the verse "That they take to you a heifer," etc.

> This short discourse adds to the explanation of the red heifer given in the preceding discourses. Its subject is the cedar wood, hyssop and crimson wool that the priest casts into the burning heifer (Numbers 19:6).

2 הנה לפי המבואר מכ"ז [מכל זה] דהשלכת עץ ארז ואזוב[2] כו' זהו רק ענין ההמשכות מז"א דאצי' להמשיך החכמה והביטול בהמ"ן [בהמיין נוקבין] שזהו האפר כו' וכמ"ש הרמ"ז [הרב משה זכות] והמק"מ [והמקדש מלך] בפ' חקת

Now, according to what is explained from all this, the casting of the cedar wood and the hyssop, etc., is only a matter of the drawings-down from Z'eir Anpin of Atzilus, to draw Chochmah (wisdom) and self-nullification (bittul) into the mayin nukvin (feminine waters), which is the ash, etc.; as the Ramaz (Rabbi Moshe Zacuto) and the Mikdash Melech wrote on Parshas Chukas.

> The earlier discourses explained that the cedar wood and hyssop cast into the burning heifer draw down Chochmah and self-nullification from Z'eir Anpin, the emotive attributes of the World of Atzilus. That flow is drawn into the mayin nukvin, the "feminine waters" of an arousal from below, which the ash represents; the Ramaz and the Mikdash Melech, commentators on the Zohar, explain it so on Parshas Chukas.

והנה אפי"ל [אפשר לומר] עוד בזה דהשלכת עץ ארז כו' רומז ג"כ לבירור המדות דנה"ב [דנפש הבהמית] ועמ"ש לעיל ע"פ זאת חקת התורה[3] כו'

Now, one can say further on this that the casting of the cedar wood, etc., also alludes to the refinement (birur) of the emotive attributes (middos) of the animal soul; and see what is written above on the verse "This is the statute of the Torah," etc.

> The discourse now adds a second reading: the cedar also alludes to refining the emotive attributes of the animal soul, the soul that drives the body and its desires. It points back to the earlier discourse on "This is the statute of the Torah."

והיינו כמ"ש ברבות פ' חקת ובתנחומא שם ע"י שאדם מגביה את עצמו כארז הוא לוקה בצרעת וכיון שמשפיל את עצמו כאזוב הוא מתרפא[4,5] (הובא בילקוט פ' מצורע).

That is, as is written in [Midrash] Rabbah, Parshas Chukas, and in Tanchuma there: because a person raises himself up like a cedar, he is stricken with tzaraas; and once he lowers himself like a hyssop, he is healed (cited in the Yalkut, Parshas Metzora).

> The Midrash explains why a person with tzaraas is purified with cedar and hyssop, the tallest of trees and the lowliest of plants: standing tall in arrogance like a cedar brought on the affliction, and lowering oneself like the hyssop brings the cure. So the cedar stands for haughty, unrefined emotions.

ויש לבאר ענין זה עפמ"ש הרמ"ז [הרב משה זכות] בפי' הזהר פ' תרומה [על פי מה שכתוב] (דקכ"ז ע"ב) גבי אילנין נטיעין דעקר לון קב"ה [קודשא בריך הוא] ושתיל לון באתר אחרא ואלין אקרון ארזי לבנון[6]

And this matter can be explained according to what the Ramaz wrote in [his] commentary on the Zohar, Parshas Terumah (folio 127b), regarding "planted trees, which the Holy One, blessed be He, uprooted and planted in another place; and these are called the cedars of Lebanon":

> The Zohar on Terumah speaks of "planted trees" that the Holy One, blessed be He, uprooted and replanted elsewhere, and calls them "the cedars of Lebanon." The Ramaz's commentary on that passage shows what kind of cedar needs refining.

דהיינו ו"ק [ו' קצוות] דז"א שנעקרו בעולם התהו ונפלו בעולם הבריאה ואח"כ נטעו ונשתלו בעולם התיקון ודלא כמק"מ [כמקדש מלך] שפי' שם ובפ' פינחס (דרי"ז ע"ב)

namely, the six extremities (vav ketzavos) of Z'eir Anpin, which were uprooted in the World of Tohu (Chaos) and fell into the World of Beriah (Creation), and afterwards were planted and set in the World of Tikkun (Rectification). And [this is] not as the Mikdash Melech, who explained [it] there and in Parshas Pinchas (folio 217b)

> The Ramaz reads the uprooted trees as the six emotive attributes of Z'eir Anpin: in the World of Tohu (Chaos) they were uprooted and fell to the World of Beriah, and afterwards they were replanted in the World of Tikkun (Rectification). The Mikdash Melech read the passage differently, both there and on Pinchas.

בענין אחר וכן בספר עמק המלך שער י"ו פרק מ"א פי' ג"כ ע"ד פי' הרמ"ז [הרב משה זכות].

in another way. And likewise the book Emek HaMelech, Sha'ar 16, chapter 41, also explains [it] along the lines of the Ramaz's explanation.

> The Kabbalistic work Emek HaMelech reads the passage as the Ramaz does. The discourse builds on this reading.

ואי"כ לפי"ז [לפי זה] שייך ג"כ בחי' ארז שצריך בירור דהיינו מה שנפל בשבהי"כ [בשבירת הכלים] מעולם התהו והוא ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] לעולם יהא אדם רך כקנה

If so, according to this there also applies the level of a cedar that needs refinement, namely, what fell in the shattering of the vessels (sheviras hakeilim) from the World of Tohu. And this is along the lines of the saying of our Sages, of blessed memory, "A person should always be soft like a reed

> If the attributes fell in the shattering of the vessels, then there is a "cedar" that needs refining: what fell from the World of Tohu. The Sages' teaching that a person should be soft like a reed and not hard like a cedar supplies the image.

ולא קשה כארז[7] וכמ"ש במ"א דבעולם התהו מחמת תוקף ותגבורת המדות לא היה התכללות מדה אחת מהיפוכה והוא עד"מ מי שהוא קשה כארז משא"כ בתיקון שנתקנו להיות בבחי' קוין והתכללות.[8]

and not hard like a cedar"; and as is explained elsewhere, that in the World of Tohu, because of the intensity and overpowering strength of the attributes, there was no inter-inclusion of one attribute with its opposite; and this is, by way of analogy, one who is hard like a cedar. Whereas in Tikkun, they were rectified to be in the level of lines (kavin) and inter-inclusion.

> Tohu's attributes were so intense that none could blend with its opposite: kindness would admit no restraint, and restraint no kindness. That rigidity is the hardness of the cedar; in Tikkun the attributes were set in lines, right, left and center, so that each includes the others.

SECTION 2 · ¶3

Cedar, hyssop and the worm

3 וזהו ענין ארזי לבנון אשר נטע[9] שנתקנו על ידי החכמה כח מה[10] המשכת הביטול והמדות

And this is the matter of "the cedars of Lebanon which He planted": that they were rectified through Chochmah (wisdom), koach mah (the power of "what"), the drawing down of self-nullification (bittul) and the emotive attributes (middos).

> Psalms speaks of "the cedars of Lebanon which He planted." The planted cedars are the attributes as rectified through Chochmah, called koach mah, "the power of what," because it is the power of self-effacement; it draws self-nullification down into the emotions.

וזהו ענין ארזי לבנון שהם ו"ק [ו' קצוות] דאבא כו', ועפ"ז י"ל [יש לומר] [ועל פי זה] שזהו ענין השלכת עץ ארז ואזוב

And this is the matter of "the cedars of Lebanon," which are the six extremities of Abba, etc. And according to this, it can be said that this is the matter of the casting of the cedar wood and the hyssop:

> Abba is the configuration of Chochmah, so "the cedars of Lebanon," the six extremities of Abba, are the emotive attributes as they exist within Chochmah. On this basis the discourse explains why cedar and hyssop are cast into the fire.

כי האזוב הוא ההשפלה ונמיכת רוח והביטול וכן תולעת כמ"ש ואנכי תולעת ולא איש[11] ומחברים הארז עם האזוב בשני תולעת ומשליך לתוך שרפת הפרה

for the hyssop is lowliness, humility of spirit and self-nullification; and so too the worm (tola'as), as it is written, "But I am a worm and not a man." And one binds the cedar together with the hyssop with the crimson of the worm (shni tola'as), and casts [them] into the burning of the heifer;

> Hyssop, a lowly plant, stands for humility and self-nullification, and so does the worm, as in the verse "But I am a worm and not a man." Binding the lofty cedar to the lowly hyssop with the crimson thread and casting them into the fire joins pride to humility.

דהיינו להיות בירור המדות דתהו שהם קשה כארז ע"י המשכת הביטול כו' ועמ"ש בד"ה החלצו מאתכם,[12, 13]

that is, so that there be the refinement (birur) of the attributes of Tohu, which are hard like a cedar, through the drawing down of self-nullification, etc.; and see what is written in the discourse beginning "Arm from among you";

> The act refines the attributes of Tohu, rigid as a cedar, by drawing self-nullification into them. The text refers the reader to the discourse on "Arm from among you" for more on this.

והיינו שיוכללו ע"י בבחי' ארזי לבנון אשר נטע שהם בחי' התיקון ולכן א"ש [אתי שפיר] דהשלכת עץ ארז ואזוב כו'

that is, that through this they be included in the level of "the cedars of Lebanon which He planted," which are the level of Tikkun. And therefore it is well understood that the casting of the cedar wood and hyssop, etc.,

> Refined in this way, Tohu's attributes are absorbed into "the cedars of Lebanon which He planted," the rectified order of Tikkun. This also explains the timing of the act, which the next part takes up.

היה דייקא קודם שתיעשה אפר[14] כמ"ש בילקוט פ' חקת[15,16] ובהר"ש [ובהרבי שמעון] ספ"ג [סוף פרק ג'] דפרה והיינו לפי שהם ג"כ מכלל הבחי' שצריכים בירור שהם נעשים ג"כ אפר

was specifically before it became ash, as is written in the Yalkut, Parshas Chukas, and in the Rash (Rabbeinu Shimshon), at the end of chapter 3 of [Tractate] Parah. That is because they too are among the levels that need refinement, for they too become ash,

> The Yalkut and the Rash, Rabbeinu Shimshon's commentary on the Mishnah, say the cedar and hyssop were cast in before the heifer was reduced to ash. This fits the new reading: the cedar and hyssop also stand for levels that need refining, so they too must burn to ash together with the heifer.

כמו הפרה ולשון הזהר פ' חקת[17] כיון דאתעבידת אפר בעי למשדי בה עץ ואזוב[18] כו' ע"כ צ"ל דלאו דוקא הוא.

like the heifer. And [as for] the wording of the Zohar, Parshas Chukas, "Once it has become ash, one must cast into it wood and hyssop," etc., therefore one must say that it is not meant precisely.

> The Zohar on Chukas says "once it has become ash, one must cast in the wood and hyssop," which seems to say the opposite. The discourse concludes that the Zohar's wording is not meant precisely.

וגם יש לומר בתולעת שני עצמו שייך לומר בירור דהא יש ג"כ תולע בלעומת זה בקליפה כמ"ש בפע"ח [בפרי עץ חיים] שער ה' פ"ג [פרק ג'].

And one can also say that regarding the crimson worm (tola'as shani) itself it is fitting to speak of refinement, for there is also a crimson worm (tola) on the opposing side (le'umas zeh), in kelipah, as is written in Pri Etz Chaim, Sha'ar 5, chapter 3.

> The crimson worm itself may also need refining, since kelipah has its own "worm" opposite the holy one, as Pri Etz Chaim says. Le'umas zeh, "opposite this," is the term for the unholy counterpart that stands against each holy level.

וכ"ה בספר הגלגולים קרוב לסופו (דמ"ג ע"ד) שע"ז נאמר אם יאדימו כתולע[19] כו', ואפשר היינו ג"כ בחי' דבור ואותיות דקליפה

And so it is in Sefer HaGilgulim, near its end (folio 43d), that about this it is said, "Though they be red like crimson (tola)," etc. And perhaps this is also the level of the speech and letters of kelipah,

> Sefer HaGilgulim, a Kabbalistic work on the transmigration of souls, applies the verse "Though they be red like crimson" to this unholy worm: the red of sin. The discourse suggests that this worm is the speech and letters of kelipah.

כמו להי"ר [לשון הרע] ורכילות ודברים בטלים וכענין מ"ש רש"י [רבי שלמה יצחקי] בחומש ר"פ בלק בענין בלעם שכחו בפיו.[20]

such as evil speech (lashon hara), talebearing and idle talk; and like the matter of what Rashi wrote on the Chumash at the beginning of Parshas Balak, regarding Bilam, that his power was in his mouth.

> Kelipah's speech is evil speech, talebearing and idle talk. Rashi at the start of Balak tells that Moav, hearing that Moshe's power was in his mouth, sought a man "whose power was in his mouth," Bilam, to oppose him.

ועיין בזהר פ' בלק (דר"א ע"ב ודקצ"ט סע"ב [סוף עמוד ב]) ועמ"ש לעיל פ' ויחי סד"ה אסרי לגפן[21] בענין עירה ועמ"ש בפ' בשלח בד"ה לסוסתי ברכבי[22] כו'.

And see the Zohar, Parshas Balak (folio 201b, and folio 199, end of side b); and see what is written above, in Parshas Vayechi, at the end of the discourse beginning "Binding to the vine," on the matter of "his foal"; and see what is written in Parshas Beshalach, in the discourse beginning "To My mare among the chariots," etc.

> The text sends the reader to two passages of the Zohar on Balak. It also points to two earlier discourses: the end of one on "Binding his foal to the vine" (Vayechi), on the word "his foal," and one on "To My mare among Pharaoh's chariots" (Beshalach).

וכשנשרפים בחי' אלו דקליפה ונשאר האפר שהוא שרשם שבקדושה מעולם התהו אזי נמשכים ומתגלים בחי' אלו שבעולם התיקון בחי' כארז בלבנון[23] כו'

And when these levels of kelipah are burned, and the ash remains, which is their root in holiness from the World of Tohu, then these levels as they are in the World of Tikkun are drawn down and revealed: the level of "like a cedar in Lebanon," etc.,

> When kelipah's levels burn away, what remains is the ash: their holy root, which comes from the World of Tohu. Then their rectified counterparts in Tikkun are revealed, such as "like a cedar in Lebanon," said of the righteous man who flourishes.

ותולעת יעקב מתי ישראל[24, 25] פה דקדושה כו' וכשהארז דתהו נתקן בבחי' תיקון יש בזה ב' המעלות דתהו ותיקון יחד שהאור

and "you worm Yaakov, men of Israel," a mouth of holiness, etc. And when the cedar of Tohu is rectified in the level of Tikkun, there are in this the two advantages of Tohu and Tikkun together: that the light

> The holy worm is revealed as well: "you worm Yaakov, men of Israel," which the text calls a mouth of holiness, the counterpart of kelipah's speech. When the cedar of Tohu is rectified it has the advantages of both worlds at once.

בתוקף ואעפ"כ [ואף על פי כן] הוא בבחי' ביטול והתכללות וכענין עקודים בכלי אחד שלמעלה מהשבירה כו' וכמ"ש במ"א ובביאור ע"פ והניף הכהן אותם[26] על לחם הבכורים[27] כו'.

is intense, and nevertheless it is in the level of self-nullification and inter-inclusion; and like the matter of the Akudim (the "bound" [lights]) in one vessel, which is above the shattering, etc.; as is written elsewhere, and in the explanation on the verse "And the priest shall wave them upon the bread of the first fruits," etc.

> The rectified cedar keeps the intensity of Tohu's light, and from Tikkun it gains self-nullification and the blending of the attributes. It resembles the Akudim, the stage in Kabbalah where all the lights were bound together in one vessel, which is above the shattering.

גם ארז בגימטריא יצחק בחי' גבורה וכן תולעת שני בחי' גבורה כי לדחות רוח הטומאה צ"ל ג"כ בחי' גבורה דייקא וכמ"ש בזהר באדרא דנשא (דקל"א ב')

Also, erez (cedar) is in gematria [equal to] Yitzchak, the level of Gevurah (restraint); and likewise the crimson worm is the level of Gevurah; for to repel the spirit of impurity there must also be the level of Gevurah specifically, as is written in the Zohar, in the Idra of Nasso (folio 131b),

> The cedar also stands for Gevurah: the letters of erez (ארז, cedar) add up to 208, as do those of Yitzchak (יצחק), whose attribute is Gevurah, and the red of the crimson worm is also Gevurah. To push away the spirit of impurity, holiness itself needs Gevurah, firmness.

בענין שערות דדיקנא שהם קשים לכפות הדינים והיינו לפי שנמשכים ממו"ס [ממוחא סתימאה] שנתלבש בה הגבורה דעתיק כו'.

on the matter of the hairs of the beard, which are hard in order to subdue the judgments (dinim); and this is because they are drawn from Mocha Stima'ah (the hidden brain), in which the Gevurah of Atik is enclothed, etc.

> The Idra in the Zohar on Nasso says the hairs of the supernal beard are hard so that they can subdue the forces of judgment. They are hard because they come from Mocha Stima'ah, the hidden brain, in which the Gevurah of Atik, the inner core of Keser, is enclothed.

(כ"ז [כל זה] אפשר לומר) ועיין בזהר חקת (תחלת דף קפ"א). ואע"ג [ואף על גב] דכאן נתבאר שענין השלכת עץ ארז כו'

(All this may be said.) And see the Zohar, Chukas (beginning of folio 181). And although here it was explained that the matter of the casting of the cedar wood, etc.,

> The text marks all this as only a suggestion. The Zohar on Chukas, at the start of folio 181, says that when the cedar wood is cast in, the strength of the impure forces is weakened and they flee. The text now returns to the earlier explanation, that the cedar draws down from Z'eir Anpin of Atzilus.

זהו ענין המשכת מז"א דאצי' וכ"מ בהדיא בזהר פ' מצורע (דנ"ג) ובפ' חקת (דק"פ סע"ב [סוף עמוד ב]).

is the matter of drawing down from Z'eir Anpin of Atzilus, and so it is explicitly indicated in the Zohar, Parshas Metzora (folio 53), and in Parshas Chukas (folio 180, end of side b),

> That earlier reading, that the cedar draws down from Z'eir Anpin, the emotive attributes of Atzilus, is clearly implied in the Zohar on Metzora and on Chukas.

י"ל [יש לומר] שבי' הענינים מרומז בהן. וזהו שאינו משליכן קודם שרפת הפרה[28] ולא משתיעשה אפר כי"א כשנבקעה.

it can be said that both matters are alluded to in them. And this is [why] he does not cast them in before the burning of the heifer, nor once it has become ash, but rather when it has burst open.

> Both meanings are in the cedar, hyssop and crimson: refinement and a flow from above. That is why they are thrown in neither before the burning nor after the heifer has become ash, but in the middle, when its body bursts open.

והיינו להיות כי שרפת הפרה זהו רק ענין בירור גבורות דנוגה. והמים חיים[29] הם רק ענין המשכהעליונה מבחי' מו"ס [מוחא סתימאה] כו'.[30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46]

That is because the burning of the heifer is only a matter of the refinement of the gevuros (severities) of nogah. And the living water is only a matter of the supernal drawing down from the level of Mocha Stima'ah, etc.

> The burning of the heifer is only refinement: it refines the gevuros, the severe forces, of nogah, the translucent kelipah in which good and evil are mixed. The living water is only a flow from above, from Mocha Stima'ah; the cedar and hyssop, which do both, come between them.

SECTION 3 · ¶4

Refinement that draws down

4 ואולם השלכת עץ ארז ואזוב[47] כו' הוא להיות בירור מבחינות אלו שבנוגה שע"י בירור זה נמשך ג"כ מבחי' ארז בלבנון[48] דאצי' וכן אזוב ותולעת שני.

But the casting of the cedar wood and hyssop, etc., is in order that there be a refinement of these levels that are in nogah, so that through this refinement there is also drawn down from the level of "a cedar in Lebanon" of Atzilus, and likewise hyssop and the crimson worm.

> The cedar, hyssop and crimson refine the corresponding levels in nogah. Through that refinement their holy counterparts in Atzilus are drawn down: "a cedar in Lebanon," and likewise the hyssop and the crimson worm.

לכן השליכום בהפרה לאחר שכבר הצית האור ברובה[49] ונבקעה קודם גמר שריפתה. אמנם לפמש"כ [לפי מה שכתוב] משמע דהשלכת עץ ארז ואזוב כו'

Therefore they cast them into the heifer after the fire had already caught in most of it and it had burst open, before its burning was complete. However, according to what has been written, it is implied that the casting of the cedar wood and hyssop, etc.,

> The cedar and hyssop were therefore cast in after the fire had caught most of the heifer and it had burst open, but before it was fully burned, while the refinement was still under way. The text then notes that what has been written implies a narrower reading.

זהו רק ענין המשכות מבחי' המדות דקדושה דתיקון וכ"כ [וכן כתב] באגה"ק [באגרת הקודש] ד"ה למה נסמכה פ' מרים לפ' פרה.[50]

is only a matter of drawings-down from the level of the holy emotive attributes (middos) of Tikkun; and so it is written in Iggeres HaKodesh, in the passage beginning "Why was the section of Miriam placed next to the section of the heifer."

> On that reading the cedar and hyssop are only drawings-down from the holy, rectified attributes of Tikkun. So it is written in the letter in Iggeres HaKodesh that opens with the Sages' question: why is the section of Miriam placed next to the section of the heifer?

(וע' עוד מענין פרה בזהר פ' ויקרא דף י"ד ע"א ובפ' אחרי דע"ו א' ובפ' פנחס ד' רמ"ג ב' ובהשמטות סוף חלק א' בסי' כ"ה דף ט' ע"ב):

(And see further on the matter of the heifer in the Zohar, Parshas Vayikra, folio 14a; and in Parshas Acharei, folio 76a; and in Parshas Pinchas, folio 243b; and in the Omissions (Hashmatos) at the end of Part I, in section 25, folio 9b.)

> For more on the heifer the text lists passages in the Zohar on Vayikra, Acharei and Pinchas, and in the Omissions (Hashmatos), additional Zohar passages printed at the end of its first part. The Kehot note places that passage at folio 259b of the first volume.

IN ONE'S AVODAH

The cedar in a person is arrogance and rigid emotion that admits no opposite; as the Midrash says, standing tall like a cedar brings affliction and lowering oneself like the hyssop heals. Such emotions are refined by being bound to humility and self-nullification, as the cedar is bound to the hyssop; what is unholy in them burns away, and their holy root remains, keeping its intensity now joined to bittul. So too the speech of kelipah, evil speech, talebearing and idle talk, is to be burned away, so that the mouth becomes a mouth of holiness.

QUESTIONS FOR DISCUSSION

1. Why must the cedar of Tohu be bound to the hyssop and burned rather than simply discarded, and what does it keep from Tohu once it is rectified?
2. How does the Ramaz's reading of "the cedars of Lebanon" differ from the Mikdash Melech's, and why does the argument depend on the Ramaz's?
3. Why are the cedar and hyssop cast in neither before the burning nor after the ash, but when the heifer bursts open?
4. In what sense does holiness need Gevurah, the hardness of the cedar and of the beard's hairs, to repel impurity, and how does this fit with the teaching to be soft like a reed?
5. What is the "worm" of kelipah, and what is its holy counterpart?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 The verse commands the children of Israel to bring Moshe a red heifer without blemish. Its opening words serve as the title of the discourse.

Numbers 19:2 במדבר י״ט:ב׳

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה׳ לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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PARAGRAPH 2

2 **עץ ארז ואזוב**

The priest takes cedar wood, hyssop and crimson wool and casts them into the burning heifer. The discourse asks what this act stands for.

Numbers 19:6 במדבר י״ט:ו׳

וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלָעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרֵפַת הַפָּרָה׃

And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

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3 **זאת חקת התורה**

The opening of the section of the red heifer, and of the earlier discourse in this parsha to which the text refers.

Numbers 19:2 במדבר י״ט:ב׳

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה׳ לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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4 **ע״י שאדם מגביה את עצמו כארז הוא לוקה בצרעת וכיון שמשפיל את עצמו כאזוב הוא מתרפא**

On Shlomo speaking "of the trees," the Midrash asks why the metzora is purified with the highest and the lowest, cedar and hyssop: because he raised himself like a cedar he was struck with tzaraas, and when he lowered himself like hyssop he was healed. The discourse uses it to show that the cedar stands for haughty emotions.

Bamidbar Rabbah 19:3 במדבר רבה י״ט:ג׳

5 **ע״י שאדם מגביה את עצמו כארז הוא לוקה בצרעת וכיון שמשפיל את עצמו כאזוב הוא מתרפא**

The Yalkut on Metzora brings the same teaching almost word for word, as the text notes in parentheses.

Yalkut Shimoni on Torah 559:6–7 ילקוט שמעוני על התורה תקנ״ט:ו׳-ז׳

... מִפְּנֵי מַה מְצֹרָע זֶה מִטַּהֵר בַּגְּבוֹהַּ שֶׁבַּגְּבוֹהִים וּבַנָּמוּךְ שֶׁבַּנְּמוּכִים, בְּעֵץ אֶרֶז וְאֵזוֹב, אֶלָּא עַל יְדֵי שֶׁאָדָם מַגְבִּיהַּ עַצְמוֹ כְּאֶרֶז הוּא לוֹקֶה בְּצָרַעַת, וְכֵיוָן שֶׁמַּשְׁפִּיל אֶת עַצְמוֹ כְּאֵזוֹב הוּא מִתְרַפֵּא בְּאֵזוֹב. וְכֵן אַתָּה מוֹצֵא בְּעָזִיָּהוּ: "וּכְחָזְקָתוֹ גָּבְהָ לִבּוֹ וְעַד לְהַשְׁחִית וַיִּמְעֹל בַּה' אֱלֹקָיו וגו' וּבְצַעֲפוֹ עִם הַכֹּהֲנִים וְהַצָּרַעַת זָרְחָה בְּמִצְחוֹ". "וְשָׁחַט אֶת הַצִּפּוֹר הָאַחַת" – לָמָּה שׁוֹחֵט אַחַת וּמְשַׁלֵּחַ אַחַת, אֶלָּא אִם עָשָׂה תְּשׁוּבָה אֵין הַצָּרַעַת חוֹזֶרֶת עָלָיו. "וְהוּבָא אֶל הַכֹּהֵן" – ...

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6 **אילנין נטיעין דעקר לון קב"ה ושתיל לון באתר אחרא ואלין אקרון ארזי לבנון**

Expounding "of the trees of Lebanon" (Song of Songs 3:9), the Zohar calls them trees the Holy One uprooted and planted elsewhere, "the cedars of Lebanon which He planted." The Ramaz's reading of this passage, Tohu's attributes uprooted and replanted in Tikkun, is the basis of the paragraph.

Zohar, Terumah 4:23–5:30 ספר הזהר, תרומה ד׳:כ״ג-ה׳:ל׳

The verse proceeds: "King Solomon made him": that is, He made it for His own glory. Should ye ask, But do not the souls of the righteous share the joy with Him? I would say, Most assuredly! For His joy would be as naught without them, since to have pleasure in their companionship is the very essence of His desire and delight. The term "King Solomon" refers to the King "to whom peace belongs"-namely, the Supernal King: and the term "king" by itself refers to the King Messiah l1v. Zohar, ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

7 **לעולם יהא אדם רך כקנה ולא קשה כארז**

Rabbi Elazar son of Rabbi Shimon taught that a person should always be soft as a reed and not hard as a cedar. The discourse applies the image to Tohu's rigid attributes, which could not blend with one another.

Taanit 20b:3 תענית כ׳ ב:ג׳

אָמַר לָהֶם: בִּשְׁבִילְכֶם הֲרֵינִי מוֹחֵל לוֹ, וּבִלְבַד שֶׁלֹּא יְהֵא רָגִיל לַעֲשׂוֹת כֵּן. מִיָּד נִכְנַס רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן, וְדָרַשׁ: לְעוֹלָם יְהֵא אָדָם רַךְ כְּקָנֶה וְאַל יְהֵא קָשֶׁה כְּאֶרֶז. וּלְפִיכָךְ זָכָה קָנֶה לִישָׁוֹל הֵימֶנּוּ קוֹלְמוֹס לִכְתּוֹב בּוֹ סֵפֶר תּוֹרָה תְּפִילִּין וּמְזוּזוֹת.

William Davidson, Vocalized Aramaic (CC-BY-NC)

8 Kehot's note points to Leviticus 14:51 for these words.

Leviticus 14:51 ויקרא י"ד:נ"א

וְלָקַח אֶת־עֵץ־הָאֶרֶז וְאֶת־הָאֵזֹב וְאֵת שְׁנִי הַתּוֹלַעַת וְאֵת הַצִּפֹּר הַחַיָּה וְטָבַל אֹתָם בְּדַם הַצִּפֹּר הַשְּׁחוּטָה וּבַמַּיִם הַחַיִּים וְהִזָּה אֶל־הַבַּיִת שֶׁבַע פְּעָמִים׃

And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

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PARAGRAPH 3

9 **ארזי לבנון אשר נטע**

"The trees of Havayah are sated, the cedars of Lebanon which He planted." The text reads the planted cedars as the attributes rectified through Chochmah.

Psalms 104:16 תהילים ק"ד:ט"ז

יִשְׂבְּעוּ עֲצֵי ה' אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע׃

The trees of the L-RD have their fill, The cedars of Lebanon, which He hath planted;

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KEHOT'S NOTE

תהלים קד, טז.

10 **החכמה כח מה**

The Zohar reads Chochmah as koach mah, "the power of what." The text uses it for the self-nullification of Chochmah that rectifies the attributes.

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. הקדמת ת"ז בתחלה. ובכ"מ.

11 **ואנכי תולעת ולא איש**

"But I am a worm and not a man." The worm stands for lowliness and self-nullification, like the hyssop.

Psalms 22:7 תהילים כ"ב:ז'

וְאָנֹכִי תוֹלַעַת וְלֹא־אִישׁ חֶרְפַּת אָדָם וּבְזוּי עָם׃

But I am a worm, and no man; a reproach of men, and despised of the people.

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KEHOT'S NOTE

תהלים כב, ז.

12 **בד"ה החלצו מאתכם**

A later discourse in Likkutei Torah, on Parshas Matos, opening with "Arm from among you men for the army." The text sends the reader there for the refining of the attributes of Tohu through drawing down self-nullification.

KEHOT'S NOTE

לקמן פ' מטות

13 **החלצו מאתכם**

Moshe tells the people to arm men from among them for war against Midian. These words open the discourse on Parshas Matos to which the text refers.

Numbers 31:3 במדבר ל"א:ג'

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה' בְּמִדְיָן׃

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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14 **קודם שתיעשה אפר**

On "and cast it into the burning of the heifer," the Yalkut rules out casting after it has become ash: it is cast once the fire has caught in most of it, or, in Rabbi Akiva's view, once it has burst open. The text cites it for the timing.

Yalkut Shimoni on Torah 761:4 ילקוט שמעוני על התורה תשס"א:ד'

... הָא עַד שֶׁלֹּא יֹאמַר, יֵשׁ לִי בַּדִּין, אִם פּוֹסֶלֶת בְּשֶׁחִיטָתָהּ, לֹא תִּפָּסֵל בְּשֶׁרֻּפָתָהּ, אִם זָכִיתִי מִן הַדִּין, מַה תַּלְמוּד לוֹמַר "וְשָׂרַף אֶת הַפָּרָה לְעֵינָיו", אֶלָּא בָּא הַכָּתוּב וְלִמֵּד עַל הַפָּרָה שֶׁתְּהֵא מְלָאכָה פּוֹסֶלֶת בְּשָׁעַת שְׁחִיטָה עַד שֶׁתֵּעָשֶׂה אֵפֶר. וְשָׂרַף אֶת הַפָּרָה, וְלֹא פָּרִים הַנִּשְׂרָפִים, שֶׁהָיָה בַּדִּין, וּמָה פָּרָה שֶׁאֵין נַעֲשֵׂית בִּפְנִים מְלָאכָה פּוֹסֶלֶת בְּשֶׁרֻּפָתָהּ, פָּרִים הַנִּשְׂרָפִים שֶׁנַּעֲשֶׂה בִּפְנִים אֵינוֹ דִּין שֶׁתְּהֵא מְלָאכָה פּוֹסֶלֶת בְּשֶׁרֻּפָתָם, לֹא אִם אָמַרְתָּ בְּפָרָה שֶׁמְּלָאכָה פּוֹסֶלֶת בִּשְׁחִיטָתָהּ, ...

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15 **ברבות פ' חקת**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

יט, ג.

16 **בילקוט פ' חקת**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

רמז תשסא.

17 **ולשון הזהר פ' חקת**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

קפ, ב [כ].

18 **כיון דאתעבידת אפר בעי למשדי בה עץ ואזוב**

The Zohar on Chukas says that once the heifer has become ash, cedar wood, hyssop and crimson are cast into it. The text concludes that this wording is not precise, since the cedar and hyssop are cast in before it becomes ash.

Zohar, Chukat 3:16–4:25 ספר הזהר, חקת ג':ט"ז-ד':כ"ה

1The first 10 lines of the Hebrew text do not appear in our translation.A RED HEIFER, ETC. The heifer receives from Ox, who is on the left, and is therefore used to purify. "Red" symbolizes the sentence of judgement. "Without spot" symbolizes lenient judgement. "Wherein is no blemish" indicates the Shekinah. AND YE SHALL GIVE HER UNTO ELEAZAR THE PRIEST. Why to him and not to Aaron? Because Aaron was the friend of the Matrona, and also because Aaron came not from the side of Pure, but from the side ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

19 **אם יאדימו כתולע**

> "Though your sins be like scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Sefer HaGilgulim applies it to the worm of kelipah.

Isaiah 1:18 ישעיהו א:י"ח

לְכוּ־נָא וְנִוָּכְחָה יֹאמַר ה' אִם־יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ אִם־יַאְדִּימוּ כַתּוֹלָע כַּצֶּמֶר יִהְיוּ׃

Come now, and let us reason together, Saith the L-RD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool.

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KEHOT'S NOTE

ישעי' א, יח.

20 **שכחו בפיו**

> Rashi says Moav learned from Midian that Moshe's power was only in his mouth, and so they would come against Israel with a man whose power was in his mouth. The text compares kelipah's speech to Bilam's power.

Rashi on Numbers 22:4:1 רש"י על במדבר כ"ב:ד':א

אל זקני מדין. וַהֲלֹא מֵעוֹלָם הָיוּ שׂוֹנְאִים זֶה אֶת זֶה, שֶׁנֶּאֱמַר "הַמַּכֶּה אֶת מִדְיָן בִּשְׂדֵה מוֹאָב" (בראשית ל"ו), שֶׁבָּאוּ מִדְיָן עַל מוֹאָב לַמִּלְחָמָה? אֶלָּא מֵיִרְאָתָן שֶׁל יִשְׂרָאֵל עָשׂוּ שָׁלוֹם בֵּינֵיהֶם; וּמָה רָאָה מוֹאָב לִטֹּל עֵצָה מִמִּדְיָן? כֵּיוָן שֶׁרָאוּ אֶת יִשְׂרָאֵל נוֹצְחִים שֶׁלֹּא כְּמִנְהַג הָעוֹלָם, אָמְרוּ מַנְהִיגָם שֶׁל אֵלּוּ בְּמִדְיָן נִתְגַּדֵּל, נִשְׁאַל מֵהֶם מַה מַּדָּתוֹ, אָמְרוּ לָהֶם אֵין כֹּחוֹ אֶלָּא בְּפִיו, אָמְרוּ, אַף אָנוּ נָבֹא עָלֵיהֶם בְּאָדָם שָׁכֹחוֹ בְּפִיו (תנחומא):

אל זקני מדין AND MOAB SAID] TO THE ELDERS OF MIDIAN But did not these (Moab and Midian) always hate one another, just as is stated, (Genesis 36:35) "who had smitten Midian in the country of Moab", from which it is evident that Midian had come against Moab in war? But out of fear of Israel they now made peace between themselves (Midrash Tanchuma, Balak 3; cf. Sanhedrin 105a). And what induced Moab to take counsel of Midian? When they saw that Israel was victorious in a supernatural manner they ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

21 **אסרי לגפן**

> Yaakov blesses Yehudah: "Binding his foal to the vine." The words open the discourse the text cites, and "his foal" is the word it points to.

Genesis 49:11 בראשית מ"ט:י"א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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22 **לסוסתי ברכבי**

> "To My mare among Pharaoh's chariots I have compared you, My beloved." The words open the discourse on Beshalach to which the text refers.

Song of Songs 1:9 שיר השירים א:ט'

לְסֻסָתִי בְּרִכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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23 **כארז בלבנון ישגה**

> "The righteous will flourish like a palm; like a cedar in Lebanon he will grow tall." The text reads it as the rectified cedar of Tikkun, revealed once kelipah is burned away.

Psalms 92:13 תהילים צ"ב:י"ג

צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה׃

The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon.

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KEHOT'S NOTE

תהלים צב, יג.

24 **תולעת יעקב מתי ישראל**

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם מא, יד.

25 **תולעת יעקב מתי ישראל**

> "Fear not, you worm Yaakov, men of Israel." The text reads it as the holy worm, a mouth of holiness, revealed in Tikkun.

Isaiah 41:14 ישעיהו מ"א:י"ד

אַל־תִּירְאִי תּוֹלַעַת יַעֲקֹב מְתֵי יִשְׂרָאֵל אֲנִי עֲזַרְתִּיךְ נְאֻם־ה' וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל׃

Fear not, thou worm Jacob, And ye men of Israel; I help thee, saith the L-RD, And thy Redeemer, the Holy One of Israel.

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26 **ובביאור ע"פ והניף הכהן אותם**

> There the text explains "the Holy One, blessed be He, dwells only in a complete place": when the ten Sefiros are inter-included and bound together in the form of the supernal Man, the Infinite Light that is above them all rests in them, which is not so in Tohu, where each attribute stands by itself.

KEHOT'S NOTE

לעיל פ' אמור לח, א.

27 **והניף הכהן אותם על לחם הבכורים**

The priest waves the two lambs of Shavuos with the bread of the first fruits. The explanation on this verse, which the text cites, discusses Tohu and Tikkun.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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28 **שאינו משליכן קודם שריפת הפרה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ספרי חקת פ"ב עה"פ.

29 **מים חיים**

Living water is put over the heifer's ash to make the water of purification. The text says this water is a flow from Mocha Stima'ah.

Numbers 19:17 במדבר י"ט:י"ז

וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם חַיִּים אֶל־כֶּלִי:

And for the unclean they shall take of the ashes of the burning of the purification from sin, and running water shall be put thereto in a vessel.

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30 **ורוכב על כרוב קל שלו**

The words here quote Avodah Zarah 3b:13; the passage is shown below.

Avodah Zarah 3b:13 עבודה זרה ג' ב:י"ג

וּבְלֵילְיָא מַאי עָבֵיד? אִיבָּעֵית אֵימָא: מֵעֵין יְמָמָא, וְאִיבָּעֵית אֵימָא: רוֹכֵב עַל כְּרוּב קַל שֶׁלּוֹ וְשָׁט בִּשְׁמוֹנָה עָשָׂר אֶלֶף עוֹלָמוֹת, שֶׁנֶּאֱמַר: "וַיִּרְכַּב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן", אַל תִּקְרֵי "שִׁנְאָן" אֶלָּא "שְׁאֵינָן", וְאִיבָּעֵית אֵימָא: יוֹשֵׁב וְשׁוֹמֵעַ שִׁירָה מִפִּי חַיּוֹת, שֶׁנֶּאֱמַר: "יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי".

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KEHOT'S NOTE

ע"ז ג, ב.

31 **בד"ה יביאו לבוש מלכות**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תו"א צא, ד.

32 **ולקח הכהן עץ ארז**

The priest casts the cedar wood, hyssop and crimson wool into the burning of the heifer. The text explains the act as refining the attributes of Tohu.

Numbers 19:6 במדבר י"ט:ו'

וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלָעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרֵפַת הַפָּרָה:

And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

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KEHOT'S NOTE

במדבר יט, ו.

33 **בספר מאורי אור אות א' סעי' ק"כ**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"ארז נק' ז"א כשעולה באבא בלבנון כוי" — לקמן בעמוד זה ובאוה"ת חקת ע' תתג. וראה אוה"ת פ' בא ע' שכב.

34 **בד"ה אלה מסעי**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לקמן פח, ד.

35 **בפ' מקץ בביאור ע"פ המגביהי לשבת**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תו"א מ, א.

36 **וע"ש (דקל"ט א')**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה גם לקמן פ' בלק עד, ד. ובאוה"ת פ' תרומה ע' א'תקב.

37 **סד"ה נאוו לחייך בתורים**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לקו"ת שה"ש יג, ג.

38 **וצריך שיזכיר בה ברית ותורה**

The words here quote Berakhot 48b:13; the passage is shown below.

Berakhot 48b:13 ברכות מ"ח ב:י"ג

תַּנְיָא רַבִּי אֱלִיעֶזֶר אוֹמֵר: כָּל שֶׁלֹּא אָמַר "אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה" בְּבִרְכַּת הָאָרֶץ, וּמַלְכוּת בֵּית דָּוִד בְּ"בוֹנֵה יְרוּשָׁלַיִם" — לֹא יָצָא יְדֵי חוֹבָתוֹ. נַחוּם הַזָּקֵן אוֹמֵר: צָרִיךְ שֶׁיַּזְכִּיר בָּהּ בְּרִית. רַבִּי יוֹסֵי אוֹמֵר: צָרִיךְ שֶׁיַּזְכִּיר בָּהּ תּוֹרָה. פְּלֵימוֹ אוֹמֵר: צָרִיךְ שֶׁיַּקְדִּים בְּרִית לְתוֹרָה, שֶׁזּוֹ נִתְּנָה בְּשָׁלֹשׁ בְּרִיתוֹת,

There is a teaching : R. Eliezer says : Whoever does not say "a desirable, good and ample land" in the benediction of "the land" and "the kingdom of the house of David" in "Who...rebuildest Jerusalem" has not complied with the requirements of the law. Nahum the Elder says : He must mention the Covenant in the blessing of "the land." R. Jose says : He must mention the Torah therein. Pelemo says : He must refer to the Covenant before the Torah, because the latter was given with a ...

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KEHOT'S NOTE

ברכות מח, ב.

39 **אלה תולדות יעקב יוסף**

The words here quote Genesis 37:2; the passage is shown below.

Genesis 37:2 בראשית ל"ז:ב'

אֵלֶּה תֹּלְדוֹת יַעֲקֹב יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם׃

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

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KEHOT'S NOTE

בראשית לז, ב.

40 **ועיין בזח"ג ויקרא (די"ו ע"א) ע"פ כארז בלבנון ישגה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

"מהו ארז דא קוב"ה דכתיב בחור כארזים, בלבנון דא עדן" — יהל אור ע' שלו.

41 **הובא בילקוט פ' מצורע**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

רמז תקנט.

42 **עפמ"ש הרמ"ז בפי' הזהר**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה גם באוה"ת בראשית כרך-א דף מה, ב.

43 **ודלא כמק"מ שפי' שם . . בענין אחר**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"והמק"מ יש לו בזה פי' אחר שהיינו הוי"ק דזו"נ שהיו באבא ונעקרו משם ונטע לון באימא כן פי' שם ובפ' פנחס דרי"ז ע"ב" — אוה"ת בראשית כרך-א דף מה, ב.

44 **לעולם יהא אדם רך כקנה . . וכמ"ש במ"א**

The words here quote Taanit 20b:3; the passage is shown below.

Taanit 20b:3 תענית כ' ב:ג'

אָמַר לָהֶם: בִּשְׁבִילְכֶם הֲרֵינִי מוֹחֵל לוֹ, וּבִלְבַד שֶׁלֹּא יְהֵא רָגִיל לַעֲשׂוֹת כֵּן. מִיָּד נִכְנַס רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן, וְדָרַשׁ: לְעוֹלָם יְהֵא אָדָם רַךְ כְּקָנֶה וְאַל יְהֵא קָשֶׁה כְּאֶרֶז. וּלְפִיכָךְ זָכָה קָנֶה לִיטּוֹל הֵימֶנּוּ קוֹלְמוֹס לִכְתּוֹב בּוֹ סֵפֶר תּוֹרָה תְּפִילִּין וּמְזוּזוֹת.

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KEHOT'S NOTE

תענית כ, ב. לעיל פ' אמור לז, ד.

45 **בהשמטות סוף חלק א**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

דף רנט, ב.

46 Kehot's note points to Zohar, Chukat 4:23 for these words.

Zohar, Chukat 4:23 ספר הזהר, חקת ד':כ"ג

PARAGRAPH 4

47 **עץ ארז ואזוב**

The cedar wood, hyssop and crimson wool cast into the burning heifer. The text says they refine levels in nogah and draw down their counterparts in Atzilus.

Numbers 19:6 במדבר י"ט:ו'

וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלָעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרֵפַת הַפָּרָה׃

And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

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48 **ארז בלבנון**

"Like a cedar in Lebanon he will grow tall." The text names the cedar of Atzilus that is drawn down through the refinement by this verse.

Psalms 92:13 תהילים צ"ב:י"ג

צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה׃

The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon.

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49 **הצית האור ברובה**

The Yalkut gives the time of casting as when the fire has caught in most of the heifer, or, in Rabbi Akiva's view, when it has burst open. The text combines both in its account of the timing.

Yalkut Shimoni on Torah 761:4 ילקוט שמעוני על התורה תשס"א:ד'

... וְשָׁרַף, הֲרֵי רִבּוּי אַחַר רִבּוּי, וְאֵין רִבּוּי אַחַר רִבּוּי אֶלָּא לְמַעֵט דִּבְרֵי רַבִּי יִשְׁמָעֵאל, רַבִּי עֲקִיבָא אוֹמֵר מְשֻׁצָּית הָאוּר בְּרֻבָּהּ. וְרַבִּי יְהוּדָה אוֹמֵר, יִשְׂרֹף שֶׁלֹּא יְמַעֵט לָהּ עֵצִים, מַרְבֶּה הוּא לָהּ חֲבִילֵי אֵזוֹב [וַחֲבִילֵי אֵזוֹב] יַיִן, בִּשְׁבִיל לְרַבּוֹת אֶת הָעָפָר.

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50 **למה נסמכה פ' מרים לפ' פרה**

Rabbi Ammi asks why the death of Miriam is placed next to the section of the red heifer, and answers that just as the red heifer atones, so the death of the righteous atones. The Iggeres HaKodesh letter the text cites opens with this question.

Moed Katan 28a:4 מועד קטן כ"ח א:ד'

אָמַר רַבִּי אַמִּי: לָמָּה נִסְמְכָה מִיתַת מִרְיָם לְפָרָשַׁת פָּרָה אֲדוּמָּה? לוֹמַר לָךְ: מָה פָּרָה אֲדוּמָּה מְכַפֶּרֶת — אַף מִיתָתָן שֶׁל צַדִּיקִים מְכַפֶּרֶת. אָמַר רַבִּי אֶלְעָזָר: לָמָּה נִסְמְכָה מִיתַת אַהֲרֹן לְבִגְדֵי כְהוּנָּה? מָה בִּגְדֵי כְהוּנָּה מְכַפְּרִין — אַף מִיתָתָן שֶׁל צַדִּיקִים מְכַפֶּרֶת.

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ויקחו אליך פרה אדומה תמימה אשר אין בה...

"And let them take to you a red heifer, perfect" (Numbers 19:2)

Pesach is G-d's love leaping over every order to reach us, and it calls a person to answer in kind: to leave his own "Egypt" at once, beyond reason, through faith that all is as nothing before G-d. Parshas Parah is read before Pesach because the heifer purifies one who is still bound to his cravings and brings him "to you," to Moshe, so that everything is done with Daas.

THE MAAMAR IN BRIEF

The Midrash reads the red heifer as the exiles, beginning with Egypt, and "to you" as Moshe, who is Daas: a person must bring himself out of the ways of Egypt to Daas. Why is Parshas Parah read only before Pesach? Pesach is named for G-d's "passing over," His leaping over the mountains in the Song of Songs: a drawing-down that passes beyond intellect and the chain of cause and effect. Pesach is love, the Congregation of Israel's plea "Let Him kiss me," the cleaving of spirit to spirit through thought, speech and action, in Torah, prayer and charity. The body hides this love, but faith that G-d creates something from nothing, so that the worlds made by His speech are as nothing before Him, brings a person out of Egypt with abandon and self-sacrifice. He too should leap, not climb level by level. Death is a fall that comes from animal-like indulgence; the heifer, a low level, purifies from it, and one still in Egypt needs extra fences, as with chametz. Through the heifer's ash, cedar and hyssop, and the source of living water, he is brought "to you," to Moshe, who is Daas.

OUTLINE

1 **The heifer and the exiles** ¶1

The Midrash reads the verse's words as the kingdoms that ruled Israel, beginning with the exile of Egypt. "To you" means that a person brings himself out of the ways of Egypt to the level of Moshe, which is Daas.

2 Pesach: the love that leaps ¶2

Why is Parshas Parah read only before Pesach? Pesach is G-d's leaping over the mountains, and it is love: the plea "Let Him kiss me," the cleaving of spirit to spirit in thought, speech and action. The body hides this love; faith that all is as nothing before G-d, whose speech alone is enclothed in the worlds, brings a person out of Egypt with abandon and self-sacrifice.

3 Leaping out of one's place; why the heifer ¶3

One who is far from G-d returns "from there" by leaping beyond reason, as G-d leaps to us, for the world was created for his sake. The heifer, a low level, purifies from death, the fall that comes from animal-like indulgence; one still in Egypt needs extra fences, as with chametz, and so Parshas Parah precedes Pesach and leads to love.

4 The rite of the heifer ¶4

The heifer is burned to ash; cedar and hyssop, two opposite qualities, are taken; the hyssop is dipped in the source of living water; and all is brought "to you," to Moshe, so that everything is done with Daas. This is "And I will sprinkle pure water upon you."

KEY CONCEPTS

Daas (knowledge) דעת

Knowledge that binds a person to what he knows. Moshe stands for Daas, and the aim of the heifer's purification is that everything a person does, even eating and drinking, be done with Daas and not like an animal.

Leaping (Pesach) מדלג על ההרים

G-d's "passing over" is a leap beyond the orderly chain of cause and effect and above intellect. It is how His drawing-down reaches the lowly world, and the model for a person's own return.

The cleaving of spirit to spirit (isdabkus rucha berucha) אתדבקות רוחא ברוחא

The meaning of the kiss in "Let Him kiss me": a person's thought, speech and action joined with G-d's thought, speech and action, through Torah, prayer and charity.

Something from nothing יש מאין

Because G-d creates the worlds from nothing through His speech, which is only an intermediary garment, all the worlds are as nothing before Him. This faith is what frees a person from Egypt.

Abandon (hefkerus) הפקרות

Giving oneself over, money and all, beyond reason and calculation: the self-sacrifice of "with all your soul," said twice every day.

Death as a fall מיתה היא נפילה

Death in the inner sense is a fall and a screen between a person and his Father in Heaven. It comes from animal-like indulgence, and the heifer, itself of a low level, purifies from it.

SECTION 1 · ¶1

The heifer and the exiles

1 ויקחו אליך[1] פרה[2] אדומה תמימה אשר אין בה מום אשר לא עלה עליה עול.

"And let them take to you a red heifer, perfect, in which there is no blemish, upon which no yoke has come."

The maamar opens with the Torah's command about the red heifer, whose ashes, mixed with water, purified one who had become impure through contact with the dead. The Alter Rebbe will read the verse word by word, and above all its words "to you," addressed to Moshe.

פי' במדרש[3] פרה זו גלות מצרים כמ"ש עגלה יפיפיה מצרים[4] אדומה זו מלכות בבל[5,6,7] הנקרא רישא דדהבא[8] תמימה זו מלכות מדי[9] כו'[10]

It is explained in the Midrash: "heifer": this is the exile of Egypt, as it is written, "Egypt is a very fair heifer"; "red": this is the kingdom of Babylon, which is called "the head of gold" (reisha deda-hava); "perfect": this is the kingdom of Media, etc.

The Midrash reads the verse's words as the kingdoms that ruled over Israel: the heifer is the exile of Egypt, which the prophet calls "a very fair heifer"; "red" is Babylon, the golden head of the statue in Nevuchadnetzar's dream; "perfect" is Media. The "etc." stands for the rest of the Midrash, in which "no blemish" is Greece and "no yoke" is Edom. The Midrash is the Pesikta on the red heifer (Pesikta DeRav Kahana 4:9), and the Zohar (Pekudei, 2:237a) reads the verse the same way.

ופי' ויקחו אליך דייקא שיוציא את עצמו ממעשה מצרים כו' אל בחי' משה דהיינו הדעת.

And the meaning of "and let them take to you," "to you" precisely, is that one should bring himself out of the deeds of Egypt, etc., to the level of Moshe, that is, Daas (knowledge).

The words "to you" are taken precisely: the heifer is brought to Moshe, and Moshe stands for Daas, the knowledge that binds a person to what he knows. So the verse asks a person to bring himself out of the ways of Egypt, which the maamar will later identify with bodily cravings, up to the level of Daas.

SECTION 2 • ¶2

Pesach: the love that leaps

2 ולהבין זה מפני מה תקנו שיקראו[11] פרשה פרה[12, 13] קודם הפסח כדי שיטהרו כל ישראל לעשות הפסח בטהרה ולמה לא תקנו ג"כ קודם שארי רגלים שיש שם ג"כ קרבנות.

And to understand this: why did they institute that Parshas Parah be read before Pesach, so that all Israel would purify themselves to bring the Pesach [offering] in purity, and why did they not institute [it] also before the other pilgrimage festivals, where there are also offerings?

> On a Shabbos shortly before Pesach the Torah's section on the red heifer is read as Parshas Parah, so that all Israel would purify themselves in time to bring the Pesach offering in purity. The Alter Rebbe asks why no such reading was instituted before Shavuos and Sukkos, which also had offerings that required purity.

להבין זה מ"ש ואמרתם זבח פסח הוא[14] להי' אשר פסח וגו', ולכאורה קשה למה צריך לפסוח והלא לפניו ית' הכל גלוי,

To understand this, [consider] what is written, "And you shall say: It is a Pesach offering to Havayah, who passed over," etc. At first glance this is difficult: why must He pass over? Is not everything revealed before Him, may He be blessed?

> To answer, he begins with the verse that names the offering: G-d "passed over" the houses of Israel in Egypt. Since everything is revealed before Him, He did not need to skip over anything to tell them apart, so the "passing over" must mean something deeper, which the Song of Songs explains.

אלא הענין כי הוא כמ"ש קול דודי הנה זה בא[15] מדלג על ההרים מקפץ על הגבעות ענה דודי ואמר לי קומי לך רעיתי יפתי ולכי לך[16]

Rather, the matter is that it is as is written, "The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills"; "My beloved spoke up and said to me: Arise for yourself, my love, my fair one, and go for yourself."

> The answer is that G-d is as the Song of Songs describes the beloved: he comes leaping over mountains and skipping over hills to reach his bride, and then calls her to arise and go. Pesach, "passing over," is this leaping, a coming that does not go step by step.

פי' שלש רגלים הם ג' מדות פסח אהבה[17] כמו שאומרים בשיר השירים ישקני מנשיקות פיהו[18,19] וגו' פי' שכנס"י [שכנסת ישראל] אומרת להקב"ה ישקני דהיינו שיהא אתדבקת רוחא ברוחא[20,21]

The meaning [is]: the three pilgrimage festivals are three attributes. Pesach is love, as we say in the Song of Songs, "Let him kiss me with the kisses of his mouth," etc. That is: the Congregation of Israel (Knesses Yisrael) says to the Holy One, blessed be He, "Let Him kiss me," meaning that there should be a cleaving of spirit to spirit (isdabkus rucha berucha).

> The three pilgrimage festivals correspond to three emotive attributes, and Pesach is love: the love of the Song of Songs, which is read on Pesach and opens with the bride's plea, "Let him kiss me." Following the Zohar (2:124b), the Congregation of Israel asks G-d for a kiss in the sense of a cleaving of spirit to spirit, a union in which her spirit cleaves to His.

דרך משל כמו שהאב אוהב את בנו ומנשק אותו מחמת חביבות הלב ויוצא רוח מהלב אל הפה,

By way of analogy: just as a father loves his son and kisses him out of the heart's affection, and spirit goes out from the heart to the mouth,

> The analogy is a father who kisses his son out of the heart's affection: the love rises from his heart as breath and comes out through his mouth.

כך כביכול דהיינו כל ניצוץ שבכל אחד ואחד מישראל צ"ל אתדבקותא רוחא ברוחא דהיינו מחשבה דבור ומעשה של אדם במחשבה דבור ומעשה של הקב"ה

so too, as it were: that is, every spark that is in each and every one of Israel must have the cleaving of spirit to spirit; that is, a person's thought, speech and action [joined] with the thought, speech and action of the Holy One, blessed be He.

> So it is, as it were, above: every spark of G-dliness in each Jew is to cleave, spirit to spirit, to G-d. This cleaving comes about through the soul's three faculties of expression: a person's thought, speech and action are joined with the thought, speech and action of G-d.

דהיינו מחשבה ודבור זו תורה ותפלה ומעשה זו הצדקה (כמ"ש בד"ה כי ביום הזה יכפר)

That is: thought and speech, this is Torah and prayer; and action, this is charity (as is explained in the discourse beginning "For on this day He shall atone").

> A person's thought and speech are joined with G-d's through Torah study and prayer, and his action through charity. The bracket refers to the discourse beginning "For on this day He shall atone" in Likkutei Torah, Acharei Mos, where the Alter Rebbe pairs Torah with speech and charity with action and shows that Torah, prayer and charity all need one another (Likkutei Torah, Achrei Mot 1:13–16).

וכמ"ש עושה שמים וארץ[22,23] פי' שהוא המשכת ההשפעה שהוא עשיה שלו כך בצדקה משפיע ועושה ופי' כך כנס"י [כנסת ישראל] מבקשת תמיד ישקני[24]

And as it is written, "Maker of heaven and earth": that is, it is the drawing down of the flow of influence, which is His action; so too, with charity one bestows and acts. And the meaning [is]: so too the Congregation of Israel always asks, "Let Him kiss me."

> G-d is called "Maker of heaven and earth" because His "making" is the drawing down of His flow of influence to the worlds. One who gives charity likewise bestows and acts, so his deed matches G-d's deed; this is the kiss for which the Congregation of Israel always asks.

אך שהגוף מבדיל ומסתיר את האהבה מחמת דאגת הפרנסה ושארי דברים

But the body separates and conceals the love, because of worry over livelihood and other things.

> What stands in the way of this union is the body, which separates the soul from G-d and hides its love through worry over livelihood and other concerns.

אך ידוע שאין ישראל נגאלין אלא באמונה שברא השי"ת [השם יתברך] יש מאין

Yet it is known that Israel is redeemed only through faith: [faith] that G-d, may He be blessed, created something from nothing (yesh me'ayin).

> The way out is the principle that Israel is redeemed only through faith, and the faith meant here is that G-d creates something from nothing.

דרך משל אילו היה האדם יכול לעשות דבר יש מאין בודאי אותו הדבר היה בטל נגדו, כך בהקב"ה כולא קמיה כלא חשיב,[25]

By way of analogy: if a person could make something from nothing, that thing would surely be nullified before him. So too with the Holy One, blessed be He: "all before Him is considered as nothing."

> If a person could make a thing from nothing, that thing would be utterly nullified before its maker, since all its existence would come from him alone. In the same way, all of creation is as nothing before G-d.

עד"מ כשאדם מדבר דבור אחד הוא מהנשמה והראיה כשהוא ישן אינו מדבר כלום והדבור הוא אינה הנשמה עצמה, אלא הוא לבוש אמצעי ובטל אותו הדבור לגבי בחי' הנפש עצמה,

By way of analogy: when a person speaks a single word, it comes from the soul, and the proof is that when he is asleep he says nothing at all; yet the speech is not the soul itself; rather, it is an intermediary garment, and that speech is nullified in relation to the level of the soul itself.

> The Alter Rebbe illustrates it with human speech: a word comes from the soul, as shown by the fact that a sleeping person does not speak at all, and yet speech is not the soul itself. It is only an intermediary garment through which the soul expresses itself, and it is nullified before the soul's own being.

כך בהקב"ה כמ"ש בדבר ה' שמים נעשו[26] כשדיבר יהי אור[27] נעשה אור והאור הוא לבוש כמ"ש עוטה אור כשלמה,[28]

So too with the Holy One, blessed be He, as it is written, "By the word of Havayah the heavens were made": when He said, "Let there be light," light was made. And the light is a garment, as it is written, "He wraps [Himself] in light as [in] a garment."

> G-d's speech is the same: the heavens were made "by the word of Havayah," and the light of the first day came into being when He said, "Let there be light." That light is itself only a garment, as the Psalm says that G-d wraps Himself in light as in a garment.

ובדבור זה הוא מחיה עולמות עליונים ותחתונים וג"ע [וגן עדן] ולמעלה מהם וכל העולמות בטלים קמיה כמ"ש אני ה' לא שניתי[29] כמ"ש בזהר[30] כולא קמיה כלא חשיב אפילו לגבי מה דקמיה דהיינו לגבי דבורו[31] שהוא לבוש אמצעי שלו

And with this speech He gives life to the higher and lower worlds, and Gan Eden, and [what is] above them; and all the worlds are nullified before Him, as it is written, "I, Havayah, have not changed"; as it says in the Zohar, "all before Him is considered as nothing," even in relation to what is "before Him," that is, in relation to His speech, which is His intermediary garment.

> Through this speech He gives life to all the worlds, higher and lower, Gan Eden and what is above it, yet all of them are nullified before Him; and since they are as nothing before Him, bringing them into being makes no change in Him: "I, Havayah, have not changed." The Zohar's words "before Him" (Zohar 1:11b) are read as His speech, His intermediary garment: even next to that speech the worlds are as nothing.

ומפני זה נק' הבורא ית' בכל התורה שבע"פ [שבעל פה] קוב"ה [קודשא בריך הוא], פי' קדוש הוא מובדל דהיינו סוכ"ע ובתוך העולמות אינו מלובש רק בחי' דבור

And for this reason the Creator, may He be blessed, is called throughout the Oral Torah "the Holy One, blessed be He" (Kudsha Brich Hu). That is: "holy" is [what is] set apart, that is, the light that encompasses all worlds (sovev kol almin); and within the worlds there is enclothed only the level of speech.

> This is why the Oral Torah calls the Creator "the Holy One, blessed be He": to be "holy" is to be set apart. G-d as "holy," set apart, is the light that encompasses all worlds, while only the level of His speech is enclothed within them.

ובאמונה זו הוא מוציא עצמו ממצרים בהפקרות שמפקיר עצמו בממונו ובשארי דברים דהיינו בלא טעם ודעת ובלא חשבון יעבור עלי מה[32] כמ"ש בכל נפשך[33] ב' פעמים בכל יום בבקר ובערב רק שיהא זה באמת דהיינו במסירת נפש.

And with this faith one brings himself out of Egypt, through abandon (hefkerus): he abandons himself with his money and with other things, that is, without reason or knowledge and without reckoning, "come upon me what may," as it is written, "with all your soul," twice every day, morning and evening; provided only that this be in truth, that is, with self-sacrifice (mesirus nefesh).

> Holding this faith, a person brings himself out of Egypt: he gives himself over with abandon, not holding back his money or anything else, beyond reason and calculation, in the spirit of Iyov's words, "come upon me what may." It is what a Jew declares twice every day in the Shema, when he undertakes to love G-d "with all your soul"; but it must be meant in truth, as real self-sacrifice.

SECTION 3 · ¶3

Leaping out of one's place; why the heifer

3 ומזה העצה שיקשר נפשו באחד דהיינו במחשבה דבור ומעשה כנ"ל, והוא תשובה כמו דאיתא בגמרא תשובה באותו מקום[34] כמ"ש ובקשתם משם את[35] ה' אלהיך פי' משם דייקא אף שהוא רחוק מאד[36]

And from this [comes] the counsel: that he bind his soul to the One, that is, in thought, speech and action, as mentioned above. And this is teshuvah (return), as it is found in the Gemara, "teshuvah in that same place," as it is written, "And from there you will seek Havayah your G-d." That is: "from there" precisely, even though he is very far;

> The counsel that follows is that a person bind his soul to the One G-d through his thought, speech and action, that is, through Torah, prayer and charity, as explained above. This is teshuvah: the Gemara describes a true penitent as one who withstands the same temptation "in that same place," and the verse "from there you will seek" teaches that the return begins from the very place where a person is, however far it is.

דהיינו שיתן עצה ליצא משם ולהתקשר למעלה ממש ולא ילך ממדרגה למדרגה כמו שהשי"ת [שהשם יתברך] מדלג על ההרים,[37] פי' ההרים זה אבות[38,39] ומקפץ על הגבעות שהם חכמה ותבונה

that is, that he find a way to go out from there and to bind himself truly on high, and not go from level to level, just as G-d, may He be blessed, "leaps over the mountains." The meaning [is]: "the mountains" are the Patriarchs, and "skipping over the hills," which are Chochmah and Tevunah.

> One who is far away should not try to climb level after level, but find a way to leave his place at once and bind himself truly on high, just as G-d "leaps over the mountains." Following the Sages, the mountains are the Patriarchs; the hills are read here as Chochmah and Tevunah, divine wisdom and understanding (Tevunah is the lower aspect of Binah).

נמצא מדלג הוא למעלה מהשכל שלא בדרך עילה ועלול, כי הלא לגדולתו אין חקר[40] ולתבונתו אין מספר[41,42] ואיך יכולה להגיע המשכה עלינו שהוא עולם השפל,

It follows that leaping is above intellect, not by way of cause and effect. For surely "His greatness is unsearchable" and "His understanding is beyond number"; how, then, can a drawing-down reach us, the lowly world?

> G-d's leaping is above intellect: it does not follow the orderly chain of cause and effect. Since His greatness cannot be searched out and His understanding is beyond number, no orderly chain of steps could bring His light down to our lowly world; it must come by a leap.

אלא פי' קול הוא המשכה אלא שהוא מדלג על ההרים כנזכר לעיל שהוא למעלה מן השכל

Rather, the meaning [is]: "voice" is a drawing-down, except that He "leaps over the mountains," as mentioned above, which is above intellect.

> The beloved's "voice" is the drawing-down of G-d's light to us. It does reach us, but in the manner of leaping over the mountains, which is above intellect.

וזהו להראות אותנו שגם אנחנו נעשה כן[43] הכל בלא חשבון ובלא טעם ודעת, ועיין בספ"ב [בספר של בינונים] פרק מ"ט.[44,45]

And this is to show us that we too should do so: everything without reckoning and without reason or knowledge. And see Sefer Shel Beinonim [the Tanya], chapter 49.

> G-d's leap shows us how to respond: we too should give ourselves over without calculation and beyond reason and understanding. The text sends the reader to the Tanya, chapter 49, which teaches that just as G-d set aside His infinite light for man's sake, a person should set aside all he has, body, soul and money, to cleave to Him.

וכמ"ש ענה דודי ואמר לי קומי לך[46] כוי לי דייקא כלומר בשבילי נברא העולם שהרי חייב כל אדם לומר כן (במשנה ספ"ד [סוף פרק ד'] דסנהדרין)

And as it is written, "My beloved spoke up and said to me: Arise for yourself," etc.: "to me" precisely, that is to say, "for my sake the world was created," for every person is obligated to say so (in the Mishnah, end of chapter 4 of Sanhedrin).

> The beloved spoke "to me," to me precisely. As the Mishnah teaches, every person must say, "For my sake the world was created," so the call to arise is addressed to each person himself.

ולכן קומי לך פי' בזה הוא קומה שלך, ומפני[47] זה נקרא פסח ע"ש שפסח שהוא מדלג כו'

And therefore, "arise for yourself" (kumi lach) means: through this is your stature (komah shelach). And for this reason it is called Pesach, after "He passed over," meaning that He leaps, etc.

> "Arise for yourself" (kumi lach) is read as "your stature" (komah shelach): through this leap a person reaches his own true stature. Pesach, too, is named for G-d's passing over, His leap beyond every step.

ומפני זה קורין פרשת פרה קודם פסח כי פרה הוא מדרגה פחותה כמ"ש ופני השור מהשמאל[48] לארבעתן ופרה פחותה משור,[49] ומפני זה הוצרך להביא פרה לטהר טומאת מת[50] כמארז"ל [כמאמר רבותינו זכרונם לברכה] אין מיתה בלא חטא.[51]

And for this reason Parshas Parah is read before Pesach: because the heifer is a lower level, as it is written, "and the face of an ox on the left, for the four of them," and a heifer is lower than an ox. And for this reason it was necessary to bring a heifer to purify the impurity of the dead, as our Sages, of blessed memory, said, "There is no death without sin."

> This is also why Parshas Parah is read before Pesach: the heifer stands for a low level. In Yechezkel's vision of the Chariot the face of the ox is on the left, and a heifer ranks below an ox; and since the Sages teach that there is no death without sin, the impurity of death, which comes from sin, is purified by the heifer, which is itself of a low level.

פי' מיתה היא נפילה[52, 53, 54] ומסך מבדיל בינו לבין אביו שבשמים[55] ואיך אפשר להיות לה כ"כ [כל כך] נפילה,

The meaning [is]: death is a fall, and a screen that separates between him and his Father in Heaven. And how is it possible for [the soul] to have so great a fall?

> Death, in this inner sense, is a fall: a screen that separates a person from his Father in Heaven. The Zohar likewise says that whoever descends from the level on which he stood is called "dead" (Zohar 3:135b), and the Midrash says that death means only lowering; the question is how a soul could come to fall so far.

אך כשעושה מעשה בהמה דהיינו אכילה ושתיה בלא דעת כבהמה ומחמת כשמרגיל עצמו כך יכול לבא לידי חטא גמור[56]

But when one does the deed of an animal, that is, eating and drinking without Daas (knowledge), like an animal, then, because he accustoms himself so, he can come to outright sin.

> The answer is that eating and drinking without Daas, like an animal, can lead a person who grows used to it to outright sin.

אע"פ [אף על פי] שהוא היתר גמור אין זה אלא לאדם שכבר יצא ממצרים מתאות הגופניות, אבל לאדם שעודנו במצרים דהיינו שהוא מקושר בתאוות ורוצה לשוב בתשובה צריך לגדרים יותר

Even though it is entirely permitted, this is only for a person who has already gone out of Egypt, out of the cravings of the body; but a person who is still in Egypt, that is, who is bound up in cravings and wants to return in teshuvah, needs more fences.

> Such eating is fully permitted, but that freedom is safe only for one who has already gone out of Egypt, that is, out of the cravings of the body. One who is still bound up in his cravings and wants to return to G-d needs extra fences.

ומפני זה איסור אכילת חמץ בפסח גדולה מאד אפי' [אפילו] במשהו ואף שאין שום טעם חמץ מפני שאז היתה זמן יציאת מצרים וכו' וצריכה זהירות יותר ומפני זה קורין פרשת פרה קודם פסח כדי לטהר כנ"ל ובזה יבא למדת אהבה.[57]

And for this reason the prohibition against eating chametz on Pesach is very great, even in the slightest amount, and even though there is no taste of chametz at all, because that was the time of the going out of Egypt, etc., and it requires greater care. And for this reason Parshas Parah is read before Pesach, in order to purify, as mentioned above; and through this one will come to the attribute of love.

> This is why chametz on Pesach is forbidden even in the slightest amount, even where no taste of it can be detected: Pesach is the time of the going out of Egypt, which calls for extra care. For the same reason Parshas Parah is read before Pesach, to purify, and through this purity a person comes to the attribute of love, which is Pesach.

SECTION 4 · ¶4

The rite of the heifer

4 וזה פי' הכתוב ויקחו אליך פרה וגו' ושרף את הפרה לעיניו[58] דהיינו שישאר אפר מד' יסודות שהיה בה

And this is the meaning of the verse, "And let them take to you a heifer," etc. "And he shall burn the heifer before his eyes": that is, that ash remain of the four elements that were in it.

> The verses of the red heifer are now read in the light of all this. The heifer, the low level discussed above, is burned before the kohen's eyes until only ash remains of the four elements it was made of.

ולקח עץ ארז ואזוב[59] שהם שני מדות ההפכים כמ"ש מן הארז אשר בלבנון[60, 61] שגדול מאד עד האזוב אשר בקיר שהוא נמוך מאד[62]

"And he shall take cedar wood and hyssop," which are two opposite attributes, as it is written, "from the cedar that is in the Lebanon," which is very great, "to the hyssop that is in the wall," which is very low.

> Then cedar wood and hyssop are taken: two opposite qualities, the very great and the very low, as in the verse about Shlomo's wisdom, which reached "from the cedar that is in the Lebanon to the hyssop that is in the wall."

וטבל במים[63] דהיינו מקור מים חיים כמ"ש ואותי עזבו מקור[64] מים חיים[65]

"And he shall dip in the water," that is, the source of living water, as it is written, "And Me they have forsaken, the source of living water."

> Next comes the dipping in water, which the maamar reads as "the source of living water": in Yirmeyahu G-d calls Himself by that name.

וזהו פי' ויקחו אליך שהוא משה כי מן המים משיתיהו[66, 67] דהיינו שיהא כל דבר בדעת וזהו פי' וזרקתי עליכם מים טהורים[68] וטהרתם וגו':

And this is the meaning of "and let them take to you": "to you," which is Moshe, for "I drew him out of the water"; that is, that everything be with Daas. And this is the meaning of "And I will sprinkle pure water upon you, and you shall be pure," etc.

> And "to you" refers to Moshe, who was named for being drawn out of the water (meshitihu) and who stands for Daas; so the purification means that everything a person does be done with Daas. This is the meaning of the prophet's promise that G-d will sprinkle pure water upon Israel and they will be pure.

IN ONE'S AVODAH

One who feels far from G-d should not wait to climb step by step: he should leap out of his place at once, through faith that all is as nothing before G-d, giving himself over beyond reason and calculation. He binds his thought, speech and action to G-d through Torah, prayer and charity; and while he is still bound to his cravings he takes on extra fences, and does even permitted things, such as eating and drinking, with Daas and not like an animal.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that G-d's "passing over" on Pesach needs explaining, and how does the leaping of the Song of Songs answer the question?
2. How do thought, speech and action correspond to Torah, prayer and charity, and why is charity compared to G-d as "Maker of heaven and earth"?
3. How does the analogy of a word and the soul show that all the worlds are as nothing before G-d, and how does this faith bring a person out of Egypt?
4. Why is a heifer, a lower level than an ox, the means of purifying from the impurity of death?
5. Why does one who is still "in Egypt" need extra fences, and how does the strict prohibition of chametz on Pesach reflect this?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ויקחו אליך**

The note says that an explanation of this maamar, with many additions, said in 5589, is printed there; at the head of it in the manuscript it is labelled "an explanation on Likkutei Torah, Chukas, on the verse."

KEHOT'S NOTE

[נ.ב.] ביכעל פערטל (רכד, א) שנאמרה בשי תקפ"ט. ביאור ע"ז בתוס' מרובה. [כ]. [הוא הנדפס באוה"ת חוקת ע' תשעז — שנמצא בכת"י המסומן בספריית כ"ק אדמו"ר במס' 318 (רכד, א) בכותרת: פ' פרה תקפ"ט. ונרשם שם בראש המאמר בכת"י הרח"א ביחאווסקי: "ביאור על לקו"ת חוקת עה"פ". המאמר דאוה"ת נמצא ג"כ בכת"י 581 מב, א בכותרת: משנת תקפ"ח]. לד"ה זה ראה גם ד"ה להבין ענין פרה אדומה — תשמ"ה.

2 The command that Israel bring Moshe a perfect red heifer, without blemish and never yoked, for the waters of purification. The maamar reads each of its words, and especially "to you," as a stage in leaving Egypt.

Numbers 19:2 במדבר י"ט:ב

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

3 **פי' במדרש**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מקורו מפסיקתא דר"כ פ' פרה. וכ"ה בפסיקתא רבתי פי"ד. ורבינו בחיי מביא זה המדרש. וע' זח"ב פקודי (רלז, סע"א). [כ].

4 **עגלה יפיפי' מצרים**

Yirmeyahu's prophecy against Egypt: "Egypt is a very fair heifer." The Midrash uses it to show that the "heifer" of the verse is Egypt.

Jeremiah 46:20 ירמיהו מ"ו:כ

עֶגְלָה יְפֵה־פִיָּה מִצְרָיִם קֶרֶץ מִצָּפוֹן בָּא בָא׃

Egypt is a very fair heifer; But the gadfly out of the north is come, it is come.

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KEHOT'S NOTE

ירמי' מו, כ.

5 **פרה זו גלות מצרים כמ"ש עגלה יפיפיה מצרים אדומה זו מלכות בבל**

The Pesikta on Parshas Parah reads "heifer" as Egypt, "red" as Babylon, "perfect" as Media, "no blemish" as Greece and "no yoke" as Edom. Kehot names it as the source of the Midrash the Alter Rebbe quotes.

Pesikta DeRav Kahana 4:9 פסיקתא דרב כהנא ד':ט

[ט] פרה (במדבר יט:ב), זו מצרים, עגלה יפיפיה מצרים (ירמיה מו:כ). אדומה (במדבר שם), זו בבל, אנת הוא ראשה די דהבא (דניאל ב:לח). תמימה (במדבר שם), זו מדיי, א"ר חייא בר אבא מלכי מדי תמימים היו, אין להקב"ה עליהם אלא ע"ז שקיבלו מאבותיהם בלבד. אשר אין בה מום (במדבר שם), זה יוון. אלכסנדרוס מוקדון כד הוה חמי לשמעון הצדיק הוה קאים על רגלוי ואמ' ברוך אלוהו של שמע' הצדיק, אמרי ליה בני פלטין דידיה, מן קמי יהודאי את קיים, אמ' להון כד אנה נחית לקרבה דמותיה אנה חמי ונצח. אשר ...

Pesikta de Rav Kahana according to an Oxford manuscript, Dov Mandelbaum ed., N.Y. 1987 (CC-BY)

6 **פרה זו גלות מצרים כמ"ש עגלה יפיפיה מצרים אדומה זו מלכות בבל**

Pesikta Rabbati, on the red heifer, gives the same reading of the verse's words as the four kingdoms, with the same verses from Yirmeyahu and Daniel.

Pesikta Rabbati 14:1 פסיקתא רבתי י"ד:א

... כך רוח הזו רוח טומאה היא דכתיב וגם את הנביאים ואת רוח הטומאה אעביר מן הארץ (זכריה י"ג ב') וכיון שיצא אמרו לו תלמידיו ר' לזה דחית בקנה ולנו מה אתה משיב אמר להם לא המת מטמא ולא המים מטהרים אלא גזירתו של מקום היא אמר הקב"ה חוקה חקקתי וגזירה גזרתי אין אתה רשאי לעבור על גזירתי: [פרה אדומה] מפני מה כל הקרבנות באים זכרים וזו באה נקבה אמר רבי אייבו לבן שפחה שטינף בפלטין של מלך אמר המלך תבא אמו ותקנח את הצואה (בחיק') כך אמר הקדוש ברוך ...

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7 **פרה זו גלות מצרים כמ"ש עגלה יפיפיה מצרים אדומה זו מלכות בבל**

Rabbeinu Bachya, on this verse, quotes the Pesikta's reading of the heifer as the four kingdoms, as Kehot notes.

Rabbeinu Bahya, Bamidbar 19:13–14 רבנו בחיי, במדבר י"ט:י"ג-י"ד

ולא יתחטא את משכן ה' טמא. אם נכנס לעזרה, אפילו בטבילה בלא הזאה, וטעמו את שמשכן ה' טמא, וכן (שם עא) לכל יבא גבורתך, לכל שיבא, ורבים כן בחסרון שי"ן. ולמטה כשהוא אומר כי את מקדש ה' טמא, טעמו כאשר את מקדש ה' טמא, מלשון (דברים כ"ב:ו') כי יקרא קן צפור. ואמר משכן אף על פי שאין קדושתו קדושת עולם כבית עולמים, ואמר מקדש אף שלא נמשח בשמן המשחה כמשכן. והרמב"ן ז"ל פירש כי בכאן חייב כרת על הנכנס למשכן בטומאה אפילו טבל כיון שלא הזה עליו מי אפר פרה, ...

ולא יתחטא, את משכן ה' טמא, "if he fails to purify himself, he has contaminated the Tabernacle of the L-rd." The warning contained in this verse applies if the individual in question enters the courtyard of the Temple (Tabernacle) even if he had immersed himself in a ritual bath without having undergone

the ritual of sprinkling the holy water with the ash upon himself on the third and seventh day of the purification process. The meaning of the word את in front of the word משכן is the same as ...

Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

8 **רישא דדהבא**

Daniel tells Nevuchadnetzar, king of Babylon, "You are the head of gold" of the statue in his dream. This is why Babylon is called "the head of gold" and is matched with the heifer's redness.

Daniel 2:38 דניאל ב:ל"ח

וּבְכָל־דִּי דָיְרִין בְּנֵי־אֱנָשָׁא חֵיוַת בָּרָא וְעוֹף־שְׁמַיָּא יְהַב בִּידָךְ וְהַשְׁלְטָךְ בְּכֻלְּהוֹן אַנְתְּ־הוּא רֵאשָׁה דִּי דַהֲבָא׃

and wheresoever the children of men, the beasts of the field, and the fowls of the heaven dwell, hath He given them into thy hand, and hath made thee to rule over them all; thou art the head of gold.

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9 **אדומה זו מלכות בבל הנקרא רישא דדהבא תמימה זו מלכות מדי**

The Zohar on Pekudei explains that the red heifer was "the inclusion of the four kingdoms": "red" is Babylon, "perfect" is Media, "no blemish" is Greece and "no yoke" is Edom. Kehot points here alongside the Midrash.

Zohar, Pekudei 36:315–37:325 ספר הזהר, פקודי ל"ו:שט"ו-ל"ז:שכ"ה

Said R. Abba to R. Eleazar: 'But is not the heifer sacred and purifying? and how can this be?' R. Eleazar replied: 'Indeed, it is so. It has been expounded that it was an epitome of the four Kingdoms1v. Daniel VIII. Thus, the "heifer" is Israel, of whom it is written, "For Israel is stubborn like a stubborn heifer" (Hos. 4, 16); "a red [heifer]" indicates the Kingdom of Babylonia, regarding which it says, "thou art the head of gold" (Dan. 2, 38); "faultless" points to the Kingdom of Media;1An ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

10 **תמימה זו מלכות מדי כו'**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אשר לא עלה עליי עול מלכות יוון.

PARAGRAPH 2

11 **תקנו שיקראו פ' פרה קודם הפסח**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

טושו"ע או"ח סתרפ"ה, ג.

12 **פרשה פרה**

The Shulchan Aruch, setting out the Shabbos readings of Adar, rules that on the fourth Shabbos (the twenty-second of Adar, in the year it describes) two scrolls are taken out and Parshas Parah is read from the second, with the haftarah "And I will sprinkle pure water upon you." This is the institution the Alter Rebbe asks about.

Shulchan Arukh, Orach Chayim 685:3 שולחן ערוך, אורח חיים תרפ"ה:ג'

בשבת שלישית שהיא ט"ו באדר מפסיקין ובשבת ד' שהיא כ"ב לאדר מוציאין שני ספרים באחד קורא פרשת השבוע ובשני קורא פרשת פרה ומפטיר וזרקתי עליכם מים טהורים [וע"ל סי' קל"ז סעיף ד']:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

13 **פרשה פרה**

The Tur sets out the order of the special readings before Pesach: when Rosh Chodesh Adar falls on Shabbos, Parshas Parah is read on the fourth Shabbos, the twenty-second of the month.

Tur, Orach Chayim 685:1 טור, אורח חיים תרפ"ה:א'

... חל ר"ח אדר הסמוך לניסן בתוך ימי השבוע ואפילו בע"ש מקדימין לקרות פרשת שקלים בשבת שלפניו ומפסיקין בשנייה כדי שתהא פרשת זכור בשבת הסמוכה לפורים מלפניה ואם חל פורים בע"ש מקדימין לקרות פרשת זכור בשבת שלפניו ואז משתנה הסדר והנני מפרש הסדר לפי הימים שראוי לקבוע בהם אדר והם ד' ימים שבת ויום שני ויום רביעי ויום ששי וסימן זבד"ו ואם חל ר"ח אדר בשבת אז הסדר כמו שכתבתי לעיל ואם חל ר"ח אדר ביום השני מקדימין וקורין פרשת שקלים בשבת שעברה שהוא כ"ט בשבט ובשבת שנייה שהיא ששה ...

Orach Chaim, Vilna, 1923 (Public Domain)

14 **ואמרתם זבח פסח הוא**

Moshe tells Israel what to say to their children: the Pesach offering is to Havayah, who passed over the houses of Israel in Egypt. The maamar asks why G-d, to whom all is revealed, needed to "pass over."

Exodus 12:27 שמות י"ב:כ"ז

וַאֲמַרְתֶּם זֶבַח־פֶּסַח הוּא לַה' אֲשֶׁר פָּסַח עַל־בָּתֵּי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּנָגְפּוֹ אֶת־מִצְרַיִם וְאֶת־בָּתֵּינוּ הִצִּיל וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ׃

that ye shall say: It is the sacrifice of the L-RD's passover, for that He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.' And the people bowed the head and worshipped.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שמות יב, כז.

15 **קול דודי הנה זה בא**

The bride hears her beloved coming, leaping over mountains and skipping over hills. The Alter Rebbe reads the "passing over" of Pesach as this leaping.

Song of Songs 2:8 שיר השירים ב:ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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KEHOT'S NOTE

שה"ש ב, ח-י.

the insincerity of Esau's kisses,1Cf. Aboth de r. Nathan, xxxiii. for there was ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

16 **ענה דודי ואמר לי קומי לך רעיתי יפתי ולכי לך**

The beloved calls the bride to arise and go. The maamar will read "to me" and "for yourself" in the next paragraph.

Song of Songs 2:10 שיר השירים ב:י

עָנָה דוֹדִי וְאָמַר לִי קוּמִי לָךְ רַעְיָתִי יָפָתִי וּלְכִי־לָךְ׃

My beloved spoke, and said unto me: 'Rise up, my love, my fair one, and come away.

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17 **שו"ה יפתי — אהבה**

The note records that the manuscript text of the expanded explanation has an addition at this passage; it does not quote the addition.

KEHOT'S NOTE

[בביכל פערטעל הנ"ל] יש תוס' כאן [כ]. — אוה"ת ע' תשעח.

18 **בשה"ש ישקני מנשיקות פיהו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

א, ב.

19 The opening plea of the Song of Songs, "Let him kiss me with the kisses of his mouth." The Alter Rebbe reads it as the Congregation of Israel's plea to cleave to G-d, spirit to spirit.

Song of Songs 1:2 שיר השירים א:ב

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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20 **אתדבקותא רוחא ברוחא**

The Zohar on Pekudei speaks of "those kisses, to cleave spirit to spirit, as it says, 'Let him kiss me,'" the lower spirit cleaving to the higher. Kehot points here for the phrase.

Zohar II, 256b זח"ב רנו, ב

KEHOT'S NOTE

זח"ב רנו, ב. קכד, ב.

21 **אתדבקת רוחא ברוחא**

The Zohar on Mishpatim explains that the Congregation of Israel says "Let him kiss me" because a kiss is the cleaving of spirit to spirit, given with the mouth, the source of breath, out of affection, so that the two do not part. This is the Alter Rebbe's analogy of the father's kiss.

Zohar, Mishpatim 25:549–27:558 ספר הזהר, משפטים כ"ה:תקמ"ט-כ"ז:תקנ"ח

R. Judah referred to the verse: "And Jacob kissed Rachel and lifted up his voice and wept" (Gen. 29, 11). Why did he weep?.Because the intensity of his attachment to her overpowered him, and he found relief in tears. It is true, it also says of Esau that "he kissed him (Jacob) and they wept" (Gen. 34, 4); but as has been said, the word wa-yishakehu (and he kissed him) has (masoretic) dots on it, to indicate

22 **עושה שמים וארץ**

"Blessed are you to Havayah, Maker of heaven and earth." The maamar reads G-d's "making" as His drawing down of influence to the worlds, which a person imitates by giving charity.

Psalms 115:15 תהילים קט"ו:ט"ו

בְּרוּכִים אַתֶּם לַה' עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

Blessed be ye of the L-RD Who made heaven and earth.

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KEHOT'S NOTE

תהלים קטו, טו. קמו, ו.

23 **עושה שמים וארץ**

"Maker of heaven and earth, the sea and all that is in them." Kehot gives it as a second place where G-d is called "Maker of heaven and earth."

Psalms 146:6 תהילים קמ"ו:ו

עֹשֶׂה שָׁמַיִם וָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם הַשֹּׁמֵר אֱמֶת לְעוֹלָם׃

Who made heaven and earth, The sea, and all that in them is; Who keepeth truth for ever;

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24 **תמיד ישקני**

The note records that the manuscript has an addition here, after the words "always asks, 'Let Him kiss me'"; it does not quote the addition.

KEHOT'S NOTE

יש כאן תוס' שם בכת"י הנ"ל [כ].

25 **כולא קמיה כלא חשיב**

The Zohar's introduction explains awe of G-d as fear of the One who is "the root of all worlds, and all before Him is considered as nothing." The Alter Rebbe adds that this holds even next to G-d's own speech.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

The Zohar; London, Soncino Press, 1933 (Public Domain)

26 **בדבר ה' שמים נעשו**

"By the word of Havayah the heavens were made." It shows that the worlds were created through G-d's speech, which the maamar compares to a person's speech.

Psalms 33:6 תהילים ל"ג:ו

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

27 יהי אור

"And G-d said, 'Let there be light,' and there was light." The light was brought into being by G-d's speech.

Genesis 1:3 בראשית א׳:ג׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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KEHOT'S NOTE

בראשית א, ג.

28 עוטה אור כשלמה

The psalmist, praising G-d as Creator, says that He wraps Himself "in light as in a garment"; the words can also be read as His wrapping the world in light. The maamar takes them as light being His garment, to show that the light that came from G-d's speech is only His garment (context: Steinsaltz Tanakh).

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

29 אני ה' לא שניתי

Through Malachi G-d says, "For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed." The maamar cites its first words to show that all the worlds are nullified before G-d, so that their existence brings no change in Him.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

30 כמ״ש בזהר

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ח״א יא, ב.

31 דבור — כנ״ל

The note records that the manuscript has an addition at this passage; it does not quote the addition.

KEHOT'S NOTE

שם יש תוס׳ כאן [כ].

32 יעבור עלי מה

Iyov says, "Be silent before me, and I will speak, and let come upon me what may." The maamar uses his words for a readiness to give oneself up without calculation.

Job 13:13 איוב י״ג:י״ג

הַחֲרִישׁוּ מִמֶּנִּי וַאֲדַבְּרָה־אָנִי וְיַעֲבֹר עָלַי מָה׃

Hold your peace, let me alone, that I may speak, And let come on me what will.

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33 בכל נפשך

"And you shall love Havayah your G-d with all your heart, and with all your soul, and with all your might," part of the Shema read morning and evening. "With all your soul" is the readiness to give up one's life for G-d.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 3

34 תשובה באותו מקום

The Gemara asks who is a true penitent and answers: one who meets the same opportunity to sin and is saved from it, "with the same woman, at the same time, in the same place." The maamar links the phrase "in that same place" to teshuvah that begins from where a person is.

Yoma 86b:8–9 יומא פ״ו ב:ח׳-ט׳

הֵיכִי דָּמֵי בַּעַל תְּשׁוּבָה? אָמַר רַב יְהוּדָה: כְּגוֹן שֶׁבָּאת לְיָדוֹ דְּבַר עֲבֵירָה פַּעַם רִאשׁוֹנָה וּשְׁנִיָּה וְנִיצַּל הֵימֶנָּה. מַחֲוֵי רַב יְהוּדָה: בְּאוֹתָהּ אִשָּׁה, בְּאוֹתוֹ פֶּרֶק, בְּאוֹתוֹ מָקוֹם. אָמַר רַב יְהוּדָה, רַב רָמֵי — כְּתִיב: "אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֵטָאָה", וּכְתִיב: "מְכַסֶּה פְּשָׁעָיו לֹא יַצְלִיחַ"! לָא קַשְׁיָא: הָא בְּחֵטְא מְפוּרְסָם, הָא בְּחֵטְא שֶׁאֵינוֹ מְפוּרְסָם. רַב זוּטְרָא בַּר טוֹבְיָה אָמַר רַב נַחְמָן: כָּאן בַּעֲבֵירוֹת שֶׁבֵּין אָדָם לַחֲבֵירוֹ, כָּאן בַּעֲבֵירוֹת שֶׁבֵּין אָדָם לַמָּקוֹם.

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KEHOT'S NOTE

יומא פו, ב.

35 ובקשתם משם את ה״א

Moshe tells Israel that even in exile, "from there you will seek Havayah your G-d, and you will find [Him]." The word "from there" teaches that one can return even from very far.

Deuteronomy 4:29 דברים ד׳:כ״ט

וּבִקַּשְׁתֶּם מִשָּׁם אֶת־ה׳ אֱלֹקֶיךָ וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

But from thence ye will seek the L-RD thy G-d; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

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KEHOT'S NOTE

is coming, [leaping upon the heights, bounding upon the hills]"' ...

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40 **לגדולתו אין חקר**

"Great is Havayah and highly praised, and His greatness is unsearchable." It shows why no orderly chain of steps can bring His light down to us.

Psalms 145:3 תהילים קמ"ה:ג'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

41 **ולתבונתו אין מספר**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם קמז, ה.

42 **ולתבונתו אין מספר**

"Great is our Master and abundant in power; His understanding is beyond number." Paired with the previous verse to show that G-d is beyond all measure.

Psalms 147:5 תהילים קמ"ז:ה'

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

Great is our L-rd, and mighty in power; His understanding is infinite.

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43 **השכל — כן**

The note records an addition at this passage, evidently in the expanded manuscript version of the maamar; it does not quote the addition.

KEHOT'S NOTE

יש כאן תוס' [כ].

44 **טעם — מ"ט**

The note records a long addition at this passage, evidently in the expanded manuscript version of the maamar; it does not quote the addition.

KEHOT'S NOTE

תוס' מרובה כאן [כ].

45 **שגם אנחנו נעשה כן הכל בלא חשבון ובלא טעם ודעת, ועיין בסש"ב פרק מ"ט**

The text's own pointer. There the Tanya teaches that just as G-d set aside His infinite light and concealed it in contractions for the sake of man, so a person should set aside

דברים ד, כט.

36 **שו"ה מאד**

The note records that the manuscript has a gloss on this passage; it does not quote the gloss.

KEHOT'S NOTE

שם הגה ע"ז [כ].

37 **מדלג על ההרים**

The beloved comes "leaping over the mountains, skipping over the hills." The maamar reads it as G-d's drawing-down that passes beyond intellect.

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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38 **ההרים זה אבות**

The Gemara reads "leaping over the mountains" as "in the merit of the Patriarchs" and "skipping over the hills" as "in the merit of the Matriarchs." Kehot points here for "the mountains are the Patriarchs."

Rosh Hashanah 11a:8 ראש השנה י"א א:ח'

מַאי מַשְׁמַע דְּהַאי "אֵיתָן" לִישָׁנָא דְּתַקִּיפֵי הוּא — כְּדִכְתִיב: "אֵיתָן מוֹשָׁבֶךָ", וְאוֹמַר: "שִׁמְעוּ הָרִים אֶת רִיב ה' וְהָאֵיתָנִים מוֹסְדֵי אָרֶץ", וְאוֹמַר: "קוֹל דּוֹדִי הִנֵּה זֶה בָּא מְדַלֵּג עַל הֶהָרִים מְקַפֵּץ עַל הַגְּבָעוֹת". "מְדַלֵּג עַל הֶהָרִים" — בְּזְכוּת אָבוֹת. "מְקַפֵּץ עַל הַגְּבָעוֹת" — בְּזְכוּת אִמָּהוֹת.

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KEHOT'S NOTE

ראה ר"ה יא, א. שמ"ר טו, ד.

39 **ההרים זה אבות**

The Midrash says that if G-d looked at Israel's deeds they would never be redeemed, so He looks to their holy forefathers: "leaping over the mountains," and "mountains" means only the Patriarchs.

Shemot Rabbah 15:4 שמות רבה ט"ו:ד'

... הרי עומד, קול דודי הנה זה בא. אמר רבי יהודה: מהו (שיר שם, שם): מדלג על ההרים? אמר הקדוש ברוך הוא: אם אני מסתכל במעשיהם של ישראל, אינן נגאלים לעולם! אלא למי אני מסתכל, לאבותיהם הקדושים! שנאמר (שמות ו, ה): וגם אני שמעתי את נאקת בני ישראל וגו'. בזכות אבותם אני גואלם, לכך כתיב: מדלג על ההרים, ואין הרים אלא אבות, שנאמר (מיכה ו, ב): שמעו הרים את ריב ה'. דבר אחר: אמר רבי נחמיה: מהו מדלג על ההרים? אלא אמר הקדוש ברוך הוא: אין להם מעשים לישראל שיגאלו, ...

Another interpretation: "The L-rd spoke to Moses and to Aaron" - that is what is written: "The voice of my beloved, behold, he is coming" (Song of Songs 2:8). When Moses went and said to Israel: 'So said the Holy One blessed be He to me: "Today you are leaving, in the month of spring"' (Exodus 13:4), they said to him: 'Where is He?' He said to them: 'He is about to arrive: "The voice of my beloved, behold, he

and abandon all he has, body, soul and money, to cleave to Him.

Tanya, Likkutei Amarim 49:2 תניא, חלק ראשון; ליקוטי אמרים מ"ט:ב'

וּכְדֵי לִבְרוֹא עוֹלָם הַבְּרִיאָה, שֶׁהֵן נְשָׁמוֹת וּמַלְאָכִים עֶלְיוֹנִים, אֲשֶׁר עֲבוּדָתָם לַה' בִּבְחִינַת חָכְמָה־בִּינָה־דַּעַת הַמִּתְלַבְּשִׁים בָּהֶם, וְהֵם מַשִּׁיגִים וּמְקַבְּלִים מֵהֶם - הָיָה תְּחִלָּה צִמְצוּם עָצוּם, כַּנִּזְכָּר לְעֵיל.

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46 **ענה דודי ואמר לי קומי לך**

In the Song the beloved draws near and calls the young woman to rise and come away with him. The maamar stresses "to me" and reads "for yourself" (lach) as "your stature" (komah shelach).

Song of Songs 2:10 שיר השירים ב':י

עָנָה דוֹדִי וְאָמַר לִי קוּמִי לָךְ רַעְיָתִי יָפָתִי וּלְכִי־לָךְ:

My beloved spoke, and said unto me: 'Rise up, my love, my fair one, and come away.

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47 **ומפני — כו'**

The note records that the manuscript has a long addition at this passage; it does not quote the addition.

KEHOT'S NOTE

תוס' מרובה כאן שם [כ].

48 **ופני שור מהשמאל**

In Yechezkel's vision each of the four living creatures has the face of an ox on the left. The maamar uses it to show that the ox belongs to a lower level, and the heifer lower still.

Ezekiel 1:10 יחזקאל א':י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

49 **לארבעתן — משור**

The note records that the manuscript has a long addition at this passage; it does not quote the addition.

KEHOT'S NOTE

תוס' מרובה כאן שם [כ].

50 **שו"ה מת**

The note records that the manuscript has an addition here too; it does not quote the addition.

KEHOT'S NOTE

גם כאן יש תוס' שם [כ].

51 **אין מיתה בלא חטא**

Rabbi Ammi says, "There is no death without sin, and no suffering without iniquity." The maamar uses it to show that the impurity of death comes from sin.

Shabbat 55a:17–18 שבת נ"ה א':י"ז-י"ח

אָמַר רַב אַמִּי: אֵין מִיתָה בְּלֹא חֵטְא, וְאֵין יִסּוּרִין בְּלֹא עָוֹן. אֵין מִיתָה בְּלֹא חֵטְא — דִּכְתִיב: "הַנֶּפֶשׁ הַחוֹטֵאת הִיא תָּמוּת בֵּן לֹא יִשָּׂא בָּעָוֹן הָאָב וְאָב לֹא יִשָּׂא בָּעָוֹן הַבֵּן צְדָקַת הַצַּדִּיק עָלָיו תִּהְיֶה וְרִשְׁעַת הָרָשָׁע עָלָיו תִּהְיֶה וְגוֹ'". אֵין יִסּוּרִין בְּלֹא עָוֹן — דִּכְתִיב: "וּפָקַדְתִּי בְשֵׁבֶט פִּשְׁעָם וּבִנְגָעִים עֲוֹנָם".

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Vayikra Rabbah 37:1 ויקרא רבה ל"ז:א'

Zohar I, 57b זח"א נז, ב

KEHOT'S NOTE

שבת נה, א. ויק"ר לז, א. זח"א נז, ב.

52 **פי' מיתה היא נפילה**

The Idra explains that the kings who "died" were not wholly annulled: whoever descends from the former level on which he stood is called "death," as in "the king of Egypt died." This is the meaning of death as a fall.

Zohar III, 135b זח"ג קלה, ב

KEHOT'S NOTE

ראה זח"ג קלה, ב. הובא בע"ח ש' שבה"כ פ"ב. ובכ"מ. וברבה ר"פ ויחי "ואין מות אלא השפלה".

53 **מיתה היא נפילה**

In the gate on the breaking of the vessels, Etz Chaim quotes this passage of the Idra: only one who goes from world to world and is separated from his world is called "dead," as with the seven kings who descended from Atzilus to Beriah.

Sefer Etz Chaim 9:2 עץ חיים ט':ב'

... פרצופי יעקב ולאה מהיכן יצאו ועי"ש. נמצא כי אין ירידת אחורי או"א נקרא ירידה לגמרי עד מות הגבורה שהוא מלך הג' אבל מיתת השבעה מלכים היא מיתה גמורה תכף מן העת הראשונה כי הרי במות החסד נשברו כל בחי' לגמרי ונאמר בו מיתה ממש נמצא כי מיתת המלכים מתחלה להקרא מן העת שמת מלך הראשון אבל ביטול האחורים דאו"א אינו ביטול עד שמת המלך הג'. ובזה תבין סוד שם מ"ב שהוא אב"ג יתי"ץ קרי"ע שטי"ן נגי"ד יכי"ש בטי"ר צתי"ג חקי"ב טני"ע יגי"ל פזי"ק שקי"ו צי"ת. כי כבר ידעת כי ...

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54 **מיתה היא נפילה**

At the start of Vayechi the Midrash says, "And death means only lowering," as Kehot notes. It supports reading death as a fall from one's level.

Bereshit Rabbah 96:3 בראשית רבה צ"ו:ג'

... והיכן היה משה ופנחס מדבר לפני משה? אלא, לקיים ואין שלטון ביום המות, ואין מות אלא לשון השפלה. ניתנה הישועה לפנחס והשפיל את משה. ואף דוד כתיב בו (מלכים א א): והמלך דוד זקן, וכיון שנטה למות, מה כתיב בו (שם א ב): ויקרבו ימי המלך דוד אין

כתיב כאן, אלא ויקרבו ימי דוד. ואף יעקב, כיון שנטה למות, התחיל משפיל עצמו לפני יוסף, ואמר לו: אם נא מצאתי חן בעיניך. אימתי? כשקרב למיתה, שנאמר: ויקרבו ימי ישראל למות:

"The time for Israel...approached." It is written: "There is no person who rules the spirit to retain the spirit, and there is no dominion on the day of death" (Ecclesiastes 8:8). Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: The trumpets that Moses crafted in the wilderness, when he was tending toward death, the Holy One blessed be He sequestered them so that another would not sound it, and they would come to him, as it is written: "Assemble to me all the elders of your tribes" (Deuteronomy ...

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55 **בינו — שבשמים**

The note records that the manuscript has a long addition at this passage; it does not quote the addition.

KEHOT'S NOTE

תוס' מרובה שם [כ].

56 **ומפני זה . . לידי חטא גמור**

The note says that this passage, from "And for this reason it was necessary to bring a heifer" to "outright sin," is quoted in Or HaTorah on Nach.

KEHOT'S NOTE

מובא באוה"ת נ"ך-ב ע' תשנד.

57 The Mishnah teaches that Adam was created alone, so every person is obligated to say, "For my sake the world was created." The text cites it itself, to show that the call "to me" is addressed to each person.

Mishnah Sanhedrin 4:5 משנה סנהדרין ד':ה'

כֵּיצַד מְאַיְמִין אֶת הָעֵדִים עַל עֵדֵי נְפָשׁוֹת, הָיוּ מַכְנִיסִין אוֹתָן וּמְאַיְמִין עֲלֵיהֶן. שֶׁמָּא תֹאמְרוּ מֵאֶמֶד, וּמִשְּׁמוּעָה, עַד מִפִּי עֵד וּמִפִּי אָדָם נֶאֱמָן שָׁמַעְנוּ, אוֹ שֶׁמָּא אֵי אַתֶּם יוֹדְעִין שֶׁסּוֹפֵנוּ לִבְדֹּק אֶתְכֶם בִּדְרִישָׁה וּבַחֲקִירָה. הֱווּ יוֹדְעִין שֶׁלֹּא כְדִינֵי מָמוֹנוֹת דִּינֵי נְפָשׁוֹת. דִּינֵי מָמוֹנוֹת, אָדָם נוֹתֵן מָמוֹן וּמִתְכַּפֵּר לוֹ. דִּינֵי נְפָשׁוֹת, דָּמוֹ וְדַם זַרְעִיּוֹתָיו תְּלוּיִין בּוֹ עַד סוֹף הָעוֹלָם, שֶׁכֵּן מָצִינוּ בְקַיִן שֶׁהָרַג אֶת אָחִיו, שֶׁנֶּאֱמַר (בראשית ד) דְּמֵי אָחִיךָ צֹעֲקִים, אֵינוֹ אוֹמֵר דַּם אָחִיךָ אֶלָּא ...

How did they admonish witnesses in capital cases? They brought them in and admonished them, [saying], "Perhaps you will say something that is only a supposition or hearsay or secondhand, or even from a trustworthy man. Or perhaps you do not know that we shall check you with examination and inquiry? Know, moreover, that capital cases are not like non-capital cases: in non-capital cases a man may pay money and so make atonement, but in capital cases the witness is answerable for the blood of him [that is wrongfully condemned] ...

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PARAGRAPH 4

58 **ושרף את הפרה לעיניו**

"And the heifer shall be burned before his eyes: its hide, its flesh and its blood." The maamar stresses that only ash remains of its four elements.

Numbers 19:5 במדבר י"ט:ה'

וְשָׂרַף אֶת־הַפָּרָה לְעֵינָיו אֶת־עֹרָהּ וְאֶת־בְּשָׂרָהּ וְאֶת־דָּמָהּ עַל־פִּרְשָׁהּ יִשְׂרֹף:

And the heifer shall be burnt in his sight; her skin, and her flesh, and her blood, with her dung, shall be burnt.

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59 **ולקח עץ ארז ואזוב**

"And the kohen shall take cedar wood, hyssop and crimson wool, and cast them into the burning of the heifer." The maamar reads cedar and hyssop as two opposite qualities.

Numbers 19:6 במדבר י"ט:ו'

וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב וּשְׁנִי תוֹלָעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרֵפַת הַפָּרָה:

And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

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60 **מן הארז אשר בלבנון**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מ"א ה, יג.

61 **מן הארז אשר בלבנון**

Shlomo spoke of the trees, "from the cedar that is in the Lebanon to the hyssop that grows out of the wall." The verse pairs the greatest and the lowliest of plants.

I Kings 5:13 מלכים א ה':י"ג

וַיְדַבֵּר עַל־הָעֵצִים מִן־הָאֶרֶז אֲשֶׁר בַּלְּבָנוֹן וְעַד הָאֵזוֹב אֲשֶׁר יֹצֵא בַּקִּיר וַיְדַבֵּר עַל־הַבְּהֵמָה וְעַל־הָעוֹף וְעַל־הָרֶמֶשׂ וְעַל־הַדָּגִים:

And he spoke of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spoke also of beasts, and of fowl, and of creeping things, and of fishes.

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62 **עד — מאד**

The note records that the manuscript has a long addition at this passage; it does not quote the addition.

KEHOT'S NOTE

נמצא שם תוס' מרובה [כ].

63 **וטבל במים**

"And a pure man shall take hyssop and dip it in the water, and sprinkle it." The maamar reads the water as the source of living water.

Numbers 19:18 במדבר י"ט:י"ח

וְלָקַח אֵזוֹב וְטָבַל בַּמַּיִם אִישׁ טָהוֹר וְהִזָּה עַל־הָאֹהֶל וְעַל־כָּל־הַכֵּלִים וְעַל־הַנְּפָשׁוֹת אֲשֶׁר הָיוּ־שָׁם וְעַל־הַנֹּגֵעַ בַּעֶצֶם אוֹ בֶחָלָל אוֹ בַמֵּת אוֹ בַקָּבֶר׃

And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or the slain, or the dead, or the grave.

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64 **ואותי עזבו מקור מ"ח**

G-d's complaint through Yirmeyahu: "They have forsaken Me, the source of living water." It identifies the water of purification with G-d.

Jeremiah 2:13 ירמיהו ב':י"ג

כִּי־שְׁתַּיִם רָעוֹת עָשָׂה עַמִּי אֹתִי עָזְבוּ מְקוֹר מַיִם חַיִּים לַחְצֹב לָהֶם בֹּארוֹת בֹּארֹת נִשְׁבָּרִים אֲשֶׁר לֹא־יָכִלוּ הַמָּיִם׃

For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, That can hold no water.

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KEHOT'S NOTE

ירמי' ב, יג.

65 **חיים — חיים**

The note records that the manuscript has a long addition at this passage; it does not quote the addition.

KEHOT'S NOTE

תוס' מרובה יש שם.

66 **כי מן המים משיתיהו**

Pharaoh's daughter names the child Moshe, "for I drew him out of the water." The maamar uses it to explain why "to you," to Moshe, belongs with the water.

Exodus 2:10 שמות ב':י'

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.

67 **משה — משיתיהו**

The note records that the manuscript has an addition at this passage; it does not quote the addition.

KEHOT'S NOTE

יש כאן תוס' שם [כ].

68 **וזרקתי עליכם מים טהורים**

G-d's promise: "And I will sprinkle pure water upon you, and you shall be pure from all your impurities." It is the haftarah of Parshas Parah, and the maamar reads it as a life lived with Daas.

Ezekiel 36:25 יחזקאל ל"ו:כ"ה

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם׃

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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KEHOT'S NOTE

יחזקאל לו, כה.

והזה הטהור על הטמא ביום השלישי וביום השביעי

"And the pure one shall sprinkle upon the impure one on the third day and on the seventh day" (Numbers 19:19)

The impurity of death is removed on the third and seventh days because they are the levels of Yaakov and David: Tiferes, which reaches up to the great mercy of Keser that revives the dead, and Malchus, the servant's bittul beyond reason, which draws from Keser, where nothing dies or changes.

THE MAAMAR IN BRIEF

The red heifer's water is sprinkled on the third and seventh days. The Alter Rebbe begins with the third day of the Resurrection, "On the third day He will raise us up." The dead are revived with great mercy, the dew that is the source of the Thirteen Attributes of Mercy. Tiferes, Yaakov's attribute of mercy and the third, is the middle bar that reaches up to Keser; so too the eagle's wings, mercy for the soul that has descended, carry Israel "to Myself." In the Time to Come the inner dimension of Atik Yomin, above the shattering, will be revealed: the "far" level that Avraham saw on the third day and that Shlomo found in the red heifer. Teshuvah, burning away evil thoughts, draws life from this far level to the soul that is dead in worldly vanities. The seventh day is Malchus, David, "My servant": the servant's bittul beyond reason reaches Keser, the Malchus of the Infinite One, which does not change. Death comes from the shattering in Daas; Chochmah and Keser are life. So Yaakov "did not die" and David "lives and endures," and on their two days the impurity of death is removed.

OUTLINE

1 **The third day: great mercy and the Resurrection** ¶1

Hoshea's "third day" of the Resurrection is the great mercy that revives the dead, the dew that is the source of the Thirteen Attributes of Mercy. Tiferes, Yaakov's attribute and the third, is the middle bar that reaches up to Keser; the eagle's wings, mercy for the soul that has descended, bring Israel "to Myself."

2 **What is "far": Atik Yomin, the red heifer and teshuvah** ¶2–3

"We shall live before Him" is the future revelation of the inner dimension of Atik Yomin, above the shattering and the rectification. Avraham saw it "from afar" on the third day, through Yaakov, and Shlomo found the red heifer "far from me." Teshuvah too draws from Keser, which is "far," and yet "the thing is near to you."

3 **The heifer's ashes: teshuvah revives the soul** ¶4

The ashes stand for teshuvah, which burns away evil thoughts and draws living waters from the far level to the one who has come near. A soul bound up in worldly vanities is like the dead, and the sprinkling on the third day is the arousal of great mercy that revives it.

4 **The seventh day: Malchus, David and the servant** ¶5–6

The seventh day is Malchus, David, the seventh of the Ushpizin, who was its chariot because he was G-d's servant. Through being servants Israel becomes truly "Mine": the servant's bittul beyond reason draws from Keser, the Malchus of the Infinite One, where no change applies.

5 **Death and life: Yaakov and David do not die** ¶7–8

The impurity of death comes from the shattering of the vessels, the kings of Tohu, in the realm of Daas and the Tree of Knowledge, while Chochmah is the Tree of Life and Keser the Life of life. Bittul above Daas draws this life down, so David "lives and endures" and Yaakov "did not die"; therefore the purification comes on the third and seventh days.

KEY CONCEPTS

Great mercy (rachamim rabim) רחמים רבים
Mercy from the level of Keser, the source of the Thirteen Attributes of Mercy, with which G-d revives the dead; it is the dew of resurrection.

The middle bar בריח התיכון
The bar that ran through all the boards of the Mishkan; in the Zohar it is Yaakov and his attribute Tiferes, which joins both sides and reaches up to Keser.

Atik Yomin עתיק יומין
The "Ancient of Days," the inner level of Keser, above the shattering of the vessels and their rectification; its inner dimension will be revealed in the Time to Come.

"Far" (rachok) רחוק
What lies beyond comprehension: the level Avraham saw "from afar," which Shlomo found in the red heifer, and from which teshuvah draws.

The shattering of the vessels שבירת הכלים
The breaking of the seven kings of Tohu, who "died": the root of the impurity of death, in the realm of Daas.

The servant עבד
Complete self-nullification (bittul) without reason or understanding; it reaches Keser, the Malchus of the Infinite One, and makes Israel truly "Mine."

The Malchus of the Infinite One מלכות דאין סוף
Keser as the kingship of the Infinite One itself, above Chochmah and Binah, where no change applies.

SECTION 1 · ¶1

The third day: great mercy and the Resurrection

1 והזה הטהור על הטמא[1] ביום השלישי וביום השביעי. הנה בתח"ה [בתחיית המתים] כתיב ביום השלישי יקימנו[2] ונחיה לפניו[3] [ע' [עיין] במדרש רבה פ' וירא פנ"ו].[4]

"And the pure one shall sprinkle upon the impure one on the third day and on the seventh day." Now, regarding the Resurrection of the Dead it is written, "On the third day He will raise us up, and we shall live before Him" [see Midrash Rabbah, Parshas Vayeira, section 56].

> The maamar opens with the verse on purifying one who became impure through contact with the dead: the water with the red heifer's ashes is sprinkled on him on the third day and on the seventh day. The Alter Rebbe sets beside it Hoshea's prophecy of the Resurrection, which also speaks of "the third day," and the Midrash he cites counts this among Scripture's great "third days."

והענין כי מחיה מתים[5] הוא ברחמים רבים טל שעתיד להחיות בו את המתים[6] והוא מקור י"ג מדה"ר [מדות הרחמים] וכמ"ש בד"ה ויאכילך את המן.[7]

The explanation is that reviving the dead is with great mercy (rachamim rabim): the dew with which He is destined to revive the dead, and it is the source of the Thirteen Attributes of Mercy, as is explained in the discourse beginning "And He fed you the manna."

> The Amidah prayer says that G-d revives the dead "with great mercy," and the Talmud speaks of a dew with which He will revive the dead. The Alter Rebbe identifies this dew, the great mercy, as the source of the Thirteen Attributes of Mercy; in Likkutei Torah, Eikev, in the discourse on the manna, he explains that the manna itself is this dew of resurrection, the level of great mercy (Likkutei Torah, Eikev 1:1).

והנה ת"ת [תפארת] שהוא מדת הרחמים מדתו של יעקב עולה עד הכתר בחי' רחמים רבים בסוד בריח התיכון המבריח מן הקצה אל הקצה[8] בזהר ס"פ תרומה (דקע"ה ע"ב)

Now, Tiferes (beauty), which is the attribute of mercy, the attribute of Yaakov, rises up to Keser (the Crown), the level of great mercy, in the mystery of "the middle bar, which runs through from end to end," in the Zohar at the end of Parshas Terumah (page 175b).

> Tiferes, the third of the emotive attributes after Chesed and Gevurah, is the attribute of mercy and belongs to Yaakov. It is not confined to its own place: it reaches all the way up to Keser, where mercy is "great mercy," the mercy that revives the dead. The Zohar reads the middle bar of the Mishkan, which ran through all the boards from one end to the other, as Yaakov, who is complete on both sides: toward the holy Atik above (the inner level of Keser) and toward Z'eir Anpin (the emotive attributes).

וזהו ביום השלישי דייקא יקימנו ועמ"ש על פסוק זה לקמן גבי עשי"ת [עשרת ימי תשובה].[9]

And this is [the meaning of] "on the third day" specifically: "He will raise us up." And see what is written on this verse below, in connection with the Ten Days of Teshuvah.

> This is why the verse says "on the third day" specifically: the third attribute, Tiferes, reaches the great mercy that raises the dead. The Alter Rebbe adds that he discusses this verse again in connection with the Ten Days of Teshuvah: in Likkutei Torah's discourses for Rosh Hashanah, the "two days" are the two days of Rosh Hashanah and "the third day" is Yom Kippur (Likkutei Torah, Rosh Hashanah 7:1).

וזהו ואשא אתכם על כנפי נשרים[10] שהוא פני נשר בחי' רחמים לעורר רחמים על ירידת הנפש ועי"ז ואביא אתכם אלי ממש. כנשר יעיר[11] כו' ישאהו על אברתו כו'. כמ"ש במ"א.[12, 13, 14]

And this is [the meaning of] "And I bore you on eagles' wings": which is the face of the eagle, the level of mercy, to arouse mercy over the descent of the soul; and through this, "and I brought you" truly "to Myself." "As an eagle stirs up," etc., "bears it on its pinions," etc., as is explained elsewhere.

> In the Divine chariot the face of the eagle is the face of mercy, so G-d's carrying Israel "on eagles' wings" is the arousal of mercy for the soul that has descended into this world. Through that mercy G-d brings the soul truly "to Myself," like the eagle in Moshe's song that stirs its nest and carries its young on its wings.

SECTION 2 · ¶2-3

What is "far": Atik Yomin, the red heifer and teshuvah

2 ונחיה לפניו דייקא היינו שלע"ל [שלעתיד לבוא] יתגלה פנימי' [פנימיות / פנימית] ע"י שלמעלה מהשבירה והתיקון כו'.

"And we shall live before Him (lefanav)" specifically: that is, in the Time to Come the inner dimension (pnimiyus) of Atik Yomin, which is above the shattering and the rectification, etc., will be revealed.

> The word lefanav, "before Him," shares its root with pnimiyus, the inner dimension: in the Time to Come the inner dimension of Atik Yomin (the "Ancient of Days," the innermost level of Keser) will be revealed, a level above the shattering of the vessels and their rectification.

וזהו ביום השלישי כו' וירא את המקום מרחוק[15] והוא ע"ד ליעקב אשר פדה את אברהם[16] כי בחי' מרחוק הוא מה שרחוק מהשגה. אמרתי אחכמה[17] והיא רחוקה ממני שאמר שלמה על מצות פרה אדומה.

And this is [the meaning of] "On the third day," etc., "and he saw the place from afar." And this is along the lines of "to Yaakov, who redeemed Avraham," for the level of "from afar" is that which is far from comprehension. "I said, 'I will become wise,' but it is far from me": this Shlomo said concerning the mitzvah of the red heifer.

> The Alter Rebbe ties this to another third day, when Avraham saw the place of the Akeidah "from afar," and compares it to "Yaakov, who redeemed Avraham": the third day is Yaakov's attribute, and through it Avraham saw what was far off. "From afar" means what lies beyond comprehension; Shlomo, the wisest of men, used the same word for the red heifer, "I said, 'I will become wise,' but it is far from me," so the heifer is rooted in this level that is beyond understanding.

3 וכ"ז [וכל זה] נמשך ע"י ביום השלישי כו' בחינת רחמים כנ"ל

And all this is drawn down through "on the third day," etc., the level of mercy, as mentioned above.

> All this, the revelation of what is "far," comes through "the third day," the mercy of Tiferes that reaches up to Keser.

ועמ"ש במ"א ע"פ כי המצוה הזאת[18] כו' ולא רחוקה היא[19] כו' שנאמר על מצות התשובה כי הגם שההמשכה מבחי' כתר מקיף עליון מה שנקי' רחוק אעפ"כ [אף על פי כן] קרוב אליך הדבר[20] כו' והיינו כענין ואשא אתכם על כנפי נשרים[21] כו' אלי כנ"ל.

And see what is written elsewhere on the verse "For this commandment," etc., "nor is it far," etc., which was said concerning the mitzvah of teshuvah (return): that although the drawing down is from the level of Keser (the Crown), the supernal encompassing [light], which is what is called "far," nevertheless "the thing is near to you," etc. And this is like the matter of "And I bore you on eagles' wings," etc., "to Myself," as mentioned above.

> The Alter Rebbe refers to his explanation of "For this commandment … is not far," a verse he reads as speaking of teshuvah: its power is drawn from Keser, the supernal encompassing light, which is "far" beyond grasp, and yet "the thing is near to you." In Likkutei Torah, Nitzavim, he compares teshuvah to healing, which stands above food because it repairs life itself (Likkutei Torah, Nitzavim 2:5). This is the same movement as the eagle that carries Israel "to Myself": mercy from the highest level brings near the one who was far.

SECTION 3 · ¶4

The heifer's ashes: teshuvah revives the soul

4 והנה אפר הפרה הוא ג"כ בחי' תשובה לשרוף כל ההרהורין בישין כמ"ש במ"א ועי"ז נמשך מים חיים מבחינת אחכמה והיא רחוקה לרחוק שנעשה קרוב.[22]

Now, the ashes of the heifer are also the level of teshuvah (return), to burn up all evil thoughts, as is explained elsewhere. And through this, living waters are drawn down from the level of "I will become wise, but it is far" to the one far off who has become near.

> The red heifer is burned to ashes, so it stands for teshuvah, which burns away all evil thoughts. Through this, the "living waters" of the purification are drawn from the level beyond comprehension that Shlomo called "far" to the one who was far and has come near, the baal teshuvah.

וכענין ההזאה לטהר טמא מת ככה ממש יחיה איש את נפשו האסורה וקשורה בהבלי עולם ונחשבת כמת כמ"ש ויתן את רשעים קברו[23] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] רשעים בחייהם קרויים מתים[24] והיינו ע"י התעוררות רחמים רבים מלמעלה

And like the matter of the sprinkling to purify one made impure by the dead, in exactly this way a person shall bring to life his soul, which is imprisoned and bound up in the vanities of the world and is considered as dead, as it is written, "And he made his grave with the wicked," and as our Sages, of blessed memory, said, "The wicked in their lifetime are called dead." And this is through the arousal of great mercy from above,

> Just as the sprinkling purifies one made impure by the dead, a person can bring his own soul back to life when it is bound up in worldly vanities, for such a soul is counted as dead. Scripture joins the wicked to the grave, and the Sages say the wicked are called dead even in their lifetime; the revival comes through great mercy aroused from above.

ולכן ההזאה הוא ג"כ ביום השלישי ע"י שמעורר רחמים על נפשו ברחמיך הרבים רחם עלינו[25] כו' והוא רחום יכפר עון[26] כו'.

and therefore the sprinkling is also on the third day: through one's arousing mercy upon his soul, "In Your great mercy, have mercy upon us," etc., and "And He, being merciful, atones for iniquity," etc.

> This is why the sprinkling is on the third day, the day of mercy: a person arouses mercy on his own soul, as in the morning blessing before the Shema, "In Your great mercy, have mercy upon us," and G-d, "being merciful, atones for iniquity."

SECTION 4 · ¶5-6

The seventh day: Malchus, David and the servant

5 ועמ"ש בד"ה ראיתי והנה מנורת זהב[27] בענין ברחמיך הרבים כו'.

And see what is written in the discourse beginning "I have seen, and behold, a menorah of gold," on the matter of "In Your great mercy," etc.

> The Alter Rebbe refers to his discussion of "In Your great mercy" in the discourse on Zechariah's vision of the golden menorah. There he explains that the blessing before the Shema asks, "In Your great mercy, have mercy upon us," to arouse great mercy on the coarseness of the body, so that the heart is humbled and comes to love G-d (Likkutei Torah, Beha'alotcha 6:29).

וביום השביעי הוא בחי' מלי' והוא בחינת דוד ובז' אושפיזין יעקב הוא הג' ודוד הוא השביעי ובחי' דוד שהיה מרכבה לבחי' מלכות לפי שהוא בחי' דוד עבדי[28,29]

And "on the seventh day" is the level of Malchus (sovereignty), which is the level of David. And among the seven Ushpizin (guests), Yaakov is the third and David is the seventh. And the level of David, in that he was a chariot for the level of Malchus, is because he is the level of "David My servant."

> He then turns to the second day of sprinkling: the seventh day is the level of Malchus, the seventh of the seven lower Sefiros, which is the level of David the king. Among the seven Ushpizin, the supernal guests of Sukkos, Yaakov is the third and David the seventh, matching the third and seventh days; David was a chariot for Malchus, wholly given over to it, because he was "David My servant."

והנה כתיב כי לי בנ"י [בני ישראל] עבדים[30] פי' ע"י שיהיו בבחי' עבדים ע"י"ז יהיו לי ממש.

Now, it is written, "For to Me the children of Israel are servants." The meaning is: through their being at the level of servants, through this they will be truly "Mine."

> The Alter Rebbe reads "For to Me the children of Israel are servants" as cause and effect: through being servants, Israel becomes truly "Mine."

6 וכמ"ש במ"א ע"פ ועתה יגדל נא[31,32] כו' שבחי' עבד שהוא הביטול לגמרי בלי שום טעם ודעת שרשו גבוה מאד

And as is explained elsewhere on the verse "And now, I pray, let [the power] be great," etc.: that the level of a servant, which is complete self-nullification (bittul) without any reason or knowledge, has its root very high;

> The Alter Rebbe refers to his explanation of Moshe's prayer, "And now, I pray, let [the power] be great": there he teaches that the mitzvos are to be done as a servant carries out his master's decree, even without reason or understanding, and that through this acceptance of G-d's kingship the Infinite Light is drawn down (Likkutei Torah, Sh'lach 3:7). Here he adds that such complete self-nullification has a very lofty root.

והיינו שממשיך מבחי׳ כתר שלמעלה מהחו״ב [מהחכמה ובינה] והוא בחי׳ מל׳ דא״ס וזהו בחי׳ לי ממש ע״ד המבואר במ״א ע״פ וארשתיך לי[33] לעולם[34] כו׳ שבבחי׳ זו אין שייך שינויים כו׳.

that is, it draws down from the level of Keser (the Crown), which is above Chochmah (wisdom) and Binah (understanding), and it is the level of the Malchus of the Infinite One (Ein Sof). And this is the level of truly "Mine," along the lines of what is explained elsewhere on the verse "And I will betroth you to Me forever," etc.: that at this level, changes do not apply, etc.

> Such bittul draws from Keser, which is above Chochmah and Binah, and Keser is the Malchus of the Infinite One, the kingship of G-d's own infinite being. That is why the servant is truly "Mine" (li): in Likkutei Torah, Bamidbar, on "And I will betroth you to Me forever," the Alter Rebbe brings the Midrash that wherever Scripture says li, "to Me," it never moves, because it is the level of Atik, where there is no "left" and so no change applies (Likkutei Torah, Bamidbar 10:12).

SECTION 5 · ¶7–8

Death and life: Yaakov and David do not die

7 וגם הנה שרש טומאת מת נמשך משבה״כ [משבירת הכלים] ז׳ מלכין דתהו שמתו כו׳ בלע הוא בחי׳ הדעת כו׳

Moreover, the root of the impurity of the dead is drawn from the shattering of the vessels (sheviras hakeilim): the seven kings of Tohu, who died, etc.; Bela is the level of Daas (knowledge), etc.

> The impurity of the dead has a root above: the shattering of the vessels, described as the seven kings of the world of Tohu who reigned and "died." The first of them, Bela, corresponds to Daas, the level of knowledge.

וזהו ג״כ ענין עץ הדעת טוב ורע. משא״כ בחכמה עילאה כתיב ימותו ולא בחכמה[35] עץ החיים.

And this is also the matter of the Tree of Knowledge of good and evil. Whereas regarding supernal Chochmah (wisdom), it is written, "They die, and not in wisdom"; [it is] the Tree of Life.

> Death therefore belongs to the realm of Daas, which is also the Tree of Knowledge of good and evil, through which death came into the world. Supernal Chochmah is different: in Iyov the words "they die, and not in wisdom" mean that mortals die without having gained wisdom, but the Alter Rebbe reads them as "they die, but not in Chochmah": death has no place in Chochmah, which is the Tree of Life.

וכש"כ [וכל שכן] בבחי' כתר כו' חיי החיים כו' וזה נמשך ע"י הביטול שלמעלה מהדעת שהוא בחי' ביום השביעי כו'.

And all the more so at the level of Keser (the Crown), etc., the Life of life, etc. And this is drawn down through the self-nullification (bittul) that is above Daas, which is the level of "on the seventh day," etc.

> Keser, above Chochmah, is all the more beyond death; it is the Life of all life. This life is drawn down through bittul above Daas, and that bittul is the level of the seventh day: Malchus, the servant.

ועמ"ש בפ' ויקהל בד"ה קחו מאתכם תרומה. בענין ועד אין לו הפסק[36] כו' ע"ש וזהו ענין דוד חי וקיים.[37]

And see what is written in Parshas Vayakhel, in the discourse beginning "Take from among you an offering," on the matter of "va'ed (forever) has no cessation," etc.; see there. And this is the matter of "David lives and endures."

> The Alter Rebbe refers to his discourse "Take from among you an offering" in Parshas Vayakhel, on the Talmud's teaching that va'ed, "forever," never ceases. In Torah Ohr, Vayakhel, he explains that va'ed is G-d's kingship that never ceases, and that in the soul it is the acceptance of the yoke of heaven, the bittul of one's will, which knows no change, unlike the kings who "reigned and died" (Torah Ohr, Vayakhel 2:16–18). This is the meaning of the saying "David, King of Israel, lives and endures": Malchus, the level of David, drawn from above Daas, is beyond death.

8 והנה גם ביעקב ארז"ל [אמרו רבותינו זכרונם לברכה] יעקב אבינו לא מת[38] שהוא מבחי' שלמעלה מהשבירה וכמבואר במ"א ע"פ מאמר הזהר ס"פ ויגש ע"פ ויברך יעקב את פרעה כו'

Now, of Yaakov too our Sages, of blessed memory, said, "Yaakov our father did not die," for he is from the level that is above the shattering, as is explained elsewhere on the statement of the Zohar at the end of Parshas Vayigash, on the verse "And Yaakov blessed Pharaoh," etc.

> The Sages' saying that "Yaakov our father did not die" fits the same pattern: Yaakov's level, Tiferes reaching up to Keser, is above the shattering, so death does not touch it. The Alter Rebbe refers to his explanation, elsewhere, of the Zohar at the end of Parshas Vayigash on "And Yaakov blessed Pharaoh."

ועמש"ל [ועיין מה שכתוב לעיל] בפ' וישלח ע"פ ויאבק[39] כוי בענין כי לא יכול לו[40] כוי ולכן ההזאה לטהרת טמא מת להעביר רוח הטומאה הוא דייקא ביום השלישי וביום השביעי[41] ועמ"ש ע"פ ויאכילך את המן:[42]

And see what is written above in Parshas Vayishlach, on the verse "And [a man] wrestled," etc., on the matter of "that he could not prevail against him," etc. And therefore the sprinkling for the purification of one made impure by the dead, to remove the spirit of impurity, is specifically on the third day and on the seventh day. And see what is written on the verse "And He fed you the manna."

> He also refers to his discussion in Parshas Vayishlach of the man who wrestled with Yaakov and "could not prevail against him": in Torah Ohr, Vayishlach, he explains that the angel could not prevail because Yaakov is yud-akev, the yud of the light of Yesod of Abba (Chochmah), the root of Atzilus (Torah Ohr, Vayishlach 5:11). This is why the purification of one impure through the dead, removing the spirit of impurity, comes specifically on the third day, Yaakov's, and the seventh day, David's: both are levels of life that death cannot touch; and he refers once more to the discourse on the manna.

IN ONE'S AVODAH

A soul bound up in worldly vanities is counted as dead, and teshuvah revives it: a person arouses mercy on his own soul ("In Your great mercy, have mercy upon us"), burns away evil thoughts, and so draws life from the level beyond understanding. And by being G-d's servant, with bittul beyond reason, a person becomes truly G-d's own, in a bond that does not change.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe connect the third day of the sprinkling with the third day of the Resurrection in Hoshea's prophecy?
2. How can Tiferes, one of the emotive attributes, reach up to Keser, and what does the image of the middle bar add?
3. In what sense is the red heifer "far," and how does teshuvah bring what is far to the one who has come near?
4. Why does being a servant, without reason or understanding, make a person truly G-d's own?
5. Why is death rooted in Daas and the shattering of the vessels, and how do Yaakov and David stand above it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **והזה הטהור על הטמא**

The law of the red heifer: the pure person sprinkles the water of purification on one impure through the dead on the third day and on the seventh day. The maamar sets out to explain why these two days in particular.

Numbers 19:19 במדבר י״ט:י״ט

וְהִזָּה הַטָּהֹר עַל־הַטָּמֵא בַּיּוֹם הַשְּׁלִשִׁי וּבַיּוֹם הַשְּׁבִיעִי וְחִטָּאוֹ בַּיּוֹם הַשְּׁבִיעִי וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָהֵר בָּעָרֶב׃

And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean at even.

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KEHOT'S NOTE

במדבר יט, יט.

2 **ביום השלישי יקימנו**

In Hoshea the people, resolving to return to G-d, say, "He will revive us after two days; on the third day He will raise us up, and we shall live before Him." The Midrash and the Alter Rebbe read it as speaking of the Resurrection of the Dead, and he links its "third day" to the third day of the sprinkling.

Hosea 6:2 הושע ו׳:ב׳

יְחַיֵּנוּ מִיֹּמָיִם בַּיּוֹם הַשְּׁלִשִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו׃

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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KEHOT'S NOTE

הושע ו, ב.

3 **ביום השלישי יקימנו ונחיה לפניו**

On "On the third day Avraham lifted his eyes," the Midrash lists the great "third days" of Scripture, among them "the third day of the Resurrection of the Dead," proven from Hoshea's verse. The Alter Rebbe cites it for this reading of the verse.

Bereshit Rabbah 56:1 בראשית רבה נ״ו:א׳

ביום השלישי וישא אברהם את עיניו - כתיב (הושע ו) יחיינו מיומים ביום השלישי יקימנו ונחיה לפניו ביום השלישי, של שבטים, כתיב (בראשית מב): ויאמר אליהם יוסף ביום השלישי. ביום השלישי של מרגלים, שנאמר (יהושע ב): ונחבתם שמה שלושת ימים. ביום השלישי של מתן תורה, שנאמר (שמות יט): ויהי ביום השלישי. ביום השלישי של יונה, דכתיב (יונה ב): ויהי יונה במעי הדגה שלושה ימים ושלושה לילות. ביום השלישי של עולי גולה, דכתיב (עזרא ח): ונשב שם ימים שלושה. ביום השלישי של תחיית המתים, דכתיב: יחיינו מיומים. ביום השלישי יקימנו ביום …

"On the third day, Abraham lifted his eyes, and saw the place from a distance" (Genesis 22:4). "On the third day, Abraham lifted his eyes" - it is written: "He will revive us after two days; on the third day, He will lift us, and we will live before Him" (Hosea 6:2). "On the third day" of the tribes, as it is written: "Joseph said to them on the third day, [do this and you shall live]" (Genesis 42:18). "On the third day" of the spies [sent by Joshua], as …

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4 **[ע' במדרש רבה פ' וירא פנ"ו]**

Kehot quotes it: on "On the third day Avraham lifted his eyes," the Tzemach Tzedek explains that "He will revive us after two days; on the third day He will raise us up" refers to the Resurrection of the Dead.

KEHOT'S NOTE

"ע"פ ביום השלישי וישא אברהם את עיניו, פי' יחיינו מיומים ביום השלישי יקימנו קאי על תחי"ה" — אוה"ת נ"ך כרך א ע' תלד. וראה לקמן דרושים לר"ה סד, א.

5 **מחי' מתים ברחמים רבים**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

נוסח תפלת עמידה.

6 **טל שעתיד להחיות בו את המתים**

The Talmud relates that at Sinai, when Israel's souls left them at each Divine utterance, G-d brought down the dew with which He will revive the dead, and revived them. The Alter Rebbe identifies this dew with the great mercy by which the dead are revived.

Shabbat 88b:6 שבת פ״ח ב:ו׳

… "נַפְשִׁי יָצְאָה בְדַבְּרוֹ". וּמֵאַחַר שֶׁמְּדִיבּוּר רִאשׁוֹן יָצְתָה נִשְׁמָתָן, דִּיבּוּר שֵׁנִי הֵיאַךְ קִיבְּלוּ? — הוֹרִיד טַל שֶׁעָתִיד לְהַחֲיוֹת בּוֹ מֵתִים וְהֶחֱיָה אוֹתָם, שֶׁנֶּאֱמַר: "גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹקִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ". וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא חָזְרוּ יִשְׂרָאֵל לַאֲחוֹרֵיהֶן שְׁנֵים עָשָׂר מִיל וְהָיוּ מַלְאֲכֵי הַשָּׁרֵת מְדַדְּיִן אוֹתָן, שֶׁנֶּאֱמַר: "מַלְאֲכֵי צְבָאוֹת יִדֹּדוּן יִדֹּדוּן" — אַל תִּיקְרֵי "יִדֹּדוּן", אֶלָּא "יְדַדּוּן".

William Davidson, Vocalized Aramaic (CC-BY-NC)

Zohar III, 288a זח״ג רפח, א

KEHOT'S NOTE

שבת פח, ב. וש"נ. זח"ג רפח, א.

7 **בד"ה ויאכילך את המן**

There the Alter Rebbe explains that the manna is the level of dew, "the dew with which He is destined to revive the dead," which is the level of great mercy, as in "He revives the dead with great mercy." He then begins to explain what great mercy is above, starting from "the seed of man and

the seed of beast," the two kinds of souls, and the face of the lion in the chariot.

KEHOT'S NOTE

לקמן פי' עקב יג, ג ואילך.

8 **בריח התיכון המבריח מן הקצה אל הקצה**

Rabbi Shimon says the middle bar is Yaakov, "a perfect man," complete on both sides, toward the holy Atik and toward Z'eir Anpin. This is the Alter Rebbe's basis for saying that Tiferes rises up to Keser.

Zohar, Terumah 94:908–96:918-ספר הזהר, תרומה צ"ד:תתק"ח צ"ו:תתק"ח

R. Simeon, we are told, explained thus the words, "And the middle bar in the midst of the boards shall pass from one end to the other." '"The middle bar"', he said, 'signifies Jacob, the perfect saint, as we have pointed out on another occasion in connection with the characterization of Jacob as "a complete man, dwelling in tents" (Gen. 25, 27). It does not say, "dwelling in a tent", but "dwelling in tents,', which denotes that he unified the two "tents" (of Severity and Mercy). The same implication may ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

9 **ועמ"ש על הפסוק . . גבי עשי"ת**

the passage shares nothing with the note

KEHOT'S NOTE

דרושים לר"ה סג, ב ואילך.

10 **ואשא אתכם על כנפי נשרים**

G-d tells Israel at Sinai, "I bore you on eagles' wings and brought you to Myself." The Alter Rebbe reads the eagle as mercy, which lifts the soul and brings it to G-d.

Exodus 19:4שמות י"ט:ד'

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם וָאֶשָּׂא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים וָאָבֵא אֶתְכֶם אֵלָי׃

Ye have seen what I did unto the Egyptians, and how I bore you on eagles'wings, and brought you unto Myself.

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KEHOT'S NOTE

שמות יט, ד.

11 **כנשר יעיר קנו**

In Ha'azinu, G-d's care for Israel is compared to an eagle that stirs its nest, hovers over its young and carries them on its pinions. It illustrates the mercy that raises the soul up.

Deuteronomy 32:11דברים ל"ב:י"א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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KEHOT'S NOTE

דברים לב, יא.

12 Kehot's note points to Zohar, Terumah 96:920 for these words.

Zohar, Terumah 96:920ספר הזהר, תרומה צ"ו:תתק"כ

13 The middle bar of the Mishkan's walls ran through the boards from one end to the other. Following the Zohar, the Alter Rebbe sees in it Tiferes, Yaakov's attribute, which joins both sides and reaches up to Keser.

Exodus 26:28שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרֹחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

and the middle bar in the midst of the boards, which shall pass through from end to end.

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14 "He afflicted you and let you hunger, and fed you the manna." This verse opens the discourse to which the Alter Rebbe refers for the dew of resurrection and great mercy; he cites it again at the end of the maamar.

Deuteronomy 8:3דברים ח':ג

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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PARAGRAPH 2

15 **וירא את המקום מרחוק**

On the way to the Akeidah, "on the third day Avraham lifted his eyes and saw the place from afar." The Alter Rebbe reads "from afar" as a level beyond comprehension, reached through the third day.

Genesis 22:4בראשית כ"ב:ד'

בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא אֶת־הַמָּקוֹם מֵרָחֹק׃

On the third day Abraham lifted up his eyes, and saw the place afar off.

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KEHOT'S NOTE

בראשית כב, ד.

16 **ליעקב אשר פדה את אברהם**

The prophet speaks of "the house of Yaakov, who redeemed Avraham." In the plain sense the one who redeemed Avraham is G-d, who is speaking (context: Steinsaltz Tanakh); the Midrash reads it as Yaakov redeeming Avraham, who was saved from Nimrod's fire in the merit of Yaakov, who was to descend from him (Vayikra Rabbah 36:4). The Alter Rebbe reads it the

> Midrash's way: what Avraham reached on the third day came through Yaakov's attribute of mercy.

Isaiah 29:22 ישעיהו כ״ט:כ״ב

לָכֵן כֹּה־אָמַר ה׳ אֶל־בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ׃

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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KEHOT'S NOTE

ישעי׳ כט, כב. ע׳ לעיל במאמר ד״ה וספרתם פ״ב [לה, ג]. ושו״נ. [כ].

17 **אמרתי אחכמה**

> Koheles: "All this I tested with wisdom; I said, 'I will become wise,' but it is far from me." The Alter Rebbe says that Shlomo said this about the mitzvah of the red heifer, whose reason lies beyond understanding.

Ecclesiastes 7:23 קהלת ז׳:כ״ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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KEHOT'S NOTE

קהלת ז, כג.

PARAGRAPH 3

18 **ע״פ כי המצוה הזאת**

> There the Alter Rebbe explains that "this commandment" refers to teshuvah (as Reishis Chochmah, Sha'ar HaTeshuvah, chapter 1, writes in the name of the Ramban), reading teshuvah as returning the letter hei of the Name Havayah.

KEHOT'S NOTE

לקמן פי׳ נצבים מה, ג.

19 **כי המצוה הזאת כו׳ ולא רחוקה היא**

> Moshe says of "this commandment" that it is not hidden and "not far." The Alter Rebbe reads it as the mitzvah of teshuvah, which draws from the "far" level of Keser and yet is near.

Deuteronomy 30:11 דברים ל׳:י״א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

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20 **קרוב אליך הדבר**

> "For the thing is very near to you, in your mouth and in your heart, to do it." Teshuvah is near to every person despite its lofty source.

Deuteronomy 30:14 דברים ל׳:י״ד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ׃

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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21 **ואשא אתכם על כנפי נשרים**

> Recalled from the first paragraph: the eagle's wings, the mercy that lifts Israel and brings them "to Myself."

Exodus 19:4 שמות י״ט:ד׳

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וָאֶשָּׂא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים וָאָבִא אֶתְכֶם אֵלָי׃

Ye have seen what I did unto the Egyptians, and how I bore you on eagles'wings, and brought you unto Myself.

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PARAGRAPH 4

22 **לרחוק שנעשה קרוב**

> Rabbi Abbahu teaches that where baalei teshuvah stand, perfect tzaddikim cannot stand, for the verse says "Peace, peace to the far and to the near," the far one first. The Alter Rebbe's "the one far off who has become near" is the baal teshuvah.

Berakhot 34b:17–18 ברכות ל״ד ב׳:י״ז-י״ח

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא וְכוּ׳: מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: דְּאָמַר קְרָא: ״בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה׳ וּרְפָאתִיו״. אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לַמַּשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פְּרָקְמַטְיָא לְתַלְמִיד חָכָם, וְלַמְהַנֶּה תַּלְמִיד חָכָם מִנְּכָסָיו. אֲבָל תַּלְמִידֵי חֲכָמִים עַצְמָן — ״עַיִן לֹא רָאֲתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ״.

They declared concerning R. Hannina b. Dosa, etc. Whence is this? R. Joshua b. Levi said :For the Scriptures state, "Peace, peace to him that is far off and to him that is near, saith the L-rd that createth the fruit of the lips; and I will heal him" (Is.lvii. 19). R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise ...

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KEHOT'S NOTE

ברכות לד, ב.

23 **ויתן את רשעים קברו**

> The prophet says of G-d's servant, "and his grave was set with the wicked." The maamar uses only the verse's joining of the wicked to the grave: one sunk in sin is counted as dead.

Isaiah 53:9 ישעיהו נ״ג:ט׳

וַיִּתֵּן אֶת־רְשָׁעִים קִבְרוֹ וְאֶת־עָשִׁיר בְּמֹתָיו עַל לֹא־חָמָס עָשָׂה וְלֹא מִרְמָה בְּפִיו׃

And they made his grave with the wicked, And with the rich his tomb; Although he had done no violence, Neither was any deceit in his mouth.'

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KEHOT'S NOTE

> atonement and revives the soul.

Psalms 78:38 תהילים ע"ח:ל"ח

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא־יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא־יָעִיר כָּל־חֲמָתוֹ׃

But He, being full of compassion, forgiveth iniquity, and destroyeth not; Yea, many a time doth He turn His anger away, And doth not stir up all His wrath.

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KEHOT'S NOTE

תהלים עח, לח.

PARAGRAPH 5

27 **ראיתי והנה מנורת זהב**

> The prophet Zechariah's vision: "I have seen, and behold, a menorah all of gold." It opens the discourse to which the Alter Rebbe refers for "In Your great mercy."

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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28 **דוד עבדי**

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מ"א יא, יג. ועוד.

29 **דוד עבדי**

> G-d tells Shlomo that He will leave one tribe to his son "for the sake of David My servant." Scripture calls David G-d's servant in many places, and the Alter Rebbe makes this servanthood the reason David was the chariot of Malchus.

I Kings 11:13 מלכים א י"א:י"ג

רַק אֶת־כָּל־הַמַּמְלָכָה לֹא אֶקָּרַע שֵׁבֶט אֶחָד אֶתֵּן לִבְנֶךָ לְמַעַן דָּוִד עַבְדִּי וּלְמַעַן יְרוּשָׁלַם אֲשֶׁר בָּחָרְתִּי׃

Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son; for David My servant's sake, and for Jerusalem's sake which I have chosen.'

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30 **כי לי בני"י עבדים**

> "For to Me the children of Israel are servants; they are My servants, whom I brought out of the land of Egypt." The Alter Rebbe reads it: through being servants, Israel becomes truly "Mine."

Leviticus 25:55 ויקרא כ"ה:נ"ה

כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי ה' אֱלֹקֵיכֶם׃

ישעי' נג, ט.

24 **רשעים בחייהם קרויים מתים**

> On "the dead know nothing," the Talmud says these are the wicked, who even in their lifetime are called dead. A soul bound up in worldly vanities is in that state and needs to be revived.

Berakhot 18b:3 ברכות י"ח ב:ג'

"וְהַמֵּתִים אֵינָם יוֹדְעִים מְאוּמָה" — אֵלּוּ רְשָׁעִים, שֶׁבְּחַיֵּיהֶן קְרוּיִין "מֵתִים", שֶׁנֶּאֱמַר: "וְאַתָּה חָלָל רָשָׁע נְשִׂיא יִשְׂרָאֵל". וְאִי בָּעֵית אֵימָא, מֵהָכָא: "עַל פִּי שְׁנַיִם עֵדִים אוֹ עַל פִּי שְׁלֹשָׁה עֵדִים יוּמַת הַמֵּת", חַי הוּא! אֶלָּא, הַמֵּת מֵעִיקָּרָא.

'But the dead know not anything' — this refers to the wicked who are called dead in their life-time; as it is said, 'And thou, O wicked one, thou art slain, the prince of Israel' (Ezek. xxi. 30)." Or if thou wilt, derive it from the following : "At the mouth of two witnesses, or three witnesses, shall the dead be put to death" (Deut. xvii. 6). But he is alive ! Nay, he is accounted as dead from the beginning.

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Bereshit Rabbah 39:7 בראשית רבה ל"ט:ז'

"וַיֹּאמֶר ה' אֶל אַבְרָם לֶךְ לְךָ" מה כתיב למעלה מן הענין (בראשית יא, לב): "וַיָּמָת תֶּרַח בְּחָרָן" א"ר יצחק אם לענין החשבון ועד עכשיו מתבקש לו עוד ששים וחמש שנים אלא בתחלה אתה דורש הרשעים קרוים מתים בחייהן לפי שהיה אברהם אבינו מפחד ואומר אצא ויהיו מחללין בי שם שמים ואומרים הניח אביו והלך לו לעת זקנתו אמר ליה הקב"ה לך אני פוטרך מכיבוד אב ואם ואין אני פוטר לאחר מכיבוד אב ואם ולא עוד אלא שאני מקדים מיתתו ליציאתך בתחלה "וַיָּמָת תֶּרַח בְּחָרָן" ואחר כך "וַיֹּאמֶר ה' אֶל ...

"The L-rd said to Abram: Go you, from your land" - what is written prior to this matter? "Teraḥ died in Ḥaran" (Genesis 11:32). Rabbi Yitzḥak said: If you follow the calculation [of years] until now, he [Teraḥ] still had an additional sixty-five years coming to him. 1), when Teraḥ was a hundred and forty years old. But Teraḥ did not die until the age of two hundred and five (Genesis 11:32), sixty-five years after Abram left him. The explanation is that, initially, you expound that the wicked are considered ...

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KEHOT'S NOTE

ברכות יח, ב. ב"ר לט, ז.

25 **ברחמיך הרבים רחם עלינו**

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

26 **והוא רחום יכפר עון**

> "But He, being merciful, atones for iniquity and does not destroy." This is the mercy aroused from above that brings

For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the L-RD your G-d.

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KEHOT'S NOTE

ויקרא כה, נה.

PARAGRAPH 6

31 **וכמ"ש במ"א ע"פ ועתה יגדל נא**

In the discourse "And now, I pray, let the power of my L-rd be great," the Alter Rebbe teaches that the mitzvos must be done as the service of a servant who carries out his master's decree even without reason and understanding, accepting the yoke of His kingship; through this the Infinite Light is drawn down of itself, while without accepting the yoke nothing is drawn down.

KEHOT'S NOTE

ראה לעיל פ' שלח לט, א.

32 **ועתה יגדל נא**

Moshe's prayer after the sin of the spies, asking that G-d's power be great, "as You have spoken." It opens the discourse to which the Alter Rebbe refers for the root of the servant's bittul.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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33 **המבואר במ"א ע"פ וארשתיך לי**

In this short explanation of "And I will betroth you to Me," the Alter Rebbe brings the Midrash that wherever Scripture says li, "to Me," it never moves, in this world or the next, and explains that li is the level of Atik, where there is no "left," so no change applies; therefore the betrothal is "forever" (Likkutei Torah, Bamidbar 10:9-14).

KEHOT'S NOTE

לעיל פ' במדבר ח, ד.

34 **וארשתיך לי לעולם**

G-d's promise to Israel: "And I will betroth you to Me forever." The Alter Rebbe uses it for a bond at a level where no change applies.

Hosea 2:21 הושע ב':כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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PARAGRAPH 7

35 **ימותו ולא בחכמה**

Eliphaz says of mortals that they die "and not in wisdom" (velo vechochmah), that is, without ever having gained wisdom. The Alter Rebbe reads the words as "they die, but not in Chochmah": death has no hold on supernal Chochmah, the Tree of Life.

Job 4:21 איוב ד':כ"א

הֲלֹא־נִסַּע יִתְרָם בָּם יָמוּתוּ וְלֹא בְחָכְמָה׃

Is not their tent-cord plucked up within them? They die, and that without wisdom.'

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KEHOT'S NOTE

איוב ד, כא.

36 **ועד אין לו הפסק**

The school of Rabbi Eliezer ben Yaakov taught that wherever Scripture says netzach, selah or va'ed, it never ceases; for va'ed it cites "Havayah shall reign forever and ever." The Alter Rebbe links this unceasing quality to Malchus, the level of David.

Eruvin 54a:14–15 עירובין נ"ד א:י"ד-ט"ו

תָּנָא דְּבֵי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: כָּל מָקוֹם שֶׁנֶּאֱמַר "נֶצַח" "סֶלָה" "וָעֶד" — אֵין לוֹ הֶפְסֵק עוֹלָמִית. נֶצַח, דִּכְתִיב: "כִּי לֹא לָעוֹלָם אָרִיב וְלֹא לָנֶצַח אֶקְצוֹף". סֶלָה, דִּכְתִיב: "כַּאֲשֶׁר שָׁמַעְנוּ כֵּן רָאִינוּ בְּעִיר ה' צְבָאוֹת בְּעִיר אֱלֹקֵינוּ אֱלֹקִים יְכוֹנְנֶהָ עַד עוֹלָם סֶלָה". וָעֶד, דִּכְתִיב: "ה' יִמְלוֹךְ לְעוֹלָם וָעֶד".

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KEHOT'S NOTE

עירובין נד, א.

37 **דוד חי וקיים**

Rebbi (Rabbi Yehudah HaNasi) sent Rabbi Chiya to sanctify the new month and asked him to send the sign "David, King of Israel, lives and endures." The Alter Rebbe sees in it the life of Malchus drawn from above Daas.

Rosh Hashanah 25a:9 ראש השנה כ"ה א:ט'

רַבִּי חִיָּיא חֲזִיֵּיא לְסֵיהֲרָא דַּהֲוָה קָאֵי בְּצַפְרָא דְּעָשְׂרִים וְתִשְׁעָה. שְׁקַל קָלָא פְּתַק בֵּקָה, אֲמַר: לְאוּרְתָּא בָּעֵינַן לְקַדּוֹשֵׁי בָּךְ, וְאַתְּ קָיְימַתְּ הָכָא?! זִיל אֵיכַסֵּי. אֲמַר לֵיקָהּ רַבִּי לְרַבִּי חִיָּיא: זִיל לְעֵין טָב וְקַדְּשֵׁיהּ לְיַרְחָא, וּשְׁלַח לִי סִימָנָא: "דָּוִד מֶלֶךְ יִשְׂרָאֵל חַי וְקַיָּם".

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Zohar I, 192b זח"א קצב, ב

KEHOT'S NOTE

ר"ה כה, א. זח"א קצב, ב.

PARAGRAPH 8

38 **יעקב אבינו לא מת**

Rabbi Yochanan taught that "Yaakov our father did not die," deriving it from a verse that likens Yaakov to his de-

scendants: as they are alive, so is he. The Alter Rebbe explains it by Yaakov's root above the shattering.

Taanit 5b:9 תענית ה' ב:ט'

בָּתַר דִּסְעוּד אֲמַר לֵיקָה, הָכִי אָמַר רַבִּי יוֹחָנָן: יַעֲקֹב אָבִינוּ לֹא מֵת. אֲמַר לֵיקָה: וְכִי בִּכְדֵי סְפַדוּ סַפְדָנֵיָא וַחֲנַטוּ חָנְטַיָּיא וּקְבַרוּ קַבָּרַיָּיא? אֲמַר לֵיקָה: מִקְרָא אֲנִי דּוֹרֵשׁ, שֶׁנֶּאֱמַר: "וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב נְאֻם ה' וְאַל תֵּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁיעֲךָ מֵרָחוֹק וְאֶת זַרְעֲךָ מֵאֶרֶץ שִׁבְיָם", מַקִּישׁ הוּא לְזַרְעוֹ: מָה זַרְעוֹ בַּחַיִּים — אַף הוּא בַּחַיִּים.

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Bereshit Rabbah 96:4 בראשית רבה צ"ו:ד'

... עמרם, חיה קל"ז שנה, ומשה לא חיה אלא ק"כ שנה. לפיכך כתיב בו, קריבה. (דברים לא): הן קרבו ימיך למות. ויעקב, כתיב בו קריבה, שלא הגיע לימי אבותיו. אברהם חיה קע"ה שנה, יצחק ק"פ, ויעקב קמ"ז. לפיכך כתיב בו, קריבה, ויקרבו ימי ישראל למות:

Reish Lakish said: [G-d said:] 'As you live, you will lie down, but you will not die,' as it is stated: "The time for Israel to die approached." What is "approached [vayikrevu]"? The Holy One blessed be He said: 'The day complains against you, saying that it would stand still.' It is like a person who says: 'So-and-so has attacked [karav] another.' That is "vayikrevu." Everyone in whose regard it is written that the time for him [to die] approached, did not reach the days of his ancestors. "Approach" is ...

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KEHOT'S NOTE

תענית ה, ב. ב"ר צו, ד. ועוד.

39 ויאבק

"And a man wrestled with him until the break of dawn." The verse opens the discourse in Parshas Vayishlach to which the Alter Rebbe refers.

Genesis 32:25 בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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40 כי לא יכול לו

"And he saw that he could not prevail against him." The Alter Rebbe cites it beside Yaakov's level above the shattering, which nothing could overcome.

Genesis 32:26 בראשית ל"ב:כ"ו

וַיַּרְא כִּי לֹא יָכֹל לוֹ וַיִּגַּע בְּכַף־יְרֵכוֹ וַתֵּקַע כַּף־יֶרֶךְ יַעֲקֹב בְּהֵאָבְקוֹ עִמּוֹ:

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

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41 ביום השלישי וביום השביעי

The two days of sprinkling, now explained as the levels of Yaakov and David, both beyond death.

Numbers 19:19 במדבר י"ט:י"ט

וְהִזָּה הַטָּהֹר עַל־הַטָּמֵא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי וְחִטָּאוֹ בַּיּוֹם הַשְּׁבִיעִי וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָהֵר בָּעָרֶב:

And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean at even.

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42 ויאכילך את המן

The discourse on the manna, cited at the start of the maamar for the dew of resurrection, closes it as well.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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ויעש משה נחש נחשת וישימהו על הנס והיה...

"And Moshe made a copper serpent and set it upon the pole" (Numbers 21:9)

Every evil and affliction lives from a root that is good, as the harlot in the Zohar's parable serves the king who sent her. The copper serpent was raised on a pole so that, looking upward, Israel would see even the serpent in its root, not separate from G-d, and then no evil descends from above; fervent prayer does this work, refining the body, and is needed more as evil grows.

THE MAAMAR IN BRIEF

The Mishnah teaches that the copper serpent healed only when Israel looked upward and subjected their hearts to their Father in heaven. Why, then, a serpent at all, and what is "looking upward," when in prayer the eyes should look down? The Alter Rebbe answers from the soul's descent: man was created to turn the bitter into sweet, which is possible because judgments are sweetened in their root. Every evil draws its life from good, as in the Zohar's parable of the harlot whom the king sends to test his son, wishing only that he refuse her; only in its descent does it become real evil. So one who suffers should not judge by what he sees: the good is hidden in the beginning of the Name, Yah. Nachum Ish Gam Zu could even bring that good into the open. Prayer is the fire that refines the body like silver; the First Temple era needed none, the Second a short prayer, later generations ever more. The serpent was raised so that it would be seen in its root: Tiferes of kelipas nogah, bound to Tiferes of holiness, bringing peace above and below.

OUTLINE

1 **The questions** ¶1

The copper serpent healed, says the Mishnah, when Israel looked upward and subjected their hearts to their Father in heaven. Why was a serpent needed, and what is this looking upward, when in prayer the eyes should look down?

2 The soul's descent and the good root of evil ¶2

The soul comes into the body to turn the bitter into sweet; in the First Temple era, without prayer, this was the whole of the service. Judgments are sweetened in their root, for every evil lives from a good root, as in the Zohar's parable of the harlot and the king's son: the Satan and Peninnah acted for Heaven at the root, though below there is real evil.

3 Suffering, Nachum Ish Gam Zu and the fire of prayer ¶3–4

Afflictions are a hidden good from the beginning of the Name, Yah, not yet revealed. Nachum Ish Gam Zu raised them to ayin, where they could be changed. Prayer is the fire that refines the body like silver: the First Temple era needed only the offerings, the Second a short prayer, and later generations ever more fervent prayer, since the evil has grown.

4 Why the serpent was raised ¶5

Only Nachum could make the good visible below. The serpent was raised on a pole so that it would be seen in its root, not separate from G-d, and then no evil descends. Copper, which changes its hues, is Tiferes of kelipas nogah, raised to its root in Tohu and bound with Tiferes of holiness.

5 Peace above and below ¶6

Through Tiferes of holiness the gevuros are sweetened in the chasadim, making peace in the household above; peace then descends to the chambers of Beriah, Yetzirah and Asiyah and even to nogah, through the copper serpent, but only when Israel look upward and give their hearts to their Father in heaven.

KEY CONCEPTS

Turning the bitter into sweet מהפך מרירו למתקא

The Zohar's phrase for the service for which man was created: transforming harshness and evil into good by bringing them back to their root.

Judgments sweetened in their root הדינין נמתקים בשרשן

Harsh judgments lose their harshness when they are brought back to their source, which is good.

The harlot and the king's son משל הזונה עם בן המלך

The Zohar's parable: a king sends a harlot to test his son, while her true wish is that he refuse her. So the forces of evil draw their life from G-d and serve His will.

Mikla dakik ("fine food") מיכלא דקיק

Suffering seen as G-d's life-force in its finest, hidden form: a good that has not yet come into revelation.

Gam zu ("this too") גם זו

Nachum's saying, "This too is for the good," and the drawing of hidden good (gam) down into revealed, perceptible good (zu).

Kelipas nogah קליפת נוגה

The husk that holds both good and evil. The copper serpent is its Tiferes, which can be raised to its root and joined to holiness.

Tiferes (beauty) תפארת

The harmonizing attribute through which the gevuros are sweetened in the chasadim, bringing peace above and below.

SECTION 1 · ¶1

The questions

1 ויעש משה נחש נחשת[1,2] וישימהו על הנס והיה אם נשך הנחש את איש והביט אל נחש הנחשת וחי.

"And Moshe made a copper serpent and set it upon the pole; and it was, if the serpent had bitten a man, he would gaze at the copper serpent and live."

> The maamar opens with the verse in Bamidbar: when the people in the desert were bitten by serpents, Moshe set a serpent on a pole, and whoever had been bitten looked at it and lived. Moshe made it of copper (nechoshes), a word that echoes nachash, "serpent" (the Midrash calls this a play on words in the holy tongue, Bereshit Rabbah 31:8); the maamar will explain the copper later.

ואיתא במשנה (ספ"ג [סוף פרק ג] דר"ה [דראש השנה]) על זה בזמן שישראל מסתכלין כלפי מעלה ומשעבדין את לבם לאביהם[3] שבשמים כו'.

And it is stated in the Mishnah (end of chapter 3 of Rosh HaShanah) on this: "At the time when Israel would look upward and subject their hearts to their Father in heaven," etc.

> The Mishnah at the end of the third chapter of Rosh HaShanah asks whether a serpent can kill or give life, and answers that when Israel looked upward and subjected their hearts to their Father in heaven they were healed, and if not, they wasted away. The healing, then, came from turning the heart to G-d, not from the serpent.

וקשה למה ליה לנחש כלל אלא והיה אם נשך הנחש יסתכל כלפי מעלה. ועוד מהו ההסתכלות כלפי מעלה הלא מבואר בענין תפלה שיהיו עיניו למטה[4] ולבו למעלה.

Now this is difficult: why was a serpent needed at all? Rather, "and it was, if the serpent had bitten," let him look upward! Furthermore, what is [this] looking upward? Is it not explained, regarding prayer, that his eyes should be below and his heart above?

> Two questions follow. If healing came from looking upward, why make a serpent at all, when the one who was bitten could simply look up? And what is this "looking upward," when the Talmud teaches that one who prays should keep his eyes downward and his heart upward?

SECTION 2 · ¶2

The soul's descent and the good root of evil

2 ולהבין זה נקדים לחקור בענין ירידת הנשמה בעולם הזה כי עיקר תכליתו לדבק בקונו באהוי"ר [באהבה ויראה] ועיקר הדביקות הוא בתפלה שהתיבות הם יותר קרובים להבנת האדם

To understand this, let us first inquire into the matter of the soul's descent into this world. For its main purpose is to cleave to its Maker with love and awe, and the main cleaving is in prayer, for the words are closer to a person's understanding.

> To answer, the Alter Rebbe first asks about the soul's descent into this world. Its purpose is to cleave to G-d with love and awe, chiefly in prayer, whose words are closer to a person's own understanding.

ובודאי קודם צאת הנשמה בעולם הזה וגם אחר הסתלקותו מן הגוף הוא מתדבק יותר באהבה ויראה פנימיות שהגוף אינו מניחו לעבוד את ה' ואדרבה מחמת חומרו יכריח את הנשמה ליהנות אף מגופניות,

And certainly, before the soul came forth into this world, and also after its departure from the body, it cleaves more [closely] with inner love and awe; for the body does not let it serve G-d, and on the contrary, because of its materiality it will force the soul to take pleasure even in physical things,

> Both before it enters the body and after it leaves, the soul cleaves to G-d more fully, with an inner love and awe. In the body it is held back: the body does not let it serve G-d, and the body's material nature even pulls the soul to take pleasure in physical things.

ואף כי הנשמה אינה רוצה בזה כי מקור חוצבה חלק אלוה ממעל ורצונה לידבק בבוראה יותר.

even though the soul does not want this, for the source from which it was hewn is "a part of G-d above," and its desire is to cleave to its Creator more [closely].

> This is against the soul's own will, for it is "a part of G-d above," in the words of Iyov, and it longs to be close to its Creator. This raises the question of what the descent gains.

והנה מבואר בזהר[5] מאן דלא מהפך מרירו למתקא לית ליה חולקא בהאי עלמא כלום[6] (ע' [עיין] בזהר בראשית דף ד' ע"א ובפי' הרמ"ז [הרב משה זכות] שם)

Now, it is explained in the Zohar: "Whoever does not turn the bitter into sweet has no share at all in this world" (see the Zohar, Bereishis, page 4a, and the commentary of the Ramaz there).

> The answer begins with a saying of the Zohar: one who does not turn the bitter into sweet has no share at all in this world. The Zohar passage he cites speaks of those who turn darkness into light and taste the bitter as sweet; he also refers to the commentary there of the Ramaz (Rabbi Moshe Zacuto, a seventeenth-century kabbalist in Italy).

כי זה כל האדם[7] לא נברא אלא בשביל זה, שהרי בבית ראשון לא[8] היו מתפללין כלל גם בבית שני תקנו אנשי כנסת הגדולה תפלה קצרה.

For "this is the whole of man"; he was created only for this. For in [the era of] the First Temple they did not pray at all; and in the Second Temple, too, the Men of the Great Assembly instituted a short prayer.

> Turning the bitter into sweet is the whole purpose of man ("this is the whole of man"). For in the First Temple era they did not pray at all, and in the Second Temple era the Men of the Great Assembly instituted only a short prayer. In Likkutei Torah, Vaeschanan, the Alter Rebbe adds that the Tannaim and Amoraim did not pray at length because a brief contemplation fixed G-d's oneness firmly in their hearts, while we, coarser, need long prayer (Likkutei Torah, Vaetchanan 11:8).

ובודאי כל העבודה שלהם לא היה כי אם ע"ד זה להפוך מרירו למתקא. והענין הוא כי הדינין נמתקים בשרשן.

And certainly all their service was nothing but along these lines: to turn the bitter into sweet. And the explanation is that the judgments (dinim) are sweetened in their root.

> Since those generations served with little prayer or none, their whole service must have been this turning of the bitter into sweet. It is possible because judgments (dinim), the harsh, limiting forces, are "sweetened in their root": brought back to their source, they lose their harshness.

דהנה כל רעות ודינים[9] ר"ל [רוצה לומר] שנתהוו בעולם שרשם ומקורם המחיה אותם הוא טוב,[10] כמשל הזונה עם בן המלך המבואר בזהר (תרומה דקס"ג ע"א) שכל רצונה וחפצה שלא לציית אותה

For all the evils and judgments, may the Merciful One spare us, that came into being in the world: their root and source, which gives them life, is good, as in the parable of the harlot with the king's son explained in the Zohar (Terumah, page 163a), that her whole will and desire is that he not obey her,

> Every evil and harsh judgment in the world draws its life from a root and source that is good. The Zohar illustrates this with a parable: a king, wishing to test his beloved son, sends a harlot to try to seduce him, yet all she truly wants is that he refuse her.

ובזה תתענג יותר שתהא אהובה למלך משא"כ כשמפתה אותו ותוכל לו אין זה רצון המלך.

and in this she will delight more, that she will be beloved by the king; whereas when she seduces him and prevails over him, this is not the king's will.

> If the son resists, she rejoices, because she has done the king's bidding and is loved by him; if she managed to seduce him, that would not be the king's will. So too the forces that tempt a person are, at their root, carrying out the King's wish that he overcome them.

וזהו מאמר רז"ל [רבותינו זכרונם לברכה] שטן ופנינה[11] לשם שמים נתכוונו ובמ"א (סוכה נ"ב א') אמרו נתן עיניו במקדש ראשון והחריבו[12, 13] משמע שנתקנא בו.

And this is [the meaning of] the saying of our Sages, of blessed memory: "The Satan and Peninnah intended [it] for the sake of Heaven." And elsewhere (Sukkah 52a) they said: "He set his eyes upon the First Temple and destroyed it," which implies that he was envious of it.

> The Sages say that the Satan and Peninnah, who provoked Chanah, acted for the sake of Heaven. Yet elsewhere they say that the evil inclination set its eyes on the First Temple and destroyed it, which suggests real envy rather than a heavenly purpose.

והענין הוא ששרש הרע המחייהו הוא טוב[14] כמבואר בזהר שם וכי יש עבדא דמריד במאריה הגם שיש כמה עבדים המתפרצים מאת אדוניהם[15] אמנם הם בשר ודם וחיותם נפרדים זה מזה.

And the explanation is that the root of evil, which gives it life, is good, as is explained in the Zohar there: "Is there, then, a servant who rebels against his master?" Although there are many servants who break away from their masters, they, however, are flesh and blood, and their life-forces are separate from one another.

> The two sayings are reconciled by the principle that the root of evil, which gives it life, is good. In Likkutei Torah, Matos, the Alter Rebbe sets the same two sayings side by side and says both are true: where the kelipos begin, their root is not complete evil and acts "for the sake of Heaven," while what descends far below becomes real dross (Likkutei Torah, Matot 7:1). The Zohar asks whether a servant can really rebel against his master; human servants do break away from their masters, but only because master and servant are separate, each with his own life.

אבל עבדי ה' שמקבלים חיותם ממנו יתי' והוא המחיה את הכל איך יש חיות לדבר שכנגדו ומשני שהוא עד"מ הזונה עם בן המלך.

But the servants of G-d, who receive their life-force from Him, may He be blessed, and He is the One who gives life to all: how can there be life-force for a thing that is against Him? And [the Zohar] answers that it is, by way of analogy, [like] the harlot with the king's son.

> G-d's servants, however, receive their very life from Him, and He gives life to everything, so how can anything that opposes Him have life at all? The Zohar answers with the parable of the harlot and the king's son: the opposing force is itself doing the King's will.

וזהו דבר המחיה את כל הרעות ושרשם למעלה הוא טוב[16] וכשיורד למטה ע"ד השתלשלות נעשה באמת רע גמור ודינים גמורים הן במילי דעלמא והן במילי דשמיא.[17,18]

And this is what gives life to all the evils, and their root above is good; and when it descends below by way of the chain of descending worlds (hishtalshelus), it truly becomes complete evil and complete judgments, both in worldly matters and in heavenly matters.

> At their root above, then, all evils are good. Only as their life descends step by step through the chain of worlds (hishtalshelus) does it truly become complete evil and harsh judgment, both in a person's worldly affairs and in matters of the spirit.

SECTION 3 · ¶3–4

Suffering, Nachum Ish Gam Zu and the fire of prayer

3 והנה כשבא לאדם איזה יסורים ר"ל [רוצה לומר][19] יחשוב כי לא למראה עיניו ישפוט[20] שרע הוא אלא באמת שרשו הוא טוב

Now, when some afflictions come upon a person, may the Merciful One spare us, let him consider that "not by what his eyes see shall he judge" that it is bad; rather, in truth its root is good.

> The principle now applies to a person's own afflictions: he should "not judge by what his eyes see" and conclude that they are bad. Their root is truly good.

כי ממנו יתי' לא תצא הרעות[21] כי אם רק טוב גמור רק שהוא אינו מושג[22,23] בשביל שלא יוכל לירד לעולם השפל ונשאר למעלה (ע' [עיין] בסש"ב [בספר של בינונים] פרק כ"ו ובאגה"ק [ובאגרת הקודש] ד"ה להשכילך בינה).

For from Him, may He be blessed, evils do not come forth, but only complete good; only it is not grasped, because it cannot descend to the lowly world, and it remains above (see Sefer Shel Beinonim, chapter 26, and Iggeres HaKodesh, the passage beginning "To give you understanding").

> For, as the Alter Rebbe reads the words of Eichah, evil does not come forth from G-d, only complete good; it is simply not grasped, because that good cannot come down into this lowly world and remains above. The Alter Rebbe refers to Tanya, chapter 26, and to the epistle "To give you understanding" in Iggeres HaKodesh, which explain that suffering is good that is hidden, not perceived.

וזהו נקרא מיכלא דקיק שהוא באמ ת חיותו ית' (וע' בזהר בראשית ד"ח ע"ב כחוטא דקיק[24] כו').

And this is called "fine food" (mikla dakik), which is in truth His life-force, may He be blessed (and see the Zohar, Bereishis, page 8b: "like a fine thread," etc.).

> Such hidden good is called mikla dakik, "fine food": it is truly G-d's life-force, in the finest of forms. For the word dakik he refers to the Zohar, which explains David's "almost" (kim'at) as "like a fine thread," the narrowest of measures.

וזהו בכל מאדך[25] כמאמר טוב מאד טוב זה מלאך החיים[26] מאד זה מלאך המות[27,28] שהוא טוב מאד בלי שיעור וגבול

And this is [the meaning of] "with all your me'od (might)," as in the saying, "'Very good': 'good,' this is the angel of life; 'very,' this is the angel of death": for it is very (me'od) good, without measure or limit,

> This is also the sense of loving G-d "with all your me'od," for the Midrash on "very (me'od) good" says that "good" is the angel of life and "very" is the angel of death. The angel of death is called "very good" because its good is beyond all measure and limit.

אלא שעדיין לא בא לידי גילוי ואינו מושג (וע' בזהר ר"פ יתרו דס"ח בי'[29] ובהרמ"ז [ובהרב משה זכות] שם ועמ"ש ע"פ אלה מסעי).[30]

only it has not yet come to revelation and is not grasped (and see the Zohar at the beginning of Parshas Yisro, page 68b, and the Ramaz there; and see what is written on the verse "These are the journeys").

> Its good is simply not yet revealed and not grasped. The Alter Rebbe refers to the Zohar at the beginning of Yisro, which reads "good" as the right side and "very" as the left side, to the Ramaz's comments there, and to his own explanation of "These are the journeys," where the journeys are read as ascents that come through subduing and transforming evil, the very reason G-d created the kelipos (Likkutei Torah, Masei 4:13).

וזהו יסר יסרני[31] י"ה שהוא בתחלת השם תחלת התגלותו שעדיין לא בא לידי גילוי ואינו מושג שעדיין לא נתגלה הכל.

And this is [the meaning of] "Yah has sorely chastened me": that it is at the beginning of the Name, the beginning of its revelation, where it has not yet come to revelation and is not grasped, for not everything has yet been revealed.

> So too "Yah has sorely chastened me": afflictions come from the Name Yah, the first two letters of the Name Havayah, the beginning of its revelation. At that stage the good has not yet come into revelation and is not grasped, for not everything has yet been revealed.

וזהו ענין נחום איש גם זו[32] שהיה אומר גם זו לטובה מפני שהיה מתבונן באמת ששרש הרע הוא הטוב והביאו למעלה אל שרשו למקום אין ושם הי' [היה] יכול לעשות השתנות

And this is the matter of Nachum Ish Gam Zu, who would say, "This too is for the good" (gam zu letovah), because he would truly contemplate that the root of evil is the good; and he brought it up to its root, to the place of ayin (nothingness), and there he was able to effect a change,

> This is the way of Nachum Ish Gam Zu, who said of whatever befell him, "This too is for the good." He truly contemplated that the root of evil is good, and so raised the matter up to its root, to ayin, "nothingness," the level above any defined existence, where a change could be made.

כמאמר ר' [רבי] חנינא בן דוסא מי שאמר לשמן וידליק[33] כו' (ועמ"ש סד"ה זאת חקת התורה בענין מי יתן טהור מטמא).[34]

as in the saying of Rabbi Chanina ben Dosa: "He Who said to the oil that it should burn," etc. (and see what is written at the end of the discourse beginning "This is the statute of the Torah," on the matter of "Who can bring the pure out of the impure").

> So Rabbi Chanina ben Dosa, when his daughter lit the Shabbos lamp with vinegar by mistake, said: "He Who told the oil to burn will tell the vinegar to burn," and it burned. At the root, above nature, the nature of things can be changed. The Alter Rebbe also refers to the end of his discourse on "This is the statute of the Torah," where he explains that Chochmah can only separate the pure from the impure, while bringing the pure out of the impure comes only from Keser, the "One" of the world (Likkutei Torah, Chukat 2:44–45).

וזהו ענין התפלה שבגוף האדם בעולם הזה שהנשמה בתוך הגוף סובלת צרות ויסורים שרצונה לידבק ביוצרה והגוף אינו מניחה

And this is the matter of prayer in the human body in this world: for the soul within the body suffers troubles and afflictions, since its desire is to cleave to its Fashioner, and the body does not let it.

> Prayer in the body is to be understood in this light. Within the body the soul suffers troubles and afflictions, because it longs to cleave to its Maker and the body holds it back.

וכמו גלות השכינה שמוכרחת להחיות גם הרשעים, כך הנשמה מוכרחת להחיות את הגוף וכל כוונתה אינה בשביל עצמה רק בשביל להעלות הגוף מעפר,

And like the exile of the Shechinah (Divine Presence), which is compelled to give life even to the wicked, so the soul is compelled to give life to the body; and its whole intent is not for its own sake but only in order to raise the body from the dust.

> Just as the Shechinah in exile is compelled to give life even to the wicked, so the soul is compelled to give life to the body. Its purpose is not its own benefit but to raise the body up from the dust.

וצריך לבררו ככסף ביד הצורף כל מה שיש תערובות יותר צריך לברר וללבן בלהב אש היותר גדול כן צריך לברר הגוף מהיצה"ר [מהיצר הרע] ולהביאו אל שרשו

And one must refine it like silver in the hand of the refiner: the more admixture there is, the greater the flame of fire in which one must refine and whiten [it]. So too one must refine the body from the evil inclination and bring it to its root,

> The soul must refine the body as a refiner purifies silver: the more dross is mixed in, the hotter the flame must be. So too the body must be refined of the evil inclination and brought back to its root.

כמשל בן המלך עם הזונה הנ"ל, וכל מה שיש תערובות רע ביותר צריך להפריד ע"י אש יותר גדול וחזק בתפלה לדבק בקונו (ועמ"ש בפ' אמור ע"פ ונקדשתי),

as in the parable of the king's son with the harlot, mentioned above. And the more admixture of evil there is, the greater and stronger the fire in prayer through which one must separate [it], to cleave to one's Maker (and see what is written in Parshas Emor on the verse "And I shall be sanctified").

> Bringing the evil to its root means seeing it as in the parable of the king's son and the harlot, as serving the King's will. The greater the mixture of evil, the greater and stronger the fire of prayer needed to separate it and cleave to G-d. In Likkutei Torah, Emor, on "And I shall be sanctified," the Alter Rebbe likens prayer to blowing on a coal until the hidden spark of divine fire in the heart flares into open, burning love (Likkutei Torah, Emor 1:37-39).

ולכן בבית ראשון שלא היה הרע הרבה לא היו צריכין לתפלה בהתלהבות כי אם כל מעשיהם היה להביא הרע והדינים אל שרשם ע"י הקרבנות היה דיים,

Therefore, in [the era of] the First Temple, when there was not much evil, they did not need prayer with fervor; rather, all their activity was to bring the evil and the judgments to their root through the offerings, [and this] was sufficient for them.

> That is why in the First Temple era, when there was little evil, fervent prayer was not needed. Bringing the evil and the judgments back to their root through the offerings was enough.

אבל בבית שני התחילו לתקן התפלה והיתה קצרה לפי ערך הצטרכות האש ותערובות הרע שהיה בקרבם.[35]

But in the Second Temple they began to institute prayer, and it was short, in proportion to the need for fire and to the admixture of evil that was within them.

> In the Second Temple era they began to institute prayer, and it was short. Its length matched the fire that was needed, in proportion to the evil mixed within the people.

4 ואנחנו צריכים להתפלל יותר ויותר בהתלהבות מאד. וכן בכל דור ודור למטה צריך להתפלל בהתלהבות גדולה

And we need to pray more and more, with very great fervor. And so too in each successive generation further down, one must pray with great fervor,

> Our own generation must pray more and more, with very great fervor, and so must every later generation. As the next words explain, this is no sign of greater merit.

ולא כי אכשר דרי[36] אדרבה מפני גודל הרע אשר נתערב ונתרבה בכל דור ודור צריך להפרידו ע"י אש חזק בתפלה ולברר הרע אשר בקרבו ולהביאו אל שרשו

and not because the generations have become more worthy; on the contrary, because of the magnitude of the evil that has become mixed in and has increased in each generation, one must separate it through a strong fire in prayer, and refine the evil that is within him, and bring it to its root,

> It is not that "the generations have become more worthy," a phrase the Talmud uses as a question of surprise; on the contrary, the evil mixed into each generation has grown. So a stronger fire of prayer is needed to separate the evil, refine it and bring it back to its root.

כמשל בן המלך עם הזונה הנ"ל שיחשוב החיות של הרע המחייהו איך יש לו חיות מהקב"ה כי בלעדו לא היה יכול לחיות והקב"ה מחייהו ע"ד הנ"ל.

as in the parable of the king's son with the harlot, mentioned above: that he should consider the life-force of the evil, which gives it life, how it has life-force from the Holy One, blessed be He, for without Him it could not live, and the Holy One, blessed be He, gives it life in the manner mentioned above.

> Bringing evil to its root means contemplating, as in the parable of the king's son and the harlot, that the evil's life-force comes from the Holy One, blessed be He. Without Him it could not live at all, and He gives it life only in the way the parable describes.

א"כ אין רע כלל וכן כל היסורים בעניני עוה"ז כשחושב ע"ד הנ"ל יתפרדו כל פועלי און.[37]

If so, there is no evil at all. And likewise all the afflictions in the matters of this world: when one thinks in the manner mentioned above, "all the workers of iniquity shall be scattered."

> Seen this way, there is no evil at all. So too with the afflictions of this world: when a person thinks of them in this way, "all the workers of iniquity shall be scattered," and the forces of evil lose their hold.

SECTION 4 • ¶5

Why the serpent was raised

5 וכענין נחום איש גם זו[38] גם כל הצדיקים היו ע"ד זה רק נחום איש גם זו היה יכול לשנות[39] המשכה מלמעלה למטה שהי' [שהיה] נראה באמת למטה שהוא טוב בגשמיות

And like the matter of Nachum Ish Gam Zu, all the tzaddikim too were along these lines; only Nachum Ish Gam Zu was able to change the drawing-down from above to below, so that it was truly seen below that it is good, in physical terms.

> All the tzaddikim regarded suffering in this way, seeing its root as good. Nachum Ish Gam Zu alone could also change the flow that came down from above, so that its goodness was seen openly below, in physical terms, as when the dust that replaced his jewels turned into swords and arrows.

ולכן נק' גם זו שהוא מושג (וע' בע"ח [בעץ חיים] שער לאה ורחל פ"ה בענין גם,[40] ובמה"ב [ובמהדורא בתרא] שם והנה הגם מאיר כו' והוא המשכה מעלמא דאתכסיא לעלמא דאתגליא הנק' זו, וע' עוד מענין גם בע"ח [בעץ חיים] שער א"א פי"ד [פרק י"ד / פרשה י"ד]

And therefore it is called gam zu ("this too"), for it is grasped (and see Etz Chaim, Sha'ar Leah VeRachel, chapter 5, on the matter of gam; and in the Mahadura Basra there: "And the gam shines," etc.; and it is a drawing-down from the hidden world (alma de'iskasya) to the revealed world (alma de'isgalya), which is called zu; and see further on the matter of gam in Etz Chaim, Sha'ar Arich Anpin, chapter 14;

> That is why the name is gam zu, "this too": zu, "this," is said of something that can be pointed to and grasped. The Alter Rebbe refers to Etz Chaim on the meaning of gam, and to its later version (Mahadura Basra), where gam is a drawing-down from the hidden world (alma de'iskasya) into the revealed world (alma de'isgalya), which is called zu.

ועמש"ל [ועיין מה שכתוב לעיל] בד"ה וזה מעשה המנורה[41] בענין ואנכי אעלך גם עלה[42] דהיינו שבחי' גם יהיה לו ג"כ עליה ומזה הוא ענין נחום איש גם זו).

and see what is written above in the discourse beginning "And this is the work of the Menorah," on the matter of "And I will also (gam) surely bring you up (alo)," that is, that the level of gam will also have an ascent; and from this comes the matter of Nachum Ish Gam Zu).

> He also refers to his discourse on the Menorah, on G-d's promise to Yaakov as he went down to Egypt, "And I will also (gam) surely bring you up (alo)," which there is read as "gam rises": the level of gam itself will have an ascent. In Likkutei Torah, Beha'alotcha, he explains that even one who has fallen into cravings can be transformed, as in Egypt, where G-d went down with Israel and brought them up (Likkutei Torah, Beha'alotcha 4:8). From this comes the special power of Nachum Ish Gam Zu.

אבל כל הצדיקים אפילו שהי' [שהיה] מחשבותם על זה הדרך היה נשאר למעלה כך כמו שהיה בתחלה בלי מושג הטוב ההוא.

But [with] all the [other] tzaddikim, even though their thoughts were along these lines, it remained above, just as it was at first, without that good being grasped.

> The other tzaddikim, though they thought in the same way, could not bring the hidden good down. It stayed above as it was before, and that good was not grasped below.

וזהו ענין נחש הנחשת[43] שהיה צריך להשימו על הנס שהיה צריך לה להגבהת הנחש למעלה ומסתכלים כלפי מעלה כלו' [כלומר] שלא יחשוב שהנחש נפרד א"כ הוא רע ממש ונשאר רע.

And this is the matter of the copper serpent, which had to be set upon the pole: for there was need for the raising of the serpent on high, and [for] looking upward; that is, that one should not think that the serpent is separate [from Him], [for] if so it is actual evil and remains evil.

> This answers the first question: the serpent had to be set on a pole because the serpent itself had to be raised on high while the people looked upward. One must not think of the serpent as something separate from G-d, for then it would be real evil and would remain evil.

אבל כשיחשוב את הנחש בהגבהתו למעלה בשרשו שאינו נפרד מאתו ית' וחיותו משם הוא ע"ד משל הזונה עם בן המלך הנ"ל א"כ אין רע יורד מלמעלה ולכן היה נחשת שמשתנה לכמה גוונין ע"י אין. והמ"י [והמשכיל יבין].

But when one thinks of the serpent in its elevation on high, in its root, that it is not separate from Him, may He be blessed, and that its life-force from there is in the manner of the parable of the harlot with the king's son mentioned above, then no evil descends from above. And therefore it was copper, which changes into several hues, through ayin (nothingness). And the discerning will understand.

> When one sees the serpent raised to its root, not separate from G-d and drawing its life from Him as in the parable of the harlot, then no evil descends from above. That is why it was made of copper, a metal that changes into several hues: the change comes through ayin, the level of nothingness where things can be transformed.

(עיין מענין נחש הנחשת בזח"ב [בזהר חלק ב'] תרומה) (קמ"ח ב') והובא בע"ח [בעץ חיים] שמ"ט פ"ג [פרק ג'] ועמק"מ [ועיין מקדש מלך] שם, והיינו שמיתוק הגבורות קשות דנחשים השרפים[44] זהו ע"י נחש הנחשת שהוא ת"ת [תפארת] דק"נ [דקליפת נוגה][45] דאצילות

(See on the matter of the copper serpent in the Zohar, Part II, Terumah) (148b), and it is cited in Etz Chaim, Sha'ar 49, chapter 3; and see Mikdash Melech there. That is: the sweetening of the harsh gevuros (severities) of the fiery serpents is through the copper serpent, which is Tiferes (beauty) of kelipas nogah of Atzilus;

> In Kabbalistic terms, citing the Zohar, Etz Chaim and the Zohar commentary Mikdash Melech (by Rabbi Shalom Buzaglo), the harsh gevuros (severities) expressed in the fiery serpents are sweetened through the copper serpent. The copper serpent is Tiferes, the harmonizing attribute, of kelipas nogah, the husk that holds both good and evil, at the level of Atzilus.

והיינו ע"י שמסתכלים כלפי מעלה להגביה ק"נ [קליפת נוגה] לשרשו שמעולם התהו ועי"ז מתגבר הטוב שבו שאין רע יורד מלמעלה ואז מתקשר הטוב שבת"ת [שבתפארת] דק"נ [דקליפת נוגה] דאצילות בת"ת [בתפארת] דקדושה דאצילות כו'.

and that is through looking upward, to raise kelipas nogah to its root, which is from the World of Tohu; and through this the good within it prevails, for no evil descends from above; and then the good that is in Tiferes of kelipas nogah of Atzilus becomes bound with Tiferes of holiness of Atzilus, etc.

> This happens through looking upward, which raises kelipas nogah to its root in the World of Tohu, the primordial world that preceded the ordered worlds; the good within it then prevails, since no evil descends from above. Then the good in Tiferes of nogah is bound with Tiferes of holiness in Atzilus.

SECTION 5 • ¶6

Peace above and below

6 והנה ע"י ת"ת [תפארת] דקדושה נעשה ג"כ מיתוק הגבורות דקדושה בחסדים וזהו ענין שלום בפשמ"ע [בפמליא של מעלה] וכמ"ש במ"א באגה"ק [באגרת הקודש] ע"פ והיה מעשה הצדקה שלום[46,47] כו' ע"ש,

Now, through Tiferes (beauty) of holiness there is also brought about the sweetening of the gevuros (severities) of holiness by the chasadim (kindnesses); and this is the matter of peace in the household above (pamalya shel maalah); and as is explained elsewhere, in Iggeres HaKodesh, on the verse "And the work of tzedakah shall be peace," etc.; see there.

> Through Tiferes of holiness the gevuros of holiness are also sweetened by the chasadim; this is the "peace in the household above," harmony among the heavenly forces. Iggeres HaKodesh, on the verse "And the work of tzedakah shall be peace," explains it at length.

ומזה נמשך אח"כ ג"כ השלום בפשמ"ט בהיכלות דבי"ע עד שגם בהיכלות דנוגה מתגבר הטוב ונמתק הרע והיינו ג"כ ע"י ת"ת [תפארת] דנוגה נחש הנחושת[48, 49, 50, 51, 52] כוי.

And from this there is afterward also drawn down peace in the household below (pamalya shel matah), in the chambers (heichalos) of Beriah, Yetzirah and Asiyah, until even in the chambers of nogah the good prevails and the evil is sweetened; and this too is through Tiferes of nogah, the copper serpent, etc.

> From there peace is drawn into the household below, the chambers (heichalos) of Beriah, Yetzirah and Asiyah, until even in the chambers of nogah the good prevails and the evil is sweetened. This too comes through Tiferes of nogah, which is the copper serpent.

אך היינו דוקא ע"י שמסתכלין כלפי מעלה ומשעבדין את לבם לאביהם שבשמים[53] ועי' עוד בזהר ח"ב [חלק ב'] (דרכ"ט א' ר"ס א' ודרל"ג א' קמ"ז א')

But this is specifically through their looking upward and subjecting their hearts to their Father in heaven. And see further in the Zohar, Part II (page 229a, 260a, and page 233a, 147a);

> All this depends on looking upward and subjecting the heart to the Father in heaven, in the words of the Mishnah with which the maamar began. The Alter Rebbe adds several pages of the Zohar, Part II, which speak of copper and the "mountains of copper."

ועי' בזהר פי' מקץ (דף ר"ד ע"א) ועי' ברבות פי' נח פל"א (דל"ג ע"א) מענין נחש הנחשת וכעין זה הוא בירושלמי ספ"ג [סוף פרק ג'] דר"ה [דראש השנה]:[54]

and see the Zohar, Parshas Mikeitz (page 204a); and see the Midrash Rabbah, Parshas Noach, section 31 (page 33a), on the matter of the copper serpent; and something like this is in the Jerusalem Talmud, end of chapter 3 of Rosh HaShanah.

> He refers also to the Zohar on Mikeitz, to the Midrash Rabbah on Noach and to the Jerusalem Talmud. The Midrash tells that Moshe, told only "make a saraf" without being told of what, chose copper, nechoshes, because the word echoes nachash, "serpent"; the Yerushalmi likewise notes that the material was not specified, and that Moshe reasoned that its essence is a nachash.

IN ONE'S AVODAH

When afflictions come, a person should not judge them by what his eyes see, but contemplate that their root is good and that their life comes from G-d, as in the parable of the harlot sent by the king; then "all the workers of iniquity shall be scattered." And he must pray with ever greater fervor, the fire that refines the body of its evil inclination and brings it to its root, for the evil mixed into each generation has grown.

QUESTIONS FOR DISCUSSION

1. If healing came from looking upward, why did the people need to look at a serpent at all, according to the maamar?
2. How does the parable of the harlot and the king's son explain how evil can have life from G-d?
3. What could Nachum Ish Gam Zu do that the other tzaddikim, who thought the same way, could not?
4. Why did the First Temple era need no fervent prayer, while later generations need more and more?
5. Why was the serpent made of copper, and what does this teach about kelipas nogah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ויעש משה נחש נחשת**

The note sends the reader to this collection of maamarim as well, for a related discussion of this subject.

KEHOT'S NOTE

ראה גם סה"מ אתהלך-לאזניא ע' טו. ביאור על מאמר זה עם הגהות מהצ"צ באוה"ת חוקת כרך-ו ע' א'תתפח. ראה גם ד"ה אם חפץ תשמ"ה.

2 **ויעש משה נחש נחושת**

The verse describing the copper serpent Moshe set on a pole, which healed those bitten who looked at it. It is the opening verse of the maamar.

במדבר כ"א:ט' **Numbers 21:9**

וַיַּעַשׂ מֹשֶׁה נְחַשׁ נְחֹשֶׁת וַיְשִׂמֵהוּ עַל־הַנֵּס וְהָיָה אִם־נָשַׁךְ הַנָּחָשׁ אֶת־אִישׁ וְהִבִּיט אֶל־נְחַשׁ הַנְּחֹשֶׁת וָחָי׃

And Moses made a serpent of brass, and set it upon the pole; and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

במדבר כא, ט.

3 The Mishnah asks, "Does a serpent kill, or does a serpent give life?" and answers that when Israel looked upward and subjected their hearts to their Father in heaven they were healed. The maamar asks why, then, the serpent was needed at all.

משנה ראש השנה ג':ח' **Mishnah Rosh Hashanah 3:8**

וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל וְגוֹ' (שמות יז), וְכִי יָדָיו שֶׁל מֹשֶׁה עוֹשׂוֹת מִלְחָמָה אוֹ שׁוֹבְרוֹת מִלְחָמָה. אֶלָּא לוֹמַר לְךָ, כָּל זְמַן שֶׁהָיוּ יִשְׂרָאֵל מִסְתַּכְּלִים כְּלַפֵּי מַעְלָה וּמְשַׁעְבְּדִין אֶת לִבָּם לַאֲבִיהֶם שֶׁבַּשָּׁמַיִם הָיוּ מִתְגַּבְּרִים. וְאִם לָאו, הָיוּ נוֹפְלִין. כַּיּוֹצֵא בַדָּבָר אַתָּה אוֹמֵר (במדבר כא), עֲשֵׂה לְךָ שָׂרָף וְשִׂים אֹתוֹ עַל נֵס, וְהָיָה כָּל הַנָּשׁוּךְ וְרָאָה אֹתוֹ וָחָי. וְכִי נָחָשׁ מֵמִית, אוֹ נָחָשׁ מְחַיֶּה. אֶלָּא, בְּזְמַן שֶׁיִּשְׂרָאֵל מִסְתַּכְּלִין כְּלַפֵּי מַעְלָה וּמְשַׁעְבְּדִין אֶת לִבָּם לַאֲבִיהֶן ...

"And so it was, when Moshe raised his hand, Israel prevailed..." (Exodus 17:11). And is it Moshe's hands that make [success in] war or break [success in] war? Rather, [this comes to] tell you, [that] whenever Israel would look upward and subjugate their hearts to their Father in heaven, they would prevail; and if not, they would fall. Similar to this matter, you [can] say concerning the verse; "Make a [graven] snake and place it on a pole, and everyone bitten who sees it will live" (Numbers 21:8): And is ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

4 **בענין תפלה שיהיו עיניו למטה**

Rabbi Yishmael son of Rabbi Yose teaches in his father's name that one who prays should direct his eyes downward and his heart upward, to fulfil two verses. The maamar uses this to ask what the Mishnah's "looking upward" can mean.

יבמות ק"ה ב':ה' **Yevamot 105b:5**

וְחַד אָמַר: עֵינָיו לְמַעְלָה, שֶׁנֶּאֱמַר: "נִשָּׂא לְבָבֵנוּ אֶל כַּפָּיִם". אַדְּהָכִי אֲתָא רַבִּי יִשְׁמָעֵאל בַּר רַבִּי יוֹסֵי לְגַבַּיְיהוּ. אֲמַר לְהוּ: בְּמַאי עָסְקִיתוּ? אֲמַרוּ לֵיקָה: בִּתְפִלָּה. אֲמַר לְהוּ: כָּךְ אָמַר אַבָּא: הַמִּתְפַּלֵּל צָרִיךְ שֶׁיְּהֵא עֵינָיו לְמַטָּה וְלִבּוֹ לְמַעְלָה, כְּדֵי שֶׁיְּתַקְיְימוּ שְׁנֵי מִקְרָאוֹת הַלָּלוּ.

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KEHOT'S NOTE

יבמות קה, ב.

PARAGRAPH 2

5 **והנה מבואר בזהר**

The note sends the reader to Yahel Ohr in connection with this saying of the Zohar on turning the bitter into sweet.

KEHOT'S NOTE

ראה יהל אור ע' תטו.

6 **מאן דלא מהפך מרירו למתקא לית ליה חולקא בהאי עלמא כלום**

In the Zohar's introduction a heavenly voice calls out, "Who among you turn darkness into light and taste the bitter as sweet?", and says that whoever does not await this has no share. The Alter Rebbe cites this page for the saying on turning the bitter into sweet.

ספר הזהר, הקדמה ט':מ"ח-י':נ"ו **Zohar, Introduction 9:48–10:56**

Who among you laboured to turn darkness into light and bitter into sweet before you entered here? Who among you awaited every day the light that shall break forth what time the King shall visit his beloved gazelle, when He will be glorified and called King by all the kings of the world? He who did not thus wait every day in the world below will have no share here.'

The Zohar; London, Soncino Press, 1933 (Public Domain)

7 **כי זה כל האדם**

Koheles concludes, "Fear G-d and keep His commandments, for this is the whole of man." The Alter Rebbe uses the phrase to say that turning the bitter into sweet is the whole purpose of man's creation.

קהלת י"ב:י"ג **Ecclesiastes 12:13**

סוֹף דָּבָר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹקִים יְרָא וְאֶת־מִצְוֹתָיו שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם׃

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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8 **בבית ראשון לא היו מתפללים**

On that page the Alter Rebbe notes that the Tannaim and Amoraim did not pray at such length, especially in Pesukei deZimra, because they stood so high that a brief

contemplation fixed the truth of G-d's oneness firmly in their hearts; there he refers back to this maamar, "And Moshe made a copper serpent."

Megillah 17b מגילה י"ז

KEHOT'S NOTE

ראה מגילה יז, ב. ולקמן ואתחנן יב, ב.

9 דהנה כל רעות ודינים

According to the note, this passage is copied there, and the parable of the harlot and the king's son is explained there at length.

KEHOT'S NOTE

נעתק באוה"ת בראשית-ה דף תתמה, ב ע"ש שנתבאר המשל בארוכה.

10 ומקורם — הוא טוב

In the Or HaTorah copy the words read "is the good" (hu hatov) rather than "is good" (hu tov).

KEHOT'S NOTE

באוה"ת בבראשית שם: הוא הטוב.

11 שטן ופנינה לש"ש נתכוונו

Rabbi Levi says that the Satan and Peninnah acted for the sake of Heaven: the Satan, lest G-d forget the love of Avraham when He favored Iyov, and Peninnah, who, as the verse says, provoked Chanah "to make her cry out." Just before, Reish Lakish says that the Satan, the evil inclination and the angel of death are one.

Bava Batra 16a:9–10 בבא בתרא ט"ז א:ט'-י'

אָמַר רַבִּי לֵוִי: שָׂטָן וּפְנִינָה לְשֵׁם שָׁמַיִם נִתְכַּוְּונוּ. שָׂטָן - כֵּיוָן דְּחַזְיֵא לְהַקָּדוֹשׁ בָּרוּךְ הוּא דְּנָטְיָה דַּעְתֵּיהּ בָּתַר אִיּוֹב, אֲמַר: חַס וְשָׁלוֹם מִינְּשֵׁי לֵיקֵּה לְרַחְמָנוּתֵיהּ דְּאַבְרָהָם. פְּנִינָה - דִּכְתִיב: "וְכִעַסַּתָּה צָרָתָהּ גַּם כַּעַס, בַּעֲבוּר הַרְעִימָהּ". דַּרְשֵׁהּ רַב אַחָא בַּר יַעֲקֹב בְּפַפּוּנְיָא. אֲתָא שָׂטָן, נַשְׁקֵיהּ לְכַרְעֵיהּ. "בְּכָל זֹאת לֹא חָטָא אִיּוֹב בִּשְׂפָתָיו". אָמַר רָבָא: בִּשְׂפָתָיו לֹא חָטָא, בְּלִבּוֹ חָטָא. מַאי קָאָמַר? "אֶרֶץ נִתְּנָה בְיַד רָשָׁע, פְּנֵי שׁוֹפְטֶיהָ יְכַסֶּה, אִם לֹא אֵיפוֹ מִי הוּא" - אָמַר רָבָא: ...

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KEHOT'S NOTE

ב"ב טז, א. ראה ביאה"ז לאדה"א צו, ג. ובביאה"ז להצ"צ-א ע' תפז.

12 נתן עיניו במקדש ראשון והחריבו

There the Alter Rebbe brings both sayings, that he set his eyes on the First Temple and that the Satan and Peninnah intended it for the sake of Heaven, and says both are true: the root where the dross and kelipos begin is not complete evil, and there it is "for the sake of Heaven," while what descends far below becomes real dross.

KEHOT'S NOTE

ראה גם לקמן פ' מטות פז, א. באוה"ת-ענינים ע' קנט מציין לכאן. ובביאה"ז לאדה"א צו, ג ובביאה"ז להצ"צ-א ע' תפז מוסיף "נתן עיניו ממש לכוונה רעה".

13 נתן עיניו במקדש ראשון והחריבו

The Talmud says that the evil inclination set its eyes on the First Temple and destroyed it, and killed the Torah scholars in it. The Alter Rebbe contrasts this with the saying that the Satan acted for the sake of Heaven.

Sukkah 52a:10 סוכה נ"ב א:י'

"וְהִדַּחְתִּיו אֶל אֶרֶץ צִיָּה וּשְׁמָמָה" — לְמָקוֹם שֶׁאֵין בְּנֵי אָדָם מְצוּיִין לְהִתְגָּרוֹת בָּהֶן. "אֶת פָּנָיו אֶל הַיָּם הַקַּדְמוֹנִי" — שֶׁנָּתַן עֵינָיו בְּמִקְדָּשׁ רִאשׁוֹן וְהֶחֱרִיבוֹ, וְהָרַג תַּלְמִידֵי חֲכָמִים שֶׁבּוֹ. "וְסוֹפוֹ אֶל הַיָּם הָאַחֲרוֹן" — שֶׁנָּתַן עֵינָיו בְּמִקְדָּשׁ שֵׁנִי וְהֶחֱרִיבוֹ, וְהָרַג תַּלְמִידֵי חֲכָמִים שֶׁבּוֹ. "וְעָלָה בָאְשׁוֹ וְתַעַל צַחֲנָתוֹ" — שֶׁמַּנִּיחַ אוּמּוֹת הָעוֹלָם, וּמִתְגָּרֶה בְּשׁוֹנְאֵיהֶם שֶׁל יִשְׂרָאֵל. "כִּי הִגְדִּיל לַעֲשׂוֹת" — אָמַר אַבָּיֵי: וּבְתַלְמִידֵי חֲכָמִים יוֹתֵר מִכּוּלָּם.

"And will drive him into a land barren and desolate" to a place where there are no men for him to attack; "With his face toward the eastern sea (hadkomoni)": that he set his eyes against the First Temple and destroyed it and slew the scholars who were in it; "And his back part toward the western sea": that he set his eyes against the Second Temple and destroyed it and slew the scholars who were in it. "And the stench of it shall go up and the foul smell ...

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14 והענין הוא ששרש הרע המחייהו הוא טוב

According to the note, this statement, that the root of evil which gives it life is good, is cited in Sefer HaChakirah.

KEHOT'S NOTE

מובא בספר החקירה עו, א.

15 עבדים המתפרצים מאת אדוניהם

Naval scorns David's men: "Many are the servants nowadays who break away, each from his master." The Alter Rebbe borrows the phrase for human servants who can rebel because their life is separate from their master's.

I Samuel 25:10 שמואל א כ"ה:י'

וַיַּעַן נָבָל אֶת־עַבְדֵי דָוִד וַיֹּאמֶר מִי דָוִד וּמִי בֶן־יִשַׁי הַיּוֹם רַבּוּ עֲבָדִים הַמִּתְפָּרְצִים אִישׁ מִפְּנֵי אֲדֹנָיו:

And Nabal answered David's servants, and said: 'Who is David? and who is the son of Jesse? there are many servants now-a-days that break away every man from his master;

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KEHOT'S NOTE

ראה ש"א כה, י'.

16 ושרשם למעלה הוא טוב

The note refers there for the idea that the root of evils above is good.

KEHOT'S NOTE

ראה אוה"ת בראשית-ג דף תקסא, א. ד"ה חייב אדם לברך — תרל"ח סע' כ (ע' לג).

17 חלק אלו-ה ממעל

Iyov speaks of "the portion of G-d from above." The phrase is the classic description of the soul, and here it explains why the soul does not want the body's pleasures.

Job 31:2 איוב ל"א:ב'

וּמָה חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרוֹמִים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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KEHOT'S NOTE

איוב לא, ב.

18 The Zohar asks how a servant could be an accuser of his master against his master's will, and answers with the parable of a king who sends a harlot to test his son and rejoices when the son resists her. The Alter Rebbe uses it to show that the root of evil is good.

Zohar, Terumah 66:669–678 ספר הזהר, תרומה ס"ו:תרס"ט-תער"ח

Here is a mystery entrusted to the masters of esoteric lore. All that the Holy One has made, both above and below, is for the purpose of manifesting His Glory and to make all things serve Him. Now, would a master permit his servant to work against him, and to continually lay plans to counteract his will? It is the will of the Holy One that men should worship Him and walk in the way of truth that they may be rewarded with many benefits. How, then, can an evil ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 3

19 **כשבא לאדם איזה יסורים ר"ל**

The note sends the reader to the same page of Yahel Ohr cited above for turning the bitter into sweet, here in connection with how one should regard suffering.

KEHOT'S NOTE

ראה יהל אור ע' תטו.

20 **לא למראה עיניו ישפוט**

Yeshayahu says of the future king that "he shall not judge by what his eyes see." The Alter Rebbe applies the words to a person facing suffering, who should not judge it bad by its appearance.

Isaiah 11:3 ישעיהו י"א:ג'

וַהֲרִיחוֹ בְּיִרְאַת ה' וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא־לְמִשְׁמַע אָזְנָיו יוֹכִיחַ׃

And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

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KEHOT'S NOTE

ל' הכ' ישעי' יא, ג.

21 **ממנו יתי' לא תצא הרעות**

The verse "From the mouth of the Most High do not the evils and the good come forth?" is read here as a statement: evil does not come forth from G-d. All that comes from Him is good. (Kehot: Lamentations 3:31)

Lamentations 3:38 איכה ג':ל"ח

מִפִּי עֶלְיוֹן לֹא תֵצֵא הָרָעוֹת וְהַטּוֹב׃

Out of the mouth of the Most High proceedeth not Evil and good?

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KEHOT'S NOTE

ראה איכה ג, לא.

22 **רק שהוא אינו מושג**

Tanya, chapter 26, teaches that suffering should be accepted with joy, for "this too is for the good," only it is not revealed to eyes of flesh, since it comes from the hidden world, the letters yud-hei of the Name. The text refers to this chapter.

Tanya, Likkutei Amarim 26:2 תניא, חלק ראשון; ליקוטי אמרים כ"ו:ב'

וּמַה שֶּׁכָּתוּב: "בְּכָל עֳצֶב יִהְיֶה מוֹתָר", פֵּירוּשׁ, שֶׁיִּהְיֶה אֵיזֶה יִתְרוֹן וּמַעֲלָה מִזֶּה, הִנֵּה אַדְרַבָּה, מִלְּשׁוֹן זֶה מַשְׁמַע, שֶׁהָעֳצֶב מִצַּד עַצְמוֹ אֵין בּוֹ מַעֲלָה, רַק, שֶׁיָּגִיעַ וְיָבֹא מִמֶּנּוּ אֵיזֶה יִתְרוֹן, וְהַיְינוּ - הַשִּׂמְחָה הָאֲמִיתִית בַּה' אֱלֹקָיו, הַבָּאָה אַחַר הָעֳצֶב הָאֲמִיתִי לְעִתִּים מְזוּמָּנִים עַל עֲוֹנוֹתָיו בְּמַר נַפְשׁוֹ וְלֵב נִשְׁבָּר, שֶׁעַל יְדֵי זֶה, נִשְׁבָּרָה רוּחַ הַטּוּמְאָה וְסִטְרָא אָחֳרָא וּמְחִיצָה שֶׁל בַּרְזֶל הַמַּפְסֶקֶת בֵּינוֹ לְאָבִיו שֶׁבַּשָּׁמַיִם, כְּמוֹ שֶׁכָּתוּב בַּזֹּהַר עַל פָּסוּק: "רוּחַ נִשְׁבָּרָה, לֵב ...

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23 **כי אם רק טוב גמור רק שהוא אינו מושג**

The epistle "To give you understanding" says that no evil descends from above and that all is good, only not grasped because of its greatness and abundant goodness. The text refers to it for the same point.

Tanya, Iggeres HaKodesh 11:2 תניא, אגרת הקדש י"א:ב'

... מִפְּנֵי שֶׁאֵינוֹ מוּשָׂג, לָכֵן נִדְמֶה לוֹ רַע אוֹ יְסוּרִים, אֲבָל בֶּאֱמֶת אֵין רַע יוֹרֵד מִלְמַעְלָה, וְהַכֹּל טוֹב, רַק שֶׁאֵינוֹ מוּשָׂג לְגוֹדְלוֹ וְרֹב טוּבוֹ.

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24 **כחוטא דקיק**

The Zohar explains "kim'at" (almost) in David's words as "like a fine thread," the narrow measure between him and the other side. The Alter Rebbe cites it for the word dakik, "fine."

Zohar, Introduction 14:132–141 ספר הזהר, הקדמה י"ד:קל"ב-קמ"א

25 **בכל מאדך**

The command to love G-d with all your heart, soul and me'od, "might." The Alter Rebbe links this me'od with the me'od, "very," of "very good."

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

26 **טוב זה מלאך החיים**

The Zohar, on redeeming the firstborn son, says that two appointed forces stand over a person, one of life and one of death, and reads "behold, it was good" as the angel of

life and "very" as the angel of death. Kehot cites it alongside the Midrash.

Bereshit Rabbah 9:9 בראשית רבה ט׳:ט׳

אמר ר' זעירא: הנה טוב מאד, זו גן עדן. והנה טוב מאד, זו גיהינום. וכי גיהינום טוב מאוד אתמהא?! משל למלך שהיה לו פרדס והכניס לתוכו פועלים, ובנה אוצר על פתחו. אמר כל מי שהוא מתכשר במלאכת הפרדס יכנס לאוצרו, וכל מי שאינו מתכשר במלאכת הפרדס אל יכנס לאוצרו. כך כל מי שהוא מסגל במצות ומעשים טובים הרי גן עדן, וכל מי שאינו מסגל במצות ומעשים טובים הרי גיהינום:

Rabbi Ze'eira said: "Behold it was very good" – this is the Garden of Eden; "and behold it was very good" – this is Gehenna. Is Gehenna, then, very good? This is a rhetorical question. This is analogous to a king who had an orchard. He stationed laborers there and he built a storage house at its entrance. He said: 'Anyone who performs successfully in the labor of the orchard, he may enter its treasury; anyone who does not perform successfully in the labor of the orchard, he may not ...

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Zohar I, 14a זח"א יד, א

KEHOT'S NOTE

ראה ב"ר ט, ט. זח"א יד, א.

27 **טוב מאד טוב זה מלאך החיים מאד זה מלאך המות**

The Midrash reads "and behold, it was very good" as referring both to the angel of life and to the angel of death, and asks how the angel of death can be very good. The Alter Rebbe explains that its good is beyond measure and not yet revealed. (Kehot: Bereshit Rabbah 9:9)

Bereshit Rabbah 9:10 בראשית רבה ט׳:י׳

אמר רבי שמואל בר יצחק: הנה טוב מאד, זה מלאך חיים. והנה טוב מאד, זה מלאך המות. וכי מלאך המות טוב מאד אתמהא?! אלא למלך, שעשה סעודה וזימן את האורחים, והכניס לפניהם תמחוי מלא כל טוב. אמר: כל שהוא אוכל ומברך את המלך יאכל ויערב לו, וכל מי שהוא אוכל ואינו מברך את המלך יותז ראשו בסייף. כך כל מי שהוא מסגל במצות ומעשים טובים הרי מלאך חיים, וכל מי שאינו מסגל במצות ומעשים טובים הרי מלאך המות:

Rabbi Shmuel bar Yitzḥak said: "Behold it was very good" – this is the angel of life; "and behold it was very good" – this is the angel of death. Is the angel of death, then, "very good"? This is a rhetorical question. Rather, it is analogous to a king who prepared a feast, invited the guests and brought before them a serving dish filled with all kinds of delicacies. He said: 'Anyone who eats and blesses the king, let him eat and enjoy himself, but anyone who eats and ...

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28 **טוב מאד טוב זה מלאך החיים מאד זה מלאך המות**

At the beginning of Yisro the Zohar reads "good" as the right side and "very" as the left side, and adds that "good" is the angel of life and "very" the angel of death, all one secret. The text itself refers to this page.

Zohar, Yitro 1:28–39 ספר הזהר, יתרו א׳:כ"ח-ל"ט

It is written: "And G-d saw everything that He had made, and, behold, it was very good" (Gen. 1, 31). The "living G-d" (Elohim Hayyim) purposed to give us light and to care for us in His Providence; and in His creation all are united, above and below, the "Right Side" and the "Left Side", the angel of life and the angel of death: all are part of His plan, and it is "very good"; it is all part of the same mystic doctrine, apprehended by those who contemplate the ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

29 **בזהר ר"פ יתרו דס"ח ב' וברמ"ז שם**

Besides quoting the Zohar, "good is the right side, very is the left side," the note refers to Yahel Ohr for this subject.

KEHOT'S NOTE

עמש"ש בזהר והנה טוב דא סיטרא דימינא מאד דא סטרא דשמאלא. וראה יהל אור ע' קפג.

30 **ועמ"ש ע"פ אלה מסעי**

There "These are the journeys of the children of Israel" is read as their ascents from below to above, which come through subduing and transforming evil (iskafya and is'hapcha); this is why G-d created the kelipos, for the great ascent that comes through them.

KEHOT'S NOTE

לקמן צא, ג. וראה לעיל פ' במדבר יט, ג.

31 **יסר יסרני י"ה**

"Yah has sorely chastened me, but He has not given me over to death." The Alter Rebbe notes that the chastening comes from the Name Yah, the beginning of the Name, where the good is not yet revealed.

Psalms 118:18 תהילים קי"ח:י"ח

יַסֹּר יִסְּרַנִּי קָהּ וְלַמָּוֶת לֹא נְתָנָנִי׃

The L-RD hath chastened me sore; But He hath not given me over unto death.

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KEHOT'S NOTE

תהלים קיח, יח.

32 **נחום איש גם זו**

The Talmud explains that Nachum was called Ish Gam Zu because whatever happened to him he said, "This too is for the good"; when the jewels he carried to the emperor were replaced with dust, the dust proved to be like Avraham's, which turned into swords and arrows. The Alter Rebbe holds him up as one who could bring the hidden good into revelation.

Taanit 21a:8 תענית כ"א א:ח׳

אָמְרוּ עָלָיו עַל נַחוּם אִישׁ גַּם זוֹ שֶׁהָיָה סוֹמֵא מִשְּׁתֵּי עֵינָיו, גִּדֵּם מִשְּׁתֵּי יָדָיו, קִיטֵּעַ מִשְּׁתֵּי רַגְלָיו, וְכָל גּוּפוֹ מָלֵא שְׁחִין. וְהָיָה מוּטָל בְּבֵית רָעוּעַ, וְרַגְלֵי מִטָּתוֹ מוּנָּחִין בְּסַפָּלִין שֶׁל מַיִם כְּדֵי שֶׁלֹּא יַעֲלוּ עָלָיו נְמָלִים. פַּעַם אַחַת בִּקְּשׁוּ תַּלְמִידָיו לְפַנּוֹת מִטָּתוֹ, וְאַחַר כָּךְ לְפַנּוֹת אֶת הַכֵּלִים. אָמַר

יתפרדו כל פועלי און 37

The psalm says that G-d's enemies will perish and "all the workers of iniquity shall be scattered." The Alter Rebbe applies it to evil and affliction, which fall apart once their root in G-d is recognized.

Psalms 92:10 תהילים צ״ב:י׳

כִּי הִנֵּה אֹיְבֶיךָ ה' כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן׃

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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KEHOT'S NOTE

תהלים צב, י׳.

PARAGRAPH 5

נחום איש גם זו 38

When the chest of jewels Nachum carried to the emperor was found full of dust, he said, "This too is for the good," and the dust proved to be like Avraham's, which turned into swords and arrows when thrown, and won a province the empire could not take. The maamar sees here the hidden good made visible below.

Taanit 21a:8 תענית כ״א א:ח׳

אָמְרוּ עָלָיו עַל נַחוּם אִישׁ גַּם זוֹ שֶׁהָיָה סוֹמֵא מִשְּׁתֵּי עֵינָיו, גִּדֵּם מִשְּׁתֵּי יָדָיו, קִיטֵּעַ מִשְּׁתֵּי רַגְלָיו, וְכָל גּוּפוֹ מָלֵא שְׁחִין. וְהָיָה מוּטָל בְּבֵית רָעוּעַ, וְרַגְלֵי מִטָּתוֹ מוּנָּחִין בִּסְפָלִין שֶׁל מַיִם כְּדֵי שֶׁלֹּא יַעֲלוּ עָלָיו נְמָלִים. פַּעַם אַחַת בִּקְּשׁוּ תַּלְמִידָיו לְפַנּוֹת מִטָּתוֹ, וְאַחַר כָּךְ לְפַנּוֹת אֶת הַכֵּלִים. אָמַר לָהֶם: בָּנַי, פַּנּוּ אֶת הַכֵּלִים, וְאַחַר כָּךְ פַּנּוּ אֶת מִטָּתִי, שֶׁמּוּבְטָח לָכֶם שֶׁכָּל זְמַן שֶׁאֲנִי בַּבַּיִת אֵין הַבַּיִת נוֹפֵל. פִּינּוּ אֶת הַכֵּלִים וְאַחַר כָּךְ פִּינּוּ אֶת מִטָּתוֹ, וְנָפַל הַבַּיִת.

William Davidson, Vocalized Aramaic (CC-BY-NC)

הי׳ יכול לשנות 39

According to the note, Or HaTorah explains that Nachum Ish Gam Zu had this power because he tasted the bitter as sweet, in the manner of "love with delights" (ahavah betaanugim).

KEHOT'S NOTE

ראה באוה״ת פ׳ כי תשא ע׳ ב״א שהיכולת הזה מפני שטעים מרירו למיתקא ע״ד אהבה בתענוגים ע״ש.

בענין גם 40

Etz Chaim explains the Sages' rule that et and gam are inclusions (ribuyim) as referring to Rachel and Leah, who come forth from the abundance of the mochin of Z'eir Anpin: et is Rachel and gam is Leah. The text refers to this chapter for the matter of gam.

Sefer Etz Chaim 38:5 עץ חיים ל״ח:ה׳

ועמש״ל בד״ה וזה מעשה המנורה 41

There, on G-d's words to Yaakov, "I will go down with you to Egypt, and I will also (gam) surely bring you up," the Alter Rebbe explains that the level of gam itself will also

מי שאמר לשמן וידליק 33

When his daughter lit the Shabbos lamp with vinegar, Rabbi Chanina ben Dosa said, "He Who said to the oil that it should burn will say to the vinegar that it should burn," and it burned all day. The Alter Rebbe cites it for the change that can be made at the root.

Taanit 25a:5–6 תענית כ״ה א:ה׳-ו׳

... כְּלִי שֶׁל חוֹמֶץ נִתְחַלֵּף לִי בִּכְלִי שֶׁל שֶׁמֶן וְהִדְלַקְתִּי מִמֶּנּוּ אוּר לְשַׁבָּת. אָמַר לַהּ: בִּתִּי, מַאי אִכְפַּת לְךְ? מִי שֶׁאָמַר לַשֶּׁמֶן וְיִדְלוֹק, הוּא יֹאמַר לַחוֹמֶץ וְיִדְלוֹק. תָּנָא: הָיָה דּוֹלֵק וְהוֹלֵךְ כָּל הַיּוֹם כּוּלּוֹ, עַד שֶׁהֵבִיאוּ מִמֶּנּוּ אוּר לְהַבְדָּלָה. רַבִּי חֲנִינָא בֶּן דּוֹסָא הֲוָה לֵיקֵּה הָנָךְ עִיזֵּי, אֲמַרוּ לֵיקֵּה: קָא מַפְסְדָן. אֲמַר: אִי קָא מַפְסְדָן — נֵיכְלִינְהוּ דּוּבֵּי, וְאִי לָא — כֹּל חֲדָא וַחֲדָא תֵּיתֵי לְאוּרְתָּא דּוּבָּא בְּקַרְנַיְיהוּ. לְאוּרְתָּא אַיְיתֵי כֹּל חֲדָא וַחֲדָא דּוּבָּא בְּקַרְנַיְיהוּ.

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מי יתן טהור מטמא 34

Iyov asks, "Who can bring a pure thing out of an impure one?" The Alter Rebbe refers to his discussion of this verse at the end of the discourse "This is the statute of the Torah," on the same theme of change at the root.

Job 14:4 איוב י״ד:ד׳

מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד׃

Who can bring a clean thing out of an unclean? not one.

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כמאמר ר״ח בן דוסא מי שאמר 35

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם כה, א.

PARAGRAPH 4

ולא כי אכשור דרי 36

Told that the Sages had gone back to giving levirate marriage priority over chalitzah, Rav Nachman bar Yitzchak asks in surprise, "Have the generations become more worthy?" The Alter Rebbe uses the phrase to deny that later generations pray more because they are better.

Yevamot 39b:15–16 יבמות ל״ט ב:ט״ו-ט״ז

אָמַר רָמֵי בַּר חָמָא אָמַר רַבִּי יִצְחָק: חָזְרוּ לוֹמַר מִצְוַת יִבּוּם קוֹדֶמֶת לְמִצְוַת חֲלִיצָה. אָמַר לֵיקֵּה רַב נַחְמָן בַּר יִצְחָק: אִכַּשּׁוּר דָּרֵי? מֵעִיקָּרָא סָבְרִי לַהּ כְּאַבָּא שָׁאוּל, וּלְבַסּוֹף סָבְרִי לַהּ כְּרַבָּנַן.

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KEHOT'S NOTE

ראה יבמות לט, ב.

כנזכר פ' פקודי דרס"ח כי הרע אשר שם הוא טוב ומתוק כי הם זכרים הרי עץ הדעת טוב ורע הוא הנוקבא דנוגה ...

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PARAGRAPH 6

46 **והיה מעשה הצדקה שלום**

Yeshayahu promises that "the work of tzedakah (righteousness) shall be peace." The Alter Rebbe's epistle reads tzedakah as charity and explains how it makes peace among the supernal attributes.

Isaiah 32:17 ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם׃

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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47 **והיה מעשה הצדקה שלום**

The epistle explains that the gevuros are sweetened in the chasadim through Tiferes, and that this is the peace in the household above and below, aroused by acts of tzedakah. The text refers to it for the peace above.

Tanya, Iggeres HaKodesh 12:1 תניא, אגרת הקדש י"ב:א'

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם, וַעֲבוֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד עוֹלָם. לְהָבִין הַהֶפְרֵשׁ שֶׁבֵּין "מַעֲשֵׂה" לַ"עֲבוֹדָה" וּבֵין "שָׁלוֹם" לְ"הַשְׁקֵט וָבֶטַח" כו'. עַל פִּי מַה שֶּׁאָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה עַל פָּסוּק "עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו" – כִּי "מִיכָאֵל שַׂר שֶׁל מַיִם וְגַבְרִיאֵל שַׂר שֶׁל אֵשׁ, וְאֵין מְכַבִּין זֶה אֶת זֶה".

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48 **נחש הנחשת**

In Pekudei the Zohar speaks of the "copper of the wave-offering," which are the "mountains of copper" and the "sockets of copper" that stand as gates at the openings of the chambers. The text cites it on the matter of the copper serpent.

Zohar, Pekudei 18:155–19:165 ספר הזהר, פקודי י"ח:קנ"ה-י"ט:קס"ה

49 **נחש הנחשת**

The Zohar speaks of chariots called "mountains of copper," which come forth from gold, silver and copper, with copper below. The text cites it on the matter of the copper serpent.

Zohar, Pekudei 52:775–785 ספר הזהר, פקודי נ"ב:תשע"ה-תשפ"ה

50 **נחש הנחשת**

The Zohar reads Yechezkel's vision of a man "whose appearance was like the appearance of copper" as a messenger of the left side who changes his garments and hues according to his mission, clothed here in the "mountains of

have an ascent, and he refers back to this maamar for the meaning of "gam zu letovah."

KEHOT'S NOTE

פ' בהעלותך לג, א.

42 **ואנכי אעלך גם עלה**

G-d promises Yaakov as he goes down to Egypt, "I will go down with you to Egypt, and I will also (gam) surely bring you up (alo)": his family would return, and he himself would be brought up for burial. The discourse the text cites reads gam alo as "gam rises," an ascent for the level of gam itself.

Genesis 46:4 בראשית מ"ו:ד'

אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה וְאָנֹכִי אַעַלְךָ גַם־עָלֹה וְיוֹסֵף יָשִׁית יָדוֹ עַל־עֵינֶיךָ׃

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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43 **נחש הנחשת**

The Zohar says gold, silver and copper are three hues, for joy, for mercy and for the strength of judgment, and that Moshe, who knew that the root of the fiery serpents is the nachash, made a serpent of copper and relied on it. The text cites this passage on the copper serpent.

Zohar, Terumah 35:406–37:415 ספר הזהר, תרומה ל"ה:ת"ו-ל"ז:תט"ו

44 **דנחשים השרפים**

The verse tells that the fiery serpents were sent among the people and bit them, and many died. In the maamar these serpents are the harsh gevuros that the copper serpent sweetens.

Numbers 21:6 במדבר כ"א:ו'

וַיְשַׁלַּח ה' בָּעָם אֶת הַנְּחָשִׁים הַשְּׂרָפִים וַיְנַשְּׁכוּ אֶת־הָעָם וַיָּמָת עַם־רָב מִיִּשְׂרָאֵל׃

And the L-RD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

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45 **נחש הנחשת שהוא ת"ת דק"נ**

In the gate of kelipas nogah, Etz Chaim places copper in Tiferes of nogah and cites the Zohar on "Moshe made a copper serpent": it sometimes kills, in the secret of evil, and sometimes gives life, in the secret of good. The text cites it for the copper serpent as Tiferes of kelipas nogah.

Sefer Etz Chaim 49:3 עץ חיים מ"ט:ג'

... ב' דרועין ות"ת נקרא נחשת וזהו שאמר בפרשה תרומה קמ"ז ויעש משה נחש נחשת כי לפעמים ממית בסוד הרע ולפעמים מחיה בסוד הטוב והיא קוף בפני אדם והב זה. וז"ס ההיא נחשא דכריך על ההוא תיבותא דקע"ג וז"ס קין והבל שנעשו חד גופא באדרא קמ"ג כי גופא קדישא הם הכלים והחשמ"ל מקיף עליהם וזה נוגה החופף עליהם ומהבל טו"ר זכר יוצאין השדים התלויין באוירא שמטיבין לבני אדם

copper." The text cites it on the matter of the copper serpent.

Zohar, Pekudei 25:234–26:246 ספר הזהר, פקודי כ"ה:רל"ד-כ"ו:רמ"ו

51 **נחש הנחשת**

The Zohar on Terumah says that copper above comes forth from gold and fire, and that by its strength the fiery serpents that come from fire are scattered. The text cites it on the matter of the copper serpent.

Zohar, Terumah 33:380–34:388 ספר הזהר, תרומה ל"ג:ש"פ-ל"ד:שפ"ח

52 **נחש הנחשת**

The Midrash says that Moshe, told to make a saraf without being told of what, chose copper because nechoshes falls on the word nachash, and learns from this that the Torah was given in the Holy Tongue. The text cites it from Parshas Noach.

Bereshit Rabbah 31:8 בראשית רבה ל"א:ח'

... "ישמע חכם ויוסיף לקח" זה משה שאמר הקדוש ברוך הוא לו למשה עשה לך שרף ולא פירש אמר אם אני עושה אותו של זהב אין הלשון הזה נופל על לשון זה של כסף אין הלשון הזה נופל על לשון זה אלא הרי אני עושה אותו של נחושת לשון נופל על הלשון שנאמר (במדבר כא, ט): "ויעש משה נחש נחשת" מכאן שניתנה תורה בלשון הקודש. רבי פנחס ורבי חזקיה בשם ר' סימון כשם שניתנה תורה בלשון הקודש כך העולם נברא בלשון הקודש שמעת מימיך אומרים גיני גינייא אנתרופי אנתרופיא ...

"Craft for you an ark of cypress wood; you shall craft the ark with compartments, and you shall coat it within and without with pitch" (Genesis 6:14). "Craft for you an ark of cypress wood" - Rabbi Isi said: In four places, this expression, "craft," is stated; in three it [the material] is specified, and in one it is not specified. "Craft for you an ark of [cypress [gofer] wood]..." - Rabbi Natan said: An ark of the wood of kardinon. into a more commonly known word, kardinon. "Craft for ...

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53 **שמסתכלין כלפי מעלה ומשעבדין את לבם לאביהם שבשמים**

The Mishnah's words return here: the healing, and all the sweetening described, come only when Israel look upward and subject their hearts to their Father in heaven.

Mishnah Rosh Hashanah 3:8 משנה ראש השנה ג':ח'

... עוֹשׂוֹת מִלְחָמָה אוֹ שׁוֹבְרוֹת מִלְחָמָה. אֶלָּא לוֹמַר לְךָ, כָּל זְמַן שֶׁהָיוּ יִשְׂרָאֵל מִסְתַּכְּלִים כְּלַפֵּי מַעְלָה וּמְשַׁעְבְּדִין אֶת לִבָּם לַאֲבִיהֶם שֶׁבַּשָּׁמַיִם הָיוּ מִתְגַּבְּרִים. וְאִם לָאו, הָיוּ נוֹפְלִין. כַּיּוֹצֵא בַדָּבָר אַתָּה אוֹמֵר (במדבר כא), עֲשֵׂה לְךָ שָׂרָף וְשִׂים אֹתוֹ עַל נֵס, וְהָיָה כָּל הַנָּשׁוּךְ וְרָאָה אֹתוֹ וָחָי. וְכִי נָחָשׁ מֵמִית, אוֹ נָחָשׁ מְחַיֶּה. אֶלָּא, בִּזְמַן שֶׁיִּשְׂרָאֵל מִסְתַּכְּלִין כְּלַפֵּי מַעְלָה וּמְשַׁעְבְּדִין אֶת לִבָּם לַאֲבִיהֶן שֶׁבַּשָּׁמַיִם, הָיוּ מִתְרַפְּאִים, וְאִם לָאו, הָיוּ נְמוֹקִים. חֵרֵשׁ, שׁוֹטֶה, וְקָטָן, אֵין ...

"And so it was, when Moshe raised his hand, Israel prevailed..." (Exodus 17:11). And is it Moshe's hands that make [success in] war or break [success in] war? Rather, [this comes to] tell you, [that] whenever Israel would look upward and subjugate their hearts to their Father in heaven, they would prevail; and if not, they would fall. Similar to this matter, you [can] say concerning the verse; "Make a [graven] snake and place it on a pole, and everyone bitten who sees it will live" (Numbers 21:8): And is ...

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54 The Yerushalmi notes that of four places where "make for yourself" is said, only "make for yourself a saraf" does not say of what; Moshe reasoned that its essence is a nachash and so made a nechash nechoshes. The text says something like this is in the Yerushalmi.

Jerusalem Talmud Rosh Hashanah 3:9:2 תלמוד ירושלמי ראש השנה ג':ט':ב'

הלכה: אָמַר רִבִּי יָסָא. בְּאַרְבָּעָה מְקוֹמוֹת נֶאֱמַר עֲשֵׂה לְךָ. בִּשְׁלֹשָׁה פִּירֵשׁ וְאֶחָד לֹא פֵירֵשׁ. עֲשֵׂה לְךָ תֵּיבַת עֲצֵי גוֹפֶר. עֲשֵׂה לְךָ שְׁתֵּי חֲצוֹצְרוֹת כֶּסֶף. עֲשֵׂה לְךָ חַרְבוֹת צוּרִים. עֲשֵׂה לְךָ שָׂרָף לֹא פֵירֵשׁ. אָמַר מֹשֶׁה. עִיקָּרָהּ לֹא נחש הוּא. לְפִיכָךְ וַיַּעַשׂ מֹשֶׁה נְחַשׁ נְחוֹשֶׁת. מִיכָּן הָיָה רִבִּי מֵאִיר דּוֹרֵשׁ שְׁמוֹת. חַד בַּר נַשׁ חֲוָה שְׁמֵיהּ כִּידּוֹר. אָמַר לוֹן רִבִּי מֵאִיר. הוֹבֵא לְכוֹן מִינֵיהּ. בַּר נַשׁ בִּישׁ הוּא. כִּי דוֹר תַּהְפּוּכוֹת הֵמָּה.

HALAKHAH: . rabba 31(8). Rebbi Yasa said, in four places it is said "make for yourself." In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver trumpets. 10:2.. Make yourself flintstone knives. 5:2.. Make yourself a poisonous snake. 21:8. He did not make explicit. Moses said, is its root not nḥš whose meaning seems to be unrelated to both.? Therefore, Moses made a brass snake. 21:9.. From there, Rebbi Meïr interpreted names 83b.. There was a man called Kidor. ...

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אז ישיר ישראל את השירה הזאת עלי באר...

"Then Israel sang this song: Spring up, O well" (Numbers 21:17)

◇

The soul is a well: its waters come down from above through Gan Eden, and in the body they spring up again from below, and this rising, through physical mitzvos, Torah and teshuvah, reaches higher than the flow that came down. To open the well a person must dig and delve away what hides the soul's love, a work done by the "princes," the Patriarchs and above all Yaakov, and begun by an arousal from above.

THE MAAMAR IN BRIEF

Israel's Song of the Well is read as the song of the soul. The well is Knesses Yisrael, the source of the souls: like water that comes from the rivers above through the earth, the soul descends through the higher and lower Gan Eden, where it is a "fountain of gardens," and in the body becomes "a well of living waters" that springs up from below. Through the physical mitzvos, whose root is highest because they descend lowest, a person waters Gan Eden with the souls' delight, in an inner and an encompassing mode, like the food and the clothing given in charity. The well that rises from below, like the return of the penitent, is higher than the river that flows down. To open it one must dig away coarse clods and delve away fine sand, subduing the sitra achra in the forbidden, the permitted and the mitzvos. This is done by the princes, chiefly Yaakov, whose voice of Torah rules over concealment and whose compassion reveals Avraham's love. The living waters are a steady love rooted in Chochmah and Torah, and all of it begins with an arousal from above, which we ask for in prayer.

OUTLINE

1 **The soul as a well** ¶1

The well is Knesses Yisrael. Like well water that comes down from the four rivers through the veins of the earth and springs up again, the soul comes down through the higher and lower Gan Eden, a "fountain of gardens," and in the body becomes "a well of living waters" that rises from below upward.

2 Watering Gan Eden through the mitzvos ¶2–4

Adam was placed in Gan Eden to work it with the positive commandments and guard it with the prohibitive ones, and working a garden is watering it. Gan Eden is the souls' delight in comprehending G-d, who is hidden in Himself; it is drawn down by the physical mitzvos, whose root is highest because they descend lowest, and by every mitzvah in thought, speech and action, which correspond to Beriah, Yetzirah and Asiyah.

3 Inner and encompassing light ¶5–8

The revelation comes in an inner mode and an encompassing mode, like the food and the clothing given in charity. "Delight upon Havayah" is the inner mode, in which the soul's mind encompasses what it grasps, as the Seraphim stand "above"; the encompassing mode is a flash of lightning, and in Gan Eden it is the soul's garment, "the glory of Havayah shall gather you in." Below, the revelation becomes the well of a person's love of G-d.

4 Life in the body and the higher well ¶9–10

Life in the body is only a passage; the soul is here to be refined like water passing through soil, through the practical mitzvos and the mastery of the G-dly soul over the animal soul. A gloss finds a fountain and a well in the soul itself, contemplative prayer watering Torah study and the returning light of teshuvah. The well that springs from below is higher than the river from above, like the penitent over the perfectly righteous, and it is the water that came from the rock.

5 Digging and delving; Yaakov the prince ¶11–13

Digging removes coarse clods and delving removes fine sand: subduing the sitra achra in the forbidden, the permitted and the mitzvos, with a broken heart and without attachment even to permitted things. The princes who dig are the Patriarchs, above all Yaakov, who rules over Elokim, the Name of concealment, and over angels, because he is the body of the Torah, whose unity no angel shares. His compassion reveals Avraham's love, and the order of prayer is built on this pattern.

6 The living waters of Torah ¶14–16

The well yields living waters, a steady love beyond the passing fire of prayer: Avraham's water-like kindness, received from Chochmah and bittul. It is revealed through Torah, which is like sight and brings a love higher than the love born of hearing; the Torah's waters flow from the well of the mitzvos and rise until even the "eastern sea" receives from them.

7 G-d hears; the mechokek and the staffs; the arousal from above ¶17

G-d, as the light that fills all worlds, "listens and hears" the Torah below, because it draws from the light that encompasses all worlds. The mechokek engraves the soul from without and within to make it a vessel through Torah and bittul; the staffs are those who support Torah, like Zevulun. Every rising from below needs an arousal from above first, Chochmah at the beginning, which we ask for in prayer, and ends in Chochmah at the end, the well from which living waters flow.

KEY CONCEPTS

Well (be'er) באר

Water that comes down from above, passes through the earth and springs up again from below: the soul in the body and its service, which rises higher than the flow that came down.

Fountain of gardens (ma'ayan ganim) מעין גנים

The soul's root, Knesses Yisrael, as it waters the higher and the lower Gan Eden; in the soul, the contemplation of prayer, the "river that goes out of Eden," that waters Torah study.

Knesses Yisrael כנסת ישראל

The Congregation of Israel, the source of the souls of Israel, which gathers into itself the "Israel above."

Inner and encompassing light (pnimi and makif) פנימי ומקיף

Two modes of revelation: what is grasped and held within the mind, like food, and what surrounds without being absorbed, like a garment or a flash of lightning.

Digging and delving חפירה וכריה

Two stages of clearing the well: removing the coarse clods, what openly hides the love of G-d, and then the pebbles and fine sand, even attachment to permitted things.

Living waters (mayim chayim) מים חיים

A steady, unbroken love of G-d, Avraham's water-like kindness, received from Chochmah and revealed through Torah, unlike the fiery love of prayer that passes.

Mechokek מחוקק

The "lawgiver" of the verse, read as one who engraves: the soul is engraved from without, by removing what hides, and from within, by becoming a vessel for the Infinite Light through Torah and bittul.

Arousal from above and from below אתערותא דלעילא ואתערותא דלתתא

Every rising of the well from below needs a prior response from above, "Chochmah at the beginning," and leads to a further one in answer to it, "Chochmah at the end."

SECTION 1 · ¶1

The soul as a well

1 אז ישיר ישראל[1] את השירה הזאת עלי באר ענו לה באר חפרוה שרים כרוה[2] כו'. הנה באר נק' כנס"י [כנסת ישראל] כמ"ש בשה"ש [בשיר השירים] מעין גנים באר מים חיים[3].

"Then Israel sang this song: Spring up, O well, sing out to it! The well, princes dug it, delved it," etc. Now, the well is called the Congregation of Israel (Knesses Yisrael), as is written in the Song of Songs, "a fountain of gardens, a well of living waters."

> The maamar opens with the Song of the Well that Israel sang in the desert. The Alter Rebbe identifies the well with Knesses Yisrael, the Congregation of Israel, the collective root of all Jewish souls, on the strength of the Song of Songs, where the beloved, Israel, is called "a fountain of gardens, a well of living waters."

כי הנה הבאר מים שנובעת מתחת לארץ המים הן היורדים מלמעלה מן הארבעה נהרות דרך סולמא דפרת[4] כו' וארעא חלחולי מחלחלא[5] כו'

For the well of water that springs up from beneath the earth: the waters are those that come down from above, from the four rivers, by way of the "ladder of the Euphrates," etc., and "the earth is perforated with channels," etc.;

> To explain the image, he describes where well water comes from: it comes down from the four rivers above, carried underground by what the Talmud calls the "ladders of the Euphrates," channels that, as Or HaTorah explains, flow beneath the ground and rise in the mountains like a ladder. The phrase "the earth is perforated with channels" comes from the Talmud, which says that the whole earth is full of such channels.

יורדים המים דרך גידי הארץ עד שנעשה מי באר שחוזרים ונובעים מתחת לארץ מלמטה למעלה [וכמ"ש מזה ע"פ ויחפרו בפי תולדות]

the waters go down through the veins of the earth until they become well water, which springs back up from beneath the earth, from below upward [as is written about this on the verse "And they dug," in Parshas Toldos].

> The waters travel down through the veins of the earth and then spring up again as well water, moving from below upward. The bracket sends the reader to Torah Ohr, Toldos, on "And Yitzchak's servants dug," where the Alter Rebbe explains that well water is called "living" because it is refined as it forces its way up through the earth, and that a mitzvah done with a broken heart is such a well.

וכך כנס"י [כנסת ישראל] היא מקור נש"י [נשמות ישראל] היא באה מלמעלה ותחלה היתה מעין גנים ב' גנים ג"ע [גן עדן] העליון וג"ע [וגן עדן] התחתון שבאה בהשתלשלות העולמות דרך ג"ע [גן עדן] העליון ודרך ג"ע [גן עדן] התחתון

And so too the Congregation of Israel, which is the source of the souls of Israel, comes from above. At first it was "a fountain of gardens," two gardens, the higher Gan Eden and the lower Gan Eden, for it comes down through the chain of descending worlds (hishtalshelus) by way of the higher Gan Eden and by way of the lower Gan Eden.

> The Congregation of Israel, the source of the souls, follows the same path as the water: it comes down from above, through the chain of worlds, by way of the higher and the lower Gan Eden. These are the two "gardens" of the verse, so at this first stage it is called "a fountain of gardens."

ושם היתה מקום עמידת הנשמה טרם בואה לעוה"ז וכשבאה בהתלבשות הגוף נעשית בחי' באר מים חיים שחוזרים ועולים ונובעים ממטה למעלה ביציאתה מנרתקה היא מאסר הגוף לאור באור החיים:[6,7]

And there was the place where the soul stood before it came into this world. And when it comes to be enclothed in the body, it becomes the level of "a well of living waters," which rise back up and spring forth from below upward, as it goes out of its sheath, that is, out of the prison of the body, "to be illumined with the light of life."

> The Gan Edens were the soul's place before it came down into this world; once it enters a body it becomes "a well of living waters," rising from below upward like water that sank into the earth and springs up again. It does so as it goes out of its "sheath," the confinement of the body, to shine, in the words of the Book of Job, "with the light of life."

SECTION 2 · ¶2–4

Watering Gan Eden through the mitzvos

2 והנה ככל הדברים האלה כך הוא דרך וסדר העבודה כי הנה כתיב ויניחהו בג"ע [בגן עדן] לעבדה ולשמרה[8]

Now, in accordance with all these things, so is the way and order of [divine] service. For it is written, "And He placed him in Gan Eden to work it and to guard it."

> The same pattern governs a person's service of G-d, and the proof is the verse that G-d placed Adam in Gan Eden "to work it and to guard it."

לעבדה במ"ע [במצות עשה] ולשמרה במל"ת [במצות לא תעשה] [9,10] שע"י קיום מ"ע [מצות עשה] ושמירת מל"ת [מצות לא תעשה] עובד ומתקן את הג"ע [הגן עדן] ועבודת הגן היא להשקותה וכמ"ש ונהר יוצא מעדן להשקות את הגן.[11]

"To work it" with the positive commandments, and "to guard it" with the prohibitive commandments. For through fulfilling the positive commandments and keeping the prohibitive commandments, one works and perfects Gan Eden; and the work of the garden is to water it, as it is written, "And a river goes out of Eden to water the garden."

> Following the Zohar and the Tikkunei Zohar, "to work it" means the positive commandments and "to guard it" the prohibitive ones, so by doing the one and refraining from the other a person works and perfects Gan Eden. Working a garden means above all watering it, as the verse says of the river that goes out of Eden to water the garden.

3 ובחי' זו נעשית ע"י ישראל למטה שכנס"י [שכנסת ישראל] היא המעין גנים[12,13] המשקה את הגן העליון וגן התחתון.

And this level is brought about by Israel below, for the Congregation of Israel is the "fountain of gardens" that waters the higher garden and the lower garden.

> Israel's service below is what waters the gardens above. Knesses Yisrael is the "fountain of gardens" that waters both the higher and the lower Gan Eden.

והענין שכשם שבגן צ"ל בו מעיין להשקותו כדי להצמיח כל פרי שבגן. שהמים מצמיחים כל מיני תענוג כך הנה ג"ע [גן עדן] צ"ל בו בחינת מעיין.

The explanation: just as a garden must have in it a fountain to water it, in order to make every fruit in the garden grow (for the water makes all kinds of delights grow), so too Gan Eden must have in it the level of a fountain.

> An ordinary garden needs a spring to water it so that every kind of fruit and delight can grow. Gan Eden too needs a "fountain" of its own.

כי ג"ע [גן עדן] הוא תענוג הנשמות[14] שנהנין מזיו השכינה שבא לכלל גילוי השגת הנפש המשגת באור א"ס ב"ה [ועי"ז מתענגין בו תענוג נפלא אין קץ

For Gan Eden is the delight of the souls, who take pleasure in the radiance of the Shechinah (Divine Presence), which comes to be revealed to the comprehension of the soul that comprehends the Infinite Light (Or Ein Sof), blessed be He [and through this they delight in it with a wondrous, endless delight,

> Gan Eden is the delight of souls who, as the Talmud says of the World to Come, "take pleasure in the radiance of the Shechinah," a radiance revealed to them as they comprehend the Infinite Light. In the bracket the Alter Rebbe adds how great that delight is.

עד שאמרו מוטב דלידייני[15] כו' שאפילו כל יסורי גיהנם כדאי הוא לה וצריכה הנשמה להיות לה מירוק בגיהנם תחלה כדי שתבוא להתענג על[16] ה' באור א"ס ב"ה]

to the point that they said, "Better that he be judged," etc., for even all the sufferings of Gehinnom are worthwhile to it; and the soul must first undergo a scouring in Gehinnom so that it may come to delight in G-d, in the Infinite Light, blessed be He].

> The delight is so great that Rabbi Meir said of his teacher Elisha ben Avuyah, "Better that he be judged" and so come to the World to Come: even all the sufferings of Gehinnom are worth enduring for it. The soul must first be cleansed in Gehinnom so that it can come to "delight in G-d," in Isaiah's phrase, in the Infinite Light.

והנה הוא יתי סתימא דכל סתימין ואיך יבוא לידי גילוי ההשגה אלא באתעדל"ת [באתערותא דלתתא] תליא מילתא[17] בקיום התומ"צ [התורה ומצות] שהמצות שנתלבשו בענינים גשמיים כמו קרבנות שהם בע"ח [בעלי חיים] ותרומות ומעשרות שהם בבחינת צומח וצדקה שהיא בבחי' דומם

Now, He, may He be blessed, is "the most hidden of all hidden"; how then can He come to be revealed in comprehension? Rather, the matter depends on an arousal from below (isarusa dilesata), on the fulfillment of Torah and mitzvos. For the mitzvos that were enclothed in physical matters, such as sacrifices, which are animals; terumos and tithes, which are of the level of plant life; and charity, which is of the level of the inanimate:

> Yet G-d in Himself is "the most hidden of all hidden," beyond any grasp, so how can He be revealed to the souls' understanding? It depends, in the Zohar's phrase, on the arousal from below, the fulfillment of Torah and mitzvos, which are enclothed in physical things from every level of nature: animals for sacrifices, plants for terumos (the priests' portion of the produce) and tithes, and inanimate things, such as money, for charity.

הנה שרשן ויסודתן מאד נעלה בהררי קדש[18] ממדרגה של רצון עליון ואור א"ס ב"ה כנודע ממשל נפילת החומה שמה שנפל יותר למטה הוא ממקום גבוה יותר כו'

their root and their foundation are exceedingly lofty, "in the mountains of holiness," from the level of the Supernal Will and the Infinite Light, blessed be He; as is known from the parable of a falling wall: what falls farther down is from a higher place, etc.

> Precisely because these mitzvos come down so low, their root is very high, "in the mountains of holiness," in the Supernal Will and the Infinite Light. As with a wall that collapses, whose highest stones fall the farthest, what comes down lowest stems from the highest place.

וכמ"ש בס"י [בספר יצירה] נעוץ תחלתן בסופן[19,20] דייקא כי סוף מעשה במחשבה תחלה[21,22] והן הן הממשיכים חיות ואור א"ס ב"ה להיות בגילוי ההשגה ותענוג הנשמות בג"ע [בגן עדן] העליון בעולם הבריאה וג"ע [וגן עדן] התחתון שבעולם העשיה [ועמ"ש מזה בביאור ע"פ וידבר משה אל ראשי המטות].[23,24,25,26,27,28,29,30,31]

And as is written in Sefer Yetzirah, "their beginning is wedged in their end," specifically, for "last in deed, first in thought." And it is they, precisely they, that draw down life-force and the Infinite Light, blessed be He, to be in the revelation of the comprehension and delight of the souls in the higher Gan Eden, in the World of Beriah (Creation), and in the lower Gan Eden, which is in the World of Asiyah (Action) [and see what is written about this in the explanation on the verse "And Moshe spoke to the heads of the tribes"].

> Sefer Yetzirah, the ancient Book of Formation, says that the beginning is wedged in the end, the highest lodged in the lowest, for, in the words of the Shabbos hymn Lecha Dodi, what comes last in deed was first in thought. It is therefore the physical mitzvos that draw G-d's light down into revealed comprehension and delight for the souls, in the higher Gan Eden in Beriah and the lower Gan Eden in Asiyah; the bracket refers to the explanation of the verse "And Moshe spoke to the heads of the tribes."

4 ועד"ז שאר כל מצות ה' שהן במודו"מ [במחשבה דבור ומעשה] של האדם מחשבה היא כוונת המצות

And in the same way all the rest of G-d's commandments, which are in a person's thought, speech and action: thought is the intention of the mitzvos;

> The same holds for every other mitzvah, each of which a person performs in thought, speech or action. The thought is the intention with which the mitzvos are done.

ודבור הוא ת"ת [תלמוד תורה] וק"ש [וקריאת שמע] ובהמ"ז [וברכת המזון] וכיוצא בהן ומעשה המצות מעשיות שבפו"מ [שבפועל ממש] הן הן בחי' בי"ע שבהן ועל ידן נמשך חיות ואור א"ס ב"ה מההעלם אל הגילוי:

and speech is Torah study, the recital of Shema, Grace after Meals and the like; and action is the practical mitzvos in actual deed. These are precisely the levels of Beriah, Yetzirah and Asiyah within them, and through them life-force and the Infinite Light (Or Ein Sof), blessed be He, are drawn down from concealment into revelation.

> Speech means the mitzvos done by speaking, such as Torah study, the Shema and Grace after Meals; action means the practical mitzvos done in deed. These three correspond, within the mitzvos, to the worlds of Beriah, Yetzirah and Asiyah, and through all of them life-force and the Infinite Light are drawn from concealment into revelation.

SECTION 3 · ¶5–8

Inner and encompassing light

5 וגילוי זה הוא בבחי' פנימית ובבחי' מקיפים כי במצות יש ב' ענינים בחי' פנימית המצות ובחי' מקיפים[32] [ועמש"ל [ועיין מה שכתוב לעיל] מזה בשה"ש [בשיר השירים] בביאור ע"פ קול דודי[33]]

And this revelation is on the level of the inner and on the level of the encompassing (makifim). For in the mitzvos there are two matters: the level of the inner dimension (pnimiyus) of the mitzvos, and the level of the encompassing [lights] [and see what is written above about this in Shir HaShirim, in the explanation on the verse "The voice of my beloved"].

> This revelation comes in two modes: an inner light that is absorbed within, and encompassing lights (makifim) that surround from without; every mitzvah has both. The bracket refers to the explanation of "The voice of my beloved" in Likkutei Torah on Shir HaShirim.

ובפרטות המצות במצות הצדקה הלא פרוס לרעב[34] לחמך כו' לתת מזון ומחיה בחי' פנימית[35] וגם כי תראה ערום וכסיתו[36] בחי' מקיף ועי"ז נמשך להיות אז תתענג על[37,38] ה' על דייקא כמ"ש בזהר פ' ויחי (דרי"ט ע"א)[39]

And among the particular mitzvos, in the mitzvah of charity: "Is it not to break your bread for the hungry," etc., to give food and sustenance, is the level of the inner; and also "when you see the naked, that you cover him" is the level of the encompassing. And through this there comes to be "Then you shall delight upon Havayah": "upon," specifically, as is written in the Zohar, Parshas Vayechi (page 219a).

> Charity is the example: Isaiah's "break your bread for the hungry," the food and sustenance that enter the body, is the inner aspect, and covering the naked with a garment that surrounds the body is the encompassing aspect. Through these comes the promise a few verses later, "Then you shall delight upon Havayah": plainly "delight in Havayah," but the word al also means "upon" or "above," and the Zohar on Vayechi stresses it, a delight above the level it calls "heavens."

והיינו שיהיה הוי' אור א"ס ב"ה נתפס ונקלט בהשגות הנשמות בבחי' פנימית עד שתהיינה מתענגות ונהנות וכו'

That is, that Havayah, the Infinite Light (Or Ein Sof), blessed be He, be grasped and absorbed in the souls' comprehension on the level of the inner, until they delight and take pleasure, etc.

> Here "upon Havayah" describes the inner mode: Havayah, the Infinite Light, is grasped and absorbed within the souls' comprehension, so that they delight and take pleasure in it.

כי המושכל הנתפס בהשגת האדם ושכלו הרי השכל וההשגה מקיפים את המושכל[40] מכל צד והמושכל מלובש בפנימיותה ובתוך תוכה והרי שכל האדם והשגתו הם למעלה מן המושכל.

For a concept that is grasped in a person's comprehension and intellect: the intellect and the comprehension encompass the concept from every side, and the concept is enclothed within [the comprehension's] inner part, in its very core; and so a person's intellect and comprehension are above the concept.

> The word "upon" fits because, as the Alter Rebbe explains in Tanya, chapter 5, when the mind grasps an idea it surrounds the idea on every side and holds it within; in that sense the knower stands "above" what he knows. So the soul that grasps G-dliness is, as it were, "upon" Havayah.

6 וזהו ענין שרפים עומדים ממעל לו[41] כו' וכמ"ש במ"א. וגם בבחי' מקיף שהוא כענין שנאמר ויצא כברק חצו[42] שאינו אלא כברק המבריק[43] במוחו והשגתו אבל אינו נתפס ונקלט לתוך השגתו ממש.

And this is the meaning of "Seraphim stand above Him," etc., as is explained elsewhere. And [it is] also on the level of the encompassing, which is like what is said, "And His arrow shall go forth like lightning": it is only like lightning flashing in his mind and comprehension, but it is not grasped and absorbed into his actual comprehension.

> The principle that the grasping mind stands above what it grasps is also the meaning of Isaiah's vision, "Seraphim stand above Him," explained elsewhere. The encompassing mode, by contrast, is like Zechariah's "His arrow shall go forth like lightning": a flash that lights up the mind for a moment but is never grasped and held within the understanding. Likkutei Torah, Sh'lach, uses the same image for Chochmah, which flashes in the mind before Binah grasps it.

7 וזהו ענין לבושי הנשמה שבג"ע [שבגן עדן] להיות צרורה בצרור החיים[44] כבוד ה' יאספך דהיינו להיות אור א"ס ב"ה מקיף עליו ומלבישו וסובבו מכל צד עד שיהיה נכלל באור א"ס ב"ה ממש בבחי' ביטול ההשגה כו'.[45]

And this is the meaning of the garments of the soul in Gan Eden, that it be "bound up in the bond of life"; "the glory of Havayah shall gather you in": that is, that the Infinite Light (Or Ein Sof), blessed be He, encompass him, clothe him and surround him from every side, until he is subsumed in the very Infinite Light, blessed be He, on the level of the nullification (bittul) of comprehension, etc.

> In Gan Eden the souls are clothed in "garments," which belong to the encompassing mode: the soul is "bound up in the bond of life," and, in Isaiah's words, "the glory of Havayah shall gather you in." The Infinite Light surrounds the soul on every side until it is wholly absorbed in it, in a bittul in which comprehension itself is set aside.

8 וזהו שא' כבוד הוי' יאספך אחר כי תראה ערום וכסיתו[46] שהוא בחי' מקיף ולבוש וזהו ענין כבוד שהוא ענין מקיף כמ"ש במ"א.

And this is why it says "the glory of Havayah shall gather you in" after "when you see the naked, that you cover him," which is the level of the encompassing and of a garment. And this is the meaning of "glory," which is a matter of the encompassing, as is explained elsewhere.

> Isaiah places "the glory of Havayah shall gather you in" right after "when you see the naked, cover him": the encompassing side of charity, the garment, is answered by an encompassing reward. "Glory" itself denotes an encompassing light, as explained elsewhere.

וזהו ענין מעיין גנים[47] שכנס"י [שכנסת ישראל] היא בחי' מעיין המשקה את הגנים להיות המשכת תענוג עליון מאור א"ס ב"ה מההעלם אל הגילוי בג"ע [בגן עדן] העליון וג"ע [וגן עדן] התחתון וגילוי זה נמשך ג"כ למטה בנפש האדם.

And this is the meaning of "a fountain of gardens": the Congregation of Israel is the level of a fountain that waters the gardens, so that there be a drawing down of supernal delight from the Infinite Light (Or Ein Sof), blessed be He, from concealment into revelation, in the higher Gan Eden and the lower Gan Eden. And this revelation is also drawn down below, into a person's soul,

> This is the meaning of "a fountain of gardens": Knesses Yisrael waters the higher and the lower Gan Eden by drawing supernal delight from the Infinite Light out of concealment into revelation. That revelation is drawn down here below as well, into the soul of each person.

להיות בחי' באר הנובעת ממטה למעלה בקיום מ"ש ואהבת את[48] ה' אלקיך בכל לבבך ובכל נפשך כו'.[49]

so that there be the level of a well that springs from below upward, in the fulfillment of what is written, "And you shall love Havayah your G-d with all your heart and with all your soul," etc.

> In a person's soul it takes the form of a well that springs from below upward. This is the fulfillment of the command "You shall love Havayah your G-d with all your heart and with all your soul."

SECTION 4 · ¶9–10

Life in the body and the higher well

9 וכמ"ש אליך ה' נפשי אשא[50] כו' כי אתה בראתה[51] ואתה יצרתה כו' ואתה עתיד ליטלה ממני[52] כו'

As it is written, "To You, Havayah, I lift up my soul," etc. For "You created it, and You formed it," etc., "and You will in the future take it from me," etc.

> The soul's life in the body is framed by the verse "To You, Havayah, I lift up my soul" and by the morning blessing Elokai Neshamah, which says that G-d created and formed the soul and will one day take it back. The soul belongs to G-d; a person only holds it for a time.

ואינה נתונה לאדם אלא כדי שיעור ימי חייו לזאת יהיה בעיניו כל ימי חיי העולם הזה בבחי' בעל כרחך אתה חי[53,54]

And it is given to a person only for the measure of the days of his life. Therefore all the days of the life of this world should be, in his eyes, in the manner of "against your will you live,"

> Since the soul is given to a person only for the span of his life, he should regard all of life in this world in the spirit of the Mishnah in Avos: "against your will you live." Life in the body is not an end in itself.

וכמאן דשדי בתר כתפוי[55] ואליו יתי לבדו יהיה נושא את נפשו

and as one who casts [it] behind his shoulders; and to Him alone, may He be blessed, shall he lift up his soul.

> A person should hold worldly life like one who tosses something behind his shoulders; in Tanya, chapter 22, the Alter Rebbe uses this image for giving something unwillingly, with one's face turned away. His soul he should lift up to G-d alone, as the verse said.

וכל ימי חיי האדם אשר נתלבשה נפשו בגופו בעולם הזה הוא רק כדי להיות בחי' באר שנובעת מתחת לארץ דייקא שעל ידי שהמים הולכים דרך עפר הארץ הם מתבררים ונעשים צלולים יותר כך הנשמה מתבררת יותר בקיום התומ"צ [התורה ומצות] מעשיות שבענינים גשמיים

And all the days of a person's life, in which his soul is enclothed in his body in this world, are only so as to be the level of a well that springs from beneath the earth, specifically. For through the waters' passing through the dust of the earth, they are refined and become clearer; so too the soul is further refined through fulfilling the Torah and the practical mitzvos, which are in physical matters,

> The soul is here only to become a well that springs up from beneath the earth, and the words "beneath the earth" are precise. Just as water is filtered and clarified by passing through the soil, the soul is refined by keeping the Torah and the practical mitzvos, which are done with physical things.

וגם ע"י תגבורת כח נפש האלקית על נפשה הבהמית לאכפיא[56] ולאהפכא[57] חשוכא לנהורא כו' ואי לזאת חומריות הגוף וגשמיות העוה"ז אינו אלא בבחינת מעבר לנשמה ועיקר דביקותה תהיה בשרשה באלקים חיים

and also through the strengthening of the power of the G-dly soul over its animal soul, to subdue, and to transform darkness into light, etc. And accordingly, the coarseness of the body and the physicality of this world are only in the manner of a passageway for the soul, and its main cleaving shall be in its root, in the living G-d.

> It is also refined when the G-dly soul masters the animal soul, subduing the other side and turning darkness into light, in the Zohar's terms. The body's coarseness and the world's physicality are therefore only a passage the soul goes through, while its true attachment should be with its root in the living G-d.

(עוי"ל [עוד יש לומר] שבנפש ג"כ ימצא ב' בחי' מעיין ובאר וכנז' [וכנזכר] ע"פ ויחפרו עבדי יצחק[58] הנ"ל מה שמתבונן בעומק מחשבתו בגדולת אור א"ס ב"ה בק"ש [בקריאת שמע] ותפלה זהו בחי' נהר יוצא מעדן[59] חו"ב [חכמה ובינה] תרין ריעין כו'

(One may further say that in the soul too there are found the two levels of fountain and well, as mentioned on the verse "And Yitzchak's servants dug," cited above: what a person contemplates in the depth of his thought on the greatness of the Infinite Light (Or Ein Sof), blessed be He, during the Shema and prayer is the level of "a river goes out of Eden," Chochmah and Binah, "two companions," etc.;

> A parenthetical gloss adds that the soul itself contains both a fountain and a well, as the Alter Rebbe explains in Torah Ohr, Toldos, on the wells that Yitzchak's servants dug. Deep contemplation of G-d's greatness during the Shema and prayer is the "river that goes out of Eden," which is Chochmah and Binah, the "two companions" of the Zohar that never part.

והוא משקה את הג"ן סדרים דאורייתא הוא עסק התורה שעוסק אח"כ ד' אמות של הלכה[60] כו' שיומשך בהתורה מבחי' תענוג עליון

and it waters the fifty-three (gan) sections of the Torah, which is the study of Torah that he engages in afterward, "the four cubits of halachah," etc., so that [light] from the level of supernal delight be drawn into the Torah.

> That river waters the gan, "garden," whose letters, gimmel and nun, add up to fifty-three, the number of the Torah's sections in the Tikkunei Zohar's count: it is the Torah study that follows prayer, the "four cubits of halachah" that the Talmud calls G-d's place in His world. Prayer brings supernal delight into the Torah one then learns.

וזהו ענין על תפלתי שתהא סמוכה למטתי[61] כדי שיהי' [שיהיה] עסק התורה אחר התפלה להיות קולך ערב כמ"ש במ"א בביאור ע"פ יונתי בחגוי הסלע[62] כו' וזהו ענין מעין גנים. וכמ"ש בזח"ג [בזהר חלק ג] (דרצ"ח א') דמעין גנים זהו ענין ונהר יוצא מעדן.[63]

And this is the meaning of "about my prayer, that it be close to my bed": so that the study of Torah be after prayer, so that "your voice is sweet," as is explained elsewhere in the explanation on the verse "My dove, in the clefts of the rock," etc. And this is the meaning of "a fountain of gardens." And as is written in the Zohar, Part III) (page 298a), that "a fountain of gardens" is the meaning of "and a river goes out of Eden."

> Abba Binyamin's wish in the Talmud, that his prayer be "close to his bed," is read in this light: prayer comes first, so that Torah study follows it. Learning then makes one's voice "sweet," in the words the Song of Songs says to the dove in the clefts of the rock, and this is the "fountain of gardens," which the Zohar on Ha'azinu links with the river that goes out of Eden.

וענין באר היינו ע"ד המבואר ע"פ יונתי הנ"ל בענין יונתי כשהיא בחגוי הסלע עז"נ [על זה נאמר] הראיני את מראיך שזהו בחי' אור חוזר אשר ע"ז אמרו במקום שבע"ת [שבעלי תשובה] עומדים צדיקים גמורים[64] אין יכולים לעמוד דמשכין ליה בחילא יתיר.

And the matter of the well is along the lines of what is explained on the verse "My dove" mentioned above, on the matter of "my dove" when she is in the clefts of the rock, of which it is said, "Let me see your countenance": that this is the level of returning light (or chozer), of which they said, "In the place where penitents stand, the perfectly righteous cannot stand," for they draw it with greater strength.

> The well corresponds to the dove "in the clefts of the rock," to whom it is said, "Let me see your countenance": returning light (or chozer), light that rises from below. This is the strength of penitents, who, the Talmud says, stand where the perfectly righteous cannot; as the Zohar explains, they draw it upon themselves with greater longing and strength, to come close to the King.

10 וכך הוא בחי' באר דנביע מתתא לעילא ולכן הוא למעלה מבחי' מעין גנים כו' עד שהיא בחינת מים חיים ממש שלמעלה מבחינת ונהר יוצא כו' כמ"ש במ"א בד"ה ששים המה מלכות.[65]

And so it is with the level of a well, which springs from below upward; and therefore it is above the level of "a fountain of gardens," etc., to the point that it is the level of actual "living waters," which is above the level of "and a river goes out," etc., as is explained elsewhere in the discourse beginning "There are sixty queens."

> The well, which springs from below upward, therefore stands higher than the "fountain of gardens." It is truly "living waters," above even the river that goes out of Eden, as explained in the discourse on "There are sixty queens."

א"נ [אי נמי] אף שהנהר הוא ג"כ בחי' כנ"ל בענין מים גנים עכ"ז [עם כל זה] הבאר שהוא ממטה למעלה יש בו בחינה עליונה יותר כנ"ל בענין שבעלי תשובה כו' וצ"ל כל ימיו בתשובה.[66]

Alternatively: although the river too is a [lofty] level, as mentioned above in the matter of the waters of the gardens, nevertheless the well, which is from below upward, has in it a higher level, as mentioned above in the matter that penitents, etc. And all his days must be in teshuvah (return).

> An alternative explanation: the river too is a lofty level, as explained above about the fountain that waters the gardens, yet the well, rising from below, has something higher still, like the advantage of penitents over the perfectly righteous. And so, in the Talmud's phrase, a person should spend "all his days in teshuvah."

וזהו ענין ודברתם אל הסלע ונתן מימיו[67] שע"ז נאמר עלי באר[68] כו' והיינו ממש כענין הראיני את מראיך[69] דיונתי בחגוי הסלע כו':

And this is the meaning of "And you shall speak to the rock, and it shall give forth its water," of which it is said, "Spring up, O well," etc. And this is exactly like the matter of "Let me see your countenance" said of "my dove in the clefts of the rock," etc.

> This is the meaning of the command to Moshe, "Speak to the rock, and it shall give forth its water," the water of which Israel sang, "Spring up, O well." It is the same as the dove "in the clefts of the rock" (the same word, sela) whose countenance is longed for: light that rises from below.

SECTION 5 · ¶11–13

Digging and delving; Yaakov the prince

11 ב אך להיות גילוי בחי' באר זו צריך להיות חפרוה כרוה[70] חפירה וכריה היא להשליך את עפר הארץ הסותמים את פי הבאר אלא שחפירה הוא להשליך את רגבי הארץ הגסים וכריה היא להשליך הצרורות וחול הדק.

2. However, for this level of a well to be revealed, there must be "dug it, delved it." Digging and delving are casting away the dust of the earth that blocks the mouth of the well; except that digging is casting away the coarse clods of earth, and delving is casting away the pebbles and the fine sand.

> The second section turns to how the well is uncovered: the verse says the princes "dug it" and "delved it." Both mean clearing away the earth that blocks the well's mouth, but digging removes the coarse clods, while delving removes the pebbles and fine sand that remain.

12 וכך צריך להעביר כל המסתירים ומכסים על האהבה המסותרת ולאכפיא לסט"א [לסטרא אחרא]

And so one must remove everything that hides and covers the hidden love, and subdue the sitra achra (the other side):

> In the soul, the earth that blocks the well is whatever hides and covers the love of G-d hidden within it. Removing it means subduing the sitra achra, the "other side" opposed to holiness.

הן באיסור להיות סור מרע כו' והן בהיתר קדש עצמך במותר לך[71] ובטל רצונך מפני רצונו[72] והן בקיום המצות להתחזק בלימוד התורה יותר מהרגילות וליתן צדקה יותר מטבעו וכיוצא בהן

whether in what is forbidden, to "turn away from evil," etc.; or in what is permitted, "sanctify yourself in what is permitted to you," and "nullify your will before His will"; or in fulfilling the mitzvos, to strengthen oneself in Torah study more than one's habit and to give charity beyond one's nature, and the like.

> This is done in three areas: in what is forbidden, by turning away from evil; in what is permitted, as the Talmud says, "Sanctify yourself in what is permitted to you," and the Mishnah, "Nullify your will before His will"; and in the mitzvos themselves, by studying more Torah than one is used to and giving more charity than comes naturally.

שכל הדברים האלה וכיוצא בהן הן הן בחי' חפירה וכריה להעביר כחות החומריות שמצד הקליפה ולבטלן בבחינת ביטול לגמרי בטל רצונך כו'

For all these things and the like are precisely the levels of digging and delving: to remove the powers of coarseness that come from the side of kelipah and to nullify them in complete self-nullification (bittul), "nullify your will," etc.,

> All these efforts are the digging and delving. They clear away the coarse forces that come from kelipah and nullify them completely, in the spirit of "nullify your will."

כדי לגלות מצפוני האהבה מההעלם אל הגילוי (וב' בחי' אלו דחפירה וכריה לעשותה בבחי' באר זהו כמו ענין המבואר ע"פ לא תהיה משכלה ועקרה בארצך.[73]

in order to reveal the hidden recesses of the love, from concealment into revelation. (And these two levels, digging and delving, to make it into the level of a well, are like the matter explained on the verse "None shall miscarry or be barren in your land":

> The purpose is to bring the hidden love out of concealment into revelation. A parenthetical gloss links the two stages to the discourse in Torah Ohr, Mishpatim, on the verse "None shall miscarry or be barren in your land."

ענין אפילו בית ולד אין לה[74] כו' והנה העצה לעשות כלי ריקן הוא כמ"ש לב נשבר ונדכה[75] כו'. וזהו בחי' חפירה כו' אך עוד צריך הוא שלא יטה לבו אפילו לדברים המותרים להיות מקושר בהם כו' ע"ש.

the matter of "she did not even have a womb," etc. And the counsel for making an empty vessel is as it is written, "a broken and crushed heart," etc.; and this is the level of digging, etc. But he must further not incline his heart even to permitted things, to be bound up in them, etc.; see there.

> The gloss recalls the Talmud's saying about Sarah, that she "did not even have a womb," and explains that to become an empty vessel, ready to receive, one needs "a broken and crushed heart": this is the digging. Beyond that, one must not let his heart incline even toward permitted things so as to become bound up in them.

וזהו בחינת כריה להשליך הצרורות וחול הדק ועי"ז יתגלה מצפון האהבה בחינת ותתפלל חנה על[76] ה' כו' ע"ש וזהו פי' וענין עלי באר)

And this is the level of delving, casting away the pebbles and the fine sand. And through this the hidden recess of the love will be revealed, the level of "And Chanah prayed upon Havayah," etc.; see there. And this is the meaning and the matter of "Spring up, O well.")

> Freeing the heart even from attachment to permitted things is the delving, the removal of the pebbles and fine sand. Then the hidden love is revealed, like the prayer of the barren Chanah "upon (al) Havayah," which that discourse in Torah Ohr reads as her binding herself to G-d above the level of the Name Havayah; and this is the meaning of "Spring up, O well."

ובחי' חפירה וכריה זו נעשה ע"י בחי' שרים ונדיבי עם[77] שרים הם האבות[78] ובחיר האבות הוא יעקב.

And this level of digging and delving is brought about through the level of "princes" and "nobles of the people." The "princes" are the Patriarchs, and the choicest of the Patriarchs is Yaakov,

> This digging and delving is done by the "princes" and "nobles of the people" of the verse. The princes are the Patriarchs, and the choicest of them is Yaakov.

כענין ואלקי יעקב בתוספת וי"ו המחבר כו' שיעקב הוא הכולל כל בחי' האבות

as in the matter of "and the G-d of Yaakov," with the addition of the connecting vav, etc.: for Yaakov is the one who includes all the levels of the Patriarchs.

> In the phrase "the G-d of Avraham, the G-d of Yitzchak, and the G-d of Yaakov," only Yaakov's name has the connecting letter vav, "and," a sign that Yaakov joins and includes the qualities of all the Patriarchs.

כי ביעקב נאמר כי שרית[79] לשון שררה וממשלה עם אלקים הוא ענין הצמצום כי הנה אני הוי' לא שניתי[80] ואין עוד מלבדו[81] וכולא קמיה כלא[82] כו'.

For of Yaakov it is said, "For you have ruled as a prince (sarisa)," an expression of rulership and dominion, "with Elokim," which is the matter of the tzimtzum (contraction). For "I, Havayah, have not changed," and "there is none else besides Him," and "all before Him is as nothing," etc.

> When Yaakov was named Yisrael he was told, "For you have ruled as a prince (sarisa) with Elokim": plainly sarisa means "you have striven," but the Alter Rebbe reads it as rulership, from sar, a prince, the word for the "princes" who dug the well, and Elokim as the Name of the tzimtzum, the concealment of G-d's light. In truth G-d does not change, there is none besides Him, and all before Him is as nothing; only through the concealment of Elokim does anything else appear to exist.

13 ומה שנראה העולם ליש ודבר נפרד הוא ע"י בחי' שם אלקים המצמצם ומסתיר גילוי אלהותו ית' להיות עולם המעלים כו'

And that the world appears as an existent thing (yesh) and a separate entity is through the level of the Name Elokim, which contracts and hides the revelation of His G-dliness, may He be blessed, so that there be a world (olam), which conceals (ma'alim), etc.

> The world seems to be a real, independent existence only because of the Name Elokim, which contracts and hides the revelation of G-dliness. The Hebrew word for world, olam, is read as related to he'elem, concealment: a world is by definition what conceals.

ויעקב הוא בחינת שר ומושל על בחי' אלקים שלא יסתיר ויעלים כו' כמ"ש והיה הוי' לי לאלקים[83] כו' כמ"ש במ"א

And Yaakov is the level of a prince and ruler over the level of Elokim, so that it not hide and conceal, etc., as it is written, "And Havayah shall be my Elokim," etc., as is explained elsewhere.

> Yaakov is a "prince" who rules over Elokim, so that its concealment no longer hides G-d. This is the sense of his vow, "Havayah shall be my Elokim": Havayah, G-d as He transcends the world, is to be present for Yaakov even through Elokim, the Name of concealment.

ועם אנשים[84] הם המלאכים כמ"ש באברהם וירא והנה שלשה אנשים נצבים עליו[85] שבאו ג' מלאכים בשביל ג' שליחות.

"And with men": these are the angels, as is written of Avraham, "And he looked, and behold, three men were standing over him"; for three angels came for three missions.

> The verse said to Yaakov goes on, "and with men," and these "men" are angels, just as the three "men" who appeared to Avraham were angels. Three came because each had a single mission.

לפי שאין מלאך אי יכול לעשות שתי שליחות כי המלאך הוא שליח ההשפעה שהוא בחי' כלי שבו ועל ידו עוברת ההשפעה

For one angel cannot carry out two missions, since the angel is the messenger of the flow (hash-pa'ah), being the level of a vessel in which and through which the flow passes;

> An angel cannot carry out two missions, because an angel is only a messenger for the flow of influence from above. He is a vessel through which that flow passes.

ואין כח בכלי שלו לסבול ולהגביל שתי שליחות שהן שתי השפעות

and its vessel has no power to bear and contain two missions, which are two flows,

> A vessel holds only what fits its measure, so an angel cannot bear and contain two missions, which would be two separate flows.

כי הם מבי"ע שנאמר ומשם יפרד[86] שכל דבר הוא ענין בפני עצמו וביעקב כתיב וישר אל מלאך ויוכל[87,88] (בהושע סי' י"ב ה')

for they are from Beriah, Yetzirah and Asiyah, of which it is said, "And from there it divided," where each thing is a matter of its own. And of Yaakov it is written, "And he strove (vayasar) with an angel, and prevailed" (in Hosea, chapter 12, [verse] 5);

> Angels belong to Beriah, Yetzirah and Asiyah, the worlds of which the verse about the river of Eden says, "from there it divided": there each thing stands apart as a matter of its own. Of Yaakov, however, Hosea says that he "strove (vayasar)" with an angel and prevailed.

וארז"ל [ואמרו רבותינו זכרונם לברכה] (חולין צ"ב א') שיעקב נעשה שר למלאך כי יעקב הוא גופא דאורייתא וכמ"ש הקל קול יעקב[89] ויקם עדות ביעקב[90] כו'.

and our Sages, of blessed memory, said (Chullin 92a) that Yaakov became a prince (sar) over the angel. For Yaakov is the body of the Torah (gufa de'oraysa), as it is written, "The voice is the voice of Yaakov," and "He established a testimony in Yaakov," etc.

> The Talmud in Chullin reads the verse to mean that Yaakov became a sar, a prince, over the angel. He could do so because Yaakov is the "body of the Torah," as in "The voice is the voice of Yaakov" and "He established a testimony in Yaakov," where the testimony is the Torah.

ועל התורה נאמר אחת דבר אלקים שתים זו שמענו[91] וכפטיש יפוצץ סלע[92] מקרא אחד מתחלק[93] כו'

And of the Torah it is said, "One thing G-d has spoken; two things have we heard," and "like a hammer that shatters a rock": one verse divides, etc.;

> The Torah is not like an angel's single mission: "One thing G-d has spoken, two things have we heard," and "like a hammer that shatters a rock." As the Talmud explains, just as a hammer's blow sends out many sparks, a single verse yields many meanings.

כי אורייתא מחכמה נפקת והיא חכמתו ית' דאיהו וגרמוהי חד שהכל נכלל בבחינת אחדות

for "the Torah comes forth from Chochmah (wisdom)," and it is His Chochmah, may He be blessed, of which "He and His vessels are one" (ihu vegarmohi chad), where everything is included in the level of oneness.

> The reason is that the Torah comes from Chochmah, G-d's wisdom, which is one with Him ("He and His vessels are one," in the phrase of the Tikkunei Zohar), so that everything in it is held in unity.

לכן דבור התורה אפילו פסוק אחד או הלכה א' כו' כולל כל התורה כולה. משא"כ המלאכים שלא ניתן להם התורה ע"כ אין כח במלאך לסבול ולקבל שני שליחות

Therefore the speech of the Torah, even one verse or one halachah, etc., includes the entire Torah. This is not so with the angels, to whom the Torah was not given; therefore an angel has no power to bear and receive two missions.

> Therefore every word of Torah, even a single verse or a single halachah, contains the whole Torah. Angels were not given the Torah and lack this unity, so an angel can bear only one mission at a time, while Yaakov, the body of the Torah, can rule over the angel.

(ועמ"ש מזה בד"ה כנשר יעיר[94] דגבי מתן תורה נאמר רואין את הנשמע ושומעין את הנראה שאין התחלקות בין ראיה לשמיעה לפי שהתורה מחכמה עילאה נפקת שאין שם התחלקות המדרגות כי הוא למעלה מעולם הפירוד

(And see what is written about this in the discourse beginning "As an eagle stirs up [its nest]": that concerning the Giving of the Torah it is said, "They saw what is heard and heard what is seen," for there is no division between sight and hearing, since the Torah comes forth from supernal Chochmah, where there is no division of levels, for it is above the world of separation.

> A parenthetical gloss refers to the discourse on "As an eagle stirs up its nest," which explains that at the Giving of the Torah Israel "saw what is heard and heard what is seen." Sight and hearing were not divided, because the Torah comes from supernal Chochmah, above the world of separation where levels divide.

והנה איתא ברע"מ [ברעיא מהימנא] פ' פינחס) (דרכ"ט ע"ב) וכפטיש יפוצץ סלע ודא סלע דאתמר ביה[95] ודברתם אל הסלע לעיניהם ונתן מימיו[96, 97] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שנה עליו פרק אחד

Now, it is found in the Raaya Mehemna, Parshas Pinchas) (page 229b): "like a hammer that shatters a rock," and this is the rock of which it is said, "And you shall speak to the rock before their eyes, and it shall give forth its water"; and as our Sages, of blessed memory, said, "Recite one chapter over it."

> The Raaya Mehemna ("the Faithful Shepherd," a part of the Zohar) on Pinchas reads the rock that the hammer shatters as the rock Moshe was told to speak to, and the Sages say that speaking to it meant reciting a chapter of Torah over it. The rock gives its water through words of Torah.

וזהו ענין חפרוה שרים[98] בחי' קול יעקב שעי"ז נעשה בחי' באר מים חיים דהיינו כמ"ש ונתן מימיו כו'

And this is the meaning of "princes dug it": the level of "the voice of Yaakov," through which there comes to be the level of a well of living waters, namely, as it is written, "and it shall give forth its water," etc.

> This is "princes dug it": the princes dig the well with the "voice of Yaakov," the voice of Torah. Through it the well of living waters is opened, as in "and it shall give forth its water."

(ועיין בזח"א [בזהר חלק א] ד"ו סע"ב [סוף עמוד ב] ח"ב [חלק ב'] דס"ד ב' ועיין עוד ח"ג [חלק ג'] דרמ"ט ב' רע"ט ב' ובלק"ת [ובלקוטי תורה (להאריז"ל)] פ' חקת)

(And see the Zohar, Part I, page 6, end of side b; Part II, page 64b; and see further Part III, pages 249b and 279b; and the Likkutei Torah of the Arizal, Parshas Chukas.)

> The parenthesis lists further passages: in the Zohar, on Moshe's staff with which he struck the rock, on the lower rock that brings forth water by the power of the higher "rock," on the rock struck twice, and on the rock of Moshe that was meant to be spoken to; and the Likkutei Torah of the Arizal on Parshas Chukas, his teachings on the Torah portions collected from the writings of Rabbi Chaim Vital (not this book).

והנה מדתו של יעקב הוא בחינת רחמנות ועמ"ש מזה לקמן סד"ה מי מנה עפר יעקב[99] וע"ז נאמר ליעקב אשר פדה את אברהם[100] הוא גילוי אהבה שבו

Now, the attribute of Yaakov is the level of compassion (and see what is written about this below, at the end of the discourse beginning "Who has counted the dust of Yaakov"), and of this it is said, "to Yaakov, who redeemed Avraham": the revelation of the love that is within him.

> Yaakov's attribute is compassion, as explained later in the discourse on "Who has counted the dust of Yaakov." Isaiah's phrase "Yaakov, who redeemed Avraham," which can also be read of G-d, is read here as Yaakov bringing out into the open the love, Avraham's attribute, that lies within.

ועל ידו נעשה בחי' חפירה וכרייה לבאר הנובעת ממטה למעלה מההעלם אל הגילוי (וז"ש [וזהו שכתוב] בזח"א [בזהר חלק א] ויצא קנ"ב א' ויעקב בלחודוי[101] כו' ע"ש).

And through him there comes about the level of digging and delving for the well that springs from below upward, from concealment into revelation (and this is what is written in the Zohar, Part I, Vayetzei, 152a, "And Yaakov alone," etc.; see there).

> Through Yaakov's compassion the well is dug and delved, so that love springs from below upward, out of concealment into revelation. The Zohar on Vayetzei says that when Yaakov rolled the stone off the mouth of the well he needed no other help, for he was the perfection of the Patriarchs.

ועד"ז נתקנו כל סדר התפלה שהוא לעורר את האהבה מההעלם אל הגילוי ע"י שישים אל לבו להתבונן בברוך שאמר והיה העולם[102] איך שאמר מאמר אחד בלבד והיה העולם בבחי' ממלא כל עלמין וסובב כל עלמין כו'

And in this way the entire order of prayer was instituted, which is to arouse the love from concealment into revelation: through his setting his heart to contemplate "Blessed is He who spoke and the world came to be," how He spoke one utterance alone and the world came to be, on the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), etc.;

> The whole order of prayer was arranged to arouse this love. It begins with Baruch She'amar, where one contemplates how a single utterance brought the world into being, through the light that fills all worlds and the light that encompasses them.

ואיך שהאופנים ברעש גדול[103] כו' וצבא השמים לך משתחוים[104] השתחוו לא נאי [נאמר] אלא משתחוים שתמיד משתחוים כו'.

and how "the Ofanim, with a great noise," etc.; and "the host of heaven bow down to You": it does not say "bowed down" but "bow down," for they bow down always, etc.

> It continues with the Ofanim, a class of angels, who rise "with a great noise," and with the verse "the host of heaven bow down to You." The verse says "bow down," not "bowed down," because their bowing never stops.

ואח"כ אומרים אב הרחמן רחם נא עלינו[105] במדתו של יעקב שלא להיות גשמיות הגוף והעולם מסתירים ומעלימים עליו ויהיה גילוי האהבה למטה כמו למעלה:

And afterward we say, "Merciful Father, have mercy upon us," with the attribute of Yaakov: that the physicality of the body and of the world not hide and conceal from him, and that the revelation of the love be below as it is above.

> After this contemplation comes the plea "Merciful Father, have mercy upon us," an appeal to the attribute of Yaakov. It asks that the physicality of the body and the world not conceal G-d from a person, so that the love be revealed below as it is above.

SECTION 6 · ¶14–16

The living waters of Torah

14 ג והנה מן הבאר הזאת ע"י חפירה זו נעשה גילוי בחי' מים חיים שהוא קיום יותר מבחי' אהבה ברשפי אש[106] בהתלהבות התפלה ע"י התבוננות כו' שאחר התפלה חולפת ועוברת כו' אבל בחי' מים הם המשכות אהבה שאין לה הפסק

3. Now, from this well, through this digging, there comes about the revelation of the level of living waters, which is more lasting than the level of love like fiery flames (rishpei esh) in the fervor of prayer through contemplation, etc., which after prayer passes and goes away, etc. But the level of water consists of flows of a love that has no interruption.

> The third section: the digging of the well reveals "living waters," a love more lasting than the fiery love of prayer. Love like fiery flames, kindled by contemplation in prayer, flares up and passes once prayer is over, while water flows on without interruption.

וזו היא מעלת אברהם אוהבי[107] איש החסד זכור אב נמשך אחריך כמים

And this is the virtue of Avraham, "who loves Me," "the man of kindness": "Remember the father, who was drawn after You like water."

> This steady, water-like love is Avraham's quality: Isaiah calls him "Avraham who loves Me," and he is the man of kindness. The prayer for rain says of him, "Remember the father, who was drawn after You like water."

(וזהו ליעקב אשר פדה את אברהם[108] דוקא וע' ברבות וירא פמ"ח אתה אמרת יוקח נא מעט מים[109] חייך שאני פורע לבניך[110] כו' עלי באר[111, 112, 113, 114, 115, 116, 117] כו' ועי"ש ג"כ ס"פ נ"ד.

(And this is "to Yaakov, who redeemed Avraham," specifically. And see Midrash Rabbah on Vayeira, chapter 48: "You said, 'Let a little water be brought'; by your life, I will repay your children," etc., "Spring up, O well," etc. And see there also, at the end of chapter 54.

> A gloss explains that this is why Yaakov is said to have redeemed Avraham specifically: Yaakov's digging brings out Avraham's water-like love. The Midrash on Vayeira says that because Avraham offered his guests "a little water," G-d repays his children with water, including the well of "Spring up, O well," and near the end of chapter 54 the water rises for Avraham's flock, a sign that the well would rise for his children.

וע' עוד מענין עלי באר ברבות חיי שרה פ"ס בשלח פכ"ה ר"פ במדבר שלח לך ר"פ י"ז ובפ' חקת ובפ' עקב בפסוק שמע ישראל אתה עובר היום[118] ובקהלת רבה ס"פ שלח לחמך[119] ע"פ המים).

And see further on the matter of "Spring up, O well" in Midrash Rabbah: Chayei Sarah, chapter 60; Beshalach, chapter 25; the beginning of Bamidbar; Shelach Lecha, the beginning of chapter 17; and in Parshas Chukas; and in Parshas Eikev, on the verse "Hear, O Israel, you are crossing today"; and in Koheles Rabbah, at the end of "Send your bread upon the waters.")

> The gloss lists more Midrashim on "Spring up, O well": in Midrash Rabbah on Chayei Sarah, Beshalach, Bamidbar, Shelach and Chukas, on Eikev, and in Koheles Rabbah. Midrash Rabbah on Chukas, for example, says the well was given in the merit of the Patriarchs, who are called "princes."

והיינו לפי שהם מים חיים שמקבלים מחכמה שנק' חיים כי החכמה תחיה[120] באור פני מלך חיים[121]

And this is because they are living waters, which receive from Chochmah (wisdom), which is called "life," for "Chochmah gives life," "in the light of the King's countenance is life":

> These waters are "living" because they come from Chochmah, which is called life, as in "wisdom gives life" and "in the light of the King's countenance is life."

דהיינו בחי' ביטול כח מ"ה [מה] [וכמ"ש במ"א ע"פ ושאבתם מים בששון[122] בענין ניסוך המים בחג איך שהיא בחי' אהבה שלמעלה מרשפי אש וכמשל הבן כשהוא אצל אביו ממש כו'.

that is, the level of self-nullification (bittul), koach mah (the power of "what") [as is explained elsewhere on the verse "And you shall draw water with joy," concerning the water libation on the Festival: how it is the level of a love that is above fiery flames, like the analogy of a son when he is actually with his father, etc.

> Chochmah is koach mah, "the power of 'what'" (the letters of chochmah rearranged), the self-nullification of one who feels he is nothing. A bracketed gloss refers to the discourse on "And you shall draw water with joy," about the water libation on Sukkos, which describes a love above fiery flames, like that of a son who is right beside his father.

15 ובמ"א מבואר שזהו בחי' כהן גדול חסד דאבא אהבה בבחי' ביטול] וגילוי זה בנפשו של האדם הוא ע"י העסק בתורה דאורייתא מחכמה נפקת בחי' ביטול

And elsewhere it is explained that this is the level of the High Priest, the Chesed (kindness) of Abba, a love in the manner of self-nullification (bittul).] And this revelation in a person's soul comes through occupation with the Torah, for "the Torah comes forth from Chochmah (wisdom)," the level of bittul;

> The bracket begun in the previous paragraph closes with another explanation: this water-like love is the level of the High Priest, the Chesed of Abba (Chochmah), a love rooted in bittul. Such love is revealed in a person's soul through Torah study, because the Torah comes from Chochmah, the level of bittul.

ולכן נמשך ממנה גילוי זה בנפש האדם בבחי' ולא תחללו[123] כו' שלא לדחוק רגלי השכינה[124] ואשים דברי בפיך[125] כו',

and therefore this revelation is drawn from it into a person's soul in the manner of "And you shall not profane," etc., not to "push away the feet of the Shechinah (Divine Presence)," and "I have put My words in your mouth," etc.

> From the Torah this bittul is drawn into the soul in the spirit of "You shall not profane My holy Name": care not to "push away the feet of the Shechinah." The Talmud (Kiddushin 31a) says this of one who sins in secret, on the same page that forbids walking with a haughty bearing, since "the whole earth is full of His glory." It is also the sense of "I have put My words in your mouth," G-d's words placed in a person's mouth through the Torah.

ולכן בפי' קדש לי[126] שהוא ח"ע [חכמה עילאה] נאמר ולזכרון בין עיניך[127] דהיינו שאין הפסק להאהבה כבאר מים חיים שנובעים תמיד

And therefore in the section "Sanctify to Me," which is the higher Chochmah (Chochmah Ila'ah), it is said, "and for a remembrance between your eyes": that is, that the love has no interruption, like a well of living waters that spring forth constantly;

> This is why the tefillin section "Sanctify to Me," associated with the higher Chochmah, says "and for a remembrance between your eyes." A remembrance that is always before one's eyes is a love that never stops, like a well of living water that flows constantly.

והיינו ע"י מ"ש אח"כ למען תהיה תורת ה' בפיך וכמ"ש בספרי פ' ואתחנן לפי שהוא אומר ואהבת את[128] ה' איני יודע באיזה צד אוהבים את הקב"ה ת"ל [תלמוד לומר][129] והיו הדברים האלה[130] כו' שמתוך כך אתה מכיר את הקב"ה

and this is through what is written afterward, "so that the Torah of Havayah be in your mouth." And as is written in the Sifrei, Parshas Va'eschanan: "Since it says, 'And you shall love Havayah,' I do not know in what way one loves the Holy One, blessed be He; the verse teaches, 'And these words shall be,' etc., for through this you come to know the Holy One, blessed be He."

> The tefillin verse goes on, "so that the Torah of Havayah be in your mouth": the constant love comes through the Torah. The Sifrei on Va'eschanan makes the same point: after the command to love G-d, the next verse, "And these words shall be upon your heart," shows the way, for through these words one comes to know Him.

והיינו לפי כי החכמה שהיא התורה היא בחינת ראיה והאהבה הנמשך מבחי' ראיה היא בבחי' ביטול והיא למעלה מבחי' אהבה הנמשכת מבחי' שמיעה שהיא מרחוק והיא בחי' רשפי אש[131] כו'

And this is because Chochmah, which is the Torah, is the level of sight, and the love drawn from the level of sight is in the manner of bittul; and it is above the level of the love drawn from the level of hearing, which is from afar and is the level of fiery flames, etc.

> The reason is that the Torah is Chochmah, which is like sight, and love that comes from seeing is a love of bittul, higher than love that comes from hearing, which knows its object only from afar and burns like fiery flames.

[ועמ"ש במ"א סד"ה מי כה' אלקינו המגביהי לשבת המשפילי לראות.[132] לראות בחי' ראיה והתגלות אור א"ס ב"ה כו' והיינו ע"י התורה כו' ע"ש].

[And see what is written elsewhere, at the end of the discourse beginning "Who is like Havayah our G-d, who is enthroned on high, who looks down low to see": "to see," the level of sight and the revelation of the Infinite Light (Or Ein Sof), blessed be He, etc., and this is through the Torah, etc.; see there].

> A bracket refers to the end of the discourse on "Who is like Havayah our G-d" in Torah Ohr, where "to see" is read as the sight and revelation of the Infinite Light that comes through the Torah.

16 וגילוי בחי' מים חיים של התורה נמשך מהבאר ההיא שנובעת מתחת לארץ הוא בחי' המצות המלובשים בענינים הגשמיים כי כל התורה הוא פי' וביאור המצות כמ"ש במ"א,

And the revelation of the level of the living waters of the Torah is drawn from that well which springs from beneath the earth, which is the level of the mitzvos enclothed in physical matters; for the whole Torah is the explanation and elucidation of the mitzvos, as is explained elsewhere.

> The living waters of Torah flow from the well that springs from beneath the earth, which is the mitzvos enclothed in physical things. The whole Torah is, after all, the explanation of the mitzvos.

ומן הבאר ההיא נובעים מים חיים של התורה להיות בבחי' ביטול ולא תחללו[133] את שם קדשי ואשים דברי בפיך[134] כו'

And from that well spring the living waters of the Torah, so as to be in the manner of self-nullification (bittul), "And you shall not profane My holy Name," and "I have put My words in your mouth," etc.

> From the well of the mitzvos, then, flow the living waters of Torah, bringing bittul: care not to profane G-d's holy Name, and G-d's words placed in a person's mouth.

ועי"ז נאמר ביום ההוא יצאו[135] מים חיים מירושלים חצים אל הים הקדמוני כי מים חיים של התורה המלובשת בגשמיות יומשכו ממטלמ"ע [ממטה למעלה] אל הים הקדמוני והים הקדמוני יהיה בבחי' מקבל מבחי' מים חיים שלמטה.[136 137 138 139 140]

And of this it is said, "On that day living waters shall go out from Jerusalem, half of them toward the eastern sea": for the living waters of the Torah, which is enclothed in physicality, will be drawn from below upward to the eastern sea, and the eastern sea will be in the position of a recipient from the level of the living waters below.

> Zechariah prophesies that "living waters shall go out from Jerusalem, half of them toward the eastern sea." The word for eastern, kadmoni, also means "earlier," and the point is a reversal: the Torah enclothed in physical things will flow from below upward to this sea, and the sea will receive from the living waters below.

SECTION 7 · ¶17

G-d hears; the mechokek and the staffs; the arousal from above

17 והענין כמ"ש אז נדברו[141] כו' ויקשב ה' וישמע כו'. ולכאורה אינו מובן מה צריך הקב"ה לשמיעת התורה שלמטה והלא תורה מאתו תצא.[142]

And the explanation is as it is written, "Then they spoke," etc., "and Havayah listened and heard," etc. At first glance this is not understood: what need has the Holy One, blessed be He, to hear the Torah below? Surely "Torah goes forth from Him"!

> The rising of the Torah's waters is explained through Malachi's verse: when those who fear G-d speak with one another, "Havayah listened and heard." The question is obvious: why would G-d need to hear the Torah learned below, when the Torah comes from Him in the first place?

אלא הענין כי הנה הקב"ה נק' לפעמים בחי' ממכ"ע [ממלא כל עלמין] (ועיין זח"ב [זהר חלק ב'] בשלח מ"ו א' ובמק"מ [ובמקדש מלך] שם).

But the explanation is that the Holy One, blessed be He, is sometimes called the level of the light that fills all worlds (memalei kol almin) (and see the Zohar, Part II, Beshalach, 46a, and the Mikdash Melech there).

> The answer is that "the Holy One, blessed be He" sometimes denotes the light that fills all worlds, the light that enters each world according to its measure. The text refers to the Zohar on Beshalach and to its commentary there, the Mikdash Melech of Rabbi Shalom Buzaglo, for this usage.

והנה התורה של העוה"ז לפי שהיא מלובשת בענינים גשמיים שרשה מאד נעלה כו' ולכן היא ממשכת כח החיות מאור א"ס ב"ה מלמעלה מעלה מבחינת סובב כל עלמין לבחי' ממכ"ע [ממלא כל עלמין] ויקשב ה' וישמע כו'.

Now, the Torah of this world, because it is enclothed in physical matters, has a very lofty root, etc.; and therefore it draws the power of life-force from the Infinite Light (Or Ein Sof), blessed be He, from the highest heights, from the level of the light that encompasses all worlds (sovev kol almin), to the level of the light that fills all worlds: "and Havayah listened and heard," etc.

> The Torah of this world, enclothed in physical matters, has a very lofty root, so it draws life-force from the Infinite Light far above, from the light that encompasses all worlds, down to the light that fills them. That is how G-d, as the light that fills the worlds, "listens and hears" the Torah below: He receives from it.

ועיין מזה בזח"ב [בזהר חלק ב'] ס"פ ויקהל (דרי"ז ע"א) וזהו ענין במחוקק במשענותם[143, 144] וכמ"ש ע"פ אם בחקתי תלכו[145] (עיין לעיל פ' בחקתי ד"ה מבואר בע"ח [בעץ חיים])

And see about this in the Zohar, Part II, at the end of Parshas Vayakhel (page 217a). And this is the meaning of "with the mechokek (lawgiver), with their staffs," as is explained on the verse "If you walk in My statutes (bechukosai)" (see above, Parshas Bechukosai, the discourse beginning "It is explained in Etz Chaim"):

> The Zohar at the end of Vayakhel expounds Malachi's verse: the holy words spoken below rise up before the King and crown Him. The same idea explains the next phrase of the Song of the Well, "with the mechokek, with their staffs," as explained on "If you walk in My statutes" in Bechukosai, where chok, "statute," is linked with chakikah, "engraving."

ששני חקיקות לכלי עד"מ מבית ומבחוץ מבחוץ להעביר כל חלודה ובפנים לחקוק בה בית קיבול

that there are two engravings (chakikos) of a vessel, by way of analogy, from within and from without: from without, to remove all rust, and within, to engrave in it a receptacle.

> The discourse on "If you walk in My statutes" says that a vessel is engraved in two ways: on the outside, to scrape off all the rust, and on the inside, to hollow out a space that can hold something.

כך צ"ל חקיקת הנפש מבחוץ להעביר כל מונע ומסתיר כו' והוא בחינת חפירה הנ"ל ומבפנים להיות בחינת כלי קיבול אור א"ס ב"ה להיות כלי מחזיק ברכה[146, 147] כו'

So too there must be an engraving of the soul: from without, to remove everything that hinders and hides, etc., and this is the level of digging mentioned above; and from within, to be the level of a vessel that receives the Infinite Light, blessed be He, to be "a vessel that holds blessing," etc.

> So too the soul must be engraved: outwardly, by removing whatever hinders and hides G-dliness, which is the "digging" described earlier, and inwardly, by becoming a vessel that can receive the Infinite Light, "a vessel that holds blessing," in the words of the Mishnah.

ואין אור א"ס ב"ה שורה ומתגלה אלא בבחי' חכמה כח מה כו' והמחוקק העושה הכלי קיבול הוא הממשיך בחי' התורה בבחינת הביטול כו'

And the Infinite Light, blessed be He, rests and is revealed only in the level of Chochmah (wisdom), koach mah, etc. And the mechokek, who makes the receptacle, is the one who draws down the level of the Torah in the manner of self-nullification (bittul), etc.

> The Infinite Light rests and is revealed only in Chochmah, koach mah, the power of self-nullification. The mechokek who carves the receptacle is therefore the one who draws down the Torah, which comes from Chochmah, in a spirit of bittul.

(ועמ"ש לקמן בביאור ע"פ החלצו מאתכם[148] בפ' מטות ענין שמשה נק' מחוקק, ועמש"ל [ועיין מה שכתוב לעיל] ע"פ משה ידבר,[149] וע' עוד מענין במחוקק בזח"ג [בזהר חלק ג] ס"פ וילך רפ"ו[150] א' ופ' בהעלותך דק"נ).[151]

(And see what is written below in the explanation on the verse "Arm from among you," in Parshas Matos, on the matter that Moshe is called mechokek; and see what is written above on the verse "Moshe would speak"; and see further on the matter of "with the mechokek" in the Zohar, Part III, at the end of Parshas Vayelech, 286a, and Parshas Beha'aloscha, page 150.)

> A parenthesis refers to the explanation of "Arm from among you" in Parshas Matos, where Moshe is called mechokek, to the discourse on "Moshe would speak," and to the Zohar on Vayelech and Beha'aloscha. The Zohar at the end of Vayelech reads the mechokek of this verse as Yesod and the staffs as Netzach and Hod.

במשענותם הם תמכי אורייתא[152] (ע' [עיין] זח"א [זהר חלק א] ד"ח ע"א) עץ חיים היא[153] למחזיקים בה וכענין שנאמר ביששכר וזבולון שמבני יששכר היו הסנהדרין וזבולון ע"י שהיה עוסק בפרקמטיא בשביל יששכר[154, 155] זכה ונתעלה במעלה יותר בבחי' א'

"With their staffs": these are the supporters of the Torah (tamchei oraysa) (see the Zohar, Part I, page 8a), "It is a tree of life to those who hold fast to it." And it is like what is said about Yissachar and Zevulun: from the children of Yissachar came the Sanhedrin, and Zevulun, through engaging in commerce for Yissachar's sake, merited and was raised to a higher rank in one respect,

> "Their staffs," what one leans on, are those who support the Torah, the tamchei oraysa of the Zohar, who uphold those who learn; of them it is said, "It is a tree of life to those who hold fast to it." The model is Yissachar, whose descendants were the Sanhedrin, and Zevulun, who traded to support him and so gained a higher rank in one respect.

דהיינו בבחינת ממטה למעלה שמפני שע"י השפעת טובו וחיותו היה יששכר עוסק בתורה בחיות זה הנמשך לו הרי זבולון קודם לו שממשיך חיות לתורתו

namely, in the manner of from below upward: since it was through the bestowal of his bounty and his life-force that Yissachar engaged in Torah, with this life-force that was drawn to him, Zevulun therefore precedes him, for he draws life-force into his Torah.

> That respect is the movement from below upward: since Yissachar learned with the life-force that Zevulun's support gave him, Zevulun draws life into his Torah. That is why Zevulun is named before Yissachar.

(ועיין מזה ברבות ויחי ס"פ צ"ט זח"א [זהר חלק א] ח'[156] א' ויחי דרמ"א ב' ח"ג [חלק ג'] מצורע נ"ג ב' ועמ"ש סד"ה קול דודי גבי מקפץ על הגבעות).[157]

(And see about this in Midrash Rabbah, Vayechi, end of chapter 99; the Zohar, Part I, 8a; Vayechi, page 241b; Part III, Metzora, 53b; and see what is written at the end of the discourse beginning "The voice of my beloved," regarding "leaping over the hills.")

> A parenthesis gives further sources: Midrash Rabbah on Vayechi, which says Zevulun comes before Yissachar because he fed him, the Zohar on the partnership between them, and the end of the discourse on "The voice of my beloved," on "leaping over the hills."

ולכן נאמר בזבולון עמים הר יקראו[158] כו'. פי' ע"ד מה שנאמר מי יעלה בהר[159] ה' ומי יקום כו'. אבל גבי זבולון אפי' [אפילו] בחי' עמים עוממות יקראו ויתאספו לבחינת הר ה'.

And therefore it is said of Zevulun, "Peoples they shall call to the mountain," etc. The meaning is along the lines of what is said, "Who shall ascend the mountain of Havayah, and who shall stand," etc. But regarding Zevulun, even the level of "peoples" (amim), [as in] "dimmed" (omemos), shall be called and gathered to the level of "the mountain of Havayah."

> This is why Moshe's blessing says of Zevulun, "Peoples they shall call to the mountain." Of the mountain of Havayah the psalm asks, "Who shall ascend it?", as if few are worthy; but through Zevulun even amim, "peoples," read as omemos, "dimmed," what is dim and far from holiness, are called and gathered to G-d's mountain.

אך הנה כל בחינות הנ"ל שבבחינת באר ממטה למעלה צריך להיות אתעדל"ע [אתערותא דלעילא] לפני אתעדל"ת [אתערותא דלתתא].

However, all the levels mentioned above, which are in the manner of a well, from below upward, require that there be an arousal from above (isarusa dile'eila) before the arousal from below (isarusa dilesata).

> But all this rising from below, the well's movement from below upward, first needs an arousal from above, G-d's initiative that comes before any human effort.

וזהו אז ישיר ישראל[160] ישראל דלעילא (עיין זהר ח"ב [חלק ב'] נ"ד א')

And this is "Then Israel sang": the Israel above (Yisrael dile'eila) (see the Zohar, Part II, 54a).

> "Then Israel sang": the one who sings is the "Israel above," Israel as a supernal level, and the text points to the Zohar on Beshalach, which explains that Israel's songs open with "then" (az) because they are sung when light from the highest level shines down.

עלי באר (עי' [עיין] זהר ס"פ וילך שם ובע"ח [ובעץ חיים] שער ל"א פ"ז [פרק ז']) היא כנס"י [כנסת ישראל] מקור נש"י [נשמות ישראל] שכונסת ואוספת לתוכה בחי' ישראל דלעילא ענו לה[161] מלמעלה למטה להיות אתעדל"ע [אתערותא דלעילא] שלפני אתעדל"ת [אתערותא דלתתא] כדי להיות עלי באר ממטה למעלה

"Spring up, O well" (see the Zohar, at the end of Parshas Vayelech, there, and Etz Chaim, Sha'ar 31, chapter 7): this is the Congregation of Israel (Knesses Yisrael), the source of the souls of Israel, which gathers in (koneses) and collects within itself the level of the Israel above. "Sing out to it": from above downward, so that there be the arousal from above that comes before the arousal from below, in order that there be "Spring up, O well," from below upward.

> "Spring up, O well" is Knesses Yisrael, the source of the souls, which gathers (koneses) into itself the Israel above; the Zohar at the end of Vayelech reads the words as "rise to your place, to unite with your Husband," and the text also cites Etz Chaim, the Arizal's teachings as recorded by Rabbi Chaim Vital. "Sing out to it" is the call from above that comes first, so that the well can then rise from below.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אלמלא הקב"ה עוזרו[162] כו' (וע' בע"ח [בעץ חיים] ש"א פ"ז [פרק ז'] ובזח"ג [ובזהר חלק ג] ס"פ וילך) ואותה אנו מבקשים בתפלה והחזירנו בתשובה שלימה לפניך[163, 164] כו' אב הרחמן רחם נא עלינו ותן בלבנו בינה[165]

And as our Sages, of blessed memory, said, "Were it not that the Holy One, blessed be He, helps him," etc. (and see Etz Chaim, Sha'ar 31, chapter 7, and the Zohar, Part III, at the end of Parshas Vayelech). And it is this that we ask for in prayer: "And bring us back in complete teshuvah (return) before You," etc.; "Merciful Father, have mercy upon us, and put understanding into our hearts,"

> As the Talmud says, a person could not overcome his evil inclination were it not that G-d helps him. This help from above is what we ask for in prayer: in the Amidah, "bring us back in complete teshuvah before You," and before the Shema, "Merciful Father, have mercy upon us, and put understanding into our hearts."

דהיינו להבין דבר מתוך דבר[166] כו' כי גם הרחמנות הגדולה שעלינו היא ר חוקה מהשגתנו ואין אנו יכולים לעורר את הרחמנות כמו שהיא כו'

that is, to understand one thing from another, etc. For even the great compassion upon us is far from our comprehension, and we cannot arouse the compassion as it is, etc.

> The understanding asked for is to "understand one thing from another," as the Talmud describes the discerning mind. We ask because even G-d's great compassion toward us is beyond our grasp, and by our own efforts we cannot arouse it as it truly is.

ואתעדל"ע [ואתערותא דלעילא] זו היא ע"י המשכות התורה חכמה בראש וחכמה בסוף[167, 168]

And this arousal from above comes through the drawings-down of the Torah: "Chochmah at the beginning and Chochmah at the end."

> This arousal from above comes through the Torah, which the Zohar describes as "Chochmah at the beginning and Chochmah at the end."

חכמה בראש היא בחינת אתעדל"ע [אתערותא דלעילא] שלפני אתעדל"ת [אתערותא דלתתא]. וחכמה בסוף שע"י אתעדל"ת [אתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] היא הבאר שחפרוה כרוה[169] כו' במחוקק במשענותם יצאו מים חיים[170]

Chochmah at the beginning is the level of the arousal from above that precedes the arousal from below; and Chochmah at the end, where through the arousal from below [comes] an arousal from above, is the well that they "dug," "delved," etc., "with the mechokek, with their staffs"; "living waters shall go out."

> Chochmah at the beginning is the arousal from above that comes before any arousal from below; Chochmah at the end is the arousal from above that answers the arousal from below. That is the well that the princes dug and delved with the mechokek and the staffs, and from it, in Zechariah's words, "living waters shall go out."

(ועיין בזהר בראשית דכ"ו ע"ב ועמ"ש בפ' נשא סד"ה כה תברכו[171] מענין ברכה בראש ברכה בסוף, וע' עוד בזהר ויקהל דקצ"ז בי מענין כרוה נדיבי עם[172, 173]

(And see the Zohar, Bereishis, page 26b; and see what is written in Parshas Nasso, at the end of the discourse beginning "Thus shall you bless," on the matter of "blessing at the beginning, blessing at the end"; and see further in the Zohar, Vayakhel, page 197b, on the matter of "the nobles of the people delved it";

> The closing parenthesis gives further sources: the Zohar on Bereishis, the discourse on "Thus shall you bless" in Nasso on blessing at the beginning and at the end, and the Zohar on Vayakhel, where the nobles of the people are the supernal Patriarchs.

ועמ"ש בפי' ויקהל סד"ה קחו מאתכם בפי' כל נדיב לבו יביאה[174] ובשה"ש [ובשיר השירים] ע"פ מה יפו פעמיך בנעלים[175] בת נדיב כו', וע' עוד זח"ג [זהר חלק ג] י"ט ב' כ"ו[176] א', ח"א [חלק א] רל"ה א', ח"ב [חלק ב'] קי"ג סע"ב [סוף עמוד ב] קי"ד ח"ג [חלק ג'] רל"ה ב'):[177, 178, 179]

and see what is written in Parshas Vayakhel, at the end of the discourse beginning "Take from among you," in the explanation of "whoever is of a generous heart shall bring it"; and in Shir HaShirim, on the verse "How beautiful are your steps in sandals, O daughter of the noble one," etc.; and see further the Zohar, Part III, 19b, 26a; Part I, 235a; Part II, 113, end of side b, 114; Part III, 235b.)

> It continues with the end of the discourse "Take from among you" in Vayakhel, on "whoever is of a generous heart," the Shir HaShirim discourse on "How beautiful are your steps in sandals, O daughter of the noble one," and further passages of the Zohar on the nobles and on the well; one of them says that when the soul ascends, completed in this world, the "pit" that does not flow by itself becomes a well whose waters spring from below upward.

IN ONE'S AVODAH

Regard life in this world as a passage, and lift the soul to G-d alone; refine it through the practical mitzvos and the G-dly soul's mastery over the animal soul. Clear away what hides the love of G-d: turn from evil, sanctify yourself in what is permitted, study more Torah and give more charity than comes naturally, with a broken heart and without attachment even to permitted things. Contemplate G-d's greatness in prayer and learn Torah right after it, so that love becomes a steady flow, and ask in prayer for the help from above without which none of this can rise.

QUESTIONS FOR DISCUSSION

1. Why is the well, which springs from below, higher than the fountain and the river that flow from above?
2. How do the food and the clothing given in charity correspond to the inner and encompassing modes, and what does "delight upon Havayah" mean in this maamar?
3. What is the difference between digging and delving, and which parts of a person's service belong to each?
4. Why can Yaakov rule over an angel, when an angel cannot carry out two missions?
5. How does the love drawn from sight, through Torah and Chochmah, differ from the love drawn from hearing, and why is it more lasting?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

In the desert, at the well G-d gave them, Israel sang to it, "Spring up, O well, sing out to it!": plainly a song calling the water to rise. The maamar is built on this verse, reading the well as Knesses Yisrael and the soul, whose rising is a person's service from below upward.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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2 **באר חפרוה שרים כרוה**

Israel's song goes on: the well that princes dug and the nobles of the people delved "with the mechokek, with their staffs," plainly with a ruler's scepter and their staffs. The maamar later reads the princes as the Patriarchs, above all Yaakov, and the digging and delving as clearing away what hides the soul's love (context: Steinsaltz Tanakh).

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמִחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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3

In the Song of Songs the beloved praises his bride as "a fountain of gardens, a well of living waters, and streams flowing from Lebanon." Reading the bride as Knesses Yisrael, the Alter Rebbe identifies her with the well.

Song of Songs 4:15 שיר השירים ד':ט"ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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4 **סולמא דפרת**

The Talmud teaches that the waters of all rivers come from the Euphrates; asked about springs that rise higher up, it answers that these are "ladders of the Euphrates," its waters seeping through the ground and drawn upward to emerge. Kehot cites the discussion on 55a-b.

Bekhorot 55b:1–4 בכורות נ"ה ב:א'-ד'

עֵינָתָא דְּמִירַלַּיִין! אָמַר רַב מְשַׁרְשְׁיָא: הָנְהוּ סוּלְּמֵי דְּפָרָת נִינְהוּ. וְהָא כְּתִיב: "וְהִנָּהָר הָרְבִיעִי הוּא פְּרָת"! אָמַר רַב נַחְמָן בַּר יִצְחָק, וְאִיתֵּימָא רַב אַחָא בַּר יַעֲקֹב: הוּא פְּרָת דְּמַעְיְקָרָא. תַּנְיָא, רַבִּי מֵאִיר אוֹמֵר: "יוּבַל" שְׁמוֹ, שֶׁנֶּאֱמַר: "וְהָיָה כְּעֵץ שָׁתוּל עַל מַיִם וְעַל יוּבַל יְשַׁלַּח שָׁרָשָׁיו", וְלָמָּה נִקְרָא שְׁמוֹ "פְּרָת"? שֶׁמֵּימָיו פָּרִים וְרָבִים.

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5 **וארעא חלחולי מחלחלא**

Discussing a mikveh, the Talmud says that "the whole earth is perforated with channels." The Alter Rebbe uses the phrase for the way the waters from above travel through the ground to the well.

Chagigah 22a:6–7 חגיגה כ"ב א:ו'-ז'

וּמִקְוֶה שֶׁחֲלָקוֹ בְּסַל וְגַרְגּוּתָנִי — הַטּוֹבֵל שָׁם לֹא עָלְתָה לוֹ טְבִילָה. דְּהָא אַרְעָא כּוּלַּהּ חַלְחוֹלֵי מְחַלְחֲלָא, וּבָעֵינַן דְּאֵיכָא אַרְבָּעִים סְאָה בְּמָקוֹם אֶחָד. וְהָנֵי מִילֵּי בִּכְלִי טָהוֹר, אֲבָל בִּכְלִי טָמֵא, מִיגּוֹ דְּסָלְקָא טְבִילָה לְכוּלֵּיהּ גּוּפֵיהּ דְּמָנָא, סָלְקָא לְהוּ נָמֵי לְכֵלִים דְּאִית בֵּיקָהּ.

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6

Kehot's note points to Joshua 3:16 for these words.

Joshua 3:16 יהושע ג':ט"ז

וַיַּעַמְדוּ הַמַּיִם הַיֹּרְדִים מִלְמַעְלָה קָמוּ נֵד־אֶחָד הַרְחֵק מְאֹד מֵאָדָם הָעִיר אֲשֶׁר מִצַּד צָרְתָן וְהַיֹּרְדִים עַל יָם הָעֲרָבָה יָם־הַמֶּלַח תַּמּוּ נִכְרָתוּ וְהָעָם עָבְרוּ נֶגֶד יְרִיחוֹ׃

that the waters which came down from above stood, and rose up in one heap, a great way off from Adam, the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off; and the people passed over right against Jericho.

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7 **לאור באור החיים**

Elihu tells Job that G-d brings a person back from the pit "to be illumined with the light of life." Here it describes the soul rising out of the body's confinement.

Job 33:30 איוב ל"ג:ל'

לְהָשִׁיב נַפְשׁוֹ מִנִּי־שָׁחַת לֵאוֹר בְּאוֹר הַחַיִּים׃

To bring back his soul from the pit, That he may be enlightened with the light of the living.

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PARAGRAPH 2

8

G-d placed Adam in the Garden of Eden "to work it and to guard it," plainly to tend the garden and look after it. The maamar reads the verse as the soul's service, which works and guards the Gan Eden above.

Genesis 2:15 בראשית ב':ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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9 **לעבדה במ"ע ולשמרה במל"ת**

The Zohar says that when a person returns in teshuvah and studies Torah, G-d places him in His garden, the Shechinah, "to work it" with the positive commandments

and "to guard it" with the prohibitive ones; if he guards it, he becomes a river through which it is watered.

Zohar, Bereshit 22:255–24:264 ספר הזהר, בראשית כ"ב:רנ"ה-כ"ד:רס"ד

AND THE L-RD GOD TOOK THE MAN AND PUT HIM IN THE GARDEN OF EDEN, ETC. From whence did he take him? He took him from the four elements which are hinted at in the verse "and from there it parted and became four heads". G-d detached him from these and placed him in the Garden of Eden. So does G-d do now to any man created from the four elements when he repents of his sins and occupies himself with the Torah; G-d takes him from his original elements, ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

10 **לעבדה במ"ע ולשמרה במל"ת**

Near the end of Tikkun 21 the Tikkunei Zohar gives the same reading: "to work it" with the positive commandments, "to guard it" with the prohibitive ones.

Tikkunei Zohar 62a:15–16 תקוני הזהר ס"ב א:ט"ו-ט"ז

וזכאה איהו מאן דאיהי באמנה אתו בגלותא. דלא דחיל מעלאין ותתאין. דבגינה אתמר לאדם ויניחהו בגן עדן לעבדה ולשמרה. לעבדה בפקודין דעשה. ולשמרה בפקודין דלא תעשה. בגין דאיהי ג"ן סדרים דאורייתא. ואיהי עדונא דאורייתא. מאי אורייתא עמודא דאמצעיתא. איהי גן דיליה ועדן דיליה.

Constantinople, 1740 (CC-BY-NC)

11 **ונהר יוצא מעדן להשקות את הגן**

The Torah describes a river that goes out of Eden to water the garden and from there divides into four heads, the four rivers of the maamar's opening. The Alter Rebbe uses it to show that the work of the garden is to water it.

Genesis 2:10 בראשית ב':י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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PARAGRAPH 3

12 **בשה"ש מעין גנים**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ד, טו.

13 **המעין גנים**

"A fountain of gardens": the maamar reads the plural "gardens" as the higher and the lower Gan Eden, both watered by Knesses Yisrael.

Song of Songs 4:15 שיר השירים ד':ט"ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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14 **ג"ע הוא תענוג הנשמות**

Rav taught that in the World to Come there is no eating or drinking, but the righteous sit with crowns on their heads and take pleasure in the radiance of the Shechinah. This is the delight of the souls that the Alter Rebbe calls Gan Eden.

Berakhot 17a ברכות י"ז א

KEHOT'S NOTE

ראה ברכות י"ז, א.

15 **מוטב דלדייני'**

When Elisha ben Avuyah (Acher) died, Rabbi Meir said: better that he be judged and come to the World to Come. The Alter Rebbe infers that the delight of the World to Come is worth even the sufferings of Gehinnom.

Chagigah 15b:3 חגיגה ט"ו ב:ג

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרָיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאַעֲלֶה עָשָׁן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סָלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

חגיגה טו, ב.

16 **להתענג על ה'**

Isaiah promises those who honor Shabbos, "Then you shall delight upon Havayah," plainly, take delight in G-d. The Alter Rebbe borrows the phrase for the soul's delight in G-d once it is cleansed.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במות) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה' דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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17 **באתעדל"ת תליא מילתא**

Kehot's note points to Zohar II, 135b for these words.

Zohar II, 135b זח"ב קלה, ב

KEHOT'S NOTE

ראה זח"ב קלה, ב.

18 **בהררי קדש**

The psalm of the sons of Korach opens, "His foundation is in the mountains of holiness," the holy mountains on which Jerusalem stands. The Alter Rebbe borrows the phrase for the lofty root of the physical mitzvos (context: Steinsaltz Tanakh).

Psalms 87:1 תהילים פ"ז:א'

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהָרְרֵי־קֹדֶשׁ׃

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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19 **בס"י נעוץ תחלתן בסופן**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פ"א, מ"ז.

20 **נעוץ תחלתן בסופן**

Sefer Yetzirah says of the ten Sefiros that their end is wedged in their beginning and their beginning in their end. The Alter Rebbe stresses the second half: the highest beginning is lodged in the lowest end.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

21 **סוף מעשה במחשבה תחלה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פיוט לכה דודי.

22 **סוף מעשה במחשבה תחלה**

Lecha Dodi says of Shabbos, "last in deed, first in thought." What comes into being last was first in the original intention, so the physical mitzvos stem from the highest level.

Siddur Ashkenaz, Shabbat, Kabbalat Shabbat, Lekha Dodi 4–6 סידור אשכנז, שבת, קבלת שבת, לכה דודי ד'-ו'

לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה. מֵרֹאשׁ מִקֶּדֶם נְסוּכָה. סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה: לְכָה דוֹדִי לִקְרַאת כַּלָּה. פְּנֵי שַׁבָּת נְקַבְּלָה: מְקֻדָּשׁ מֶלֶךְ עִיר מְלוּכָה. קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה. רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא. וְהוּא יַחְמוֹל עָלַיִךְ חֶמְלָה:

To greet the Sabbath, come let us go for it is the source of blessing; from the very beginning, of old, it was appointed; last in creation, first in [G-d's] thought. Come my Beloved Friend to greet the bride, let us welcome the Sabbath. Sanctuary of the King, royal city, arise, come forth from the upheaval; too long have you dwelt in the valley of weeping; He will show you abundant pity.

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

23 **שנובעת מתחת לארץ**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ד ע' א'סב.

24 **דרך סולמא דפרת**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"דהיינו שמקלחין תחת הקרקע ועולין בהרים כמו סולם" — אוה"ת חקת ע' תתס.

25 **מן הארבעה נהרות דרך סולמא דפרת**

Kehot's note points to Bekhorot 55a for these words.

Bekhorot 55a בכורות נ"ה א

KEHOT'S NOTE

ראה בכורות נה, א-ב. בארוכה באוה"ת חקת ע' תתס.

26 **וארעא חלחולי מחלחלא**

The words here quote Chagigah 22a:6-7; the passage is shown below.

Chagigah 22a:6–7 חגיגה כ"ב א:ו'-ז'

וּמְקֶוֶה שֶׁחֲלָקוֹ בְּסַל וְגַרְגּוּתָנִי — הַטּוֹבֵל שָׁם לֹא עָלְתָה לוֹ טְבִילָה. דְּהָא אַרְעָא כּוּלַּהּ חֲלָחוֹלֵי מְחַלְחֲלָא, וּבָעֵינַן דְּאִיכָּא אַרְבָּעִים סְאָה בְּמָקוֹם אֶחָד. וְהָנֵי מִילֵּי בִּכְלֵי טָהוֹר, אֲבָל בִּכְלֵי טָמֵא, מִיגּוֹ דְּסָלְקָא טְבִילָה לְכוּלֵּיהּ גּוּפֵיהּ דְּמָנָא, סָלְקָא לְהוּ נָמֵי לְכֵלִים דְּאִית בֵּיקָה.

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KEHOT'S NOTE

חגיגה כב, א.

27 **ע"פ ויחפרו בפי תולדות**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תו"א כ, ב.

28 **ויניחהו בג"ע לעבדה**

The words here quote Genesis 2:15; the passage is shown below.

Genesis 2:15 בראשית ב:ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

29 **לעבדה במ"ע ולשמרה במל"ת**

Kehot's note points to Zohar I, 27a for these words.

Zohar I, 27a זח"א כז, א

KEHOT'S NOTE

זח"א כז, א. ת"ז תכ"א בסופו. ילקוט ראובני בשם מדרש.

30 **ונהר יוצא מעדן**

The words here quote Genesis 2:10; the passage is shown below.

Genesis 2:10 בראשית ב:י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י. מענין פסוק זה ראה אוה"ת בראשית כרך-א דף נו, ב.

31 **וידבר משה אל ראשי המטות**

Moshe spoke to the heads of the tribes of Israel, opening the laws of vows; the bracket refers to the explanation of this verse.

Numbers 30:2 במדבר ל:ב

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה יְ־הוָ־ה׃

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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PARAGRAPH 5

32 **כי במצות יש ב' ענינים בחי' פנימית המצות ובחי' מקיפים**

The note points to a letter of the Rebbe Rayatz that explains the two aspects of the mitzvos, inner and encompassing.

KEHOT'S NOTE

ראה ביאור ע"ז בס' אגרות קודש דכ"ק אדמו"ר מוהריי"צ נ"ע ח"ד ע' קמא.

33 "The voice of my beloved, behold he comes, leaping over the mountains": the bride hears her beloved approaching. It is the verse of the discourse in Likkutei Torah on Shir HaShirim to which the bracket refers.

Song of Songs 2:8 שיר השירים ב:ח

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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34 **הלא פרוס לרעב**

Isaiah, speaking for G-d, describes the fast He wants: to break your bread for the hungry and, when you see the naked, to cover him. The Alter Rebbe reads the food as the inner aspect of charity and the clothing as its encompassing aspect.

Isaiah 58:7 ישעיהו נ"ח:ז

הֲלוֹא פָרֹס לָרָעֵב לַחְמֶךָ וַעֲנִיִּים מְרוּדִים תָּבִיא בָיִת כִּי־תִרְאֶה עָרֹם וְכִסִּיתוֹ וּמִבְּשָׂרְךָ לֹא תִתְעַלָּם׃

Is it not to deal thy bread to the hungry, And that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, And that thou hide not thyself from thine own flesh?

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KEHOT'S NOTE

ישע' נח, ז.

35 **לתת מזון ומחיה בחי' פנימית**

There the point is explained at greater length, the note quotes: two levels, the inner light, which is food, bread and the like, and the encompassing light, which is the garments, as is written, "when you see the naked, cover him"; and this is the mitzvah of charity in its physical sense.

KEHOT'S NOTE

בסה"מ תקס"ו ע' רעא מבואר יותר בארוכה "בבי מדרגו' בבחי' א"פ והוא המזון לחם וכיוצא, וא"מ והן הלבושים כמ"ש כי תראה ערום וכסיתו וזהו מצות הצדקה בגשמיות". וראה אוה"ת חקת ע' תתסה.

36 **כי תראה ערום וכסיתו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

המשך הפסוק הלוא פרוס לרעב.

37 **אז תתענג על ה'**

"Then you shall delight upon Havayah": Isaiah's promise to those who honor Shabbos, plainly "delight in Havayah." Here the maamar stresses the word al, "upon," as the Zohar does.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־יְ־הוָ־ה וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי יְ־הוָ־ה דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישע' נח, יד.

38 **אז תתענג על ה' על דייקא**

The Zohar on Vayechi quotes "Then you shall delight upon Havayah" and stresses "upon Havayah," specifically: a higher delight above the place called "heavens." The Alter Rebbe takes the word "upon" to describe the soul's comprehension, which stands above and encompasses what it grasps.

Zohar, Vayechi 21:171–23:182 ספר הזהר, ויחי כ"א:קע"א-כ"ג:קפ"ב

If it is worthy to ascend further, then happy is its portion and lot that it becomes attached to the Body of the King. If it is not worthy to ascend further, then "he that is left in Zion and he that remaineth in Jerusalem shall be called holy" (Ibid. 3). But if it is privileged to ascend further, then it beholds the glory of the King, and enjoys the supernal delight from the place which is called Heaven. Happy he that is vouchsafed this grace.

The Zohar; London, Soncino Press, 1933 (Public Domain)

39 **כמ"ש בזהר פ' ויחי (דריי"ט ע"א)**

That discourse for Shemini Atzeres cites the same Zohar: "upon Havayah," specifically, is a delight above the level of the Name Havayah, which is only a radiance, and it is reached through the bittul of comprehension revealed in teshuvah.

KEHOT'S NOTE

ראה גם לקמן דרושים לשמע"צ פה, א.

40 **השכל וההשגה מקיפים את המושכל**

Tanya, chapter 5, explains that when the mind grasps an idea it encompasses it, and the idea is enclothed within the mind; the same principle underlies the reading of "upon Havayah" here.

KEHOT'S NOTE

ראה תניא פרק ה ובליקוט פי' לשם.

PARAGRAPH 6

41 **שרפים עומדים ממעל לו**

In Isaiah's vision of G-d enthroned on high, Seraphim stand "above Him," serving Him. The Alter Rebbe links their standing "above" to the mind that stands above the idea it grasps.

Isaiah 6:2 ישעיהו ו:ב

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישעי' ו, ב.

42 **ויצא כברק חצו**

Zechariah prophesies that G-d will appear over Israel and "His arrow shall go forth like lightning" against their enemies. The image describes the encompassing light, which flashes in the mind without being absorbed.

Zechariah 9:14 זכריה ט:יי"ד

וַה' עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה' בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן׃

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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KEHOT'S NOTE

זכרי' ט, יד.

43 **כברק המבריק**

In the discourse on tzitzis, Chochmah is described as "only like lightning flashing in the mind" before it comes into Binah and comprehension, where the delight of the souls is revealed.

KEHOT'S NOTE

על"ק ביאור החלצו [פז, ג] רפ"ב וסד"ה לבאר ענין המסעות ודי"ה ואתחנן רפ"ד ושם בקיצור [ג, ב] אות ד. ובביאור ואתחנן ספי"א. ביום השמע"צ הגי' [פז, ד] פי"ד. ובשה"ש ריש ביאור כי על כל כבוד חופה [מז, ג]. ועי' לעיל רד"ה והי' לכם לציצית (מד, ד) ודי"ה ולא אבה בפ' תצא (לח, ד). [כ].

PARAGRAPH 7

44 **צרורה בצרור החיים**

Avigail blesses David that his soul be "bound up in the bond of life" with Havayah his G-d, kept safe from those who pursue him. The phrase describes the soul held within the light that surrounds it.

I Samuel 25:29 שמואל א כ"ה:כ"ט

וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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KEHOT'S NOTE

ע"פ ש"א כה, כט.

45 **כבוד ה' יאספך**

Isaiah promises the one who feeds the hungry and clothes the naked that his light will break forth and "the glory of Havayah shall gather you in," plainly, will escort and guard you from behind; it is also read of the soul after death. The Alter Rebbe reads "gather you in" as the light that encompasses the soul on every side (context: Steinsaltz Tanakh).

Isaiah 58:8 ישעיהו נ"ח:ח

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה' יַאַסְפֶךָ׃

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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KEHOT'S NOTE

ישעי' נח, ח.

PARAGRAPH 8

46 **כי תראה ערום וכסיתו**

"When you see the naked, cover him": the garment, the encompassing aspect of charity.

Isaiah 58:7 ישעיהו נ"ח:ז

הֲלוֹא פָרֹס לָרָעֵב לַחְמֶךָ וַעֲנִיִּים מְרוּדִים תָּבִיא בָיִת כִּי־תִרְאֶה עָרֹם וְכִסִּיתוֹ וּמִבְּשָׂרְךָ לֹא תִתְעַלָּם׃

Is it not to deal thy bread to the hungry, And that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, And that thou hide not thyself from thine own flesh?

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47 **מעיין גנים**

"A fountain of gardens": Knesses Yisrael, which waters the

higher and the lower Gan Eden.

Song of Songs 4:15 שיר השירים ד׳:ט״ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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48 **ואהבת את ה״א**

Moshe commands Israel to love Havayah with all their heart and soul; the love that wells up in a person is the "well" that springs from below upward.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

49 **כבוד הוי׳ יאספך**

The verse comes right after the call to clothe the naked, a sequence the Alter Rebbe reads as the encompassing reward for the encompassing side of charity.

Isaiah 58:8 ישעיהו נ״ח:ח׳

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה׳ יַאַסְפֶךָ׃

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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PARAGRAPH 9

50 **אליך ה׳ נפשי אשא**

David's prayer opens, "To You, Havayah, I lift up my soul." The Alter Rebbe reads it as the soul's orientation toward G-d alone throughout its life in the body.

Psalms 25:1 תהילים כ״ה:א׳

לְדָוִד אֵלֶיךָ ה׳ נַפְשִׁי אֶשָּׂא׃

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

51 **אתה בראת**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת אלקי נשמה.

52 **ואתה עתיד ליטלה ממני**

The blessing said on waking, Elokai Neshamah: You formed the soul, breathed it into me, guard it within me, and will in the future take it from me. The soul is only entrusted to a person for his lifetime.

Berakhot 60b:4 ברכות ס׳ ב:ד׳

כִּי מִתְעַר אוֹמַר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה׳ אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה׳, הַמַּחֲזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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53 **בע״כ אתה חי**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ספ״ד.

54 **בעל כרחך אתה חי**

The Mishnah: "against your will you are born, against your will you live, and against your will you die." Here it describes the attitude a person should have to life in this world.

Pirkei Avot 4:22 משנה אבות ד׳:כ״ב

... וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְּׁאוֹל בֵּית מָנוֹס לְךָ, שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר, וְעַל כָּרְחֲךָ אַתָּה נוֹלָד, וְעַל כָּרְחֲךָ אַתָּה חַי, וְעַל כָּרְחֲךָ אַתָּה מֵת, וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא׃

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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55 **וכמאן דשדי בתר כתפוי**

Tanya explains that the sitra achra receives its vitality from the "back" of holiness, like a person who gives something to his enemy against his will and throws it to him over his shoulder, turning his face away.

Tanya, Likkutei Amarim 22:5 תניא, חלק ראשון; ליקוטי אמרים כ״ב:ה׳

אֲבָל הַסִּטְרָא אָחֳרָא וְהַטּוּמְאָה – הֵיא תּוֹעֲבַת ה׳ אֲשֶׁר שָׂנֵא, וְאֵינוֹ מַשְׁפִּיעַ לָהּ חִיּוּת מִפְּנִימִית הָרָצוֹן וְחֶפְצוֹ הָאֲמִיתִי אֲשֶׁר חָפֵץ בָּהּ חַס וְשָׁלוֹם, כִּי אִם, כְּמַאן דְּשָׂדֵי בָּתַר כַּתְפּוֹי לְשׂוֹנְאוֹ שֶׁלֹּא בִּרְצוֹנוֹ, רַק כְּדֵי לְהַעֲנִישׁ אֶת

בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד — לָא הֲוָה מְצַלֵּינָא אֶלָּא הֵיכָא דְּגָרֵיסְנָא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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61 **תפלתי שתהא סמוכה למטתי**

Abba Binyamin said he was concerned all his days that his prayer be "before his bed," which the Talmud explains as close to his bed. The gloss reads it as the order of prayer followed by Torah study.

Berakhot 5b:21–22 ברכות ה׳ ב:כ״א-כ״ב

תַּנְיָא אַבָּא בִּנְיָמִין אוֹמֵר: עַל שְׁנֵי דְּבָרִים הָיִיתִי מִצְטַעֵר כָּל יָמַי — עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי, וְעַל מִטָּתִי שֶׁתְּהֵא נְתוּנָה בֵּין צָפוֹן לְדָרוֹם. "עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי", מַאי "לִפְנֵי מִטָּתִי"? אִילֵּימָא "לִפְנֵי מִטָּתִי" מַמָּשׁ, וְהָאָמַר רַב יְהוּדָה, אָמַר רַב, וְאִיתֵּימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מִנַּיִן לַמִּתְפַּלֵּל שֶׁלֹּא יְהֵא דָּבָר חוֹצֵץ בֵּינוֹ לְבֵין הַקִּיר — שֶׁנֶּאֱמַר: "וַיְסֵב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל"? לָא תֵּימָא, "לִפְנֵי מִטָּתִי", אֶלָּא אֵימָא "סָמוּךְ לְמִטָּתִי". "וְעַל מִטָּתִי ...

There is a teaching : Abba Benjamin said : Throughout my life I was most anxious about two things, viz., that my Tefillah should be recited before my bed, and that my bed should be placed between North and South. "That my Tefillah should be recited before my bed." What means "before my bed" ? Is it to be supposed that it was actually in front of the bed? But Rab Judah has said in the name of Rab (another version : R. Joshua b. Levi): Whence do we learn ...

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KEHOT'S NOTE

ברכות ה, ב.

62 **יונתי בחגוי הסלע**

The beloved calls to his bride, "My dove, in the clefts of the rock... let me see your countenance, let me hear your voice, for your voice is sweet." The gloss takes the sweet voice as Torah learned after prayer and the longed-for countenance as the returning light of the well.

Song of Songs 2:14 שיר השירים ב׳:י״ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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הָרְשָׁעִים, וְלִיתֵּן שָׂכָר טוֹב לַצַּדִּיקִים דְּאַכְפְּיָין לְסִטְרָא אָחֳרָא; וְזֶה נִקְרָא בְּחִינַת "אֲחוֹרַיִם" דְּרָצוֹן הָעֶלְיוֹן בָּרוּךְ־הוּא.

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KEHOT'S NOTE

תניא פכ״ב.

56 **לאכפיא**

The Zohar speaks of the righteous man who brings the wicked back and so subdues the sitra achra (lakafya), which raises the glory of the Holy One, blessed be He, more than any other praise.

Zohar II, 128b זח״ב קכח, ב

KEHOT'S NOTE

זח״ב קכח, ב.

57 **ולאהפכא**

The Zohar speaks of those who turn darkness into light and bitterness into sweetness; Kehot cites it for the second stage, transforming the animal soul's darkness itself.

Zohar I, 4a זח״א ד, א

KEHOT'S NOTE

ראה זח״א ד, א.

58 **ויחפרו עבדי יצחק**

Yitzchak's servants dug in the valley and found there a well of living water. The gloss refers to the discourse in Torah Ohr, Toldos, on this verse.

Genesis 26:19 בראשית כ״ו:י״ט

וַיַּחְפְּרוּ עַבְדֵי־יִצְחָק בַּנָּחַל וַיִּמְצְאוּ־שָׁם בְּאֵר מַיִם חַיִּים:

And Isaac's servants digged in the valley, and found there a well of living water.

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59 **נהר יוצא מעדן**

The river that goes out of Eden to water the garden, read in the gloss as contemplation in prayer, Chochmah and Binah, that waters one's Torah study.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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60 **אמות של הלכה**

Since the Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah. The gloss uses the phrase for the Torah study that follows prayer.

Berakhot 8a:18–19 ברכות ח׳ א:י״ח-י״ט

וְהַיְינוּ דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד. וְאָמַר אַבָּיֵי: מֵרִישׁ הֲוָה גָּרֵיסְנָא בְּגוֹ בֵּיתָא וּמְצַלֵּינָא בְּבֵי כְּנִישְׁתָּא. כֵּיוָן דִּשְׁמַעְנָא לְהָא דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא — מִיּוֹם שֶׁחָרַב

63 **דמעין גנים זהו ענין ונהר יוצא מעדן**

The Zohar on Ha'azinu speaks of the river that goes out of Eden and reads "a fountain of gardens" as the heavens and "a well of living waters" as the wells dug by Yitzchak's servants.

Zohar, Ha'Azinu 11:221–12:231 ספר הזהר, האזינו י"א:רכ"א-י"ב:רל"א

From the Head of the King the streams issue forth to Binah, and thence they flow to all corners until finally they are collected in the place called the Great Sea, whence issue generations for all.'

The Zohar; London, Soncino Press, 1933 (Public Domain)

64 **במקום שבע"ת עומדים צדיקים גמורים**

Rabbi Abahu taught that where penitents stand, the perfectly righteous do not stand. The Alter Rebbe uses it for the superiority of the light that rises from below.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מָקוֹם שֶׁבַּעֲלֵי תְשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרִישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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PARAGRAPH 10

65 **ששים המה מלכות**

"There are sixty queens": in the Song of Songs, the king's many queens, beside whom his one dove stands alone. It is the verse of the discourse to which the Alter Rebbe refers for the well's superiority over the river.

Song of Songs 6:8 שיר השירים ו':ח'

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר:

There are threescore queens, And fourscore concubines, And maidens without number.

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66 **כל ימיו בתשובה**

Rabbi Eliezer taught to repent one day before one's death; since no one knows that day, one should repent today, and so all his days are spent in teshuvah.

Shabbat 153a שבת קנ"ג א

67 **ודברתם אל הסלע ונתן מימיו**

G-d told Moshe to take the staff, gather the people with Aharon, and speak to the rock before their eyes so that it would give forth its water. The Alter Rebbe links this water to the well of the song.

Numbers 20:8 במדבר כ':ח'

קַח אֶת־הַמַּטֶּה וְהַקְהֵל אֶת־הָעֵדָה אַתָּה וְאַהֲרֹן אָחִיךָ וְדִבַּרְתֶּם אֶל־הַסֶּלַע לְעֵינֵיהֶם וְנָתַן מֵימָיו וְהוֹצֵאתָ לָהֶם מַיִם מִן־הַסֶּלַע וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעִירָם:

'Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink.'

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68 **עלי באר**

"Spring up, O well": the song the maamar opened with, said here of the water that came from the rock.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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69 **הראיני את מראיך**

"Let me see your countenance": the beloved's call to the dove hidden in the clefts of the rock, read here as the returning light that rises from below.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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PARAGRAPH 11

70 **חפרוה כרוה**

"The well, princes dug it, the nobles of the people delved it": the two verbs are explained as two stages of clearing the well.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

הָרִאשׁוֹנִים, שֶׁשְּׁנוֹתֵיהֶן מְרוּבּוֹת. אֲבָל בְּדוֹרוֹת הָאַחֲרוֹנִים, שֶׁשְּׁנוֹתֵיהֶן מוּעָטוֹת — שְׁתֵּי שָׁנִים וּמֶחֱצָה, כְּנֶגֶד שְׁלֹשָׁה עִיבּוּרִים. רַבָּה אָמַר רַב נַחְמָן: שְׁלֹשׁ שָׁנִים, כְּנֶגֶד שָׁלֹשׁ פְּקִידוֹת. דְּאָמַר מָר: בְּרֹאשׁ הַשָּׁנָה נִפְקְדוּ שָׂרָה רָחֵל וְחַנָּה.

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75 **לב נשבר ונדכה**

In his psalm of repentance David says, "A broken and crushed heart, O G-d, You will not despise." It is the broken heart that makes a person an empty vessel, the first stage of digging.

Psalms 51:19 תהילים נ"א:י"ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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76 **ותתפלל חנה על ה'**

Chanah, childless and in bitterness of soul, prayed "upon (al) Havayah" at Shiloh and wept; plainly al here means "to." In Torah Ohr, Mishpatim, the Alter Rebbe reads it as her binding herself above the level of the Name Havayah; here her prayer is the hidden love revealed once the heart is cleared.

I Samuel 1:10 שמואל א א':י'

וְהִיא מָרַת נָפֶשׁ וַתִּתְפַּלֵּל עַל־ה' וּבָכֹה תִבְכֶּה:

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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77 **שרים ונדיבי עם**

The princes and the nobles of the people who dug and delved the well; the princes are read as the Patriarchs.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמִחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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78 **שרים הם האבות**

Midrash Rabbah on Chukas says the well was not literally dug but was given in the merit of the Patriarchs, who are called "princes"; the maamar itself points to the Midrash on Chukas further on.

Bamidbar Rabbah 19:26 במדבר רבה י"ט:כ"ו

79 **כי שרית**

After wrestling with Yaakov through the night, the angel tells him that he will now be called Yisrael, "for you have striven (sarisa) with G-d and with men, and prevailed." The Alter Rebbe reads sarisa as rulership, from sar,

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PARAGRAPH 12

71 **קדש עצמך במותר לך**

Rava defines the "prohibition of holiness" as "sanctify yourself in what is permitted to you": holding back even from what the law allows.

Yevamot 20a:15 יבמות כ' א:ט"ו

אִיסּוּר קְדוּשָּׁה — שְׁנַיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיקּה אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אָמַר לֵיקּה רָבָא: וְכוֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמֵי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

72 **ובטל רצונך מפני רצונו**

"Nullify your will before His will": the Alter Rebbe applies it to permitted things and calls it complete nullification.

Pirkei Avot 2:4 משנה אבות ב':ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

73 **לא תהיה משכלה ועקרה בארצך**

G-d promises Israel that if they serve Him, none shall miscarry or be barren in the land. The gloss refers to the discourse in Torah Ohr, Mishpatim, on this verse for the two stages of making the soul a well.

Exodus 23:26 שמות כ"ג:כ"ו

לֹא תִהְיֶה מְשַׁכֵּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא:

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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74 **אפילו בית ולד אין לה**

On "And Sarai was barren, she had no child," the Talmud says she did not even have a womb. The gloss uses it for the soul that must first be made an empty vessel.

Yevamot 64b:2–3 יבמות ס"ד ב:ב'-ג'

אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: שָׂרָה אִמֵּנוּ אֵילוֹנִית הָיְתָה, שֶׁנֶּאֱמַר: "וַתְּהִי שָׂרַי עֲקָרָה אֵין לָהּ וָלָד", אֲפִילּוּ בֵּית וָלָד אֵין לָהּ. אָמַר רַב יְהוּדָה בְּרֵיהּ דְּרַב שְׁמוּאֵל בַּר שִׁילַת מִשְּׁמֵיהּ דְּרַב: לֹא שָׁנוּ אֶלָּא בְּדוֹרוֹת

"prince," and Elokim as the Name of concealment over which Yaakov rules.

Genesis 32:29 בראשית ל״ב:כ״ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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80 **אני הוי׳ לא שניתי**

Through Malachi G-d tells Israel, "For I, Havayah, have not changed," and therefore the children of Yaakov have not perished. The maamar cites it for the truth that creation brings no change in G-d Himself.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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81 **ואין עוד מלבדו**

Moshe tells Israel that they were shown the wonders of the Exodus and Sinai to know that "Havayah is G-d, there is none else besides Him." Chassidus reads it literally: from G-d's side nothing exists apart from Him.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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82 **וכולא קמיה כלא**

The Zohar teaches that G-d is the root of all worlds and all before Him is accounted as nothing.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ׳:קפ״ח-כ״ב:קצ״ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 13

83 **והיה הוי׳ לי לאלקים**

At Beis El Yaakov vowed that if G-d kept him and brought him home in peace, "Havayah shall be my G-d (Elokim)." The Alter Rebbe reads it as Havayah revealed even through Elokim, so that the Name of concealment no longer hides.

Genesis 28:21 בראשית כ״ח:כ״א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה׳ לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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84 **ועם אנשים**

The angel's words to Yaakov, "For you have striven with Elokim and with men, and prevailed"; the maamar reads the "men" as angels.

Genesis 32:29 בראשית ל״ב:כ״ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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85 **וירא והנה שלשה אנשים נצבים עליו**

Sitting at the entrance of his tent, Avraham looked up and saw three men standing over him; they were angels, one for each mission.

Genesis 18:2 בראשית י״ח:ב׳

וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נִצָּבִים עָלָיו וַיַּרְא וַיָּרָץ לִקְרָאתָם מִפֶּתַח הָאֹהֶל וַיִּשְׁתַּחוּ אָרְצָה׃

and he lifted up his eyes and looked, and, lo, three men stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed down to the earth,

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86 **ומשם יפרד**

The river from Eden "from there divided" into four heads. The phrase marks the realm below Atzilus, where things become separate.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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87 The Talmud asks who became a prince over whom, and answers from "For you have striven with Elokim" that Yaakov became a prince over the angel.

Chullin 92a:2 חולין צ״ב א:ב׳

(הושע יב, ה) וישר אל מלאך ויוכל בכה ויתחנן לו איני יודע מי נעשה שר למי כשהוא אומר (בראשית לב, כט) כי שרית עם אלקים הוי אומר יעקב נעשה שר למלאך

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88 **וישר אל מלאך ויוכל**

Rebuking Israel, Hosea recalls their father Yaakov, who strove with an angel and prevailed, as the angel wept and pleaded with him. The Talmud in Chullin reads vayasar, "strove," as "became a prince (sar)."

Hosea 12:5 הושע י״ב:ה׳

וַיָּשַׂר אֶל־מַלְאָךְ וַיָּכָל בָּכָה וַיִּתְחַנָּן־לוֹ בֵּית־אֵל יִמְצָאֶנּוּ וְשָׁם יְדַבֵּר עִמָּנוּ׃

So he strove with an angel, and prevailed; He wept, and made supplication unto him; At Beth-el he would find him, And there he would speak with us;

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89 **הקל קול יעקב**

When Yaakov came to his blind father dressed as Eisav, Yitzchak felt him and said, "The voice is the voice of Yaakov, but the hands are the hands of Eisav." Here the voice is the voice of Torah.

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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90 **ויקם עדות ביעקב**

Asaf's psalm says that G-d "established a testimony in Yaakov and set a Torah in Israel": Yaakov is bound up with the Torah.

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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91 **אחת דבר אלקים שתים זו שמענו**

David says, "One thing G-d has spoken, two things have I heard"; the maamar quotes it as "have we heard." The Talmud (Sanhedrin 34a) learns from it that one verse yields many meanings.

Psalms 62:12 תהילים ס"ב:י"ב

אַחַת דִּבֶּר אֱלֹקִים שְׁתַּיִם־זוּ שָׁמָעְתִּי כִּי עֹז לֵאלֹקִים׃

G-d hath spoken once, Twice have I heard this: That strength belongeth unto G-d;

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92 **וכפטיש יפוצץ סלע**

G-d tells Jeremiah that His word, unlike the dreams of the false prophets, is like fire "and like a hammer that shatters a rock."

Jeremiah 23:29 ירמיהו כ"ג:כ"ט

הֲלוֹא כֹה דְבָרִי כָּאֵשׁ נְאֻם־ה' וּכְפַטִּישׁ יְפֹצֵץ סָלַע׃

Is not My word like as fire? Saith the L-RD; And like a hammer that breaketh the rock in pieces?

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93 **מקרא אחד מתחלק**

The school of Rabbi Yishmael taught: as a hammer splits into many sparks, so one verse yields many meanings.

Sanhedrin 34a:12 סנהדרין ל"ד א:י"ב

מְנָהֲנֵי מִילֵּי? דְּאָמַר קְרָא "אַחַת דִּבֶּר אֱלֹקִים שְׁתַּיִם זוּ שָׁמָעְתִּי כִּי עֹז לֵאלֹקִים". מִקְרָא אֶחָד יוֹצֵא לְכַמָּה טְעָמִים, וְאֵין טַעַם אֶחָד יוֹצֵא מִכַּמָּה מִקְרָאוֹת. דְּבֵי רַבִּי יִשְׁמָעֵאל תָּנָא: "וּכְפַטִּישׁ יְפֹצֵץ סָלַע" - מָה פַּטִּישׁ זֶה מִתְחַלֵּק לְכַמָּה נִיצוֹצוֹת, אַף מִקְרָא אֶחָד יוֹצֵא לְכַמָּה טְעָמִים.

William Davidson, Vocalized Aramaic (CC-BY-NC)

94 **כנשר יעיר**

In Moshe's song G-d carries Israel "as an eagle stirs up its nest" and hovers over its young: the verse of the discourse the gloss refers to.

Deuteronomy 32:11 דברים ל"ב:י"א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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95 **וכפטיש יפוצץ סלע ודא סלע דאתמר ביה**

The Raaya Mehemna on Pinchas says of the Torah, "like a hammer that shatters a rock," and that this is the rock of "Speak to the rock before their eyes, and it shall give forth its water": those who study for its own sake draw sweet waters of Torah from it.

Zohar, Pinchas 51:314–53:325 ספר הזהר, פנחס נ"א:שי"ד-נ"ג:שכ"ה

96 **ודברתם אל הסלע לעיניהם ונתן מימיו**

G-d's command to Moshe to speak to the rock before the people's eyes so that it would give forth its water; the maamar reads the speaking as words of Torah.

Numbers 20:8 במדבר כ':ח'

קַח אֶת־הַמַּטֶּה וְהַקְהֵל אֶת־הָעֵדָה אַתָּה וְאַהֲרֹן אָחִיךָ וְדִבַּרְתֶּם אֶל־הַסֶּלַע לְעֵינֵיהֶם וְנָתַן מֵימָיו וְהוֹצֵאתָ לָהֶם מַיִם מִן־הַסֶּלַע וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעִירָם׃

'Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink.'

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97 **ודברתם אל הסלע לעיניהם ונתן מימיו**

One of the passages the parenthesis lists: the Raaya Mehemna on Ki Seitzei speaks of Moshe's rock, the well-spring of wisdom in the Torah, of which it is said "Speak to the rock... and it shall give forth its water," through speech and not by striking.

Zohar, Ki Teitzei 14:70–17:79 ספר הזהר, כי תצא י"ד:ע'-י"ז:ע"ט

98 **חפרוה שרים**

"The well, princes dug it": the princes are the Patriarchs,

and the digging is done through the voice of Yaakov.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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99 מי מנה עפר יעקב

Bilaam, brought to curse Israel, exclaims, "Who has counted the dust of Yaakov?": the verse of the later discourse on Yaakov's attribute of compassion.

Numbers 23:10 במדבר כ"ג:י"

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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100 אשר פדה את אברהם

Isaiah brings G-d's word "to the house of Yaakov, who redeemed Avraham": the words can describe G-d, who redeemed Avraham, or Yaakov, through whose family Avraham's legacy lived on. The Alter Rebbe reads them of Yaakov, who reveals Avraham's love (context: Steinsaltz Tanakh).

Isaiah 29:22 ישעיהו כ"ט:כ"ב

לָכֵן כֹּה־אָמַר ה' אֶל־בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ:

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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101 ויעקב בלחודוי

The Zohar on Vayetzei says that when Yaakov rolled the stone off the well he needed no other help, for Yaakov was the perfection of the Patriarchs.

Zohar, Vayetzei 14:92–95 ספר הזהר, ויצא י"ד:צ"ב-צ"ה

102 ברוך שאמר והיה העולם

The opening of the morning Pesukei Dezimra: "Blessed is He who spoke and the world came to be." It begins the contemplation that arouses love.

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Barukh She'amar 2 סידור אשכנז, ימי חול, תפילת שחרית, פסוקי דזמרה, ברוך שאמר ב'

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם. בָּרוּךְ הוּא. בָּרוּךְ עוֹשֶׂה בְרֵאשִׁית. בָּרוּךְ אוֹמֵר וְעוֹשֶׂה. בָּרוּךְ גּוֹזֵר וּמְקַיֵּם. בָּרוּךְ מְרַחֵם עַל־הָאָרֶץ. בָּרוּךְ מְרַחֵם עַל־הַבְּרִיּוֹת. בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו. בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח. בָּרוּךְ פּוֹדֶה וּמַצִּיל. בָּרוּךְ שְׁמוֹ. בָּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאָב הָרַחֲמָן הַמְהֻלָּל בְּפִי עַמּוֹ מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו וּבְשִׁירֵי

דָוִד עַבְדֶּךָ. נְהַלֶּלְךָ ה' אֱלֹקֵינוּ בְּשִׁבָחוֹת וּבְזִמִּירוֹת נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ ...

Blessed is He Who spoke, and the world came into being, blessed is He; blessed is He Who maintains the creation; blessed is He Who says and does; blessed is He Who decrees and fulfills; blessed is He Who has compassion on the earth; blessed is He Who has compassion on the creatures; blessed is He Who rewards well those who fear Him, blessed is He Who lives forever and exists eternally; blessed is He Who redeems and saves blessed is His Name. Blessed are You, Adonoy, our G-d, King ...

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103 שהאופנים ברעש גדול

The first blessing before the Shema describes the Ofanim and holy Chayos rising "with a great noise" toward the Seraphim.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 6–8 סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ו'-ח'

וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים: בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ: לְאֵל בָּרוּךְ נָעִימוֹת יִתֵּנוּ. לְמֶלֶךְ אֵל חַי וְקַיָּם זְמִרוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת. עוֹשֶׂה חֲדָשׁוֹת. בַּעַל מִלְחָמוֹת. זוֹרֵעַ צְדָקוֹת. מַצְמִיחַ יְשׁוּעוֹת. בּוֹרֵא רְפוּאוֹת. נוֹרָא תְהִלּוֹת. אֲדוֹן הַנִּפְלָאוֹת: הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: כָּאָמוּר לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ: אוֹר חָדָשׁ עַל־צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ ...

And the Ofanim and Serafim are various classes of Angels. Ofanim denotes animated wheels as conceived in association with the Heavenly throne. (Avudraham); Chayos are those angels who exist eternally (Ya'avetz; some angels exist only for short times for specific functions.) Serafim indicate "beings of fire." and the holy Chayos, with a mighty sound rise toward the Serafim. Facing them, they offer praise and say, Blessed is the glory of Adonoy from His place. G-d's glory is a euphemism for G-d Himself. Thus the verse means, "Blessed is Adonoy from ...

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104 וצבא השמים לך משתחוים

In Nehemiah's day the Levites blessed G-d, saying "and the host of heaven bow down to You"; the verse is said in the morning prayers and read here as a constant bowing.

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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105 אב הרחמן רחם נא עלינו

The second blessing before the Shema, Ahavah Rabbah: "Our Father, merciful Father, who has mercy, have mercy upon us." The maamar reads it as an appeal to Yaakov's attribute of compassion.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, Second Blessing before Shema, סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, אהבת ישראל

אַהֲבָה רַבָּה אֲהַבְתָּנוּ ה' אֱלֹקֵינוּ חֶמְלָה גְדוֹלָה וְיתֵרָה חָמַלְתָּ עָלֵינוּ: אָבִינוּ מַלְכֵּנוּ בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ וַתְּלַמְּדֵם חְקֵי חַיִּים כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ: אָבִינוּ הָאָב הָרַחֲמָן הַמְרַחֵם רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל לִשְׁמֹעַ לִלְמֹד וּלְלַמֵּד לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ: וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ ...

[With] unbounded love You have loved us Adonoy, our G-d; [With] great and abundant pity have You pitied us. Our Father, our King! for the sake of our forefathers who trusted in You, and whom You taught statutes of life, so too, be gracious to us and teach us. Our Father, merciful Father, Who acts with compassion have compassion on us and put into our hearts to comprehend, and to be intellectually creative, to listen, to learn, and to teach, to preserve, to practice, and to fulfill all the words ...

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PARAGRAPH 14

106 ברשפי אש

The bride asks her beloved to set her as a seal on his heart, for love is strong as death and its flashes are "flashes of fire": the fiery love of prayer, which flares and passes.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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107 אברהם אוהבי

G-d comforts Israel as "the seed of Avraham, who loves Me"; love is Avraham's attribute.

Isaiah 41:8 ישעיהו מ"א:ח'

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זֶרַע אַבְרָהָם אֹהֲבִי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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108 ליעקב אשר פדה את אברהם

"To the house of Yaakov, who redeemed Avraham," read as Yaakov redeeming Avraham: Yaakov's work reveals Avraham's love.

Isaiah 29:22 ישעיהו כ"ט:כ"ב

לָכֵן כֹּה־אָמַר ה' אֶל־בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ:

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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109 יוקח נא מעט מים

Avraham's words to his three guests, "Let a little water be brought."

Genesis 18:4 בראשית י"ח:ד'

יֻקַּח־נָא מְעַט־מַיִם וְרַחֲצוּ רַגְלֵיכֶם וְהִשָּׁעֲנוּ תַּחַת הָעֵץ:

Let now a little water be fetched, and wash your feet, and recline yourselves under the tree.

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110 אתה אמרת יוקח נא מעט מים חייך שאני פורע לבניך

G-d says to Avraham: you said, "Let a little water be brought"; by your life, I will repay your children in the desert, in the land and in the future, and in the desert this is the well of "Spring up, O well."

Bereshit Rabbah 48:10 בראשית רבה מ"ח:י'

... מעט מים ר"א בשם ר' סימאי אמר אמר הקדוש ברוך הוא לאברהם אתה אמרת יקח נא מעט מים חייך שאני פורע לבניך במדבר וביישוב ולע"ל ההי"ד (במדבר כא) אז ישיר ישראל את השירה הזאת עלי באר ענו לה הרי במדבר בארץ כנען מנין (דברים ח) ארץ נחלי מים עינות ותהומות יוצאים בבקעה ובהר לע"ל מנין ת"ל (זכריה יד) ביום ההוא יצאו מים חיים מירושלם אתה אמרת ורחצו רגליכם חייך שאני פורע לבניך במדבר וביישוב ולע"ל במדבר מנין שנאמר (יחזקאל טז) וארחצך במים בישוב מנין שנאמר (ישעיה א) רחצו הזכו ...

"He said: My L-rd, please, if I have found favor in Your eyes, please do not depart from upon your servant" (Genesis 18:3). "He said: My lords [adonai], not as a reference to G-d, but rather to the three angels, adonai being in the plural. That raises the question: Why is the rest of the verse in the singular? The midrash responds that he directed his request to their senior member. please, if I have found favor in your eyes" - Rabbi Ḥiyya the Great taught: He said this to ...

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111 עלי באר

Near the end of chapter 54: when Avraham's shepherds disputed a well with Avimelech's, the water rose as soon as it saw Avraham's flock, and G-d said this was a sign for his children, for whom the well would rise as soon as it saw them: "Then Israel sang."

Bereshit Rabbah 54:5 בראשית רבה נ"ד:ה'

ויאמר כי את שבע כבשות וגו' - רבנן ורבי יצחק בן חקורה, רבנן אמרי: רועיו של אברהם היו מדיינים עם רועיו של אבימלך. רועי אברהם אומרים: לנו הבאר! ואלו אומרים: לנו הבאר! אמרו להם רועי אברהם:

כל מי שהמים עולים להשקות את צאנו, שלו היא הבאר! כיון שראו המים צאנו של אברהם אבינו, מיד עלו. אמר לו הקב"ה: את סימן לבניך, מה את, כיון שראו המים את צאנך מיד עלו, אף בניך, כיון שהבאר רואה אותן מיד יהא עולה, ההי"ד (במדבר כא): אז ישיר ישראל את השירה הזאת וגו'. אמר ...

"He said: It is so that you shall take the seven ewes from me, so that it will be for me as a testament, that I dug this well" (Genesis 21:30). "He said: It is so that you shall take the seven ewes..." - the Rabbis and Rabbi Yitzḥak ben Ḥakora, the Rabbis say: Abraham's herdsmen were arguing with Avimelekh's herdsmen. Abraham's herdsman were saying: 'The well is ours,' and the others were saying: 'The well is ours.' Abraham's herdsman said to them: 'For whichever of us the water rises ...

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112 **עלי באר**

Midrash Rabbah on Chayei Sarah: the water rose to meet Rivkah, a sign for her children, for whom the well would rise as soon as it saw them; this is "Then Israel sang... Spring up, O well."

Bereshit Rabbah 60:5 בראשית רבה ס׳:ה׳

והנערה טובת מראה מאד, בתולה. תנינן: מוכת עץ, כתובתה מאתים דברי רבי מאיר. וחכמים אומרים: מוכת עץ, כתובתה מנה. רבי חנינא משם רבי אליעזר טעמיה דרבי מאיר: ואיש לא ידעה, הא אם נבעלה מעץ, בתולה! טעמייהו דרבנן: בתולה, הא אם נבעלה מעץ, אינה בתולה! אמר רבי יוחנן: לא נבעלה אשה ממהול לשמונה תחילה, אלא רבקה. אמר ריש לקיש: לפי שבנותן של עובדי כוכבים משמרות עצמן ממקום ערותן, ומפקירות עצמן ממקום אחר, אבל זאת בתולה ממקום בתולים, ואיש לא ידעה ממקום אחר. אמר רבי יוחנן: ממשמע שנאמר בתולה, אין אנו יודעים ...

"The girl was of very fair appearance, a virgin, and a man had not been intimate with her; she went down to the spring, she filled her jug, and came up" (Genesis 24:16). "The girl was of very fair appearance, a virgin" - we learn in a mishna: 1:3. The marriage contract of a woman whose hymen was ruptured by wood is two hundred [zuz], these are the words of Rabbi Meir. The Rabbis say: The marriage contract of a woman whose hymen was ruptured by wood is one hundred. ...

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113 **עלי באר**

Midrash Rabbah on Beshalach: Israel was allowed to sing only over the well, because they cherished it, as it says, "Spring up, O well, sing to it."

Shemot Rabbah 25:7 שמות רבה כ"ה:ז׳

114 **עלי באר**

Midrash Rabbah at the beginning of Bamidbar describes the well as a rock that traveled with Israel; when they encamped, the princes stood over it and said, "Spring up, O well," and it rose.

Bamidbar Rabbah 1:2 במדבר רבה א׳:ב׳

115 **עלי באר**

Midrash Rabbah on Shelach, at the beginning of chapter 17, compares G-d to a father who gives his son food and drink, and cites "Spring up, O well, sing to it."

Bamidbar Rabbah 17:1 במדבר רבה י"ז:א׳

116 **עלי באר**

Midrash Rabbah on Chukas: the well was not literally dug, but was given in the merit of the Patriarchs, who are called "princes."

Bamidbar Rabbah 19:26 במדבר רבה י"ט:כ"ו

117 **עלי באר**

Koheles Rabbah, on "Send your bread upon the waters," teaches that because Avraham said "Let a little water be brought," G-d repays his children with water, in the desert with "Spring up, O well."

Kohelet Rabbah 11:1 קוהלת רבה י"א:א׳

שַׁלַּח לַחְמְךָ עַל פְּנֵי הַמָּיִם, אָמַר רַבִּי בֵּיבַי בֵּי אִם בִּקַּשְׁתָּ לַעֲשׂוֹת צְדָקָה, עֲשֵׂה אוֹתָהּ עִם עֲמֵלֵי תוֹרָה, שֶׁאֵין מַיִם הָאֲמוּר כָּאן אֶלָּא דִּבְרֵי תוֹרָה, שֶׁנֶּאֱמַר (ישעיה נה, א): הוֹי כָּל צָמֵא לְכוּ לַמָּיִם. אָמַר רַבִּי עֲקִיבָא כְּשֶׁהָיִיתִי בָּא בַּיָּם רָאִיתִי סְפִינָה שֶׁטְּבוּעָה בַּיָּם, וְנִצְטַעֲרְתִּי עַל תַּלְמִיד חָכָם אֶחָד שֶׁהָיָה בָּהּ וְנִטְבַּע, וּכְשֶׁבָּאתִי לְמְדִינַת קַפּוֹטְקִיָּא רְאִיתִיו שֶׁהָיָה יוֹשֵׁב לְפָנַי וְשׁוֹאֵל שְׁאֵלוֹת, נַמְתִּי לוֹ, בְּנִי, הֵיאַךְ עָלִיתָ מִן הַיָּם, אָמַר לִי רַבִּי בְּצִלּוֹתָךְ טָרְדַנִּי הַגַּל לַחֲבֵרוֹ, וַחֲבֵרוֹ ...

"Cast your bread on the surface of the water, for after many days you will find it (Ecclesiastes 11:1). "Cast your bread on the surface of the water" - Rabbi Beivai said: If you sought to perform charity, perform it with those who toil in Torah study, as water stated here is nothing other than words of Torah, as it is stated: "Anyone thirsty, go to water" (Isaiah 55:1). Rabbi Akiva said: When I was coming by sea, I saw a ship that sank in the sea, and I was ...

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118 **שמע ישראל אתה עובר היום**

Moshe tells Israel, "Hear, O Israel, you are crossing the Jordan today": the verse in Eikev under which the gloss points to the Midrash on the well.

Deuteronomy 9:1 דברים ט׳:א׳

שְׁמַע יִשְׂרָאֵל אַתָּה עֹבֵר הַיּוֹם אֶת־הַיַּרְדֵּן לָבֹא לָרֶשֶׁת גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִמֶּךָּ עָרִים גְּדֹלֹת וּבְצֻרֹת בַּשָּׁמָיִם:

Hear, O Israel: thou art to pass over the Jordan this day, to go in to dispossess nations greater and mightier than thyself, cities great and fortified up to heaven,

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119 **שלח לחמך**

Koheles teaches, "Send your bread upon the waters," for after many days you will find it: the verse whose Midrash

the gloss cites.

Ecclesiastes 11:1 קהלת י״א:א׳

שַׁלַּח לַחְמְךָ עַל־פְּנֵי הַמָּיִם כִּי־בְרֹב הַיָּמִים תִּמְצָאֶנּוּ׃

Cast thy bread upon the waters, For thou shalt find it after many days.

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120 החכמה תחיה

Koheles says that the advantage of knowledge is that "wisdom gives life to those who have it": Chochmah is called life.

Ecclesiastes 7:12 קהלת ז׳:י״ב

כִּי בְצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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121 באור פני מלך חיים

Shlomo says, "In the light of the king's countenance is life," plainly of a king's favor; the maamar reads it of the King of the world, whose light is Chochmah, the source of the living waters.

Proverbs 16:15 משלי ט״ז:ט״ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעַב מַלְקוֹשׁ׃

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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122 ושאבתם מים בששון

Isaiah foresees the day of redemption: "And you shall draw water with joy from the springs of salvation." It is the verse of the discourse on the water libation of Sukkos.

Isaiah 12:3 ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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PARAGRAPH 15

123 ולא תחללו

G-d commands, "And you shall not profane My holy Name, and I shall be sanctified among the children of Israel": here, the bittul that the Torah draws into the soul.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה׳ מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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124 לדחוק רגלי השכינה

Rabbi Yitzchak said that one who sins in secret is as if he pushed away the feet of the Shechinah, since the whole earth is G-d's footstool; on the same page Rabbi Yehoshua ben Levi forbids walking with a haughty bearing, for "the whole earth is full of His glory."

Kiddushin 31a:2 קידושין ל״א א:ב׳

תָּנֵי תַּנָּא קַמֵּיהּ דְּרַב נַחְמָן: בִּזְמַן שֶׁאָדָם מְצַעֵר אֶת אָבִיו וְאֶת אִמּוֹ אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: יָפָה עָשִׂיתִי שֶׁלֹּא דָּרְתִּי בֵּינֵיהֶם, שֶׁאִלְמָלֵי דָּרְתִּי בֵּינֵיהֶם, צִיַּעֲרוּנִי. אָמַר רַבִּי יִצְחָק: כָּל הָעוֹבֵר עֲבֵירָה בַּסֵּתֶר - כְּאִילּוּ דּוֹחֵק רַגְלֵי שְׁכִינָה. שֶׁנֶּאֱמַר: "כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי".

William Davidson, Vocalized Aramaic (CC-BY-NC)

125 ואשים דברי בפיך

G-d tells His people, "I have put My words in your mouth, and covered you in the shadow of My hand": G-d's words in a person's mouth, the Torah he speaks.

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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126 קדש לי

G-d tells Moshe, "Sanctify to Me every firstborn": the opening of one of the four sections of the tefillin, which the maamar associates with the higher Chochmah.

Exodus 13:2 שמות י״ג:ב׳

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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127 ולזכרון בין עיניך

Moshe tells Israel that the remembrance of the Exodus shall be a sign on their hand "and a remembrance between your eyes, so that the Torah of Havayah be in your mouth," the words that became the tefillin. The constant remembrance comes through the Torah in one's mouth.

Exodus 13:9 שמות י״ג:ט׳

וְהָיָה לְךָ לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה׳ בְּפִיךָ כִּי בְיָד חֲזָקָה הוֹצִאֲךָ ה׳ מִמִּצְרָיִם׃

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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128 **ואהבת את ה'**

The command to love G-d, on which the Sifrei asks how one comes to love Him.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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129 **איני יודע באיזה צד אוהבים את הקב"ה ת"ל והיו הדברים האלה**

The Sifrei asks how one is to love G-d, and answers from the next verse: set these words on your heart, for through them you come to know the One who spoke and the world came to be.

Sifrei Devarim 33:1 ספרי דברים ל״ג:א׳

(דברים ו ו) וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ, רַבִּי אוֹמֵר: לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר (דברים ו ה): "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ", אֵינִי יוֹדֵעַ: כֵּיצַד אוֹהֲבִים אֶת הַמָּקוֹם? תַּלְמוּד לוֹמַר: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ, תֵּן הַדְּבָרִים הָאֵלֶּה עַל לִבְּךָ, שֶׁמִּתּוֹךְ כָּךְ אַתָּה מַכִּיר אֶת מִי שֶׁאָמַר וְהָיָה הָעוֹלָם וּמִדָּבֵק בִּדְרָכָיו!

(Devarim 6:6) "And these things that I command you this day shall be upon your heart": From "And you shall love the L-rd your G-d with all your heart," I do not know how I come to love the Holy One Blessed be He; it is, therefore written "And these things that I command you this day shall be upon your heart." For in this way you come to recognize the Holy One Blessed be He and to cleave to His ways.

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130 **והיו הדברים האלה**

"And these words, which I command you today, shall be upon your heart": the words of Torah are the way to love.

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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131 **רשפי אש**

The bride's words: love is strong as death, and its flashes are "flashes of fire": here, the love born of hearing, which burns from afar.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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132 **מי כה' אלקינו המגביהי לשבת המשפילי לראות**

The psalmist praises G-d: "Who is like Havayah our G-d, enthroned on high, who looks down low to see in the heavens and on the earth?" It is the verse of the discourse in Torah Ohr the bracket refers to, where "to see" is the revelation that comes through the Torah.

Psalms 113:5–6 תהילים קי״ג:ה׳-ו׳

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃ הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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PARAGRAPH 16

133 **ולא תחללו**

"And you shall not profane My holy Name": the bittul that the Torah's living waters bring.

Leviticus 22:32 ויקרא כ״ב:ל״ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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KEHOT'S NOTE

ויקרא כב, לב.

134 **ואשים דברי בפיך**

"I have put My words in your mouth": the words of Torah in a person's mouth.

Isaiah 51:16 ישעיהו נ״א:ט״ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישעי' נא, טז.

135 **ביום ההוא יצאו מ"ח**

Zechariah foresees that on that day living waters will go out from Jerusalem, half to the eastern sea, plainly the Dead Sea, and half to the western sea, the Mediterranean. The Alter Rebbe reads kadmoni, "eastern," also as "earlier," a higher level that receives from the living waters below (context: Steinsaltz Tanakh).

Zechariah 14:8 זכריה י״ד:ח׳

וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מַיִם־חַיִּים מִירוּשָׁלַם חֶצְיָם אֶל־הַיָּם הַקַּדְמוֹנִי וְחֶצְיָם אֶל־הַיָּם הָאַחֲרוֹן בַּקַּיִץ וּבֶחֹרֶף יִהְיֶה׃

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

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KEHOT'S NOTE

זכרי' יד, ח.

136 **שלא לדחוק רגלי השכינה**

The words here quote Kiddushin 31a:2; the passage is shown below.

Kiddushin 31a:2 קידושין ל״א א:ב׳

תָּנֵי תַּנָּא קַמֵּיהּ דְּרַב נַחְמָן: בְּזְמַן שֶׁאָדָם מְצַעֵר אֶת אָבִיו וְאֶת אִמּוֹ אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: יָפֶה עָשִׂיתִי שֶׁלֹּא דָרְתִּי בֵּינֵיהֶם, שֶׁאִלְמָלֵי דָרְתִּי בֵּינֵיהֶם, צִיַּרְוּנִי. אָמַר רַבִּי יִצְחָק: כָּל הָעוֹבֵר עֲבֵירָה בַּסֵּתֶר - כְּאִילּוּ דּוֹחֵק רַגְלֵי שְׁכִינָה. שֶׁנֶּאֱמַר: "כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ראה קידושין לא, א.

137 **בפ' קדש . . ח״ע**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה מא״א בערכו.

138 **ולזכרון בין עיניך**

The words here quote Exodus 13:9; the passage is shown below.

Exodus 13:9 שמות י״ג:ט׳

וְהָיָה לְךָ לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בְיָד חֲזָקָה הוֹצִאֲךָ ה' מִמִּצְרָיִם:

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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KEHOT'S NOTE

שמות י״ג, ט.

139 **רשפי אש**

The words here quote Song of Songs 8:6; the passage is shown below.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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KEHOT'S NOTE

שה״ש ח, ו.

140 **סד״ה מי כהי אלקינו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תו״א לט, א.

PARAGRAPH 17

141 **אז נדברו**

Malachi says that those who fear Havayah spoke with one another, "and Havayah listened and heard," and a book of remembrance was written before Him. The maamar asks why G-d should need to hear the Torah spoken below.

Malachi 3:16 מלאכי ג׳:ט״ז

אָז נִדְבְּרוּ יִרְאֵי ה' אִישׁ אֶל־רֵעֵהוּ וַיַּקְשֵׁב ה' וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי ה' וּלְחֹשְׁבֵי שְׁמוֹ:

Then they that feared the L-RD Spoke one with another; and the L-RD hearkened, and heard, and a book of remembrance was written before Him, for them that feared the L-RD, and that thought upon His name.

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KEHOT'S NOTE

מלאכי ג, טז.

142 **תורה מאתו תצא**

G-d tells His people, "For Torah shall go forth from Me": the question is why G-d should need to hear what comes from Him.

Isaiah 51:4 ישעיהו נ״א:ד׳

הַקְשִׁיבוּ אֵלַי עַמִּי וּלְאוּמִּי אֵלַי הַאֲזִינוּ כִּי תוֹרָה מֵאִתִּי תֵּצֵא וּמִשְׁפָּטִי לְאוֹר עַמִּים אַרְגִּיעַ:

Attend unto Me, O My people, And give ear unto Me, O My nation; For instruction shall go forth from Me, And My right on a sudden for a light of the peoples.

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KEHOT'S NOTE

ישע' נא, ד.

143 **במחוקק במשענותם**

The end of the verse about the well: the nobles delved it "with the mechokek, with their staffs," plainly with a ruler's scepter and their staffs. The maamar reads mechokek as one who engraves, from chakikah, "engraving" (context: Steinsaltz Tanakh).

Numbers 21:18 במדבר כ״א:י״ח

בְּאֵר חֲפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמִחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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144 **במחוקק במשענותם**

At the end of Vayelech the Zohar reads the Song of the Well: the princes are linked with Abba and Imma, the nobles are the Patriarchs, the mechokek is Yesod and the

staffs Netzach and Hod; Israel will sing from below upward and from above downward.

Zohar, Vayeilech 8:45–9:49 ספר הזהר, וילך ח:מ״ה-ט:מ״ט

145 **אם בחקתי תלכו**

"If you walk in My statutes (bechukosai)": G-d's promise of blessing to those who keep His statutes, and the verse of the discourse in Likkutei Torah, Bechukosai, that explains chok as engraving.

Leviticus 26:3 ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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146 **כלי מחזיק ברכה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

סוף עוקצין.

147 **כלי מחזיק ברכה**

The closing Mishnah of the Talmud: the Holy One, blessed be He, found no vessel that holds blessing for Israel but peace. Here it describes the soul engraved as a receptacle.

Mishnah Oktzin 3:12 משנה עוקצים ג:י״ב

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק וְצַדִּיק שְׁלֹשׁ מֵאוֹת וַעֲשָׂרָה עוֹלָמוֹת, שֶׁנֶּאֱמַר (משלי ח), לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא. אָמַר רַבִּי שִׁמְעוֹן בֶּן חֲלַפְתָּא, לֹא מָצָא הַקָּדוֹשׁ בָּרוּךְ הוּא כְּלִי מַחֲזִיק בְּרָכָה לְיִשְׂרָאֵל אֶלָּא הַשָּׁלוֹם, שֶׁנֶּאֱמַר (תהלים כט), ה׳ עֹז לְעַמּוֹ יִתֵּן ה׳ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם׃

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasuries" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

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148 **החלצו מאתכם**

Moshe tells the people, "Arm men from among you for the army" against Midian: the verse of the explanation in Matos where Moshe is called mechokek.

Numbers 31:3 במדבר ל״א:ג׳

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה׳ בְּמִדְיָן׃

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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149 **משה ידבר**

At Sinai, as the shofar grew ever louder, "Moshe would speak, and G-d would answer him with a voice": the verse of the discourse the text refers to.

Exodus 19:19 שמות י״ט:י״ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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150 **ס״פ וילך (רפ״ו א׳)**

The note says that this Zohar passage, at the end of Vayelech, is quoted in Or HaTorah on Chukas.

KEHOT'S NOTE

נעתק באוה״ת חוקת ע׳ תתמג.

151 **בהעלותך דק״נ**

The note clarifies that the reference to Beha'aloscha, page 150, is to the Zohar, Part III, and points to Or HaTorah on Chukas for it.

KEHOT'S NOTE

בזח״ג. ראה אוה״ת חקת ע׳ תתסז.

152 **תמכי אורייתא**

The Zohar speaks of those who support the Torah (tamchin oraysa): those who learn are not engaged in deeds while they learn, but those who support them are.

Zohar, Introduction 13:123–14:132 ספר הזהר, הקדמה י״ג:קכ״ג-י״ד:קל״ב

153 **עץ חיים היא**

Shlomo says of wisdom, "It is a tree of life to those who hold fast to it": read as those who support the Torah, like Zevulun.

Proverbs 3:18 משלי ג׳:י״ח

עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ וְתֹמְכֶיהָ מְאֻשָּׁר׃

She is a tree of life to them that lay hold upon her, And happy is every one that holdest her fast.

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KEHOT'S NOTE

משלי ג, יח.

154 **וזבולון ע״י שהיה עוסק בפרקמטיא בשביל יששכר**

The Midrash explains that Zevulun is placed before Yissachar because Zevulun engaged in trade and fed Yissachar, who studied Torah, and applies to him "It is a tree of life to those who hold fast to it."

Bereshit Rabbah 99:9 בראשית רבה צ״ט:ט׳

זבולן לחוף ימים ישכון, הרי זבולן קדם ליששכר, שכן מייחסן יששכר זבולן. ולמה כן? אלא, שהיה זבולן עוסק בפרקמטיא, ויששכר עוסק בתורה, וזבולן בא ומאכילו, לפיכך קדמו עליו. אמר הכתוב (משלי ג): עץ חיים היא למחזיקים בה יששכר כונס וזבולון מביא באניות ומוכר, ומביא לו כל צרכו. וכן משה אומר (דברים לג): שמח זבולון בצאתך. למה? שיששכר באהליך, שלך הן, שאת מסייעו לישב בהן:

"Zebulun will dwell at the shore of seas, and he will be a shore for ships, and his border will be upon Sidon" (Genesis 49:13). "Zebulun will dwell at the shore of seas" – Zebulun preceded Issachar, although the birth of Issachar is recorded before Zebulun. Why so? It is because Zebulun would engage in commerce, and Issachar would engage in Torah, and Zebulun would come to feed him. Therefore, [Zebulun] was granted precedence. The verse said in his regard: "It is a tree of life for those who uphold ...

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155 בפרקמטיא בשביל יששכר

The Zohar on Vayechi says Zevulun and Yissachar made an agreement: one sat and toiled in Torah, the other went out to trade and supported him.

Zohar, Vayechi 65:661–66:673 ספר הזהר, ויחי ס"ה:תרס"א-ס"ו:תער"ג

156 זח"א ח' א'

The note points to Or HaTorah on Chukas for the Zohar's teaching on the supporters of the Torah.

KEHOT'S NOTE

ראה באוה"ת חוקת ע' תתמב.

157 מקפץ על הגבעות

The bride hears her beloved "leaping over the hills": the phrase discussed at the end of the discourse on "The voice of my beloved."

Song of Songs 2:8 שיר השירים ב:ח

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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158 עמים הר יקראו

In Moshe's blessing, Zevulun the seafaring trader "shall call peoples to the mountain," plainly drawing other nations through his dealings to G-d's mountain to offer righteous sacrifices. The maamar also reads amim, "peoples," as omemos, "dimmed" (context: Steinsaltz Tanakh).

Deuteronomy 33:19 דברים ל"ג:י"ט

עַמִּים הַר־יִקְרָאוּ שָׁם יִזְבְּחוּ זִבְחֵי־צֶדֶק כִּי שֶׁפַע יַמִּים יִינָקוּ וּשְׂפֻנֵי טְמוּנֵי חוֹל׃

They shall call peoples unto the mountain; There shall they offer sacrifices of righteousness; For they shall suck the abundance of the seas, And the hidden treasures of the sand.

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KEHOT'S NOTE

דברים לג, יט.

159 מי יעלה בהר ה'

David asks, "Who shall ascend the mountain of Havayah, and who shall stand in His holy place?", as if few are worthy: the mountain to which Zevulun calls even the peoples.

Psalms 24:3 תהילים כ"ד:ג

מִי־יַעֲלֶה בְהַר־ה' וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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KEHOT'S NOTE

תהלים כד, ג.

160 אז ישיר ישראל

The Zohar on Beshalach discusses the songs that open with "then," among them "Then Israel sang."

Zohar, Beshalach 15:209–219 ספר הזהר, בשלח ט"ו:ר"י-ר"י"ט

Said R. Isaac: 'At the moment when the Holy One slew the great chieftain of the Egyptians, and Moses and the children of Israel saw him, they began to sing.' THEN SANG MOSES AND THE CHILDREN OF ISRAEL THIS SONG UNTO THE L-RD.

The Zohar; London, Soncino Press, 1933 (Public Domain)

161 ענו לה

"Sing out to it": plainly Israel calls out in song to the well. The verb anu can also mean "answer," and the maamar reads it as the call from above downward, the arousal from above that comes before the well rises.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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162 אלמלא הקב"ה עוזרו

A person's evil inclination grows stronger against him every day, and were it not that the Holy One, blessed be He, helps him, he could not overcome it.

Kiddushin 30b:7 קידושין ל' ב:ז

וְאָמַר רַבִּי שִׁמְעוֹן בֶּן לֵוִי: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמְבַקֵּשׁ הֲמִיתוֹ, שֶׁנֶּאֱמַר: "צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ", וְאִלְמָלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שֶׁנֶּאֱמַר: "אֱלֹקִים לֹא יַעַזְבֶנּוּ בְיָדוֹ".

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KEHOT'S NOTE

קידושין ל, ב.

163 והחזירנו בתשובה שלימה לפניך

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת תפלת שמו"ע.

164 והחזירנו בתשובה שלימה לפניך

The blessing of teshuvah in the Amidah: "and bring us back in complete teshuvah before You."

Siddur Ashkenaz, Weekday, Shacharit, Amidah, Repentance סידור אשכנז, ימי חול, תפילת שחרית, עמידה, תשובה

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ: בָּרוּךְ אַתָּה ה' הָרוֹצֶה בִּתְשׁוּבָה:

Cause us to return, our Father, to Your Torah and bring us near, our King, to Your service; and bring us back in whole-hearted repentance before You Blessed are You, Adonoy, Who desires penitence.

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165 אב הרחמן רחם נא עלינו ותן בלבנו בינה

Ahavah Rabbah: "Our Father, merciful Father, who has mercy, have mercy upon us, and put into our hearts to understand."

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, Second Blessing before Shema, סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, אהבת ישראל

... אָבִינוּ מַלְכֵּנוּ בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בָךְ וַתְּלַמְּדֵם חְקֵי חַיִּים כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ: אָבִינוּ הָאָב הָרַחֲמָן הַמְרַחֵם רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל לִשְׁמֹעַ לִלְמֹד וּלְלַמֵּד לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ: וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ: וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ ...

[With] unbounded love You have loved us Adonoy, our G-d; [With] great and abundant pity have You pitied us. Our Father, our King! for the sake of our forefathers who trusted in You, and whom You taught statutes of life, so too, be gracious to us and teach us. Our Father, merciful Father, Who acts with compassion have compassion on us and put into our hearts to comprehend, and to be intellectually creative, to listen, to learn, and to teach, to preserve, to practice, and to fulfill all the words ...

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166 להבין דבר מתוך דבר

The Talmud defines the "discerning" (navon) as one who understands one thing from another.

Chagigah 14a:12 חגיגה י"ד א:י"ב

"יוֹעֵץ" — שֶׁיּוֹדֵעַ לְעַבֵּר שָׁנִים וְלִקְבּוֹעַ חֳדָשִׁים. "וְחָכָם" — זֶה תַּלְמִיד הַמַּחְכִּים אֶת רַבּוֹתָיו. "חֲרָשִׁים" — בְּשָׁעָה שֶׁפּוֹתֵחַ בְּדִבְרֵי תוֹרָה הַכֹּל נַעֲשִׂין כְּחֲרָשִׁין. "וְנָבוֹן" — זֶה הַמֵּבִין דָּבָר מִתּוֹךְ דָּבָר. "לָחַשׁ" — זֶה שֶׁרָאוּי לְמָסוֹר לוֹ דִּבְרֵי תוֹרָה שֶׁנִּיתְּנָה בְּלַחַשׁ.

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KEHOT'S NOTE

ראה חגיגה יד, א.

167 חכמה בראש וחכמה בסוף

Kehot's note points to Zohar I, 26a for these words.

Zohar I, 26a זח"א כו, א

KEHOT'S NOTE

זח"א כו, א.

168 חכמה בראש וחכמה בסוף

On the two yuds of vayyitzer, "and He formed," the Zohar says they are two formations, the upper and the lower, and they are "Chochmah at the beginning and Chochmah at the end." The text itself gives the place as 26b, where Sefaria has it. (Kehot: Zohar 1:26a)

Zohar, Bereshit 21:248–22:255 ספר הזהר, בראשית כ"א:רמ"ח-כ"ב:רנ"ה

In reference to that time it is said of Moses and Israel, "Then thou shalt delight in the L-rd", and the words shall be fulfilled, "then Moses shall sing" (Ex. 15, 1).1The Hebrew text of this page does not correspond entirely to the English translation. Further, the river "shall part from thence and become four heads" (Gen. 2, 10). The first of these is Hesed (Kindness), which is the right arm. From this shall drink the camp of Michael, and with it the tribe of Judah and his two accompanying ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

169 הבאר שחפרוה כרוה

The Zohar on Mishpatim says Israel did not have the well until they came to the wilderness of Mattanah, as in "the well, princes dug it."

Zohar, Mishpatim 3:355–364 ספר הזהר, משפטים ג':שנ"ה-שס"ד

170 יצאו מים חיים

"Living waters shall go out from Jerusalem": Zechariah's prophecy, here the waters that flow from the well.

Zechariah 14:8 זכריה י"ד:ח'

וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מַיִם־חַיִּים מִירוּשָׁלַ͏ִם חֶצְיָם אֶל־הַיָּם הַקַּדְמוֹנִי וְחֶצְיָם אֶל־הַיָּם הָאַחֲרוֹן בַּקַּיִץ וּבֶחֹרֶף יִהְיֶה:

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

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171 כה תברכו

G-d tells Moshe to instruct Aharon and his sons, "Thus shall you bless the children of Israel": the verse of the discourse in Nasso on blessing at the beginning and at the end.

Numbers 6:23 במדבר ו':כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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172 **כרוה נדיבי עם**

The Zohar reads "those who volunteered among the people" as the Patriarchs, who are called nobles, as in "the nobles of the peoples are gathered."

Zohar, Vayikra 66:445–67:449 ספר הזהר, ויקרא ס״ו:תמ״ה-ס״ז:תמ״ט

173 **כרוה נדיבי עם**

The Zohar on Vayechi says that even above, through an arousal from below, a level draws from the one higher than it, and cites "the nobles of the people delved it." It goes on to say that when the soul ascends, completed in this world, the "pit" that does not flow by itself becomes a well, its waters springing from below upward.

Zohar, Vayechi 53:528–54:539 ספר הזהר, ויחי נ״ג:תקכ״ח-נ״ד:תקל״ט

174 **כל נדיב לבו יביאה**

Moshe tells Israel, "Take from among you an offering; whoever is of a generous heart shall bring it": the verse of the discourse in Vayakhel.

Exodus 35:5 שמות ל״ה:ה׳

קְחוּ מֵאִתְּכֶם תְּרוּמָה לַה׳ כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת ה׳ זָהָב וָכֶסֶף וּנְחֹשֶׁת׃

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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175 "How beautiful are your steps in sandals, O daughter of the noble one": the bride's beauty praised from her feet upward, and the verse of the Shir HaShirim discourse on the "noble."

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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176 **זח״ג י״ט ב׳ כ״ו א׳**

The note explains that these Zohar passages are on "the nobles of the people delved it" and points to Or HaTorah on Chukas, where they are discussed.

KEHOT'S NOTE

מענין כרוה נדיבי — אוה״ת חוקת ע׳ תתמג. וע׳ תתנד.

177 **ח״א רל״ה א׳ ח״ב קי״ג סע״ב . . רל״ה ב׳**

The note explains that these Zohar passages are on "the well, princes dug it" and points to Or HaTorah on Chukas, where they are discussed.

KEHOT'S NOTE

מענין באר חפרוה. ראה אוה״ת חקת ע׳ תתמג. וע׳ תתנד.

178 The Zohar on Vayakhel says the "nobles" of "whoever is of a generous heart" come from the supernal Patriarchs, who are called nobles, as in "the nobles of the people delved it."

Zohar, Vayakhel 4:48–5:58 ספר הזהר, ויקהל ד׳:מ״ח-ה׳:נ״ח

appoint from among you those supernal glorified chiefs who shall take up that offering containing the mystery of the Divine Throne, in order to bring about a union with the "patriarchs",1Al. "with her spouse". for the Matrona (i.e. the Shekinah) may not come to her Spouse except those youthful bridesmaids follow in her train until she is brought to Him, as it says, "The virgins her companions in her train being brought unto thee" (Ps. 45, 15), to wit, that she may join her Spouse. The next words, "Whosoever is ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

179 **ויקשב ה׳ וישמע**

At the end of Vayakhel the Zohar expounds Malachi's verse: the holy words spoken below rise up before the holy King and crown Him; the text points here for this idea.

Zohar, Vayakhel 34:433–36:443 ספר הזהר, ויקהל ל״ד:תל״ג-ל״ו:תמ״ג

ביאור ענין עלי באר כו'

An explanation of the matter of "Rise up, O well," etc.

The "well" dug from below, the raising of mayin nukvin through our service, reaches higher than the "fountain" that flows down by itself: its sparks are rooted in Tohu, above Tikkun, and the lowest point stands closest to the light that encompasses all worlds.

THE MAAMAR IN BRIEF

The explanation opens with the Zohar's question: how can a dug well give water to the flowing spring of Binah? The answer is that the mayin nukvin raised by prayer and mitzvos are sparks of Chochmah and Keser of Tohu, higher in their root than Tikkun. The Song of Songs praises Knesses Yisrael as "a fountain of gardens" and "a well of living waters," and these match the Bahir's two orders of Sefiros: direct light from above, which "we know," and reflected light from below, in which Malchus is Keser and which "we do not know." The fountain is Malchus as already refined, passing Binah's flow to the gardens; the well is her feminine waters, which only our service can raise. The souls come chiefly from these waters. Through the Bahir's parable of the king who encircles his sons, the text shows why what is lowest, Malchus, Asiyah and the baal teshuvah, is nearest to sovev. In service, the well is the practical mitzvos and the fountain Torah study; the song draws power from the upper well so that the raising reaches "with all your might," and the mitzvos are the "staffs" by which souls "walk."

OUTLINE

1 **The high root of the feminine waters** ¶1–2

The mayin nukvin are sparks of Chochmah of Tohu, lit by Keser of Tohu and higher than Chochmah and Binah of Tikkun; so the dug well can feed the spring of Binah.

2 **Fountain and well: the Bahir's two orders** ¶3–4

The Ten Sefiros run from above to below (direct light) and from below to above (reflected light, where Malchus is Keser); the fountain of gardens is Binah's flow, which reaches the worlds only through Malchus of Atzilus.

3 **Two aspects of Malchus** ¶5–6

The fountain flows by itself; the well must be dug. Malchus as already refined is the fountain; her unrefined feminine waters, raised by our service, are the well.

4 **The souls and the feminine waters** ¶7–9

Souls are formed chiefly from the feminine waters, rooted in Sag, with the masculine waters of Mah adding bittul; the refinement moves through history down to the "feet," and the refined waters, like goods weighed by a stone, are worth more than the weight.

5 **The king who encircles his sons** ¶9–15

Measured by the kav, Malchus is farthest; measured by sovev, the great circle, she is nearest. Hence the advantage of baalei teshuvah and of Asiyah, and why the order from below "we do not know," like the moon that does not know its setting.

6 **The well in divine service** ¶16–18

The well is the practical mitzvos, which raise physical things from kelipas nogah and are the ground on which the downward flow stands; the fountain is Torah study, with in-depth study as "living waters."

7 **The song of the well** ¶19–23

"Sing to it" is the arousal from above; the princes who dig are the attributes of Abba and Imma and above all Yaakov, who masters the concealment of Elokim; the song draws power from the upper well, Binah, so that Malchus rises to "with all your might," as on Shabbos, drawing down the Infinite Light itself.

8 **New light and the encompassing light** ¶24

The fountain is the constant union that sustains the worlds; the dug well, like the princes' well beyond Miriam's, draws truly new light and reaches the encompassing light.

9 **Walking, standing and the staffs** ¶25–27

Angels "stand" at the fixed level of yud-hei; souls "walk" beyond the Name Havayah. The mitzvos are the staffs that let the soul walk, and the staff, linked with the resurrection, draws from sovev, the source of the well of living waters.

KEY CONCEPTS

Mayin nukvin (feminine waters) מיין נוקבין

The arousal that rises from the receiver and calls forth the giver's flow; here, the holy sparks of Tohu raised from the kelipos by prayer and mitzvos.

Mayin duchrin (masculine waters) מיין דוכרין

The flow from the giver, drawn from Chochmah of Tikkun (the Name Mah), which refines the feminine waters a second time and brings them bittul.

Tohu and Tikkun תהו ותיקון

The world of "chaos," with abundant lights in vessels that shattered, and the rectified order with smaller lights in lasting vessels; the sparks of Tohu are higher in their root.

Direct and reflected light אור ישר ואור חוזר

The Ten Sefiros from above to below and from below to above; in the reflected order Malchus is Keser.

Fountain of gardens and well of living waters מעין גנים ובאר מים חיים

The flow that comes down by itself and the water that wells up only when dug: Malchus as refined, and her feminine waters raised by our service.

Kav and the great circle (sovev kol almin) קו ועיגול הגדול

The line of light that runs from top to bottom, with above and below, and the encompassing light that surrounds all equally, closest to the lowest point.

Sag and Mah ס"ג ומ"ה

Names of Adam Kadmon: Sag is the essence of its lights, the root of the feminine waters; Mah is a radiance from its "forehead," the source of Tikkun.

Those who walk and those who stand מהלכים ועומדים

Souls, who draw new light beyond the Name Havayah, and angels, who keep up the fixed renewal of creation from yud-hei.

SECTION 1 • ¶1–2

The high root of the feminine waters

1 ביאור ענין עלי באר[1,2] כו'

An explanation of the matter of "Rise up, O well," etc.

> The heading names the subject of this explanation (biur): the words "Rise up, O well," from the song Israel sang at the well in the desert (Numbers 21:17). The whole section reads the "well" as the raising of mayin nukvin, the arousal that rises from below.

2 הנה מבואר בע"ח [בעץ חיים] תחלת שער מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין][3] שהמ"ן [שהמיין נוקבין] דנוק' [דנוקבא] הוא נמשך ברחם שלה מן המוח שלה.

Now, it is explained in Etz Chaim, at the beginning of Sha'ar Mayin Nukvin and Mayin Duchrin (feminine and masculine waters), that the mayin nukvin (feminine waters) of Nukva (the feminine) are drawn into her womb from her brain,

> Etz Chaim's gate on mayin nukvin and mayin duchrin opens by describing the union above in terms of human conception. The feminine waters of Nukva, the receiving configuration, descend from her "brain" into her "womb"; in Kabbalah the feminine waters are the arousal that rises from the receiver and calls forth the giver's flow.

כמו שהמ"ד [שהמיין דוכרין] נמשך מן המוחין שלו. ומבואר שם שהמ"ן [שהמיין נוקבין] דנוק' [דנוקבא] הוא מהזמ"ל [מהו' מלכים] דתוהו מה שנטבע בקליפות

just as the mayin duchrin (masculine waters) are drawn from his intellect (mochin). And it is explained there that the mayin nukvin of Nukva are from the seven kings of Tohu: what sank into the kelipos

> In parallel, the masculine waters of the male come from his intellect. Etz Chaim then names the source of the feminine waters: the seven kings of Tohu, the world of "chaos" whose vessels shattered, part of which sank into the kelipos.

ולא נתברר עדיין וע"י תפלתנו וע"י המצות מבררין ומוציאין משם הניצוצים ומעלים אותן בבחי' מ"ן [מיין נוקבין] (ע"ש דרוש י"א סי' ז').

and has not yet been refined. Through our prayer and through the mitzvos we refine and bring out the sparks from there and raise them up at the level of mayin nukvin (see there, Derush 11, section 7).

> Those fallen parts have not yet been refined. Our prayer and mitzvos draw the holy sparks out of the kelipos and raise them up, and the raised sparks are themselves the mayin nukvin; the reference is to the same gate of Etz Chaim, Derush 11, section 7.

ונמצא שהמ"ן [שהמיין נוקבין] שרשו מחכמה דעולם התהו שהזמ"ל [שהזי מלכים] הם מבחי' המוחין שהם החכמה כמש"ש [כמה שכתוב שם] בע"ח [בעץ חיים] דרוש א'.

It follows that the root of the mayin nukvin is from Chochmah (wisdom) of the World of Tohu, for the seven kings are from the level of the mochin, which are Chochmah, as is written there in Etz Chaim, Derush 1.

> Etz Chaim says the seven kings belong to the level of mochin, the intellect, which is Chochmah. So the feminine waters are ultimately rooted in Chochmah of Tohu: what we raise from below comes from a very high source.

(ומ"ש שנמשך מן המוח שלה דהיינו מוחין דנוק' [דנוקבא] דז"א דאצילות דתיקון נתבאר במ"א שהוא עד"מ כמו בגשמיות מה שהאשה מזרעת אע"פ [אף על פי] שנמשך ממוח שלה עכ"ז [עם כל זה] עיקרו בא מהמאכלים

(And as for what is written, that it is drawn from her brain, that is, from the mochin of Nukva of Z'eir Anpin of Atzilus of Tikkun: it was explained elsewhere that this is by way of analogy, as in the physical [realm]: what a woman emits as seed, although it is drawn from her brain, nevertheless comes chiefly from the foods

> A parenthesis takes up a difficulty: Etz Chaim also says the feminine waters come from Nukva's own brain, and that brain belongs to Atzilus of Tikkun (the rectified order), not to Tohu. The answer comes from the physical parallel: a woman's seed is drawn from her brain, yet it is formed chiefly from the food she eats.

שהיא אוכלת שמתברר המאכל עד שעולה החיות ממנו למוח שלה והמוח שלה מתחזק עי"ז אז דוקא נגמר ונמשך המשכת המ"ן [המיין נוקבין] ממוח שלה ברחם שלה להיות מזה הולדה ועמ"ש קצת מזה בביאור נר חנוכה משמאל ומזוזה מימין.

that she eats. The food is refined until the life-force (chayus) in it rises to her brain, and her brain is strengthened by this; only then is the drawing-down of the mayin nukvin from her brain into her womb completed and drawn forth, so that a birth may come of it. And see what is written a little about this in the explanation on "The Chanukah lamp on the left and the mezuzah on the right."

> The food is digested and refined until its vitality reaches the brain and strengthens it, and only then is the seed drawn down to produce a child. The text notes that this is touched on briefly in the explanation on "The Chanukah lamp on the left and the mezuzah on the right."

ועד"ז יובן למעלה בענין המ"ן [המיין נוקבין] שהוא בירורים דחכמה דהתו שמתבררים מק"נ [מקליפת נוגה] ועולים עד שנכללים במוחין דנוק' [דנוקבא] דאצילות וע"ז נמשך ממוח שלה המ"ן [המיין נוקבין] כו' ונמצא עכ"פ [על כל פנים] המ"ן [המיין נוקבין] שרשו מחכמה דתהו.

In the same way it will be understood above, regarding the mayin nukvin, which are refinements of Chochmah of Tohu that are refined from kelipas nogah and rise until they are included in the mochin of Nukva of the World of Atzilus (Emanation); and through this the mayin nukvin are drawn from her brain, etc. It follows, at any rate, that the root of the mayin nukvin is from Chochmah of Tohu.

> So too above: the "food" of Nukva of Atzilus is the sparks of Chochmah of Tohu, refined out of kelipas nogah, the intermediate husk that can be elevated. They rise into her mochin, and only then do the feminine waters flow from her "brain," so their root is still Chochmah of Tohu.

וע"ש בע"ח [בעץ חיים] מציאותן מוחין של הנקבות כולם.[4] משמע שהוא חכמה דמלי' דתהו) והנה בחכמה דתהו יש הארת הכתר דתהו

And see there in Etz Chaim: "their existence is the mochin of all the feminine ones." This implies that it is Chochmah of Malchus (sovereignty) of Tohu.) Now, in Chochmah of Tohu there is a radiance of Keser (the Crown) of Tohu,

> Etz Chaim says of the seven kings that "their existence is the mochin of all the feminine ones," which suggests they are specifically Chochmah of Malchus of Tohu. The parenthesis closes, and the text adds that within Chochmah of Tohu shines a light from Keser of Tohu.

שהרי החכמה מאין תמצא[5] שהיא בחי' כתר שבכל מקום בחי' הכתר הוא המחבר המאציל א"ס ב"ה עם הנאצלים אשר ראשיתן היא החכמה

for "Chochmah is found from ayin (nothing)," which is the level of Keser; for everywhere, the level of Keser is what joins the Emanator, the Infinite One (Ein Sof), blessed be He, with the emanated [levels], whose beginning is Chochmah.

> Job's words "wisdom, from where (me'ayin) shall it be found" are read in Chassidus as "Chochmah is found from ayin," from the "nothing" of Keser that is beyond grasp. Keser is always the link between the Emanator, the Infinite One, and the emanated levels, which begin with Chochmah.

וגם כאן בבחי' בירור דרפ"ח ניצוצין דתהו שבנוגה לעלות בבחי' מ"ן [מיין נוקבין] מאחר שחכמה דתהו היא המ"ן [המיין נוקבין] א"כ גם בחי' הכתר דתהו מאיר בבחי' חכמה זו.

And here too, in the refinement of the 288 sparks of Tohu that are in nogah, to rise up at the level of mayin nukvin: since Chochmah of Tohu is the mayin nukvin, then the level of Keser of Tohu also shines in this Chochmah.

> The same holds for the refinement of the 288 sparks of Tohu that fell into nogah, the number the Arizal gives for the sparks that fell in the shattering. Since Chochmah of Tohu is the mayin nukvin, the light of Keser of Tohu shines in them as well.

שהרי בחי' כתר דתהו הוא בחי' ממוצע שעל ידו נמשך האור בחכמה דתהו כמו שכתר דתיקון הוא ממוצע במקומו.

For the level of Keser of Tohu is an intermediary through which the light is drawn into Chochmah of Tohu, just as Keser of Tikkun is an intermediary in its own place.

> Keser of Tohu is the intermediary that brings light into Chochmah of Tohu, just as Keser of Tikkun does within Tikkun. Keser is everywhere the bridge between a source and what flows from it.

רק שבתיקון נעשו בבחי' פרצופים. ובתהו היו בבחי' נקודות זת"ז [זה תחת זה] כו'. (וע' בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג']).

Only, in Tikkun they became partzufim (configurations), while in Tohu they were points, one beneath the other, etc. (And see Etz Chaim, Sha'ar 41, chapter 3.)

> The difference is one of form: in Tikkun the Sefiros are built into partzufim, full configurations that interact, while in Tohu they were separate points standing one beneath another. The text sends the reader to Etz Chaim, Sha'ar 41, chapter 3.

והארה זו היא גבוה גם מחו"ב [מחכמה ובינה] דתיקון כי בתהו היו האורות מרובים כו'. וזהו ענין באר מים חיים.[6]

And this radiance is higher even than Chochmah and Binah of Tikkun, for in Tohu the lights were abundant, etc. And this is the meaning of "a well of living waters,"

> Because Tohu had abundant lights, more than its vessels could hold, this radiance is higher even than Chochmah and Binah of Tikkun. This, the text says, is what "a well of living waters" is about: water that wells up from below, out of a hidden and higher source.

שהוא בחי' העלאת מ"ן [מיין נוקבין] דנוקי' [דנוקבא] וע"ז נאמר לעתיד[7] והיה ביום ההוא יצאו מים חיים מירושלים חצים אל הים הקדמוני שהוא בינה דתיקון.

which is the level of the raising of the mayin nukvin of Nukva. And of this it is said about the Time to Come, "And it shall be on that day, living waters will go out from Jerusalem, half of them to the former sea," which is Binah (understanding) of Tikkun.

> The "well" is the raising of Nukva's feminine waters. Zechariah's prophecy for the Time to Come, that living waters will go out from Jerusalem to "the former sea," is read as water rising from below to Binah of Tikkun, which the text identifies as the former sea.

והקשה ע"ז בזהר שלח (דקע"א) מאן חמא חפירא דבירא[8] (ונ"ב מהרח"ו [מהרבי חיים ויטאל] באר חפרוה)[9] יהיב מיין למבועא דנביעא בינה דאצי' שבתוכה הארת הכתר והחכמה כו'.

And the Zohar, [Parshas] Shelach (folio 171), raises a difficulty about this: "Who has ever seen the digging of a well" (and a gloss of Rabbi Chaim Vital [reads]: "the well [that] they dug") "give water to the spring that flows"—[that is,] to Binah of Atzilus, within which is the radiance of Keser and Chochmah, etc.

> The Zohar asks how a well that people dig, the lowest kind of water, could feed the ever-flowing spring, which is Binah of Atzilus, where the light of Keser and Chochmah already shines. Rabbi Chaim Vital's gloss identifies the "well" as the one in our song, the well that "princes dug."

ותוכן התירוץ הוא מפני שע"י הבאר עולים מ"ן [מיין נוקבין] שהם מכח"ב [מכתר חכמה בינה] דתהו שהם גבוהים יותר בשרשן מכח"ב [מכתר חכמה בינה] דתיקון. וכמ"ש במ"א על מאמר הזוהר[10] הנ"ל:

And the substance of the answer is that through the well, mayin nukvin rise, which are from Keser, Chochmah and Binah of Tohu, and these are higher in their root than Keser, Chochmah and Binah of Tikkun; as is explained elsewhere on the above-mentioned statement of the Zohar.

> The answer is that the feminine waters raised by the "well" come from Keser, Chochmah and Binah of Tohu, whose root is higher than Keser, Chochmah and Binah of Tikkun. So what rises from below can add even to what flows from above; the text adds that this Zohar passage is treated more fully elsewhere.

SECTION 2 · ¶3-4

Fountain and well: the Bahir's two orders

3 ולהבין ביאור הדברים הנה איתא בספר הבהיר שיש ע"ס [עשר ספירות] מלמעלה למטה ומלמטה למעלה. מלמעלה למטה ידענו. מלמטה למעלה לא[11] ידענו.[12]

Now, to understand the explanation of these things: it is stated in Sefer HaBahir that there are Ten Sefiros from above to below and from below to above. From above to below, we know; from below to above, we do not know.

> To explain all this, the Alter Rebbe brings Sefer HaBahir: the Ten Sefiros run in two directions, from above to below and from below to above. The Bahir's students say that the first they understand, the second they do not.

הובא בפרדס שער מלמטה למעלה.[13] ובע"ח [ובעץ חיים] סוף שער מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין][14] שהם בחי' ע"ס [עשר ספירות] דאור ישר וע"ס [ועשר ספירות] דאור חוזר ושבע"ס [ושבעשר ספירות] דאור חוזר המל' היא הכתר.[15]

This is cited in Pardes, in the Gate "From Below to Above." And in Etz Chaim, at the end of Sha'ar Mayin Nukvin and Mayin Duchrin, [it is explained] that these are the levels of the Ten Sefiros of direct light and the Ten Sefiros of reflected light, and that in the Ten Sefiros of reflected light, Malchus (sovereignty) is the Keser (the Crown).

> Pardes Rimonim quotes the Bahir, and Etz Chaim explains the two directions as the Ten Sefiros of direct light, flowing down from the source, and of reflected light, rising back from below. In the reflected order everything is reversed, so Malchus, the lowest, stands as Keser, the highest.

(עמש"ל [עיין מה שכתוב לעיל] מזה בביאור ע"פ והנה מנורת זהב[16] ובביאור ע"פ כי על כל כבוד חופה[17,18] בסופו).

(See what is written above about this in the explanation on "And behold, a menorah of gold," and in the explanation on "For over all the glory, a canopy," at its end.)

> The text points to two earlier explanations for more on this: one on Zechariah's vision of a menorah of gold, and one on "For over all the glory, a canopy," near its end.

וזהו ענין מעין גנים ובאר מים חיים[19] כי הנה ענין מעין גנים היינו בינה דאצילות

And this is the meaning of "a fountain of gardens" and "a well of living waters." For the meaning of "a fountain of gardens" is Binah (understanding) of the World of Atzilus (Emanation),

> The two directions are now tied to two phrases of one verse in the Song of Songs: "a fountain of gardens" and "a well of living waters." The fountain, a spring that flows out by itself, is Binah of Atzilus.

שנק' ג"כ ים הקדמוני שיורדת לבי"ע ע"י התלבשותה תחלה במל' דאצי' שנעשית עתיק לבריאה. ומזה נמשך מה שהנשמות נהנין מזיו בג"ע [בגן עדן] כי אימא מקננא בכורסייא.[20,21]

which is also called "the former sea," and which descends to Beriah, Yetzirah and Asiyah by first being enclothed in Malchus of Atzilus, which becomes Atik for Beriah. And from this comes [the fact] that the souls delight in the radiance in Gan Eden, for "Imma nests in the Throne."

> Binah, also called "the former sea," reaches the lower worlds by first clothing itself in Malchus of Atzilus, which serves as Atik, the innermost source, for Beriah. That is how the souls in Gan Eden come to enjoy the divine radiance: as the Tikkunei Zohar puts it, Imma (Binah) "nests" in the Throne, the World of Beriah.

וזהו ענין מעין המשקה ג"ע [גן עדן] העליון ועד"ז הולך המעין ונמשך עוד שמל' דבריאה נעשית עתיק ומקור הנובע ליצי' [ליצירה] ומל' דיצי' [דיצירה] עתיק ומקור שממנו נובע המעין לעשי' [לעשיה] לג"ע [לגן עדן] התחתון.

And this is the matter of the fountain that waters the higher Gan Eden. And in the same way the fountain goes on and is drawn further: Malchus of Beriah becomes Atik and the welling source for Yetzirah, and Malchus of Yetzirah [becomes] Atik and the source from which the fountain wells forth to Asiyah, to the lower Gan Eden.

> This is the fountain that waters the higher Gan Eden. The pattern repeats down the worlds: each world's Malchus becomes the Atik and source of the next, until the fountain reaches Asiyah and the lower Gan Eden.

ועצם מעין זה הוא בינה דאצילות וכדפי' בזהר ס"פ האזינו[22] (דרצ"ח ע"א) דמעין גנים הוא בחי' ונהר יוצא מעדן להשקות[23] את הגן.

And the essence of this fountain is Binah of Atzilus, as is explained in the Zohar at the end of Parshas Haazinu (folio 298a), that "a fountain of gardens" is the level of "And a river goes out from Eden to water the garden."

> The fountain itself is Binah of Atzilus. The Zohar at the end of Haazinu connects "a fountain of gardens" with the river that "goes out from Eden to water the garden."

ושם פי' הגן הוא שמים את הגן לאכללא את הארץ[24] והיינו כי שמים וארץ נק' ג"ע [גן עדן] העליון ותחתון כנודע מענין מי לי בשמים[25] ועמך לא חפצתי בארץ.

And there it explains: "the garden" is heaven; "es hagan" (the garden), to include the earth. That is, heaven and earth are called the higher and the lower Gan Eden, as is known from "Whom do I have in heaven? And with You, I desire nothing on earth."

> The Zohar there reads "the garden" as heaven, and the extra word es (in "es hagan") as including the earth. Heaven and earth here are the higher and the lower Gan Eden, as in the verse "Whom do I have in heaven? And with You, I desire nothing on earth."

ועי' ג"כ בזהר ס"פ בלק (דרי"ב סע"ב [סוף עמוד ב])[26] דחו"ב [דחכמה ובינה] נק' מעייני הישועה.[27,28] והנה השבח הזה דמעין גנים על כנס"י [כנסת ישראל] נאמר שהיא מל' דאצילות ואף שהמעין הוא בחי' בינה.

And see also the Zohar at the end of Parshas Balak (end of folio 212b), that Chochmah (wisdom) and Binah are called "the wellsprings of salvation." Now, this praise, "a fountain of gardens," is said of Knesses Yisrael (the Congregation of Israel), which is Malchus of Atzilus, even though the fountain is the level of Binah.

> The Zohar at the end of Balak also calls Chochmah and Binah "the wellsprings of salvation." Yet the Song of Songs praises Knesses Yisrael, which is Malchus of Atzilus, as "a fountain of gardens," although the fountain is Binah; the next part resolves this.

אך כדי שיומשך להגנים הוא דוקא ע"י המל' דאצילות שהוא דוקא הממוצע הממשיך אור א"ס ב"ה מאצי' לבריאה שהמל' דאצי' נעשה כתר לבריאה שהכתר הוא הממוצע כו'

But for it to be drawn to the gardens is specifically through Malchus of Atzilus, which specifically is the intermediary that draws the Infinite Light (Or Ein Sof), blessed be He, from Atzilus to the World of Beriah (Creation); for Malchus of Atzilus becomes Keser for Beriah, and Keser is the intermediary, etc.

> The answer is that the fountain reaches the gardens only through Malchus of Atzilus. She alone is the intermediary that carries the Infinite Light from Atzilus into Beriah, since Malchus of Atzilus becomes the Keser of Beriah, and Keser is always the intermediary.

וא"כ היא היא עיקר בחי' מעין גנים ועמ"ש מזה בפ' ואתחנן ע"פ למען תירא[29] כו'.

If so, she herself is the principal level of "a fountain of gardens." And see what is written about this in Parshas Va'eschanan, on the verse "So that you may fear," etc.

> So Malchus herself is the main "fountain of gardens," since without her nothing of Binah's flow would reach them. The text refers the reader to the discourse in Va'eschanan on "So that you may fear" for more.

4 וזהו ענין ע"ס [עשר ספירות] מלמעלה למטה שמעין זה נמשך מכח"ב [מכתר חכמה בינה] דתיקון כי הנהר יוצא מעדן שהוא חכמה שמאין תמצא[30]

And this is the matter of the Ten Sefiros from above to below: this fountain is drawn from Keser, Chochmah and Binah of Tikkun; for the river goes out from Eden, which is Chochmah, which "is found from ayin,"

> This downward flow is the order of the Ten Sefiros "from above to below." The fountain comes from Keser, Chochmah and Binah of Tikkun: the river that goes out from Eden is Chochmah, and Chochmah itself comes "from ayin," from Keser.

וגם התגלות עתיק הוא בבינה ונמשך מלמעלה למטה לבחי' מל' דאצי' והיא נעשית עתיק לבריאה ומשקה ג"ע [גן עדן] העליון ותחתון כו'

and also the revelation of Atik is in Binah; and it is drawn from above to below to the level of Malchus of Atzilus, and she becomes Atik for Beriah and waters the higher and the lower Gan Eden, etc.

> Atik, the inner core of Keser, is revealed in Binah, and from there the flow descends to Malchus of Atzilus. She becomes Atik for Beriah and waters both the higher and the lower Gan Eden.

(וז"ש [וזהו שכתוב] כי כלה משקה[33, 32, 31] כו' כגן ה' כו' ע' [עיין] בזהר ח"א [חלק א'] ק"ט א' ועיין ברבות פמ"א [פרק מ"א / פרשה מ"א] פי' בע"א [באופן אחר]):[34]

(And this is [the meaning of] what is written, "For all of it was watered," etc., "like the garden of Havayah," etc.; see Zohar, Part I, 109a. And see [Bereishis] Rabbah, section 41, [which] explains it in another way.)

> The verse about the plain of the Jordan, "all of it was watered … like the garden of Havayah," is brought as an allusion to this watering of the gardens, with the Zohar (I, 109a) as a reference. The Midrash Rabbah reads the verse in another way.

SECTION 3 • ¶5-6

Two aspects of Malchus

5 ב והנה אח"כ משבח אותה בשבח אחר שהיא ג"כ באר מים חיים[35] והיינו כי מה ששיבחה תחלה שהיא מעין גנים היינו מלמעלה למטה והוא בבחי' אור ישר שהמעין נמשך מלמעלה למטה.

2. Now, afterwards [the verse] praises her with another praise: that she is also "a well of living waters." That is: what it praised her for first, that she is "a fountain of gardens," is from above to below, at the level of direct light, for the fountain is drawn from above to below.

> Section 2 returns to the verse in the Song of Songs: after praising the beloved as "a fountain of gardens," it praises her again as "a well of living waters." The first praise is the flow from above to below, the order of direct light, since a fountain flows downward from its source.

ואח"כ משבח אותה במה שיש בה בחי' מלמטה למעלה שהוא ע"ס [עשר ספירות] דאור חוזר שבבחי' זו המל' היא העיקר שהיא בחי' הכתר דע"ס [דעשר ספירות] דאור חוזר כנ"ל

And afterwards it praises her for having within her the level of "from below to above," which is the Ten Sefiros of reflected light; at this level Malchus (sovereignty) is the principal, for she is the level of the Keser (the Crown) of the Ten Sefiros of reflected light, as mentioned above.

> The second praise is for what she has "from below to above," the Ten Sefiros of reflected light. In that order Malchus is primary, since she is their Keser, as explained above.

והוא ענין באר מים חיים שהבאר היא דנבעין מיא מתתא לעילא[36] כמ"ש בזהר (ויחי דרל"ה א' ור"פ נח ד"ס ע"א).

And this is the meaning of "a well of living waters": the well is where "the waters well up from below to above," as is written in the Zohar (Vayechi, folio 235a, and the beginning of Parshas Noach, folio 60a).

> That is why she is called a "well": in the Zohar's language a well is where water wells up from below to above. The Zohar passages in Vayechi and at the start of Noach contrast a dry pit with a well whose waters flow.

ועוד שהמעין הוא הנמשך ומשקה מאליו כענין ונהר יוצא מעדן להשקות[37] כו'. והוא ענין ההמשכה שמלמעלה למטה משא"כ הבאר שאינו נעשה אלא ע"י חפירה וכרייה.

Moreover, the fountain is what flows and waters by itself, as in "And a river goes out from Eden to water," etc.; and this is the drawing-down from above to below. Whereas the well comes about only through digging and delving.

> A second difference: a fountain flows and waters by itself, like the river that goes out from Eden; this is the flow from above to below. A well comes into being only when someone digs and delves for it.

ואע"פ [ואף על פי] שנביעת המים דבאר נק' ג"כ בידי שמים שהרי הם מים הנובעים אבל מ"מ אינן באים

And although the welling-up of the water of a well is also called "by the hands of Heaven," since it is welling water, nevertheless it does not come

> One might object that the water of a well also comes "by the hands of Heaven," since it is spring water that rises by itself and is not poured in by people.

אלא ע"י חפירה וכרייה וע' בזהר פ' בלק (דר"א סע"ב [סוף עמוד ב]) מה בין האי להאי[38] כו'. והיינו שהבאר הוא בחי' העלאת מ"ן [מיין נוקבין] דנוק' [דנוקבא] שזהו ענין אתעדל"ת [אתערותא דלתתא].

except through digging and delving. And see the Zohar, Parshas Balak (end of folio 201b): "What is [the difference] between this and that?" etc. That is, the well is the level of the raising of the mayin nukvin (feminine waters) of Nukva (the feminine), which is the arousal from below (isarusa dilesata).

> Even so, it comes only through digging, and the Zohar in Balak asks what the difference is between a fountain and a well. So the well stands for the raising of Nukva's feminine waters, the arousal from below: initiative that begins with us.

והענין כמ"ש בע"ח [בעץ חיים] שער מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין] דרוש א' שעם היות בחי' המל' בעצמה דהיינו בנין קומתה כבר נשלם בה הבירור והיא בבחי' התיקון.

The explanation is as is written in Etz Chaim, Sha'ar Mayin Nukvin and Mayin Duchrin, Derush 1: although in Malchus herself, that is, in the building of her stature, the refinement has already been completed, and she is at the level of Tikkun,

> Etz Chaim (Derush 1) explains why this arousal is needed. Malchus herself, the "building of her stature," has already been refined and belongs to the order of Tikkun.

אך המ"ן [המיין נוקבין] דנוקבא לא הוברר עדיין[39] והוא שנשאר להתברר ע"י עבודתנו ובחטא אדה"ר [אדם הראשון] נפלו גם מ"ן [מיין נוקבין] דאימא כו'.[40]

yet the mayin nukvin of Nukva have not yet been refined; this is what remains to be refined through our divine service. And through the sin of Adam, the first man, the mayin nukvin of Imma also fell, etc.

> But Nukva's feminine waters, the sparks bound up with her, have not yet been refined, and that is the task left to our service. Through Adam's sin, the text adds, the feminine waters of Imma (Binah) fell as well.

6 והנה בחי' שהמל' נק' מעין גנים[41] זהו מצד בחי' המל' בעצמה שנשלם בה הבירור ובה נמשך מכח"ב [מכתר חכמה בינה] דתיקון דאצי' ונעשית עתיק לבריאה להשקות הגנים כו'.

Now, [the fact] that Malchus (sovereignty) is called "a fountain of gardens" is from the aspect of Malchus herself, in whom the refinement has been completed; into her [the flow] is drawn from Keser (the Crown), Chochmah (wisdom) and Binah (understanding) of Tikkun of the World of Atzilus (Emanation), and she becomes Atik for the World of Beriah (Creation), to water the gardens, etc.

> This settles how Malchus can be both. As "a fountain of gardens" she is Malchus as already refined: she receives the flow of Keser, Chochmah and Binah of Atzilus and, as Atik for Beriah, passes it on to water the gardens.

אך מה שנקראת באר מים חיים זהו מצד העלאת מ"ן [מיין נוקבין] דנוק' [דנוקבא] שנעשה ע"י עבודתנו כמו הבאר שצריך חפירה וכרייה כו'.

But that she is called "a well of living waters" is from the aspect of the raising of the mayin nukvin of Nukva (the feminine), which comes about through our divine service, like the well, which requires digging and delving, etc.

> As "a well of living waters" she is the raising of her feminine waters, which happens only through our service, just as a well must be dug.

SECTION 4 · ¶7–9

The souls and the feminine waters

7 וממ"ן [וממיין נוקבין] וממ"ד [וממיין דוכרין] הנמשך ע"י המ"ן [המיין נוקבין] נוצר הולד שהם הנשמות. וע"ש בע"ח [בעץ חיים] דרוש א' שזהו ענין אין בן דוד בא[42] עד שיכלו כל הנשמות שבגוף[43] כו' וזהו ענין עד דמטי רגלין ברגלין[44] כו'.

And from the mayin nukvin, and from the mayin duchrin that are drawn down through the mayin nukvin, the offspring is formed, and these are the souls. And see there in Etz Chaim, Derush 1, that this is the meaning of "The son of David will not come until all the souls in the guf (body) are finished," etc.; and this is the meaning of "until the feet reach the feet," etc.

> From the union of the feminine waters and the masculine waters they call forth, the "offspring," the souls, are formed. In the Talmud the guf is the store of souls waiting to be born; Etz Chaim reads the saying as referring to the holy souls held in the kelipos, which must all be raised as feminine waters before Mashiach comes, and links it with the Zohar's "until the feet reach the feet."

כי בכללות המ"ן [המיין נוקבין] הוא בחי' ציור אדם חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] ובימי התנאים ואמוראים[45] היו בירור חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] ועכשיו הוא בירור נה"י [נצח הוד יסוד] עקבות משיחא (ע' [עיין] באגה"ק [באגרת הקודש] ס' ט') וזהו שכשישלם הבירור כתיב ועמדו רגליו[46] כו'.

For the mayin nukvin as a whole (klalus) are the level of the form of a man: Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod. In the days of the Tannaim and Amoraim there was the refinement of Chochmah, Binah and Daas and of Chesed, Gevurah and Tiferes, and now it is the refinement of Netzach, Hod and Yesod, the "heels" of Mashiach (ikvos Meshicha) (see Iggeres HaKodesh, epistle 9). And this is why, when the refinement is completed, it is written, "And His feet shall stand," etc.

> The feminine waters as a whole have the form of a complete human figure, from the head (Chochmah, Binah, Daas) through the torso (Chesed, Gevurah, Tiferes) to the legs (Netzach, Hod, Yesod). The era of the Tannaim and Amoraim refined the upper parts; our era, the "heels" of Mashiach (the text points to Iggeres HaKodesh, epistle 9), refines the legs, and when the refinement reaches the feet, "His feet shall stand" will be fulfilled.

והנה מבואר בספרי הרפואה שעיקר בנין הולד נעשה מזרע הנקבה שהאם מזרעת וזרע הזכר הוא כענין המחבץ דהיינו מ"ש כגבינה תקפיאני.[47]

Now, it is explained in the books of medicine that the main building of the fetus is made from the seed of the female, which the mother emits, while the seed of the male is like the curdling agent; this is what is written, "and curdled me like cheese."

> To show that the soul's essence comes from the feminine waters, the text turns to the medical books: the fetus is built mainly from the mother's seed, while the father's seed acts like a curdling agent. Job's "You curdled me like cheese" describes that formation.

כמו שהגבינה התהוותה מהחלב רק שזהו ע"י שנותנים בו איזה דבר כמו קיבה שהוא המעמיד את החלב להיות נקפא שיעשה ממנו גבינה. כך זרע הזכר הוא המברר זרע הנקבה להיות נקפא ונעשה ממנו הולד כו'.

Just as cheese comes into being from milk, only this is by putting something into it, such as rennet, which is what sets the milk so that it congeals and cheese is made from it; so the seed of the male is what refines the seed of the female so that it congeals and the fetus is made from it, etc.

> Cheese is made from milk, but only once rennet is added to set it; so the father's seed "refines" the mother's seed so that it sets and becomes a child. The substance comes from the mother; the father's part is to make it set.

8 וכך יובן הנמשל למעלה בענין הנשמות שנוצרו ממ"ן [ממיין נוקבין] ומ"ד [ומיין דוכרין] שעיקר התהוותם הוא מהמ"ן [מהמיין נוקבין] דנוק' [דנוקבא] וכמ"ש בע"ח [בעץ חיים] שם שהמ"ן [שהמיין נוקבין] הוא הנשמות הקדושות ממש שנטבעו תוך הקליפות[48] ואנו מעלין אותן בבחי' מ"ן [מיין נוקבין] כו'

So too will the analogue above be understood, regarding the souls, which are formed from mayin nukvin and mayin duchrin: their coming into being is chiefly from the mayin nukvin of Nukva, as is written in Etz Chaim there, that the mayin nukvin are the holy souls themselves, which sank within the kelipos, and we raise them up at the level of mayin nukvin, etc.;

> So too above: the souls come into being from both waters, but chiefly from Nukva's feminine waters. Etz Chaim says the feminine waters are the holy souls themselves, sunk in the kelipos and raised by us.

אלא שמ"מ היינו דוקא אחר שמתבררים ע"י המ"ד [המיין דוכרין] שהוא המברר את המ"ן [המיין נוקבין] בירור שני כי הוא מבחי' מ"ה [שם מ"ה] בחכמה אתבררו[49] שממשיך בהם בחי' הביטול כו' כי שבה"כ [שבירת הכלים] הי' [היה] מפני שהיו בחי' יש.

except that, nevertheless, this is specifically after they are refined by the mayin duchrin, which refine the mayin nukvin with a second refinement. For it is from the level of Mah, "in Chochmah (wisdom) they were refined," which draws into them the level of self-nullification (bittul), etc.; for the shattering of the vessels was because they were at the level of yesh (separate existence).

> Yet they become souls only after the masculine waters give them a "second refinement." The masculine waters come from the Name Mah, the order of Tikkun: "in Chochmah they were refined." They bring self-nullification (bittul) into the sparks, which is needed because the vessels of Tohu shattered when each stood as a separate, self-asserting yesh.

אבל מ"מ עיקר הנשמה הוא מבחי' המ"ן [המיין נוקבין] והיינו לפי שהוא מבחי' חכמה וכתר דתהו שלמעלה מחכמה וכתר דתיקון שהוא בחי' המ"ד [המיין דוכרין].

But nevertheless the principal [part] of the soul is from the level of the mayin nukvin, because it is from the level of Chochmah and Keser (the Crown) of Tohu, which is above Chochmah and Keser of Tikkun, which is the level of the mayin duchrin.

> Still, the essence of the soul is the feminine waters, since they come from Chochmah and Keser of Tohu, which are higher than Chochmah and Keser of Tikkun, the source of the masculine waters.

SECTION 5 • ¶9–15

The king who encircles his sons

9 והיינו ששרשם משם ס"ג [שם ס"ג] שהוא מהות ועצמיות האורות שבא"ק [שבאדם קדמון] ולא הארה בעלמא כמו שם מ"ה [שם מ"ה] שממצחו כמ"ש באגה"ק [באגרת הקודש] קרוב לסופו[50] וכ"ה בהרמ"ז [בהרב משה זכות] ר"פ וישב[51] גבי וחכמת המסכן[52] כו'.

That is, their root is from the Name Sag, which is the essence and very being of the lights in Adam Kadmon, and not a mere radiance like the Name Mah, which is from his forehead, as is written in Iggeres HaKodesh, close to its end; and so it is in the Ramaz, at the beginning of Parshas Vayeshev, on "And the wisdom of the poor man," etc.

> The root of the feminine waters is the Name Sag (63), the very essence of the lights of Adam Kadmon, the primordial level above the worlds; the Name Mah (45), source of Tikkun, is only a radiance from Adam Kadmon's "forehead." The text cites this from Iggeres HaKodesh and from the Ramaz on "the wisdom of the poor man."

וזהו ג"כ מ"ש ברע"מ [ברעיא מהימנא] פ' תשא[53] אבנא למשקל בה דא[54] י' פי' י' היינו בחי' חכמה דאצי' שהוא בחי' מ"ד [מיין דוכרין] המברר המ"ן [המיין נוקבין] כמו שהאבן שוקל הסחורה שבכף השנית ומגביה אותה.

And this is also what is written in the Raaya Mehemna, Parshas [Ki] Sisa: "A stone to weigh with: this is yud." The meaning: yud is the level of Chochmah (wisdom) of Atzilus, which is the level of the mayin duchrin that refine the mayin nukvin; just as the stone weighs the merchandise in the other pan [of the scale] and lifts it up.

> The Raaya Mehemna, on the half-shekel, reads "a stone to weigh with" as the letter yud, which the text identifies with Chochmah of Atzilus, the masculine waters. As a weight lifts the goods in the other pan, the masculine waters lift and refine the feminine waters.

ומ"מ אחר שנתברר המ"ן [המיין נוקבין] ע"י המ"ד [המיין דוכרין] אזי הוא נעלה יותר. וכמשל הסחורה שנשקלת בהאבן שהיא יקרה הרבה יותר מהאבן כו'.

And nevertheless, after the mayin nukvin have been refined through the mayin duchrin, they are then higher; as in the analogy of the merchandise weighed with the stone, which is far more precious than the stone, etc.

> Yet once refined, the feminine waters are the more precious, as the goods on a scale are worth far more than the weight used to measure them.

(וע"ש בע"ח [בעץ חיים] דשני יודין שבאלף זהו ענין מ"ד [מיין דוכרין] ומ"ן [ומיין נוקבין][55] ולפמ"ש [ולפי מה שכתוב] במ"א דבתפילין ציור האלף הוא י' ו' ד' י"ל [יש לומר] ג"כ שזהו ענין אבנא למשקל בה דא י' ומה ששוקלין

(And see there in Etz Chaim, that the two yuds in the alef are the matter of the mayin duchrin and the mayin nukvin. And according to what is written elsewhere, that in tefillin the form of the alef is yud, vav, dalet, it may be said also that this is the meaning of "A stone to weigh with: this is yud"; and what is weighed,

> A parenthesis adds Etz Chaim's teaching that the two yuds of the letter alef are the masculine and the feminine waters. Since elsewhere the alef in tefillin is described as yud, vav and dalet, the upper yud is the "stone" that does the weighing.

היינו המ"ן [המיין נוקבין] הוא ו"ד שהם ג"כ עולים י' וזהו ענין ב' מחצית דשקל הקדש כמ"ש במ"א) וזהו ג"כ ענין עד דוד הגדיל[56] ואחע"ב [ואשת חיל עטרת בעלה] לפי שהמ"ן [שהמיין נוקבין] שרשו מס"ג [משם ס"ג] הגבוה ממ"ה [משם מ"ה].

that is, the mayin nukvin, is the vav and dalet, which also add up to yud (ten); and this is the matter of the two halves of the holy shekel, as is written elsewhere.) And this is also the meaning of "until David exceeded," ואחע"ב, because the root of the mayin nukvin is from Sag, which is higher than Mah.

> What is weighed, the feminine waters, is the vav and dalet, which together also come to ten (6 + 4), the value of yud; so the two parts of the alef are like the two halves of the holy shekel. The verse in which David and Jonathan weep together "until David exceeded" is read the same way: David, who stands for Malchus, surpasses, because the feminine waters are rooted in Sag, which is higher than Mah.

ועוד יובן ענין זה ע"ד מ"ש בספר הבהיר הובא בפרדס שער ט"ו פ"ד שכינה למטה כשם ששכינה למעלה[57] מלה"ד [משל למה הדבר דומה] למלך שהיו לו שבעה בנים כו'

And this matter will be understood further along the lines of what is written in Sefer HaBahir, cited in Pardes, Sha'ar 15, chapter 4: "The Shechinah (Divine Presence) is below just as the Shechinah is above. A parable: to what may the matter be compared? To a king who had seven sons," etc.

> Another approach comes from the Bahir, quoted in Pardes: there is a Shechinah below just as there is a Shechinah above. It is explained by a parable of a king with seven sons, each given his own place.

ואמר התחתון אני למטה לא אתרחק ממך אמר להם הריני מסבב ורואה אתכם[58] היינו מלא כל הארץ כבודו[59] עכ"ל [עד כאן לשונו].

"And the lowest said, 'I am below; let me not be far from you.' He said to them, 'Here I am, encircling and seeing you'; that is, 'The whole earth is full of His glory.'" End of quote.

> The lowest son protests that he is placed below and does not want to be far from the king. The king answers that he encircles and sees them all, which the Bahir reads as "The whole earth is full of His glory."

ופי' הריני מסבב אתכם היינו שהוא ית' סוכ"ע והוא בחי' עיגול הגדול שלפני הקו שמקיף לכל העולמות.

And the meaning of "I encircle you" is that He, may He be blessed, is the light that encompasses all worlds (sovev kol almin), which is the level of the great circle that is before the kav (line of light), which encompasses all the worlds.

> The king's "encircling" is the light that encompasses all worlds (sovev kol almin), the "great circle" that in the Arizal's account precedes the kav and surrounds all the worlds alike.

10 והנה מצד הקו שייך בחי' מעלה ומטה שראשית הקו הוא בחכמה ושם עיקר הגילוי וכולם בחכמה עשית[60] וכל מה שנמשך למטה יותר מתצמצם יותר ומתמעט גילוי האור והמל'

Now, from the standpoint of the kav (line of light), above and below apply: the beginning of the kav is in Chochmah (wisdom), and there is the main revelation—"You made them all with Chochmah"—and the further down it is drawn, the more it is contracted and the revelation of the light is lessened. And Malchus (sovereignty),

> From the standpoint of the kav, the narrow line of light that descends from top to bottom, there is a real above and below. Its beginning is in Chochmah, where revelation is greatest ("You made them all with Chochmah"), and the further it descends, the more it is contracted and the less light is revealed.

שהיא בחי' האחרונה שבע"ס [שבעשר ספירות] זהו ואמר התחתון אני למטה לא אתרחק ממך[61] שהרי מצד אור הקו היא רחוקה יותר כו'.

which is the last level among the Ten Sefiros, is "And the lowest said, 'I am below; let me not be far from you'"; for from the standpoint of the light of the kav, she is further away, etc.

> Malchus, the last of the Ten Sefiros, is the lowest son in the parable, who fears being far from the king: measured by the kav, she is the most distant.

11 והי' [והיה] התשובה הריני מסבב אתכם[62] וא"כ מצד בחי' זו דסכ"ע [דסובב כל עלמין] העיגול הגדול המקיף להקו וכל העולמות א"כ אדרבה הרי המל' שם בתחתית הקו וסיומו הוא קרוב לבחי' העיגול הגדול יותר משאר הט"ס [הט' ספירות] שהם באמצע הקו עד"מ.

And the answer was, "I encircle you." If so, from the standpoint of this level of sovev kol almin (encompassing all worlds), the great circle that encompasses the kav (line of light) and all the worlds, then, on the contrary, Malchus (sovereignty), which is there at the bottom of the kav and its end, is closer to the level of the great circle than the other nine Sefiros, which are in the middle of the kav, by way of analogy.

> The king's answer, "I encircle you," reverses the picture. Measured by sovev, the great circle that surrounds the kav and all the worlds, Malchus at the bottom and end of the kav is closer to the circle than the nine Sefiros in the middle of the line, to speak in images.

12 ואפילו בחי' ח"ע [חכמה עילאה] שהוא ראשית הגילוי. הרי מתחלה נמשך הקו בבחי' כתר וא"כ הכתר מפסיק בין העיגול הגדול לבחינת חכמה עד"מ משא"כ בבחי' מל' הרי היא קרובה לתחתית העיגול בלי שום הפסק ביניהם.

And even the level of the higher Chochmah (Chochmah Ila'ah), which is the beginning of revelation: the kav was first drawn as the level of Keser (the Crown), and if so, Keser interposes between the great circle and the level of Chochmah, by way of analogy; whereas the level of Malchus (sovereignty) is close to the bottom of the circle, with no interruption whatsoever between them.

> Even Chochmah, the beginning of revelation, is separated from the circle, since the kav first comes forth as Keser, which stands between the circle and Chochmah. Malchus, by contrast, touches the bottom of the circle with nothing in between.

13 וכמ"ש מזה בד"ה איהו וחיוהי ואין זאת אלא משום דרגלי א"ק [אדם קדמון] מסתיימים בתחתית עשיה ותחת רגליו מאיר אור א"ס ב"ה הסוכ"ע בלי הפסק ביניהם רק כו'

And as is written about this in the discourse beginning "He and His life-forces": "And this is only because the feet of Adam Kadmon end at the bottom of Asiyah, and beneath his feet shines the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin), with no interruption between them except," etc.;

> The text quotes the epistle beginning "He and His life-forces" (Iggeres HaKodesh 20 in the Tanya): the feet of Adam Kadmon, the primordial figure formed by the kav, end at the bottom of Asiyah. Beneath them the Infinite Light that encompasses all worlds shines with nothing between them except, as the epistle goes on, the circles of Adam Kadmon alone.

וגם הקו מאיר ממטה למעלה בבחי' אור חוזר כו' ועי"ז יש כח ועוז בסיום הכלי דמלי כו' יעו"ש [ביעויין שם].

"and also the kav (line of light) shines from below to above as reflected light," etc.; and through this there is power and strength in the end of the vessel of Malchus (sovereignty), etc. See there.

> The epistle adds that the kav, where it ends, shines back upward as reflected light. That is why the very end of the vessel of Malchus holds special power and strength.

14 ועד"ז בענ ין בירור ניצוצים דתהו שהם בחי' המ"ן [המיין נוקבין] שהם נתרחקו ונפלו למטה יותר בנוגה דבי"ע וכשמתבררים מהקליפות ונכללים בקדושה מאיר בהם הארת הסוכ"ע בקירוב יותר

So too regarding the refinement of the sparks of Tohu, which are the level of mayin nukvin (feminine waters): they were distanced and fell further down, into the nogah of Beriah, Yetzirah and Asiyah; and when they are refined from the kelipos and included in holiness, the radiance of sovev kol almin (encompassing all worlds) shines in them with greater closeness.

> The same applies to the sparks of Tohu, the feminine waters: they fell further than anything else, into the nogah of the three lower worlds. When they are refined and brought back into holiness, the light of sovev shines in them with greater closeness.

וזהו ענין יתרון מעלת הבעלי תשובה על הצדיקים[63] כי בחי' לרחוק שנעשה קרוב[64] הרי הוא נעשה קרוב יותר מצד אור הסוכ"ע שמאיר בו יותר בבחי' קירוב וגילוי כו'

And this is the superiority of baalei teshuvah (those who return) over the tzaddikim: for the level of "the one far off" who has become near becomes nearer from the standpoint of the light of sovev kol almin, which shines in him more, as closeness and revelation, etc.

> This is why the Sages place baalei teshuvah, those who return to G-d, above the tzaddikim. The one who was far and has come near is, from the standpoint of the encompassing light, nearer still, since that light shines in him more openly.

ועד"ז יובן כי בירורי ניצוצים דעשיה יש בהם יתרון יותר מה"ט [מהאי טעמא] מבירורי דיצירה ובריאה וזהו ענין עד דמטו רגלין ברגלין[65] הנז' [הנזכר] לעיל.

And in the same way it will be understood that the refinements of sparks of the World of Asiyah (Action) have, for this reason, a greater advantage than the refinements of Yetzirah and Beriah; and this is the meaning of "until the feet reach the feet," mentioned above.

> For the same reason, sparks refined in Asiyah, the lowest world, have an advantage over those of Yetzirah and Beriah. That is the meaning of "until the feet reach the feet": the last refinement, of the lowest level, is the one that completes the work.

15 וכנ"ל שתחת רגליו מאיר כו'. וזהו מ"ש בספר הבהיר דע"ס [דעשר ספירות] מלמעלה למטה ידענו[66] לפי שהמשכתם מבחי' הקו

And as mentioned above, "beneath his feet shines," etc. And this is what is written in Sefer HaBahir: the Ten Sefiros from above to below "we know," because they are drawn from the level of the kav (line of light);

> As quoted from Iggeres HaKodesh, the encompassing light shines "beneath his feet." This explains the Bahir: the Ten Sefiros from above to below "we know," because they come from the kav, the measured, orderly line of light.

אבל ע"ס [עשר ספירות] מלמטה למעלה לא ידענו לפי שנמשך בהם הארת הסוכ"ע דלית מחשבה תפיסא ביה כלל[67] בחי' המקיף הגדול שאין בו מעלה ומטה כלל

but the Ten Sefiros from below to above "we do not know," because there is drawn into them the radiance of sovev kol almin (encompassing all worlds), of which "no thought can grasp Him at all": the level of the great encompassing [light], in which there is no above and below at all,

> The Ten Sefiros from below to above "we do not know," because the light of sovev is drawn into them, of which the Tikkunei Zohar says "no thought can grasp Him at all." It is the great encompassing light, in which there is no above or below at all.

והוא למעלה מהדעת וההשגה, ועד"ז י"ל [יש לומר] מארז"ל [מאמר רבותינו זכרונם לברכה] (ספ"ב [סוף פרק ב'] דר"ה [דראש השנה]) ע"פ שמש ידע מבואו[68] הא ירח לא ידע מבואו[69].

and it is beyond knowledge and comprehension. And along these lines may be explained the saying of our Sages, of blessed memory (end of chapter 2 of Rosh HaShanah), on the verse "The sun knows its setting": "but the moon does not know its setting."

> Such light is beyond knowledge and comprehension. The same idea explains the Sages' comment in Rosh HaShanah on "The sun knows its setting": the sun knows its setting, but the moon does not.

וע' זח"א [זהר חלק א] ויחי (רל"ו סע"ב [סוף עמוד ב]) והיינו כי בחי' שמש הוא אור ישר מלמעלה למטה ידענו

And see the Zohar, Part I, Vayechi (end of folio 236b). That is: the level of the sun is direct light, from above to below, [which] "we know";

> The text also points to the Zohar in Vayechi, which discusses the sun and the moon in this psalm. The sun stands for direct light, from above to below, the order "we know."

אבל בחי' ירח שירדה להיות ראש לשועלים לברר הניצוצים שנפלו מעולם התהו ועי"ז נעשה בחי' העלאת מ"ן [מיין נוקבין] והוא בבחי' שלמעלה מהדעת וההשגה כנ"ל

but the level of the moon, which went down to be "a head to foxes," to refine the sparks that fell from the World of Tohu, through which the level of the raising of mayin nukvin (feminine waters) comes about, is at the level that is beyond knowledge and comprehension, as mentioned above;

> The moon, Malchus, went down to be "a head to foxes," first among lower things, in order to refine the sparks that fell from Tohu. Through that descent comes the raising of the feminine waters, which belongs to a level beyond knowledge and comprehension.

וזהו לא ידע מבואו וע' במק"מ [במקדש מלך] ר"פ צו בפי' לא ידעתי נפשי[70,71] שהוא בא ממקום גבוה מרדל"א [מרישא דלא אתידע] כו' ועיין ברבות בשה"ש [בשיר השירים] בפסוק לא ידעתי נפשי וע' בע"ח [בעץ חיים] שער א"א ספ"ב [סוף פרק ב']:

and this is "does not know its setting." And see the Mikdash Melech, at the beginning of Parshas Tzav, on the meaning of "I did not know my soul": that it comes from a lofty place, from Reisha d'Lo Isyada (the Unknowable Head), etc. And see [Midrash] Rabbah on the Song of Songs, on the verse "I did not know my soul." And see Etz Chaim, Sha'ar Arich Anpin, end of chapter 2.

> So "the moon does not know its setting." The text adds that the Mikdash Melech, a commentary on the Zohar, reads "I did not know my soul" as coming from Reisha d'Lo Isyada, the "Unknowable Head," the highest level, and points also to Shir HaShirim Rabbah on that verse and to Etz Chaim's gate of Arich Anpin.

SECTION 6 · ¶16–18

The well in divine service

16 ג והנה ענין[72] באר מים חיים בעבודת ה' הוא ענין המצות מעשיות ברעותא דלבא (וכמשנ"ת [וכמו שנתבאר] בפ' תולדות ע"פ ויחפרו עבדי יצחק)[73] כי

3. Now, the meaning of "a well of living waters" in the service of G-d is the active mitzvos [done] with the desire of the heart (re'usa deliba) (as was explained in Parshas Toldos, on the verse "And Yitzchak's servants dug"). For

> Section 3 brings the idea into a person's service of G-d: "a well of living waters" is the mitzvos done in action, with the desire of the heart. The text refers to its discourse in Toldos on "And Yitzchak's servants dug," where they found "a well of living waters."

הנה גוף מעשה המצוה הרי נעשה מדבר שנלקח מקי"נ [מקליפת נוגה] כמו צמר דציצית וקלף דתפילין ועולה ונכלל בקדושה כמו באר מים חיים שנובע מתחת לקרקע כו'

the body of the act of the mitzvah is made from something taken from kelipas nogah, such as the wool of tzitzis and the parchment of tefillin, and it rises and is included in holiness, like "a well of living waters," which wells up from beneath the ground, etc.

> The physical object of a mitzvah is taken from kelipas nogah, the neutral realm that can be raised to holiness, like the wool of tzitzis or the parchment of tefillin. Used for the mitzvah, it rises into holiness, like water welling up from under the ground.

והגם שהמצות נק' תרי"ך עמודי אור[74,75] כמו שהעמודים נמשכים מן הגג לארץ כך הם המשכות מלמעלה למטה מכתר וחכמה דתיקון

And although the mitzvos are called the 620 pillars of light (just as pillars extend from the roof to the ground, so they are drawings-down from above to below, from Keser (the Crown) and Chochmah (wisdom) of Tikkun),

> One might think the mitzvos are only a flow from above. They are called the "620 pillars of light," a phrase from the prayer of Rabbi Nechunya ben HaKanah, and pillars run from the roof down to the ground, as the mitzvos are drawn down from Keser and Chochmah of Tikkun.

אך הוא עד"מ כמו שהעמודים עומדים ע"ג [על גבי] קרקע דייקא שבה דייקא מתקיים העמוד שהקרקע הוא בחי' מעמיד ומחזיק של העמוד כך עיקר המשכת מ"ד [מיין דוכרין] הנמשך

yet it is by way of analogy like the pillars, which stand specifically upon the ground, for it is specifically on it that the pillar is upheld, the ground being what supports and holds up the pillar. So too, the main drawing-down of the mayin duchrin (masculine waters), which is drawn

> But a pillar stands only on the ground, and the ground is what holds it up. So too the masculine waters, drawn down from Keser and Chochmah of Tikkun by doing a mitzvah, rest on something below.

מכתר וחכמה דתיקון ע"י קיום המצוה כענין וצונו ל' [לשון] צותא והמשכה כ"ז [כל זה] הוא ע"י העלאת מ"ן [מיין נוקבין] אשר קדשנו במצותיו שהם נצוצים דכתר וחכמה דתהו שלמעלה מעולם התיקון כנ"ל.

from Keser and Chochmah of Tikkun through the fulfillment of the mitzvah (as in "and commanded us," vetzivanu, an expression of joining, tzavsa, and of drawing-down), all this is through the raising of mayin nukvin (feminine waters): "who has sanctified us with His commandments," which are sparks of Keser and Chochmah of Tohu, which are above the World of Tikkun, as mentioned above.

> The blessing's word vetzivanu, "and commanded us," is read as tzavsa, joining, a drawing-down; but all of it comes through the raising of the feminine waters, alluded to in "who has sanctified us with His commandments." These are sparks of Keser and Chochmah of Tohu, which stand above the world of Tikkun.

17 וזהו שהמצות הם דרך כלל בג' דברים מחשבה דבור ומעשה[76] יש מצות שתלוים במחשבה. ויש מצות תלוים בדבור כמו תלמוד תורה ק"ש [קריאת שמע] ותפלה ובהמ"ז [וברכת המזון].

And this is why the mitzvos are, in general, in three things: thought, speech and action. There are mitzvos that depend on thought, and there are mitzvos that depend on speech, such as Torah study, the Shema, prayer and Grace after Meals.

> This is why the mitzvos come in three kinds: thought, speech and action. Some depend on thought, and some on speech, like Torah study, the Shema, prayer and Grace after Meals.

ורוב המצות הם במעשה שהם נגד ג' עולמות בי"ע שבהם שייך הבירורים היינו בירור ק"נ [קליפת נוגה] דבי"ע שזהו ענין באר מים חיים[77] ונמשך

And most of the mitzvos are in action. These correspond to the three worlds, Beriah, Yetzirah and Asiyah, in which the refinements apply, that is, the refinement of the kelipas nogah of Beriah, Yetzirah and Asiyah, which is the matter of "a well of living waters." And from this there is drawn

> Most mitzvos are done in action. The three kinds correspond to the three lower worlds, Beriah, Yetzirah and Asiyah, where refinement takes place, the refinement of kelipas nogah in each; this is the "well of living waters."

מזה תוספת אור בג"ע [בגן עדן] בבחי' מעין גנים ע"ד שיצאו מים חיים מירושלים אל הים הקדמוני[78] ונמשך גילוי האור לנשמת האדם בג"ע [בגן עדן] א"פ [אור פנימי] וא"מ [ואור מקיף] כו'.

an addition of light in Gan Eden, at the level of "a fountain of gardens," in the manner of "living waters will go out from Jerusalem to the former sea"; and the revelation of light is drawn to the soul of man in Gan Eden, [as] inner light (Or Pnimi) and encompassing light (Or Makif), etc.

> From that refinement comes added light in Gan Eden, the "fountain of gardens," as Zechariah's living waters go out from Jerusalem to the former sea. The revealed light reaches the souls in Gan Eden both as inner light, which they grasp, and as encompassing light, which surrounds them.

18 וענין מעין גנים למטה באדם י"ל [יש לומר] שזהו עסק התורה ג"ן סדרים דאורייתא כי הנה מעין גנים הוא מ"ד [מיין דוכרין] המברר המ"ן [המיין נוקבין] וכמ"ש הרמ"ז [הרב משה זכות] פ' ואתחנן דרס"ו[79]

And the matter of "a fountain of gardens" below, in man, may be said to be the study of the Torah, the fifty-three (gan) sedarim of the Torah. For "a fountain of gardens" is the mayin duchrin (masculine waters), which refine the mayin nukvin (feminine waters), as the Ramaz wrote, Parshas Va'eschanan, folio 266.

> The "fountain of gardens" in a person may be Torah study: the Torah's sedarim, counted here as fifty-three, the value of gan, "garden" (ג = 3, ן = 50). The fountain is the masculine waters, which refine the feminine waters, as the Ramaz writes in his commentary on the Zohar in Va'eschanan.

והנה בירור מעשה המצות הוא ע"י עסק התורה כמ"ש במ"א שזהו ענין גדול תלמוד שמביא לידי מעשה[80] מ"ה [שם מ"ה] מברר ב"ן [שם ב"ן] כו'

Now, the refinement of the action of the mitzvos is through the study of the Torah, as is written elsewhere, that this is the meaning of "Great is study, for it brings to action": Mah refines Ban, etc.

> The practical mitzvos are refined through Torah study, as the Talmud says, "Great is study, for it brings to action." In Kabbalistic terms, Mah (the masculine waters of Tikkun) refines Ban (the feminine waters).

וגם בעסק התורה יש בחי' נהר ובחי' מים חיים שבחי' הגירסא נק' נהר ואינו מים חיים

And within the study of the Torah, too, there is the level of "a river" and the level of "living waters": the level of recitation (girsa) is called "a river," and it is not "living waters";

> Torah study itself has two levels, "a river" and "living waters." Plain recitation of the text (girsa) is a "river," a flow that comes down, but not "living waters."

אבל מבחי' העיון והוא הולדת דעת חדש ממשיך בחי' מים חיים כו' וכמו שנת' [שנתבאר] במ"א:

but the level of in-depth study (iyun), which is the birth of new knowledge (daas), draws down the level of "living waters," etc., as was explained elsewhere.

> In-depth study (iyun), which gives birth to new understanding, draws down "living waters," water that springs from its source. The text says this is explained elsewhere.

SECTION 7 · ¶19–23

The song of the well

19 וזהו עלי באר ענו לה.[81] פי' ענו לה הוא אתעדל"ע [אתערותא דלעילא] שנמשך מתחלה לעורר העלאת מ"ן [מיין נוקבין] להיות עלי באר.

And this is "Rise up, O well; sing to it (enu lah)." The meaning of "sing to it" is the arousal from above (isarusa dile'eila), which is drawn first to awaken the raising of mayin nukvin (feminine waters), so that there be "Rise up, O well."

> Now the verse of the song itself: "Rise up, O well; sing to it." The Alter Rebbe reads "sing to it" (enu lah, which also means "answer it") as the arousal from above, which comes first and awakens the raising of the feminine waters, so that the well can rise.

וזהו באר מים חיים ונוזלים מן לבנון[82] שנוזל ונמשך ממזלות העליונים די"ג מדה"ר [מדות הרחמים] שמשם נמשך התעוררות רחמים להיות אתעדל"ת [אתערותא דלתתא]

And this is "a well of living waters, and streams (nozlim) from Lebanon": that it flows and is drawn from the supernal mazalos of the Thirteen Attributes of Mercy, from where an arousal of mercy is drawn, so that there be an arousal from below (isarusa dilesata),

> The verse in the Song of Songs adds "streams from Lebanon": the word nozlim, "flowing," recalls the mazalos, the "flowings" of the Thirteen Attributes of Mercy. From them comes an awakening of mercy that makes the arousal from below possible.

כמאמר ברחמיך הרבים רחם עלינו ותן בלבנו בינה כו' (ועי' באוצ"ח [באוצרות חיים] ד"ק ע"ב מש"ש [מה שכתוב שם] בשם האריז"ל [האר"י זכרונו לברכה] בפי' ענו לה. ואח"כ בהרמ"ז [בהרב משה זכות] ר"פ תצא גבי כי תרכב על סוסיך).[83]

as in the words, "In Your great mercy, have mercy on us, and put understanding in our hearts," etc. (And see Otzros Chaim, folio 100b, what is written there in the name of the Arizal on the meaning of "sing to it"; and afterwards in the Ramaz, at the beginning of Parshas Teitzei, on "When You ride upon Your horses.")

> So we pray, "In Your great mercy, have mercy on us, and put understanding in our hearts": G-d's mercy is needed even for our own arousal to begin. The text points to Otzros Chaim, which cites the Arizal on "sing to it," and to the Ramaz on "When You ride upon Your horses."

באר חפרוה שרים[84] היינו כמ"ש ויבן ה' אלקים את הצלע דאו"א [דאבא ואימא] תקינו לה[85] כו' כמ"ש בזח"א [בזהר חלק א]

"A well that princes dug" is as is written, "And Havayah Elokim built the rib": that Abba and Imma (Chochmah and Binah) fashioned her, etc., as is written in the Zohar, Part I

> "A well that princes dug" is the building of Malchus. The Zohar reads "And Havayah Elokim built the rib," the forming of Chavah, as Abba and Imma, Chochmah and Binah, preparing the feminine before she comes to her husband, which is why the full Name is used there.

(מ"ט[86] א'). והיינו מבחי' חג"ת [חסד גבורה תפארת] דאו"א [דאבא ואימא] וזהו נדיבי עם כו' וזהו ענין מקדש אד' כוננו ידיך.[87]

(49a). That is, from the level of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Abba and Imma; and this is "the nobles of the people," etc. And this is the meaning of "The Sanctuary, Ado-nai, that Your hands established."

> The "princes" who dig are Chesed, Gevurah and Tiferes of Abba and Imma, who are also "the nobles of the people." This is the meaning of "The Sanctuary, Ado-nai, that Your hands established": the "hands," the attributes of the higher levels, build Malchus, the Name Ado-nai.

ועמ"ש מזה בביאור ע"פ נשא את ראש[88] בני גרשון[89] ועיין מזה בע"ח [בעץ חיים] שער ל"ד שער הירח פ"ג [פרק ג'] ועמ"ש מזה ע"פ עיני כל אליך ישברו[90] כו' פותח את ידך[91] כו'.[92]

And see what is written about this in the explanation on "Take a census of the sons of Gershon," and see about this in Etz Chaim, Sha'ar 34, Sha'ar HaYare'ach (the Gate of the Moon), chapter 3; and see what is written about this on "The eyes of all look hopefully to You," etc., "You open Your hand," etc.

> The text refers to its explanation on "Take a census of the sons of Gershon," to Etz Chaim's Gate of the Moon, and to its explanation on "The eyes of all look hopefully to You … You open Your hand."

20 וזהו ענין האבות שנקראו נדיבי עם והבחיר שבאבות הוא יעקב[93] שנאמר בו כי שרית עם אלקים ועם אנשים[94] ותוכל וזהו חפרוה שרים.

And this is the matter of the Patriarchs, who are called "the nobles of the people." And the choicest of the Patriarchs is Yaakov, of whom it is said, "For you have striven (sarisa) with Elokim and with men, and have prevailed"; and this is "princes (sarim) dug it."

> The "nobles of the people" are the Patriarchs, and the choicest of them is Yaakov, to whom the angel said, "You have striven (sarisa) with Elokim and with men, and have prevailed." The word sarisa shares its root with sarim, "princes," so Yaakov above all is the prince who "dug" the well.

כי באברהם נאמר והנה שלשה אנשים נצבים עליו[95] וביעקב נאמר וישר אל מלאך ויוכל בכה ויתחנן לו[96] שהמלאך היה בטל ונכנע לו.

For of Avraham it is said, "And behold, three men were standing over him," whereas of Yaakov it is said, "He strove with an angel and prevailed; he wept and pleaded with him": for the angel was nullified and subdued before him.

> Of Avraham it says that three men, who were angels, "stood over him"; of Yaakov, that he strove with an angel and prevailed, and the angel wept and pleaded with him. The angel was nullified and subdued before Yaakov.

21 והענין כי האבות היו מבחי' חג"ת [חסד גבורה תפארת] ובמדות הוא בחי' ההתחלקות כל מדה בפ"ע [בפני עצמו] וע"כ היו אצל אברהם ג' מלאכים שאין מלאך[97, 98] א' עושה ב' שליחות כו' ג"כ בבחי' ההתחלקות.

The explanation is that the Patriarchs were from the level of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), and in the emotive attributes (middos) there is the level of division, each attribute by itself. Therefore there were three angels with Avraham, for "one angel does not perform two missions," etc., [which is] also at the level of division.

> The Patriarchs embody Chesed, Gevurah and Tiferes, the emotive attributes, and emotions are divided, each a separate force. That is why Avraham was visited by three angels: as the Midrash says, one angel does not carry out two missions, so the angels too are divided.

אבל התורה דמחכמה נפקת היא כללות כולם כמו המוח שכולל כל הרמ"ח אברים כו' ועיין בסש"ב [בספר של בינונים] פנ"א נ"ב

But the Torah, which "comes forth from Chochmah (wisdom)," is the general and collective expression of them all (klalus), like the brain, which includes all the 248 limbs, etc. And see Sefer Shel Beinonim, chapters 51 [and] 52.

> The Torah, which "comes forth from Chochmah," is the unity that holds them all, as the brain holds and directs all 248 limbs of the body. The text sends the reader to Tanya, chapters 51 and 52, which develop the image of the soul's life residing in the brain and spreading to each limb.

וזהו שאמרו ע"פ כפטיש יפוצץ סלע[99] מקרא א' יוצא לכמה טעמים[100] כו' ויעקב עם היותו בבחי' מדות

And this is what [the Sages] said on the verse "Like a hammer that shatters a rock": one verse goes out to several meanings, etc. And Yaakov, although he is at the level of the emotive attributes,

> So the Sages read "Like a hammer that shatters a rock": one verse goes out to many meanings, the many held within the one. The text then turns to Yaakov, who belongs to the emotive attributes like the other Patriarchs.

אך שרשו מח"ע [מחכמה עילאה] יסוד אבא הנמשך ומתפשט בתוך המדות וכמ"ש בלק"ת [בלקוטי תורה להאריז"ל] ע"פ ויקם עדות ביעקב[101, 102] כו'

yet his root is from the higher Chochmah (Chochmah Ila'ah), Yesod (foundation) of Abba, which is drawn and spreads within the emotive attributes, as is written in the Likkutei Torah of the Arizal on the verse "And He established a testimony in Yaakov," etc.

> Yet Yaakov's root is in the higher Chochmah, through Yesod of Abba, the channel by which Chochmah spreads into the emotive attributes. The Arizal's Likkutei Torah reads "He established a testimony in Yaakov" this way.

(וכמבואר בפ' בלק בביאור ע"פ מי מנה עפר יעקב[103] ובפ' וישלח ע"פ ויאבק איש עמו)[104] ולכן נאמר בו כי שרית עם אלקים ועם אנשים[105] כו'.

(as is explained in Parshas Balak, in the explanation on "Who has counted the dust of Yaakov," and in Parshas Vayishlach, on "And a man wrestled with him"). Therefore it is said of him, "For you have striven with Elokim and with men," etc.

> The text cites its discourses on "Who has counted the dust of Yaakov" in Balak and on "A man wrestled with him" in Vayishlach. Because Yaakov carries Chochmah within the emotions, he could prevail "with Elokim and with men."

והנה מבחי' שם אלקים נמשך הצמצום וההסתר ואנשים מט"ט [מטטרון] וסנד"ל [וסנדלפון] שהם ג"כ להיות לבוש והעלם ונק' נעל דשכינתא[106, 107] כמ"ש במ"א ויעקב הוא המשתרר על בחי' זו שלא יהיה העלם והסתר וזהו ענין החפירה והכרייה כו'.

Now, from the level of the Name Elokim are drawn the tzimtzum (contraction) and the concealment; and "men" are Metatron and Sandalphon, who also serve to be a garment and a concealment, and are called "the shoe of the Shechinah," as is written elsewhere. And Yaakov is the one who prevails over this level, so that there be no concealment and hiding; and this is the matter of the digging and delving, etc.

> The Name Elokim is the source of tzimtzum and concealment, and the "men" are the angels Metatron and Sandalphon, who also act as garments that conceal and are called "the shoe of the Shechinah." Yaakov masters both, so that they no longer hide G-dliness, and this mastery is the "digging and delving" of the well.

במחוקק[108] זה משה יסוד אבא שהוא עושה החקיקה בפנימיות בחינת ביטול כו' כי משה מלגאו יעקב מלבר[109] שיש בי' חקיקות לכלי מבפנים ומבחוץ כו'.

"With the lawgiver (bimchokek)": this is Moshe, Yesod of Abba, who makes the engraving (chakikah) in the inner dimension (pnimiyus), the level of self-nullification (bittul), etc.; for "Moshe is within, Yaakov is without," since a vessel has two engravings, from within and from without, etc.

> The verse goes on, "with the lawgiver (mechokek)," from chakak, "to engrave": this is Moshe, Yesod of Abba, who engraves bittul into the inner dimension. The Tikkunei Zohar says "Moshe within, Yaakov without": a vessel is engraved inside and outside, Moshe working on the inner side and Yaakov on the outer.

ועמ"ש סד"ה צו את בנ"י [בני ישראל] כו' את הכבש אחד תעשה בבקר[110] כו'. במשענותם הם בחי' תמכי אורייתא

And see what is written at the end of the discourse beginning "Command the children of Israel," etc., "The one lamb you shall offer in the morning," etc. "With their staffs (bemishanosam)": these are the level of the supporters of the Torah (tamchei oraysa)

> The text refers to the end of its discourse on "Command the children of Israel ... the one lamb you shall offer in the morning." The verse's last words, "with their staffs," are read as "the supporters of the Torah," the staffs on which it leans.

(וע' בפע"ח [בפרי עץ חיים] שער השבת פכ"א[111] גבי קדושא רבא. אותיות באר. כו' עד שמיה רבא. והיינו שע"י העלאת מ"ן [מיין נוקבין] דבחינת באר מים חיים הנ"ל נמשך בחי' גילוי שמיה רבא

(and see Pri Etz Chaim, Sha'ar HaShabbos, chapter 21, regarding the Kiddusha Rabba (the Kiddush of the Shabbos day): "the letters of be'er (well)," etc., up to "shemei rabba." That is: through the raising of the mayin nukvin of the level of "a well of living waters" mentioned above, there is drawn the level of the revelation of shemei rabba,

> A long parenthesis cites Pri Etz Chaim on the Kiddush of the Shabbos day, where the letters of be'er, "well," lead up to shemei rabba, "His great Name." The raising of the feminine waters, the "well of living waters," draws down the revelation of His great Name.

דהיינו שמו הגדול ועמ"ש מענין גילוי זה ע"פ אני כו' אשר הוצאתי אתכם[112] מאמ"צ [מארץ מצרים] דפ' ציצית. עוד מבואר בפע"ח [בפרי עץ חיים] שם שממשיכים מבארעליון דבינה בבאר תחתון דמלכות ועיין זח"ב [זהר חלק ב'] בשלח)[113] (ס"ג ב').

that is, His great Name. And see what is written about this revelation on "I," etc., "who brought you out of the land of Egypt," of the section of tzitzis. It is further explained in Pri Etz Chaim there that [light] is drawn from the upper well, of Binah (understanding), into the lower well, of Malchus (sovereignty). And see Zohar, Part II, Beshalach) (63b).

> The text points to its explanation on "I am Havayah your G-d, who brought you out of the land of Egypt," in the section of tzitzis, for more on this revelation. Pri Etz Chaim also says that light is drawn from the upper well, Binah, into the lower well, Malchus, and the Zohar in Beshalach speaks of drawing blessings "from the depth of the well."

ועיין מענין ב' בארות אלו בבה"ז ע"פ ויצא יעקב מבאר שבע.[114] ומה שנכפל בתורה ע"כ שם העיר באר שבע.[115, 116] האחד גבי אברהם (בפ' וירא כ"א ל"א).

And see about these two wells in Biurei HaZohar, on "And Yaakov went out from Be'er Sheva." And [as for] what is repeated in the Torah, "Therefore the name of the city is Be'er Sheva": the first is regarding Avraham (in Parshas Vayera, 21:31),

> There are thus two wells, Binah above and Malchus below, and the text refers to Biurei HaZohar on "And Yaakov went out from Be'er Sheva." The Torah names Be'er Sheva twice, once in the story of Avraham and once in the story of Yitzchak.

השני גבי יצחק בפ' (תולדות כ"ו ל"ג) שרומז לשני בארות הנ"ל דבינה ומלכות. ועפ"ז יש לפרש [ועל פי זה] פי' אז ישיר ישראל[117] כו' עלי באר.

the second regarding Yitzchak, in Parshas (Toldos, 26:33); for it alludes to the two wells mentioned above, of Binah and of Malchus. And according to this, one may explain the meaning of "Then Israel sang," etc., "Rise up, O well":

> The two namings allude to these two wells, of Binah and of Malchus. This gives a new reading of "Then Israel sang … Rise up, O well."

שהשירה היא להמשיך הכח מלמעלה מבחינת ומדרגת הבאר העליון להיות עלי באר ר"ל [רוצה לומר] שגם ההעלאת מ"ן [מיין נוקבין] שמלמטה מבחי' מלי' יהיה כעין בחי' ומדרגת הבאר העליון דבינה.

that the song is to draw down the power from above, from the level and rank of the upper well, so that there be "Rise up, O well"; that is to say, that the raising of mayin nukvin from below, from the level of Malchus, too, be like the level and rank of the upper well, of Binah.

> The song draws power from the upper well so that the lower well can "rise up": the raising of the feminine waters from below, from Malchus, is to reach the level of the upper well, Binah.

שאם אין זאת הרי יש הפרש ביניהם כמ"ש בד"ה שיר השירים ההפרש בין כלתה נפשי לחצרות[118] ה'

For if this were not so, there would be a difference between them, as is written in the discourse beginning "The Song of Songs": the difference between "my soul pines for the courts of Havayah,"

> Without that power the two would stay apart, as the discourse on "The Song of Songs" explains by contrasting two verses. The first is "my soul pines for the courts of Havayah."

דהיינו בחינת בכל נפשך ובין בחינת כלה שארי ולבבי[119] לשון כליון שהוא בחי' מס"נ [מסירות נפש] באחד כו' ע"ש.

that is, the level of "with all your soul," and the level of "my flesh and my heart pine away (kalah)," an expression of expiring (kilayon), which is the level of self-sacrifice (mesirus nefesh) at "One," etc. See there.

> That longing is "with all your soul." The second, "my flesh and my heart pine away," uses kalah in the sense of expiring, the self-sacrifice at the Shema's "One," the giving up of one's very being.

אך בחי' עליית המל' ע"ד לא זז מחבבה עד שקראה אמי[120] וע"ד כעיר שחוברה לה יחדו[121] בד"ה פקודי המשכן משכן העדות[122] היינו כשהיא ג"כ בבחי' העלאת מ"ן [מיין נוקבין] הנ"ל וזהו ענין בכל מאדך.[123, 124]

But the level of the ascent of Malchus, in the manner of "He did not stop cherishing her until He called her 'My mother,'" and in the manner of "like a city that is joined together," in the discourse beginning "These are the accounts of the Mishkan, the Mishkan of the Testimony," is when she too is at the level of the raising of mayin nukvin mentioned above; and this is the matter of "with all your might (me'odecha)."

> Malchus truly ascends, as in the Midrash that G-d "did not stop cherishing her until He called her 'My mother,'" or as in "like a city that is joined together" (from the discourse on Pekudei), only when she too raises the feminine waters. That is the level of "with all your might," me'odecha, a love without limit.

22 וזהו ענין עליות דשבת שבחי' ו"ה עולים במדרגת י"ה. ולכן כדי להיות עלי באר בבחי' זו צ"ל ע"י המשכת כח מלמעלה וזהו באר חפרוה שרים כמ"ש מזה בד"ה ראה ריח בני[125] גבי אשר ברכו הוי'.

And this is the matter of the ascents of Shabbos, when the level of vav-hei rises to the rank of yud-hei. Therefore, for there to be "Rise up, O well" at this level, it must be through a drawing-down of power from above; and this is "a well that princes dug," as is written about this in the discourse beginning "See, the fragrance of my son," regarding "which Havayah has blessed."

> This is what happens on Shabbos: vav-hei, the last two letters of the Name Havayah (Z'eir Anpin and Malchus), rise to the level of yud-hei, the first two (Chochmah and Binah). For the "well," Malchus, to rise to that level, power must be drawn from above; that is "a well that princes dug," as explained in the discourse on "See, the fragrance of my son … which Havayah has blessed."

23 ואז ע"י העלאת מ"נ [מיין נוקבין] בבחינת עלי באר ממשיך מבחי' אור א"ס ב"ה בעצמו הסוכ"ע שלמעלה מהמשכת הקו כו' יעו"ש [יעויין שם]. וזהו ענין גילוי שמיה רבא.

And then, through the raising of mayin nukvin (feminine waters) at the level of "Rise up, O well," one draws from the level of the Infinite Light (Or Ein Sof), blessed be He, itself, the light that encompasses all worlds (sovev kol almin), which is above the drawing-down of the kav (line of light), etc. See there. And this is the matter of the revelation of shemei rabba (His great Name).

> Through such a raising of the feminine waters, "Rise up, O well," one draws down from the Infinite Light itself, the light of sovev that is above the kav and its measured order. This is the revelation of "His great Name."

וזהו ענין באר מים חיים שנובע תמיד שהוא ע"ד תרין ריעין דלא מתפרשין והוא בחי' תורתו אומנתו ועכ"ז [ועם כל זה] מפסיקין לק"ש [לקריאת שמע][126] להיות בבחי' באר הנ"ל בעסק תורתו כו'.

And this is the matter of "a well of living waters," which wells up constantly, in the manner of "two companions who never part"; and it is the level of "his Torah is his occupation." And nevertheless they interrupt for the Shema, so as to be at the level of the well mentioned above in their engagement in Torah, etc.

> That is why it is "a well of living waters" that flows constantly, like Chochmah and Binah, "two companions who never part," and like the Sages whose Torah was their only occupation. Even such scholars stopped their study for the Shema, so that their learning too would have the quality of the "well" raised from below.

SECTION 8 · ¶24

New light and the encompassing light

24 ועד"ז י"ל [יש לומר] ההפרש בין מעין גנים לבחינת באר מים חיים כי מעין גנים שיוצא מאליו תמיד זהו כענין ונהר יוצא מעדן[127] יוצא תמיד והוא יחוד תדירי דחכמה ובינה להחיות העולמות.

And along these lines one may explain the difference between "a fountain of gardens" and the level of "a well of living waters." "A fountain of gardens," which goes out by itself constantly, is like "And a river goes out from Eden": it goes out constantly; and this is the constant union of Chochmah (wisdom) and Binah (understanding), to give life to the worlds.

> The difference between the two can be put another way. The fountain flows by itself and never stops, like the river that "goes out" of Eden always; this is the constant union of Chochmah and Binah that keeps the worlds alive.

אבל להיות המשכת אור חדש ממש מאור א"ס זהו ע"י חפירת וכריית באר מים חיים כו' ועיין מזה בביאור דזכור ושמור.

But for there to be a drawing-down of truly new light from the Infinite Light (Or Ein Sof), this is through the digging and delving of "a well of living waters," etc. And see about this in the explanation on "Remember" and "Observe."

> Truly new light from the Infinite Light comes only by digging and delving a "well of living waters." The text refers to its explanation on "Remember" and "Observe," the two words with which the Torah commands the Shabbos.

גם י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] בד"ה ראה ריח בני[128] ההפרש בין בחי' בארה של מרים שהוא מעין הנובע מאליו שזה העלאת מ"ן [מיין נוקבין] להא"פ [להאור פנימי] ובין באר חפרוה שרים[129]

It may also be explained, according to what is written in the discourse beginning "See, the fragrance of my son," [on] the difference between the level of Miriam's well, which is a spring that wells up by itself, this being the raising of mayin nukvin (feminine waters) to the inner light (Or Pnimi), and "a well that princes dug,"

> A further distinction comes from the discourse on "See, the fragrance of my son." Miriam's well, the spring that accompanied Israel in the desert, welled up by itself; it stands for a raising of the feminine waters that reaches only the inner light, the light that enters and is grasped.

שהוא להיות העלאת מ"ן [מיין נוקבין] לבחי' המקיף עליון כו' עד"ז י"ל [יש לומר] ההפרש בין בחי' מעין גנים ובין באר מים חיים.

which is for there to be a raising of mayin nukvin to the level of the supernal encompassing [light], etc.: in the same way one may explain the difference between the level of "a fountain of gardens" and "a well of living waters."

> "A well that princes dug" raises the feminine waters to the supernal encompassing light, beyond grasp. The difference between "a fountain of gardens" and "a well of living waters" is the same.

SECTION 9 · ¶25–27

Walking, standing and the staffs

25 וע"ז נאמר באר חפרוה שרים[130] חב"ד [חכמה בינה ודעת] כשר לפני המלך כו'. וענין במשענותם. כי הנה בחי' העלאת מ"ן [מיין נוקבין] הנ"ל נקרא בשם הילוך וכמ"ש ונתתי לך מהלכים בין העומדים.[131]

And of this it is said, "A well that princes (sarim) dug": Chochmah, Binah and Daas, like a minister (sar) before the king, etc. And the matter of "with their staffs": for the level of the raising of mayin nukvin (feminine waters) mentioned above is called by the name "walking," as it is written, "And I will give you mehalchim (those who walk) among those who stand."

> So the verse says the well was dug by "princes," Chochmah, Binah and Daas, which stand like a minister before the king. The next words, "with their staffs," bring in the image of walking: the raising of the feminine waters is called "walking," as in the promise recorded by Zechariah, "those who walk among those who stand."

שהמלאכים שעבודתם לעורר ולהמשיך יחוד התדירי בחי' ובטובו מחדש כו' נקרא עומדים אבל הנשמות שע"י חפרוה כרוה ממשיכים אור חדש נק' מהלכים

For the angels, whose service is to arouse and draw down the constant union, the level of "And in His goodness He renews," etc., are called "those who stand"; but the souls, who through "they dug it, they delved it" draw down new light, are called "those who walk."

> The angels, whose service keeps up the constant union by which creation is renewed each day, are "those who stand": they do not move beyond their level. The souls, whose digging draws new light, are "those who walk," moving from level to level.

ולכן במלאכים נאמר ורגליהם רגל ישרה[132] ופי' התוספות פ"ב [פרק ב'] דחגיגה די"ג ע"א מהירושלמי פ"ט דברכות שהוא מהלך ת"ק שנה[133] כמו מן הארץ לרקיע ועוד יותר עליו הרגל י"ה היינו כמנין ישרה שהוא תקט"ו

Therefore of the angels it is said, "And their feet were a straight foot (regel yesharah)"; and Tosafos explained (chapter 2 of Chagigah, folio 13a), from the Jerusalem Talmud (chapter 9 of Berachos), that it is a journey of five hundred years, like from the earth to the firmament, and the foot exceeds it further by yud-hei (fifteen), that is, the numerical value of yesharah, which is 515;

> Ezekiel says the angels' legs were "a straight leg" (regel yesharah). Tosafos, citing the Jerusalem Talmud, explains that the leg measures a journey of 500 years, the distance from earth to the firmament, plus a further fifteen, yud-hei, for yesharah (ישרה) adds up to 515.

דהיינו שעבודתם להמשיך בחי' י"ה בבחי' העולמות שהן מהלך ת"ק שנה והיינו כמ"ש כי ביה[134] הוי' צור עולמים ביו"ד נברא העוה"ב [העולם הבא] בה' נברא העוה"ז.[135]

that is, their service is to draw the level of yud-hei into the worlds, which are a journey of five hundred years. And this is as it is written, "For with Yah, Havayah formed the worlds": with the yud the World to Come was created, with the hei this world was created.

> The angels' service is to draw yud-hei into the worlds, the "500 years' journey." As the Sages read "For with Yah, Havayah formed the worlds," the World to Come was created with the yud and this world with the hei.

ע"כ עבודתם להמשיך בחי' זו להיות ובטובו מחדש בכל יום תמיד מעשה בראשית וכיון שמקור ההמשכה מבחי' ב' אותיות י"ה נק' עומדים.

Therefore their service is to draw down this level, so that there be "And in His goodness He renews each day, constantly, the work of creation"; and since the source of the drawing-down is from the level of the two letters yud-hei, they are called "those who stand."

> So the angels draw down the daily renewal of creation, and since that flow comes from the two letters yud-hei, they "stand" at a fixed level.

אבל בישראל נאמר עד יעבור עמך[136] הוי' למעלה משם הוי' להמשיך מעצמות אור א"ס ממש אור חדש זהו ענין מהלכים. וכמ"ש והתהלכתי בתוככם.[137] והמשכה זו זהו ע"י בכל מאדך[138] בלי גבול.[139]

But of Israel it is said, "Until Your people pass over, Havayah": above the Name Havayah, to draw down new light from the very essence of the Infinite Light (Or Ein Sof) itself; this is the matter of "those who walk." And as it is written, "And I will walk among you." And this drawing-down is through "with all your might," without limit.

> Of Israel it is said, "until Your people pass over, Havayah": they go beyond the Name Havayah itself and draw new light from the essence of the Infinite. That is "walking," as in "I will walk among you," and it comes through "with all your might," a love without limit.

26 והנה ההילוך הוא ע"י הרגלים וזהו ענין שלש רגלים תחוג לי[140] שבהן ועל ידן נמשך הכח שיוכל להיות בכל מאדך וכמ"ש ע"פ להקריב לי במועדו[141] וגם הנשמות נק' רגל כמ"ש ע"פ והארץ הדום רגלי.[142]

Now, walking is by means of the feet; and this is the matter of "Three regalim (pilgrimage festivals) you shall celebrate for Me," in which and through which is drawn the power to be able to be [at the level of] "with all your might," as is written on the verse "to offer to Me in its appointed time." And the souls too are called "foot," as is written on the verse "And the earth is My footstool."

> Walking is done with the feet, and the pilgrimage festivals are called regalim, "feet"; through them comes the power to reach "with all your might." The souls too are called a "foot," and the text refers to its discourses on "to offer to Me in its appointed time" and on "the earth is My footstool."

27 וכמ"ש בנים אתם לה'[143] וברא כרעא דאבוה[144] כו'. אך עכ"ז [עם כל זה] צריך משענת שיוכל להיות מהלך ברגליו וכמ"ש באלישע קח משענתי בידך[145, 146] כו'

As it is written, "You are children to Havayah," and "a son is the leg of his father," etc. Yet even so, one needs a staff to be able to walk on one's feet, as it is written of Elisha, "Take my staff in your hand," etc.

> Israel are G-d's children, and "a son is his father's leg," so the souls are the "feet" that walk. Yet even feet need a staff to walk on, as Elisha told Gechazi, "Take my staff in your hand."

והיינו שע"י קיום המצות שנקרא במשענותם תמכין ע"ז יומשך הכח בנפש להיות בבחינת מהלכים וכמ"ש אם בחקתי תלכו[147] שע"י קיום החוקים יבוא לבחינת תלכו וכמ"ש מזה בד"ה ועתה יגדל נא[148]

That is: through the fulfillment of the mitzvos, which are called "with their staffs," supports (tamchin), through this the power will be drawn into the soul to be at the level of "those who walk"; as it is written, "If you walk in My statutes": through fulfilling the statutes one will come to the level of "you walk," as is written about this in the discourse beginning "And now, I pray, let [the strength] be great."

> The staff is the mitzvos, "with their staffs," the supports a person leans on. Through them the power to "walk" enters the soul, as in "If you walk in My statutes": keeping the statutes leads to walking.

וזהו ענין מטה עוזך ישלח[149] ה' מציון. פי' מטה לשון הטייה והמשכת בחי' עוז וכח.

And this is the meaning of "Havayah will send the staff of your strength from Zion." The meaning: mateh (staff) is an expression of inclining (hatayah) and of the drawing-down of the level of strength and power.

> So too "Havayah will send the staff (mateh) of your strength from Zion": mateh comes from hatayah, "inclining," a bending down and drawing down of strength and power.

(וכמש"ש [וכמה שכתוב שם] בפי' אדון עוזנו כו' וע' ברבות וישב פרשה פ"ה ע"פ חותמך ופתילך ומטך[150, 151] כו' וס"פ קרח.[152]

(As is written there on the meaning of "Master of our strength," etc. And see [Bereishis] Rabbah, Vayeshev, section 85, on the verse "Your signet, your cord and your staff," etc., and the end of Parshas Korach.

> The text refers to its explanation of "Master of our strength," and to the Midrash on Yehudah's "signet, cord and staff" and at the end of Korach.

ועמש"ל [ועיין מה שכתוב לעיל] ע"פ והנה פרח מטה אהרן[153, 154] כו' ועי' [ועיין] במא"א [במאורי אור] אות מ"ם סס"ד[155] ועיין בגמרא פ"ו דפסחים דס"ח סע"א [סוף עמוד א] ע"פ ואיש משענתו בידו[156]. [157, 158] ובזח"א [ובזהר חלק א] תולדות קל"ה א' ובפי' הרמ"ז [הרב משה זכות] שם).

And see what is written above on the verse "And behold, the staff of Aharon had blossomed," etc. And see Me'orei Or, the letter mem, section 64. And see the Gemara, chapter 6 of Pesachim, end of folio 68a, on the verse "each man with his staff in his hand"; and the Zohar, Part I, Toldos, 135a, and the Ramaz's commentary there.)

> It also refers to its discourse on Aharon's staff that blossomed, to Me'orei Or under the letter mem, and to the Talmud in Pesachim on "each man with his staff in his hand," with the Zohar in Toldos and the Ramaz there. The Talmud reads that verse as the righteous reviving the dead.

והיינו שתחיית המתים נמשך ע"י המ שכה מבחינת סוכ"ע וזהו ענין במשענותם ולכן משם נמשך הכח ג"כ להיות באר מים חיים.

That is: the resurrection of the dead is drawn through a drawing-down from the level of sovev kol almin (encompassing all worlds), and this is the matter of "with their staffs"; and therefore from there is drawn also the power for there to be "a well of living waters."

> The resurrection of the dead comes from the encompassing light, sovev, and this is the inner meaning of "with their staffs." From that same source comes the power for "a well of living waters."

וכן והיה ביום ההוא יצאו מים חיים[159] כו' ועמ"ש מענין מים חיים ע"פ ויקחו אליך פרה[160] כו':

And so too, "And it shall be on that day, living waters will go out," etc. And see what is written about the matter of living waters on the verse "That they take to you a [red] heifer," etc.

> So too the prophecy "living waters will go out from Jerusalem" belongs to the Time to Come. The text points to its discourse on the red heifer, whose ashes were mixed with "living waters," for more.

IN ONE'S AVODAH

The maamar draws it itself: the "well of living waters" in a person's service is the practical mitzvos done with the desire of the heart, which raise the physical things of kelipas nogah into holiness, and in-depth Torah study draws "living waters" where plain recitation is only a "river." Through the mitzvos, the "staffs," the soul gains the power to "walk," to rise beyond its level with a love "with all your might"; and even those whose Torah is their occupation pause for the Shema, so that their learning too is a well raised from below.

QUESTIONS FOR DISCUSSION

1. Why can the feminine waters raised from below give something even to Binah of Atzilus, which is above them?
2. How does the Bahir's parable of the king and his seven sons turn the lowest son's distance into closeness?
3. What is the difference between Malchus as "a fountain of gardens" and Malchus as "a well of living waters," and what does each correspond to in our service?
4. Why are angels called "those who stand" and souls "those who walk," and what role do the mitzvos, the "staffs," play in walking?
5. In what sense is in-depth Torah study "living waters" while plain recitation is only "a river"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ענין עלי באר**

The note says that a transcript of this explanation by the Mitteler Rebbe is printed there.

KEHOT'S NOTE

הנחת אדה"א בסה"מ תקס"ו ע' רעז. הגהות באוה"ת חקת ע' תתעב.

2 **עלי באר**

"Then Israel sang this song: Rise up, O well; sing to it." The words "Rise up" (alee) suggest to the Alter Rebbe an ascent from below, the raising of mayin nukvin.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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PARAGRAPH 2

3 **תחלת שער מ"ן ומ"ד**

The note says that the wording of Etz Chaim at the beginning of the gate of mayin nukvin and mayin duchrin is copied out there.

KEHOT'S NOTE

הלשון נעתק באוה"ת חקת ע' תתעב.

4 **מציאותן מוחין של הנקבות כולם**

Derush 1 of the gate of mayin nukvin opens: as the man gives masculine waters from his brain, so feminine waters descend from the woman's brain to her womb. It says of the seven kings that "their existence is the mochin of all the feminine ones," and that they are mochin, which is Chochmah; the Alter Rebbe concludes that the feminine waters are rooted in Chochmah of Tohu.

Sefer Etz Chaim 39:2 עץ חיים ל"ט:ב'

... עומדין שם עד הזווג אחר ששיהיו אחר הזווג זה הנ"ל ואז עולין מ"ן אחרים כנודע כי בכל זווג עולין מ"ן חדשים ואז אותן המ"ן ראשונים הם עתה מצטיירין ונתקנין כי כבר נשתהו תוך הנוקבא אותו הזמן וכבר נתקנו והמ"ן חדשים משתהין שם בלתי ציור עד שיבא זווג אחר ואז אלו שנשתהו נצטיירו לגמרי והמ"ן חדשים מתעכבין שם עד זווג אחר וכעד"ז נמשך מבריאת עולם עד ימות המשיח. כלל העולה שאין שום בחי' מ"ן שאין עולה פ"א בבחי' מ"נ ואחר כך בזווג ב' שלאחריו הם נתקנים ומצטיירין ונעשו נשמה מתוקנת ...

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5 **החכמה מאין תמצא**

"But wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": Chochmah comes from Keser, the ayin above it.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

6 **באר מים חיים**

"A fountain of gardens, a well of living waters, and streams from Lebanon." The text takes "a well of living waters" as the raising of the feminine waters.

Song of Songs 4:15 שיר השירים ד':ט"ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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7 **וע"ז נאמר לעתיד**

"And it shall be on that day, living waters will go out from Jerusalem, half of them to the former sea." The text reads "the former sea" as Binah of Tikkun, reached by the waters that rise from below.

Zechariah 14:8 זכריה י"ד:ח'

KEHOT'S NOTE

זכרי' יד, ח. [כ].

8 **מאן חמא חפירא דבירא יהיב מיין למבועא דנביעא**

In Shelach, a voice asks how waters below can rise to a place higher than they, by many levels: "who has seen the digging of a well give water to a spring that flows," or Jerusalem give water to the former sea, from which all the world's waters go out? The Alter Rebbe answers from the high root of the mayin nukvin.

Zohar, Sh'lach 34:252–260 ספר הזהר, שלח לך ל"ד:רנ"ב-ר"ס

9 **באר חפרוה**

"The well that princes dug, that the nobles of the people delved." Rabbi Chaim Vital's gloss identifies the Zohar's "well" with this verse of the song.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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10 **במ"א על מאמר הזוהר**

The text says that the Zohar's question about the well and

the spring is explained elsewhere.

KEHOT'S NOTE

ראה ביאה"ז להצ"צ-א ע' תעט.

PARAGRAPH 3

11 The students say, "From above to below we know; from below to above we do not know," and when asked whether the two are not one, they answer that the one who goes up is not like the one who goes down. The Alter Rebbe uses the two orders to explain "fountain" and "well."

Sefer HaBahir 171 ספר הבהיר קע"א

אמרו לו תלמידיו מלמעלה למטה ידעינן, מלמטה למעלה לא ידעינן, אמר להו ולאו חד הוי מלמטה למעלה ומלמעלה למטה, אמרו רבינו אינו דומה העולה ליורד שהיורד יורד במרוצה והעולה אינו כן, אמר להם צאו וראו, ישב ודרש להם שכינה למטה כשם ששכינה למעלה. ומאי שכינה זו, הוי אומר זה האור הנאצל מן האור הראשון שהוא חכמה, גם הוא מסובב הכל שנאמר (ישעי' ו' ג') מלא כל הארץ כבודו, מאי עבידתיה הכא, משל למה"ד למלך שהיו לו שבעה בנים ושם לכל אחד ואחד מקומו, אמר להם שבו זה ע"ג זה, אמר ...

Torat Emet Sefer HaBahir (Public Domain)

12 **מלמעלה למטה ידענו. מלמטה למעלה לא ידענו**

The Ramak quotes this passage of the Bahir in full and explains it: what goes down from above flows with mercy, while what rises from below is the side of judgment, the feminine.

Pardes Rimmonim 15:4–5 פרדס רמונים ט"ו:ד'-ה'

עוד נתבאר הדרוש הזה באור יפה בספר הבהיר. ז"ל אמרו לו תלמידיו רבינו מלמעלה למטה ידעינן מלמטה למעלה לא ידעינן והשיב ולאו חד הוי ממטה למעלה ומלמעלה למטה. רבינו אינו דומה העולה ליורד. שהיורד יורד במרוצה והעולה אינו כן. ולא עוד אלא העולה אפשר לו לעלות דרך אחרת שלא ירד. אמר להם צאו וראו. ישב ודרש להם שכינה למטה כשם ששכינה למעלה ומאי שכינה זה האור הנאצל מן האור הראשון שהוא חכמה גם כן הוא מסבב את הכל שנא' מלא כל הארץ כבודו מאי עבידתיה הכא. מלה"ד למלך שהיו לו ...

Pardes Rimonim (Public Domain)

13 **בפרדס שער מלמטה למעלה**

The note quotes from the version there: "for from below to above is the level of the Ten Sefiros of Nukva at the level of the mayin nukvin within her, which are at the level of reflected light."

KEHOT'S NOTE

הוא שער טו פ"ד. "כי מלמטה למעלה הוא בחי' ע"ס דנוק' בבחי' מ"נ שבה שהם בבחי' או"ח" — סה"מ תקס"ו ע' רעז. וראה לקמן שה"ש כ, ב ואילך.

14 **ובע"ח סוף שער מ"ן ומ"ד**

The note places the Etz Chaim passage in chapter 14 of the gate of mayin nukvin and mayin duchrin and points to Derech Mitzvosecha for a parallel discussion of it.

KEHOT'S NOTE

פ"ד. ראה דרך מצותיך סז, ב.

15 **המלי' היא הכתר**

Epistle 20 explains that Malchus of Atzilus is called "Keser" from below to above, since "their beginning is wedged in their end": the light of the kav that ends at the feet of Adam Kadmon shines back upward as reflected light.

KEHOT'S NOTE

ראה אגה"ק ס"כ.

16 "And behold, a menorah all of gold, with its bowl on its top." The text points to its explanation on this verse for more on the two orders of light.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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17 **ובביאור ע"פ כי על כל כבוד חופה**

The note places the explanation on "For over all the glory, a canopy," cited here for Malchus as Keser in the reflected light, in the Siddur.

KEHOT'S NOTE

סידור קכט, ג.

18 **כי על כל כבוד חופה**

"For over all the glory there shall be a canopy." The explanation on this verse is cited, near its end, for the reflected light in which Malchus is Keser.

Isaiah 4:5 ישעיהו ד':ה'

וּבָרָא ה׳ עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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19 "A fountain of gardens, a well of living waters." The two phrases are matched with the Ten Sefiros from above to below and from below to above.

Song of Songs 4:15 שיר השירים ד':ט"ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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20 **אימא מקננא בכורסיא**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז ת"ו.

21 **אימא מקננא בכורסייא**

In Tikkun 6, "Imma above nests in the Throne," in its three upper Sefiros. The Alter Rebbe cites it to explain how Binah's light reaches the souls in Gan Eden in Beriah.

Tikkunei Zohar 23a:10–11 תקוני הזהר כ"ג א:י'-י"א

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרו"ן. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננן במטטרו"ן. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

Constantinople, 1740 (CC-BY-NC)

22 **וכדפי' בזהר ס"פ האזינו**

Near that column, mitzvos done with physical things (sacrifices of animals, terumos and tithes of produce, charity with inanimate things) are said to be rooted very high, in the supernal will and the Infinite Light.

KEHOT'S NOTE

ראה לעיל סב, ד.

23 "And a river goes out from Eden to water the garden." The Zohar reads the river as the fountain of Binah that waters the gardens.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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24 **הגן הוא שמים את הגן לאכללא את הארץ**

At the end of Haazinu: "And a river goes out from Eden to water the garden," to include heaven; "es hagan," to include the earth. The same passage reads "a fountain of gardens" and "a well of living waters" from Song of Songs 4:15.

Zohar, Ha'Azinu 11:221–12:231 ספר הזהר, האזינו י"א:רכ"א-י"ב:רל"א

From the Head of the King the streams issue forth to Binah,

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25 **מי לי בשמים**

"Whom do I have in heaven? And with You, I desire nothing on earth." Heaven and earth are read as the higher and the lower Gan Eden.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

26 **בזהר ס"פ בלק (דריי"ב סע"ב)**

There "the wellsprings of salvation" are explained by way of "I will lift up the cup of salvations": Malchus of Atzilus, King David's attribute, is the "cup" that gathers the flow of all the Ten Sefiros, as speech is the vessel for the soul's intellect and emotions.

KEHOT'S NOTE

ראה לקמן סוכות פ, ג.

27 **מעייני הישועה**

At the end of Balak the Zohar reads "from the wellsprings of salvation" as Abba and Imma, that is, Chochmah and Binah. The text uses it to show that the "fountain" is Binah.

Zohar, Balak 46:497–47:507 ספר הזהר, בלק מ"ו:תצ"ז-מ"ז:תק"ז

28 **מעייני הישועה**

"And you shall draw water with joy from the wellsprings of salvation." The verse the Zohar is explaining.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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29 **למען תירא**

"So that you may fear Havayah your G-d." The text points to its discourse on this verse in Parshas Va'eschanan for more on Malchus as the "fountain of gardens."

Deuteronomy 6:2 דברים ו':ב'

לְמַעַן תִּירָא אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ אַתָּה וּבִנְךָ וּבֶן־בִּנְךָ כֹּל יְמֵי חַיֶּיךָ וּלְמַעַן יַאֲרִכֻן יָמֶיךָ׃

that thou mightest fear the L-RD thy G-d, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

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PARAGRAPH 4

30 **שמאין תמצא**

"Wisdom, from where (me'ayin) shall it be found?" Read as Chochmah coming from the ayin of Keser.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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31 **כי כולה משקה**

"Lot raised his eyes and saw all the plain of the Jordan, that all of it was watered … like the garden of Havayah, like the land of Egypt." The text applies the watering to the flow that reaches the gardens.

Genesis 13:10 בראשית י"ג:י'

וַיִּשָּׂא־לוֹט אֶת־עֵינָיו וַיַּרְא אֶת־כָּל־כִּכַּר הַיַּרְדֵּן כִּי כֻלָּהּ מַשְׁקֶה לִפְנֵי שַׁחֵת ה' אֶת־סְדֹם וְאֶת־עֲמֹרָה כְּגַן־ה' כְּאֶרֶץ מִצְרַיִם בֹּאֲכָה צֹעַר׃

And Lot lifted up his eyes, and beheld all the plain of the Jordan, that it was well watered every where, before the L-RD destroyed Sodom and Gomorrah, like the garden of the L-RD, like the land of Egypt, as thou goest unto Zoar.

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KEHOT'S NOTE

בראשית יג, י.

32 **כי כלה משקה**

In Vayera the Zohar says of Sodom, "for all of it was watered": all the delights of the world were in it, and so its people did not want others to enjoy them. The text cites it as a reference for the verse.

Zohar, Vayera 19:287–21:297 ספר הזהר, וירא י״ט:רפ״ז-כ״א:רצ״ז

The Scripture says in one place that "it shall be, that whoso of the families of the earth goes not unto Jerusalem… upon them there shall be no rain" (Zech. 14, 17), i.e. as a punishment; but the passage continues: "And if the family of Egypt go not up, and come not… there shall be the plague wherewith the L-rd will smite the nations" (Ibid. 18). Observe that it is not written "upon them there shall be no rain", for the reason, that it never rains in Egypt, nor is …

The Zohar; London, Soncino Press, 1933 (Public Domain)

33 **כי כלה משקה**

The Midrash reads this verse as a whole in another way, as hinting at Lot's moral failings, and takes "like the garden of Havayah" as referring to trees. The text notes that Rabbah explains it differently.

Bereshit Rabbah 41:7 בראשית רבה מ״א:ז׳

ויאמר אברם אל לוט אל נא תהי מריבה ביני וביניך וגו' - רבי עזריה בשם ר״י ב״ר סימון אמר: כשם שהיה ריב בין רועי אברם ובין רועי לוט, כך היה ריב בין אברם ללוט, הדא הוא דכתיב: ויאמר אברם אל לוט אל נא תהי מריבה ביני וביניך וגו'. וכי אחים היו? אלא שהיה קלסתר פניו דומה לו. הלא כל הארץ לפניך הפרד נא מעלי אמר רבי חלבו: הבדל נא אין כתיב כאן, אלא הפרד. מה הפרדה הזו אינה קולטת זרע, כך א״א לאותו האיש להתערב בזרעו של אברהם. אם השמאל …

"Lot raised his eyes and saw the entire plain of the Jordan, that it was all watered, before the L-rd destroyed Sodom and Gomorrah, like the garden of the L-rd, like the land of Egypt, as you come to Tzoar" (Genesis 13:10). "Lot raised his eyes and saw the entire plain of the Jordan" – Rabbi Naḥman bar Ḥanin said: Anyone who has a voracious appetite for sexual immorality will ultimately be fed from his own flesh and blood. Rabbi Yosei bar Ḥanina said: This entire verse is comprised of …

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34 "And a river goes out from Eden to water the garden." Eden is Chochmah, and the river its flow into Binah.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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PARAGRAPH 5

35 **באר מים חיים**

"A fountain of gardens, a well of living waters." The second phrase is now read as the order from below to above.

Song of Songs 4:15 שיר השירים ד׳:ט״ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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36 **דנבעין מיא מתתא לעילא**

At the start of Noach the Zohar distinguishes a bor, an empty pit that does not flow, from a be'er, a well of flowing waters, though both are one place at different stages. The text cites it alongside the Vayechi passage.

Zohar, Noach 1:12–4:23 ספר הזהר, נח א׳:י״ב-ד׳:כ״ג

37 "And a river goes out from Eden to water the garden." The river that flows by itself is the image of the fountain, the flow from above to below.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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38 **מה בין האי להאי**

In Balak a garden becomes, as needed, a fountain or "a well of living waters." Asked what the difference is, the Zohar answers that they are not alike: waters that flow by themselves, and waters drawn up to water [the gardens].

Zohar, Balak 26:304–27:312 ספר הזהר, בלק כ״ו:ש״ד-כ״ז:ש״י״ב

Now it is time, Companions, to reveal something. When you are told that the mouth of the ass was created on the eve of Sabbath at twilight,1v. T. B. Aboth v. do you think that its mouth was open from that time, or that G-d made stipulation with it from that time? Not so; there is here a mystery which has been transmitted to the wise who pay not heed to folly. The mouth of the ass is the grade of the asses, that supernal one from the side of …

The Zohar; London, Soncino Press, 1933 (Public Domain)

39 **המ״ן דנוקבא לא הוברר עדיין**

Derush 1 explains that the higher levels were refined of themselves, but the feminine waters of Nukva of Z'eir Anpin, sunk deep in the kelipos, could not be refined until Adam came and began the work through his deeds and prayers.

Sefer Etz Chaim 39:2–3 עץ חיים ל״ט:ב׳-ג׳

… אמנם בכל תפלה ותפלה כפי כוונת האומרה וכפי זכות הזמן אשר אז נאמרה התפלה ההיא כך מתבררין שיעור קצוב מהרפ״ח ניצוצין עד שנמצא כי קודם שיבא משיח יכלו ויוגמרו כל הרפ״ח ניצוצין להתתקן. ודע כי זולת מה שאנו אומרים שהמ״ן אשר בז׳ מלכים הם בחי׳ הנשמות

המשיח והיה מתקיים בלע המות לנצח כנ"ל. אמנם בכל תפלה ותפלה כפי כוונת האומרה וכפי זכות הזמן אשר אז נאמרה התפלה ההיא כך מתבררין שיעור קצוב מהרפ"ח ניצוצין עד שנמצא כי קודם שיבא משיח יכלו ויוגמרו כל הרפ"ח ניצוצין להתתקן. ודע כי זולת מה שאנו אומרים שהמ"ן אשר בזי מלכים הם בחי' הנשמות הנה גם העולמות העליונים הוברורו משם כנזכר בע"ה ...

Sefer Etz Chaim (Public Domain)

44 **עד דמטי רגלין ברגלין**

In Pekudei the Zohar describes how, once sins let the orlah (the husk) prevail, the descent went from the Second Temple down to the thighs and on until it rests in the feet; and when it rests in the feet, then "And His feet shall stand on that day." The text uses it for the refinement that ends with the "feet."

Zohar II, 258a זח"ב רנח, א

KEHOT'S NOTE

זח"ב רנח, א.

45 **ובימי התנאים ואמוראים היו בירור חב"ד חג"ת ועכשיו...**

The note quotes the fuller version there: in the days of the Tannaim after the destruction, the souls of Chochmah, Binah and Daas (Beriah) were refined; in the time of the Amoraim, the souls of Chesed, Gevurah and Tiferes (Yetzirah); and from the Geonim to the last generations, everything counts as the "heels of Mashiach," Netzach, Hod and Yesod (Asiyah).

KEHOT'S NOTE

באוה"ת פרשתנו ע' תתעד מפורט יותר: בימי התנאים שאחר החורבן הי' הבירור והתיקון נשמות שמבחי' חב"ד בחי' בריאה, ובזמן האמוראים הי' הבירור והתיקון בנשמות שמבחי' חג"ת והוא בחי' יצי', ואח"כ בימי הגאונים עד דורות האחרונים הכל נחשב בחי' עקבות משיחא בחי' נה"י שהוא בחי' עשי'". וכ"ה בסה"מ תקס"ו ע' רעח.

46 **ועמדו רגליו**

"And His feet shall stand on that day upon the Mount of Olives." Read as the completion of the refinement, when it reaches the "feet" of the figure.

Zechariah 14:4 זכריה י"ד:ד'

וְעָמְדוּ רַגְלָיו בַּיּוֹם־הַהוּא עַל־הַר הַזֵּיתִים אֲשֶׁר עַל־פְּנֵי יְרוּשָׁלַם מִקֶּדֶם וְנִבְקַע הַר הַזֵּיתִים מֵחֶצְיוֹ מִזְרָחָה וָיָמָּה גֵּיא גְּדוֹלָה מְאֹד וּמָשׁ חֲצִי הָהָר צָפוֹנָה וְחֶצְיוֹ־נֶגְבָּה׃

And His feet shall stand in that day upon the mount of Olives, Which is before Jerusalem on the east, And the mount of Olives shall cleft in the midst thereof Toward the east and toward the west, So that there shall be a very great valley; And half of the mountain shall remove toward the north, And half of it toward the south.

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KEHOT'S NOTE

זכריי יד, ד.

47 **כגבינה תקפיאני**

"Did You not pour me out like milk, and curdle me like cheese?" Job's image of the forming of a child in the

הנה גם העולמות העליונים הוברורו משם כנזכר בע"ה בדרוש ג' וכמ"ש בדרוש א'. אמנם אחר שנגמר להתברר מחלק זו"ן עצמן אז מה שנשאר להתברר הם בחי' של הנשמות היוצאין מעולם אצילות כנודע והבן זה מאד: והנה הזווג הראשון שהיה בעת בריאת העולם היה ...

Sefer Etz Chaim (Public Domain)

40 In Vayechi, on "Drink water from your cistern, and flowing waters from your well," a cistern is a place that does not flow by itself; its waters flow when the soul ascends and is made whole from below and from above. The Alter Rebbe cites it for the well as water that rises from below.

Zohar, Vayechi 53:528–54:539 ספר הזהר, ויחי נ"ג:תקכ"ח-נ"ד:תקל"ט

When the soul ascends, the desire of the female is stirred towards the male, and then water flows from below upwards, and the cistern becomes a well of flowing waters, and then there is union-and foundation and desire and friendship and harmony, since through the soul of the righteous that place has been completed, and the supernal love and affection has been stirred to form a union.'

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 6

41 **מעין גנים**

"A fountain of gardens, a well of living waters." Each phrase is now tied to one aspect of Malchus.

Song of Songs 4:15 שיר השירים ד':ט"ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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PARAGRAPH 7

42 **אין בן דוד בא**

"The son of David will not come until all the souls in the guf are finished." The guf is the store of souls not yet born.

Yevamot 62a:17 יבמות ס"ב א:י"ז

רַב הוּנָא אָמַר: קַיְּים — מִשּׁוּם דְּרַב אַסִּי. דְּאָמַר רַב אַסִּי: אֵין בֶּן דָּוִד בָּא עַד שֶׁיִּכְלוּ כָּל נְשָׁמוֹת שֶׁגַּפְנִית, שֶׁנֶּאֱמַר: "כִּי רוּחַ מִלְּפָנַי יַעֲטוֹף וְגוּ'", וְרַבִּי יוֹחָנָן אָמַר: לֹא קַיְּים פְּרִיָה וּרְבִיָה — "לְשָׁבֶת יְצָרָהּ" בָּעֵינַן, וְהָא לֵיכָּא.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

יבמות סב, א. וש"נ.

43 **אין בן דוד בא עד שיכלו כל הנשמות שבגוף**

Etz Chaim explains the saying: when all the holy souls have left the kelipos and risen as feminine waters, the kelipos will have no more life and will cease. It also quotes the Zohar on the exile ending "when the feet reach the feet."

Sefer Etz Chaim 39:2–3 עץ חיים ל"ט:ב'-ג'

... שעלו מ"נ ומבי בחי' אלו נעשה צורת הולד גם נתבאר בדרוש א' כי אין בנ יכולת לברר כל הרפ"ח ניצוצין בפעם א' כי אם היה כן כבר בא

> womb.

Job 10:10 איוב י':י'

הֲלֹא כֶחָלָב תַּתִּיכֵנִי וְכַגְּבִנָּה תַּקְפִּיאֵנִי׃

Hast Thou not poured me out as milk, And curdled me like cheese?

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KEHOT'S NOTE

איוב י', י'.

PARAGRAPH 8

48 **שהמ"ן הוא הנשמות הקדושות ממש שנטבעו תוך הקליפות**

> Derush 1 describes the holy souls that must leave the kelipos and rise as feminine waters, "from which the souls are formed." The text relies on it for the souls' coming chiefly from the feminine waters.

Sefer Etz Chaim 39:2–3 עץ חיים ל"ט:ב'-ג'

... אמנם בכל תפלה ותפלה כפי כוונת האומרה וכפי זכות הזמן אשר אז נאמרה התפלה ההיא כך מתבררין שיעור קצוב מהרפ"ח ניצוצין עד שנמצא כי קודם שיבא משיח יכלו ויוגמרו כל הרפ"ח ניצוצין להתתקן. ודע כי זולת מה שאנו אומרים שהמ"ן אשר בז' מלכים הם בחי' הנשמות הנה גם העולמות העליונים הובררו משם כנזכר בע"ה בדרוש ג' וכמ"ש בדרוש א'. אמנם אחר שנגמר להתברר מחלק זו"ן עצמן אז מה שנשאר להתברר הם בחי' של הנשמות היוצאין מעולם אצילות כנודע והבן זה מאד: והנה הזווג הראשון שהיה בעת בריאת העולם היה ...

Sefer Etz Chaim (Public Domain)

49 **בחכמה אתבריו**

> In Pekudei the Zohar describes the supernal thought casting out sparks and separating the dross from within it, so that it is refined. The Kehot note points here for the phrase "in Chochmah they were refined."

Zohar II, 254b זח"ב רנד, ב

KEHOT'S NOTE

ראה זח"ב רנד, ב.

PARAGRAPH 9

50 **כמ"ש באגה"ק קרוב לסופו**

> That essay says that by raising mayin nukvin the mitzvos rouse their root up to the Name Sag of before the shattering, "the essence of the lights in Adam Kadmon, and not a mere radiance like the Name Mah, which is from his forehead," the words used here.

KEHOT'S NOTE

ד"ה להבין מ"ש בפע"ח קנז, א.

51 **וכ"ה בהרמ"ז ר"פ וישב**

> The note says this passage of the Ramaz is mentioned there too.

KEHOT'S NOTE

נזכר גם לעיל פ' אמור לז, ד. ובאוה"ת נשא ע' פה. וראה באוה"ת בראשית כרך-ג דף תרטו, א דשם מעתיק לשון הרמ"ז.

52 **וחכמת המסכן**

> "And the wisdom of the poor man is despised." The Ramaz's comment on this verse, at the beginning of Vayeshev, is cited for the Names Sag and Mah.

Ecclesiastes 9:16 קהלת ט':ט"ז

וְאָמַרְתִּי אֲנִי טוֹבָה חָכְמָה מִגְּבוּרָה וְחָכְמַת הַמִּסְכֵּן בְּזוּיָה וּדְבָרָיו אֵינָם נִשְׁמָעִים׃

Then said I: 'Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard.'

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53 **ברע"מ פ' תשא**

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

קפז, ב.

54 **אבנא למשקל בה דא י'**

> The Raaya Mehemna in Ki Sisa, on the half-shekel: "half a shekel" is the vav between the two heis, and "a stone to weigh with: this is yud," the twenty gerah of the shekel. The text reads the yud as Chochmah of Atzilus, the masculine waters.

Zohar, Ki Tisa 2:4–6 ספר הזהר, כי תשא ב':ד'-ו'

55 **דשני יודין שבאלף זהו ענין מ"ד ומ"ן**

> Etz Chaim says the masculine and feminine waters are "the secret of the two yuds in the form of alef": the upper yud the male brain, the lower yud the female brain, and the vav between them a partition.

Sefer Etz Chaim 39:2–3 עץ חיים ל"ט:ב'-ג'

... אך הענין הוא בא' מב' פנים והם ענין א' והוא כי א"א לאו"א שיזדוגו אם לא ע"י מ"ן שהם הזו"ן שהם הבנים ראשונים שלהם כי זהו ענין ואדם אין לעבוד את האדמה כי אין עבודה וזריעת האדמה שהיא נקבה העליונה נעשית אלא ע"י האדם המעלה מ"ן וא"כ בפעם ראשון שנברא העולם לא היה אפשר להבראות כי הרי עדיין לא היו זו"נ נברריין ועולין בבחי' מ"ן וא"כ גם הזווג עליון לברא את העולם לא היה יכול להזדווג לכן עלה ברצונו הפשוט ובבחירתו ית' שאפי' בלתי העלאת מ"נ נזדווגו והאציל את ...

Sefer Etz Chaim (Public Domain)

56 **עד דוד הגדיל**

> "And they kissed one another and wept with one another, until David exceeded." Read as the feminine waters, rooted in Sag, surpassing Mah.

I Samuel 20:41 שמואל א כ':מ"א

הַנַּעַר בָּא וְדָוִד קָם מֵאֵצֶל הַנֶּגֶב וַיִּפֹּל לְאַפָּיו אַרְצָה וַיִּשְׁתַּחוּ שָׁלֹשׁ פְּעָמִים וַיִּשְּׁקוּ אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ עַד־דָּוִד הִגְדִּיל׃

And as soon as the lad was gone, David arose out of a place toward the South, and fell on his face to the ground, and bowed down three times; and they kissed one another, and wept one with another, until David exceeded.

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57 The Bahir teaches that there is a Shechinah below as there is above, with the parable of the king and his seven sons: the lowest does not want to be far, and the king says he encircles and sees them all.

Sefer HaBahir 171ספר הבהיר קע"א

אמרו לו תלמידיו מלמעלה למטה ידעינן, מלמטה למעלה לא ידעינן, אמר להו ולאו חד הוי מלמטה למעלה ומלמעלה למטה, אמרו רבינו אינו דומה העולה ליורד שהיורד יורד במרוצה והעולה אינו כן, אמר להם צאו וראו, ישב ודרש להם שכינה למטה כשם ששכינה למעלה. ומאי שכינה זו, הוי אומר זה האור הנאצל מן האור הראשון שהוא חכמה, גם הוא מסובב הכל שנאמר (ישעי' ו' ג') מלא כל הארץ כבודו, מאי עבידתיה הכא, משל למה"ד למלך שהיו לו שבעה בנים ושם לכל אחד ואחד מקומו, אמר להם שבו זה ע"ג זה, אמר ...

Torat Emet Sefer HaBahir (Public Domain)

58 הריני מסבב ורואה אתכם

The Ramak quotes the Bahir's parable in full and explains it. The Alter Rebbe cites the Bahir through Pardes.

Pardes Rimmonim 15:4פרדס רמונים ט"ו:ד'

... מלה"ד למלך שהיו לו ז' בנים ושם לכל אחד מקומו ואמר להם שבו זה על גב זה. ואמר התחתון אני למטה לא אתרחק ממך. אמר להם הריני מסבב ורואה אתכם היינו מלא כל הארץ כבודו. ולמה הוא ביניהם כדי להעמידם ולקיימם. ומה הם הבנים כבר אמרתי לכם ז' צורות קדושות יש לו להקב"ה וכו' עכ"ל. והפי', למעלה מן הענין ביאר הרב לתלמידיו הי' מאמרות א' לא' למצוא חשבון ממעלה למטה. ובהשלימו לבארם שאלו תלמידיו הנעימים רבינו ממעלה למטה ידעינן כמו שביארת לנו, ממטה למעלה לא ידעינן. והטעם לפי שכבר ...

Pardes Rimonim (Public Domain)

59 מלא כל הארץ כבודו

"The whole earth is full of His glory." The Bahir reads the king's encircling of all his sons into this verse.

Isaiah 6:3ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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PARAGRAPH 10

60 כולם בחכמה עשית

"How many are Your works, Havayah; You made them all with wisdom." Chochmah is where the kav begins and where revelation is greatest.

Psalms 104:24תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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61 ואמר התחתון אני למטה לא אתרחק ממך

The lowest son's words in the Bahir's parable, applied here to Malchus at the bottom of the kav.

Sefer HaBahir 171ספר הבהיר קע"א

אמרו לו תלמידיו מלמעלה למטה ידעינן, מלמטה למעלה לא ידעינן, אמר להו ולאו חד הוי מלמטה למעלה ומלמעלה למטה, אמרו רבינו אינו דומה העולה ליורד שהיורד יורד במרוצה והעולה אינו כן, אמר להם צאו וראו, ישב ודרש להם שכינה למטה כשם ששכינה למעלה. ומאי שכינה זו, הוי אומר זה האור הנאצל מן האור הראשון שהוא חכמה, גם הוא מסובב הכל שנאמר (ישעי' ו' ג') מלא כל הארץ כבודו, מאי עבידתיה הכא, משל למה"ד למלך שהיו לו שבעה בנים ושם לכל אחד ואחד מקומו, אמר להם שבו זה ע"ג זה, אמר ...

Torat Emet Sefer HaBahir (Public Domain)

PARAGRAPH 11

62 הריני מסבב אתכם

The king's reply to the lowest son in the Bahir's parable: he encircles and sees them all. Read here as the light of sovev, which surrounds every level alike.

Sefer HaBahir 171ספר הבהיר קע"א

אמרו לו תלמידיו מלמעלה למטה ידעינן, מלמטה למעלה לא ידעינן, אמר להו ולאו חד הוי מלמטה למעלה ומלמעלה למטה, אמרו רבינו אינו דומה העולה ליורד שהיורד יורד במרוצה והעולה אינו כן, אמר להם צאו וראו, ישב ודרש להם שכינה למטה כשם ששכינה למעלה. ומאי שכינה זו, הוי אומר זה האור הנאצל מן האור הראשון שהוא חכמה, גם הוא מסובב הכל שנאמר (ישעי' ו' ג') מלא כל הארץ כבודו, מאי עבידתיה הכא, משל למה"ד למלך שהיו לו שבעה בנים ושם לכל אחד ואחד מקומו, אמר להם שבו זה ע"ג זה, אמר ...

Torat Emet Sefer HaBahir (Public Domain)

PARAGRAPH 14

63 יתרון מעלת הבעלי תשובה על הצדיקים

Rabbi Abahu: "In the place where baalei teshuvah stand, perfect tzaddikim cannot stand," as it says, "Peace, peace, to the far and to the near"; first to the far, then to the near. The text explains why.

Berakhot 34b:21–22ברכות ל"ד ב:כ"א-כ"ב

וְאָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לְבַעֲלֵי תְּשׁוּבָה, אֲבָל צַדִּיקִים גְּמוּרִים "עַיִן לֹא רָאָתָה אֱלֹקִים זוּלָתֶךָ". וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרִישָׁא, וַהֲדַר "לַקָּרוֹב".

R. Hiyya b. Abba also said in the name of R. Johanan : Every prophet only prophesied for the penitent ; but as for the perfectly righteous, "No eye hath seen what G-d, and nobody but Thee, will work for him that waiteth for Him." This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

64 **לרחוק שנעשה קרוב**

"Peace, peace, to the far and to the near, says Havayah." The "far" who comes near is the baal teshuvah.

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

65 **עד דמטו רגלין ברגלין**

The Zohar in Pekudei on the descent that ends in the "feet," after which "His feet shall stand on that day." Applied here to the special value of the refinements of Asiyah.

Zohar, Pekudei 51:734–743 ספר הזהר, פקודי נ"א:תשל"ד-תשמ"ג

PARAGRAPH 15

66 **מלמעלה למטה ידענו**

"From above to below we know; from below to above we do not know." Now explained: the second order carries the light of sovev.

Sefer HaBahir 171 ספר הבהיר קע"א

אמרו לו תלמידיו מלמעלה למטה ידעינן, מלמטה למעלה לא ידעינן, אמר להו ולאו חד הוי מלמטה למעלה ומלמעלה למטה, אמרו רבינו אינו דומה העולה ליורד שהיורד יורד במרוצה והעולה אינו כן, אמר להם צאו וראו, ישב ודרש להם שכינה למטה כשם ששכינה למעלה. ומאי שכינה זו, הוי אומר זה האור הנאצל מן האור הראשון שהוא חכמה, גם הוא מסובב הכל שנאמר (ישעי' ו' ג') מלא כל הארץ כבודו, מאי עבידתיה הכא, משל למה"ד למלך שהיו לו שבעה בנים ושם לכל אחד ואחד מקומו, אמר להם שבו זה ע"ג זה, אמר ...

Torat Emet Sefer HaBahir (Public Domain)

67 **דלית מחשבה תפיסא ביה כלל**

Elijah's prayer (Patach Eliyahu) says of the Infinite that no thought can grasp Him at all. The text applies it to sovev kol almin.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

68 **שמש ידע מבואו**

"He made the moon for the seasons; the sun knows its setting." The verse on which the Talmud's comment is built.

Psalms 104:19 תהילים ק"ד:י"ט

עָשָׂה יָרֵחַ לְמוֹעֲדִים שֶׁמֶשׁ יָדַע מְבוֹאוֹ׃

Who appointedst the moon for seasons; The sun knoweth his going down.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

69 The Talmud reads "the sun knows its setting" as implying that the moon does not know its setting. The Alter Rebbe reads the moon as Malchus and its "not knowing" as a level beyond comprehension.

Rosh Hashanah 25a:8 ראש השנה כ"ה א:ח'

אָמַר רַבִּי יוֹחָנָן: מַאי טַעְמָא דְּבֵי רַבִּי, דִּכְתִיב: "עָשָׂה יָרֵחַ לְמוֹעֲדִים שֶׁמֶשׁ יָדַע מְבוֹאוֹ" — שֶׁמֶשׁ הוּא דְּיָדַע מְבוֹאוֹ, יָרֵחַ לֹא יָדַע מְבוֹאוֹ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

70 **לא ידעתי נפשי**

"I did not know my soul; it set me among the chariots of my noble people." Cited for a level so high that it is not "known."

Song of Songs 6:12 שיר השירים ו':י"ב

לֹא יָדַעְתִּי נַפְשִׁי שָׂמַתְנִי מַרְכְּבוֹת עַמִּי נָדִיב׃

Before I was aware, my soul set me Upon the chariots of my princely people.

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71 **לא ידעתי נפשי**

The Midrash compares it to a king's daughter gathering stubble whom the king recognized and seated with him in his carriage: "I did not know my soul," so Israel raised from slavery in Egypt.

Shir HaShirim Rabbah 6:12 שיר השירים רבה ו':י"ב

לֹא יָדַעְתִּי נַפְשִׁי שָׂמַתְנִי, תָּנֵי רַבִּי חִיָּא מָשָׁל לְבַת מְלָכִים שֶׁהָיְתָה מְלַקֶּטֶת בַּשְּׁלָפִים, נִמְצָא הַמֶּלֶךְ עוֹבֵר וְהִכִּיר שֶׁהִיא בִּתּוֹ, שָׁלַח אוֹהֲבוֹ נָטְלָהּ וְהוֹשִׁיבָהּ עִמּוֹ בַּקְּרוֹנִין, וְהָיוּ חֲבֵרוֹתֶיהָ תְּמֵהוֹת עָלֶיהָ וְאוֹמְרוֹת, אֶתְמוֹל הָיְתָה מְלַקֶּטֶת בַּשְּׁלָפִים וְהַיּוֹם יוֹשֶׁבֶת בַּקְּרוֹנִין עִם הַמֶּלֶךְ, אָמְרָה לָהֶם כְּשֵׁם שֶׁאַתֶּם תְּמֵהוֹת עָלַי כָּךְ אֲנִי תְּמֵהָה עַל עַצְמִי, וְקָרָאת עַל עַצְמָהּ; לֹא יָדַעְתִּי נַפְשִׁי שָׂמַתְנִי. כָּךְ כְּשֶׁהָיוּ יִשְׂרָאֵל בְּמִצְרַיִם מְשֻׁעְבָּדִין בְּטִיט וּלְבֵנִים וְהָיוּ מְאוּסִין וּבְזוּיִין ...

"I did not know; my soul placed me upon chariots of my noble people" (Song of Songs 6:12). "I did not know; my soul placed me," Rabbi Ḥiyya taught: This is comparable to the daughter of kings, who was gathering residual sheaves. The king passed and recognized that she was his daughter. He sent his friend and he took her and seated her with him in his carriage. Her friends were astonished in her regard and saying: 'Yesterday she was gathering residual sheaves and today she is in the carriage ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

PARAGRAPH 16

72 **ג) והנה ענין**

The note points to Or HaTorah on Vayetzei for a parallel to this section, which explains "a well of living waters" in the service of G-d.

KEHOT'S NOTE

ראה אוה"ת ויצא-ה דף תתנו, א.

73 **ויחפרו עבדי יצחק**

"And Yitzchak's servants dug in the valley, and they found there a well of living waters." The discourse on this verse in Toldos is cited for the mitzvos as digging a well.

Genesis 26:19 בראשית כ"ו:י"ט

וַיַּחְפְּרוּ עַבְדֵי־יִצְחָק בַּנָּחַל וַיִּמְצְאוּ־שָׁם בְּאֵר מַיִם חַיִּים:

And Isaac's servants digged in the valley, and found there a well of living water.

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74 **המצות נק' תר"ך עמודי אור**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תפלת ר"נ בן הקנה. הובאה בפרדס ש"ח, פ"ג.

75 **תר"ך עמודי אור**

The Ramak writes that Keser contains 620 pillars of light, the value of כתר, and quotes the prayer of Rabbi Nechunya ben HaKanah: "I call You with six hundred and twenty pillars of light." The text uses it for the mitzvos as pillars drawn down from Keser.

Pardes Rimmonim 8:5–6 פרדס רמונים ח':ה'-ו'

... וני"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וג' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimonim (Public Domain)

PARAGRAPH 17

76 **שהמצות הם דרך כלל בג' דברים מחשבה דבור ומעשה**

The note points to the beginning of Parshas Pinchas in Likkutei Torah for more on the mitzvos as thought, speech and action.

KEHOT'S NOTE

ראה לקמן ר"פ פינחס.

77 **באר מים חיים**

"A fountain of gardens, a well of living waters." Here the well is the refinement done by the mitzvos and the fountain the light it adds in Gan Eden.

Song of Songs 4:15 שיר השירים ד':ט"ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן:

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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78 **שיצאו מים חיים מירושלים אל הים הקדמוני**

"Living waters will go out from Jerusalem, half of them to the former sea." The image of light raised from below adding to the source above.

Zechariah 14:8 זכריה י"ד:ח'

וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מַיִם־חַיִּים מִירוּשָׁלַם חֶצְיָם אֶל־הַיָּם הַקַּדְמוֹנִי וְחֶצְיָם אֶל־הַיָּם הָאַחֲרוֹן בַּקַּיִץ וּבֶחֹרֶף יִהְיֶה:

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 18

79 **וכמ"ש הרמ"ז פ' ואתחנן דרס"ו**

There the "living waters" explained on "Rise up, O well" are set against attachment to physical desires, called "broken cisterns" because the desires come from the shattering of the vessels; it cites the Zohar, Va'eschanan 266a, and the Ramaz there, who discusses it at length.

KEHOT'S NOTE

ע"א. וראה לעיל פ' צו יא, ג.

80 **גדול תלמוד שמביא לידי מעשה**

The Sages decided that study is greater, "for study brings to action." The text reads it as the Torah (Mah) refining the action of the mitzvos (Ban).

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּית בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תָּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֻלָּה אַרְבָּעִים שָׁנָה, לְתִרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשִׁלֹּשׁ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

קידושין מ, ב. ושי"נ.

PARAGRAPH 19

81 **עלי באר ענו לה**

"Then Israel sang this song: Rise up, O well; sing to it." "Sing to it" is read as the arousal from above that comes first.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֲנוּ־לָהּ:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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82 **באר מים חיים ונוזלים מן לבנון**

"A well of living waters, and streams from Lebanon." The "streams" are read as the flow from the Thirteen Attributes of Mercy.

Song of Songs 4:15 שיר השירים ד:ט״ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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KEHOT'S NOTE

שה״ש ד, טו.

83 **כי תרכב על סוסיך**

"When You ride upon Your horses, Your chariots are salvation." The Ramaz's comment on this verse is cited for "sing to it."

Habakkuk 3:8 חבקוק ג:ח׳

הֲבַנְהָרִים חָרָה ה׳ אִם בַּנְּהָרִים אַפֶּךָ אִם־בַּיָּם עֶבְרָתֶךָ כִּי תִרְכַּב עַל־סוּסֶיךָ מַרְכְּבֹתֶיךָ יְשׁוּעָה׃

Is it, O L-RD, that against the rivers, is it that Thine anger is kindled against the rivers, or Thy wrath against the sea? That Thou dost ride upon Thy horses, upon Thy chariots of victory?

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84 **באר חפרוה שרים**

"A well that princes dug, that the nobles of the people delved, with the lawgiver, with their staffs." Each phrase is explained in what follows.

Numbers 21:18 במדבר כ״א:י״ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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85 **דאו״א תקינו לה**

The Zohar says "And Havayah Elokim built" is said with the full Name, because Abba and Imma prepared her before she came to her husband. The text identifies them with the "princes" who dug the well.

Zohar, Bereshit 80:207–82:215 ספר הזהר, בראשית פ׳:ר״יז-פ״ב:רט״ו

Observe this. The good inclination and the evil inclination are in harmony only because they share the female, who is attached to both, in this way: first the evil inclination sues for her and they unite with one another, and when they are united the good inclination, which is joy, rouses itself and draws her to itself, and so she is shared by both and reconciles them. Hence it is written, "and the L-rd G-d formed man", the double name being made responsible both for the good and the evil …

The Zohar; London, Soncino Press, 1933 (Public Domain)

86 **כמ״ש בזח״א (מ״ט א׳)**

The note says this Zohar passage is quoted there.

KEHOT'S NOTE

מובא לעיל פ׳ בהעלותך לו, סע״א ואילך.

87 **מקדש אד׳ כוננו ידיך**

"The Sanctuary, Ado-nai, that Your hands established." The "hands" that establish it are the attributes of Abba and Imma.

Exodus 15:17 שמות ט״ו:י״ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה׳ מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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KEHOT'S NOTE

שמות טו, י״ו.

88 **בביאור ע״פ נשא את ראש**

The note locates the explanation on "Take a census of the sons of Gershon" in Parshas Nasso of Likkutei Torah.

KEHOT'S NOTE

לעיל פ׳ נשא דף כא, ב ואילך.

89 **נשא את ראש בני גרשון**

"Take a census of the sons of Gershon, too." The explanation on this verse is cited for more on the building of Malchus.

Numbers 4:22 במדבר ד׳:כ״ב

נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם׃

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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90 **עיני כל אליך ישברו**

"The eyes of all look hopefully to You, and You give them their food in its time." The explanation on this passage is cited alongside.

Psalms 145:15 תהילים קמ״ה:ט״ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃

The eyes of all wait for Thee, And Thou givest them their food in due season.

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91 **פותח את ידך**

"You open Your hand and satisfy the desire of every living thing." Part of the same passage.

Psalms 145:16 תהילים קמ״ה:ט״ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃

Thou openest Thy hand, And satisfiest every living thing with favour.

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92 **ויבן ה"א את הצלע**

"And Havayah Elokim built the rib that He had taken from the man into a woman." Read as the building of Malchus by Abba and Imma.

Genesis 2:22 בראשית ב':כ"ב

וַיִּבֶן ה' אֱלֹקִים אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם:

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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KEHOT'S NOTE

בראשית ב, כב.

PARAGRAPH 20

93 **והבחיר שבאבות הוא יעקב**

There the digging of the well is done by the "princes and nobles of the people," the Patriarchs, and the choicest of them is Yaakov, who includes them all.

KEHOT'S NOTE

נסמן לעיל סב, ד.

94 **כי שרית עם אלקים ועם אנשים**

"For you have striven with Elokim and with men, and have prevailed." The angel's words when renaming Yaakov "Israel"; sarisa is read as sar, a prince who rules.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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KEHOT'S NOTE

בראשית לב, כט.

95 **והנה שלשה אנשים נצבים עליו**

"And behold, three men were standing over him." The angels stood above Avraham.

Genesis 18:2 בראשית י"ח:ב'

וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נִצָּבִים עָלָיו וַיַּרְא וַיָּרָץ לִקְרָאתָם מִפֶּתַח הָאֹהֶל וַיִּשְׁתַּחוּ אָרְצָה:

and he lifted up his eyes and looked, and, lo, three men stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed down to the earth,

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96 **וישר אל מלאך ויוכל בכה ויתחנן לו**

"He strove with an angel and prevailed; he wept and pleaded with him." Read as the angel being subdued before Yaakov.

Hosea 12:5 הושע י"ב:ה'

וַיָּשַׂר אֶל־מַלְאָךְ וַיֻּכָל בָּכָה וַיִּתְחַנֶּן־לוֹ בֵּית־אֵל יִמְצָאֵנוּ וְשָׁם יְדַבֵּר עִמָּנוּ:

So he strove with an angel, and prevailed; He wept, and made supplication unto him; At Beth-el he would find him,

And there he would speak with us;

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PARAGRAPH 21

97 **שאין מלאך א' עושה ב' שליחות**

There an angel cannot carry two missions because it is a vessel through which an influence passes, and its vessel cannot bear two influences.

KEHOT'S NOTE

נסמן לעיל סב, ד.

98 **שאין מלאך א' עושה ב' שליחות**

"One angel does not carry out two missions, and two angels do not carry out one mission": Michael brought his tidings, Gavriel overturned Sodom, Refael saved Lot. The text uses it for the division that marks the emotive attributes.

Bereshit Rabbah 50:2 בראשית רבה נ':ב'

(איוב כג) והוא באחד ומי ישיבנו ונפשו אותה ויעש - תנא, אין מלאך אחד עושה שתי שליחות, ולא שני מלאכים עושים שליחות אחת, ואת אמרת שני?! אלא, מיכאל אמר בשורתו ונסתלק, גבריאל נשתלח להפוך את סדום, ורפאל להציל את לוט. ויבואו שני המלאכים סדומה הכא את אמר מלאכים, ולהלן קורא אותן אנשים?! אלא, להלן שהיתה שכינה על גביהן, קראם אנשים, כיון שנסתלקה שכינה מעל גביהן, לבשו מלאכות. אמר רבי תנחומא, אמר רבי לוי: אברהם שהיה כחו יפה, נדמו לו בדמות אנשים, אבל לוט, על ידי שהיה כחו רע, נדמו לו ...

"He acts through one, and who can respond to Him? His soul desires and He performs" (Job 23:13) – it is taught: One angel does not perform two missions, and two angels do not perform one mission. Yet you say: "[The] two [angels came to Sodom]"? The explanation is that Mikhael gave his tidings and departed, Gavriel was dispatched to overturn Sodom, and Refael, to rescue Lot. "The two angels came to Sodom" – here it says "angels," but elsewhere, it characterizes them as "people" (Genesis 18:2). The explanation is ...

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99 **כפטיש יפוצץ סלע**

"Is not My word like fire, says Havayah, and like a hammer that shatters a rock?" The verse the Sages read as one verse yielding many meanings.

Jeremiah 23:29 ירמיהו כ"ג:כ"ט

הֲלוֹא כֹה דְבָרִי כָּאֵשׁ נְאֻם־ה' וּכְפַטִּישׁ יְפֹצֵץ סָלַע:

Is not My word like as fire? Saith the L-RD; And like a hammer that breaketh the rock in pieces?

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100 **מקרא א' יוצא לכמה טעמים**

"As a hammer splits into many sparks, so one verse goes out to many meanings." The Torah, from Chochmah,

holds many in one.

Sanhedrin 34a:12 סנהדרין ל"ד א:י"ב

מְנָהֲנֵי מִילֵּי? אָמַר אַבָּיֵי: דְּאָמַר קְרָא "אַחַת דִּבֶּר אֱלֹקִים שְׁתַּיִם זוּ שָׁמָעְתִּי כִּי עֹז לֵאלֹקִים". מִקְרָא אֶחָד יוֹצֵא לְכַמָּה טְעָמִים, וְאֵין טַעַם אֶחָד יוֹצֵא מִכַּמָּה מִקְרָאוֹת. דְּבֵי רַבִּי יִשְׁמָעֵאל תָּנָא: "וּכְפַטִּישׁ יְפֹצֵץ סָלַע" - מָה פַּטִּישׁ זֶה מִתְחַלֵּק לְכַמָּה נִיצוֹצוֹת, אַף מִקְרָא אֶחָד יוֹצֵא לְכַמָּה טְעָמִים.

William Davidson, Vocalized Aramaic (CC-BY-NC)

101 **בלקו"ת ע"פ ויקם עדות ביעקב**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

להאריז"ל.

102 **ויקם עדות ביעקב**

"He established a testimony in Yaakov and set a Torah in Israel." The Arizal's Likkutei Torah on this verse is cited for Yaakov's root in Chochmah.

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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103 **מי מנה עפר יעקב**

"Who has counted the dust of Yaakov?" The explanation on this verse in Parshas Balak is cited.

Numbers 23:10 במדבר כ"ג:י"

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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104 **ויאבק איש עמו**

"And a man wrestled with him until the break of dawn." The explanation on this verse in Parshas Vayishlach is cited.

Genesis 32:25 בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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105 **כי שרית עם אלקים ועם אנשים**

"For you have striven with Elokim and with men." Elokim is the Name of concealment; "men" are the angels.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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106 **נעל דשכינתא**

The note gives Emek HaMelech as a source for the term "the shoe of the Shechinah."

KEHOT'S NOTE

בעמה"מ ש' ריש"א דז"א (פי"א) דף קכט, סע"ג. ועל"ק בשה"ש ד"ה מה יפו פעמיך ספ"ב [מג, ג]. וספ"ד [מד, ב] מז"ה פ' משפטים (על דף צד) כ' שהמנעלים הם מט"ט וסנד"ל כו' יע"ש. וע' זח"ג (רפא, א) [כ].

107 **נעל דשכינתא**

The Zohar in Ki Seitzei says that Sandalphon is a sandal for the Holy One, blessed be He, and a shoe for the Shechinah. The Kehot note points here for "the shoe of the Shechinah."

Zohar, Ki Teitzei 20:98–22:108 ספר הזהר, כי תצא כ':צ"ח-כ"ב:ק"ח

108 **במחוקק**

"With the lawgiver, with their staffs." Mechokek, from "engraving," is Moshe; the "staffs" are the supporters of the Torah.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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109 **כי משה מלגאו יעקב מלבר**

The words here quote Tikkunei Zohar, Tikkun 13 · 29a:7-8; the passage is shown below.

Tikkunei Zohar, Tikkun 13 · 29a:7–8 תקו"ז תיקון י"ג

כד אשתלימי סוכה בירך דילה אתמר ביעקב ויבא יעקב שלם ויעקב ודאי איהו דיוקנא דעמודא דאמצעיתא מסטרא דלבר. והא משה תמן הוה אלא מסטרא דלגאו הוה. דא מגופא ודא מנשמתא. ובגין דא תרין ירכין דעמודא דאמצעיתא שלים אינון נצח והוד. ומתי יהיה עמודא דאמצעיתא שלים כד אתחבר בשכינתא. ההי"ד ויעקב נסע סכתה ויבן לו בית ההי"ד ויבן יי' אלקים את הצלע.

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KEHOT'S NOTE

ת"ז תי' י"ג.

110 **את הכבש אחד תעשה בבקר**

"The one lamb you shall offer in the morning." The end of the discourse on this passage is cited.

Numbers 28:4 במדבר כ"ח:ד'

אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם:

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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111 בפע"ח שער השבת פכ"א

The note points there as well for the Pri Etz Chaim passage on the Kiddush of the Shabbos day.

KEHOT'S NOTE

ראה גם אוה"ת בראשית כרך-ה דף תתסג, ב.

112 אשר הוצאתי אתכם

"I am Havayah your G-d, who brought you out of the land of Egypt," the end of the section of tzitzis. The explanation on it is cited for the revelation of His great Name.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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113 ועיין זח"ב בשלח

In Beshalach the Zohar says that one who prays should direct his heart to draw blessings "from the depth of the well," the source from which the river that "goes out from Eden" flows. The text points here for drawing from the upper well into the lower.

Zohar, Beshalach 28:398–408 ספר הזהר, בשלח כ"ח:שצ"ח-ת"ח

114 ויצא יעקב מבאר שבע

"And Yaakov went out from Be'er Sheva." Biurei HaZohar on this verse is cited for the two wells.

Genesis 28:10 בראשית כ"ח:י'

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה:

And Jacob went out from Beer-sheba, and went toward Haran.

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115 שם העיר באר שבע

"Therefore he called that place Be'er Sheva." The first naming, in the story of Avraham.

Genesis 21:31 בראשית כ"א:ל"א

עַל־כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שָׁבַע כִּי שָׁם נִשְׁבְּעוּ שְׁנֵיהֶם:

Wherefore that place was called Beer-sheba; because there they swore both of them.

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116 שם העיר באר שבע

"Therefore the name of the city is Be'er Sheva to this day." The second naming, in the story of Yitzchak; the two allude to the wells of Binah and Malchus.

Genesis 26:33 בראשית כ"ו:ל"ג

וַיִּקְרָא אֹתָהּ שִׁבְעָה עַל־כֵּן שֵׁם־הָעִיר בְּאֵר שָׁבַע עַד הַיּוֹם הַזֶּה:

And he called it Shibah. Therefore the name of the city is Beer-sheba unto this day.

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117 אז ישיר ישראל

"Then Israel sang this song: Rise up, O well." Read now as drawing power from the upper well into the lower.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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118 כלתה נפשי לחצרות ה'

"My soul longs, indeed it pines, for the courts of Havayah." A longing for the "courts," the level of "with all your soul."

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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119 כלה שארי ולבבי

"My flesh and my heart pine away; G-d is the rock of my heart." Kalah as expiring, the level of self-sacrifice.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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120 לא זז מחבבה עד שקראה אמי

On "the crown with which his mother crowned him": a king so cherished his only daughter that he called her "my daughter," then "my sister," and did not stop cherishing her until he called her "my mother"; so G-d with Israel. The text applies it to the ascent of Malchus.

Shir HaShirim Rabbah 3:11 שיר השירים רבה ג':י"א

121 כעיר שחוברה לה יחדו

"Jerusalem built up, like a city that is joined together." The discourse on Pekudei is cited for this verse, alongside the Midrash, for the ascent of Malchus.

Psalms 122:3 תהילים קכ"ב:ג'

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו:

Jerusalem, that art builded as a city that is compact together;

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122 פקודי המשכן משכן העדות

"These are the accounts of the Mishkan, the Mishkan of the Testimony." The discourse on this verse is cited.

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the

commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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123 Kehot's note points to Leviticus 6:1-8:36 for these words.

Leviticus 6:1–8:36 ויקרא ו:א-ח:לו

124 **בכל מאדך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Me'odecha, "your might," is a love beyond measure.

Deuteronomy 6:5 דברים ו:ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 22

125 **ראה ריח בני**

"See, the fragrance of my son is like the fragrance of a field which Havayah has blessed." The discourse on this verse is cited for the Shabbos ascent.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שְׂדֶה אֲשֶׁר בֵּרְכוֹ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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PARAGRAPH 23

126 **מפסיקין לק"ש**

Those like Rabbi Shimon bar Yochai and his companions, whose Torah is their occupation, interrupt for the Shema but not for prayer. The text reads the interruption as giving their study the quality of the well.

Shabbat 11a:8–9 שבת י"א א:ח'-ט'

וְאִם הִתְחִילוּ אֵין מַפְסִיקִין, מַפְסִיקִין לִקְרִיאַת שְׁמַע. הָא תָּנָא לַקָּה רֵישָׁא אֵין מַפְסִיקִין? סֵיפָא אָתָאן לְדִבְרֵי תוֹרָה. דְּתַנְיָא: חֲבֵרִים שֶׁהָיוּ עוֹסְקִין בַּתּוֹרָה — מַפְסִיקִין לִקְרִיאַת שְׁמַע, וְאֵין מַפְסִיקִין לִתְפִלָּה. אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא כְּגוֹן רַבִּי שִׁמְעוֹן בֶּן יוֹחַי וַחֲבֵירָיו שֶׁתּוֹרָתָן אוּמָנוּתָן. אֲבָל כְּגוֹן אָנוּ, מַפְסִיקִין לִקְרִיאַת שְׁמַע וְלִתְפִלָּה. וְהָתַנְיָא: כְּשֵׁם שֶׁאֵין מַפְסִיקִין לִתְפִלָּה, כָּךְ אֵין מַפְסִיקִין לִקְרִיאַת שְׁמַע! כִּי תָּנֵי הָהִיא — בְּעִיבּוּר שָׁנָה. דְּאָמַר רַב אַדָּא בַּר אַהֲבָה, וְכֵן תָּנוּ …

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PARAGRAPH 24

127 **ונהר יוצא מעדן**

"And a river goes out from Eden to water the garden." The present tense, "goes out," is read as a flow that never stops.

Genesis 2:10 בראשית ב':י"

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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128 **ראה ריח בני**

"See, the fragrance of my son is like the fragrance of a field which Havayah has blessed." The discourse on this verse is cited for the two wells.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שְׂדֶה אֲשֶׁר בֵּרְכוֹ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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129 **באר חפרוה שרים**

"A well that princes dug." Contrasted with Miriam's well, which flowed by itself.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמִחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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PARAGRAPH 25

130 **באר חפרוה שרים**

"A well that princes dug." The "princes" are Chochmah, Binah and Daas.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמִחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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131 **ונתתי לך מהלכים בין העומדים**

"And I will give you places to walk among these that stand." Read as souls who "walk" among angels who "stand."

Zechariah 3:7 זכריה ג':ז'

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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132 **ורגליהם רגל ישרה**

"And their legs were a straight leg." Said of the living creatures of the Chariot, and read with the value of yesharah, 515.

Ezekiel 1:7 יחזקאל א:ז

וְרַגְלֵיהֶם רֶגֶל יְשָׁרָה וְכַף רַגְלֵיהֶם כְּכַף רֶגֶל עֵגֶל וְנֹצְצִים כְּעֵין נְחֹשֶׁת קָלָל׃

And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass.

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133 **מהלך ת"ק שנה**

Tosafos, citing the Jerusalem Talmud, explain the measure of the angels' legs as a journey of 500 years and more. The text uses it for the angels' fixed level.

Tosafot on Chagigah 13a:4:1 תוספות על חגיגה י"ג א:ד:א'

... יש מגיהין בקדושתא שיסד הקליר וחיות אשר הנה מרובעות לכסא כף רגל חמש מאות וחמש עשרה ומוחקים הוי"ו ואומרים כי כן עולה לפי חשבון שבכאן למנין ז' רקיעים וח' אוירים הוא ט"ו פעמים ת"ק והיינו מנין ישרה ש"ר ת"ק וי"ה לסימנא שכן עולה ט"ו פעמים כך ומיהו בחנם מחקוהו שיסד דבריו ע"פ הירושלמי דהרואה א"ר לוי מארץ ועד לרקיע מהלך ת"ק שנה אמר ר' ברכיה ורי חלבו בש"ר (בא) סמוקה גדול מזה רגל אחד כמנין ישר"ה ראה כמה גבוה מעולמו כו' משמע כמנין שיסד ת"ק ט"ו וכן היה דרכו ...

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134 **כי בי"ה הוי' צור עולמים**

"Trust in Havayah forever, for with Yah, Havayah, [is] the Rock of worlds." The Sages read tzur as "formed": with yud-hei He formed the worlds.

Isaiah 26:4 ישעיהו כ"ו:ד'

בִּטְחוּ בָה' עֲדֵי־עַד כִּי בְיָהּ ה' צוּר עוֹלָמִים׃

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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135 **ביו"ד נברא העוה"ב בה' נברא העוה"ז**

"This world was created with the hei, and the World to Come with the yud," derived from Isaiah 26:4. The text applies it to the angels' service of drawing yud-hei into the worlds.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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136 **עד יעבור עמך הוי'**

"Until Your people pass over, Havayah." Read as Israel "passing over" the Name Havayah, to the essence of the Infinite.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמּוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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137 **והתהלכתי בתוככם**

"And I will walk among you, and I will be your G-d." The "walking" that comes with new light.

Leviticus 26:12 ויקרא כ"ו:י"ב

וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹקִים וְאַתֶּם תִּהְיוּ־לִי לְעָם׃

And I will walk among you, and will be your G-d, and ye shall be My people.

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138 **בכל מאדך**

"With all your might." A love without limit, through which the new light is drawn down.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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139 The Jerusalem Talmud gives the distance from earth to the firmament as a journey of 500 years. The source Tosafos draws on.

Jerusalem Talmud Berakhot 9:1:13 תלמוד ירושלמי ברכות ט:א:י"ג

PARAGRAPH 26

140 **שלש רגלים תחוג לי**

"Three times (regalim) you shall celebrate for Me in the year." Regalim also means "feet."

Exodus 23:14 שמות כ"ג:י"ד

שָׁלֹשׁ רְגָלִים תָּחֹג לִי בַּשָּׁנָה׃

Three times thou shalt keep a feast unto Me in the year.

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141 **להקריב לי במועדו**

"You shall take care to offer to Me in its appointed time." The discourse on this verse is cited for the festivals.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire,

of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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142 והארץ הדום רגלי

"The heavens are My throne, and the earth is My footstool." The discourse on this verse is cited for the souls as G-d's "foot."

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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PARAGRAPH 27

143 בנים אתם לה׳

"You are children to Havayah your G-d." As children, the souls are the "legs" of their Father.

Deuteronomy 14:1 דברים י״ד:א׳

בָּנִים אַתֶּם לַה׳ אֱלֹקֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם לָמֵת׃

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים יד, א.

144 ברא כרעא דאבוה

The note gives Yonas Elem as a source for "a son is the leg of his father," together with Tosafos on Yevamos 3a (s.v. mikamei).

Yevamot 3a:2–4 יבמות ג׳ א:ב׳-ד׳

דְּאָמַר רָבָא: אֲמַר לִי רַב יִצְחָק בַּר אַבְדִּימִי: אָתְיָא "הֵנָּה" "הֵנָּה", אָתְיָא "זִמָּה" "זִמָּה". הַשְׁתָּא דְּאָמְרַתְּ כָּל מִלְּתָא דְּאָתְיָא מִדְּרָשָׁא חַבִּיבָא לֵיקָה, לִיתְנֵי לַאֲחוֹת אִשָּׁה לְבַסּוֹף! אַיְידֵי דְּאַיְירֵי בְּאֵיסּוּר אַחְוֹתָא, תְּנָא אֲחוֹת אִשְׁתּוֹ.

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KEHOT'S NOTE

יונת אלם רפ״ב. ראה תוס׳ יבמות ג, א ד״ה מקמי. על״ק ואתחנן (יב, ג). וש״נ. [כ].

145 קח משענתי בידך

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מ״ב ד, כט.

146 קח משענתי בידך

Elisha to Gechazi: "Take my staff in your hand and go," and lay it on the face of the Shunammite's son. The staff that was to bring the dead child back to life.

II Kings 4:29 מלכים ב ד׳:כ״ט

וַיֹּאמֶר לְגֵיחֲזִי חֲגֹר מָתְנֶיךָ וְקַח מִשְׁעַנְתִּי בְיָדְךָ וָלֵךְ כִּי־תִמְצָא אִישׁ לֹא תְבָרְכֶנּוּ וְכִי־יְבָרֶכְךָ אִישׁ לֹא תַעֲנֶנּוּ וְשַׂמְתָּ מִשְׁעַנְתִּי עַל־פְּנֵי הַנָּעַר׃

Then he said to Gehazi: 'Gird up thy loins, and take my staff in thy hand, and go thy way; if thou meet any man, salute him not; and if any salute thee, answer him not; and lay my staff upon the face of the child.'

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147 אם בחקותי תלכו

"If you walk in My statutes and keep My commandments." Keeping the statutes leads to "walking."

Leviticus 26:3 ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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KEHOT'S NOTE

ויקרא כו, ג.

148 ועתה יגדל נא

"And now, I pray, let the strength of Ado-nai be great." The discourse on this verse is cited.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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149 מטה עוזך ישלח ה׳ מציון

"Havayah will send the staff of your strength from Zion." Mateh, "staff," read as drawing down strength.

Psalms 110:2 תהילים ק״י:ב׳

מַטֵּה־עֻזְּךָ יִשְׁלַח ה׳ מִצִּיּוֹן רְדֵה בְקֶרֶב אֹיְבֶיךָ׃

The rod of Thy strength the L-RD will send out of Zion: 'Rule thou in the midst of thine enemies.'

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KEHOT'S NOTE

תהלים קי, ב.

150 חותמך ופתילך ומטך

"Your signet, your cord and your staff that is in your hand." The Midrash on this verse is cited for the "staff."

Genesis 38:18 בראשית ל״ח:י״ח

וַיֹּאמֶר מָה הָעֲרֻבוֹן אֲשֶׁר אֶתֶּן־לָךְ וַתֹּאמֶר חֹתָמְךָ וּפְתִילֶךָ וּמַטְּךָ אֲשֶׁר בְּיָדֶךָ וַיִּתֶּן־לָהּ וַיָּבֹא אֵלֶיהָ וַתַּהַר לוֹ׃

And he said: 'What pledge shall I give thee?' And she said: 'Thy signet and thy cord, and thy staff that is in thy hand.' And he gave them to her, and came in unto her, and she conceived by him.

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151 חותמך ופתילך ומטך

The Midrash reads Yehudah's pledge: "your signet" is kingship, "your cord" the Sanhedrin, and "your staff" the King Mashiach, citing "Havayah will send the staff of your strength from Zion." The text points here for the "staff."

Bereshit Rabbah 85:9 בראשית רבה פ"ה:ט'

ויאמר מה הערבון אשר אתן וגו' - אמר רבי חוניא: נצנצה בה רוה"ק, חותמך זו מלכות, היך מה דאת אמר: (שיר ח): שימני כחותם על לבך. (ירמיה כב) כי אם יהיה יכניהו בן יהויקים מלך יהודה חותם על יד ימיני ופתילך, זו סנהדרין, שהן מצויינין בפתיל, היך מה דאת אמר (שמות לט): פתיל תכלת. ומטך, זה מלך המשיח, היך מה דאת אמר: (ישעיה יא): ויצא חוטר מגזע ישי. (תהלים קי) מטה עוזך ישלח ה' מציון ויתן לה וגו'. ותהר לו, גבורים כיוצא בו, וצדיקים כיוצא בו. וישלח יהודה וגו' יהודה ...

"He said: What is the collateral that I should give you? She said: Your signet, and your belt, and your staff that is in your hand. He gave them to her and consorted with her, and she conceived by him" (Genesis 38:18). "What is the collateral that I should give..." - Rabbi Ḥuneya said: The divine spirit flashed in her. "Your signet [ḥotamekha]" - this is kingship, just as it says: "Set me as a seal [khaḥotam] upon your heart" (Song of Songs 8:6);8:6:2; Nezer HaKodesh, based on Zohar). "for ...

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152 ברבות וישב פרשה פ"ה . . וס"פ קרח

The note says these Midrash passages on the "staff" are copied out in Or HaTorah in three places.

KEHOT'S NOTE

נעתק באוה"ת פ' חוקת ע' תתכ. פ' מטות ע' א'שיד. נ"ך ע' תקיז.

153 ע"פ והנה פרח מטה אהרן

The note locates the explanation on "And behold, the staff of Aharon had blossomed" in Parshas Korach of Likkutei Torah.

KEHOT'S NOTE

לעיל פ' קרח דף נה, ג.

154 והנה פרח מטה אהרן

"And behold, the staff of Aharon had blossomed." The discourse on this verse in Korach is cited.

Numbers 17:23 במדבר י"ז:כ"ג

וַיְהִי מִמָּחֳרָת וַיָּבֹא מֹשֶׁה אֶל־אֹהֶל הָעֵדֻת וְהִנֵּה פָרַח מַטֵּה־אַהֲרֹן לְבֵית לֵוִי וַיֹּצֵא פֶּרַח וַיָּצֵץ צִיץ וַיִּגְמֹל שְׁקֵדִים:

And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

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155 במא"א אות מ"ם סס"ד

The note quotes Me'orei Or as Or HaTorah gives it there: "the meaning of mateh is Yesod of Abba, and also Metatron."

KEHOT'S NOTE

"פי' מטה יסוד אבא וגם מט"ט" — אוה"ת חקת ע' תתכ.

156 Rabbi Shmuel bar Nachmani in the name of Rabbi Yonasan: the righteous will in the future revive the dead, as it says, "Old men and women will yet sit in the streets of Jerusalem, each man with his staff in his hand," and it is written of Elisha, "And lay my staff on the face of the lad." The text links the staff with the resurrection.

Pesachim 68a:14 פסחים ס"ח א:י"ד

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: עֲתִידִים צַדִּיקִים שֶׁיְּחַיּוּ מֵתִים, שֶׁנֶּאֱמַר: "עוֹד יֵשְׁבוּ זְקֵנִים וּזְקֵנוֹת בִּרְחֹבוֹת יְרוּשָׁלָיִם וְאִישׁ מִשְׁעַנְתּוֹ בְיָדוֹ מֵרֹב יָמִים", וּכְתִיב: "וְשַׂמְתָּ מִשְׁעַנְתִּי עַל פְּנֵי הַנָּעַר".

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157 ואיש משענתו בידו

"Old men and old women will yet sit in the streets of Jerusalem, each man with his staff in his hand because of their many days." The verse the Talmud reads as resurrection.

Zechariah 8:4 זכריה ח':ד'

כֹּה אָמַר ה' צְבָאוֹת עֹד יֵשְׁבוּ זְקֵנִים וּזְקֵנוֹת בִּרְחֹבוֹת יְרוּשָׁלִָם וְאִישׁ מִשְׁעַנְתּוֹ בְיָדוֹ מֵרֹב יָמִים:

Thus saith the L-RD of hosts: There shall yet old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age.

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158 ואיש משענתו בידו

In Toldos the Zohar says that the righteous will in that time create worlds and revive the dead, citing this verse. The text points here with the Ramaz's commentary.

Zohar, Toldot 5:39–41 ספר הזהר, תולדות ה':ל"ט-מ"א

159 והיה ביום ההוא יצאו מים חיים

"And it shall be on that day, living waters will go out from Jerusalem." The living waters of the Time to Come.

Zechariah 14:8 זכריה י"ד:ח'

וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מַיִם־חַיִּים מִירוּשָׁלַם חֶצְיָם אֶל־הַיָּם הַקַּדְמוֹנִי וְחֶצְיָם אֶל־הַיָּם הָאַחֲרוֹן בַּקַּיִץ וּבֶחֹרֶף יִהְיֶה:

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

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160 ויקחו אליך פרה

"That they take to you a red heifer, unblemished." The discourse on this verse is cited on "living waters."

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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על כן יאמרו המושלים באו חשבון וגו׳

"Therefore the rulers will say: Come to Cheshbon"
(Numbers 21:27)

◇

The soul comes down into the darkness of a body and this world because only here, by subduing the sitra achra through the practical mitzvos, can it reveal "His great Name," the light that encompasses all worlds, within the very worlds that conceal G-d, something it never reached while standing before Him above. Those who rule over their inclination make this "reckoning of the world."

THE MAAMAR IN BRIEF

The Talmud reads "Come to Cheshbon" as the reckoning of the world made by those who rule over their inclination. To explain it, and the teaching that answering "Amen, may His great Name be blessed" with all one's strength tears up a sentence of seventy years, the Alter Rebbe asks why the soul descends into a body at all. He distinguishes two lights. The light that fills all worlds is the "soul" clothed in each "world" according to its rank; its pulse of ratzo and shov gives rise to time, and the worlds, olam from helem, conceal it. The light that encompasses all worlds, "His great Name," is G-d's own presence, equal in heaven and on earth, which no world can contain. Only through the practical mitzvos, and above all by pushing away foreign thoughts and so subduing the sitra achra, is it revealed within the worlds; this is the soul's ascent and the tearing up of the sentence rooted in the animal soul's seventy attributes. The rest of the verse is read as prayer and Torah study, the soul's fire of love kindled from above, and the treading down of the arrogant wisdom of kelipah.

OUTLINE

1 **Why the soul descends** ¶1–2

The verse "Come to Cheshbon" and the teaching on "Amen, may His great Name be blessed" are set out. The soul stood before G-d before its descent and returns to Him after it, so what ascent does the descent bring? The answer begins with the two lights, the one that fills all worlds and the one that encompasses them.

2 **World, year, soul: the light that fills all worlds** ¶3–11

Following Sefer Yetzirah, the G-dly "soul" is clothed in each "world" according to its refinement, down to the mazal that makes the grass grow. Its constant ratzo and shov renews creation and is the root of time, "year." The worlds are called olam from helem, "concealment," hiding G-d's light most of all in our physical world, until the new heavens and earth of the Time to Come.

3 **The light that encompasses all worlds and the purpose of the descent** ¶12–15

The light that encompasses all worlds is G-d's own presence, unchanged by creation and equal above and below, "holy in the heavens and on earth": this is "His great Name." The purpose of the soul's descent is to reveal it within the worlds through the practical mitzvos, the positive ones drawing holiness down and the prohibitive ones subduing the sitra achra.

4 **Iskafya: subduing the sitra achra** ¶16–22

Heichalos of holiness and of kelipah stand opposite each other, and a person chooses his source of life. Pushing away a foreign thought subdues its source in the kelipos, the last and fullest concealment, and so "the glory of the Holy One, blessed be He, is exalted in all the worlds": like a house lifted by its lowest beam, the light that encompasses all worlds is revealed. So a person should not lose heart over foreign thoughts, but turn his mind to contemplation and the words of prayer.

5 **"Amen, may His great Name be blessed" and the seventy years** ¶23–25

"His great Name" is the light that encompasses all worlds, the Name that was with G-d before creation; the response asks that it be revealed in all the worlds. The "sentence of seventy years" is the evil in the animal soul's seven attributes of ten aspects each, and drawing down the light that is above time tears it up. This is what the rulers over their inclination achieve.

6 **The reckoning of the world** ¶26–28

The rulers reckon the purpose of the soul's descent into concealment. The thicker the darkness, the greater the light needed, as a cellar needs more than a candle; so the soul, the mitzvos and the Torah must be increased in proportion to the darkness of this world, turning darkness into light.

7 **The city of Sichon: prayer** ¶29–35

The city of Sichon is prayer, sichah, meaning both speech and a moving from place to place. Prayer moves G-d, Who is above will, to will the blessings of the Amidah, in response to the person's own outpouring of soul. That outpouring comes from the nightly reckoning, "Come to Cheshbon," which moves him away from his animal nature; the spoken words are the prayer's building stones, and charity before prayer "establishes" it.

8 **The city of Sichon: Torah** ¶36–38

Torah study is also sichah: through its letters, like hairs that carry a glimmer of the mind, G-d's unfathomable wisdom descends into practical laws. Torah scholars are the "builders" of the world.

9 **Fire from Cheshbon, flame from the city of Sichon** ¶39–45

"Its flashes are flashes of fire, a flame of Yah": a flame's blue light consumes the wick, as the G-dly soul transforms the animal soul into the love called ahavas olam, and its white light, ahavah rabbah, rests on it from above. The mitzvos (Cheshbon) draw the power from above to begin this; the Torah (Sichon) draws the white light, the Name Mah, and is a cleaving of spirit to spirit in both directions.

10 Ar of Moav and the high places of Arnon

¶46–48

Moav is the wisdom of kelipah, including excessive scheming for a livelihood, which dulls the mind to G-d's greatness; the fire of mitzvos and Torah consumes it and even transforms it, as Ruth came out of Moav. Arnon is the Ark, the union of Chochmah and Binah in bittul, and its opposite, "the high places of Arnon," is arrogance, which the bittul of the Torah treads down.

KEY CONCEPTS

The light that fills all worlds (memalei kol almin) ממלא כל עלמין

G-dly light clothed in each world as its "soul," in proportion to that world's refinement, and therefore concealed by the worlds.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

G-d's own presence, present within all the worlds but not grasped by them, equal in the highest and lowest places; in this maamar it is "His great Name," shmei rabba.

World, year, soul עולם שנה נפש

Sefer Yetzirah's three dimensions of creation: "world," the bodies of all things; "soul," the G-dly life-force in them; and "year," time, which arises from the soul's pulse of withdrawal and return.

Olam and helem עולם - העלם

A world is named for concealment: it hides G-d's light, more and more as the worlds descend, most of all in our physical world.

Iskafya and istalek אתכפיא סט"א, אסתלק יקרא דקוב"ה

From the Zohar: when the sitra achra is subdued, the glory of the Holy One, blessed be He, is exalted in all the worlds; that is, the light that encompasses all worlds is revealed within the concealment.

Sichah שיחה

Prayer and Torah study, read both as speech and as hasachah, a moving from place to place: G-d moving down to will, and the soul moving away from its animal nature.

Blue light and white light נהורא תכלא ונהורא חיוורא

The two hues of a flame: the blue light that consumes the wick is ahavas olam, the love that arises when the animal soul is transformed; the white light is ahavah rabbah, a love that comes from above.

Koach mah כח מ"ה

Holy wisdom, Chochmah, as bittul, "the power of 'what'"; its opposite is the wisdom of kelipah, Moav, and the arrogance of "the high places of Arnon."

SECTION 1 · ¶1–2

Why the soul descends

1 על כן יאמרו המושלים[1] באו חשבון[2] וגו'. בעלי במות ארנון.[3,4] הנה דרשו רז"ל [רבותינו זכרונם לברכה] [פ"ה דב"ב [דבבא בתרא]][5] המושלים אלו המושלים ביצרם. בואו חשבון בואו ונחשב חשבונו של[6] עולם כו'.

"Therefore the rulers (hamoshlim) will say: Come to Cheshbon," etc.; "the lords of the high places of Arnon." Now, our Sages, of blessed memory, expounded (in chapter 5 of Bava Basra): "The rulers": these are those who rule over their inclination. "Come to Cheshbon": come, and let us make the reckoning (cheshbon) of the world, etc.

> The maamar opens with the verses about Cheshbon, the city of Sichon king of the Amorites, ending with "the lords of the high places of Arnon" (Numbers 21:27–28). The Talmud (Bava Basra 78b) reads hamoshlim as "those who rule" over their evil inclination, and the place-name Cheshbon as cheshbon, "reckoning": they say, come, let us make the reckoning of the world, weighing what a mitzvah costs against its reward.

להבין זה[7] גם להבין מארז"ל [מאמר רבותינו זכרונם לברכה] כל העונה אמן[8] יהא שמיה רבא מברך בכל כחו[9] קורעים לו גזר דינו של ע' [שבעים] שנה[10] (כמ"ש בטא"ח [בטור אורח חיים] סי' נ"ו שבת פט"ז קי"ט ב').

To understand this, and also to understand the saying of our Sages, of blessed memory: "Whoever answers 'Amen, may His great Name (shmei rabba) be blessed' with all his strength, they tear up his sentence of seventy years" (as is written in the Tur, Orach Chaim, section 56; Shabbos, chapter 16, 119b).

> Alongside the verse, the Alter Rebbe sets a second teaching to be explained: whoever answers the Kaddish with "Amen, may His great Name be blessed" with all his strength has his sentence of seventy years torn up. The text gives its sources: the Tur, Orach Chaim 56, and the Talmud, Shabbos 119b.

הנה יש להקדים בענין ירידת הנשמה בגוף שהיא ירידה צורך עלייה כידוע, ויש להבין מהו עליה זאת הלא

We must first set out the matter of the soul's descent into the body, which is a descent for the sake of an ascent, as is known. And we need to understand what this ascent is. For surely

> The groundwork starts from a known principle: the soul comes down into a body for the sake of a greater ascent. The question is what that ascent could be.

גם קודם ירידתה היתה במדרגה עליונה ביותר עומדת לפני ה' כמ"ש אליהו[11] חי ה' אשר עמדתי לפניו[12, 13, 14] ומשם ירדה פלאים להתלבש בחומר גופני בעוה"ז השפל.

even before its descent it was on an exceedingly high level, standing before G-d, as it is written, [in the words of] Elijah, "As Havayah lives, before Whom I have stood"; and from there it came down astonishingly, to be clothed in physical matter in this lowly world.

> Before its descent the soul already stood before G-d, in the words Elijah used of himself, "before Whom I have stood." From there it came down an astonishing distance, into a physical body in this lowly world, so what can it gain that it did not already have?

2 ובצאת הנשמה מהגוף כתיב והרוח תשוב אל[15] האלהים אשר נתנה שתשוב למקורה ושרשה כו'. וא"כ איזה יתרון מעלה יש כאן ע"י ירידה זאת.

And when the soul leaves the body, it is written, "And the spirit returns to G-d Who gave it": it returns to its source and root, etc. If so, what advantage and superiority is there here through this descent?

> At death the spirit returns to G-d Who gave it (Ecclesiastes 12:7), back to the same source and root from which it came. If it ends where it began, the question stands: what has the descent added?

ויובן כ"ז [כל זה] בהקדים תחלה ענין ממכ"ע [ממלא כל עלמין] וסוכ"ע דהנה בחי' ממכ"ע [ממלא כל עלמין] הוא אור ושפע האלקית המתלבשת ונתפסת בתוך

All this will be understood by first setting out the matter of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). The level of the light that fills all worlds is the G-dly light and flow that clothes itself and is grasped within

> To answer, the Alter Rebbe first defines two modes of G-dly light. Memalei kol almin, "the light that fills all worlds," is the light and flow that enters the worlds and is grasped by them, held within their limits.

העולמות ובאה בסדר והדרגה בעולמות מעילה לעילה כל חד לפום שיעורא דיליה עד שמתלבשת ג"כ בשמים ובארץ גשמיים לפי ערכם.

the worlds, and comes in order and gradation through the worlds, from cause to cause, each one according to its own measure, until it clothes itself also in the physical heavens and earth, according to their measure.

> This light comes down in an ordered gradation, from cause to cause, each world receiving it according to its own measure. At the end of the chain it is clothed even in the physical heavens and earth, in a measure suited to them.

SECTION 2 · ¶3–11

World, year, soul: the light that fills all worlds

3 וביאור זה הוא כי הנה ידוע ומבואר בספר יצירה דיש בחי׳ עולם שנה נפש[16] פי׳ עולם

The explanation of this: it is known and explained in Sefer Yetzirah that there are the levels of "world, year, soul" (olam, shanah, nefesh). That is: "world"

> The Alter Rebbe explains the light that fills all worlds through Sefer Yetzirah's three dimensions of all creation: olam, "world," shanah, "year," and nefesh, "soul." In Chassidus these are space, time and the life-force within things.

הוא כולל כל הרקיעים והארץ וכל גופות הנבראים דצחי״מ [דדומם צומח חי מדבר] ונפש הוא בחי׳ חיות[17] אלהות המתלבש בהם בחי׳ ממכי״ע [ממלא כל עלמין] [והתלבשות זו הוא ע״י בחי׳ שנה וכמשי״ת [וכמו שיתבאר]]

includes all the firmaments and the earth and all the bodies of the created beings, inanimate, vegetative, animal and speaking; and "soul" is the level of the G-dly life-force (chayus) that clothes itself in them, the level of the light that fills all worlds (memalei kol almin) (and this clothing is through the level of "year," as will be explained).

> "World" is everything that has a body: the heavens, the earth, and every creature, mineral, plant, animal and human. "Soul" is the G-dly life-force clothed in them, which is the light that fills all worlds; the bracket adds that this clothing comes about through "year," time, as will be explained.

והנה בבחי׳ עולם יש ג״כ חילוקי מדרגות גבוה מעל גבוה[18] לאין קץ בבחי׳ הזדככות החומר והכלי שכל הגבוה גבוה הוא יותר רוחני ומופשט מן ההגשמה

Now, within the level of "world" there are also distinctions of levels, higher above higher without end, in the refinement of the matter and the vessel: the higher anything is, the more spiritual it is and abstracted from corporeality,

> "World" itself has endless gradations, set apart by how refined their matter is. The higher a world or a body stands, the more spiritual it is and the further from coarse physicality.

כמו שנראה בחוש במעלת גוף החי על בחי׳ דומם וצומח ובחי׳ מדבר למעלה מבחי׳ חי

as is seen plainly in the superiority of the body of the animal over the inanimate and the vegetative, and of the speaking above the animal.

> Our own world shows this: an animal's body is finer than a stone or a plant, and the human being stands above the animal.

וכן דרך כלל חומר הרקיעים מזוכך לאין שיעור מחומר הארץ ויסודות גשמיים ועד"ז גבוה מעל גבוה כנודע שכמו שיש ז' רקיעים[19] גשמיים כך יש גם כן ז' רקיעים רוחניים ונק' ז' היכלות כו'

And likewise, in general, the matter of the firmaments is immeasurably more refined than the matter of the earth and the physical elements; and in this way, higher above higher, as is known: just as there are seven physical firmaments, so too there are seven spiritual firmaments, and they are called the seven heichalos (chambers), etc.

> The heavens are made of matter far finer than the earth and its elements, and the scale goes on upward: corresponding to the seven physical heavens there are seven spiritual ones, called the seven heichalos, "chambers." The Talmud (Chagigah 12b) names the seven firmaments.

ויש כמה בחי' ומדרגות בחי' היכלות הנ"ל וכך ג"כ בחי' הנפש והוא האור והחיות האלקי הנמשך להן מאור א"ס ב"ה ומתלבש בהעולמות הוא בהם

And there are many aspects and grades of the heichalos mentioned above. And so too the level of "soul," which is the G-dly light and life-force drawn to them from the Infinite Light (Or Ein Sof), blessed be He, and clothed in the worlds, is in them

> The heichalos themselves have many grades. In the same way the "soul" of each world, the G-dly light drawn from the Infinite Light and clothed in it, differs from level to level.

בחילוק מדרגות לפי ערך בחינת הזדככות מהות כלי העולם כך מאיר ומתגלה בו בחי' האור והנפש כו'

in distinctions of levels: according to the degree of refinement of the very substance of the world's vessel, so does the light and the soul shine and reveal itself in it, etc.,

> The rule is proportion: the more refined the substance of a world, its "vessel," the more its soul, the G-dly light, shines and shows itself in it.

שבעולם העליון האור והחיות שם מבחי' מעלה ומדרגה העליונה כמו בג"ע [בגן עדן] העליון הנשמות יושבין ונהנין[20] מזיו כו'.

so that in the higher world, the light and life-force there are of the highest rank and degree, as in the higher Gan Eden, [where] the souls sit and delight in the radiance, etc.

> So in the higher worlds the light is of a higher order, as in the higher Gan Eden, where the souls "sit and delight in the radiance." The phrase comes from the Talmud's description of the World to Come, where the righteous delight in the radiance of the Shechinah.

4 ועד״ז הולך האור ומשתלשל בירידת המדרגות רבות מאד עד שבא ונמשך האור והחיות בעולם השפל בצמצום גדול מאד והן אור וחיות שמים וארץ והמזלות

And in this way the light proceeds and descends link by link (mishtalshel) through the descent of very many levels, until the light and life-force come and are drawn into the lowly world with a very great tzimtzum (contraction); and these are the light and life-force of heaven and earth, and of the constellations (mazalos)

> Step by step the light descends through very many levels until, greatly contracted, it reaches this lowly world. Here it is the life-force of heaven and earth and of the mazalos, the constellations and heavenly forces fixed in the heavens.

הקבועים בהם שאין לך עשב מלמטה[21] שאין לו מזל מלמעלה המכה בו ואומר לו גדל[22] והוא בחי׳ החיות והנפש היותר אחרון המחיה בחי׳ העשבים[23] כו׳.

fixed in them; for there is no blade of grass below that does not have a mazal above that strikes it and says to it, "Grow!" And this is the very last level of life-force and soul, which gives life to the grasses, etc.

> The Midrash says that there is no blade of grass below without a mazal above that strikes it and tells it, "Grow!" That influence is the very last and lowest level of life-force and soul, the one that gives life to the plants.

5 וכל בחינת סדר ההשתלשלות של בחי׳ הנפש והעולם בבי״ע מריש כל דרגין עד סוף כל דרגין

And the whole order of the chain of descending worlds (hishtalshelus) of "soul" and "world" in the Worlds of Beriah, Yetzirah and Asiyah, from the head of all levels to the end of all levels,

> The Alter Rebbe sums up the whole descending order of "soul" within "world" through the three lower worlds, Beriah, Yetzirah and Asiyah, from their highest level to their lowest.

כמו בעשבים הגדילים מהמזל הוא הנק׳ ממכ״ע [ממלא כל עלמין] היינו בחי׳ נפש המתלבשת בבחי׳ עולם ולערך בחי׳ העולם כך הוא בחי׳ הנפש.

as in the grasses that grow from the mazal, is what is called the light that fills all worlds (memalei kol almin): that is, "soul" clothing itself in "world"; and as the level of the world, so is the level of the soul.

> All of it, down to the grass that grows by its mazal, is what is called the light that fills all worlds: soul clothed in world, each soul matching the level of its world.

אך להבין ענין בחי' שנה. הענין דהנה אנו אומרים ובטובו מחדש[24] בכל יום מעשה בראשית.[25]

But [we need] to understand the matter of "year." The explanation: we say, "And in His goodness He renews each day the work of creation."

> Next comes the third dimension, "year," that is, time. The starting point is the blessing before the morning Shema: "In His goodness He renews each day the work of creation."

6 ופי' וענין התחדשות זו הוא כי הנה כתיב והחיות רצוא ושוב[26] עד"מ החיות של רוח החיים שבאדם

The meaning and substance of this renewal: it is written, "And the chayos ran and returned" (ratzo vashov). By way of analogy: the life-force (chayus) of the spirit of life in a person,

> The renewal of creation is explained through Ezekiel's vision: "the chayos ran and returned," ratzo vashov. The word chayos, the living creatures of the vision, is read as chayus, life-force, and the Alter Rebbe illustrates it with the spirit of life in a human being.

שהוא דופק בלבו בבחי' רו"ש [רצוא ושוב] דהיינו בחי' הסתלקות לחזור למקורו ובחי' התפשטות להחיות האברים כידוע שמזה באה סיבת הנשימה

which beats in his heart in the manner of ratzo and shov (running and returning): that is, a withdrawal, to return to its source, and an expansion, to give life to the limbs, as is known; and from this comes the cause of breathing.

> That spirit beats in the heart in two movements: withdrawal, back toward its source, and expansion, outward to give life to the limbs. This rhythm, as is known, is what gives rise to breathing.

וכן חוזר חלילה שמסתלק אחר שמתפשט ואח"כ חוזר ומתפשט וכך הוא בכל רגע על כל נשימה ונשימה יש הסתלקות והתפשטות.

And so it goes round and round: it withdraws after it expands, and afterwards expands again; and so it is at every moment: with each and every breath there is a withdrawal and an expansion.

> The two movements alternate without end: withdrawal follows expansion and expansion follows withdrawal, at every moment and with every breath.

7 וכדוגמא זאת הוא למעלה בחיות האלקי שבנבראים בחי' רצוא ושוב. וזהו והחיות רצוא ושוב[27] דזה קאי על כללות החיות שבעולמות וזהו ג"כ בחי' מטי ולא מטי[28,29] הנזכר בע"ח [בעץ חיים].

And in the likeness of this, Above, in the G-dly life-force (chayus) in created beings, there is ratzo and shov. This is "And the chayos ran and returned," for this refers to the life-force in the worlds as a whole; and this is also the level of "reaching and not reaching" (mati velo mati) mentioned in Etz Chaim.

> The same pulse runs through the G-dly life-force in every creature: Ezekiel's "running and returning" describes the life-force of the worlds as a whole. The Arizal's Etz Chaim calls it mati velo mati, "reaching and not reaching," a light that reaches its place and then withdraws.

וזהו ענין ההתחדשות החיות כמאמר מחדש בכל יום תמיד מעשה בראשית[30] שהרי כל רגע מסתלק החיות הראשון וחוזר ונמשך חיות חדש ממקורו וכך הוא תמיד בחי' רצוא ושוב [ועמ"ש במ"א סד"ה כי כאשר השמים החדשים].[31]

And this is the renewal of the life-force, as is said, "He renews each day, continually, the work of creation": for at every moment the first life-force withdraws, and a new life-force is drawn again from its source; and so it is continually: ratzo and shov. (And see what is written elsewhere, at the end of the discourse beginning "For as the new heavens.")

> This is why creation is renewed constantly: at every moment the life-force that was there withdraws, and a new life-force is drawn from its source. The bracket refers to the discourse "For as the new heavens" in Torah Ohr.

8 וזהו ענין בחי' שנה כי שרש התהוות הזמן הוא מצד בחי' המשכה זו שהחיות נמשך בבחינת רצוא ושוב[32]

And this is the matter of "year": for the root of the coming into being of time is this drawing down, in which the life-force is drawn in the manner of ratzo and shov,

> This pulse is the root of "year," time: time comes into being because the life-force is drawn down in beats of ratzo and shov.

שהוא הסתלקות והתפשטות ועי"ז נתהווה זמן רגע עד"מ כי ע"י שהחיות רצוא ושוב הרי מוכרח להיות שיהוי זמן מה.

which is withdrawal and expansion; and through this the time of a moment, for example, comes into being: for since the life-force runs and returns, there must necessarily be some lapse of time.

> Each withdrawal and return takes some interval, however short, and that interval is the first unit of time, a moment.

9 ומצד ריבוי בחי׳ ההתחלקות החיות לבחינות ומדרגות רבות מאד וכל בחי׳ ומדרגה מפרטי מדרגות אלו נמשך ע״י רו״ש [רצוא ושוב] לכך מתהוה הזמן כמו שהוא אצלינו כו׳ וכמ״ש במ״א באריכות[33] בפי׳ וענין תשובה קדמה לעולם.

And because of the great division of the life-force into very many aspects and levels, each aspect and level among the particulars of these levels being drawn through ratzo and shov, therefore time comes into being as it is with us, etc.; as is written at length elsewhere, on the meaning and matter of "Teshuvah (return) preceded the world."

> Because the life-force divides into very many levels and particulars, each drawn down in its own ratzo and shov, time takes the form we know. The Alter Rebbe refers to his longer treatment of the teaching that teshuvah preceded the world.

10 ומעתה יש להבין פירוש וענין לי׳ [לשון] עולם מהו דהנה החיות אלקי שבכל עולם המתלבש בו להחיותו הנקרא נפש הוא כדמיון החיות של הנשמה בגוף שלה שמסתתרת היא בגוף והגוף מלבישה ומעלימה

Now we need to understand the meaning and substance of the term olam (world): what is it? The G-dly life-force in each world, which clothes itself in it to give it life and is called "soul," is like the life-force of the soul in its body: it is hidden in the body, and the body clothes it and conceals it.

> Now the word olam, "world," is explained. The G-dly life-force in each world, its "soul," relates to it as a human soul to its body: hidden inside it, clothed and concealed by it.

והרי זה כמו על דרך משל המלך שיושב בחדרו סגור וצפון שהיכלו וחדרו מעלימו בלתי הגלות נגלות לשום אדם.

It is like, by way of analogy, a king who sits in his chamber, closed and hidden away, so that his palace and his chamber conceal him, and he is not revealed at all to anyone.

> The analogy is a king sitting shut away in his inner chamber, so that his palace and chamber hide him from everyone. This prepares the reading of olam as helem, "concealment," which comes next.

11 וכך למעלה בחי׳ אור וחיות האלקי מאור א״ס ב״ה מלובש ונעלם בתוך כל עלמין שהעולמות וההיכלות הן המה מסתירים על אור האלקי לבלתי הגלות נגלות

So too Above: the G-dly light and life-force from the Infinite Light (Or Ein Sof), blessed be He, is clothed and hidden within all the worlds (almin), for the worlds and the heichalos are what hide the G-dly light, so that it is not revealed at all,

> As the human soul is hidden in its body, so the G-dly light from the Infinite Light is hidden within the worlds. The worlds and their heichalos, "chambers," are exactly what keeps it from being seen.

וכמו שהנשמה המתלבשת בגוף היא נעלמת שאינה נראית ונגלית. וכן ארז״ל [אמרו רבותינו זכרונם לברכה] פ״ק [פרק קמא] דברכות רואה ואינו נראה[34] כו׳ ע״ש ולכך נקראו בשם עולמות.

just as the soul that is clothed in the body is hidden, neither seen nor revealed. And so our Sages, of blessed memory, said in the first chapter of Berachos: "It sees and is not seen," etc.; see there. And therefore they are called by the name olamos (worlds),

> The Talmud (Berachos 10a) compares the soul to the Holy One, blessed be He: as He sees and is not seen, so the soul sees and is not seen. For the same reason the worlds are called olamos.

שהוא ג״כ לשון העלם על שהם מעלימים ומסתירים כו׳.[35] (וע׳ מ״ש מזה ר״פ שלח בד״ה ענין המרגלים ובד״ה טובה הארץ כו׳)

which is also a term for helem (concealment), because they conceal and hide, etc. (And see what is written on this at the beginning of Parshas Sh'lach, in the discourse beginning "The matter of the spies," and in the discourse beginning "The land is good," etc.)

> The Hebrew olam, "world," shares its root with helem, "concealment": a world is, by its very name, what hides G-d's light. The text refers to two discourses at the beginning of Parshas Sh'lach where this is discussed.

אך בחי׳ ההסתר וההעלם הזה הוא בא לפי ערך המדרגות של העולמות מריש כל דרגין עד סוף כל דרגין כנ״ל שבעולם היותר עליון שם אין ההסתר כ״כ [כל כך].

But this hiding and concealment comes according to the measure of the levels of the worlds, from the head of all levels to the end of all levels, as mentioned above: in the highest world, the hiding there is not so great.

> The concealment is graded like everything else in the worlds: the higher the world, the less it hides.

אך בריבוי ירידת המדרגות מעילה לעלול עד סיום עולם העשיה כמו בעוה״ז השפל שלנו ההסתר וההעלם בתכלית החושך עד שנראים השמים והארץ בבחי׳ גשם נפרד ממש בלתי בחי׳ ביטול.

But with the great descent of the levels from cause to effect, down to the end of the World of Asiyah, as in our lowly world, the hiding and concealment are in utter darkness, to the point that the heavens and the earth appear as truly separate matter, without self-nullification (bittul).

> As the levels descend, from cause to effect, down to the end of Asiyah, the concealment becomes utter darkness. In our world the heavens and the earth seem to be truly separate things, with no bittul, no sense of being nothing before G-d.

משא"כ למעלה מזה העולם החומרי הרי נאמר וצבא השמים לך משתחוים[36] ואפי' [ואפילו] בזה העולם ממש

This is not so above this material world, for it is said, "And the host of heaven bow down to You." And even in this very world,

> Above this material world it is different: there "the host of heaven bow down" to G-d (Nehemiah 9:6), aware of their source. And even within our physical world there are degrees.

הנה הגלגלים יש בהם עדיין מבחי' הביטול כמו גלגל השמש שמשתחוה[37] כלפי מערב וכן שאר הגלגלים.

the celestial spheres still have something of self-nullification, as the sphere of the sun bows toward the west, and so too the other spheres.

> The celestial spheres still have a measure of bittul: the sun's sphere bows toward the west, where, according to the Talmud (Bava Basra 25b), the Shechinah is, and so do the other spheres.

משא"כ היסודות שתחת גלגל הירח שהם חומרים עבים כמו עפר הארץ הגשמית. וז"ש [וזהו שכתוב] לע"ל [לעתיד לבוא][38] (בישעיה סי' נ"א ו') כי שמים כעשן נמלחו[39] והארץ כבגד תבלה.[40, 41, 42, 43, 44, 45, 46]

This is not so with the elements beneath the sphere of the moon, which are coarse matter, like the dust of the physical earth. And this is what is written of the Time to Come (in Isaiah, chapter 51, [verse] 6): "For the heavens shall vanish like smoke, and the earth shall wear out like a garment,"

> The elements beneath the moon's sphere, however, are coarse matter, like the earth's dust. Of them Isaiah says that in the Time to Come the heavens will vanish like smoke and the earth will wear out like a garment.

כי יכלו בחי' חומריות שלהם (וע' מזה רבות נ"ח פל"ד ל"ח א' פ' לך לך פמ"ב מ"ו ב' פ' שמיני פי"א [פרק י"א] קע"ז ד' נשא פי"ג רנ"ב ב' פ' עקב[47] רצ"ג ב' וברות רבה ע"פ ושם האיש[48] אלימלך[49] ובאסתר ע"פ ויהי בימי אחשורוש.

for their materiality will come to an end. (And see on this: the Midrash Rabbah, Noach, chapter 34, 38a; Parshas Lech Lecha, chapter 42, 46b; Parshas Shemini, chapter 11, 177d; Naso, chapter 13, 252b; Parshas Eikev, 293b; and in Ruth Rabbah, on "And the name of the man was Elimelech"; and in Esther [Rabbah], on "And it came to pass in the days of Achashverosh."

> What will wear out is their materiality, the coarseness that hides G-dliness. The text lists Midrashim that bring this verse: Bereishis Rabbah 34 and 42, Vayikra Rabbah 11, Bamidbar Rabbah 13, and the opening passages of Ruth Rabbah and Esther Rabbah.

ריש קהלת רבה ע"פ הבל הבלים זח"א [זהר חלק א] בראשית דכ"ד סע"ב [סוף עמוד ב] ת"ז [תיקוני זהר] תקון חי[50] ותקון ל"א) ויתחדש אור בריאה חדשה בחי' שמים וארץ חדשים.

The beginning of Koheles Rabbah, on "Vanity of vanities"; the Zohar, Part I, Bereishis, 24b, end of the column; the Tikkunei Zohar, Tikkun 8 and Tikkun 31.) And the light of a new creation will be renewed, the level of new heavens and a new earth,

> The list goes on with Koheles Rabbah, the Zohar and the Tikkunei Zohar. In place of the old materiality the light of a new creation will shine: the "new heavens and new earth."

כמ"ש כי כאשר השמים החדשים[51] כו' אשר אני עושה דוקא שלא יהיו מסתירים ומעלימים על אור וחיות הנמשך מא"ס ב"ה שיתגלה כבוד ה' בלתי הסתר והעלם וכמ"ש כי עין בעין יראו[52, 53] כו' ונגלה כבוד[54, 55] ה' כו':[56, 57]

as it is written, "For as the new heavens," etc., "which I make," specifically: they will not hide and conceal the light and life-force drawn from the Infinite One (Ein Sof), blessed be He, so that the glory of G-d will be revealed without hiding or concealment; and as it is written, "For they shall see eye to eye," etc., and "The glory of Havayah shall be revealed," etc.

> Isaiah's "new heavens and new earth which I make" will no longer hide the light that comes from the Infinite One; the glory of G-d will be seen openly, as in "they shall see eye to eye" and "the glory of Havayah shall be revealed." The word "I" is stressed because, as the Torah Ohr discourse cited earlier explains, these new heavens come from an arousal from above alone.

SECTION 3 · ¶12–15

The light that encompasses all worlds and the purpose of the descent

12 ב והנה כל הנ"ל בבחי' עולם שנה נפש שהנפש מתלבשת בבחי' עולם לכל עולם לפי ערכו זהו בחי' ממכ"ע [ממלא כל עלמין] שפי' ממלא הוא בחי' אור וחיות המלובש ונעלם בעלמין כנ"ל,

2. Now, all that was said above about the levels of world, year and soul, in that the soul is clothed in the world, in each world according to its measure, is the level of the light that fills all worlds (memalei kol almin): for the meaning of "fills" is the light and life-force that is clothed and hidden in the worlds, as mentioned above.

> Section 2 begins by summing up: everything said so far about world, year and soul, the soul clothed in each world according to its measure, is the light that fills all worlds. "Filling" means a light and life-force that is clothed in the worlds and hidden by them.

אבל בחי' סוכ"ע הוא מ"ש אני הוי' לא שניתי[58] בין קודם שנברא העולם לאחר שנברא העולם ומעלה ומטה שוין כי שוה ומשוה קטן וגדול[59] כמו עד"מ העיגול שאין בו מעלה ומטה כו'.

But the level of the light that encompasses all worlds (sovev kol almin) is what is written, "I, Havayah, have not changed": [the same] before the world was created and after the world was created; and above and below are equal, for He "is equal and makes small and great equal," as, by way of analogy, a circle, which has no above and below, etc.

> The light that encompasses all worlds is of another kind: it is G-d as He says through Malachi, "I, Havayah, have not changed," the same before creation and after it. For it, above and below are equal, as the High Holiday poem Vechol Maaminim says that He "is equal and makes small and great equal," just as a circle has no top or bottom.

13 ולכך נק' בשם סובב. אך אין הפי' סובב שהוא מקיף מלמעלה בלבד ולא בא בעולמות דהכתיב את השמים ואת הארץ אני מלא[60] אני ממש דזה קאי דוקא על בחי' סוכ"ע

And therefore it is called by the name sovev (encompassing). But the meaning of sovev is not that it encircles from above alone and does not come into the worlds; for surely it is written, "I fill the heavens and the earth": "I," truly, for this refers specifically to the level of the light that encompasses all worlds (sovev kol almin).

> That is why this light is called sovev, "encompassing." Yet it does not merely hover above the worlds without entering them: when G-d says, "I fill the heavens and the earth" (Jeremiah 23:24), the "I," G-d Himself, refers precisely to sovev.

אלא דר"ל [דרוצה לומר] דהגם שהוא בתוך כל העולמות איננו בא שמה בהתלבשות אור ושפע נגלית למקבלים אלא הוא קדוש ומובדל מהם ואיננו נתפס בגדר עלמין וכמאמר הקדוש בשמים ובארץ.[61,62]

Rather, it means that although it is within all the worlds, it does not come there clothed as a light and flow revealed to the recipients; it is holy and set apart from them, and is not grasped within the bounds of the worlds; as in the saying, "the Holy One in the heavens and on earth."

> Sovev is present within all the worlds, but not clothed in them as a revealed light that they can receive; it stays holy and set apart, beyond their limits. That is what the Yishtabach blessing means in calling G-d "the Holy One in the heavens and on earth."

פי' שהוא קדוש ומובדל גם בהיותו בשמים ובארץ ר"ל [רוצה לומר] דאע"פ [דאף על פי] דאת השמים ואת הארץ הוא מלא וזהו בשמים ובארץ עכ"ז [עם כל זה] הוא קדוש ומובדל מהם כו'

That is, He is holy and set apart even while He is in the heavens and on earth. That is to say: although He fills the heavens and the earth, and this is "in the heavens and on earth," nevertheless He is holy and set apart from them, etc.

> Kadosh, "holy," means set apart: even while He is in the heavens and on earth, filling them, He remains apart from them.

ואי לזאת הוא בשמים ובארץ בשוה[63] כי בבחי' ממכ"ע [ממלא כל עלמין] לפי שמתלבש ונתפס בעלמין שייך סדר והדרגה מעילה לעילה מרוחניות לגשמיות

And therefore He is in the heavens and on earth equally. For with the light that fills all worlds, since it clothes itself and is grasped within the worlds, order and gradation apply, from cause to cause, from spirituality to physicality;

> Because He is apart from them, He is present in heaven and on earth equally. The light that fills all worlds, which is clothed in them and grasped by them, does have an order of higher and lower, from the spiritual to the physical.

אבל בבחי' סובב אין חילוק מדרגות כלל בין רוחניות כו' אלא שוה ומשוה רוחניות וגשמיות כחשיכה כאורה[64] וזהו בשמים ממעל

but with sovev there is no distinction of levels at all between spirituality, etc.; rather, it is equal and makes spirituality and physicality equal, "darkness and light alike." And this is "in the heavens above

> Sovev has no such gradation: spiritual and physical are equal before it, "darkness and light alike" (Psalms 139:12). This is the meaning of "in the heavens above and on the earth below; there is none else" (Deuteronomy 4:39).

ועל הארץ מתחת אין עוד[65] וכתיב אם אסק שמים שם אתה[66] ואציעה שאול הנך וזהו גדולה' [גדולתו] ומהולל מאד[67, 68] ולגדלתו אין חקר פי' גדול הוי' ומהולל

and on the earth below; there is none else." And it is written, "If I ascend to the heavens, You are there; if I make my bed in the netherworld, behold, You are there." And this is "Great is Havayah and exceedingly praised, and His greatness is unsearchable." That is: "Great is Havayah and praised

> The Psalmist says the same: "If I ascend to the heavens, You are there; if I make my bed in the netherworld, You are there," the same G-d in the highest and the lowest places. And the verse "Great is Havayah and exceedingly praised, and His greatness is unsearchable" (Psalms 145:3) contains both modes of light.

מאד זהו מצד בחי' ממכ"ע [ממלא כל עלמין] שמהולל ומשובח בחילוק מדרגות רבות מאד בכל העולמות בריבוא רבבות עד אין מספר עד שגם הנבראים הגשמיים דסוף העשייה אומרים שירה.

exceedingly" is from the aspect of the light that fills all worlds, for He is praised and lauded in a division into very many levels in all the worlds, in myriads of myriads without number, until even the physical creatures at the end of Asiyah utter song.

> "Exceedingly praised" refers to the light that fills all worlds: G-d is praised on countless levels, in myriads of myriads, down to the physical creatures at the end of Asiyah, which also sing to Him.

14 וזהו מלך משובח ומפואר עדי עד[69,70] כו'. פי' שהוא משובח ומפואר עדי עד כי אינו דומה השירה והשבח שמשבחים ומפארים אותו הנבראים דעשיה שאין השגתם גדולה כ"כ [כל כך] לשירה ושבח שמפארים ומשבחים נבראים עליונים יותר.

And this is "King, lauded and glorified forever and ever (adei ad)," etc. That is, He is lauded and glorified "adei ad," for the song and praise with which the creatures of Asiyah, whose comprehension is not so great, laud and glorify Him is not like the song and praise with which higher creatures glorify and laud Him.

> The words of the Baruch She'amar blessing, "King, lauded and glorified adei ad," are read the same way. The song of the creatures of Asiyah, whose understanding is limited, is not like the song of higher creatures; and since the levels rise without end, as the next lines say, He is praised adei ad, without end.

15 ולפי שיש מדרגות רבות גבוה מעל גבוה[71] אין קץ לכן אמר משובח ומפואר עדי עד.

And because there are many levels, higher above higher without end, it therefore says, "lauded and glorified adei ad."

> Since the levels of praise rise higher and higher without end, the blessing says that G-d is lauded adei ad: endlessly, from level to level.

וכל זה ההתחלקות הוא מצד בחי' ממכ"ע [ממלא כל עלמין] שנתפס בהשגת העולמות וע"ז נאמר גדול ה' ומהולל מאד[72]

And all this division is from the aspect of the light that fills all worlds (memalei kol almin), which is grasped in the comprehension of the worlds; and of this it is said, "Great is Havayah and exceedingly praised."

> All this division into levels belongs to the light that fills all worlds, which the worlds can grasp, each according to its understanding. That is the first half of the verse: "Great is Havayah and exceedingly praised."

אבל ולגדולתו אין חקר היינו בחי' סוכ"ע שהוא בחי' שמו הגדול לכך נאמר ע"ז ולגדולתו אין חקר אשר הוא אינו נתפס ומתלבש תוך עלמין כלל ולא שייך בזה חילוק מדרגות כלל

But "and His greatness is unsearchable" is the level of the light that encompasses all worlds (sovev kol almin), which is the level of His great Name. Therefore it is said of it, "and His greatness is unsearchable," for it is not grasped and clothed within the worlds at all, and no distinction of levels applies to it at all.

> The second half, "His greatness is unsearchable," refers to the light that encompasses all worlds, which is called "His great Name." It cannot be searched out because it is never grasped or clothed in the worlds, and so it has no levels at all.

וזהו ענין שמיה רבא [ועמ"ש מזה ס"פ שלח ע"פ אני הוי' אלקיכם ע"ש] וזהו ענין תכלית ירידת הנשמות בעוה"ז בחומר גופני.

And this is the meaning of shmei rabba, "His great Name" (and see what is written on this at the end of Parshas Sh'lach, on "I am Havayah your G-d"; see there). And this is the purpose of the descent of the souls into this world, into physical matter.

> This is the meaning of shmei rabba, "His great Name," in the response to Kaddish that the maamar set out to explain, and it also answers the opening question about the soul's descent. The text refers to its discourse on "I am Havayah your G-d" at the end of Parshas Sh'lach.

כי הנה עיקר כללות עבודת ה' בתורה ומצות הוא כדי להמשיך בחי' סוכ"ע לידי בחי' גילוי

For the main point of the service of G-d as a whole, in Torah and mitzvos, is to draw the level of the light that encompasses all worlds into revelation:

> The whole of the service of G-d in Torah and mitzvos aims at one thing: to bring the light that encompasses all worlds into revelation.

דהיינו בחי' עצמות אור א"ס שאינו בגדר עלמין שיהיה שורה ושוכן ומתגלה תוך כל עלמין [ואז לא יסתירו העלמין כלל

that is, the essence of the Infinite Light (Or Ein Sof), which is not within the bounds of the worlds, so that it rests and dwells and is revealed within all the worlds. (And then the worlds will not hide at all;

> That light is the essence of the Infinite Light, beyond the bounds of the worlds; the aim is that it rest, dwell and be revealed within them. The bracket that opens here explains what will change when it is.

כי בחי' ממכ"ע [ממלא כל עלמין] אף שהוא מתלבש תוך העלמין אך העלמין מסתירים על אור וגילוי זה דממכ"ע [דממלא כל עלמין] שמאיר בבחי' צמצום עצום

for with the light that fills all worlds, although it is clothed within the worlds, the worlds hide this light and revelation of memalei kol almin, which shines with an immense tzimtzum (contraction);

> The light that fills all worlds does enter the worlds, but they hide it, because it shines in them only through an immense tzimtzum, a contraction of its power.

אבל כשיאיר ויתגלה בחי' אור הסוכ"ע הקדוש ומובדל כו' דקמיה כחשיכה כאורה[73] לא יסתירו העלמין כלל ועמ"ש בביאור ע"פ ראיתי

but when the light of sovev kol almin shines and is revealed, which is holy and set apart, etc., before which "darkness and light are alike," the worlds will not hide at all. And see what is written in the explanation of "I saw,

> The light that encompasses all worlds is holy and set apart, and before it "darkness and light are alike," so when it shines the worlds can no longer hide anything. The text refers to its explanation of Zechariah's vision of the golden menorah.

והנה מנורת זהב[74] כו'] וזהו דוקא ע"י מצות מעשיות בעוה"ז דוקא ולזה ירדה הנשמה בגוף

and behold, a menorah of gold," etc.) And this is specifically through the practical mitzvos, in this world specifically; and for this the soul descended into the body,

> This revelation comes specifically through the practical mitzvos performed in this world, and that is why the soul came down into a body.

וזהו תכלית הירידה. דהגם שקודם ירידתה היתה ג"כ עומדת לפני ה' ונהנית מזיו השכינה[75] זהו מבחי' ממכ"ע [ממלא כל עלמין]

and this is the purpose of the descent. For although before its descent it was also standing before G-d and delighting in the radiance of the Shechinah, this is from the level of the light that fills all worlds;

> Before its descent the soul did stand before G-d and delight in the radiance of the Shechinah, but that was a revelation of the light that fills all worlds only.

אבל ע״י ירידתה בגוף בעסק המצות מעשיות היא ממשכת בחי׳ גילוי אור הסוכ״ע (ועמ״ש מזה ע״פ את שבתותי תשמרו יעו״ש [יעויין שם] ג״כ באריכות).

but through its descent into the body, in engaging in the practical mitzvos, it draws down the revelation of the light of sovev kol almin (and see what is written on this on "You shall keep My Shabbosos"; see there, also at length).

> Through the practical mitzvos it performs in a body, the soul draws down the revelation of the light that encompasses all worlds, which it could not reach before. The text refers to its discussion on "You shall keep My Shabbosos."

וביאור ענין זה הנה המצות נחלקו לב׳ בחי׳ מ״ע [מצות עשה] ומל״ת [ומצות לא תעשה] בחי׳ מ״ע [מצות עשה] הוא המשכת הקדושה ולהגביר הטוב

The explanation of this: the mitzvos are divided into two kinds, the positive commandments and the prohibitive commandments. The positive commandments are the drawing down of holiness and strengthening the good,

> The mitzvos come in two kinds, positive and prohibitive. The positive commandments draw holiness down and strengthen the good.

כמו שאנו מברכים אשר קדשנו במצותיו שממשיכים גילוי קדושה עליונה למטה. וע״י מל״ת [מצות לא תעשה] הוא להפריד הרע מן הטוב ולאכפייא לסט״א [לסטרא אחרא] שלא יהיה לו אחיזה בקדושה.[76]

as we bless, "Who has sanctified us with His commandments": we draw a revelation of supernal holiness below. And through the prohibitive commandments [the aim] is to separate the evil from the good and to subdue the sitra achra (the other side), so that it will have no hold on holiness.

> That is why the blessing over a mitzvah says, "Who has sanctified us with His commandments": each one draws supernal holiness down into the world. The prohibitive commandments separate the evil from the good and subdue the sitra achra, the side opposed to holiness, so that it has no hold on holiness.

SECTION 4 • ¶16–22

Iskafya: subduing the sitra achra

16 ועמ״ש מזה בד״ה מה טובו[77] אוהליך וידוע מאמר הזהר כד אתכפייא סט״א [סטרא אחרא][78] אסתלק יקרא דקוב״ה [דקודשא בריך הוא] בכולהו עלמין.[79,80]

And see what is written on this in the discourse beginning "How goodly are your tents." And there is the well-known saying of the Zohar: "When the sitra achra (the other side) is subdued (iskafya), the glory of the Holy One, blessed be He, is exalted (istalek) in all the worlds."

> The text refers to its discourse on "How goodly are your tents." The Zohar's well-known saying is the key: when the sitra achra is subdued (iskafya), the glory of the Holy One, blessed be He, is exalted (istalek) in all the worlds.

בהיות כי זה לעומת זה עשה האלקים דכמו שיש היכלות דקדושה שמהם נשפע ונמשך כל טוב וכל המחשבות הקדושים ודבור ומעשה תומ״צ [תורה ומצות] הנה חיותם נמשך מבחי׳ היכלות הנ״ל.

For "G-d has made the one opposite the other": just as there are heichalos of holiness, from which all good flows and is drawn, so that all holy thoughts, and the speech and deed of Torah and mitzvos, have their life-force drawn from the heichalos mentioned above,

> Holiness and its opposite are built in parallel: "G-d has made the one opposite the other" (Ecclesiastes 7:14). There are heichalos of holiness from which every good thing flows, and every holy thought, word and deed of Torah and mitzvos draws its life-force from them.

כך לעומת זה יש ג״כ היכלות מכחות הטומאה שמהם נמשך שפע וחיות לכל דבר רע והאדם בעל בחירה כאשר יעמיס עליו עול תומ״צ [תורה ומצות] כשור לעול וכחמור למשאוי.[81]

so, opposite them, there are also heichalos of the forces of impurity, from which flow and life-force are drawn to every evil thing. And man has free choice: when he loads upon himself the yoke of Torah and mitzvos, "like an ox to the yoke and like a donkey to the burden,"

> Opposite them are heichalos of impurity that feed every evil thing. A person has free choice, and he can take the yoke of Torah and mitzvos upon himself "like an ox to the yoke and a donkey to its load," in the Talmud's words (Avodah Zarah 5b).

יקבל חיותו וקיומו מהיכלות דקדושה הנ"ל ומהם ועל ידם ישתלשלו כל צרכיו הגשמיים ג"כ כשיעשה הכל לש"ש [לשם שמים] כדי שיוכל לעבוד את ה' כו'.[82]

he will receive his life-force and existence from the heichalos of holiness mentioned above, and from them and through them all his physical needs too will come down, when he does everything for the sake of Heaven, so that he can serve G-d, etc.

> One who carries that yoke draws his life-force and existence from the heichalos of holiness. Even his physical needs come to him through them, provided he does everything for the sake of Heaven, so as to be able to serve G-d.

17 ואם ח"ו [חס ושלום] לתאוה יבקש נפרד[83] לרדוף אחר רצונות גשמיים הרי מקבל חיותו וקיומו מהיכלות הקליפות שמשפיעים כל דבר רע כמו מחשבות זרות מתאוות גופנית אשר לא לה' המה.

But if, G-d forbid, "the one who separates himself seeks desire," to pursue physical wants, then he receives his life-force and existence from the heichalos of the kelipos (husks), which give forth every evil thing, such as foreign thoughts from bodily desire, which are not for G-d.

> But one who, in the words of Proverbs, "separates himself to seek desire," chasing physical wants, draws his life-force from the heichalos of the kelipos, the "husks" that conceal holiness. From them come all evil things, such as foreign thoughts born of bodily desire, which are not for G-d.

רק שבקליפות ג"כ יש היכלות דנוגה שמשם נמשך תאוות היתר כשאינו מכוין לשם שמים ובחי' ק"נ [קליפת נוגה] דעשיה שממנו נשפע תאוות היתר דעוה"ז רובו ככולו רע

Only, among the kelipos there are also the heichalos of nogah, from which the desire for what is permitted is drawn, when one does not intend it for the sake of Heaven. And kelipas nogah of Asiyah, from which the desire for what is permitted in this world flows, is mostly evil, as though wholly so,

> Among the kelipos there is a middle level, kelipas nogah, "the glowing husk," the source of desire for permitted things when one does not intend them for the sake of Heaven. The nogah of Asiyah, which feeds the permitted desires of this world, is so much evil that it counts as wholly evil.

רק מעט טוב[84,85] מעורב בתוכו ועמ"ש בפ' אחרי בביאור ע"פ כי ביום הזה יכפר[86] בענין פנימיים ומקיפים דנוגה שמהם נמשך התאוה והכבוד כו' ע"ש.

with only a little good mixed into it. And see what is written in Parshas Acharei, in the explanation of "For on this day He shall atone," on the inner and the encompassing levels of nogah, from which desire and honor, etc., are drawn; see there.

> Only a little good is mixed into it. The text refers to its explanation in Parshas Acharei of the inner and the encompassing levels of nogah, the sources of desire and of the craving for honor.

18 ויש היכלות דג"ק [דגי קליפות] הטמאות שלמטה מק"נ [מקליפת נוגה] שמהם נמשך תאוות איסור מה שיש בו ענף מאיסור דאורייתא או דרבנן.

And there are the heichalos of the three impure kelipos, which are beneath kelipas nogah, from which is drawn the desire for what is forbidden: anything that has in it a branch of a prohibition of the Torah or of the Rabbis.

> Below kelipas nogah are the three wholly impure kelipos, the source of desire for forbidden things: anything that has even a branch of a prohibition, whether from the Torah or from the Rabbis.

וכיון שהאדם בעל בחירה לכן בו תלוי הכל. וע"י שמדחה המחשבות זרות ומסיח דעתו מהן.

And since man has free choice, everything depends on him. And when he pushes away the foreign thoughts and removes his mind from them,

> Since a person has free choice, everything depends on him. The decisive act is to push the foreign thoughts away and take his mind off them.

הנה ע"י אתכפייא סט"א [סטרא אחרא] ג"כ שהן בחי' היכלות הקליפות שהן מקור מחשבה זו וע"י אסתלק יקרא דקוב"ה [דקודשא בריך הוא] בכולהו עלמין.

through this the sitra achra (the other side) is subdued as well, that is, the heichalos of the kelipos, which are the source of this thought; and through this "the glory of the Holy One, blessed be He, is exalted in all the worlds."

> When he does, the sitra achra, that is, the heichalos of the kelipos that are the source of such thoughts, is subdued as well. Then, as the Zohar says, "the glory of the Holy One, blessed be He, is exalted in all the worlds."

פי' שהרי אפי' [אפילו] היכלות דקדושה נק' עלמין כמו ההיכל שמתעלם בו המלך בישיבתו בו כך

That is: even the heichalos of holiness are called almin (worlds), like the palace in which the king is hidden while he sits in it; so

> To understand what this means: even the heichalos of holiness are called almin, "worlds," like the palace in which a king is hidden while he sits there.

בחי' היכלות ועולמות הן מעלימים ומסתירים על גילוי אור ה' שלא יהיה הגילוי כ"כ [כל כך] רק ע"י לבוש והעלם ההיכל ולכן נק' עולם לשון העלם כנ"ל.

the heichalos and worlds conceal and hide the revelation of G-d's light, so that the revelation is not so great, [coming] only through the garment and concealment of the palace; and therefore it is called olam, a term for helem (concealment), as mentioned above.

> The heichalos and worlds limit the revelation of G-d's light, letting it through only behind the garment and concealment of the palace. That is why a world is called olam, from helem, "concealment."

19 וכד אתכפיא בחי' ההעלם היותר אחרון שמסתיר ומעלים בתכלית והן היכלות הקליפות שמהם נמשך מחשבה זרה מה שהוא נגד רצון ה' וה"ז [והרי זה] העלם גמור היותר אחרון.

And when the very last concealment is subdued, which hides and conceals utterly, namely the heichalos of the kelipos, from which a foreign thought is drawn, something against the will of G-d, this being the complete and very last concealment;

> The heichalos of the kelipos, the source of thoughts against G-d's will, are the last and most complete concealment, the one that hides G-d's light entirely.

ובחי' אתכפיא כשמדחה המחשבה זו ה"ז [הרי זה] דחיית הקליפה זו המעלים ומסתיר לבלתי יסתיר על אור

and the subduing (iskafya), when one pushes this thought away, is the pushing away of this kelipah, which conceals and hides, so that it will not hide the light of

> Iskafya, "subduing," happens when a person pushes such a thought away: he thereby pushes away the kelipah that conceals, so that it no longer hides the G-dly light within him.

ה' שבאדם עי"ז אסתלק יקרא דקוב"ה [דקודשא בריך הוא] פי' שמאיר ומתגלה בחי' סוכ"ע שנק' קוב"ה [קודשא בריך הוא] לשון קדוש ומובדל כנ"ל בפי' והקדוש בשמים ובארץ כו'.

G-d that is in a person: through this "the glory of the Holy One, blessed be He, is exalted." That is, the level of the light that encompasses all worlds (sovev kol almin) shines and is revealed, which is called "the Holy One (Kudsha), blessed be He," a term for holy and set apart, as mentioned above in explaining "and the Holy One in the heavens and on earth," etc.

> Then "the glory of the Holy One, blessed be He, is exalted": the light that encompasses all worlds shines and is revealed. It is called Kudsha, "the Holy One," because kadosh means holy and set apart, as explained above on "the Holy One in the heavens and on earth."

20 והגילוי הזה הוא בכולהו עלמין והיכלות המעלימים מבלי יעלימו ויסתירו כלל. וגילוי הארה זו מבחי' סוכ"ע נקרא אסתלק מלשון התרוממות [כמ"ש במ"א בפ' ויקהל בד"ה קחו מאתכם תרומה[87, 88] כו'.

And this revelation is "in all the worlds," and in the heichalos that conceal, so that they do not conceal and hide at all. And the revelation of this radiance from the level of the light that encompasses all worlds (sovev kol almin) is called istalek, from the term for exaltation (as is written elsewhere, in Parshas Vayakhel, in the discourse beginning "Take from among you an offering (terumah)," etc.

> The revelation reaches "all the worlds": even the heichalos that normally conceal no longer conceal at all. The Aramaic istalek, which can also mean "departed," is read here as "exalted," as in the Torah Ohr discourse on "Take from among you an offering (terumah)," a terumah being something raised up.

ועמ"ש בפ' שלח ע"פ טובה הארץ מאד מאד[89] הנ"ל] וזהו דייקא ע"י אתכפיא סט"א [סטרא אחרא] למטה דוקא [בעוה"ז בגוף האדם ונפש הבהמית.

And see what is written in Parshas Sh'lach on "The land is exceedingly, exceedingly good," mentioned above.) And this is precisely through the subduing of the sitra achra (the other side) below, specifically (in this world, in the human body and the animal soul;

> The text also refers to its discourse in Parshas Sh'lach on "The land is exceedingly, exceedingly good." This exaltation comes about only through subduing the sitra achra below, in this world, within the human body and the animal soul, as the bracket that opens here goes on to explain.

21 וכמשל הבית שרוצים להגביהו כשמגביהים הקורה והעץ התחתונה יוגבה על ידה כל הבנין כו' וכמ"ש במ"א בפ' בראשית בד"ה להבין הטעם].

as in the analogy of a house that one wants to raise: when one raises the bottom beam and timber, the whole building is raised by it, etc.; as is written elsewhere, in Parshas Bereishis, in the discourse beginning "To understand the reason").

> The analogy is lifting a house: raise the lowest beam and the whole building rises with it. In the same way, subduing the lowest level, the animal soul in this world, lifts everything above it; the text refers to its discourse "To understand the reason" in Parshas Bereishis.

והוא ע"י שבירת כח תאוה גופנית שע"ז נקרע בחי' המסך דקליפה המסתיר והמעלים וע"ז נתגלה ונתרומם האור מבחי' סוכ"ע בתוך כל עלמין והתרוממות והתנשאות זאת

And this is through breaking the power of bodily desire, through which the screen of kelipah, which hides and conceals, is torn; and through this the light that encompasses all worlds (sovev kol almin) is revealed and exalted within all the worlds. And this exaltation and elevation

> The means is breaking the power of bodily desire. This tears the screen of kelipah that hides G-d's light, and the light that encompasses all worlds is revealed and exalted within all the worlds.

היינו שלא יהיה בבחי' התלבשות והתעלמות תוך עלמין שמסתירים על אור דממכ"ע [דממלא כל עלמין] אבל ע"י גילוי הסוכ"ע אין מעלים ומסתיר כו'.

means that it will not be in a state of being clothed and hidden within the worlds, which hide the light that fills all worlds (memalei kol almin); but through the revelation of sovev kol almin there is nothing that conceals and hides, etc.

> Its exaltation means that it is not clothed and hidden within the worlds, as the light that fills all worlds is. When the light that encompasses all worlds is revealed, nothing conceals it.

22 וכל זה נעשה ע"י האדם בהיות כי יעקב חבל נחלתו[90] כמשל החבל כשמתנענע למטה מתנענע גם למעלה בראשו כך ע"י התעוררות ניצוץ האלקי למטה לצאת מחומר תאוות הגופני' כך יתעורר למעלה.

And all this is brought about by man, for "Yaakov is the rope (chevel) of His inheritance": as in the analogy of a rope, which, when it is shaken below, is shaken also above, at its top; so, through the arousal of the G-dly spark below to go out of the matter of bodily desires, so there will be an arousal above.

> All of this depends on man, for "Yaakov is the rope of His inheritance" (Deuteronomy 32:9): the Jewish soul is like a rope tied above, and a movement at its lower end moves its top. When the G-dly spark below is stirred to leave bodily desire, there is a corresponding stirring above.

ולכן אל יפול לב האדם ממה שנופלים לו מ"ז רק שיראה לדחותן והיינו להסיח דעתו מהן והיסח הדעת הוא ע"י תקיעת הדעת בהתבוננות ובתיבות התפלה. ועי"ז אתכפיא סט"א [סטרא אחרא] למעלה ואסתלק יקרא דקוב"ה [דקודשא בריך הוא] בכולהו עלמין:[91]

Therefore a person's heart should not fall because foreign thoughts fall upon him; only, he should see to push them away, that is, to remove his mind from them; and removing the mind is through fixing the mind in contemplation and in the words of the prayer. And through this the sitra achra (the other side) is subdued above, and "the glory of the Holy One, blessed be He, is exalted in all the worlds."

> So a person should not lose heart when foreign thoughts come to him; his task is only to push them away by taking his mind off them. He does this by fixing his mind on his contemplation and on the words of the prayer, and this subdues the sitra achra above, so that "the glory of the Holy One, blessed be He, is exalted in all the worlds."

SECTION 5 • ¶23–25

"Amen, may His great Name be blessed" and the seventy years

23 ג וזהו ענין מארז"ל [מאמר רבותינו זכרונם לברכה] כל העונה אמן יהא שמיה רבא בכל כחו קורעין לו גזר דינו של ע' [שבעים] שנה.[92, 93, 94]

3. And this is the meaning of the saying of our Sages, of blessed memory: "Whoever answers 'Amen, may His great Name be blessed' with all his strength, they tear up his sentence of seventy years."

> Section 3 returns to the second teaching from the opening, about answering "Amen, may His great Name be blessed" with all one's strength, and explains it through what has been established.

כי פי' שמיה רבא היינו בחי' סוכ"ע שזהו הנק' שמו הגדול כי הנה מבואר במ"א ע"פ משה ידבר[95]

For the meaning of shmei rabba is the level of the light that encompasses all worlds (sovev kol almin), which is what is called "His great Name." For it is explained elsewhere, on "Moshe would speak,"

> Shmei rabba, "His great Name," is the light that encompasses all worlds. To show this, the text first recalls what it explained elsewhere, on the verse "Moshe would speak," about G-d's Names in general.

כי שמותיו של הקב"ה הם הם התפשטות והשפעה להתהוות מדותיו ית' שם הוי' בנקוד פת"ח הוא בחכמה ושם אל בחסד כו' והם ע"ס דאצי' הנקראות בשם ממכ"ע [עשר ספירות] [ממלא כל עלמין] [ע' עיין] באגה"ק [באגרת הקודש] ד"ה וילבש צדקה כשריון][96]

that the Names of the Holy One, blessed be He, are themselves the extension and flow through which His attributes, may He be blessed, come into being: the Name Havayah with the vowel patach is in Chochmah, and the Name Kel in Chesed, etc.; and these are the Ten Sefiros of the World of Atzilus (Emanation), which are called by the name "the light that fills all worlds" (memalei kol almin) (see Iggeres HaKodesh, the section beginning "And He put on righteousness as a coat of mail").

> G-d's Names are the channels through which His attributes come into being and flow: Havayah with the vowel patach belongs to Chochmah, the Name Kel to Chesed, and so on. These are the Ten Sefiros of Atzilus, which are the light that fills all worlds; the text refers to Iggeres HaKodesh, "And He put on righteousness as a coat of mail."

אבל שמו הגדול הוא בחי' סוכ"ע והוא כמארז"ל [כמאמר רבותינו זכרונם לברכה] קודם שנברא העולם היה הוא ושמו בלבד[97] בבחי' א"ס.[98]

But His great Name is the level of the light that encompasses all worlds; and it is as our Sages, of blessed memory, said: "Before the world was created there was He and His Name alone," at the level of Ein Sof (the Infinite One).

> "His great Name" is different: it is the light that encompasses all worlds, the Name of which the Sages said, "Before the world was created there was He and His Name alone." It belongs to the level of the Infinite, before and beyond the attributes that relate to creation.

24 ופי' יהא שמיה רבא מברך לעלם כו' היינו שיומשך בהתגלות בג' עולמות בי"ע ג"כ כמ"ש ולכבודי בראתיו יצרתיו[99] אף עשיתיו.

And the meaning of "May His great Name be blessed forever (le'alam)," etc., is that it should be drawn into revelation in the three worlds of Beriah, Yetzirah and Asiyah as well, as it is written, "For My glory I created it, I formed it, I also made it."

> The prayer "May His great Name be blessed le'alam" asks that this Name be drawn into revelation even in the three lower worlds, Beriah, Yetzirah and Asiyah. Isaiah's verse names all three: "I created (Beriah) it, I formed (Yetzirah) it, I also made (Asiyah) it."

והיינו שיומשך לגילוי ולא יסתירו כלל בחי' ההעלם וההסתר של העלמין וכנ"ל בפי' אסתלק יקרא דקוב"ה [דקודשא בריך הוא] בכולהו עלמין

That is, that it should be drawn into revelation, and the concealment and hiding of the worlds should not hide at all; as mentioned above in explaining "the glory of the Holy One, blessed be He, is exalted in all the worlds."

> For the Name to be "blessed" means for it to be drawn into revelation, so that the concealment of the worlds no longer hides it. This is the same as the Zohar's "the glory of the Holy One, blessed be He, is exalted in all the worlds."

וזהו לעלם ולעלמי עלמיא שהן דרך כלל ג' עולמות כלליים בי"ע ודרך פרט הוא בכולהו עלמין ועי"ז קורעין לו גזר דינו של ע' [שבעים] שנה.

And this is le'alam ul'almei almaya ("forever and to all eternity"), which in general are the three general worlds, Beriah, Yetzirah and Asiyah, and in particular is "in all the worlds." And through this they tear up his sentence of seventy years.

> Le'alam ul'almei almaya, "forever and to all eternity," is read as "in the world and in all the worlds": in general the three worlds of Beriah, Yetzirah and Asiyah, in particular all the worlds. Through this revelation the sentence of seventy years is torn up.

פי' דכמו שיש שבע מדות דקדושה בנפש אלהית כל א' כלולה מעשרה. כך יש ג"כ ז' מדות בנפש הבהמית כל א' כלול מעשר והנפש האלקית

That is: just as there are seven holy emotive attributes (middos) in the G-dly soul, each one comprising ten, so there are also seven attributes in the animal soul, each one comprising ten. And the G-dly soul

> The seventy years are now explained. The G-dly soul has seven holy emotive attributes, each made up of ten, and the animal soul has seven corresponding attributes, also of ten each.

מתלבשת בנפש הבהמית לבררה וכמ"ש ימי שנותינו בהם[100] שבעים שנה והרע של המדות דנפש הבהמית שהן ז' מדות כל א' כלול מיו"ד נקרא גזר דינו

clothes itself in the animal soul in order to refine it, as it is written, "The days of our years: in them are seventy years." And the evil of the attributes of the animal soul, which are seven attributes each comprising ten, is called "his sentence

> The G-dly soul clothes itself in the animal soul to refine it, and this is "the days of our years: in them are seventy years," seven attributes of ten aspects each. The evil in those attributes of the animal soul is called "the sentence of seventy years."

של ע' [שבעים] שנה [וגם הוא ממש גזר דינו של ע' [שבעים] שנה כפשוטו כי ימים יוצרו[101] כדי לברר המדות דנה"ב [דנפש הבהמית] כנ"ל בפי' ימי שנותינו בהם כו'.

of seventy years." (And it is also truly the sentence of seventy years in its plain sense, for "days were formed" in order to refine the attributes of the animal soul, as mentioned above in explaining "The days of our years: in them," etc.

> The bracket adds that it is also a sentence on the person's literal seventy years of life, since "days were formed" for the purpose of refining the animal soul's attributes.

25 ומחמת התגברות הרע דנפש הבהמית נמשך עליו הגזר דין בענין חיות הע' [השבעים] שנה] וע"י גילוי שממשיך

And because of the prevailing of the evil of the animal soul, the sentence concerning the life of the seventy years is drawn upon him.) And through the revelation that he draws down

> The bracket ends: when the evil of the animal soul prevails, a decree is drawn upon the person's very life of seventy years. The main sentence then resumes with the revelation that a person draws down.

מבחי' סוכ"ע דאתכפיא סט"א [סטרא אחרא] ואסתלק יקרא דקב"ה [דקודשא בריך הוא] בכולהו עלמין שלא יעלימו ולא יסתירו עוד ה"ז [הרי זה] ענין נקרע גזר דינו של ע' [שבעים] שנה.[102]

from the level of the light that encompasses all worlds (sovev kol almin), through "the sitra achra is subdued and the glory of the Holy One, blessed be He, is exalted in all the worlds," so that they no longer conceal or hide: this is the tearing up of his sentence of seventy years.

> That revelation comes from the light that encompasses all worlds, through subduing the sitra achra so that G-d's glory is exalted in all the worlds and they no longer conceal. When the concealment is lifted, that itself is the tearing up of the sentence of seventy years.

[וגם כי עולם שנה נפש הנה מבחי' נפש שהוא ממכ"ע [ממלא כל עלמין] נמשך בחי' שנה ועולם וכנ"ל ועי"י איש"ר [אמן יהא שמיה רבא] שממשיך מבחי' סוכ"ע שלמעלה מבחי' נפש

(And also, since in world, year, soul it is from the level of "soul," which is the light that fills all worlds (memalei kol almin), that the levels of "year" and "world" are drawn, as mentioned above, while through "Amen, may His great Name be blessed" he draws from the level of the light that encompasses all worlds, which is above the level of "soul";

A long bracket gives a further explanation. In the triad of world, year and soul, "year" (time) and "world" (space) are drawn from "soul," the light that fills all worlds; but "Amen, may His great Name be blessed" draws from the light that encompasses all worlds, which is above "soul."

וזהו אם ישים אליו לבו[103] פי' אליו ולא למדותיו[104,105] ועי"ז רוחו ונשמתו אליו יאסוף רוחו היינו כמ"ש וברוח פיו כל צבאם[106] והוא ג"כ בחי' ממכ"ע [ממלא כל עלמין][107]

and this is "If He sets His heart upon Himself (elav)": that is, upon Himself and not upon His attributes; and through this, "His spirit and His breath He gathers to Himself." "His spirit" is as it is written, "and by the spirit of His mouth all their host," and this too is the level of the light that fills all worlds,

Job's verse expresses this: "If He sets His heart upon Himself," and not upon His attributes, "He gathers His spirit and His breath to Himself." "His spirit" is "the spirit of His mouth" by which all the hosts were made (Psalms 33:6), and it too is a level of the light that fills all worlds.

אבל הוא למעלה מבחי' נפש ועמ"ש בפ' שלח[108] מענין העלמין ששרשן מבחי' עגולים שהוא בחי' נפש כו'

but it is above the level of "soul"; and see what is written in Parshas Sh'lach about the worlds (almin), whose root is from the level of the circles (iggulim), which is the level of "soul," etc.;

This "spirit" is a level of the light that fills all worlds, but higher than "soul." The text refers to its discussion in Parshas Sh'lach of the worlds whose root is in the circles (iggulim), the level of "soul."

ע"ש ונשמתו היינו בחי' סוכ"ע והמשכה זו היא לעלם בבחי' עולם וכמ"כ [וכמו כן] בבחי' שנה לכן עי"ז קורעים לו כו'.

see there. And "His breath" (nishmaso) is the level of the light that encompasses all worlds; and this drawing down is le'alam, into the level of "world," and likewise into the level of "year"; therefore, through this, "they tear up for him," etc.

"His breath," nishmaso, is the light that encompasses all worlds. Drawing it down le'alam, into "world" and also into "year," the dimension of time, is what tears up the sentence of seventy years.

ועי' ברע"מ [ברעיא מהימנא] פי' תצא (דרע"ז סע"ב [סוף עמוד ב])[109] מענין שנה בזהר פי' פינחס (דר"נ ע"א) יומין תתאין זמנין דאינון שנ"ה כו' משכו יומין עילאין לגבי יומין תתאין[110] כו'

And see in the Raaya Mehemna, Parshas Teitzei (277b, end of the column), on the matter of "year"; in the Zohar, Parshas Pinchas (250a): "the lower days, the times, which are 355 (shanah, year)," etc.; "draw the upper days toward the lower days," etc.

> The text points to the Zohar on "year." In Pinchas the Zohar says that the upper days are 366, the numerical value of mishchu, "draw," while the lower days, the times, are 355, the numerical value of shanah, "year"; and it reads "Draw (mishchu) and take" as "draw the upper days toward the lower days." The Raaya Mehemna on Teitzei is cited on the same theme.

ועיין שם (דר"כ סע"א [סוף עמוד א]) דפי' בכל כחו כענין יגדל נא כח אד'[111] וע' בפי' הרמ"ז [הרב משה זכות][112, 113] שם וכן פי' מהרש"א [מהרש"א] בשבת[114] (קי"ט ב') וע' באד"ר [באדרא רבא] (דקל"ח ע"ב)[115]

And see there (220a, end of the column), where "with all his strength (kocho)" is explained like "Let the power (koach) of Ado-nai be great"; and see the commentary of the Ramaz there; and so the Maharsha explains in Shabbos (119b). And see the Idra Rabba (138b)

> The Zohar there explains "with all his strength (kocho)" through Moshe's plea, "Let the power (koach) of Ado-nai be great," and the Ramaz and the Maharsha explain it the same way. The Idra Rabba is cited next.

ע"פ בקרב שנים חייהו[116] אינון שנים קדמוניות דאקרון ימי קדם[117] כו' וע"ש (דקל"ג ב') ובזהר פי' ויחי (דרל"ח ב')[118] ובפי' בשלח (דמ"ה א')

on "In the midst of the years revive it": "these are the primordial years, which are called the days of old (yemei kedem)," etc.; and see there (133b); and the Zohar, Parshas Vayechi (238b), and Parshas Beshalach (45a),

> The Idra Rabba reads Habakkuk's "In the midst of the years revive it" as "the primordial years, which are called the days of old," a time above the time of the worlds. Further Zohar passages are listed.

ובפי' הרמ"ז [הרב משה זכות] שם וכ"ז [וכל זה] נרמז בענין מארז"ל [מאמר רבותינו זכרונם לברכה] כל העונה אמן יהא שמיה רבא מברך בכל כחו שהוא ענין ההמשכה מבחי' ימי קדם ושנים קדמוניות

and the commentary of the Ramaz there. And all this is alluded to in the saying of our Sages, of blessed memory, "Whoever answers 'Amen, may His great Name be blessed' with all his strength": it is the drawing down from the level of the days of old and the primordial years;

> All this lies behind the Sages' teaching: answering "Amen, may His great Name be blessed" with all one's strength draws down from the "days of old" and the "primordial years."

לכן ע"י"ז קורעים לו גזר דינו של ע' [שבעים] שנה ששרשן מבחי' שנות עולם וימי עולם ועיין בזהר פ' בראשית (דל"ז סע"ב [סוף עמוד ב] ודף נ"ח א')

therefore through this they tear up his sentence of seventy years, whose root is from the level of "the years of the world (olam)" and "the days of the world." And see the Zohar, Parshas Bereishis (37b, end of the column, and folio 58a),

> That is why it tears up the sentence of seventy years: those years are rooted in "the years of the world" and "the days of the world," the time of the worlds, which the primordial years transcend. More Zohar sources follow.

ובזהר הרקיע שם ובזהר ס"פ תרומה דקע"ח סע"ב [סוף עמוד ב]] וזהו ע"כ יאמרו המושלים בואו חשבון בואו ונחשב חשבונו של עולם.

and the Zohar HaRakia there, and the Zohar at the end of Parshas Terumah, 178b, end of the column.) And this is "Therefore the rulers will say: Come to Cheshbon": come, let us make the reckoning of the world.

> With the Zohar HaRakia and the end of Parshas Terumah the bracket closes, and the maamar returns to its verse: "Therefore the rulers will say: Come to Cheshbon," come, let us make the reckoning of the world.

פי' המושלים אלו המושלים ביצרם לאכפיא לסט"א [לסטרא אחרא] כנ"ל בשבירת תאו' [תאוות] הגופנית בסור מרע במחשבה דבור ומעשה וגם בראיה ושמיעה כו'.

That is: "the rulers" are those who rule over their inclination, to subdue the sitra achra, as mentioned above, by breaking bodily desire, in "turning from evil" in thought, speech and deed, and also in seeing and hearing, etc.

> "The rulers" are those who rule over their inclination and subdue the sitra achra by breaking bodily desire: turning from evil in thought, speech and deed, and in what they look at and listen to.

וכמ"ש ולא תתורו אחרי לבבכם[119] ואחרי עיניכם כמו להיות עוצם עיניו מראות ברע[120] בהסתכלות וכו' ובמעשה

As it is written, "And you shall not stray after your heart and after your eyes": for instance, to be "one who shuts his eyes from seeing evil," in gazing, etc.; and in deed,

> The Torah commands, "You shall not stray after your heart and after your eyes," and Isaiah praises "one who shuts his eyes from seeing evil": guarding one's gaze. The text then turns to deed.

כמו שאמרו קדש עצמך במותר לך[121] וכיוצא בזה. ועי"ז אסתלק יקרא דקוב"ה [דקודשא בריך הוא] להיות גילוי סובב כ"ע [כל עלמין] בתוך ההעלם וההסתר שבכולהו עלמין כנ"ל:[122]

as they said, "Sanctify yourself in what is permitted to you," and the like. And through this "the glory of the Holy One, blessed be He, is exalted," so that there is a revelation of the light that encompasses all worlds within the concealment and hiding that is in all the worlds, as mentioned above.

> In deed, the Sages say, "Sanctify yourself in what is permitted to you," holding back even from some of what is allowed. Through all this G-d's glory is exalted, and the light that encompasses all worlds is revealed within the concealment of all the worlds.

SECTION 6 · ¶26–28

The reckoning of the world

26 וזהו על כן יאמרו המושלים ביצרם דוקא בואו ונחשוב חשבונו של עולם. פי' עולם מלשון העלם והסתר כנ"ל

And this is "Therefore the rulers" over their inclination, specifically, "will say: Come, let us make the reckoning of the world (olam)." The meaning of olam is from the term for concealment and hiding, as mentioned above;

> The maamar now reads the verse: it is specifically "the rulers" over their inclination who say, "Come, let us make the reckoning of the world." Olam, "world," means concealment, as explained.

ואומרים נחשב חשבון ירידת הנשמה לעוה"ז בגוף החשוך שבחי' תכלית הירידה הוא לצורך עלייה והיינו כדי להיות אתכפיא סט"א [סטרא אחרא] שבזה יסתלק יקרא דקב"ה [דקודשא בריך הוא] כו' כנ"ל.

and they say: let us make the reckoning of the soul's descent into this world, into the dark body: that the purpose of the descent is for the sake of an ascent, namely so that there be the subduing of the sitra achra (the other side), through which "the glory of the Holy One, blessed be He, will be exalted," etc., as mentioned above.

> Their reckoning is the account of the soul's descent into this world and into a dark body: they understand that the descent is for the sake of an ascent, so that through them the sitra achra will be subdued and G-d's glory exalted.

27 ועוד בפי׳ חשבונו של עולם ועיקר כי לפי רוב ההעלם שבעוה״ז שהוא עולם היותר האחרון וע״כ החשך עב וכפול ומכופל

There is a further [explanation] of "the reckoning of the world," and it is the main one: in keeping with the great concealment in this world, which is the very last world, so that the darkness is thick, doubled and redoubled,

> A further and principal explanation of "the reckoning of the world" begins. This world is the last and lowest of all the worlds, so its concealment is the greatest: a darkness thick and doubled over and over.

ולכן כדי להאיר את החשך העב כמוהו צריך להמשיך דייקא אור גדול ורב עצום יותר שעי״ז דייקא גם חשך לא יחשיך וכחשכה כאורה[123] משא״כ אור קטן לא יועיל מחמת עביות החשך

therefore, to illuminate a darkness as thick as this, one must draw down specifically a great light, abundant and exceedingly mighty, for precisely through this "even darkness will not darken," and "darkness and light are alike"; whereas a small light will not help, because of the thickness of the darkness.

> A darkness this thick can be lit only by drawing down an exceptionally great and powerful light, one before which "even darkness does not darken" and "darkness and light are alike." A small light would simply be overwhelmed.

וכמו שאנו רואים שבבית די באור הנר אבל במרתף לפי ששם האויר עב מאד להיותו בתוך חומריות הארץ ע״כ

As we see that in a house the light of a candle is enough; but in a cellar, since the air there is very thick, being within the materiality of the earth, therefore

> An everyday example: in a house a candle is enough, but a cellar is different, because its air is heavy, being down inside the earth.

כדי להאיר האויר הגס צ״ל ע״י אור גדול משא״כ נר דק יוכל להיות נכבה מחמת גשמיות האויר.

to illuminate the coarse air there must be a great light, whereas a thin candle may go out because of the physicality of the air.

> There a great light is needed, while a thin candle may go out in the heavy air.

28 וכך עד"מ כדי להאיר החשך דעולם העשי' [העשיה] הגשמיות הוא ע"י אור עליון ביותר וזהו ירידת הנשמות לעוה"ז אשר ע"י נר הוי' נשמת אדם[124] ונר מצוה ותורה אור[125] ע"י דייקא יוכלו להאיר להיות אתהפכא חשוכא לנהורא כו'

So too, by way of analogy, illuminating the darkness of the physical World of Asiyah is through an exceedingly supernal light. And this is the descent of the souls into this world: that through "the lamp of Havayah, the soul of man," and "a mitzvah is a lamp and the Torah is light," precisely through this they will be able to illuminate, so that there is the transformation of darkness into light (is'hapcha chashocha linehora), etc.

> In the same way, the darkness of the physical World of Asiyah can be lit only by a very high light. That is why souls come down into this world: through the soul, "the lamp of Havayah," and through the mitzvos and the Torah, "a lamp" and "light," darkness itself can be turned into light.

וזהו ענין ונחשב חשבונו של עולם שלפי רוב ההעלם כך צריך להרבות באור התורה והמצות:

And this is the meaning of "and let us make the reckoning of the world": in keeping with the greatness of the concealment, so must one increase the light of the Torah and the mitzvos.

> This is the "reckoning" the rulers make: the greater the concealment, the more one must increase the light of Torah and mitzvos to overcome it.

SECTION 7 · ¶29–35

The city of Sichon: prayer

29 ד תבנה ותכונן עיר סיחון.[126] הנה עיר סיחון היא התפלה שנקראת שיחה[127] בשין שמאלית[128] וכמ"ש ויצא יצחק לשוח בשדה[129] ופרש"י [ופירש רש"י / ופירוש רש"י] לשון תפלה[130]

4. "Let the city of Sichon be built and established." Now, "the city of Sichon" is prayer, which is called sichah, [spelled] with the left-dotted shin, as it is written, "And Yitzchak went out to converse (lasuach) in the field," and Rashi explains: a term for prayer,

> Section 4 explains the next words of the verse, "Let the city of Sichon be built and established." The city of Sichon stands for prayer, called sichah (spelled with a sin, which sounds like the samech of Sichon), as Rashi explains on "Yitzchak went out lasuach in the field."

כמו ישפוך שיחו.[131] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] פ"ק [פרק קמא] דע"ז [דעבודה זרה][132] אין שיחה אלא תפלה[133]. ולהבין הטעם למה נק' התפלה שיחה.

as in "he pours out his speech (sicho)." And as our Sages, of blessed memory, said in the first chapter of Avodah Zarah: "Sichah means nothing other than prayer." And [we need] to understand the reason why prayer is called sichah.

> Rashi compares the verse "he pours out his sichah," and the Talmud (Avodah Zarah 7b) states that sichah always means prayer. The question is why prayer has this name.

אך הענין הוא כי מלבד דשיחה לשון דבור ומה גם לפמש"כ [לפי מה שכתוב] בפע"ח [בפרי עץ חיים] שער הסוכות פ"ב [פרק ב'] דשיחה הוא הדבור בלחש ובחשאי ובהסתר[134] וזהו ענין צלותא בלחש.

But the explanation is this: besides sichah being a term for speech, and all the more so according to what is written in Pri Etz Chaim, Sha'ar HaSukkos, chapter 2, that sichah is speech in a whisper, quietly and hidden, which is the matter of "prayer in a whisper" (tzelosa bilchash),

> One reason is that sichah means speech, and in particular, according to the Arizal's Pri Etz Chaim, whispered and hidden speech, like the prayer that is said in a whisper.

אך עוד זאת יש בפי' שיחה שהוא מענין הסחה והזזה ממקום אל מקום אחר כמו כאשר יפרש[135] השוחה לשחות (בישעיה כ"ה י"א) דפירושו לשוט במים.

there is yet this further [sense] in the meaning of sichah: that it is from the sense of hasachah, moving and shifting from one place to another place, as in "as the swimmer (hasocheh) spreads out to swim" (in Isaiah 25:11), whose meaning is to swim in the water.

> But sichah has another sense: moving from one place to another. Isaiah uses the root for swimming: "as the swimmer spreads out to swim."

שענין השט במים הוא שמזיז ומעתיק א"ע [את עצמו] ממקום למקום כו' [וכמ"כ [וכמו כן] מצינו שפי' רז"ל [רבותינו זכרונם לברכה] בפי' דאגה בלב איש ישיחנה[136] ב' פירושים הנ"ל ישחנה מדעתו לשון היסח הדעת שמעתיק ומסיח דעתו מדאגתו לתקוע הדעת בתורה ועבודת ה'.

For one who swims in the water moves and shifts himself from place to place, etc. (And likewise we find that our Sages, of blessed memory, explained "If there is worry in a man's heart, let him yesichenah" with the two meanings mentioned above: "let him put it out of his mind" is a term for removing the mind, that he shifts and removes his mind from his worry, to fix his mind on Torah and the service of G-d;

> A swimmer moves himself from place to place. A bracket adds that the Sages read "If there is worry in a man's heart, let him yesichenah" in both senses: one reading is to put the worry out of one's mind, shifting one's thoughts away from it to Torah and the service of G-d.

30 וישיחנה לאחרים הוא לשון דבור] ופי' וענין הזזה בתפלה הוא בהיות שעיקר הבקשה בתפלה הוא שיתגלה בחי' סובב כל עלמין להיות מתלבש תוך כל עלמין. וזהו שאנו אומרים יהי רצון כי הוא יתי' למעלה מן הרצון.

and "let him tell it to others" is a term for speech.) And the meaning and substance of "shifting" in prayer: the main request in prayer is that the level of the light that encompasses all worlds (sovev kol almin) be revealed, to be clothed within all the worlds. And this is why we say "Yehi ratzon," "May there be will," for He, may He be blessed, is above will.

> The other reading of yesichenah is to tell one's worry to others, which is speech. In prayer the "shifting" lies in its main request, that the light that encompasses all worlds be revealed and clothed within the worlds; that is why we say Yehi ratzon, "May there be will," for G-d Himself is above will.

31 וכדי שיהיה לו בחי' רצון בברכות שמונה עשרה כמו גואל ישראל ומברך השנים וכיוצא. היינו ג"כ ענין הסחה והזזה ממקום למקום

And for Him to have a will in the blessings of the Shemoneh Esreh, such as "Who redeems Israel" and "Who blesses the years," and the like, this too is a matter of hasachah, shifting from place to place;

> When G-d comes to have a will in the blessings of the Shemoneh Esreh, such as "Who redeems Israel" or "Who blesses the years," this too is a shifting from place to place.

כי מצד עצמו לאו דאית ליה מכל אינון מדות כלל[137, 138] והוא יתי' נעתק ויורד ממקום מדרגתו העצמי שלמעלה גם מבחי' רצון להיות לו רצון בהמשכות כו'

for in Himself, "not that He has any of these attributes at all"; and He, may He be blessed, moves and descends from the place of His essential level, which is above even the level of will, to have a will for the drawings-down, etc.

> In Himself, as Eliyahu says in the Tikkunei Zohar, He has none of these attributes at all. For Him to will redemption or a good year He must, as it were, move down from His own level, which is above even will.

ואתעדל"ע [ואתערותא דלעילא] זו ר"ל [רוצה לומר] המשכה זו שנמשך ע"י התפלה בחי' יהי רצון כו' נק' שיחה והזזה שמלמעלה למטה כו'.

And this arousal from above (isarusa dile'eila), that is, this drawing down that is drawn through prayer, the level of "May there be will," etc., is called sichah and shifting from above to below, etc.

> This arousal from above, the will drawn down through prayer by asking "May there be will," is called sichah: a shifting from above to below.

אך בחי' שיחה זו מלמעלה למטה באה ע"י אתעדל"ת [אתערותא דלתתא] בשיחה שבתפלה שהאדם מתפלל כי רוח אייתי רוח כו'.

But this sichah from above to below comes through an arousal from below (isarusa dilesata), in the sichah of prayer that a person prays, for "spirit brings spirit," etc.

> That shifting from above comes in response to an arousal from below, the person's own sichah in prayer, for "spirit brings spirit."

32 וגם באתעדל"ת [באתערותא דלתתא] זו שייך בי' פירושים הנ"ל. לשון הסחה והזזה. כי עיקר התפלה היינו בחי' צעקה בצר לו וזהו לפני ה' ישפוך שיחו.[139]

And in this arousal from below, too, the two meanings mentioned above apply. The sense of hasachah, shifting: for the essence of prayer is crying out in one's distress; and this is "before Havayah he pours out his speech (sicho)."

> Both meanings of sichah apply to the person's own prayer as well. The sense of moving: the essence of prayer is a cry from distress, "before Havayah he pours out his sichah" (Psalms 102:1).

לשון ישפוך היינו שפיכת הנפש כאשר צר לה מאד מאשר בהבל בא ובחושך וצלמות ילך[140] ברוב הזמן כו'.

The term "pours out" is the pouring out of the soul when it is in great distress because "in vanity it came, and in darkness" and the shadow of death "it goes," for most of the time, etc.

> "Pouring out" is the outpouring of a soul in great distress because, as Koheles says, it "came in vanity and goes in darkness," spending most of its time in darkness and the shadow of death.

33 והיינו ע"י קדימת בחי' בואו חשבון להיות ממארי דחושבנא[141] בכל לילה כנ"ל לטעום מרירות בנפשו מכל מעשיו ודבוריו ומחשבותיו אשר לא לה' המה מיום היותו ועל אשר נשקע ונטבע בתאוות עוה"ז

And this is through first having "Come to Cheshbon," being one of the "masters of reckoning" (marei dechushbana) every night, as mentioned above: to taste bitterness in his soul over all his deeds, words and thoughts that were not for G-d, from the day he came to be, and over his having sunk and drowned in the desires of this world,

> This outpouring is preceded by "Come to Cheshbon": being among the "masters of reckoning," as the Zohar calls those who examine their deeds every night. Such a person tastes bitterness over every deed, word and thought of his life that was not for G-d, and over how deeply he has sunk into worldly desires.

ובזה כל השתדלותו בשכבו ובקומו כו' והאמת נשכח מלוח לבו מחמת טרדתו בהבלי הזמן כו' רק כי פנו אלי עורף[142] בלא לב כו'.[143, 144]

and in this is all his effort, "when he lies down and when he rises," etc.; and the truth is forgotten from the tablet of his heart because of his preoccupation with the vanities of the time, etc.; only, "they have turned their back to Me," without heart, etc.

> He sees that all his effort, day and night, has gone into these, and that the truth has been forgotten from his heart amid the vanities of the time, as in "they have turned their back to Me," without heart.

34 ויוסיף דעת בגדולת[145] ה' יוסיף מכאוב בנפשו. ועי"ז ישפוך שיחו במס"נ [במסירות נפש] מעומקא דליבא. להיות בחי' הסחה והזזה ממש שיהי' [שיהיה] נעתק ונבדל ממדותיו הבהמיות המסתירים כו'

And "he who adds knowledge" of the greatness of G-d "adds pain" in his soul. And through this he will pour out his speech with self-sacrifice (mesirus nefesh), from the depth of the heart, so that there will be a true hasachah and shifting: that he will move away and be separated from his animal attributes, which hide, etc.

> The more he understands of G-d's greatness, the greater his pain, as Koheles says, "he who adds knowledge adds pain." Then he pours out his prayer with self-sacrifice from the depth of his heart, truly moving away from the animal attributes that hide G-dliness.

וזהו שע"י בואו חשבון אזי תבנה ותכונן עיר סיחון. להיות התפלה כדבעי בבחי' שפיכת הנפש ושיהיה נעתק וניזוז מהטבעת מדות דנה"ב [דנפש הבהמית],

And this is why through "Come to Cheshbon," then "the city of Sichon will be built and established": that prayer will be as it should be, as a pouring out of the soul, and that he will be moved and shifted away from the ingrained nature of the attributes of the animal soul.

> This is how "Come to Cheshbon" leads to "the city of Sichon will be built and established": the reckoning makes prayer what it should be, an outpouring of the soul that moves a person away from the ingrained nature of his animal soul.

אמנם לשון תבנה ותכונן הענין הוא כי בתפלה צ"ל ג"כ דוקא צרופי אותיות הדבור וכפי' הפשוט דשיחה לשון דבור.

However, as for the term "will be built and established," the point is that in prayer there must also be, specifically, combinations of letters of speech, according to the plain meaning that sichah is a term for speech.

> The words "built and established" point to the plain sense of sichah, speech: prayer must also consist of actual letters and words of speech.

לכן נאמר ע"ז לשון בנין כמו הבנין מאבנים כך דבורי התפלה נק' בתים כמ"ש בס"י [בספר יצירה] שהאותיות נק' אבנים[146, 147] כו'.

Therefore the term "building" is said of it: like a building made of stones, so the words of prayer are called "houses," as is written in Sefer Yetzirah that the letters are called "stones," etc.

> That is why the verse speaks of building: as a building is made of stones, so the words of prayer are "houses" built of letters, which Sefer Yetzirah calls "stones."

35 וז"ש [וזהו שכתוב] דהע"ה [דוד המלך עליו השלום] ערב ובוקר וצהרים אשיחה[148] ואהמה וישמע קולי דהיינו כשהתפלה היא בבחי' אשיחה ע"ד הנ"ל ע"ז וישמע קולי כו'.

And this is what King David, peace be upon him, wrote: "Evening, morning and noon I speak (asichah) and moan, and He hears my voice"; that is, when prayer is in the manner of asichah, in the way mentioned above, through this "He hears my voice," etc.

> King David says, "Evening, morning and noon I speak (asichah) and moan, and He hears my voice": when prayer is sichah in the sense explained, a moving of the soul, then G-d hears.

ועמ"ש בד"ה וכל בניך[149] ופי' ותכונן היינו כמ"ש בצדקה תכונני[150] וכמ"ש ע"פ אני בצדק אחזה פניך[151] ר' [רבי] אלעזר יהיב פרוטה לעני[152] והדר מצלי ועמ"ש מזה ג"כ ע"פ הקל קול יעקב.[153, 154]

And see what is written in the discourse beginning "And all your children." And the meaning of "and established" is as it is written, "Through righteousness (tzedakah) you shall be established," and as is written on "I, through righteousness, shall behold Your face": "Rabbi Elazar would give a coin to a poor man and then pray." And see what is written on this also on "The voice is the voice of Yaakov."

> "Established" is linked with tzedakah, as in "through righteousness you shall be established" and "I, through righteousness, shall behold Your face," which the Talmud illustrates with Rabbi Elazar, who gave a coin to a poor man before praying. The text refers to its discourses "And all your children" and "The voice is the voice of Yaakov."

SECTION 8 · ¶36–38

The city of Sichon: Torah

36 והנה פי׳ סיחון[155] סיחה נאה יתפרש ג״כ על התורה בצירופי אותיות שבה דהנה דהע״ה [דוד המלך עליו השלום] אמר מה אהבתי תורתך[156] כל היום היא שיחתי וכתיב כי עדותיך שיחה לי.[157,158] ועמ״ש ע״פ ויצא יצחק לשוח בשדה.[159]

Now, the explanation of Sichon as "pleasant speech" (sichah na'ah) will also be interpreted as referring to the Torah, in its combinations of letters. For King David, peace be upon him, said, "How I love Your Torah! All day it is my speech (sichasi)," and it is written, "For Your testimonies are speech (sichah) to me." And see what is written on "And Yitzchak went out to converse in the field."

> The Talmud explains the name Sichon as one who pursues sichah na'ah, "pleasant speech," and this can also refer to Torah study, with its combinations of letters. King David calls the Torah his sichah: "All day it is my speech," and "Your testimonies are speech to me."

והיינו שצירופי אותיות שבתורה הן במקרא הן במשנה הן בהלכות ואגדות נק׳ בחי׳ שיחה ע״ד הנ״ל שהוא ענין הסחה והזזה ממקום למקום.

That is: the combinations of letters in the Torah, whether in Scripture, in Mishnah, or in halachos and aggados, are called sichah, in the way mentioned above, which is the matter of hasachah, shifting from place to place.

> Every combination of letters in the Torah, in Scripture, Mishnah, halachah or aggadah, is sichah in the second sense explained above: a shifting from place to place.

בהיות כי ארז״ל [אמרו רבותינו זכרונם לברכה] ע״פ קווצותיו תלתלים[160] שהיה ר״ע [רבי עקיבא] דורש על כל קוץ[161] וקוץ תילי תילים של הלכות.

For our Sages, of blessed memory, said on "His locks are curled (taltalim)" that Rabbi Akiva would expound on each and every tip (kotz) [of the letters] heaps upon heaps (tilei tilim) of halachos.

> The Talmud (Menachos 29b) reads "His locks are curled (taltalim)" as a hint that Rabbi Akiva would derive "heaps upon heaps (tilei tilim)" of laws from every tip of the letters. The next paragraph explains how this is a movement from place to place.

37 והנה נמשלו ההלכות לבחי' שערות והוא בחי' שער רישיה כעמר נקא.[162] כמו עד"מ השערות הנמשכים מן הראש

Now, the halachos are likened to hairs, and this is the level of "the hair of His head is like pure wool." As, by way of analogy, the hairs that are drawn from the head

> The laws of the Torah are compared to hairs, the "hair of His head like pure wool" in Daniel's vision. Hairs grow out of the head and carry something of it outward.

שהן בוקעים ויוצאים והארה מהמוח נמשך ומתלבש בהם כך ע"י ההלכות נמשך מחכמתו יתי' דלית מחשבה תפיסא בה כלל[163] שע"ז נאמר מאד עמקו מחשבותיך[164] כו'[165]

break through and come out, and a glimmer from the brain is drawn and clothed in them: so through the halachos there is drawn from His wisdom, may He be blessed, which no thought can grasp at all, of which it is said, "Your thoughts are very deep," etc.,

> As hairs break out from the head and carry a faint glimmer of the brain's life, so the halachos carry a glimmer of G-d's wisdom, which no thought can grasp, as Eliyahu says in the Tikkunei Zohar, and of which the Psalmist says, "Your thoughts are very deep."

ומתלבש בהלכות הערוכות לפנינו וזהו בחי' כשמן הטוב על הראש[166, 167] כו' שמן משחת קדש[168] שמבחי' קדש מלה בגרמה[169] נמשך ומתלבש בהלכות התורה.

and it is clothed in the halachos set out before us. And this is the level of "like the good oil upon the head," etc., "oil of holy anointing," for from the level of kodesh (holiness), "a thing unto itself," it is drawn and clothed in the laws of the Torah.

> That wisdom is clothed in the practical laws set before us. This is "the good oil upon the head" and "the oil of holy anointing": from the level of kodesh, "a thing unto itself," standing apart from everything, it is drawn down into the laws of the Torah.

38 וזהו ענין שיחה והזזה. ולכן נק' התורה חתן חות דרגא[170] כו' ועמ"ש ע"פ שיר השירים[171, 172] כו'.

And this is the matter of sichah and shifting. And therefore the Torah is called a bridegroom (chasan): "chas darga" (he goes down a step), etc. And see what is written on "The Song of Songs," etc.

> This descent of G-d's wisdom into the laws is the "shifting" of sichah. That is why the Torah is called a bridegroom, chasan, read as chas darga, "goes down a step," after the Talmud's saying that one goes down a step to take a wife; the text refers to its discourse on "The Song of Songs."

וזהו מה אהבתי תורתך[173] כל היום היא שיחתי. פי' שיחה והזזה מפני שנמשך גילוי אור א"ס ע"י צירופי אותיות שנק' שער רישיה כו'.

And this is "How I love Your Torah! All day it is my speech (sichasi)": sichah meaning shifting, because the revelation of the Infinite Light (Or Ein Sof) is drawn down through the combinations of letters, which are called "the hair of His head," etc.

> David's "All day it is my sichah" means that the Torah is a shifting: through its combinations of letters, the "hair of His head," the revelation of the Infinite Light is drawn down.

וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] בעירובין (דנ"ד ע"ב)[174] ע"פ והולכי על דרך שיחו[175, 176] דקאי על בעלי מקרא ומשנה ותלמוד. וע"ז אמר ג"כ תבנה ותכונן.

And this is what our Sages, of blessed memory, said in Eruvin (54b) on "And those who walk on the way, speak (sichu)": that it refers to masters of Scripture, Mishnah and Talmud. And of this, too, it says "will be built and established,"

> The Talmud (Eruvin 54b) reads "those who walk on the way, sichu" as referring to masters of Scripture, Mishnah and Talmud. The words "built and established" refer to them too.

כי ת"ח [תלמיד חכם / תלמידי חכמים] העוסקים בתורה נק' בונים על שעוסקים בבנינו של עולם כמארז"ל [כמאמר רבותינו זכרונם לברכה] א"ת [אל תקרי] בניך אלא בוניך[177, 178] כו':

for Torah scholars who engage in Torah are called "builders," because they engage in the building of the world, as our Sages, of blessed memory, said: "Do not read 'your children' (banayich) but 'your builders' (bonayich)," etc.

> Torah scholars are called "builders" because their study builds the world, as the Sages read "all your children (banayich)" as "your builders (bonayich)."

SECTION 9 · ¶39–45

Fire from Cheshbon, flame from the city of Sichon

39 ה כי אש יצאה מחשבון[179] להבה מקרית סיחון. הנה כתי' [כתיב] רשפיה רשפי אש[180] שלהבת[181] יה.

5. "For a fire went out from Cheshbon, a flame from the city of Sichon." Now, it is written, "Its flashes are flashes of fire, a flame of Yah (shalheves Yah)."

> Section 5 explains the next words of the verse, "For a fire went out from Cheshbon, a flame from the city of Sichon." The key is a verse from the Song of Songs: "Its flashes are flashes of fire, a flame of Yah."

[ועיין מ"ש ע"ז בזהר ויחי (דף רמ"ה[182] א') ובפ' מצורע[183] (דף נ"ד ב') ובפ' משפטים (דף ק"ד א') ובמק"מ [ובמקדש מלך] פ' בשלח (דנ"ו) בשם האריז"ל [האר"י זכרונו לברכה] ובלק"ת [ובלקוטי תורה (להאריז"ל)] פ' וירא.[184]

(And see what is written on this in the Zohar, Vayechi (folio 245a), and in Parshas Metzora (folio 54b), and in Parshas Mishpatim (folio 104a); and in the Mikdash Melech, Parshas Beshalach (folio 56), in the name of the Arizal; and in the Likkutei Torah of the Arizal, Parshas Vayeira.

> In a bracket the text lists the places that explain this verse: the Zohar on Vayechi, Metzora and Mishpatim, and the Mikdash Melech and the Arizal's Likkutei Torah, which bring the Arizal's teaching.

ותוכן פירושם דרשפי אש דכנס"י [דכנסת ישראל]. מהיכן יצאה אש זה. הוא משלהבת שיצאה מי"ה כו' וזהו ענין כי אש יצאה מחשבון כו' ע"ש.

The substance of their explanation: the "flashes of fire" of the Congregation of Israel (Knesses Yisrael): from where did this fire come out? It is from the flame that came out from Yah, etc. And this is the meaning of "For a fire went out from Cheshbon," etc.; see there.

> Their reading: the "flashes of fire" are the fire of the Congregation of Israel, its love for G-d, and that fire comes from the "flame of Yah," a flame from above. That is "a fire went out from Cheshbon."

ועמ"ש בפ' שלח בד"ה והיה לכם לציצית[185, 186] מענין לזאת יקרא אשה כי מאיש לוקחה זאת[187] דממש"ש [דממה שכתוב שם] יובן מעט דברי האריז"ל [האר"י זכרונו לברכה] ועמ"ש בפ' נח בד"ה מים רבים כו']

And see what is written in Parshas Sh'lach, in the discourse beginning "And it shall be tzitzis for you," on "This shall be called woman (ishah), for from man (ish) she was taken," for from what is written there the words of the Arizal will be understood a little. And see what is written in Parshas Noach, in the discourse beginning "Many waters," etc.)

> The text refers to its discourse on tzitzis in Parshas Sh'lach, where "she shall be called ishah, for from ish she was taken" sheds some light on the Arizal's words, and to the discourse "Many waters" in Parshas Noach.

והענין[188] כי רשפי אש הוא גחלת כדפרש"י [כדפירש רש"י / כדפירוש רש"י] ע"פ ובידו רצפה[189, 190] והיינו מה שהאש שורף ומכלה העצים ונעשה גחלת.[191, 192]

The explanation: "flashes of fire" (rishpei esh) is a glowing coal, as Rashi explains on "and in his hand a coal (ritzpah)"; that is, when the fire burns and consumes the wood and it becomes a glowing coal.

> Rishpei esh, "flashes of fire," are glowing coals, as Rashi explains on Isaiah's "coal" (ritzpah): what is left when fire has consumed the wood.

40 ושלהבת הוא הלהב ועיין במשנה ספ"ה דביצה. וענין בחי' זו בנפש הוא ע"ד המבואר במ"א בביאור ע"פ והיה לכם לציצית הנ"ל ובד"ה כי אתה נרי[193, 194] שבאור הנר יש ב' גוונין נהורא תכלא ונהורא חיוורא.

And shalheves is the blaze (lahav); and see the Mishnah, end of chapter 5 of Beitzah. And the matter of this level in the soul is as explained elsewhere, in the explanation of "And it shall be tzitzis for you" mentioned above, and in the discourse beginning "For You are my lamp": that in the light of a candle there are two hues, the blue light (nehora techela) and the white light (nehora chivra).

> Shalheves is the blaze of the flame, and the Mishnah at the end of Beitzah treats a coal and a flame differently. In the soul, as the discourses on tzitzis and "For You are my lamp" explain, a candle's light has two hues: a blue light and a white light.

נהורא תכלא הוא הגוון הסמוך לפתילה שמכליון הפתילה הוא נעשה. שדבר שאינו מינו כלה ונבער בו על כן נשתנה האור לגוון תכלת.[195]

The blue light is the hue next to the wick, which comes about from the consuming of the wick: since something that is not of its kind is consumed and burns in it, therefore the light changes to a blue hue.

> The blue light sits next to the wick and comes from consuming it: because the wick is not of the fire's own kind, the light that burns it turns blue.

41 והוא ענין ביטול היש שהיש דנפש הבהמית נתהפך מחשוכא לנהורא ונכלל באש. וזהו ענין אהבת עולם שמבחינת עולם והעלם נברר להיות נכלל ובטל באלקות.

And this is the nullification (bittul) of the yesh (sense of self): the yesh of the animal soul is transformed from darkness to light and included in the fire. And this is the matter of ahavas olam ("love of the world"): from the level of olam and helem (concealment) it is refined, to be included and nullified in G-dliness.

> The blue light is the nullification of the yesh, the self, of the animal soul: as the wick is turned into flame, the animal soul is turned from darkness to light and absorbed into the G-dly fire. This is ahavas olam, a love that comes out of the world: drawn from olam, concealment, it is refined until it is absorbed into G-dliness.

ונהורא חיוורא זהו בחינת אהבה רבה הבאה מלמעלה. ועמ"ש בביאור ע"פ חכלילי עינים[196, 197] מענין ב' אהבות אלו. ועמ"ש ע"פ והקרבתם עולה אשה כו'.

And the white light is the level of ahavah rabbah (great love), which comes from above. And see what is written in the explanation of "His eyes shall be red (chachlili)," on these two loves. And see what is written on "And you shall offer a burnt-offering, a fire-offering (isheh)," etc.

> The white light is ahavah rabbah, "great love," which comes from above rather than from the person's own effort. The text refers to its explanations of "His eyes shall be red" and of "a fire-offering" on these two loves.

וזהו ג"כ ענין רשפי אש וענין שלהבת י"ה. כי רשפי אש שהוא גחלת היא מה שדבר אחר שאינו ממין האש נהפך ונכלל באש.

And this is also the matter of "flashes of fire" and the matter of "a flame of Yah." For "flashes of fire," which is a glowing coal, is when something else, not of the kind of fire, is transformed and included in the fire;

> This also explains the verse's two images. Rishpei esh, glowing coals, are something not of fire's own kind that has been turned into fire and absorbed in it.

והוא מה שהנפש האלקית מבררת ומהפכת באש שלה את הנה"ב [הנפש הבהמית] להיות נכלל באלקות. ועיין מ"ש בזהר פ' נח (דף ע' [שבעים] ע"א)

and this is the G-dly soul refining and transforming the animal soul with its fire, so that it is included in G-dliness. And see what is written in the Zohar, Parshas Noach (folio 70a),

> In the soul, this is the G-dly soul refining and transforming the animal soul with its fire until it too is absorbed in G-dliness. The text refers to the Zohar on Parshas Noach.

בענין והר סיני עשן כולו מפני אשר ירד עליו[198] ה' באש ת"ח [תא חזי] אש נפיק מלגיו ואיהו דק ואחיד במלה אחרא לבר[199] דלאו איהו דק הכי כו' וכמשנ"ת [וכמו שנתבאר] במ"א ועיין בזהר באד"ר [באדרא רבא] (דקל"ח ע"א).

on "And Mount Sinai was all in smoke, because Havayah descended upon it in fire": "Come and see: a fire comes out from within, and it is fine, and it takes hold of another thing outside that is not as fine," etc.; as was explained elsewhere. And see the Zohar, in the Idra Rabba (138a).

> On "Mount Sinai was all in smoke, because Havayah descended upon it in fire," the Zohar says that a fine fire comes out from within and takes hold of something outside that is coarser than itself. The Idra Rabba is also cited.

ושלהבת י"ה הוא בחי' אה"ר [אהבה רבה][200] הבאה מלמעלה מבחי' י"ה כו' והיינו שאחר האתעדל"ת [האתערותא דלתתא] בביטול היש דנהורא תכלא שורה ונמשך עליו אה"ר [אהבה רבה] כו'.

And "a flame of Yah" is the level of ahavah rabbah (great love), which comes from above, from the level of Yah, etc.; that is, after the arousal from below (isarusa dilesata), in the nullification of the yesh of the blue light, ahavah rabbah rests and is drawn upon it, etc.

> Shalheves Yah, "the flame of Yah," is ahavah rabbah, which comes from above, from the level of Yah. After the arousal from below, the self-nullification of the blue light, this great love comes to rest upon it.

אך גם כדי שיהיה האתעדל"ת [האתערותא דלתתא] הוא ע"י אתעדל"ע [אתערותא דלעילא] בתחלה מלמעלה מבחינת שלהבת י"ה שנותן כח בנפש האלקית לברר את הנה"ב [הנפש הבהמית] ולהיות רשפי אש.

But also, for there to be the arousal from below, this comes through an arousal from above (isarusa dile'eila) first, from above, from the level of "a flame of Yah," which gives the G-dly soul power to refine the animal soul and to be "flashes of fire."

> Yet even the arousal from below needs an arousal from above to begin it: the "flame of Yah" first gives the G-dly soul the strength to refine the animal soul and become "flashes of fire."

42 והוא מ"ש האריז"ל [האר"י זכרונו לברכה] דרשפי אש דכנס"י [דכנסת ישראל] מהיכן יצאה אש זה משלהבת י"ה כו' וזהו אהבת עולם אהבתיך[201] שכח בחי' אה"ע [אהבת עולם] להיות נברר מבחינת עולם והעלם באלקות הוא נמשך ע"י

And this is what the Arizal said: the "flashes of fire" of the Congregation of Israel: from where did this fire come out? From "a flame of Yah," etc. And this is "With ahavas olam (an everlasting love) I have loved you": the power of the level of ahavas olam, to be refined from the level of olam and helem into G-dliness, is drawn through

> The Arizal's question, where the Congregation of Israel's "flashes of fire" come from, is answered: from the "flame of Yah." So Jeremiah says, "With ahavas olam I have loved you": even the power to draw ahavas olam out of the world's concealment is drawn from G-d's love.

כי אהבתיך ע"כ משכתיך חסד כו'.[202] וזהו ענין לזאת יקרא אשה[203] כי מאיש לוקחה מבחי' אש יו"ד שלהבת י"ה.

"I have loved you; therefore I have drawn you with kindness," etc. And this is the matter of "This shall be called woman (ishah), for from man (ish) she was taken": from the level of the fire (esh) of the yud, "a flame of Yah."

> "I have loved you; therefore I have drawn you with kindness": because G-d loves us, He draws us to Him. The same idea is hinted in "ishah, for from ish she was taken": ish, "man," is esh, "fire," with a yud, so the fire of ishah is taken from the fire of the yud, the "flame of Yah."

43 והנה המשכת אתעדל"ע [אתערותא דלעילא] זו ליתן כח בנפש האלקית לברר הנה"ב [הנפש הבהמית] הוא ע"י המצות וכמ"ש צדקה תרומם גוי[204] וכמ"ש במ"א ע"פ המגביהי לשבת[205, 206] כו' וזהו ענין כי אש יצאה מחשבון.

Now, the drawing down of this arousal from above (isarusa dile'eila), to give the G-dly soul power to refine the animal soul, is through the mitzvos, as it is written, "Charity (tzedakah) exalts a nation," and as is written elsewhere on "Who is raised up to sit," etc. And this is the meaning of "For a fire went out from Cheshbon,"

> The arousal from above that gives the G-dly soul its strength comes through the mitzvos, as "charity exalts a nation" (Proverbs 14:34) shows and as the text explains elsewhere on "Who is raised up to sit." This is "a fire went out from Cheshbon."

דהיינו בחינת מעשה המצות כדלעיל בענין ונחשב חשבונו של עולם הפסד מצוה כנגד שכרה[207, 208, 209] כו'.

that is, the practice of the mitzvos, as above regarding "and let us make the reckoning of the world: the loss of a mitzvah against its reward," etc.

> Cheshbon, "reckoning," stands for the practice of the mitzvos, as explained above: the reckoning of what a mitzvah costs against its reward.

44 ולכן מזה נמשך כי אש יצאה להיות רשפיה רשפי אש. ואח"כ להבה מקרית סיחון הוא השראת נהורא חיוורא על רשפי אש זה כו'

And therefore from this comes "For a fire went out," so that there are "its flashes, flashes of fire." And afterwards, "a flame from the city of Sichon" is the resting of the white light upon these flashes of fire, etc.;

> So from the mitzvos the fire goes out and becomes "flashes of fire," the transformed animal soul. Then "a flame from the city of Sichon" is the white light that comes to rest on those coals.

והוא נמשך מלמעלה למטה ע"י עסק התורה וכמ"ש ותורה אור[210] שהוא המשכת אור א"ס ב"ה מלמעלה למטה חכים ולא בחכמה ידיעא[211, 212] כו'

and it is drawn from above to below through the study of Torah, as it is written, "and the Torah is light," which is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, from above to below: "wise, but not with a known wisdom," etc.

> The white light comes down through Torah study, as in "the Torah is light": the drawing down of the Infinite Light from above, which, in the words of Patach Eliyahu, is "wise, but not with a known wisdom."

וזהו להבה מקרית סיחון שהוא עסק התורה וכדלעיל בפי' כי עדותיך שיחה לי וזהו ומגיד לאדם מ"ה [שם מ"ה] שיחו[213] שהוא המשכת שם מ"ה [שם מ"ה] שהוא בחי' ביטול

And this is "a flame from the city of Sichon," which is the study of Torah, as above in explaining "For Your testimonies are speech to me." And this is "and He tells man what (mah) is His speech (sicho)": the drawing down of the Name Mah (45), which is the level of self-nullification (bittul),

> "A flame from the city of Sichon" is Torah study, since the Torah is sichah, as explained on "Your testimonies are sichah to me." Amos's "He tells man mah (what) is His sichah" is read as the drawing down of the Name Mah, whose value is 45, the level of bittul.

והיינו ע"י שיחו שהוא התורה שהיא המשכת שם מ"ה [שם מ"ה] לברר שנית הרשפי אש דב"ן [דשם ב"ן] כו'.

that is, through "His speech," which is the Torah, which is the drawing down of the Name Mah, to refine a second time the flashes of fire of [the Name] Ban (52), etc.

> Through the Torah, "His sichah," the Name Mah is drawn down to refine a second time the "flashes of fire" that belong to the Name Ban (52).

45 והתורה היא בחי' אתדבקת רוחא ברוחא בבחי' נשיקין והוא בחי' נשיקין כפולים. כי בחי' נשיקין הוא אתדבקת רוחא ברוחא ויש ב' מיני התדבקות הא' אתעדל"ע [אתערותא דלעילא] המעורר אתעדל"ת [אתערותא דלתתא]

And the Torah is the level of "the cleaving of spirit to spirit" (isdabkus rucha berucha), in the manner of kisses, and it is the level of "doubled kisses." For kisses are the cleaving of spirit to spirit, and there are two kinds of cleaving: the first is an arousal from above (isarusa dile'eila) that awakens an arousal from below (isarusa dilesata),

> The Torah is "the cleaving of spirit to spirit," the Zohar's image of a kiss, and indeed of "doubled kisses." In a kiss two spirits cling to each other, and there are two kinds of such cleaving; the first is an arousal from above that awakens an arousal from below.

וזהו ענין רוח אייתי רוח[214] שהרוח המשפיע מעורר רוח המקבל והבי' הוא שהאתעדלי"ת [שהאתערותא דלתתא] ורוח המקבל מעורר אתעדלי"ע [אתערותא דלעילא] וזהו ענין אמשיך רוח שממשיך[215] רוח המשפיע כו'

and this is the matter of "spirit brings spirit": the spirit of the giver awakens the spirit of the receiver. And the second is that the arousal from below, the spirit of the receiver, awakens the arousal from above; and this is the matter of "draws spirit": it draws the spirit of the giver, etc.

> That first kind is "spirit brings spirit": the giver's spirit awakens the receiver's. In the second, the arousal from below, the receiver's spirit, awakens the arousal from above and "draws" the giver's spirit to it.

[ועמ"ש סד"ה נאוו לחייך בתורים[216] צוארך בחרוזים[217] מענין אייתי רוח ואמשיך רוח ועמ"ש עוד מענין פי' נשיקין כפולים בד"ה וימצאו בנ"י [בני ישראל] איש מקושש.[218, 219]

(And see what is written at the end of the discourse beginning "Your cheeks are comely with rows, your neck with strings of beads," on "brings spirit" and "draws spirit." And see what is written further on the meaning of "doubled kisses" in the discourse beginning "And the children of Israel found a man gathering,"

> The bracket refers to the end of the discourse "Your cheeks are comely with rows" in Likkutei Torah on the Song of Songs, on bringing and drawing spirit, and to the discourse in Parshas Sh'lach on the man found gathering wood, on "doubled kisses."

שהוא ענין ב' אופנים ביחוד עליון שהעליון יורד למטה או שהתחתון עולה למעלה. וגם כאן י"ל [י"ש לומר] עד"ז ג"כ כו'

which is the matter of two modes in the supernal union: that the higher descends below, or that the lower ascends above. And here too it can be explained in the same way, etc.

> There the two kinds are the two ways of the supernal union: the higher comes down to the lower, or the lower rises to the higher. The same can be applied here, to the Torah.

ועמ"ש עוד מענין אתדבקת רוחא ברוחא ע"י התורה בד"ה והיה מספר בנ"י [בני ישראל][220, 221] ועיין בסש"ב [בספר של בינונים] פמ"ו]:

And see what is written further on the cleaving of spirit to spirit through the Torah in the discourse beginning "And the number of the children of Israel shall be," and see Sefer Shel Beinonim (Tanya), chapter 46.)

> The text also refers to the discourse "And the number of the children of Israel shall be" and to Tanya, chapter 46, on the cleaving of spirit to spirit through the Torah.

SECTION 10 · ¶46–48

Ar of Moav and the high places of Arnon

46 אכלה ער מואב. מואב הוא חכמה דקליפה[222] דהיינו מ"ש בירמיה (סי' ד') חכמים המה להרע ולהיטיב לא ידעו[223] או כענין חרטומי מצרים[224] שהיא נגד חכמה דקדושה שנק' אב כנודע שהתורה נק' מוסר אביך[225]

"It consumed Ar of Moav." Moav is the Chochmah (wisdom) of kelipah, that is, what is written in Jeremiah (chapter 4), "They are wise to do evil, but to do good they do not know," or like the magicians of Egypt; and it is opposite the Chochmah of holiness, which is called av (father), as is known, for the Torah is called "the instruction of your father."

> The verse continues, "It consumed Ar of Moav." Moav stands for the wisdom of kelipah, cleverness turned to evil, as in Jeremiah's "they are wise to do evil," or the wisdom of Pharaoh's magicians. It is the opposite of holy Chochmah, which is called av, "father," as the Torah is "the instruction of your father," and av is heard in the name Moav.

ולכן נק' חכמה דקליפה ער מואב. מלשון ויהי ערך[226] (בשמואל א' סי' כ"ח). נשוא לשוא עריך[227] (בתהלים סי' קל"ט).

And therefore the Chochmah of kelipah is called Ar Moav, from the term in "and he has become your enemy (arecha)" (in I Samuel, chapter 28), [and] "Your enemies (arecha) take in vain" (in Psalms, chapter 139).

> That is why it is called Ar Moav: ar means "enemy," as in Shmuel's words to Shaul, "He has become your enemy," and in Psalms, "Your enemies take Your Name in vain."

ועד"ז ג"כ רבוי ההתחכמות והתחבולות יתירות בעניני משא ומתן ע"ד כחי ועוצם ידי עשה לי[228] את החיל ומסיר בטחונו מה' כי אע"פ [אף על פי] שנאמר ואספת דגנך.[229]

And in the same way, too, the excessive cleverness and the superfluous schemes in matters of business, in the manner of "My strength and the might of my hand have made me this wealth," which remove one's trust from G-d. For although it is said, "And you shall gather in your grain,"

> The same is true of excessive cleverness and scheming in business, in the spirit of "my strength and the might of my hand have made me this wealth," which removes a person's trust in G-d. True, the Torah says, "You shall gather in your grain."

הנהג בהם מנהג[230] דרך ארץ. היינו כמ"ש יגיע כפיך כי תאכל.[231] אבל לא יגיעת המוח ביותר מדאי וכמ"ש ולא לחכמים לחם.[232] ואדרבה מחשבה מועלת.[233]

"conduct yourself with them in the way of the world," this is as it is written, "When you eat the toil of your hands"; but not toil of the mind beyond measure, as it is written, "nor bread to the wise." On the contrary, thought is harmful (machshavah mo'eles).

> The Talmud (Berachos 35b) explains that verse as conducting oneself in the way of the world, working for a living; but "when you eat the toil of your hands" speaks of the hands, not of exhausting the mind, for "bread is not to the wise." On the contrary, as the Talmud says, such thought does harm.

47 והנה הוא הגורם טמטום המוח שנתגשם מחמת העמקתו בענינ' [בעניינים] גשמיים ואפילו דהיתר ואין נדבק ההתבוננות בגדולת ה' מחמת זה.

And this is what causes dullness of the mind, which becomes coarse because of its delving deep into physical matters, even permitted ones; and because of this, contemplation of the greatness of G-d does not take hold.

> Such deep immersion in material matters, even permitted ones, dulls the mind and makes it coarse, so that contemplation of G-d's greatness can no longer take hold in it.

ואמנם ע"י עסק התורה וקיום המצות נאמר כי אש יצאה מחשבון להבה מקרית סיחון אכלה ער מואב[234]

However, through the study of Torah and the keeping of the mitzvos, it is said, "For a fire went out from Cheshbon, a flame from the city of Sichon; it consumed Ar of Moav,"

> Against this, Torah study and the mitzvos fulfil the verse: the fire from Cheshbon and the flame from the city of Sichon "consumed Ar of Moav."

כי החכמה עילאה שממשיכים ע"י התורה ומצות היא דוחה חשך וסכלות דנה"ב [דנפש הבהמית] ואדרבה ע"י"ז נתהפך השכל דנה"ב [דנפש הבהמית] שבאדם ליכלל בחכמה שבנה"א [שבנפש האלקית] המשכלת ומתבוננת בגדולת ה' [וכמו שממואב ג"כ נתברר ויצאה רות המואביה שממנה מלכות ב"ד כו'

for the supernal Chochmah that is drawn down through the Torah and mitzvos pushes away the darkness and folly of the animal soul; and on the contrary, through this the intellect of the animal soul in a person is transformed, to be included in the wisdom of the G-dly soul, which understands and contemplates the greatness of G-d. (And as from Moav, too, Ruth the Moabite was refined and came out, from whom came the kingship of the House of David, etc.

> The supernal Chochmah drawn down through Torah and mitzvos drives away the animal soul's darkness and folly; more than that, it transforms the animal soul's own intellect, so that it joins the G-dly soul's wisdom in contemplating G-d's greatness. So too Ruth came out of Moav, and from her came the royal house of David.

ועמ"ש בד"ה המגביהי לשבת הנ"ל. ועמ"ש בד"ה מים רבים כו' ועיין בזהר בראשית ד"ו ע"ב]:

And see what is written in the discourse beginning "Who is raised up to sit," mentioned above. And see what is written in the discourse beginning "Many waters," etc.; and see the Zohar, Bereishis, folio 6b.)

> The text refers to its discourses "Who is raised up to sit" and "Many waters," and to the Zohar on Bereishis.

48 בעלי במות ארנון. פי' דהנה מבואר בזהר פ' בשלח (דנ"ו ע"א) ע"פ ואת הנחלים ארנון[236, 235] שהוא בחי' תרין ריעין דלא מתפרשין לעלמין כמ"ש ונהר יוצא מעדן[237] כו'. וע' מק"מ [מקדש מלך] שם ובלק"ת [ובלקוטי תורה (להאריז"ל)] פ' וירא.[238]

"The lords of the high places of Arnon." The explanation: it is explained in the Zohar, Parshas Beshalach (56a), on "and the streams of Arnon," that it is the level of "the two companions who never part," as it is written, "And a river goes out from Eden," etc. And see the Mikdash Melech there, and the Likkutei Torah of the Arizal, Parshas Vayeira.

> Last comes "the lords of the high places of Arnon." The Zohar on Beshalach reads "the streams of Arnon" as the "two companions who never part," Chochmah and Binah, the river that goes out from Eden; the text also refers to the Mikdash Melech and the Arizal's Likkutei Torah.

וזהו פי' ארנון מלשון ארון הברית שבו הלוחות כי אורייתא מחכמה נפקת[239] והארון הוא בחי' בינה שהוא הכלי לבחי' חכמה[240] נקודה בהיכליה וזהו ענין תרין ריעין כו'

And this is the meaning of Arnon, from the term aron, the Ark of the Covenant, in which were the Tablets: for "the Torah comes forth from Chochmah," and the Ark is the level of Binah (understanding), which is the vessel for Chochmah, "a point in its palace"; and this is the matter of "the two companions," etc.

> Arnon is read as aron, the Ark of the Covenant that held the Tablets. The Torah comes from Chochmah, and the Ark is Binah, the vessel that contains Chochmah, "a point in its palace"; together they are the two companions.

[וע' בזהר ר"פ נח (דנ"ט ע"ב)[241] בענין מאן תיבה דא ארון הברית[242] כו' ובלק"ת [ובלקוטי תורה (להאריז"ל)] שם ובזהר ויקהל (דף ר"י"ד ע"א) ובע"ח [ובעץ חיים] שער ל"א פ"ח [פרק ח']]

(And see the Zohar, beginning of Parshas Noach (59b), on "What is the ark (teivah)? This is the Ark of the Covenant," etc.; and the Likkutei Torah of the Arizal there; and the Zohar, Vayakhel (folio 214a); and Etz Chaim, Sha'ar 31, chapter 8.)

> The bracket adds further sources on the Ark: the Zohar at the beginning of Noach, which reads Noach's ark (teivah) as the Ark of the Covenant, the Arizal's Likkutei Torah, the Zohar on Vayakhel, and Etz Chaim.

והנה חכמה דקדושה הוא כח מה[243] בחי' ביטול[244] לאור א"ס ב"ה[245] ויחוד זה דתרין ריעין היינו להיות בחי' ביטול והמשכת האין ביש כו'.

Now, the Chochmah of holiness is koach mah (the power of "what"), the level of self-nullification (bittul) before the Infinite Light (Or Ein Sof), blessed be He; and this union of "the two companions" is so that there be bittul, and the drawing of the ayin (nothing) into the yesh (something), etc.

> Holy wisdom is koach mah, "the power of 'what,'" bittul before the Infinite Light, and the union of Chochmah and Binah serves to draw the ayin, "nothing," into the yesh, "something."

אך את זלעו"ז [זה לעומת זה][246] בקליפה נק' במות ארנון וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אלו גסי הרוח[247] כמ"ש ראיתי איש חכם בעיניו תקוה לכסיל ממנו[248]

But "the one opposite the other" in kelipah is called "the high places of Arnon," as our Sages, of blessed memory, said: "These are the arrogant," as it is written, "I have seen a man wise in his own eyes; there is more hope for a fool than for him,"

> Opposite this, in kelipah, are "the high places of Arnon," which the Talmud reads as the arrogant: in the words of Proverbs, a man wise in his own eyes, for whom there is less hope than for a fool.

שהוא גורם היש והגסות והוא ענין עץ הדעת טוב ורע והוא הפך ממש מחכמת אלהות שהיא כח מה בחי' ביטול כו'

which causes the yesh (sense of self) and coarseness; and this is the matter of the Tree of Knowledge of good and evil, and it is the very opposite of G-dly wisdom, which is koach mah, the level of bittul, etc.

> Such wisdom produces the yesh, a coarse sense of self. It belongs to the Tree of Knowledge of good and evil and is the exact opposite of G-dly wisdom, which is bittul.

וע"כ נק' החכמה דקליפה הנ"ל במות ארנון אכן ע"י החכמה דקדושה כח מה וביטול שהוא בחי' תורה ע"י"ז יבוטלו בחינת במות ארנון וזהו ואתה על במותימו תדרוך[249] ע"ד אמלאה החרבה.[250]

And therefore the wisdom of kelipah mentioned above is called "the high places of Arnon." But through the Chochmah of holiness, koach mah and bittul, which is the level of Torah, through this "the high places of Arnon" will be nullified. And this is "And you shall tread upon their high places," in the manner of "I shall be filled from the one laid waste."

> Holy wisdom, the bittul that is the Torah, cancels these "high places," as Moshe blesses Israel, "you shall tread upon their high places." As in "I shall be filled from the one laid waste," what the one side loses, the other gains.

ועיין בזהר ויקהל (דף ר"י"ד) ע"פ הכל נתן ארונה כו' ובפ' בלק (דף קצ"ב ע"ב).

And see the Zohar, Vayakhel (folio 214), on "Everything was placed in the Ark," etc.; and in Parshas Balak (folio 192b).

> The text refers to further passages of the Zohar, on Vayakhel and on Balak.

ועוי"ל [ועוד יש לומר] בפי' כי אש יצאה מחשבון כו' ע"ד המבואר[251] בזהר ויקהל (דר"ג ע"ב) כדין חד שלהובא נפיק[252] כו' ע"ש:[253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267]

And one may further explain "For a fire went out from Cheshbon," etc., along the lines of what is explained in the Zohar, Vayakhel (203b): "Then a single flame comes out," etc.; see there.

> Finally the text offers another reading of "a fire went out from Cheshbon," along the lines of the Zohar on Vayakhel: "Then a single flame comes out."

IN ONE'S AVODAH

A person should not lose heart when foreign thoughts come to him; his task is to push them away by fixing his mind on contemplation and the words of prayer, for this subdues the sitra achra and reveals G-d's glory in all the worlds. He should be one of the "masters of reckoning," feeling each night the bitterness of whatever in his life was not for G-d, so that his prayer becomes a true outpouring of the soul; he should increase Torah and mitzvos in proportion to the darkness around him, give charity before praying, guard his heart and eyes, sanctify himself even in what is permitted, and not rely on excessive scheming for his livelihood.

QUESTIONS FOR DISCUSSION

1. If the soul stood before G-d before its descent and returns to Him afterward, what exactly does it gain by coming into a body, according to the maamar?
2. How does the difference between the light that fills all worlds and the light that encompasses all worlds explain why the practical mitzvos of this world reach higher than the delight of Gan Eden?
3. Why does the maamar treat pushing away a single foreign thought as subduing the most complete concealment of all, and what does the analogy of lifting a house by its lowest beam add?
4. How do the two meanings of sichah, speech and moving, apply both to G-d's response to prayer and to the person who prays?
5. What is the difference between the blue light and the white light of a flame, and why does even the first need a "flame of Yah" from above to begin?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **על כן יאמרו המושלים**

The note says that the Mitteler Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי ממאמר זה בסה"מ תקס"ז ע' רנט. בתוס' הגהות וקיצורים באוה"ת חקת ע' תתפג. תתצ. שם כרך-ו ע' א'תתצט. קיצורים בכרך-ו ע' א'תתק. [אבל חלוקת הפרקים שונה מהנדפס כאן ובסה"מ תקס"ז]. וראה גם בס' מאמרי אדה"ז-פרשיות ח"ב ע' תרעו. בהרחב הביאור במאמרי אדה"א במדבר ע' א'תס.

2 Kehot's note points to Numbers 21:27-28 for these words.

Numbers 21:27–28 במדבר כ"א:כ"ז-כ"ח

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בָּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן: כִּי־אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן לֶהָבָה מִקִּרְיַת סִיחֹן אָכְלָה עָר מוֹאָב בַּעֲלֵי בָמוֹת אַרְנֹן:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established! For a fire is gone out of Heshbon, A flame from the city of Sihon; It hath devoured Ar of Moab, The lords of the high places of Arnon.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

3 **על כן יאמרו המושלים . . בעלי במות ארנון**

"Therefore the moshlim say: Come to Cheshbon; let the city of Sichon be built and established." The maamar takes up the verse as the Talmud reads it, about those who rule over their inclination.

Numbers 21:27 במדבר כ"א:כ"ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בָּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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KEHOT'S NOTE

במדבר כא, כז-כח.

4 **בעלי במות ארנון**

"For a fire went out from Cheshbon, a flame from the city of Sichon; it consumed Ar of Moav, the lords of the high places of Arnon." Each phrase of the verse is explained in the later sections of the maamar.

Numbers 21:28 במדבר כ"א:כ"ח

כִּי־אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן לֶהָבָה מִקִּרְיַת סִיחֹן אָכְלָה עָר מוֹאָב בַּעֲלֵי בָמוֹת אַרְנֹן:

For a fire is gone out of Heshbon, A flame from the city of Sihon; It hath devoured Ar of Moab, The lords of the high places of Arnon.

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5 **דרשו רז"ל פ"ה דכ"ב**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

עח, ב.

6 The Talmud expounds the verse: "the moshlim" are those who rule over their inclination, and "Come to Cheshbon" means come, let us reckon the account of the world: the loss a mitzvah causes against its reward, and the gain of a sin against its loss. This is the reading the maamar sets out to explain.

Bava Batra 78b:13 בבא בתרא ע"ח ב:י"ג

"הַמֹּשְׁלִים" - אֵלּוּ הַמּוֹשְׁלִים בְּיִצְרָם. "בּוֹאוּ חֶשְׁבּוֹן" - בּוֹאוּ וְנַחֲשֹׁב חֶשְׁבּוֹנוֹ שֶׁל עוֹלָם; הֶפְסֵד מִצְוָה כְּנֶגֶד שְׂכָרָהּ, וּשְׂכַר עֲבֵירָה כְּנֶגֶד הֶפְסֵדָהּ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

7 **להבין זה**

There the Mitteler Rebbe spells out the question behind "to understand this": what connection is there between those who rule over their inclination and saying "come, let us make the reckoning of the world"?

KEHOT'S NOTE

במאמרי אדה"א שם מבאר "ויש להבין מה שייכות יש למושלים ביצרם לומר בואו ונחשוב חשבונו של עולם" ע"ש.

8 **כל העונה אמן**

The note points to an explanation there of the teaching about answering "Amen, may His great Name be blessed."

KEHOT'S NOTE

ראה גם אוה"ת נ"ך-א ע' ז ואילך ביאור על זה.

9 **כל העונה אמן יהא שמיה רבא מברך בכל כחו**

Rabbi Yehoshua ben Levi teaches that whoever answers "Amen, may His great Name be blessed" with all his strength has his sentence torn up. The maamar explains the teaching through the light that encompasses all worlds.

Shabbat 119b:5 שבת קי"ט ב:ה'

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹנֶה "אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ" בְּכָל כֹּחוֹ, קוֹרְעִין לוֹ גְּזַר דִּינוֹ, שֶׁנֶּאֱמַר: "בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ ה'". מַאי טַעְמָא "בִּפְרוֹעַ פְּרָעוֹת" — מְשׁוּם דְּ"בָרְכוּ ה'". רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ יֵשׁ בּוֹ שֶׁמֶץ שֶׁל עֲבוֹדָה זָרָה — מוֹחֲלִין לוֹ. כְּתִיב הָכָא: "בִּפְרוֹעַ פְּרָעוֹת", וּכְתִיב הָתָם: "כִּי פָרוּעַ הוּא". אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹנֶה "אָמֵן" בְּכָל כֹּחוֹ פּוֹתְחִין לוֹ שַׁעֲרֵי גַּן עֵדֶן, שֶׁנֶּאֱמַר: "פִּתְחוּ שְׁעָרִים וְיָבֹא גוֹי צַדִּיק ...

William Davidson, Vocalized Aramaic (CC-BY-NC)

10 **קורעים לו גזר דינו של ע' שנה**

The Tur cites the teaching with the words "his sentence of seventy years," as the maamar quotes it, and explains "with all his strength" as "with all his intent."

Tur, Orach Chayim 56:1 טור, אורח חיים נ"ו:א'

... ועונין הצבור בכוונה שלימה אמן יהא שמיה רבא מברך לעלם ולעלמי עלמיא כדאיתא בפרק כל כתבי העונה אי"ר בכל כחו קורעים

לו גזר דינו של ע׳ שנה פירוש בכל כחו בכל כוונתו וגם בכאן מפרשים שמיה רבא על השם שיחזור שלם אבל בכל הספרים גרסינן כל העונה אישי״ר הגדול מבורך וזה ראיה לפירוש ר״י שאינו אלא תרגום של שמו הגדול וחוזר גם שי״צ ואומר ישי״ר וכו׳: כתוב בסדור רב עמרם ז״ל ואומר יתברך אמן ישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתקלס שמיה דקודשא בריך הוא ואמרו אמן לעילא מכל …

Orach Chaim, Vilna, 1923 (Public Domain)

11 **כמ״ש אליהו**

The note points to a footnote there on the attribution of these words to Elijah.

KEHOT'S NOTE

ראה בלקו״ש-כה ע׳ 147 הערה 53 ״אליהו״ ושכן הוא בדרך מצותיך קנג, ב. וראה לעיל פ׳ שלח לח, ד.

12 **חי ה׳ אשר עמדתי לפניו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מ״א יז, א. יח, טו.

13 Elijah swears to Ovadiah, "As Havayah of Hosts lives, before Whom I have stood." The Alter Rebbe uses the words to describe the soul before its descent, standing before G-d.

I Kings 18:15 מלכים א י״ח:ט״ו

וַיֹּאמֶר אֵלִיָּהוּ חַי ה׳ צְבָאוֹת אֲשֶׁר עָמַדְתִּי לְפָנָיו כִּי הַיּוֹם אֵרָאֶה אֵלָיו׃

And Elijah said: 'As the L-RD of hosts liveth, before whom I stand, I will surely show myself unto him to-day.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

14 **חי ה׳ אשר עמדתי לפניו**

Elijah's first words to Achav: "As Havayah, the G-d of Israel, lives, before Whom I have stood." Kehot gives this verse together with 18:15.

I Kings 17:1 מלכים א י״ז:א׳

וַיֹּאמֶר אֵלִיָּהוּ הַתִּשְׁבִּי מִתֹּשְׁבֵי גִלְעָד אֶל־אַחְאָב חַי־ה׳ אֱלֹקֵי יִשְׂרָאֵל אֲשֶׁר עָמַדְתִּי לְפָנָיו אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לְפִי דְבָרִי׃

And Elijah the Tishbite, who was of the settlers of Gilead, said unto Ahab: 'As the L-RD, the G-d of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.'

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PARAGRAPH 2

15 **והרוח תשוב אל האלקים אשר נתנה**

"And the dust returns to the earth as it was, and the spirit returns to G-d Who gave it." The verse shows that the soul ends where it began, which is why the purpose of its descent needs explaining.

Ecclesiastes 12:7 קהלת י״ב:ז׳

וְיָשֹׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נְתָנָהּ׃

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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KEHOT'S NOTE

קהלת י״ב, ז.

PARAGRAPH 3

16 **בס״י דיש בחי׳ עולם שנה נפש**

The note says that Or HaTorah explains these three levels at length, calling them the foundation of Sefer Yetzirah.

KEHOT'S NOTE

פ״ג, מ״ג ואילך. ובאוה״ת יתרו ע׳ תתטז ועד תתכג ״אשר על ענין ג׳ בחי׳ אלו הוא יסוד של הספר יצירה״ ע״ש בארוכה שמבאר ענין זה.

17 **ונפש הוא בחי׳ חיות אלקות המתלבש בהם בחי׳ ממכ״ע**

The note gathers places in Or HaTorah that discuss "soul" as the G-dly life-force clothed in the worlds, the light that fills all worlds.

KEHOT'S NOTE

ראה אוה״ת בלק ע׳ א׳כג. ובפ׳ יתרו ע׳ תתכו. ויקרא-ג ע׳ תשמב. וראה גם בפ׳ שמות ע׳ ר ועד ריח. בד״ה ויצוום תרכ״ז ע׳ פט. ובסה״מ תרכ״ח ע׳ קמד מביא בשם אדה״ז שכן פי׳ ברוב הדרושים ע״ש.

18 **גבוה מעל גבוה**

"For one higher than the high watches, and there are higher ones above them." The phrase describes the endless gradation of worlds, each finer than the one below.

Ecclesiastes 5:7 קהלת ה׳:ז׳

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

19 **ז׳ רקיעים**

Reish Lakish teaches that there are seven firmaments and names them, from Vilon to Aravos. The maamar adds that seven spiritual firmaments, the seven heichalos, correspond to them.

Chagigah 12b חגיגה י״ב ב

KEHOT'S NOTE

ראה חגיגה יב, ב.

20 **הנשמות יושבין ונהנין**

In the World to Come "the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." The maamar uses the words for the souls in the higher Gan Eden, where the light is of a higher order.

Berakhot 17a ברכות י״ז א

KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 4

21 **אין לך עשב מלמטה**

Rabbi Simon teaches that there is no blade of grass that does not have a mazal in the firmament that strikes it and says to it, "Grow." The maamar makes this the lowest rung of the light that fills all worlds.

Bereshit Rabbah 10:6 בראשית רבה י׳:ו׳

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו׳. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור׳ סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא …

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of …

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Zohar I, 251a זח״א רנא, א

KEHOT'S NOTE

ב״ר י׳, ו. זח״א רנא, א. ובכ״מ.

22 **שאין לך עשב מלמטה שאין לו מזל מלמעלה המכה בו ואומר לו גדל**

Kehot also gives the Zohar for the saying about the mazal that strikes each blade of grass and tells it to grow.

Zohar, Addenda, Volume I 1:1 ספר הזהר, תוספות, כרך א׳ א׳:א׳

23 **המחי׳ בחי׳ העשבים**

There the Alter Rebbe explains that the earth constantly brings forth grasses and trees, something from nothing, which even the heavenly hosts cannot do.

KEHOT'S NOTE

ראה אגה״ק סי׳ כ קרוב לסופו.

PARAGRAPH 5

24 **ובטובו מחדש בכ״י מעשה בראשית**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

25 **ובטובו מחדש בכל יום מעשה בראשית**

The first blessing before the morning Shema praises G-d, Who "in His goodness renews each day, continually, the work of creation." The maamar explains this renewal as the root of time.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 2 סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ב׳

הַמְאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: מָה־רַבּוּ מַעֲשֶׂיךָ | ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ: הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז. הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם: אֱלֹקֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ מָגֵן יִשְׁעֵנוּ מִשְׂגָּב בַּעֲדֵנוּ: אֵל בָּרוּךְ גְּדוֹל דֵּעָה הֵכִין וּפָעַל זִוֵּי חַמָּה: טוֹב יָצַר כָּבוֹד לִשְׁמוֹ מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ: פִּנוֹת צְבָאָיו קְדוֹשִׁים רוֹמְמֵי שַׁדַּי תָּמִיד מְסַפְּרִים כְּבוֹד־אֵל …

He illuminates the earth [and provides light] for those who dwell on it, with compassion; and in His goodness renews every day, continually, the work of creation. How many are Your works, Adonoy; You made them all with wisdom, the earth is full of Your possessions. The King Who alone is exalted from then, Who is praised and glorified and uplifted, from the beginning of time. Eternal G-d, in Your abundant mercy, have compassion on us, Master, Who is our strength, Rock, Who is our stronghold Shield, of our deliverance, …

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

PARAGRAPH 6

26 **והחיות רצוא ושוב**

In Ezekiel's vision of the Chariot, "the chayos ran and returned, like the appearance of a flash of lightning." The maamar reads the verse as the pulse of the life-force, withdrawing and expanding.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT'S NOTE

יחזקאל א, יד.

PARAGRAPH 7

27 "The chayos ran and returned." Here the verse is applied to the life-force of all the worlds, not only to the angelic creatures of the vision.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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28 **בחי׳ מטי ולא מטי הנז׳ בע״ח**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ש״ז.

29 **מטי ולא מטי**

The seventh gate of Etz Chaim is the Gate of Mati VeLo Mati, "reaching and not reaching," which describes the light alternately reaching and withdrawing. The Alter Rebbe identifies it with the ratzo and shov of the life-force.

Sefer Etz Chaim 7:1-3 עץ חיים ז׳:א׳-ג׳

שער השביעי שער מטי ולא מטי ובו ה׳ פרקים: כבר בארנו באורך בכ״מ כי האצילות העליון התחיל להיות עקודים נקודים ברודים ועתה נחזור לבאר הענין באורך ונבאר מציאות העקודים מה ענינם: הנה קודם מציאות העקודים לא היה האור העליון יכול להתלבש בשום כלי כי לא היה יכולת בכלים לסובלו ושם היה האור בלתי מתלבש בכלי עד שהגיע התפשטות האור הגדול ההוא אל בחי׳ העקודים ושם נעשה מציאות כלי א׳ אל האור הגדול ההוא ואז התחיל האצילות להיות בו איזה מציאות הגבלת האור מה שלא היה יכול להיות הדבר עד עתה.

...

Sefer Etz Chaim (Public Domain)

30 **מחדש בכל יום תמיד מעשה בראשית**

The words of the blessing before the morning Shema. The renewal it describes is the life-force's withdrawing and being drawn anew at every moment.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 2 סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ב׳

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: מָה־רַבּוּ מַעֲשֶׂיךָ | ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ: הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז. הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם: אֱלֹקֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ מָגֵן יִשְׁעֵנוּ מִשְׂגָּב בַּעֲדֵנוּ: אֵל בָּרוּךְ גְּדוֹל דֵּעָה הֵכִין וּפָעַל זִוֵּי חַמָּה: טוֹב יָצַר כָּבוֹד לִשְׁמוֹ מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ: פִּנּוֹת צְבָאָיו קְדוֹשִׁים רוֹמְמֵי שַׁ־דַּי תָּמִיד מְסַפְּרִים כְּבוֹד־אֵל ...

He illuminates the earth [and provides light] for those who dwell on it, with compassion; and in His goodness renews every day, continually, the work of creation. How many are Your works, Adonoy; You made them all with wisdom, the earth is full of Your possessions. The King Who alone is exalted from then, Who is praised and glorified and uplifted, from the beginning of time. Eternal G-d, in Your abundant mercy, have compassion on us, Master, Who is our strength, Rock, Who is our stronghold Shield, of our deliverance, ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

31 **סד״ה כי כאשר השמים החדשים**

There the Alter Rebbe explains the "new heavens and new earth" that G-d says "I make": the present heavens and earth were drawn down through the Name Elokim, the level of tzimtzum and concealment, whereas the new ones will come from an arousal from above alone, a revelation from G-d's own essence that has never yet been revealed.

KEHOT'S NOTE

תו״א ב, ג ואילך.

PARAGRAPH 8

32 Kehot's note points to Ezekiel 1:14 for these words.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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PARAGRAPH 9

33 **וכמ״ש במ״א באריכות**

The note says that a gloss and a summary on this passage are found in this manuscript, the one numbered 318 in the Rebbe's library, which also contains the glosses and summaries printed in Or HaTorah on Chukas, p. 883.

KEHOT'S NOTE

הגה וקיצור ע״ז יש בבוך פערטעל (רך, ב). [כ]. [הוא כת״י המסומן בספריית כ״ק אדמו״ר במס׳ 318. ושם נמצאים ההגהות וקיצורים שבאוה״ת פרשתנו ע׳ תתפג].

PARAGRAPH 11

34 "Just as the Holy One, blessed be He, sees and is not seen, so the soul sees and is not seen." The Talmud's comparison illustrates how G-d's light is hidden in the worlds as a soul is hidden in its body.

Berakhot 10a:25 ברכות י׳ א:כ״ה

מָה הַקָּדוֹשׁ בָּרוּךְ הוּא מָלֵא כָּל הָעוֹלָם — אַף נְשָׁמָה מְלֵאָה אֶת כָּל הַגּוּף. מָה הַקָּדוֹשׁ בָּרוּךְ הוּא רוֹאֶה וְאֵינוֹ נִרְאֶה — אַף נְשָׁמָה רוֹאָה וְאֵינָהּ נִרְאֵית. מָה הַקָּדוֹשׁ בָּרוּךְ הוּא זָן אֶת כָּל הָעוֹלָם כֻּלּוֹ — אַף נְשָׁמָה זָנָה אֶת כָּל הַגּוּף. מָה הַקָּדוֹשׁ בָּרוּךְ הוּא טָהוֹר — אַף נְשָׁמָה טְהוֹרָה. מָה הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב בְּחַדְרֵי חֲדָרִים — אַף נְשָׁמָה יוֹשֶׁבֶת בְּחַדְרֵי חֲדָרִים. יָבֹא מִי שֶׁיֵּשׁ בּוֹ חֲמִשָּׁה דְּבָרִים הַלָּלוּ וְיִשַּׁבַּח לְמִי שֶׁיֵּשׁ בּוֹ חֲמִשָּׁה דְּבָרִים הַלָּלוּ.

As the Holy One, blessed be He, fills the whole world, so also the soul fills the whole body. As the Holy One, blessed be He, sees but cannot be seen, so also the soul sees but cannot be seen. As the Holy One, blessed be He, nourishes the whole world, so also the soul nourishes the whole body. As the Holy One, blessed be He, is pure, so also the soul is pure. As the Holy One, blessed be He, dwells in the inmost part [of the Universe], so ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

35 **מעלימים ומסתירים כו׳**

The note says that the manuscript mentioned above has a gloss at this point in the maamar.

KEHOT'S NOTE

שם בהנ״ל יש כאן הגי״ה [כ]. [ראה אוה״ת שם ע׳ תתפד].

36 **וצבא השמים לך משתחוים**

"You alone are Havayah... and the host of heaven bow down to You." The maamar cites it to show that above our

physical world creation still senses its own bittul.

Nehemiah 9:6 נחמיה ט:ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

37 **כמו גלגל השמש שמשתחוה**

Rabbi Yehoshua ben Levi teaches that the Shechinah is in the west. Kehot points here as the background for the sun's bowing toward the west.

Bava Batra 25b בבא בתרא כ"ה ב

KEHOT'S NOTE

ראה ב"ב כה, ב.

38 **וז"ש לע"ל כי שמים כעשן נמלחו**

There the same verse is explained in the soul: "heavens" (shamayim, fire and water) are the emotive attributes, and opposite the holy heavens are the bad attributes, the heavens of kelipah.

KEHOT'S NOTE

ראה לעיל פ' ויקרא ו, ב.

39 **כי שמים כעשן נמלחו**

Rabbi Yehudah son of Rabbi Simon says that the seven times Koheles says "vanity" correspond to the seven days of creation; for the first day, "In the beginning G-d created the heavens and the earth," he brings "For the heavens shall vanish like smoke."

Kohelet Rabbah 1:2 קוהלת רבה א:ב

... שִׁבְעָה הֲבָלִים שֶׁאָמַר קֹהֶלֶת כְּנֶגֶד שִׁבְעָה יְמֵי בְרֵאשִׁית, בָּרֵאשׁוֹן (בראשית א, א): בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ, וּכְתִיב (ישעיה נא, ו): כִּי שָׁמַיִם כֶּעָשָׁן נִמְלָחוּ. בַּשֵּׁנִי, יְהִי רָקִיעַ, וּכְתִיב (ישעיה לד, ד): וְנָגֹלּוּ כַּסֵּפֶר הַשָּׁמָיִם. בַּשְּׁלִישִׁי, יִקָּווּ הַמַּיִם, וּכְתִיב (ישעיה יא, טו): וְהֶחֱרִים ה' אֵת לְשׁוֹן יָם מִצְרַיִם. בָּרְבִיעִי, יְהִי מְאֹרֹת, וּכְתִיב (ישעיה כד, כג): וְחָפְרָה הַלְּבָנָה, בַּחֲמִישִׁי, יִשְׁרְצוּ הַמַּיִם, וּכְתִיב (צפניה א, ג): אָסֵף עוֹף הַשָּׁמַיִם. בַּשִּׁשִּׁי, נַעֲשֶׂה אָדָם, וּכְתִיב (צפניה א, ג): אָסֵף ...

"Vanity of vanities, said Kohelet; vanity of vanities, everything is vanity" (Ecclesiastes 1:2). "Vanity of vanities [havel havalim]" - Rabbi Huna said in the name of Rabbi Aḥa: David made a statement and did not explain it, but his son Solomon explained it. Solomon made a statement and did not explain it, but his father David explained it. David said: "Man is like hevel" (Psalms 144:4); to what hevel [is man compared]? If it is to the hevel [heat] of an oven, it has significance. If it is to the ...

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40 **כי שמים כעשן נמלחו והארץ ככבגד תבלה**

"For the heavens shall vanish like smoke, and the earth shall wear out like a garment." The maamar reads it as the end of the materiality that conceals G-dliness.

Isaiah 51:6 ישעיהו נ"א:ו'

שְׂאוּ לַשָּׁמַיִם עֵינֵיכֶם וְהַבִּיטוּ אֶל־הָאָרֶץ מִתַּחַת כִּי־שָׁמַיִם כֶּעָשָׁן נִמְלָחוּ וְהָאָרֶץ כַּבֶּגֶד תִּבְלֶה וְיֹשְׁבֶיהָ כְמוֹ־כֵן יְמוּתוּן וִישׁוּעָתִי לְעוֹלָם תִּהְיֶה וְצִדְקָתִי לֹא תֵחָת:

Lift up your eyes to the heavens, And look upon the earth beneath; For the heavens shall vanish away like smoke, And the earth shall wax old like a garment, And they that dwell therein shall die in like manner; But My salvation shall be for ever, And My favour shall not be abolished.

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41 **כי שמים כעשן נמלחו והארץ ככבגד תבלה**

In Parshas Noach the Midrash says that the covenant of "seedtime and harvest" lasts as long as heaven and earth endure, until the day of which it is written, "the heavens shall vanish like smoke." This is the first of the Midrashim the text lists.

Bereshit Rabbah 34:11 בראשית רבה ל"ד:י"א

... מה סבורים בני נח שבריתן כרותה עומדת לעד?! אלא כל זמן שהשמים והארץ קיימין, בריתן קיימת, לכשיבא אותו יום שכתוב בו, (ישעיה נא): כי שמים כעשן נמלחו, והארץ ככבגד תבלה. באותה שעה, ותופר ביום ההוא וגו'. אמר רבי אחא: מי גרם להם שימרדו בי, לא ע"י שהיו זורעין ולא קוצרין, יולדין ולא קוברין?! מיכן ואילך, זרע וקציר, יולדין וקוברין, קור וחום, חמה חכאבית, קיץ וחורף, מקייץ אני עליהם את העוף, היך מה דאת אמר (שם יח): וקץ עליו העיט וכל בהמת הארץ עליו תחרף. מעשה היה באחד מגדולי הדור, ...

"As long as the earth endures, sowing and reaping, cold and heat, summer and winter, and day and night shall not cease" (Genesis 8:22). "As long as the earth endures, sowing and reaping, cold and heat..." - Rabbi Yudan in the name of Rabbi Shmuel: What do the descendants of Noah believe? That the covenant made with them will last forever? The truth is, rather, that as long as the heavens and the earth endure, their covenant is in effect. When that day comes regarding which it is written: "For ...

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42 **כי שמים כעשן נמלחו והארץ ככבגד תבלה**

On "And it came to pass (vayehi) in the days of Amrafel," the Midrash asks about "And there was (vayehi) evening and there was morning" and answers that even this is not complete joy, since all that was created on the first day will wear out, as the verse says.

Bereshit Rabbah 42:3 בראשית רבה מ"ב:ג'

ויחלק עליהם לילה - רבי בנימין בר יפת משם ר' יונתן: הלילה נחלק מאיליו. ורבנן אמרי: יוצרו חלקו. אמר הקב"ה: אביהם פעל עמי בחצי הלילה, אף אני פועל עם בניו בחצי הלילה. ואימתי? במצרים, שנאמר (שמות יב): ויהי בחצי הלילה, וה' הכה כל בכור וגו'. אמר רבי

> teaching appears: what was created on the first day is destined to wear out.

Esther Rabbah, Petichta 11 אסתר רבה, פתיחתא י״א

47 **פ׳ עקב**

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

י״ג, י״ד.

48 **וברות רבה ע״פ ושם האיש**

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פתיחתא ז, ז.

49 Kehot's note points to Ruth Rabbah 2:5 for these words.

Ruth Rabbah 2:5 רות רבה ב׳:ה׳

וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ (רות א, ב), רַבִּי מֵאִיר הָיָה דּוֹרֵשׁ שְׁמוֹת. רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה הָיָה דּוֹרֵשׁ שְׁמוֹת. וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ, שֶׁהָיָה אוֹמֵר אֵלַי תָּבוֹא מַלְכוּת. וְשֵׁם אִשְׁתּוֹ נָעֳמִי, שֶׁהָיוּ מַעֲשֶׂיהָ נָאִים וּנְעִימִים. וְשֵׁם שְׁנֵי בָנָיו מַחְלוֹן וְכִלְיוֹן, מַחְלוֹן, שֶׁנִּמְחוּ מִן הָעוֹלָם. וְכִלְיוֹן, שֶׁכָּלוּ מִן הָעוֹלָם. אֶפְרָתִים, רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אוֹמֵר פָּלְטִיאֲנִי, וְרַבִּי בַּר רַבִּי נְחֶמְיָה אוֹמֵר אָבְנֻנִיסְטִי. דָּבָר אַחֵר, אֶפְרָתִים, רַבִּי פִּנְחָס אָמַר כָּל אוֹתָהּ הָעֲטָרָה שֶׁנִּתְעַטֵּר אֶפְרַיִם מִיַּעֲקֹב אָבִינוּ …

"The name of the man was Elimelekh, and the name of his wife Naomi, and the names of his two sons Maḥlon and Kilyon, Ephratites of Bethlehem in Judah. They came to the fields of Moav, and were there" (Ruth 1:2). "The name of the man was Elimelekh" (Ruth 1:2). Rabbi Meir would expound names. Rabbi Yehoshua ben Korḥa would expound names. "The name of the man was Elimelekh," as he would say: To me [elai], the kingdom [malkhut] will come. "And the name of his wife was Naomi," as …

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50 **ת״ז תקון ח׳**

> On that page (6b), explaining Isaiah's "For the heavens shall vanish like smoke," the Alter Rebbe cites Tikkun 8 of the Tikkunei Zohar for the "heavens" of kelipah, the bad emotive attributes that stand opposite the holy heavens; they "vanish" (nimlachu, which Rashi explains as rotting) through the holy salt that consumes the sense of self.

KEHOT'S NOTE

ראה גם לעיל פי׳ ויקרא ו, ב.

51 **כי כאשר השמים החדשים**

> "For as the new heavens and the new earth which I make shall stand before Me." The new heavens will not hide the light drawn from the Infinite One.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

תנחומא: אית דמפקין לישנא אחרינא. אמר הקדוש ברוך הוא: אביהם יצא בחצי הלילה, אף אני אצא עם בניו בחצי הלילה, שנאמר (שם): כה אמר ה׳ כחצות הלילה אני יוצא. ויכם וירדפם, וכי יש אדם רודף הרוגים?! אמר רבי פנחס: רודפיו של אבינו אברהם …

Another interpretation, "it was in the days of Amrafel" – Rabbi Tanḥuma in the name of Rabbi Ḥiyya the Great and Rabbi Berekhya in the name of Rabbi Eliezer: The following exposition was brought with us in our hands when we came up from the Diaspora: Wherever it is stated: "It was [vayhi] in the days," it indicates trouble. is seen as a combination of the words vay and hi, both expressions of woe and misfortune. "It was in the days of Amrafel" – what was the trouble there? "They …

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43 **כי שמים כעשן נמלחו והארץ ככבגד תבלה**

> The same teaching, in Parshas Shemini: what was created on the first day is destined to come to an end, as it is written, "For the heavens shall vanish like smoke."

Vayikra Rabbah 11:7 ויקרא רבה י״א:ז׳

44 **כי שמים כעשן נמלחו והארץ ככבגד תבלה**

> The same teaching, in Parshas Naso: all that was created on the first day will wear out, as the verse says.

Bamidbar Rabbah 13:5 במדבר רבה י״ג:ה׳

45 **כי שמים כעשן נמלחו והארץ ככבגד תבלה**

> In the opening passages of Ruth Rabbah the Midrash brings the same teaching: the heavens are destined to wear out, as it is written, "For the heavens shall vanish like smoke."

Ruth Rabbah, Petichta 7 רות רבה, פתיחתא ז׳

… שֶׁעֲתִידִין רְשָׁעִים לְצֵאת, כְּדוֹר אֱנוֹשׁ וְאַנְשֵׁי דּוֹר הַמַּבּוּל וְדוֹר הַפַּלָּגָה וּכְאַנְשֵׁי סְדוֹם, לְקָחָהּ. הֲדָא הוּא דִכְתִיב (איוב לח, טו): וְיִמָּנַע מֵרְשָׁעִים אוֹרָם, וּזְרוֹעַ רָמָה תִּשָּׁבֵר. וְכֵן הוּא אוֹמֵר (תהלים צז, יא): אוֹר זָרַע לַצַּדִּיק. מֵיתִיבִין לֵיהּ וְהָכְתִיב (בראשית א, א): וַיְהִי עֶרֶב וַיְהִי בֹּקֶר יוֹם אֶחָד, אָמַר לָהֶם אַף הִיא אֵינָהּ שִׂמְחָה, שֶׁעֲתִידִין שָׁמַיִם לְהִבָּלוֹת, שֶׁנֶּאֱמַר (ישעיה נא, ו): כִּי שָׁמַיִם כֶּעָשָׁן נִמְלָחוּ, מֵיתִיבִין לֵיקִי וְהָא כְתִיב וַיְהִי עֶרֶב וַיְהִי בֹּקֶר יוֹם שֵׁנִי, וּשְׁלִישִׁי, וּרְבִיעִי, חֲמִישִׁי, …

Rabbi Tanḥuma in the name of Rabbi Ḥiyya the Great, and Rabbi Berekhya in the name of Rabbi Elazar: This midrash came up with us from the Exile: Any place that "It was [vayhi]" is stated, [it alludes to] trouble. Rabbi Ḥiyya the Great: Any place that "It was [vayhi]" is stated, it can serve [to allude to] either trouble or joy. If it is trouble, there is none like it. If it is joy, there is none like it. Rabbi Shmuel said: There are five [instances of] "during the …

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46 **כי שמים כעשן נמלחו והארץ ככבגד תבלה**

> In the opening passages of Esther Rabbah, on "And it came to pass in the days of Achashverosh," the same

על כן יאמרו המושלים באו חשבון וגו׳

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KEHOT'S NOTE

ישעי׳ סו, כב.

52 **כי עין בעין יראו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם נב, ח.

53 **כי עין בעין יראו**

"For they shall see eye to eye when Havayah returns to Zion." In the Time to Come G-dliness will be seen openly.

Isaiah 52:8 ישעיהו נ״ב:ח׳

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה׳ צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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54 **ונגלה כבוד ה׳**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם מ, ה.

55 **ונגלה כבוד ה׳**

"And the glory of Havayah shall be revealed, and all flesh shall see together." The verse describes the revelation without concealment that the new heavens and earth will allow.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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56 **ארז״ל בפ״ק דברכות**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

י׳, א.

57 **ה׳ — כו׳**

The note says that the manuscript mentioned above has, at this point, a brief summary of what has been explained.

KEHOT'S NOTE

שם בהנ״ל יש כאן בקיצור מה שנת׳ [כ].

PARAGRAPH 12

58 **אני הוי׳ לא שניתי**

"For I, Havayah, have not changed." The maamar applies it to the light that encompasses all worlds, which is the same before and after creation.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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59 **שוה ומשוה קטן וגדול**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פיוט וכל מאמינים.

PARAGRAPH 13

60 **את השמים ואת הארץ אני מלא**

"Do I not fill the heavens and the earth? says Havayah." The maamar reads the "I" as G-d's own essence, the light that encompasses all worlds, which is present everywhere.

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה׳׃

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמי׳ כג, כד.

61 **הקדוש בשמים ובארץ**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת ישתבח שמך.

62 **הקדוש בשמים ובארץ**

The Yishtabach blessing praises "the great King, holy in the heavens and on earth." The Alter Rebbe reads "holy" as set apart even while present in heaven and earth.

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Yishtabach סידור אשכנז, ימי חול, תפילת שחרית, פסוקי דזמרה, ישתבח

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֶה ה׳ אֱלֹקֵינוּ וֵאלֹקֵי אֲבוֹתֵינוּ. שִׁיר וּשְׁבָחָה הַלֵּל וְזִמְרָה. עֹז וּמֶמְשָׁלָה. נֶצַח גְּדֻלָּה וּגְבוּרָה. תְּהִלָּה וְתִפְאֶרֶת. קְדֻשָּׁה וּמַלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד־עוֹלָם. בָּרוּךְ אַתָּה ה׳ אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלָאוֹת הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מֶלֶךְ אֵל חֵי הָעוֹלָמִים.

Praised be Your Name forever, our King, Almighty the great and holy King in heaven and on earth. For to You it is fitting [to offer] Adonoy, our G-d, and G-d of our fathers, song and praise, glorification and hymns, [to proclaim Your] strength and dominion, victory, grandeur, and might, praise and glory, holiness and sovereignty, blessings and thanksgivings, from now and forever. Blessed are You, Adonoy, Almighty, King [Who is] great in [our] praise Almighty, of [to Whom we offer our] thanksgiving, Master of [Whom we praise for His] …

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

63 **ואי לזאת הוא בשמים ובארץ בשוה**

The note says that there the Mitteler Rebbe gives an analogy for this: the light of the soul, which shines in all the limbs from head to foot exactly equally.

KEHOT'S NOTE

במאמרי אדהי״א כאן ע׳ א׳תסה מביא משל לזה מענין אור הנפש המאירה בכל האברים מראש עד לרגל בשוה ממש ע״ש.

64 **כחשיכה כאורה**

"Even darkness is not dark for You... darkness and light alike." Before the light that encompasses all worlds, spiritual and physical are equal.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

65 **בשמים ממעל . . אין עוד**

"Know this day... that Havayah is G-d in the heavens above and on the earth below; there is none else." G-d is equally present above and below.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

66 **אם אסק שמים שם אתה**

"If I ascend to the heavens, You are there; if I make my bed in the netherworld, behold, You are there." The same presence at the highest and lowest extremes.

Psalms 139:8 תהילים קל״ט:ח׳

אִם־אֶסַּק שָׁמַיִם שָׁם אָתָּה וַאַצִּיעָה שְׁאוֹל הִנָּךְ׃

If I ascend up into heaven, Thou art there; If I make my bed in the nether-world, behold, Thou art there.

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KEHOT'S NOTE

תהלים קלט, ח.

67 **גדול ה׳ ומהולל מאד**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם קמה, ג.

68 **גדול הויי ומהולל מאד**

"Great is Havayah and exceedingly praised, and His greatness is unsearchable." The maamar divides the verse: "exceedingly praised" is the light that fills all worlds, "His greatness is unsearchable" the light that encompasses all worlds.

Psalms 145:3 תהילים קמ״ה:ג׳

גָּדוֹל ה׳ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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PARAGRAPH 14

69 **מלך משובח ומפואר עדי עד**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת ברוך שאמר.

70 **מלך משובח ומפואר עדי עד**

The blessing Baruch She'amar ends, "King, lauded and glorified forever and ever is His great Name." The maamar reads adei ad as praise rising from level to level without end.

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Barukh She'amar 2 סידור אשכנז, ימי חול, תפילת שחרית, פסוקי דזמרה, ברוך שאמר ב׳

... נְהַלֶּלְךָ ה׳ אֱלֹקֵינוּ בְּשִׁבָחוֹת וּבְזִמִירוֹת נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ וְנַמְלִיכְךָ מַלְכֵּנוּ אֱלֹקֵינוּ. יָחִיד חֵי הָעוֹלָמִים. מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר עֲדֵי־עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה ה׳ מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת׃

Blessed is He Who spoke, and the world came into being, blessed is He; blessed is He Who maintains the creation; blessed is He Who says and does; blessed is He Who decrees and fulfills; blessed is He Who has compassion on the earth; blessed is He Who has compassion on the creatures; blessed is He Who rewards well those who fear Him, blessed is He Who lives forever and exists eternally; blessed is He Who redeems and saves blessed is His Name. Blessed are You, Adonoy, our G-d, King ...

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PARAGRAPH 15

71 **גבוה מעל גבוה**

"For one higher than the high watches, and there are higher ones above them." The phrase describes the endless levels of praise that belong to the light that fills all worlds.

Ecclesiastes 5:7 קהלת ה׳:ז׳

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

72 גדול ה׳ ומהולל מאד

"Great is Havayah and exceedingly praised." The first half of the verse refers to praise in levels, the light that fills all worlds.

Psalms 145:3 תהילים קמ״ה:ג׳

גָּדוֹל ה׳ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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73 כחשיכה כאורה

"Darkness and light alike." Before the light that encompasses all worlds nothing can conceal.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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74 ראיתי והנה מנורת זהב

"I saw, and behold, a menorah all of gold." The verse opens the discourse the text refers to here.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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75 מזיו השכינה

The Talmud describes the World to Come, where the righteous delight in the radiance of the Shechinah. The maamar says that the soul's delight before its descent is still only from the light that fills all worlds.

Berakhot 17a:12 ברכות י״ז א׳:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

76 אני הוי׳ אלקיכם

"I am Havayah your G-d, Who brought you out of the land of Egypt." The verse that closes Parshas Sh'lach, on which the text's cross-reference discourse is based.

Numbers 15:41 במדבר ט״ו:מ״א

אֲנִי ה׳ אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה׳ אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 16

77 מה טובו

"How goodly are your tents, O Yaakov, your dwellings, O Israel." The verse opens the discourse the text refers to here.

Numbers 24:5 במדבר כ״ד:ה׳

מַה־טֹּבוּ אׇהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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78 כד אתכפיא סט״א

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

זח״ב (קפד, א). ושם (קכח, ב). [כ].

79 כד אתכפייא סט״א אסתלק יקרא דקוב״ה בכולהו עלמין

The Zohar teaches that when the sitra achra is subdued, the glory of the Holy One, blessed be He, rises in all the worlds. The maamar builds its whole explanation of iskafya on this saying.

Zohar, Tetzaveh 10:83–11:92 ספר הזהר, תצוה י׳:פ״ג-י״א:צ״ב

80 כד אתכפייא סט״א אסתלק יקרא דקוב״ה בכולהו עלמין

Kehot gives this second place in the Zohar for the same saying about subduing the sitra achra.

Zohar, Terumah 6:38–7:45 ספר הזהר, תרומה ו׳:ל״ח-ז׳:מ״ה

81 כשור לעול וכחמור למשאוי

The school of Eliyahu teaches that a person should always place himself under the words of Torah "like an ox to the yoke and a donkey to its load." The maamar uses it for accepting the yoke of Torah and mitzvos.

Avodah Zarah 5b:4–5 עבודה זרה ה׳ ב:ד׳-ה׳

"מְשַׁלְחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר", תָּנָא דְּבֵי אֵלִיָּהוּ: לָעוֹלָם יָשִׂים אָדָם עַצְמוֹ עַל דִּבְרֵי תוֹרָה כְּשׁוֹר לְעוֹל וְכַחֲמוֹר לְמַשָּׂאוֹ. שְׁלֹשָׁה יָמִים אָסוּר לָשֵׂאת וְלָתֵת עִמָּהֶם וְכוּ׳. וּמִי בָּעֵינַן כּוּלֵּי הַאי?

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ע״ז ה, ב.

82 **זה לעו״ז עשה האלקים**

> "G-d has made the one opposite the other." Chassidus reads it as the parallel structure of holiness and kelipah, here the heichalos of each.

Ecclesiastes 7:14 קהלת ז׳:י״ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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KEHOT'S NOTE

קהלת ז, יד.

PARAGRAPH 17

83 **לתאוה יבקש נפרד**

> "He who separates himself seeks his own desire." The maamar applies it to one who pursues physical wants and so draws his life from the kelipos.

Proverbs 18:1 משלי י״ח:א׳

לְתַאֲוָה יְבַקֵּשׁ נִפְרָד בְּכָל־תּוּשִׁיָּה יִתְגַּלָּע׃

He that separateth himself seeketh his own desire, And snarlest against all sound wisdom.

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KEHOT'S NOTE

משלי יח, א.

84 **דעוה״ז רובו ככולו רע רק מעט טוב**

> Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע״ח שמ״ב, ספ״ד. שמ״ח, פ״ג. מ״ח מס׳ עש״י גופנית. ועוד.

85 **רובו ככולו רע רק מעט טוב**

> The Arizal teaches that in Asiyah the kelipah outweighs the holiness, and nothing in that world is not composed of good and evil mixed together.

Sefer Etz Chaim 48:3 עץ חיים מ״ח:ג׳

... הם מעורבים יחד וביצירה הוא מחצה על מחצה וגם הם מעורבים יחד טוב ורע. ובעשיה הקלי׳ מרובה על העשיה של טהרה וגם הם מעורבים יחד ואין שום דבר בעולם העשיה שלא יהיה מורכב מטו״ר קדושה וקלי׳ מעורבין יחד ממש. והנה הטומאה שבאצילות הם הנק׳ קלי׳ דאצילות הטהור וכן הטומאה של הבריאה נקרא קלי׳ דבריאה דטהרה וכן ביצירה וכן בעשיה ואמנם אם קלי׳ האלו שבכל עולם סביבות העולם או אם הם למטה בין כל עולם ועולם זה יתבאר במ״א אמנם ודאי הוא כי הם במדור אחד יחד הקליפות דאצילות יושבים ...

Sefer Etz Chaim (Public Domain)

86 **כי ביום הזה יכפר**

> "For on this day He shall atone for you, to purify you." The verse opens the explanation in Parshas Acharei to which the text refers.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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PARAGRAPH 20

87 **בד״ה קחו מאתכם תרומה**

> There terumah, the offering raised "to Havayah," is explained as bittul from below upward.

KEHOT'S NOTE

תו״א פט, ד.

88 **קחו מאתכם תרומה**

> "Take from among you an offering (terumah) to Havayah." The verse opens the Torah Ohr discourse the text refers to for the meaning of exaltation.

Exodus 35:5 שמות ל״ה:ה׳

קְחוּ מֵאִתְּכֶם תְּרוּמָה לַה׳ כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת ה׳ זָהָב וָכֶסֶף וּנְחֹשֶׁת׃

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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89 **טובה הארץ מאד מאד**

> Yehoshua and Kalev say, "The land is exceedingly, exceedingly good." The verse opens the discourse in Parshas Sh'lach mentioned here and earlier.

Numbers 14:7 במדבר י״ד:ז׳

וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד׃

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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PARAGRAPH 22

90 **יעקב חבל נחלתו**

> "For Havayah's portion is His people; Yaakov is the rope (chevel) of His inheritance." The maamar takes chevel literally, a rope whose lower end moves its upper end.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

Rebbe explains G-d's Names as the channels of His attributes.

Exodus 19:19 שמות י״ט:י״ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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96 **וילבש צדקה כשריון**

"And He put on righteousness as a coat of mail." The verse opens the letter in Iggeres HaKodesh to which the text refers.

Isaiah 59:17 ישעיהו נ״ט:י״ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה׃

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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97 **קודם שנברא העולם היה הוא ושמו בלבד**

"Before the world was created, there was the Holy One, blessed be He, and His great Name alone." The maamar identifies this Name, which preceded creation, with shmei rabba.

Pirkei DeRabbi Eliezer 3:2 פרקי דרבי אליעזר ג׳:ב׳

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו וּמוֹבָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה.

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be …

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

98 **קודם שנבה״ע**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פדר״א פ״ג (עד שלא).

PARAGRAPH 24

99 **ולכבודי בראתיו יצרתיו**

"Everyone who is called by My Name, and whom I created for My glory, I formed him, I also made him." The three

91 **ואסתלק — עלמין**

The note says that the manuscript mentioned above has the summary at this point in the maamar.

KEHOT'S NOTE

שם בהנ״ל יש כאן הקיצור [ראה אוה״ת שם ע׳ תתפו]. [כ].

PARAGRAPH 23

92 **כל העונה אמן ישי״ר . . ע׳ שנה**

Rabbi Yehoshua ben Levi: whoever answers "Amen, may His great Name be blessed" with all his strength has his sentence torn up. Section 3 explains this teaching.

Shabbat 119b:5 שבת קי״ט ב:ה׳

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹנֶה "אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ" בְּכָל כֹּחוֹ, קוֹרְעִין לוֹ גְּזַר דִּינוֹ, שֶׁנֶּאֱמַר: "בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ ה׳׳. מַאי טַעְמָא "בִּפְרוֹעַ פְּרָעוֹת" — מְשׁוּם דְּ״בָרְכוּ ה׳׳. רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ יֵשׁ בּוֹ שֶׁמֶץ שֶׁל עֲבוֹדָה זָרָה — מוֹחֲלִין לוֹ. כְּתִיב הָכָא: "בִּפְרוֹעַ פְּרָעוֹת", וּכְתִיב הָתָם: "כִּי פָרוּעַ הוּא". אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹנֶה "אָמֵן" בְּכָל כֹּחוֹ פּוֹתְחִין לוֹ שַׁעֲרֵי גַּן עֵדֶן, שֶׁנֶּאֱמַר: "פִּתְחוּ שְׁעָרִים וְיָבֹא גּוֹי צַדִּיק …

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

שבת קיט, ב.

93 **של ע׳ שנה**

The note says that the words "of seventy years" are not in the Talmud, Shabbos, and quotes the Rebbe Maharash's marginal remark there: the Tur, Orach Chaim 56, ends with "the sentence of seventy years," and it seems this was his reading in the Talmud, Shabbos 119b.

KEHOT'S NOTE

ת׳ אלו ליתא בגמרא שבת. בסה״מ תרל״ה-ב ע׳ תצג בשולי הגיליון העיר כ״ק מהר״ש "בטור או״ח סי׳ נו מסיים גזר דין של ע׳ שנה והנראה שכן הי׳ הגירסא שלו בגמ׳ שבת דקי״ט ע״ב" עכ״ל.

94 **קורעין לו גזר דינו של ע׳ שנה**

The Tur cites the teaching with the words "his sentence of seventy years," which are not in the printed Talmud.

Tur, Orach Chayim 56:1 טור, אורח חיים נ״ו:א׳

… ועונין הצבור בכוונה שלימה אמן יהא שמיה רבא מברך לעלם ולעלמי עלמיא כדאיתא בפרק כל כתבי העונה אישי״ר בכל כחו קורעים לו גזר דינו של ע׳ שנה פירוש בכל כחו בכל כוונתו וגם בכאן מפרשים שמיה רבא על השם שיחזור שלם אבל בכל הספרים גרסינן כל העונה אישי״ר הגדול מבורך וזה ראיה לפירוש ר״י שאינו אלא תרגום של שמו הגדול וחוזר גם שי״צ ואומר ישי״ר וכו׳: כתוב בסדור רב עמרם ז״ל ואומר יתברך אמן ישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתקלס שמיה דקודשא בריך הוא ואמרו אמן לעילא מכל …

Orach Chaim, Vilna, 1923 (Public Domain)

95 **משה ידבר**

"Moshe would speak, and G-d would answer him with a voice." The verse opens the discourse where the Alter

verbs are read as the three worlds of Beriah, Yetzirah and Asiyah.

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עָשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

100 **ימי שנותינו בהם**

"The days of our years, in them are seventy years." The maamar reads "in them" as the seven attributes of the animal soul, each of ten, which the soul refines over its seventy years.

Psalms 90:10 תהילים צ׳:י׳

יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָּם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה׃

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

תהלים צ, י׳.

101 **ימים יוצרו**

"Days were formed, and for Him there is one among them." A person's days are formed in order to refine the attributes of the animal soul.

Psalms 139:16 תהילים קל״ט:ט״ז

גָּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יָצָרוּ וְלוֹ אֶחָד בָּהֶם׃

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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KEHOT'S NOTE

תהלים קלט, טז.

PARAGRAPH 25

102 **שו״ה דינו של ע׳ שנה**

The note says that the manuscript mentioned above has a long added gloss at this point.

KEHOT'S NOTE

בבוך הנ״ל יש כאן הג״ה תוס׳ מרובה [כ].

103 **אם ישים אליו לבו**

"If He sets His heart upon him, He gathers his spirit and his breath to Himself." The maamar reads "upon Himself," not upon His attributes, and takes "spirit" and "breath" as the two levels of light.

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

104 **אליו ולא למדותיו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פרדס שער לב, רפ״ב בשם הספרי.

105 **אליו ולא למדותיו**

The Pardes quotes the Sifrei that prayer is directed "to Him and not to His attributes." The Alter Rebbe uses the phrase to read Job's "upon Himself."

Pardes Rimmonim 32:2 פרדס רמונים ל״ב:ב׳

106 **וברוח פיו כל צבאם**

"By the word of Havayah the heavens were made, and by the spirit of His mouth all their host." "The spirit of His mouth" is a level of the light that fills all worlds, above "soul."

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

107 **והוא ג״כ בחי׳ ממכ״ע**

The note points to Torah Ohr for the point that "the spirit of His mouth" is also a level of the light that fills all worlds.

KEHOT'S NOTE

ראה תו״א קכא, ג. אוה״ת שמות ע׳ פב.

108 **בפ׳ שלח**

There, explaining the Zohar's "When the sitra achra is subdued," the Alter Rebbe sets out two aspects in the chain of worlds, iggulim (circles) and yosher (the upright line), which are also "soul" and "spirit" (nefesh and ruach): in iggulim the lights are included together, hidden and undivided, as a circle is all one evenness.

KEHOT'S NOTE

לקו״ת לז, ג.

109 **ברע״מ פ׳ תצא (דרע״ז סע״ב)**

The note says that the words of the Raaya Mehemna are copied in Or HaTorah on Pinchas, and are brought and mentioned in further places there.

KEHOT'S NOTE

הלשון נעתק באוה״ת פ׳ פנחס ע׳ א׳קד. מובא באוה״ת בראשית כרך-ב דף שלח, ב. נזכר גם באוה״ת פ׳ פנחס ע׳ א׳רב.

110 **משכו יומין עילאין לגבי יומין תתאין**

On "Draw (mishchu) and take for yourselves" the Zohar says: draw the upper days, 366 like the numerical value of mishchu, toward the lower days, the times that are 355,

the value of shanah, “year.” The maamar uses it for drawing from above time into the time of the worlds.

Zohar, Pinchas 105:706–713 ספר הזהר, פנחס ק״ה:תש״ו-תשי״ג

111 **יגדל נא כח אדי׳**

“And now, let the power of Ado-nai be great, as You have spoken.” Moshe’s plea after the spies, which the Zohar connects with answering “with all his strength.”

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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112 **שם (דר״כ סע״א) . . בפי׳ הרמ״ז**

The note points to Or HaTorah’s discussion of this passage of the Zohar and the Ramaz.

KEHOT’S NOTE

ראה אוה״ת כאן ע׳תתפו. וראה בסה״מ תרכ״ו הוצאה א׳ ע׳ קס. הוצאת תשמ״ט ע׳ קלט.

113 **ועיין שם דר״כ סע״א . . בפי׳ הרמ״ז**

The note quotes the discourse: the Zohar makes “Let the power be great” one with answering “Amen, may His great Name be blessed” with all one’s strength, and the Ramaz explains that Moshe said “how far,” not “how long,” because the blemish of sin was in the dimension of place, Malchus, and its repair needed a drawing down from above place.

KEHOT’S NOTE

”ואיתא בזהר שהו״ע אחד עם מה שאמרו רז״ל כל העונה אמן יהא שמי׳ רבא מברך בכל כחו קורעין לו גזר דינו של שבעים שנה ופירש הרמ״ז שלא אמר עד מתי שמורה על אורך זמן אלא אמר עד אנה שהוא על המשך התרחבות מקום . . שהפגם הי׳ בבחינת מקום, ספירת המלכות , שע״י החטאים פגמו בכל הבחינות שבמלכות בחי׳ מקום ובכדי לתקן את הפגם הוצרך להיות ההמשכה מבחינה שלמעלה מבחי׳ מקום וע״ז אמר משה ועתה יגדל נא” — ד״ה ועתה יגדל נא תש״כ-הנחה.

114 **וכן פי׳ מהרש״א בשבת**

Or HaTorah quotes the Maharsha: “his strength” refers to the Holy One, blessed be He, for the righteous add strength to the Power above, as in “And now, let the power be great”; he also gives an explanation from the twenty-eight letters, koach being 28.

KEHOT’S NOTE

מובא באוה״ת נ״ך-א ע׳ ז וז״ל ”ומהרש״א שם פי׳ כחו קאי על הקב״ה ע״ד צדיקים מוסיפים כח בגבורה של מעלה שנאמר ועתה יגדל נא כח, ועוד פי׳ כי הם כ״ח אותיות שיש בשם הקדוש של הוי׳ כנודע לי״ח” עכ״ל באוה״ת שם.

115 **וע׳ באד״ר (דקל״ח ע״ב)**

The note points to Or HaTorah’s discussions of this passage of the Idra Rabba on the primordial years.

KEHOT’S NOTE

ראה גם אוה״ת בראשית-ד דף תתקעו, ב. ובפ׳ פנחס ע׳ א׳רב.

116 **בקרב שנים חייהו**

“Havayah, revive Your work in the midst of the years.” The verse the Idra Rabba expounds.

Habakkuk 3:2 חבקוק ג׳:ב׳

ה׳ שָׁמַעְתִּי שִׁמְעֲךָ יָרֵאתִי ה׳ פָּעָלְךָ בְּקֶרֶב שָׁנִים חַיֵּהוּ בְּקֶרֶב שָׁנִים תּוֹדִיעַ בְּרֹגֶז רַחֵם תִּזְכּוֹר׃

O L-RD, I have heard the report of Thee, and am afraid; O L-RD, revive Thy work in the midst of the years, in the midst of the years make it known; In wrath remember compassion.

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117 **בקרב שנים חייהו אינון שנים קדמוניות דאקרון ימי קדם**

The Idra Rabba reads “In the midst of the years revive it” as the primordial years, called the days of old. The maamar sees in the Kaddish response a drawing down from these years.

Zohar, Idra Rabba 31:238–32:248 ספר הזהר, האדרא רבא ל״א:רל״ח-ל״ב:רמ״ח

118 **ובזהר פ׳ ויחי (דרל״ח ב׳)**

There the Alter Rebbe speaks of Atik Yomin, “exalted above the days of the world,” the innermost level of Keser, which is all “face” with no “back,” so that the kelipos can draw nothing from it.

KEHOT’S NOTE

ראה לעיל נט, ב.

119 **ולא תתורו אחרי לבבכם**

“And you shall not stray after your heart and after your eyes.” The verse of tzitzis, cited for guarding the heart and the eyes.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT’S NOTE

במדבר טו, לט.

120 **עוצם עיניו מראות ברע**

Isaiah praises one who “shuts his eyes from seeing evil.” The maamar applies it to guarding one’s gaze.

Isaiah 33:15 ישעיהו ל״ג:ט״ו

הֹלֵךְ צְדָקוֹת וְדֹבֵר מֵישָׁרִים מֹאֵס בְּבֶצַע מַעֲשַׁקּוֹת נוֹעֵר כַּפָּיו מִתְמֹךְ בַּשֹּׁחַד אֹטֵם אָזְנוֹ מִשְּׁמֹעַ דָּמִים וְעֹצֵם עֵינָיו מֵרְאוֹת בָּרָע׃

He that walketh righteously, and speaketh uprightly; He that despiseth the gain of oppressions, That shaketh his hands from holding of bribes, That stoppeth his ears from hearing of blood, And shutteth his eyes from looking upon evil;

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KEHOT’S NOTE

ישעי׳ לג, טו.

121 **קדש עצמך במותר לך**

"Sanctify yourself in what is permitted to you." Ruling over one's inclination includes restraint even in permitted things.

Yevamot 20a:15 יבמות כ׳ א:ט״ו

אִיסּוּר קְדוּשָּׁה — שְׁנַיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אָמַר לֵיהּ רָבָא: וְכוֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמֵי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

יבמות כ, א.

122 **שו״ה כו׳ כנ״ל**

The note says that a gloss on this point is found in Or HaTorah.

KEHOT'S NOTE

באוה״ת ע׳ תתפו נמצא כאן הג״ה.

PARAGRAPH 27

123 **גם חשך לא יחשיך וכחשכה כאורה**

"Even darkness is not dark for You… darkness and light alike." The maamar uses the verse for the great light that can turn even the thickest darkness to light.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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PARAGRAPH 28

124 **נר הוי׳ נשמת אדם**

"The soul of man is the lamp of Havayah." The soul is the light that comes down to illuminate the darkness of this world.

Proverbs 20:27 משלי כ׳:כ״ז

נֵר ה׳ נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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125 **נר מצוה ותורה אור**

"For a mitzvah is a lamp and the Torah is light." The mitzvos and the Torah are the great light needed for the thick darkness of this world.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

PARAGRAPH 29

126 **ד) תבנה ותכונן עיר סיחון**

The note says that a gloss on this section is found in Or HaTorah.

KEHOT'S NOTE

באוה״ת כאן ע׳ תתפז נמצא הג״ה.

127 **תפלה שנקראת שיחה**

The note points to Or HaTorah's discussion of prayer being called sichah.

KEHOT'S NOTE

ראה אוה״ת בראשית-ה דף תתמא, ב.

128 **שיחה בשי״ן שמאלית**

The note points to the Mitteler Rebbe's explanation of this maamar on sichah being spelled with a sin.

KEHOT'S NOTE

ראה במאמרי אדה״א כאן כרך-ד ע׳ א׳תעב.

129 **ויצא יצחק לשוח בשדה**

"And Yitzchak went out to converse (lasuach) in the field toward evening." The verse that shows sichah to be prayer.

Genesis 24:63 בראשית כ״ד:ס״ג

וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה גְמַלִּים בָּאִים׃

And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming.

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KEHOT'S NOTE

בראשית כד, סג.

130 **ופרש״י לשון תפלה**

Rashi explains lasuach as a term for prayer, as in "he pours out his speech (sicho)."

Rashi on Genesis 24:63 רש״י על בראשית כ״ד:ס״ג

לשוח. לְשׁוֹן תְּפִלָּה (בראשית רבה), כְּמוֹ יִשְׁפֹּךְ שִׂיחוֹ (תהילים ק״ב):

לשוח TO MEDITATE — this means "to pray" (Genesis Rabbah 60:14), as we find (Psalms 102:1) "[A prayer of the afflicted …] when he poureth forth his plaint.

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

131 **ישפוך שיחו**

"A prayer of the afflicted, when he is faint and pours out his speech (sicho) before Havayah." The verse Rashi brings to show that sichah is prayer.

Psalms 102:1 תהילים ק״ב:א׳

תְּפִלָּה לְעָנִי כִּי־יַעֲטֹף וְלִפְנֵי ה׳ יִשְׁפֹּךְ שִׂיחוֹ׃

A Prayer of the afflicted, when he fainteth, and poureth out his complaint before the L-RD.

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132 **וכמארז"ל פ"ק דע"ז**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ז, ב.

133 The Talmud derives from Yitzchak's going out "lasuach" that sichah means nothing other than prayer.

Avodah Zarah 7b:14 עבודה זרה ז ב:יי"ד

דְּתַנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: שׁוֹאֵל אָדָם צָרְכָיו וְאַחַר כָּךְ יִתְפַּלֵּל, שֶׁנֶּאֱמַר: "תְּפִלָּה לְעָנִי כִּי יַעֲטֹף וְלִפְנֵי ה' יִשְׁפֹּךְ שִׂיחוֹ וְגוֹ'", אֵין שִׂיחָה אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה".

William Davidson, Vocalized Aramaic (CC-BY-NC)

134 **שיחה הוא הדבור בלחש ובחשאי ובהסתר**

Explaining "For Your testimonies are speech (sichah) to me," the Pri Etz Chaim says that sichah is speech in a whisper, quiet and hidden. The maamar takes this as one reason prayer is called sichah.

Pri Etz Chaim, Gate of Sukkot 2:2 פרי עץ חיים, שער חג הסוכות ב׳:ב׳

ואמר כי עדותיך שיחה לי, עדותיך - הם הב׳ דעות, וזהו עדות, דעות, כענין אל דעות ה', שהם ב׳ היסודות דאמרן דאו"א, שיחה לי - הנה שיחה הוא הדיבור בלחש וחשאי ובהסתר, כענין שיחת אנשים. והכוונה, כשהדיבור דז"א מתגלה ומלמד אותה, גם ב׳ היסודות דאו"א, שהם עדותיה, הם מדברים ומשפיעים ומאירים בה בלחש ובהסתר, שהם אינם מתגלין, אלא הם בכח נעלמים ונסתרים בתוך יסוד של ז"א:

Pri Etz Chaim (Public Domain)

135 "And he shall spread out his hands in its midst, as the swimmer spreads out to swim." The verse shows the sense of moving from place to place in the root of sichah.

Isaiah 25:11 ישעיהו כ"ה:י"א

וּפָרַשׂ יָדָיו בְּקִרְבּוֹ כַּאֲשֶׁר יִפְרֹשׂ הַשֹּׂחֶה לִשְׂחוֹת וְהִשְׁפִּיל גַּאֲוָתוֹ עִם עָרְבוֹת יָדָיו:

And when he shall spread forth his hands in the midst thereof, As he that swimmeth spreadeth forth his hands to swim, His pride shall be brought down together with the cunning of his hands.

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136 **דאגה בלב איש ישיחנה**

"If there is worry in a man's heart, let him put it away (yashchenah)." The Sages read the word in both senses of sichah: putting it out of one's mind, and telling it to others.

Proverbs 12:25 משלי י"ב:כ"ה

דְּאָגָה בְלֶב־אִישׁ יַשְׁחֶנָּה וְדָבָר טוֹב יְשַׂמְּחֶנָּה:

Care in the heart of a man boweth it down; But a good word maketh it glad.

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KEHOT'S NOTE

משלי יב, כה.

PARAGRAPH 31

137 **לאו דאית ליי מכל אינון מדות כלל**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

הקדמת ת"ז (פתח אליי).

138 **לאו דאית ליה מכל אינון מדות כלל**

In Patach Eliyahu: "but not that You have a known righteousness... nor any of these attributes at all." In Himself G-d is above every attribute, and so for Him to will is a descent.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה׳-ז׳

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע׳ דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי׳ הגדולה והגבורה וכו׳

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 32

139 **לפני ה' ישפוך שיחו**

"A prayer of the afflicted, when he is faint and pours out his speech before Havayah." Prayer is a cry from distress, an outpouring of the soul.

Psalms 102:1 תהילים ק"ב:א׳

תְּפִלָּה לְעָנִי כִי־יַעֲטֹף וְלִפְנֵי ה' יִשְׁפֹּךְ שִׂיחוֹ:

A Prayer of the afflicted, when he fainteth, and poureth out his complaint before the L-RD.

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KEHOT'S NOTE

תהלים קב, א.

140 **בהבל בא ובחושך ילך**

"For it came in vanity and goes in darkness." The soul is distressed at how its days pass in vanity.

Ecclesiastes 6:4 קהלת ו׳:ד׳

כִּי־בַהֶבֶל בָּא וּבַחֹשֶׁךְ יֵלֵךְ וּבַחֹשֶׁךְ שְׁמוֹ יְכֻסֶּה:

for it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness;

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PARAGRAPH 33

141 **ממארי דחושבנא**

The Zohar speaks of the "masters of reckoning," who make an account of their deeds. The maamar identifies them with the "rulers" who say, "Come to Cheshbon."

Zohar III, 178a זח"ג קעח, א

KEHOT'S NOTE

זח"ג קעח, א.

it as chapter 4, mishnah 15, in another numbering.

Sefer Yetzirah 4:12 ספר יצירה ד׳:י״ב

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז׳ ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

PARAGRAPH 35

148 ערב ובוקר וצהרים אשיחה

"Evening, morning and noon I speak and moan, and He hears my voice." Prayer that is sichah, a moving of the soul, is heard.

Psalms 55:18 תהילים נ״ה:י״ח

עֶרֶב וָבֹקֶר וְצָהֳרַיִם אָשִׂיחָה וְאֶהֱמָה וַיִּשְׁמַע קוֹלִי׃

Evening, and morning, and at noon, will I complain, and moan; And He hath heard my voice.

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KEHOT'S NOTE

תהלים נה, יח.

149 וכל בניך

"And all your children shall be taught of Havayah." The verse opens the discourse the text refers to.

Isaiah 54:13 ישעיהו נ״ד:י״ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה׳ וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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150 בצדקה תכונני

"Through righteousness (tzedakah) you shall be established." The maamar reads "established" in the verse about Sichon as prayer founded on charity.

Isaiah 54:14 ישעיהו נ״ד:י״ד

בְּצֶדֶק תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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KEHOT'S NOTE

ישעי׳ נד, יד.

151 אני בצדק אחזה פניך

"I, through righteousness, shall behold Your face." The

142 כי פנו אלי עורף

"For they have turned their back to Me, and not their face." The words describe a heart that has forgotten the truth amid worldly concerns.

Jeremiah 2:27 ירמיהו ב׳:כ״ז

אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ יְלִדְתָּנוּ כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם יֹאמְרוּ קוּמָה וְהוֹשִׁיעֵנוּ׃

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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KEHOT'S NOTE

ירמי׳ ב, כז.

143 שו״ה בחי׳ סובב — תוך כל עלמין

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה״ת כאן ע׳ תתפז נמצא הג״ה.

144 שו״ה שמלמעלה למטה כו׳

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה״ת כאן ע׳ תתפח נמצא הג״ה.

PARAGRAPH 34

145 ויוסיף דעת בגדולת ה׳ יוסיף מכאוב

"He who adds knowledge adds pain." The more one grasps G-d's greatness, the more one feels the distance of one's life from it.

Ecclesiastes 1:18 קהלת א׳:י״ח

כִּי בְרֹב חָכְמָה רַב־כָּעַס וְיוֹסִיף דַּעַת יוֹסִיף מַכְאוֹב׃

For in much wisdom is much vexation; And he that increaseth knowledge increaseth sorrow.

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146 בס״י שהאותיות נק׳ אבנים

There, on Yaakov taking "from the stones of the place," the Alter Rebbe explains that letters are called stones, citing Sefer Yetzirah's "two stones build two houses": as many stones make one house to live in, so many letters make words in which the intellect is clothed; and as stones are the lowest, inanimate level, so letters are the lowest level relative to the intellect clothed in them.

KEHOT'S NOTE

פ״ד, מט״ו. וראה תו״א כא, א. באוה״ת כאן ע׳ תתפח נמצא הג״ה.

147 שהאותיות נק׳ אבנים

Sefer Yetzirah calls letters "stones" and the words they form "houses": "two stones build two houses." Kehot cites

Talmud reads it as giving charity before prayer.

Psalms 17:15 תהילים י״ז:ט״ו

אֲנִי בְצֶדֶק אֶחֱזֶה פָנֶיךָ אֶשְׂבְּעָה בְהָקִיץ תְּמוּנָתֶךָ׃

As for me, I shall behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness.

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152 ר״א יהי״ב פרוטה לעני

Rabbi Elazar would give a coin to a poor man and then pray, citing "I, through righteousness, shall behold Your face."

Bava Batra 10a:14 בבא בתרא י׳ א:י״ד

רַבִּי אֶלְעָזָר יָהֵיב פְּרוּטָה לְעָנִי, וְהַדַּר מְצַלֵּי - אָמַר, דִּכְתִיב: ״אֲנִי בְצֶדֶק אֶחֱזֶה פָנֶיךָ״. מַאי ״אֶשְׂבְּעָה בְהָקִיץ תְּמוּנָתֶךָ״? אָמַר רַב נַחְמָן בַּר יִצְחָק: אֲלוּ תַּלְמִידֵי חֲכָמִים שֶׁמְּנַדְּדִין שֵׁינָה מֵעֵינֵיהֶם בָּעוֹלָם הַזֶּה, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מַשְׁבִּיעָן מִזִּיו הַשְּׁכִינָה לָעוֹלָם הַבָּא.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ב״ב י׳, א. ראה אוה״ת שופטים ע׳ תתמח.

153 ע״פ הקל קול יעקב

The note locates the explanation on "The voice is the voice of Yaakov" to which the text refers: it is in the Alter Rebbe's Siddur.

KEHOT'S NOTE

סידור י״ט, ג.

154 הקל קול יעקב

"The voice is the voice of Yaakov." The verse opens the discourse the text refers to on this theme.

Genesis 27:22 בראשית כ״ז:כ״ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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PARAGRAPH 36

155 פי׳ סיחון

The Talmud reads "the city of Sichon" as one who makes himself like a young donkey that follows pleasant speech (sichah na'ah). The maamar applies it to prayer and to Torah.

Bava Batra 78b בבא בתרא ע״ח ב

KEHOT'S NOTE

ב״ב עח, ב.

156 מה אהבתי תורתך

"How I love Your Torah! All day it is my speech." David calls Torah study sichah.

Psalms 119:97 תהילים קי״ט:צ״ז

מָה־אָהַבְתִּי תוֹרָתֶךָ כָּל־הַיּוֹם הִיא שִׂיחָתִי׃

MEM. O how love I Thy law! It is my meditation all the day.

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KEHOT'S NOTE

תהלים קיט, צז.

157 כי עדותיך שיחה לי

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם קיט, צט.

158 כי עדותיך שיחה לי

"I have gained understanding from all my teachers, for Your testimonies are speech to me." Again the Torah is called sichah.

Psalms 119:99 תהילים קי״ט:צ״ט

מִכֹּל־מְלַמְּדַי הִשְׂכַּלְתִּי כִּי עֵדְוֹתֶיךָ שִׂיחָה לִי׃

I have more understanding than all my teachers; For Thy testimonies are my meditation.

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159 ויצא יצחק לשוח בשדה

The verse opens the discourse to which the text refers here.

Genesis 24:63 בראשית כ״ד:ס״ג

וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה גְמַלִּים בָּאִים׃

And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming.

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160 קווצותיו תלתלים

"His head is the finest gold, his locks are curled." The Sages read the locks as the tips of the Torah's letters.

Song of Songs 5:11 שיר השירים ה׳:י״א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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KEHOT'S NOTE

שה״ש ה, יא.

161 שהי׳ ר״ע דורש על כל קוץ

When Moshe ascended on high, G-d told him of Akiva ben Yosef, who would expound on each and every tip of the letters heaps upon heaps of laws. The maamar uses it for the drawing of G-d's wisdom into the laws of the Torah.

Menachot 29b:3–4 מנחות כ״ט ב:ג׳-ד׳

אמר רב יהודה אמר רב בשעה שעלה משה למרום מצאו להקב״ה שיושב וקושר כתרים לאותיות אמר לפניו רבש״ע מי מעכב על ידך אמר לו אדם אחד יש שעתיד להיות בסוף כמה דורות ועקיבא בן יוסף שמו שעתיד לדרוש על כל קוץ וקוץ תילין תילין של הלכות אמר לפניו רבש״ע הראהו לי אמר לו חזור לאחורך הלך וישב בסוף שמונה שורות

ולא היה יודע מה הן אומרים תשש כחו כיון שהגיע לדבר אחד אמרו לו תלמידיו רבי מנין לך אמר להן הלכה למשה מסיני נתיישבה דעתו

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 37

162 **שער רישי׳ כעמר נקא**

In Daniel's vision of the Ancient of Days, "the hair of His head was like pure wool." Chassidus reads the hairs as the laws of the Torah, which carry a glimmer of the supernal mind.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקָא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

163 **דלית מחשבה תפיסא בה כלל**

In Patach Eliyahu: "You are higher than all the high, hidden from all the hidden; no thought can grasp You at all." The maamar applies it to G-d's wisdom that is drawn into the halachos.

Tikkunei Zohar 17a:10–12 תקוני הזהר י״ז א:י׳-י״ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ״א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

164 **מאד עמקו מחשבותיך**

"How great are Your deeds, Havayah; Your thoughts are very deep." G-d's wisdom is beyond reach, yet it is clothed in the laws.

Psalms 92:6 תהילים צ״ב:ו׳

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה׳ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

165 **דלית מח׳ תפיסא כלל**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה ת״ז בהקדמה (פתח אלי׳).

166 **כשמן הטוב על הראש**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם קלג, ג.

167 **כשמן הטוב על הראש**

"Like the good oil upon the head, running down upon the beard." The oil flowing down from the head is the supernal wisdom drawn down into the Torah's laws.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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168 **שמן משחת קדש**

"And you shall make of it oil of holy anointing." The holy oil is drawn from kodesh, the level that stands apart.

Exodus 30:25 שמות ל׳:כ״ה

וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ רֹקַח מִרְקַחַת מַעֲשֵׂה רוֹקֵחַ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה׃

And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil.

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KEHOT'S NOTE

שמות ל, כה.

169 **קדש מלה בגרמה**

The Zohar describes kodesh, "holiness," as a thing unto itself, set apart. From that level the light is drawn into the laws of the Torah.

Zohar III, 94b זח״ג צד, ב

KEHOT'S NOTE

זח״ג צד, ב.

PARAGRAPH 38

170 **חתן חות דרגא**

The Talmud advises, "Go down a step (nechis darga) to take a wife." The maamar reads chasan, "bridegroom," as one who goes down a step, as the Torah descends to us.

Yevamot 63a יבמות ס״ג א

KEHOT'S NOTE

ראה יבמות סג, א.

171 **ע״פ שיר השירים**

There the Alter Rebbe explains the Song of Songs as the drawing down of the Infinite Light that encompasses all worlds, from "His great Name," the inner reasons and supernal delight of the Torah, to be clothed in the Torah.

KEHOT'S NOTE

ראה לקו״ת שה״ש א, ד.

172 **שיר השירים**

> "The Song of Songs, which is Shlomo's." The verse opens the discourse to which the text refers.

Song of Songs 1:1 שיר השירים א׳:א׳

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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173 **מה אהבתי תורתך**

> "How I love Your Torah! All day it is my speech." The Torah is sichah, a shifting of the Infinite Light down into letters.

Psalms 119:97 תהילים קי״ט:צ״ז

מָה־אָהַבְתִּי תוֹרָתֶךָ כָּל־הַיּוֹם הִיא שִׂיחָתִי׃

MEM. O how love I Thy law! It is my meditation all the day.

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KEHOT'S NOTE

תהלים קיט, צז.

174 **וזשארז״ל בעירובין (דנ״ד ע״ב)**

> The note says that this teaching of the Talmud is explained there.

KEHOT'S NOTE

נתבאר באוה״ת נ״ך-א ע׳ יא.

175 The Talmud reads the phrases of the verse as the various kinds of Torah scholars, those of Scripture, Mishnah and Talmud.

Eruvin 54b:5 עירובין נ״ד ב:ה׳

תָּנָא דְּבֵי רַב עָנָן: מַאי דִּכְתִיב ״רוֹכְבֵי אֲתוֹנוֹת צְחוֹרוֹת יוֹשְׁבֵי עַל מִדִּין [וְהוֹלְכֵי עַל דֶּרֶךְ שִׂיחוּ]״, ״רוֹכְבֵי אֲתוֹנוֹת״ — אֵלּוּ תַּלְמִידֵי חֲכָמִים, שֶׁמְּהַלְכִין מֵעִיר לְעִיר וּמִמְּדִינָה לִמְדִינָה לִמְּדוּ לִלְמוֹד (בּוֹ) תּוֹרָה. ״צְחוֹרוֹת״ — שֶׁעוֹשִׂין אוֹתָהּ כְּצָהֳרַיִם. ״יוֹשְׁבֵי עַל מִדִּין״ — שֶׁדָּנִין דִּין אֱמֶת לַאֲמִיתּוֹ. ״וְהוֹלְכֵי״ — אֵלּוּ בַּעֲלֵי מִקְרָא. ״עַל דֶּרֶךְ״ — אֵלּוּ בַּעֲלֵי מִשְׁנָה. ״שִׂיחוּ״ — אֵלּוּ בַּעֲלֵי תַּלְמוּד, שֶׁכָּל שִׂיחָתָן דִּבְרֵי תוֹרָה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

176 **והולכי על דרך שיחו**

> "You who ride on white donkeys… and you who walk on the way, speak." From the Song of Devorah.

Judges 5:10 שופטים ה׳:י׳

רֹכְבֵי אֲתֹנוֹת צְחֹרוֹת יֹשְׁבֵי עַל־מְדִין וְהֹלְכֵי עַל־דָּרֶךְ שִׂיחוּ׃

Ye that ride on white asses, Ye that sit on rich cloths, And ye that walk by the way, tell of it;

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177 **א״ת בניך אלא בוניך**

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

סוף ברכות. ושי״נ.

178 **א״ת בניך אלא בוניך**

> At the end of Berachos: "All your children shall be taught of Havayah… do not read 'your children' but 'your builders'," for Torah scholars increase peace in the world.

Berakhot 64a:14 ברכות ס״ד א:י״ד

אַל תִּקְרֵי ״בָּנָיִךְ״ אֶלָּא ״בּוֹנָיִךְ״. ״שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל״. ״יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ״. ״לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה׳ אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ״. ״ה׳ עֹז לְעַמּוֹ יִתֵּן ה׳ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם״.

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

PARAGRAPH 39

179 **כי אש יצאה מחשבון**

> "For a fire went out from Cheshbon, a flame from the city of Sichon." Section 5 explains this verse.

Numbers 21:28 במדבר כ״א:כ״ח

כִּי־אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן לֶהָבָה מִקִּרְיַת סִיחֹן אָכְלָה עָר מוֹאָב בַּעֲלֵי בָמוֹת אַרְנֹן׃

For a fire is gone out of Heshbon, A flame from the city of Sihon; It hath devoured Ar of Moab, The lords of the high places of Arnon.

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KEHOT'S NOTE

במדבר כא, כח.

180 **רשפי׳ רשפי אש**

> "For love is strong as death… its flashes are flashes of fire, a flame of Yah." The maamar reads the two images as two loves in the soul.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָה׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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KEHOT'S NOTE

שה״ש ח, ו.

181 **רשפיה רשפי אש שלהבת יה**

> Kehot quotes the Zohar here: "And what is the flame of Yah? It is the fire that comes out from within the shofar," etc.

Zohar, Metzora 9:34–11:41 ספר הזהר, מצורע ט׳:ל״ד-י״א:מ״א

"The flashes thereof are flashes of fire": this is the fire that issues from the Shofar, compounded of air and water. And with that flame the Community of Israel sets on fire the

world when she is passionate for the Holy One, blessed be He, and woe to him who crosses the path of that flame.'

The Zohar; London, Soncino Press, 1933 (Public Domain)

182 **בזהר ויחי (דף רמ"ה א')**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מאן שלהבת י-ה דאש שלהבת דאתוקדא ונפקא כו'.

183 **ובפי מצורע (דנ"ד ב')**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ומאן איהו שלהבת י-ה דא אשא דנפיק מגו שופר כו'.

184 **ובלק"ת פי' וירא**

The note says that the Arizal's teaching in his Likkutei Torah on Vayeira, on the flame of Yah, is explained there.

KEHOT'S NOTE

להאריז"ל. נתבאר בהמשך מים רבים תרל"ו סעי' סב ואילך.

185 **בד"ה והי' לכם לציצית**

There the blue thread of tzitzis is the "hair of His head like pure wool" dyed blue: the lower light that holds onto the wick turns blue as it consumes something physical.

KEHOT'S NOTE

לעיל פי שלח מד, ד.

186 **והיה לכם לציצית**

"And it shall be tzitzis for you." The verse opens the discourse in Parshas Sh'lach to which the text refers.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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187 **לזאת יקרא אשה כי מאיש לוקחה זאת**

"This shall be called woman (ishah), for from man (ish) she was taken." The words ish and ishah both contain esh, fire.

Genesis 2:23 בראשית ב':כ"ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת:

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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188 **והענין**

The note says that this passage of the maamar is quoted there.

KEHOT'S NOTE

מובא בהמשך מים רבים תרל"ו סעי' סב.

189 **ובידו רצפה**

"Then one of the seraphim flew to me, and in his hand a coal (ritzpah)." Rashi's explanation of the word defines rishpei esh.

Isaiah 6:6 ישעיהו ו':ו'

וַיָּעָף אֵלַי אֶחָד מִן־הַשְּׂרָפִים וּבְיָדוֹ רִצְפָּה בְּמֶלְקָחַיִם לָקַח מֵעַל הַמִּזְבֵּחַ:

Then flew unto me one of the seraphim, with a glowing stone in his hand, which he had taken with the tongs from off the altar;

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KEHOT'S NOTE

ישע' ו, ו ופרש"י "גחלת".

190 **ובידו רצפה**

Rashi explains ritzpah as a glowing coal (gacheles).

Rashi on Isaiah 6:6 רש"י על ישעיהו ו':ו'

רצפה. גחלת וכן עוגת רצפים (מלכים א י"ט:ו') כמו עוגת רשפים ונאמר בישעיהו ובאליהו בצד"י רצפה מפני שאמרו דילטוריא על ישראל זה קראם עם טמא שפתי' וזה אמר כי עזבו בריתך (שם) אמר הקב"ה למלאך רצוץ פה שאמר דלטוריא על בני: במלקחים. בצבת: לקח מעל המזבח. שבעזרה:

a glowing coal Heb. רִצְפָּה, a coal, and similarly, (I Kings 19:6) "a cake baked on hot coals (עֻגַת רְצָפִים)," like עֻגַת רְשָׁפִים. In regards to Isaiah and Elijah, however, it is written with a 'zadi,' רִצְפָּה, because they spoke ill of Israel. This one [Isaiah] called them a people of unclean lips, and this one [Elijah] said, (ibid. 10) "For...have forsaken Your covenant." Said the Holy One, blessed be He, to the angel, "Break the mouth (רְצוֹץ פֶּה) that spoke ill of My children." with tongs Heb. (בְּמֶלְקָחַיִם) with ...

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

191 Kehot's note points to Zohar, Vayechi 71:730 for these words.

Zohar, Vayechi 71:730 ספר הזהר, ויחי ע"א:תש"ל

192 The Zohar on Vayechi asks, "What is the flame of Yah?" and answers that it is the flame kindled from within the shofar, the left side, which kindles the flame of love of the Congregation of Israel for the Holy One, blessed be He.

Zohar, Vayechi 71:731–72:742 ספר הזהר, ויחי ע"א:תשל"א-ע"ב:תשמ"ב

"The flashes thereof are flashes of fire, the very flame of the L-rd." This is the flame which is kindled and issues from the Shofar. It is the left hand, as it is written: "His left hand should be under my head" (S. S. 8, 3). It is this which kindles the flame of love in the Community of Israel to the Holy One, blessed be He.

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 40

193 **ובד"ה כי אתה נרי**

That discourse begins with the double Havayah in "For You are my lamp, Havayah, and Havayah lights up my

darkness," and with "the soul of man is the lamp of Havayah": all four letters of the Name Havayah are alluded to in a lamp, in four things.

KEHOT'S NOTE

תו״א מ, ב.

194 **כי אתה נרי**

"For You are my lamp, Havayah, and Havayah lights up my darkness." The verse opens the Torah Ohr discourse on the two hues of a candle's light.

II Samuel 22:29 שמואל ב כ״ב:כ״ט

כִּי־אַתָּה נִירִי ה׳ וַה׳ יַגִּיהַ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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195 The Mishnah rules differently for a coal (gacheles) and a flame (shalheves): a coal of consecrated property is subject to the law of misuse and carrying it into the public domain makes one liable, but a flame is not. The maamar uses the distinction between coal and flame.

Mishnah Beitzah 5:5 משנה ביצה ה׳:ה׳

הַגַּחֶלֶת כְּרַגְלֵי הַבְּעָלִים, וְשַׁלְהֶבֶת בְּכָל מָקוֹם. גַּחֶלֶת שֶׁל חֻלִּין מוּעֶלֶת בָּהּ, וְשַׁלְהֶבֶת לֹא נֶהֱנִין וְלֹא מוֹעֲלִין. הַמּוֹצִיא גַּחֶלֶת לִרְשׁוּת הָרַבִּים, חַיָּב. וְשַׁלְהֶבֶת, פָּטוּר. בּוֹר שֶׁל יָחִיד, כְּרַגְלֵי הַיָּחִיד. וְשֶׁל אֲנָשֵׁי אוֹתָהּ הָעִיר, כְּרַגְלֵי אַנְשֵׁי אוֹתָהּ הָעִיר. וְשֶׁל עוֹלֵי בָבֶל, כְּרַגְלֵי הַמְמַלֵּא׃

A live coal is [restricted to the same limits] as its owner, but a flame can be taken anywhere. In respect of a live coal of sanctified property [one who makes use of it] is considered as having trespassed, but as for a flame [of sanctified property], one may not derive benefit from it, but [one who does] has not trespassed. If one carries out a live coal into the public domain [on Shabbat] he is liable, but [if he carries out] a flame he is exempt. [The water from]: …

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

PARAGRAPH 41

196 **בביאור ע״פ חכלילי עינים**

The note locates the explanation of "His eyes shall be red" to which the text refers for the two loves, ahavas olam and ahavah rabbah.

KEHOT'S NOTE

תו״א פ׳ ויחי.

197 **חכלילי עינים**

"His eyes shall be red from wine." The verse opens the Torah Ohr explanation of the two loves to which the text refers.

Genesis 49:12 בראשית מ״ט:י״ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

His eyes shall be red with wine, And his teeth white with milk.

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198 **והר סיני עשן כולו מפני אשר ירד עליו ה׳ באש**

"And Mount Sinai was all in smoke, because Havayah descended upon it in fire." The verse on which the Zohar passage is said.

Exodus 19:18 שמות י״ט:י״ח

וְהַר סִינַי עָשַׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו ה׳ בָּאֵשׁ וַיַּעַל עֲשָׁנוֹ כְּעֶשֶׁן הַכִּבְשָׁן וַיֶּחֱרַד כָּל־הָהָר מְאֹד׃

Now mount Sinai was altogether on smoke, because the L-RD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

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199 **אש נפיק מלגיו ואיהו דק ואחיד במלה אחרא לבר**

The Zohar teaches that a fine fire comes out from within and takes hold of another, coarser thing outside. It illustrates the G-dly soul's fire taking hold of the animal soul.

Zohar, Noach 30:228–31:240 ספר הזהר, נח ל׳:רכ״ח-ל״א:ר״מ

It is in this way. Fire, being very tenuous, issues from an inmost part, and then takes hold of some substance outside which is less tenuous, and by the junction of the two smoke is engendered: the reason being that fire has taken hold of something catching. An example is the warm breath that issues from the nostrils.

The Zohar; London, Soncino Press, 1933 (Public Domain)

200 **ושלהבת י״ה הוא בחי׳ אה״ר**

Kehot's note points to Zohar I, 11b for these words.

Zohar I, 11b זח״א י״א, ב

KEHOT'S NOTE

ראה זח״א י״א, ב.

PARAGRAPH 42

201 **אהבת עולם אהבתיך**

"With an everlasting love (ahavas olam) I have loved you; therefore I have drawn you with kindness." The maamar reads ahavas olam as the love drawn out of the world, and G-d's love as what draws it.

Jeremiah 31:3 ירמיהו ל״א:ג׳

מֵרָחוֹק ה׳ נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל־כֵּן מְשַׁכְתִּיךְ חָסֶד׃

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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KEHOT'S NOTE

ירמי׳ לא, ג.

202 **ע״כ משכתיך חסד כו׳**

The note says that the quotation of this maamar there runs to this point, and that the Rebbe Maharash explains the verse at length there.

KEHOT'S NOTE

ע״כ בהמשך מים רבים תרל״ו סעי׳ סג. וע״ש שמאריך בפי׳ הפסוק.

203 **לזאת יקרא אשה**

"This shall be called woman (ishah), for from man (ish) she was taken." The fire of the lower love is taken from the fire above.

Genesis 2:23 בראשית ב׳:כ״ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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KEHOT'S NOTE

בראשית ב, כג.

PARAGRAPH 43

204 **צדקה תרומם גוי**

"Charity exalts a nation." The mitzvos, charity foremost, raise the soul and draw the power from above.

Proverbs 14:34 משלי י״ד:ל״ד

צְדָקָה תְרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי י״ד, לד.

205 **ע״פ המגביהי לשבת**

There "Who is raised up (hamagbihi) to sit" is read as raising the yud within the hei: the dalet, poor (dalis) and having nothing of its own, becomes a hei through the yud, which is the mitzvah, as tzedek becomes tzedakah, and "charity exalts a nation" by raising that yud into the Infinite Light.

KEHOT'S NOTE

תו״א לח, ד.

206 **המגביהי לשבת**

"Who is like Havayah our G-d, Who is raised up to sit." The verse opens the Torah Ohr discourse to which the text refers.

Psalms 113:5 תהילים קי״ג:ה׳

מִי כַּה׳ אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

Who is like unto the L-RD our G-d, That is enthroned on high,

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207 **הפסד מצוה כנגד שכרה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות רפ״ב. ב״ב שם.

208 **הפסד מצוה כנגד שכרה**

"Weigh the loss of a mitzvah against its reward, and the gain of a sin against its loss." This is the reckoning of

"Cheshbon."

Pirkei Avot 2:1 משנה אבות ב׳:א׳

רַבִּי אוֹמֵר, אֵיזוֹהִי דֶּרֶךְ יְשָׁרָה שֶׁיִּבְרַר לוֹ הָאָדָם, כֹּל שֶׁהִיא תִפְאֶרֶת לְעוֹשֶׂיהָ וְתִפְאֶרֶת לוֹ מִן הָאָדָם. וֶהֱוֵי זָהִיר בְּמִצְוָה קַלָּה כְּבַחֲמוּרָה, שֶׁאֵין אַתָּה יוֹדֵעַ מַתַּן שְׂכָרָן שֶׁל מִצְוֹת. וֶהֱוֵי מְחַשֵּׁב הֶפְסֵד מִצְוָה כְּנֶגֶד שְׂכָרָהּ, וּשְׂכַר עֲבֵרָה כְּנֶגֶד הֶפְסֵדָהּ. וְהִסְתַּכֵּל בִּשְׁלֹשָׁה דְבָרִים וְאִי אַתָּה בָא לִידֵי עֲבֵרָה, דַּע מַה לְּמַעְלָה מִמְּךָ, עַיִן רוֹאָה וְאֹזֶן שׁוֹמַעַת, וְכָל מַעֲשֶׂיךָ בַּסֵּפֶר נִכְתָּבִין׃

Rabbi said: which is the straight path that a man should choose for himself? One which is an honor to the person adopting it, and [on account of which] honor [accrues] to him from others. And be careful with a light commandment as with a grave one, for you did know not the reward for the fulfillment of the commandments. Also, reckon the loss [that may be sustained through the fulfillment] of a commandment against the reward [accruing] thereby, and the gain [that may be obtained through the committing] of …

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

209 **הפסד מצוה כנגד שכרה**

The Talmud explains "Come to Cheshbon" as this same reckoning of the loss of a mitzvah against its reward.

Bava Batra 78b:13–14 בבא בתרא ע״ח ב׳:י״ג-י״ד

"הַמּשְׁלִים" – אֵלּוּ הַמּוֹשְׁלִים בְּיִצְרָם. "בּוֹאוּ חֶשְׁבּוֹן" – בּוֹאוּ וְנַחֲשֹׁב חֶשְׁבּוֹנוֹ שֶׁל עוֹלָם: הֶפְסֵד מִצְוָה כְּנֶגֶד שְׂכָרָהּ, וּשְׂכַר עֲבֵירָה כְּנֶגֶד הֶפְסֵדָהּ. "תִּבָּנֶה וְתִכּוֹנֵן" – אִם אַתָּה עוֹשֶׂה כֵּן, תִּבָּנֶה בָּעוֹלָם הַזֶּה וְתִכּוֹנֵן לָעוֹלָם הַבָּא. "עִיר סִיחוֹן" – אִם מֵשִׂים אָדָם עַצְמוֹ כְּעִיר זֶה, שֶׁמְּהַלֵּךְ אַחַר סִיחָה נָאָה – מָה כְּתִיב אַחֲרָיו? "כִּי אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן וְגוֹ'" – תֵּצֵא אֵשׁ מִמְּחַשְׁבִין, וְתֹאכַל אֶת שֶׁאֵינָן מְחַשְׁבִין.

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PARAGRAPH 44

210 **ותורה אור**

"For a mitzvah is a lamp and the Torah is light." The Torah draws down the light from above.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

211 **חכים ולא בחכמה ידיעא**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת״ז בהקדמה (פתח אליי).

212 **חכים ולא בחכמה ידיעא**

In Patach Eliyahu: "You are wise, but not with a known wisdom." The Infinite Light drawn down through the

Torah is beyond any wisdom we know.

Tikkunei Zohar 17b:3–4׳תקוני הזהר י״ז ב:ג׳-ד

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

213 מגיד לאדם מה שיחו

"And He tells man what (mah) is his speech." The maamar reads mah as the Name Mah and sichah as the Torah.

Amos 4:13עמוס ד׳:י״ג

כִּי הִנֵּה יוֹצֵר הָרִים וּבֹרֵא רוּחַ וּמַגִּיד לְאָדָם מַה־שֵּׂחוֹ עֹשֵׂה שַׁחַר עֵיפָה וְדֹרֵךְ עַל־בָּמֳתֵי אֶרֶץ ה׳ אֱלֹקֵי־צְבָאוֹת שְׁמוֹ׃

For, lo, He that formeth the mountains, and createth the wind, And declareth unto man what is his thought, That maketh the morning darkness, And treadeth upon the high places of the earth; The L-RD, the G-d of hosts, is His name.

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KEHOT'S NOTE

עמוס ד, יג.

PARAGRAPH 45

214 רוח אייתי רוח

The Zohar teaches that everything depends on will: "spirit draws spirit and brings spirit." The maamar uses it for the two directions of the cleaving of spirit to spirit.

Zohar II, 162bזח״ב קסב,

KEHOT'S NOTE

ראה זח״ב קסב, ב. וראה אוה״ת בראשית-ב דף רפו, א שמציין לכמה מקומות בדא״ח.

215 שממשיך — כו׳

The note says that the manuscript mentioned above has a long added gloss at this point.

KEHOT'S NOTE

שם בהנ״ל יש כאן הג״ה תוס׳ מרובה [כ].

216 סד״ה נאוו לחייך בתורים

There "your cheeks are comely with rows" is the Written and the Oral Torah, and "your neck" is the voice, the drawing from above to below that pierces the precious stones, the letters clothed in physicality.

KEHOT'S NOTE

לקו״ת שה״ש יג, ג.

217 נאוו לחייך בתורים צוארך בחרוזים

"Your cheeks are comely with rows, your neck with strings of beads." The verse opens the discourse to which the text refers.

Song of Songs 1:10שיר השירים א׳:י״

נָאוו לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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218 בד״ה וימצאו בני״י איש מקושש

The passage there speaks of reducing bodily pleasures, even permitted ones, so that a love of G-d may arise that is not held in any vessel, like the butter that floats on milk.

KEHOT'S NOTE

לעיל פ׳ שלח מב, ד.

219 וימצאו בני״י איש מקושש

"While the children of Israel were in the wilderness, they found a man gathering wood on Shabbos." The verse opens the discourse on "doubled kisses."

Numbers 15:32במדבר ט״ו:ל״ב

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת׃

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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220 בד״ה והי׳ מספר בני״י

There "the number of the children of Israel" is the mitzvos, given in number, which draw down into the souls of Israel; the souls came down for the sake of an ascent, to be bound to G-d in running and thirst, until their running becomes like "flashes of fire" rising without end.

KEHOT'S NOTE

לעיל פ׳ במדבר ו, א.

221 והיה מספר בני״י

"And the number of the children of Israel shall be like the sand of the sea." The verse opens the discourse on cleaving to G-d through the Torah.

Hosea 2:1הושע ב׳:א׳

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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PARAGRAPH 46

222 מואב הוא חכמה דקליפה

The note points to this Kabbalistic lexicon on Moav as the wisdom of kelipah; its commentary Ya'ir Nesiv refers to the Arizal's Likkutei Torah on Vayeira, in the discourse on Lot and his two daughters.

KEHOT'S NOTE

מאו"א אות מ סעיף פה וביאיר נתיב שם מציין ללקו"ת להאריז"ל פ' וירא בדרוש ענין לוט ובי' בנותיו. וראה במאמרי אדה"א כאן ע' א'תפא ובמ"מ לשם.

223 חכמים המה להרע ולהיטיב לא ידעו

"They are wise to do evil, but to do good they do not know." This is the wisdom of kelipah, which the maamar calls Moav.

Jeremiah 4:22 ירמיהו ד':כ"ב

כִּי אֱוִיל עַמִּי אוֹתִי לֹא יָדָעוּ בָּנִים סְכָלִים הֵמָּה וְלֹא נְבוֹנִים הֵמָּה חֲכָמִים הֵמָּה לְהָרַע וּלְהֵיטִיב לֹא יָדָעוּ׃

For My people is foolish, They know Me not; They are sottish children, And they have no understanding; They are wise to do evil, But to do good they have no knowledge.

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224 חרטומי מצרים

"And Pharaoh also called for the wise men and the sorcerers, and the magicians of Egypt also did so with their secret arts." Their wisdom is an example of the wisdom of kelipah.

Exodus 7:11 שמות ז':י"א

וַיִּקְרָא גַם־פַּרְעֹה לַחֲכָמִים וְלַמְכַשְּׁפִים וַיַּעֲשׂוּ גַם־הֵם חַרְטֻמֵּי מִצְרַיִם בְּלַהֲטֵיהֶם כֵּן׃

Then Pharaoh also called for the wise men and the sorcerers; and they also, the magicians of Egypt, did in like manner with their secret arts.

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KEHOT'S NOTE

שמות ז, יא. ועוד. וראה מאמרי אדה"ז הקצרים ע' תפ "שהי' גדולי החכמים שבכל העולם" ובמאמרי אדה"א כאן ע' א'תפט.

225 מוסר אביך

"Hear, my son, the instruction of your father." The Torah, holy Chochmah, is called av, "father."

Proverbs 1:8 משלי א':ח'

שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל־תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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KEHOT'S NOTE

משלי א, ח.

226 ויהי ערך

Shmuel says to Shaul that G-d has turned from him "and become your enemy (arecha)." The word shows that ar means "enemy."

I Samuel 28:16 שמואל א כ"ח:ט"ז

וַיֹּאמֶר שְׁמוּאֵל וְלָמָּה תִּשְׁאָלֵנִי וַה' סָר מֵעָלֶיךָ וַיְהִי עָרֶךָ׃

And Samuel said: 'Wherefore then dost thou ask of me, seeing the L-RD is departed from thee, and is become thine adversary?

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227 נשוא לשוא עריך

"Your enemies (arecha) take Your Name in vain." A second proof that ar means "enemy."

Psalms 139:20 תהילים קל"ט:כ'

אֲשֶׁר יֹמְרוּךָ לְמִזְמָה נָשׂוּא לַשָּׁוְא עָרֶיךָ׃

Who utter Thy name with wicked thought, They take it for falsehood, even Thine enemies— .

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228 כחי ועצם ידי עשה לי

"And you say in your heart, My strength and the might of my hand have made me this wealth." The attitude of the scheming business mind.

Deuteronomy 8:17 דברים ח':י"ז

וְאָמַרְתָּ בִּלְבָבֶךָ כֹּחִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת־הַחַיִל הַזֶּה׃

and thou say in thy heart: 'My power and the might of my hand hath gotten me this wealth.'

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KEHOT'S NOTE

דברים ח, יז.

229 ואספת דגנך

"And you shall gather in your grain, your wine and your oil." The Torah expects a person to work for a living.

Deuteronomy 11:14 דברים י"א:י"ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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KEHOT'S NOTE

דברים יא, יד.

230 הנהג בהם מנהג ד"א

Rabbi Yishmael reads "and you shall gather in your grain" as conducting oneself in the way of the world, combining Torah with work.

Berakhot 35b:6 ברכות ל"ה ב':ו'

תָּנוּ רַבָּנַן: "וְאָסַפְתָּ דְגָנֶךָ" מָה תַּלְמוּד לוֹמַר? — לְפִי שֶׁנֶּאֱמַר: "לֹא יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ" — יָכוֹל דְּבָרִים כִּכְתָבָן, תַּלְמוּד לוֹמַר: "וְאָסַפְתָּ דְגָנֶךָ" — הַנְהֵג בָּהֶן מִנְהַג דֶּרֶךְ אֶרֶץ, דִּבְרֵי רַבִּי יִשְׁמָעֵאל.

Our Rabbis have taught : "And thou shalt gather in thy corn" — what has this teaching to tell us ? Since it is written, "This book of the law shall not depart out of thy mouth [but thou shalt meditate therein day and night]" (Josh. i. 8), it is possible to think that these words [are to be understood] as they are written; therefore there is a teaching to say, "And thou shalt gather in thy corn," ie. conduct at the same time a worldly occupation. These are the ...

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KEHOT'S NOTE

ברכות לה, ב.

For a fire is gone out of Heshbon, A flame from the city of Sihon; It hath devoured Ar of Moab, The lords of the high places of Arnon.

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PARAGRAPH 48

235 **ואת הנחלים ארנון**

The Zohar on Beshalach expounds "and the streams of Arnon"; the maamar cites it for the reading of Arnon as "the two companions who never part."

Zohar, Beshalach 17:252–18:262 ספר הזהר, בשלח יז:רנ״ב-יח:רס״ב

Where now is this "book of the wars of the L-rd"? What is meant is, of course, the Torah, for, as the members of the Fellowship have pointed out, he who is engaged in the battle of the Torah, struggling to penetrate into her mysteries, will wrest from his struggles an abundance of peace. All other wars involve strife and destruction, but the war of the Torah is one of peace and love: "Vaheb in Supha" may be read "ahabah be-sophah", "love is in her end", for there is no ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

236 **ואת הנחלים ארנון**

"Therefore it is said in the Book of the Wars of Havayah: ...and the streams of Arnon." The verse the Zohar expounds.

Numbers 21:14 במדבר כ״א:י״ד

עַל־כֵּן יֵאָמַר בְּסֵפֶר מִלְחֲמֹת ה׳ אֶת־וָהֵב בְּסוּפָה וְאֶת־הַנְּחָלִים אַרְנֹן׃

wherefore it is said in the book of the Wars of the L-RD: Vaheb in Suphah, And the valleys of Arnon,

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237 **ונהר יוצא מעדן**

"And a river goes out from Eden to water the garden." In the Zohar, Eden and the river are Chochmah and Binah, the two companions.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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238 **ובלק״ת פי׳ וירא**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

להאריז״ל. ד״ה סוד עמון ומואב.

239 **אורייתא מחכמה נפקת**

Kehot gives this second place in the Zohar for the Torah coming forth from Chochmah.

Zohar, Mishpatim 20:500–502 ספר הזהר, משפטים כ׳:ת״ק-תק״ב

For the Torah itself emanates from Wisdom, from the realm called."holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies".' Said R. Isaac: 'The Jubilee is also designated "holiness", as it is written:

231 **יגיע כפיך כי תאכל**

"When you eat the toil of your hands, you are fortunate." The toil is of the hands, not of the mind.

Psalms 128:2 תהילים קכ״ח:ב׳

יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ׃

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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KEHOT'S NOTE

תהלים קכח, ב. וראה במאמרי אדה״א כאן ע׳ א׳תפד בדיוק כי ״יגיע כפיך״ א׳ שאין בזה רק יגיע כפיך במעשה לבד ואין בזה שום התחכמות, והבי׳ יגיע כפיו שעד מיצוי הנפש כמו בזיעת אפיך שמזה עיקר הבירור דעה״ד טו״ר ע״ש.

232 **ולא לחכמים לחם**

"The race is not to the swift... nor bread to the wise." Livelihood does not depend on cleverness.

Ecclesiastes 9:11 קהלת ט׳:י״א

שַׁבְתִּי וְרָאָה תַחַת־הַשֶּׁמֶשׁ כִּי לֹא לַקַּלִּים הַמֵּרוֹץ וְלֹא לַגִּבּוֹרִים הַמִּלְחָמָה וְגַם לֹא לַחֲכָמִים לֶחֶם וְגַם לֹא לַנְּבֹנִים עֹשֶׁר וְגַם לֹא לַיֹּדְעִים חֵן כִּי־עֵת וָפֶגַע יִקְרֶה אֶת־כֻּלָּם׃

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

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KEHOT'S NOTE

קהלת ט, יא.

233 **מחשבה מועלת**

Ulla says that thought (machshavah) does harm even to words of Torah, citing "He frustrates the thoughts of the crafty"; Rabbah adds that for those who study for its own sake it does no harm.

Sanhedrin 26b:9–10 סנהדרין כ״ו ב:ט׳-י׳

אָמַר עוּלָּא: מַחְשָׁבָה מוֹעֶלֶת לְדִבְרֵי תוֹרָה, שֶׁנֶּאֱמַר: ״מֵפֵר מַחְשְׁבוֹת עֲרוּמִּים וְלֹא תַעֲשֶׂינָה יְדֵיהֶם תּוּשִׁיָּה״. אָמַר רַבָּה: אִם עָסוּקִין לִשְׁמָהּ, אֵינָהּ מוֹעֶלֶת, שֶׁנֶּאֱמַר: ״רַבּוֹת מַחֲשָׁבוֹת בְּלֶב אִישׁ וַעֲצַת ה׳ הִיא תָקוּם״. עֲצָה שֶׁיֵּשׁ בָּהּ דִּבַּר ה׳ הִיא תָקוּם לְעוֹלָם.

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KEHOT'S NOTE

סנהדרין כו, ב. ראה דרך חיים בהקדמה (ג, ב).

PARAGRAPH 47

234 **כי אש יצאה מחשבון להבה מקרית סיחון אכלה ער מואב**

"For a fire went out from Cheshbon, a flame from the city of Sichon; it consumed Ar of Moav." The mitzvos and the Torah consume the wisdom of kelipah.

Numbers 21:28 במדבר כ״א:כ״ח

כִּי־אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן לֶהָבָה מִקִּרְיַת סִיחֹן אָכְלָה עָר מוֹאָב בַּעֲלֵי בָמוֹת אַרְנֹן׃

"For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

The Zohar; London, Soncino Press, 1933 (Public Domain)

240 **והארון הוא בחי׳ בינה שהוא הכלי לבחי׳ חכמה**

The note points to Or HaTorah's discussions of the Ark as Binah, the vessel for Chochmah.

KEHOT'S NOTE

ראה באוה״ת בראשית-א דף סו, א. ובאוה״ת ויקהל ע׳ ב׳רכ.

241 **בזהר ר״פ נח (דנ״ט ע״ב)**

The note points to Or HaTorah's discussion of this passage of the Zohar on Noach's ark and the Ark of the Covenant.

KEHOT'S NOTE

ראה אוה״ת פי ויקהל ע׳ ב׳ריז ואילך.

242 **מאן תיבה דא ארון הברית**

At the beginning of Parshas Noach the Zohar reads Noach's ark (teivah) as the Ark of the Covenant.

Zohar, Noach 1:1–12 ספר הזהר, נח א׳:א׳-י״ב

This ark is the Ark of the Covenant, and Noah with the ark below corresponded to a similar union above. The word "covenant" is used in connection with Noah, as it is written, "And I will establish my covenant with thee", and before the covenant was established with him he did not enter the ark, as it is written, "And I will establish my covenant with thee and thou shalt come into the ark." Thus his ark represented the Ark of the Covenant,

The Zohar; London, Soncino Press, 1933 (Public Domain)

243 **חכמה . . כח מ״ה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ריש הקדמת ת״ז. ובכ״מ.

244 **ובע״ח — ביטול**

The note says that the manuscript mentioned above has a long added gloss at this point, from the Tzemach Tzedek.

KEHOT'S NOTE

שם בהנ״ל יש כאן הג״ה תוס׳ מרובה. מצ״צ נ״ע זי״ע ועכ״י [כ]. [אוה״ת ע׳ תתצ].

245 **גילוי אור א״ס ב״ה . . בספי׳ חכמה**

In the gloss the Alter Rebbe gives his teacher's explanation of why, according to Etz Chaim, the Infinite Light unites even with Atzilus only by first clothing itself in Chochmah: Ein Sof is the true One, He alone and nothing besides Him, and that awareness is the level of Chochmah.

KEHOT'S NOTE

תניא פרק לה בהג״ה.

246 **את זלעו״ז**

"G-d has made the one opposite the other." Opposite holy wisdom stands the wisdom of kelipah.

Ecclesiastes 7:14 קהלת ז׳:י״ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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KEHOT'S NOTE

קהלת ז, יד.

247 **וכמארז״ל אלו גסי הרוח**

The Talmud reads "the lords of the high places (bamos) of Arnon" as the arrogant.

Bava Batra 78b:15 בבא בתרא ע״ח ב:ט״ו

"וְלֶהָבָה מִקִּרְיַת סִיחֹן" – מִקִּרְיַת צַדִּיקִים שֶׁנִּקְרְאוּ "שִׂיחִין". "אָכְלָה עָר מוֹאָב" – זֶה הַמְהַלֵּךְ אַחַר יִצְרוֹ, כְּעִיר זֶה שֶׁמְּהַלֵּךְ אַחַר סִיחָה נָאָה. "בַּעֲלֵי בָּמוֹת אַרְנֹן" – אֵלּוּ גַּסֵּי הָרוּחַ, דְּאָמַר מָר: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסוּת הָרוּחַ, נוֹפֵל בְּגֵיהִנֹּם.

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KEHOT'S NOTE

ב״ב עח, ב.

248 **ראיתי איש חכם בעיניו . . ממנו**

"Do you see a man wise in his own eyes? There is more hope for a fool than for him." Self-made wisdom breeds arrogance.

Proverbs 26:12 משלי כ״ו:י״ב

רָאִיתָ אִישׁ חָכָם בְּעֵינָיו תִּקְוָה לְכְסִיל מִמֶּנּוּ׃

Seest thou a man wise in his own eyes? There is more hope of a fool than of him.

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KEHOT'S NOTE

משלי כו, יב.

249 **ואתה על במותימו תדרך**

"And you shall tread upon their high places." The bittul of the Torah treads down the arrogance of kelipah.

Deuteronomy 33:29 דברים ל״ג:כ״ט

אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עַם נוֹשַׁע בַּה׳ מָגֵן עֶזְרֶךָ וַאֲשֶׁר־חֶרֶב גַּאֲוָתֶךָ וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ וְאַתָּה עַל־בָּמוֹתֵימוֹ תִדְרֹךְ׃

Happy art thou, O Israel, who is like unto thee? A people saved by the L-RD, The shield of thy help, And that is the sword of thy excellency! And thine enemies shall dwindle away before thee; And thou shalt tread upon their high places.

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KEHOT'S NOTE

דברים לג, כט.

250 **אמלאה החרבה**

Tyre says of Jerusalem, "I shall be filled from her that is laid waste." When one side falls, the other rises.

Ezekiel 26:2 יחזקאל כ"ו:ב'

בֶּן־אָדָם יַעַן אֲשֶׁר־אָמְרָה צֹר עַל־יְרוּשָׁלַם הֶאָח נִשְׁבְּרָה דַּלְתוֹת הָעַמִּים נָסַבָּה אֵלָי אִמְּלְאָה הָחֳרָבָה׃

'Son of man, because that Tyre hath said against Jerusalem: Aha, she is broken that was the gate of the peoples; She is turned unto me; I shall be filled with her that is laid waste;

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KEHOT'S NOTE

יחזקאל כו, ב.

251 **ביאור . . חשבון**

The note says that an explanation (biur) on "Therefore the rulers say" is found in this manuscript, and tells the reader to study it there carefully.

KEHOT'S NOTE

ביאור ע"פ ע"כ יאמרו המושלים, יש בביכעל פערטעל [רכב, א] יע"ש היטב. [כ]. [ראה אוה"ת ע' תתצ].

252 **כדין חד שלהובא נפיק**

The Zohar on Vayakhel: "Then a single flame comes out." The text suggests a further reading of "a fire went out from Cheshbon" along these lines.

Zohar, Vayakhel 12:165–13:175 ספר הזהר, ויקהל י"ב:קס"ה-י"ג:קע"ה

To resume. On the sixth day, when the evening approaches, that blazing fire we have mentioned plunges into the midst of the colours. It is then that Israel here below prepare themselves for the Sabbath, arrange their meals, and lay their tables, each one according to his means. Then a tongue of fire emerges and strikes against that flame, so that both of them are hurled down into the cavern of the great abyss. There they remain imprisoned.

The Zohar; London, Soncino Press, 1933 (Public Domain)

253 **אורייתא מחכ' נפקת**

The Zohar teaches that the Torah comes forth from Chochmah. The Tablets of the Torah sit in the Ark, Binah.

Zohar II, 85a זח"ב פה, א

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

254 **אין אני והוא**

The words here quote Sotah 5a:14; the passage is shown below.

Sotah 5a:14 סוטה ה' א:י"ד

אָמַר רַב חִסְדָּא, וְאִיתֵּימָא מָר עוּקְבָא: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: אֵין אֲנִי וְהוּא יְכוֹלִין לָדוּר בָּעוֹלָם, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית גְּבַהּ עֵינַיִם וּרְחַב לֵבָב אֹתוֹ לֹא אוּכָל". אַל תִּקְרֵי "אֹתוֹ", אֶלָּא "אִתּוֹ לֹא אוּכָל". אֵיכָא דְּמַתְנֵי לַהּ אַמְּסַפְּרֵי לָשׁוֹן הָרָע, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית".

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KEHOT'S NOTE

סוטה ה, א.

255 **אך אין התלבשות החכמה בכולם בשוה**

Kehot's note points to where this is explained further: The Rebbe Rashab's maamar "(5658) "פתח אלי.

KEHOT'S NOTE

ראה בד"ה פתח אלי' תרנ"ח ע' לד.

256 **כולם בחכמה עשית**

The words here quote Psalms 104:24; the passage is shown below.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

257 **על ידי עסק התורה ממשיכים למטה גילוי מלמעלה מסדר השתלשלות . . ממקור בחי' חשבון דקו המדה**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"ופי' כי יש ב' בחי' חשבון הא' חשבונו של עולם לשון העלם וסדר ההשתלשלות ע"פ קו המדה להיות אבי"ע עד שעפ"ז נמשך בחי' ההעלם . . אך יש עוד בחי' חשבון גבוה מזה והוא המשכת בחי' קדש ע"י המצות אשר קדשנו במצותיו וצונו שגבוה הרבה מבחי' מל', כי הוא קדוש ומובדל" — אוה"ת ענינים ע' קצה. באוה"ת במדבר כרך-ז ע' א'תתצט "מ"ש בהביאור שהבירור ע"י תוס' אור מובן מענין מכה"כ ע"י התורה ח"ע הנז' פי' קרח" [ראה לקו"ת קרח נב, ד ואילך].

258 **התו' נק' משל הקדמוני . . קדמונו של עולם**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

הובא ברש"י ש"א כד, י'.

259 **בד"ה חייב אינש לבסומי בפוריא**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תו"א צח, ב.

260 **כל פרוטה מצטרפת**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ב"ב, ט, א.

261 **כמ"ש בזהר פ' פנחס (דר"כ ע"ב)**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

נתבאר בביאה"ז לאדה"א דף קי, ג ואילך.

262 **היש מספר לגדודיו**

The words here quote Job 25:3; the passage is shown below.

Job 25:3 איוב כ"ה:ג'

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֵהוּ׃

Is there any number of His armies? And upon whom doth not His light arise?

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KEHOT'S NOTE

איוב כה, ג.

263 **ע"פ וידבר אלקים אל משה**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תו"א נו, ב.

264 **המוציא במספר צבאם**

The words here quote Isaiah 40:26; the passage is shown below.

Isaiah 40:26 ישעיהו מ:כ"ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישע' מ, כו.

265 **מונה מספר לכוכבים**

The words here quote Psalms 147:4; the passage is shown below.

Psalms 147:4 תהילים קמ"ז:ד'

מוֹנֶה מִסְפָּר לַכּוֹכָבִים לְכֻלָּם שֵׁמוֹת יִקְרָא׃

He counteth the number of the stars; He giveth them all their names.

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KEHOT'S NOTE

תהלים קמז, ד.

266 **עיניך ברכות בחשבון**

The words here quote Song of Songs 7:5; the passage is shown below.

Song of Songs 7:5 שיר השירים ז:ה'

צַוָּארֵךְ כְּמִגְדַּל הַשֵּׁן עֵינַיִךְ בְּרֵכוֹת בְּחֶשְׁבּוֹן עַל־שַׁעַר בַּת־רַבִּים אַפֵּךְ כְּמִגְדַּל הַלְּבָנוֹן צוֹפֶה פְּנֵי דַמָּשֶׂק׃

Thy neck is as a tower of ivory; Thine eyes as the pools in Heshbon, By the gate of Bath-rabbim; Thy nose is like the tower of Lebanon Which looketh toward Damascus.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שהי"ש ז, ה.

267 Kehot's note points to Zohar, Vayakhel 26:377 for these words.

Zohar, Vayakhel 26:377 ספר הזהר, ויקהל כ"ו:שע"ז

ביאור ע"פ על כן יאמרו המושלים באו חשבון

An explanation on the verse "Therefore the moshlim say: 'Come to Cheshbon'"

Cheshbon, "the reckoning of the world," is the measured allotment of divine light through the Gevuros, the measuring line and Malchus, the divine speech; but the Torah, rooted in the supernal Chochmah itself, and the mitzvos, above all charity, draw down a "great reckoning" from beyond all measure, the transcendent light of "His great Name." Prayer, tzelosa, "inclines" that light down as Keser, while "the city of Sichon" is its counterpart: speech drawn to the side of kelipah.

THE MAAMAR IN BRIEF

This Biur supplements the maamar on Numbers 21:27, which the Talmud reads as "Come, let us calculate the reckoning of the world." The Zohar's hidden reckoning is the measuring line, the Gevuros of Abba, which allot each world its measure of G-dliness according to how much Chochmah is revealed in it, Chochmah being the self-nullification in which alone the Infinite Light appears. This world, where Chochmah is most hidden, is where the Torah, the supernal Chochmah itself and "the parable of the Ancient One," draws down a revelation from beyond the chain of worlds; the mitzvos do the same. Malchus, the divine speech, is called cheshbon: its combinations of letters divide the life-force into countless creatures. Charity's "great reckoning," however, draws the transcendent light, the 370 lights of "His great Name," so that Israel are "beyond measure." A person, too, makes two reckonings: a nightly accounting of his deeds, and contemplation of G-d's greatness. "The city of Sichon" is prayer, tzelosa and sichah, which "inclines" the Infinite Light to become Atik Yomin and Keser, the indwelling of the Shechinah; opposite it stands the "city" of speech drawn to kelipah, which G-d's word and Torah study bring down.

OUTLINE

1 The hidden reckoning ¶1–3

The Zohar's hidden reckoning, the measuring line and the Gevuros of Abba, allot each world its measure of G-dliness according to the degree of Chochmah, the level of self-nullification, revealed in it.

2 Torah: the parable of the Ancient One ¶4–5

This world, the deepest concealment, is where the Torah, the supernal Chochmah itself, draws down a revelation from beyond the chain of worlds. Read as "those who speak the parable," the moshlim are those who engage in the Torah, the parable and garment of the Ancient One; the mitzvos do likewise.

3 The reckoning of Malchus and the great reckoning ¶6–7

Malchus, the divine speech, is cheshbon: through its combinations of letters the life-force divides into countless creatures, no two alike. Charity's "great reckoning" draws down the transcendent light of "His great Name," the 370 lights of the Sefiros, which itself holds ever-higher levels.

4 Beyond number; two reckonings in service ¶8

Drawn into Malchus, the great reckoning makes Israel "beyond measure." In a person's service there are two reckonings: the nightly accounting of one's deeds, and contemplation of G-d's greatness and of the mitzvos that draw down the Infinite Light itself.

5 The city of Sichon: prayer ¶9–10

Prayer, tzelosa, "inclining," is "Yehi ratzon," drawing down Keser: the Malchus of each higher level becomes the Atik Yomin and Keser of the level below, and this is the indwelling of the Shechinah. Disrupting a fellow's prayer reverses it: "the Rock is moved from its place."

6 Sichah and its opposite ¶11

Prayer is sichah, and G-d "turns" and "nods" in response. Opposite it is the "city" of letters drawn to kelipah, like the city of the Generation of the Dispersion, which G-d's speech and a person's Torah study bring down; "He tells man what his speech is."

KEY CONCEPTS

The reckoning of the world (cheshbono shel olam) חשבונו של עולם

The Talmud's reading of "Come to Cheshbon"; in the Biur, the measured allotment of divine light to each world, set by the Gevuros and the measuring line.

The measuring line (kav hamidah) קו המדה

What "weighs out" how much Chochmah, and so how much G-dliness, each level receives; the Raaya Mehemna's "stone to weigh with," the yud.

The great reckoning (cheshbon gadol) חשבון גדול

The drawing down, through the mitzvos and especially charity, of the transcendent light, "His great Name," beyond the measured order of Malchus.

The 370 lights (shin-ayin nehorin) ש"ע נהורין

The many higher lights of the great reckoning: Chochmah, Binah and Daas of a hundred each (300, shin) and the seven lower Sefiros of ten each (70, ayin).

Tzelosa צלותא

The Aramaic word for prayer, from a root meaning "to incline": prayer bends the radiance of the Infinite Light down to become Keser for the world below.

Atik Yomin עתיק יומין

The upper aspect of Keser, formed from the Malchus of the level above it; the name implies moving and transferring, as in "who moves mountains."

The city of Sichon עיר סיחון

Read as prayer (sichah, si'ach) and, opposite it, the "city" of speech drawn to the side of kelipah, where every combination of letters is a "house" and speech as a whole a "city."

SECTION 1 · ¶1–3

The hidden reckoning

1 ביאור ע"פ על כן יאמרו המושלים באו חשבון[1]

An explanation on the verse "Therefore the moshlim say: 'Come to Cheshbon.'"

This heading opens a Biur, a supplementary explanation, on Numbers 21:27, a verse about Cheshbon, the capital of Sichon king of the Emorites. The Talmud (Bava Basra 78b) reads it homiletically: the moshlim are "those who rule over their inclination," and "Come to Cheshbon" means "Come, let us calculate the reckoning of the world," since cheshbon means a reckoning.

2 ושרש הדברים בפי' וענין חשבונו של עולם הוא על פי מה שכתוב בזהר פרשה פקודי (דרכ"ה סע"ב [סוף עמוד ב]) ת"ח [תא חזי] אית מדידו טמיר וגניז.

Now, the root of these things, in the meaning and substance of "the reckoning of the world," is based on what is written in the Zohar, Parshas Pekudei (end of 225b): "Come and see: there is a measuring, hidden and concealed;

The Alter Rebbe grounds "the reckoning of the world" in the Zohar on Parshas Pekudei, which, explaining why Israel, like the sand of the sea, are not subject to counting, describes a hidden "measuring" and a hidden "reckoning." The Zohar calls them "the mystery and foundation of everything, above and below."

ואית חושבן דקיימא אגניזו טמיר וגניז[2] והוא בחי' קו המדה וכן בלק"ת [בלקוטי תורה (להאריז"ל)] פרשה וירא פי' חשבון אבא מחשבה עילאה ה"ג [חמש גבורות] דאבא כו'

and there is a reckoning that stands in concealment, hidden and concealed." And this is the level of the measuring line (kav hamidah). And so too in the Likkutei Torah of the Arizal, Parshas Vayera, [it] explains: "Cheshbon (reckoning) is Abba, the supernal thought; the five Gevuros of Abba," etc.

The hidden reckoning is identified with the kav hamidah, the "measuring line," the Kabbalistic term for what sets the measure of divine light for each level. The Arizal's Likkutei Torah likewise identifies cheshbon with Abba, the configuration of Chochmah, as "supernal thought" (machshavah shares the root of cheshbon), and specifically with the five Gevuros of Abba.

ועיין במא"א [במאורי אור] אות חי"ת סעיף ע"ה כי הגבורות הם נותנים קצבה ומדה לכל סדר השתלשלות. כמה יהיה גילוי אלקות בכל עולם לפי ערכו ותכונתו.

And see Me'orei Or, letter Ches, section 75. For the Gevuros are what give an allotment and a measure to the entire order of the chain of descending worlds (hishtalshelus): how much revelation of G-dliness there will be in each world, according to its rank and its nature.

> Pointing to Me'orei Or, a Kabbalistic work arranged by the letters of the alphabet, the Alter Rebbe gives the reason: the Gevuros, the powers of restraint and limitation, give every world its allotted measure, so that the G-dliness revealed in it matches its rank and nature. "Reckoning," then, is the measured allotment of divine light down the whole chain of worlds.

3 והנה ידוע כי גילוי אור א"ס ב"ה הוא ע"י התלבשותו בספי' [בספירה / בספירות] חכמה שהוא בחי' אין וביטול משא"כ ביש אין אור א"ס מתגלה

Now, it is known that the revelation of the Infinite Light (Or Ein Sof), blessed be He, is through its being enclothed in the Sefirah of Chochmah (wisdom), which is the level of ayin (nothingness) and self-nullification (bittul); whereas in yesh (somethingness) the Infinite Light is not revealed,

> The Infinite Light can be revealed only in what is "nothing" before it, and Chochmah is the level of ayin, complete self-nullification. Whatever feels itself to be a yesh, an existence in its own right, cannot hold that revelation.

כי אין אני והוא[3] כו' וע"כ חשבונו של עולם כמה יהיה הגילוי בכל עולם זהו לפי ערך התגלות החכמה כי האמת שכולם בחכמה עשית[4]

for "I and he cannot," etc. Therefore "the reckoning of the world," how much revelation there will be in each world, is according to the measure of the revelation of Chochmah. For the truth is that "You made them all with wisdom";

> The Talmud says that of an arrogant person G-d declares, "I and he cannot dwell together in the world." Therefore the "reckoning" of each world, how much G-dliness it receives, depends on how much Chochmah is revealed in it, for, as the verse says, everything was made with Chochmah.

אך אין התלבשות החכמה בכולם בשוה ובמקום שהחכמה מרובה שם הוא מדרגה היותר עליונה ובמקום שמתמעט ומתצמצם נעשה למטה מטה כו'

but the enclothing of Chochmah is not equal in them all. Where Chochmah is abundant, there is the higher level; and where it is diminished and contracted, it becomes lower and lower, etc.

> Chochmah is present in everything, but not in equal measure: where it is abundant the level is higher, and where it is diminished and contracted the level descends further and further.

והשוקל בחי' חכמה הוא ענין קו המדה כמו שכתוב במ"א על פי מאמר הרע"מ [הרעיא מהימנא] ר"פ תשא אבנא למשקל בה דא יו"ד כו' וזהו ענין חשבונו של עולם.

And what weighs out the level of Chochmah is the matter of the measuring line (kav hamidah), as is written elsewhere on the statement of the Raaya Mehemna at the beginning of Parshas Tisa: "A stone to weigh with: this is the yud," etc. And this is the meaning of "the reckoning of the world."

> The measuring line is what "weighs" how much Chochmah each level receives; the Raaya Mehemna calls it "a stone to weigh with" and identifies it with the yud, the letter of Chochmah. This weighing out of Chochmah is "the reckoning of the world."

SECTION 2 · ¶4–5

Torah: the parable of the Ancient One

4 והנה בעולם הזה שהוא ההעלם היותר אחרון מצד סדר ההשתלשלות וחושך כפול ומכופל שמצד סדר ההשתלשלות מתמעט מאד גילוי החכמה וההשגה כו'

Now, this world, which is the very last concealment from the standpoint of the order of the chain of descending worlds (hishtalshelus), and a darkness doubled and redoubled (for from the standpoint of the order of hishtalshelus the revelation of Chochmah (wisdom) and of comprehension is greatly diminished, etc.):

> This physical world stands at the very end of the chain of worlds: it is the point of greatest concealment, a "doubled and redoubled darkness," where in the ordinary order the revelation of Chochmah and the comprehension of G-dliness are at their faintest.

הנה הוא עולם המעשה להמשיך בו גילוי אור א"ס ב"ה למעלה מההשתלשלות והגילוי שבעולמות העליונים

it is the world of action, in which to draw down a revelation of the Infinite Light (Or Ein Sof), blessed be He, above the hishtalshelus and the revelation that is in the higher worlds.

> Yet this very world is "the world of action," where deeds can draw down a revelation of the Infinite Light that transcends the whole chain of worlds and surpasses what the higher worlds receive.

והיינו על ידי מתן תורה שהתורה שרשה ויסודתה בהררי קדש[5] חכמה עילאה ממש אשר על זה אמרו אורייתא וקב"ה [וקודשא בריך הוא] כולא חד מה שאין כן גילוי החכמה בעולמות עליונים הוא רק הארה מבחי' חכמה עילאה.

That is, through the Giving of the Torah; for the Torah's root and foundation is "in the holy mountains," the supernal Chochmah (Chochmah ila'ah) itself, regarding which they said, "The Torah and the Holy One, blessed be He, are entirely one"; whereas the revelation of Chochmah in the higher worlds is only a radiance from the level of the supernal Chochmah.

> This comes through the Torah given at Sinai, whose root is the supernal Chochmah itself, so that "the Torah and the Holy One, blessed be He, are entirely one"; the higher worlds receive only a radiance of Chochmah. "In the holy mountains" echoes Psalms 87:1, "Its foundation is in the holy mountains."

5 ואי לזאת על ידי עסק התורה ממשיכים למטה גילוי מלמעלה מסדר השתלשלות וזהו ונחשב חשבונו של עולם להמשיך ברכה והמשכה ממקור בחי' חשבון דקו המדה מחשבה עילאה כו'

Accordingly, through occupying oneself with the Torah one draws down below a revelation from above the order of the chain of descending worlds (hishtalshelus). And this is "and let us calculate the reckoning of the world": to draw down blessing and flow from the source of the level of the reckoning of the measuring line, the supernal thought, etc.

> Therefore Torah study brings down to this world a revelation from beyond the whole chain of worlds. This is the deeper sense of the Talmud's "let us calculate the reckoning of the world": to draw blessing from the very source of reckoning, the supernal thought at the root of the measuring line.

ועפ"ז [ועל פי זה] יש לומר ג"כ פי' המושלים כפשוטו לשון משל והיינו כי התורה נקרא משל הקדמוני[6]

And according to this one may also explain hamoshlim in its plain sense, as a term of mashal (parable). That is, the Torah is called "the parable of the Ancient One" (meshal hakadmoni),

> A second reading: moshlim in its plain sense, from mashal, a parable. The Torah is called "the parable of the Ancient One" (meshal hakadmoni), after the phrase in I Samuel 24:14.

שהיא משל ולבוש לבחי' קדמונו של עולם שהתגלותו הוא על ידי התורה שהיא חכמה עילאה כנ"ל וכמו שכתוב בד"ה חייב אינש לבסומי בפוריא ע"ש מענין זה.

for it is a parable and a garment for the level of "the Ancient One of the world," whose revelation is through the Torah, which is the supernal Chochmah (wisdom), as mentioned above; and as is written in the discourse beginning "A person is obligated to become intoxicated on Purim"; see there on this subject.

> A parable clothes a deep idea in a form the listener can grasp; so the Torah is the "garment" through which "the Ancient One of the world," the Infinite Light itself, is revealed, for the Torah is the supernal Chochmah. The Alter Rebbe develops this in his discourse on Purim in Torah Ohr.

ולכן על ידי זה בואו ונחשב חשבונו של עולם[7] וכנ"ל. וכמ"כ [וכמו כן] על ידי קיום המצות.

Therefore through this, "come, let us calculate the reckoning of the world," as mentioned above. And likewise through the fulfillment of the mitzvos.

> So through the Torah, the "parable," one accomplishes "Come, let us calculate the reckoning of the world." The same holds for fulfilling the mitzvos, which the next paragraph explains.

SECTION 3 • ¶6–7

The reckoning of Malchus and the great reckoning

6 והנה בענין מצות ל"ת [לא תעשה] מבואר למעלה שע"י אתכפיא סט"א [סטרא אחרא] אסתלק יקרא דקב"ה [דקודשא בריך הוא] בכולהו עלמין. וכן על ידי מ"ע [מצות עשה] דהנה במצות צדקה ארז"ל [אמרו רבותינו זכרונם לברכה] כל פרוטה מצטרפת לחשבון גדול.[8]

Now, regarding the prohibitive commandments, it was explained above that through "the sitra achra (the other side) being subdued, the glory of the Holy One, blessed be He, is elevated in all the worlds." And so too through the positive commandments; for regarding the mitzvah of charity our Sages, of blessed memory, said: "Every perutah joins into a great reckoning (cheshbon gadol)."

> The mitzvos make the "reckoning" too. Of the prohibitions it was explained above that when the sitra achra is subdued, G-d's glory rises in all the worlds; of the positive commandments, the Talmud says of charity that "every perutah joins into a great reckoning," small coins adding up to a great sum.

כי הנה בחי' מלי דאצילות נקרא חשבון וכמ"ש בזהר פרשה פנחס (דר"כ ע"ב) וחשבון דא הוא עלמא דתליא בדבורא.[9]

For the level of Malchus (sovereignty) of the World of Atzilus (Emanation) is called cheshbon (reckoning), as is written in the Zohar, Parshas Pinchas (220b): "And cheshbon: this is the world that depends on speech."

> Charity's sum is called a "reckoning" because Malchus of Atzilus is called cheshbon. The Zohar, on Ecclesiastes 9:10 ("there is no deed or reckoning"), explains cheshbon as "the world that depends on speech," for reckoning depends on speech; and Malchus is the divine speech that creates the worlds.

כי הנה התחלקות החיות מאור א"ס לכל העולמות ברבוי התחלקות המדרגות היש מספר לגדודיו[10] ואין ב' ברואים שוים זהו מבחי' דבור העליון משינוי הצירופים.

For the division of the life-force (chayus) from the Infinite Light (Or Ein Sof) to all the worlds, in the multitude of divisions of levels ("Is there any number to His legions?"), with no two creatures alike: this is from the level of the supernal speech, from the variation of the combinations [of letters].

> The life-force from the Infinite Light divides into countless distinct levels and creatures, "Is there any number to His legions?" (Job 25:3), and no two creatures are alike. This differentiation comes from the supernal speech, whose letters combine in endlessly varied ways.

וכמ"ש במ"א בפרשה וארא ע"פ וידבר אלקים אל משה ויאמר אליו אני[11,12] הוי' וע"פ ויעש דוד שם[13] באגה"ק [באגרת הקודש].

As is written elsewhere, in Parshas Va'eira, on the verse "And Elokim spoke to Moshe and said to him: I am Havayah," and on the verse "And David made a name," in Iggeres HaKodesh.

> The Alter Rebbe points to his discourse on "And Elokim spoke to Moshe" in Torah Ohr, Parshas Va'eira, and to his treatment of "And David made a name" (II Samuel 8:13) in Iggeres HaKodesh, the letters that form a part of Tanya, where this subject is discussed.

ולכן בחי' המל' שהוא בחי' הדבור עליון שם הוא החשבון וכמ"ש המוציא במספר צבאם[14] לכולם בשם יקרא[15] וע' מזה בזהר בראשית (דף ב' ע"א)

Therefore the level of Malchus, which is the level of the supernal speech: there is the reckoning; as it is written, "He who brings out their host by number, He calls them all by name." And see on this in the Zohar, Bereishis (page 2a).

> Because Malchus is the supernal speech, the "reckoning" is found there: as Isaiah 40:26 says, G-d "brings out their host by number" and "calls them all by name," joining number to calling by name, that is, to speech. The Zohar's introduction (I, 2a) expounds this verse.

וכתיב מונה מספר לכוכבים[16] והוא בחי' התפשטות החיות בבחי' ממכ"ע [ממלא כל עלמין] לכל חד וחד כראוי לו לפי מזגו ותכונתו וזהו עיניך בריכות בחשבון.[17]

And it is written, "He counts the number of the stars." And this is the level of the spreading forth of the life-force in the mode of the light that fills all worlds (memalei kol almin), to each and every one as befits it, according to its makeup and its nature. And this is "Your eyes are pools in Cheshbon."

> Likewise "He counts the number of the stars" (Psalms 147:4): the life-force spreads, as the light that fills all worlds, to each creature in its own measure, suited to its makeup and nature. The verse "Your eyes are pools in Cheshbon" (Song of Songs 7:5) is read as alluding to this measured flow from the level called cheshbon.

ועיין מה שכתוב בד"ה וספרתם לכם[18] בענין שעורה שעור ה' ובד"ה וידבר אלקים את כל הדברים האלה לאמר[19] כו'.

And see what is written in the discourse beginning "And you shall count for yourselves," on the matter of se'orah (barley) as shiur hei (the measure of hei), and in the discourse beginning "And Elokim spoke all these words, saying," etc.

> Two more discourses treat this theme: one on counting the Omer ("And you shall count for yourselves," Leviticus 23:15), which reads se'orah, the barley of the Omer offering, as shiur hei, "the measure of hei"; and one on "And Elokim spoke all these words, saying" (Exodus 20:1), the opening of the Ten Commandments.

וז"ש [וזהו שכתוב] בזהר פרשה פקודי (דרכ"ה ע"ב) ואית ליה לבר קדש אחרא לתתא דקיימא תחותיה וקאים בחושבנא כו'

And this is [the meaning of] what is written in the Zohar, Parshas Pekudei (225b): "And it has, outside, another Kodesh (Holy) below, which stands beneath it and exists in reckoning," etc.

> The Zohar on Pekudei says that the supreme Kodesh (Holy) rises above all, but has "outside, another Kodesh below, which stands beneath it and exists in reckoning" and number. The higher holiness is beyond counting; the lower one is subject to reckoning.

והיינו בחי' מל' דאצילות מקור דבי"ע כו' ע"ש וע' מ"ש לקמן ע"פ מי מנה[20] כו' ומספר כו'.

That is, the level of Malchus of Atzilus, the source of Beriah, Yetzirah and Asiyah, etc.; see there. And see what is written below on the verse "Who can count," etc., "and the number," etc.

> That lower Kodesh is Malchus of Atzilus, the source of the three lower worlds of Beriah, Yetzirah and Asiyah. A later discourse, on "Who can count the dust of Yaakov, and the number of the fourth of Israel" (Numbers 23:10), develops this.

והנה כ"ז [כל זה] החשבון הוא התחלקות החיות להיות ריבוי הנבראים וע"ז נאמר מה רבו מעשיך.[21] אבל חשבון גדול הוא כמ"ש הללוהו כרוב גודלו.[22,23]

Now, all this reckoning is the division of the life-force so as to become the multitude of creatures; and of this it is said, "How many are Your works!" But the great reckoning is as it is written, "Praise Him according to the abundance of His greatness."

All the reckoning described so far is the division of the life-force into the multitude of creatures, of which Psalms 104:24 says, "How many are Your works!" The "great reckoning" is something else, alluded to in Psalms 150:2, "Praise Him according to the abundance of His greatness."

כי גודלו היינו התגלות אור א"ס ב"ה ממש מבחי' סוכ"ע וכרוב גודלו היינו שיש בזה ג"כ ריבוי

For "His greatness" is the revelation of the Infinite Light, blessed be He, itself, from the level of the light that encompasses all worlds (sovev kol almin); and "according to the abundance of His greatness" is that in this too there is a multitude

"His greatness" is the Infinite Light itself, revealed from the level of sovev kol almin, the light that transcends the worlds. "The abundance of His greatness" means that even this transcendent light holds a multitude of levels.

בחי' גבוה מעל גבוה וכנודע שמה שעכשיו הוא סובב ומקיף יומשך לע"ל [לעתיד לבוא] בבחי' פנימי ויומשכו מקיפים עליונים גבוהים יותר כו'

of levels, one higher above another; as is known, what is now encompassing and surrounding will be drawn down in the Time to Come in an inner mode, and higher, loftier encompassing [lights] will be drawn down, etc.,

These levels rise one above another. The known principle is that what is now an encompassing light will in the Time to Come be drawn inward as an inner light, and still higher encompassing lights will then be drawn above it.

וכמ"ש במ"א ע"פ והיה ביום ההוא[24] יתקע בשופר גדול[25] כו' והמשכה זו הוא מבחי' שמו הגדול.[26]

as is written elsewhere on the verse "And it shall be on that day that a great shofar shall be sounded," etc. And this drawing-down is from the level of "His great Name."

This is explained in the discourse on "And it shall be on that day that a great shofar shall be sounded" (Isaiah 27:13). The "great reckoning" of the mitzvos is drawn from "His great Name," the level of the transcendent light.

7 וזהו ענין חשבון גדול התגלות בחי' רוב גודלו ריבוי האורות עליונים. והמשכה זו הוא ע"י המצות וכמ"ש זורע צדקות מצמיח ישועות[27] בחי' ש"ע [ש"ע (370)] נהורין אשר נמשכים מבחי' חשבון גדול

And this is the meaning of the "great reckoning": the revelation of the level of "the abundance of His greatness," the multitude of the higher lights. And this drawing-down is through the mitzvos, as it is said, "He sows acts of charity, makes salvations (yeshuos) sprout": the level of the 370 lights (shin-ayin nehorin), which are drawn from the level of the great reckoning.

> The "great reckoning" is the revelation of "the abundance of His greatness," the many higher lights within the transcendent light, and it is drawn down through the mitzvos. The morning blessing before the Shema says, "He sows acts of charity, makes salvations sprout": the "salvations" (yeshuos, a word that contains the letters shin-ayin, 370) are the level of the "370 lights" that come from the great reckoning.

ולכן ג' בחי' חב"ד [חכמה בינה ודעת] הם כל א' כלול ממאה וזהו הש"ן וגם ז"ת [ז' תחתונות] כל א' כלול מי"ד

Therefore the three levels of Chochmah (wisdom), Binah (understanding) and Daas (knowledge) are each composed of a hundred, and this is the shin [300]; and the seven lower [Sefiros] are each composed of ten,

> The number 370 follows the structure of the Sefiros: each of the three intellectual Sefiros, Chochmah, Binah and Daas, includes a hundred, together 300, the value of the letter shin; and each of the seven emotive Sefiros includes ten, together 70.

וזהו הע"ן וכמ"ש בע"ח [בעץ חיים] שער א"א פט"ו [פרק ט"ו / פרשה ט"ו] והרמ"ז [והרב משה זכות] פרשה בראשית (בדף ד' סע"ב [סוף עמוד ב]) דהיינו בחי' ריבוי האורות כו'

and this is the ayin [70], as is written in Etz Chaim, Sha'ar Arich Anpin, chapter 15, and by the Ramaz (Rabbi Moshe Zacuto), Parshas Bereishis (end of page 4b): that is, the level of the multitude of lights, etc.

> Those seventy are the letter ayin, so that together they make shin-ayin, 370. The Alter Rebbe cites the Arizal's Etz Chaim and the Ramaz (Rabbi Moshe Zacuto) on the Zohar, who explain the number as expressing a multitude of lights.

וע"ש בע"ח [בעץ חיים] בשם האדרא (דקכ"ח ע"ב) שהם בחי' ש"ע רבוא נהורין. ועמ"ש מענין חשבון גדול בביאור ע"פ וספרתם לכם[28] ובד"ה והיה לכם לציצית.[29]

And see there in Etz Chaim, in the name of the Idra (128b), that they are the level of the "370 myriads of lights." And see what is written on the subject of the great reckoning in the explanation on "And you shall count for yourselves," and in the discourse beginning "And it shall be tzitzis for you."

> Etz Chaim cites the Idra (Zohar III, 128b) for "370 myriads" of lights. The theme of the great reckoning is also treated in the Biur on counting the Omer and in the discourse on tzitzis, both in Likkutei Torah.

וזהו ענין בואו חשבון דקאי על המצות כמארז"ל [כמאמר רבותינו זכרונם לברכה][30] ונחשב חשבונו של עולם הפסד מצוה כנגד שכרה כו'

And this is the meaning of "Come to Cheshbon," which refers to the mitzvos, as our Sages, of blessed memory, said: "and let us calculate the reckoning of the world: the loss of a mitzvah against its reward," etc.;

> This is the inner meaning of "Come to Cheshbon": it refers to the mitzvos, as the Talmud reads it, "Come, let us calculate the reckoning of the world: the loss of a mitzvah against its reward."

דהיינו כמו בצדקה כל פרוטה מצטרפת לחשבון גדול[31] דייקא שממשיך גילוי אור א"ס ב"ה[32] הסוכ"ע בחי' שמו הגדול.

that is, as with charity, "every perutah joins into a great reckoning," "great" precisely, for it draws down a revelation of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), the level of "His great Name."

> As with charity, where "every perutah joins into a great reckoning," the word "great" is exact: the mitzvah draws down the transcendent Infinite Light, sovev kol almin, the level of "His great Name."

SECTION 4 · ¶8

Beyond number; two reckonings in service

8 והמשכה זו היא בבחי' מדת מלכותו ית' מקור דבי"ע הנקראת חשבון וזהו בואו חשבון. ועד"ז הוא ג"כ בכל המצות וע"ז נאמר והיה מספר בני[33] ישראל כו'

And this drawing-down is into the level of the attribute of His Malchus (sovereignty), may He be blessed, the source of Beriah, Yetzirah and Asiyah, which is called cheshbon (reckoning); and this is "Come to Cheshbon." And so it is too with all the mitzvos; and of this it is said, "And the number of the children of Israel shall be," etc.,

> The light of the great reckoning is drawn into Malchus, G-d's sovereignty, the source of the three lower worlds, which is called cheshbon; this is "Come to Cheshbon." All the mitzvos do the same, and of this Hosea 2:1 says, "And the number of the children of Israel shall be like the sand of the sea."

אשר לא ימד ולא יספר לפי שממשיכים מבחינת חשבון גדול כו' וכמ"ש בביאור ע"פ מי מנה הנ"ל.

"which shall not be measured and shall not be counted": because they draw down from the level of the great reckoning, etc.; as is written in the explanation on "Who can count," mentioned above.

> The verse continues, "which shall not be measured and shall not be counted": Israel, though numbered, are beyond number, because through the mitzvos they draw from the great reckoning, which transcends all measure. The Biur on "Who can count" develops this.

והנה בעבודת ה' צ"ל ג"כ ב' בחי' חשבון. הא' כמ"ש בזהר פ' קרח (דקע"ח א') דבכל ליליא ולילי' עד לא ישכב ועד לא נאים.

Now, in the service of G-d there must also be two levels of reckoning. The first is as written in the Zohar, Parshas Korach (178a): that every single night, before he lies down and before he falls asleep,

> In a person's own service of G-d there are also two kinds of reckoning. The first is the nightly self-accounting that the Zohar on Parshas Korach describes, made each night before one lies down and falls asleep.

בעי בר נש למעבד חושבנא מעובדוי דעבד כל ההוא יומא ויתוב מינייהו ויבעי עלייהו רחמי[34] כו' וכמו שכתוב ענין זה באריכות בסש"ב [בספר של בינונים] פכ"ט.

a person must make a reckoning of the deeds he did that whole day, and repent of them, and ask for mercy concerning them, etc.; as this matter is written at length in Sefer Shel Beinonim, chapter 29.

> One reviews the deeds of the whole day, repents of what was wrong and asks for mercy. Tanya, chapter 29, treats this at length, urging even one free of grave sins to be among the "masters of reckoning."

והב' הוא המחשבה וההתבוננות בגדולת א"ס ב"ה ומלכותו למעלה עד אין קץ[35] ולמטה עד אין תכלית כו' ואשר קדשנו במצותיו שהם המשכות אור א"ס ב"ה ממש כו':[36]

And the second is thought and contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, and of His sovereignty, above without end and below without limit, etc.; and that He "has sanctified us with His commandments," which are drawings-down of the Infinite Light (Or Ein Sof), blessed be He, itself, etc.

> The second reckoning is contemplation of the greatness of the Infinite One and of His kingship, "above without end and below without limit," and of the fact that He "has sanctified us with His commandments," which draw down the Infinite Light itself. The Kehot note traces "above without end" to the Zohar Chadash on Parshas Yisro.

SECTION 5 · ¶9–10

The city of Sichon: prayer

9 וענין עיר סיחון דקאי על התפלה כי התפלה נק' צלותא וכמ"ש בדניאל [ו' י"א] ומצלא ומודה[37] כו' ויעתר יצחק[38] תרגומו וצלי יצחק.[39]

And the matter of "the city of Sichon" refers to prayer; for prayer is called tzelosa, as is written in Daniel [6:11], "and he prayed (umtzalei) and gave thanks," etc.; and "And Yitzchak entreated," its Targum is "And Yitzchak prayed (vetzalei)."

> The end of the verse, "let the city of Sichon be built," is now applied to prayer. Prayer is called tzelosa in Aramaic: Daniel "prayed (mtzalei) and gave thanks," and Onkelos renders "And Yitzchak entreated" as "And Yitzchak prayed (vetzalei)."

והענין כי מצלי הוא לשון הטייה[40] כמו אצלי ודוך (בגמ' [בגמרא] ספ"ק [סוף פרק קמא] דביצה). וכן תרגום לא תטה משפט[41] לא תצלי.[42]

The explanation is that mtzalei is a term of inclining, as in "tilt and pound" (atzlei vedoch) (in the Gemara, at the end of the first chapter of Beitzah). And likewise the Targum of "You shall not bend judgment" is lo satzlei.

> The root of tzelosa means to incline or tilt, as in the Gemara's "tilt and pound" (Beitzah, end of the first chapter), and as Onkelos renders "You shall not bend judgment" (Deuteronomy 16:19) as lo satzlei. Prayer, then, is an "inclining."

והנה התפלה הוא כענין יהי רצון שממשיכים ועושים בחי' רצון ורצון הוא בחי' כתר וזהו ענין סנדל"ל [סנדלפון] קושר כתרים[43] לקונו מתפלותיהן של ישראל, וכמ"ש ע"פ מה יפו פעמיך[44] בנעלים[45] ובד"ה נר חנוכה[46] כו'

Now, prayer is in the manner of "Yehi ratzon" (May there be will): one draws down and makes the level of will (ratzon), and will is the level of Keser (the Crown). And this is the meaning of "Sandalphon ties crowns for his Maker from the prayers of Israel," as is written on the verse "How beautiful are your steps in sandals," and in the discourse beginning "The Chanukah lamp," etc.,

> Prayer is like saying "Yehi ratzon," "May there be will": it draws down and brings into being a divine will, and will is Keser, the Crown. Hence the teaching that the angel Sandalphon "ties crowns for his Maker" (Chagigah 13b) from the prayers of Israel: the prayers become Keser.

מזוזה מימין[47] כו', והנה המשכת בחי' כתר הוא שממל' דאצי' נעשה עתיק יומין וכתר לבריאה

"the mezuzah on the right," etc. Now, the drawing-down of the level of Keser is this: that from Malchus (sovereignty) of the World of Atzilus (Emanation) there comes to be Atik Yomin (the Ancient of Days) and Keser for Beriah;

> The Alter Rebbe points to his discourses on "How beautiful are your steps in sandals" (Song of Songs 7:2) and on the Chanukah lamp and the mezuzah. Drawing down Keser means that Malchus of Atzilus becomes Atik Yomin, the upper aspect of Keser, for the World of Beriah.

וכן ממל' דא"ס נעשה עתיק יומין וכתר לאצילות וכמ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'][48] שהכתר הוא הממוצע כו'.[49]

and likewise from Malchus of the Infinite One (Ein Sof) there comes to be Atik Yomin and Keser for Atzilus, as is written in Etz Chaim, Sha'ar 41, chapter 3, that Keser is the intermediary, etc.

> In the same way Malchus of the Infinite One, the lowest level of the Infinite, becomes Atik Yomin and Keser for Atzilus. The Arizal (Etz Chaim, Sha'ar 41, chapter 3) explains that Keser is the intermediary between the Emanator and what is emanated.

10 וזהו ענין שהתפלה נק' צלותא לשון הטיה שממשיכים ומטים כביכול הארת אור א"ס ב"ה שיהיה נמשך להיות בבחי' כתר לאצילות וזהו ג"כ פי' עתיק יומין מלשון המעתיק הרים.[50]

And this is why prayer is called tzelosa, a term of inclining: one draws down and inclines, as it were, the radiance of the Infinite Light (Or Ein Sof), blessed be He, so that it be drawn down to be at the level of Keser (the Crown) for Atzilus. And this is also the meaning of Atik Yomin: from the expression "who moves (hamaatik) mountains,"

> Prayer is called tzelosa, "inclining," because it inclines, as it were, a radiance of the Infinite Light downward so that it becomes Keser for Atzilus. The name Atik Yomin carries the same sense: atik means "moved," as in "who moves (hamaatik) mountains" (Job 9:5).

ומלשון אשר העתיקו אנשי חזקיה[51] שמעתיק מספר אל ספר. וכך הוא ההמשכה מבחי' מל' דא"ס להיות יהי רצון עתיק וכתר לאצילות כו'.

and from the expression "which the men of Chizkiyahu copied (he'etiku)," which means transferring from one book to another. And so is the drawing-down from the level of Malchus of the Infinite One (Ein Sof), so that there be "Yehi ratzon," Atik and Keser for Atzilus, etc.

> Ha'atakah also means copying, as "the men of Chizkiyahu copied" the proverbs (Proverbs 25:1), transferring them from one book to another. So too Malchus of the Infinite One is "transferred" downward to become "Yehi ratzon," Atik and Keser for Atzilus.

ובזה יובן מארז"ל [מאמר רבותינו זכרונם לברכה] בפ"ק [בפרק קמא] דברכות (דף ה' סע"ב [סוף עמוד ב]) בענין כשלא המתין על חבירו המתפלל והניחו יחידי בבהכ"נ [בבית הכנסת] ולא עוד אלא שגורם לשכינה שתסתלק[52] מישראל שנאמר ויעתק צור ממקומו.[53]

And by this will be understood the saying of our Sages, of blessed memory, in the first chapter of Berachos (end of page 5b), regarding one who did not wait for his fellow who was praying and left him alone in the synagogue: "And not only that, but he causes the Shechinah to depart from Israel, as it is said, 'And the Rock is moved (vaye'etak) from its place.'"

> This explains the Talmud (Berachos 5b): one who leaves his fellow praying alone in the synagogue "causes the Shechinah to depart from Israel," as it says, "And the Rock is moved (vaye'etak) from its place" (Job 18:4). The verb vaye'etak is from the same root as Atik.

כי ע"י התפלה הוא גורם המשכה מלמעלה למטה וזהו המשכת בחי' ע"י [עתיק יומין] וכתר וזהו ענין השראת השכינה וכמ"ש מזה בביאור ע"פ שחורה אני[54] ונאוה[55] דבחי' מל' דאצי' כשנעשים ע"י [עתיק יומין] דבריאה זהו פי' שכינה ששוכן בבי"ע כו'

For through prayer one brings about a drawing-down from above to below, and this is the drawing-down of the level of Atik Yomin and Keser; and this is the indwelling of the Shechinah (Divine Presence), as is written on this in the explanation on "I am black and comely": that the level of Malchus of Atzilus, when it becomes the Atik Yomin of Beriah, is the meaning of Shechinah, which dwells (shochen) in Beriah, Yetzirah and Asiyah, etc.;

> Prayer draws light down from above to below, the drawing down of Atik Yomin and Keser, and this is the indwelling of the Shechinah. As explained in the Biur on "I am black and comely," Malchus of Atzilus is called Shechinah when it becomes the Atik Yomin of Beriah, "dwelling" (shochen) in the created worlds.

ע"ש ולכן להפך מחמת שטרף תפלת חבירו נאמר ויעתק צור כו' שהוא הסתלקות השכינה ח"ו [חס ושלום].[56]

see there. And therefore, conversely, because he disrupted his fellow's prayer, it is said, "And the Rock is moved," etc., which is the departure of the Shechinah, G-d forbid.

> So the opposite is also true: one who disrupts his fellow's prayer reverses that drawing down, and the same root, "the Rock is moved," then means the withdrawal of the Shechinah.

SECTION 6 · ¶11

Sichah and its opposite

11 וזהו שנקי התפלה שיחה לשון הזזה. וזהו ג"כ ענין וישע ה' אל הבל. לי [לשון] פנה והוא ענין הנ"ל בפי' צלותא לשון הטייה.

And this is why prayer is called sichah, a term of moving. And this is also the meaning of "And Havayah turned (vayisha) to Hevel": a term of turning; and it is the matter mentioned above in the explanation of tzelosa as a term of inclining.

> Prayer is also called sichah, which the Alter Rebbe takes as a term of moving. So too "And Havayah turned (vayisha) to Hevel" (Genesis 4:4): vayisha means "turned," the same idea as tzelosa, "inclining," a turning of the divine light toward the one who prays.

ועד"ז י"ל [יש לומר] ג"כ פי' מארז"ל [מאמר רבותינו זכרונם לברכה] בשעה שישראל אומרים[57] אמן יהא שמיה רבא הקב"ה מנענע ראשו וכמבואר ענין זה ס"פ שלח.[58]

Along these lines one may also explain the saying of our Sages, of blessed memory: "When Israel say, 'Amen, yehei shmei rabba (may His great Name),' the Holy One, blessed be He, nods His head"; as this matter is explained at the end of Parshas Shelach.

> In the same way one may understand the Talmud's saying that when Israel answer "Amen, may His great Name be blessed," the Holy One, blessed be He, nods His head. A discourse at the end of Parshas Shelach in Likkutei Torah explains this saying.

אך פי' הנענוע י"ל [יש לומר] שזהו כענין וישע ה' אל הבל[59] וכנ"ל וזהו פי' כנועם שיח סוד שרפי קדש.[60]

But the meaning of the nodding, it may be said, is that it is like "And Havayah turned to Hevel," as mentioned above. And this is the meaning of "like the sweetness of the speech (si'ach) of the assembly of the holy seraphim."

> The nodding is G-d's "turning" toward Israel, like "Havayah turned to Hevel." This is also the meaning of the Kedushah prayer's "like the sweetness of the speech (si'ach) of the assembly of the holy seraphim."

דפי' שיח היינו כנ"ל בענין התפלה שנק' שיחו והנה יש לעומת זה ג"כ עיר סיחון והוא ע"ד מ"ש בדור הפלגה נבנה לנו עיר[61] כו'

For the meaning of si'ach is as mentioned above regarding prayer, which is called sicho (his speech). Now, opposite this there is also "the city of Sichon"; and it is along the lines of what is written of the Generation of the Dispersion: "Let us build ourselves a city," etc.;

> Si'ach, like sichah, refers to prayer, which is called sicho, "his speech." Opposite this holy speech stands "the city of Sichon," like the city that the Generation of the Dispersion set out to build: "Let us build ourselves a city" (Genesis 11:4).

וכמ"ש בזהר פ' נח[62] (דף ע"ד א') נתקין באתר דא עיר[63] כו' (ושם דף ע"ד ב')

and as is written in the Zohar, Parshas Noach (page 74a): "Let us establish in this place a city," etc. (and there, page 74b);

> The Zohar on Parshas Noach describes how they came to a valley that was a foreign dominion and said, "Let us establish in this place a city." It continues the theme on the next page.

והיינו המשכת בחינת אותיות בסטרא דקליפה כמו לשון הרע ודומיהן ועמ"ש ע"פ זאת[64] תהיה תורת המצורע[65] כי כל צירוף נק' בית[66] וכללות הדבור נק' עיר.

that is, the drawing of the level of letters into the side of kelipah (the husk), such as evil speech and the like. And see what is written on the verse "This shall be the law of the metzora": that every combination [of letters] is called a house, and speech as a whole (klalus hadibbur) is called a city.

> The "city" on the side of kelipah is the drawing of letters into unholy speech, such as evil speech. As explained on "This shall be the law of the metzora" (Leviticus 14:2), every combination of letters is called a "house," and speech as a whole a "city."

וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] כעיר זה שמהלך אחר סיחה נאה[67] כו' ועמ"ש בפי' ויחי ע"פ אסרי לגפן[68] בפי' עירה.

And of this our Sages, of blessed memory, said: "like this ayir (young donkey) that goes after pleasant talk (sichah)," etc. And see what is written in Parshas Vayechi on the verse "Binding his foal to the vine," in the explanation of iroh (his foal).

> The Talmud reads ir, "city," as ayir, a young donkey that "goes after pleasant talk (sichah)," an image of one who follows his inclination. The discourse on "Binding his foal (iroh) to the vine" (Genesis 49:11) explains the word further.

ובפי' בשלח בד"ה לסוסתי ברכבי פרעה[69] בענין אותיות שבלעומת זה כו' ועיין בזהר פ' בלק (דף קצ"ט סע"ב [סוף עמוד ב] ודף ר"א ע"ב)

And in Parshas Beshalach, in the discourse beginning "To My mare among Pharaoh's chariots," on the subject of the letters of the opposing side, etc. And see the Zohar, Parshas Balak (end of page 199b, and page 201b);

> Two more references follow: the discourse on "To My mare among Pharaoh's chariots" (Song of Songs 1:9), on the letters of the opposing side, and passages in the Zohar on Parshas Balak.

וע יין בע"ח [בעץ חיים] שער מ"ח פ"ג [פרק ג'] בפי' אם תגביהי כנשר[70] משם אורידך נאם[71,72] ה' והפי'

and see Etz Chaim, Sha'ar 48, chapter 3, on the explanation of "If you soar as high as the eagle, from there I will bring you down, says Havayah"; and the explanation

> Etz Chaim reads "If you soar as high as the eagle, from there I will bring you down, says Havayah" (Obadiah 1:4) as alluding to the unholy side's attempt to rise to its own Arich Anpin and draw from there. G-d brings it down, for otherwise the world would be destroyed.

שנאם ה' ודבורו הוא המוריד ומשפיל הקליפות היצה"ר [היצר הרע] וסט"א [וסטרא אחרא] וכך האדם ע"י עסקו בתורה כו' וכמ"ש בפי' מקץ בד"ה רני ושמחי בת[73] כו'.

is that "says Havayah," His speech, is what brings down and lowers the kelipos, the evil inclination and the sitra achra (the other side); and so too a person, through his occupation with the Torah, etc.; as is written in Parshas Mikeitz, in the discourse beginning "Sing and rejoice, O daughter," etc.

> The Alter Rebbe adds that it is "says Havayah," G-d's speech, that brings down and humbles the kelipos, the evil inclination and the sitra achra; and so too a person brings them down by occupying himself with the Torah. His discourse on "Sing and rejoice, O daughter of Zion" (Zechariah 2:14) develops this.

וזהו ומגיד לאדם מה שיחו.[74] דהיינו אם לא נתפתה ביצרו לימשך ח"ו באותיות ודבורים [חס ושלום] האסורים. כ"א שיחו הוא התורה שהיא בחי' מ"ה [שם מ"ה] כו' וכנ"ל:

And this is [the meaning of] "And He tells man what his speech (sicho) is": that is, if he was not enticed by his inclination to be drawn, G-d forbid, after forbidden letters and words, but rather his speech is the Torah, which is the level of Mah, etc., as mentioned above.

> So "He tells man what his speech is" (Amos 4:13): a person is shown whether he kept from being drawn into forbidden letters and words, and whether his speech was rather Torah. The Torah is the level of Mah, which is the word mah, "what," in the verse.

IN ONE'S AVODAH

The maamar draws two reckonings for a person's service: each night before sleep, to make an accounting of the day's deeds, repent of them and ask for mercy; and to contemplate G-d's greatness and kingship without end, and that He sanctified us with His commandments, which draw down the Infinite Light itself. Through Torah study and the mitzvos, and charity above all, where every perutah joins into a great reckoning, one draws down a light beyond all measure. And one must guard one's speech, keeping it from forbidden words and filling it with Torah, for "He tells man what his speech is."

QUESTIONS FOR DISCUSSION

1. Why does the revelation of the Infinite Light depend on Chochmah, and why is this world, where Chochmah is most hidden, the place where the Torah draws down a light beyond all the worlds?
2. What is the difference between the "reckoning" of Malchus, which divides the life-force among the creatures, and the "great reckoning" that charity draws down?
3. How can Israel be both counted ("the number of the children of Israel") and "beyond measure"?
4. How do the meanings of tzelosa ("inclining") and atik ("moving, transferring") explain what prayer accomplishes, and why disrupting another's prayer "moves the Rock"?
5. What are the two reckonings in a person's service, and how does each relate to the maamar's account of reckoning in the Divine?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 "Therefore the moshlim say: 'Come to Cheshbon; let the city of Sichon be built and established.'" The verse concerns Sichon's city; the Biur reads cheshbon as a "reckoning," and moshlim both as rulers and as speakers of a parable.

Numbers 21:27 במדבר כ"א:כ"ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן׃

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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PARAGRAPH 2

2 **ת"ח אית מדידו טמיר וגניז. ואית חושבן דקיימא אגניזו טמיר וגניז**

Explaining why Israel, like the sand of the sea, are not counted, the Zohar says: "Come and see: there is a measuring hidden and concealed, and there is a reckoning that stands in concealment, hidden and concealed," the mystery and foundation of all things above and below. The Alter Rebbe identifies this hidden reckoning with the measuring line.

Zohar, Pekudei 14:88–96 ספר הזהר, פקודי י"ד:פ"ח-צ"ו

Observe that there is somewhere a measuring hidden away and undisclosed, and similarly a hidden and undisclosed numbering, that measuring and that numbering upholding the upper world and the lower just because the basis of that measuring and of that numbering is beyond anyone's knowledge. This constitutes the all-in-all Divine Faith.

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PARAGRAPH 3

3 **אין אני והוא**

"Every person who has haughtiness of spirit, the Holy One, blessed be He, says: I and he cannot dwell in the world." The Alter Rebbe applies it to every yesh: the Infinite Light is not revealed where there is a sense of self.

Sotah 5a:14 סוטה ה' א:י"ד

אָמַר רַב חִסְדָּא, וְאִיתֵּימָא מָר עוּקְבָא: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: אֵין אֲנִי וְהוּא יְכוֹלִין לָדוּר בָּעוֹלָם, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַּסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית גְּבַהּ עֵינַיִם וּרְחַב לֵבָב אֹתוֹ לֹא אוּכָל". אַל תִּקְרֵי "אֹתוֹ", אֶלָּא "אִתּוֹ לֹא אוּכָל". אִיכָּא דְּמַתְנֵי לַהּ אַמְסַפְּרֵי לָשׁוֹן הָרָע, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַּסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית".

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4 "How many are Your works, Havayah! You made them all with wisdom." All of creation comes through Chochmah, though in different measures.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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PARAGRAPH 4

5 **ויסודתה בהררי קדש**

"A psalm of the sons of Korach, a song; its foundation is in the holy mountains." The Alter Rebbe borrows the phrase for the Torah, whose root and foundation is the supernal Chochmah itself.

Psalms 87:1 תהילים פ"ז:א'

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהַרְרֵי־קֹדֶשׁ׃

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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PARAGRAPH 5

6 **משל הקדמוני**

"As the parable of the Ancient One says, 'From the wicked comes wickedness.'" The Alter Rebbe, as in Torah Ohr, takes "the parable of the Ancient One" as the Torah.

I Samuel 24:14 שמואל א כ"ד:י"ד

כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְיָדִי לֹא תִהְיֶה־בָּךְ׃

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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7 **בואו ונחשב חשבונו של עולם**

The Talmud reads "Come to Cheshbon" as "Come, let us calculate the reckoning of the world: the loss of a mitzvah against its reward, and the reward of a transgression against its loss." The Alter Rebbe reads the reckoning as drawing light from the source of the measuring line.

Bava Batra 78b:13–14 בבא בתרא ע"ח ב:י"ג-י"ד

"הַמֹּשְׁלִים" – אֵלּוּ הַמּוֹשְׁלִים בְּיִצְרָם. "בּוֹאוּ חֶשְׁבּוֹן" – בּוֹאוּ וְנַחֲשֹׁב חֶשְׁבּוֹנוֹ שֶׁל עוֹלָם; הֶפְסֵד מִצְוָה כְּנֶגֶד שְׂכָרָהּ, וּשְׂכַר עֲבֵירָה כְּנֶגֶד הֶפְסְדָּהּ. "תִּבָּנֶה וְתִכּוֹנֵן" – אִם אַתָּה עוֹשֶׂה כֵּן, תִּבָּנֶה בָּעוֹלָם הַזֶּה וְתִכּוֹנֵן לָעוֹלָם הַבָּא. "עִיר סִיחוֹן" – אִם מֵשִׂים אָדָם עַצְמוֹ כְּעִיר זֶה, שֶׁמְּהַלֵּךְ אַחַר סִיחָה נָאָה – מָה כְּתִיב אַחֲרָיו? "כִּי אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן וְגוֹ'" – תֵּצֵא אֵשׁ מִמְּחַשְׁבִין, וְתֹאכַל אֶת שֶׁאֵינָן מְחַשְׁבִין.

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PARAGRAPH 6

8 **כל פרוטה מצטרפת לחשבון גדול**

Rabbi Elazar on "He donned charity like a coat of mail": just as each scale joins into a great coat of mail, so with charity "each and every perutah joins into a great reckoning." The Alter Rebbe reads this "great reckoning" as a drawing down from "His great Name."

Bava Batra 9b:1בבא בתרא ט' ב:א'

"מְשַׁגֵּשׁ אִרְחָתֵיהּ דְּאִימֵּיהּ", מִשְׁמֵיהּ דְּרַבִּי אֶלְעָזָר - מַאי דִּכְתִיב: "וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיוֹן"? לוֹמַר לָךְ: מָה שִּׁרְיוֹן זֶה - כָּל קְלִיפָּה וּקְלִיפָּה מִצְטָרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה - כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל. רַבִּי חֲנִינָא אָמַר מֵהָכָא: "וּכְבֶגֶד עֲדִים כָּל צִדְקֹתֵינוּ"; מָה בֶּגֶד זֶה - כָּל נִימָא וְנִימָא מִצְטָרֶפֶת לְבֶגֶד גָּדוֹל, אַף צְדָקָה - כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל.

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9 **וחשבון דא הוא עלמא דתליא בדבורא**

On "there is no deed or reckoning" (Ecclesiastes 9:10): "And reckoning: this is the world that depends on speech, for reckoning depends on speech," and therefore all the calculations, seasons and intercalations of the world are in the moon. The Alter Rebbe identifies this "world" with Malchus of Atzilus.

Zohar, Pinchas 21:135–24:143ספר הזהר, פנחס כ"א:קל"ה-כ"ד:קמ"ג

The verse continues: "Because there is no work nor device nor knowledge nor wisdom in the grave whither thou goest". In that "might", however, there is work, namely, effort in this world, which is called "the world of work"; "device" in the world that depends on speech, "knowledge" of the "six sides", which are called "the world of Thought", and wisdom on which all depends.

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10 **היש מספר לגדודיו**

"Is there any number to His legions?" The verse describes the countless hosts that G-d's life-force brings into being through the supernal speech.

Job 25:3איוב כ"ה:ג'

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֹהוּ׃

Is there any number of His armies? And upon whom doth not His light arise?

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11 Kehot's note points to Exodus 6:2–4 for these words.

Exodus 6:2–4שמות ו':ב'-ד'

וַיְדַבֵּר אֱלֹקִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה׳ וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה׳ לֹא נוֹדַעְתִּי לָהֶם׃ וְגַם הֲקִמֹתִי אֶת־בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת־אֶרֶץ כְּנַעַן אֵת אֶרֶץ מְגֻרֵיהֶם אֲשֶׁר־גָּרוּ בָהּ׃

And G-d spoke unto Moses, and said unto him: 'I am the L-RD; and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them. And I have also established My covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned.

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12 **וידבר אלקים אל משה ויאמר אליו אני הוי'**

"And Elokim spoke to Moshe and said to him: I am Havayah." The opening verse of Parshas Va'eira, on which the Alter Rebbe's discourse in Torah Ohr is built.

Exodus 6:2שמות ו':ב'

וַיְדַבֵּר אֱלֹקִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה׳

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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13 **ויעש דוד שם**

"And David made a name," after his victory over Aram. The Alter Rebbe refers to his explanation of this verse in Iggeres HaKodesh.

II Samuel 8:13שמואל ב ח':י"ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשׁוּבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף׃

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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14 **המוציא במספר צבאם**

Rabbi Shimon expounds "He who brings out their host by number" as two levels, Mi and Mah, one higher and one lower, each of which had to be marked. The Alter Rebbe refers to this passage for the verse.

Zohar, Introduction 4:12–5:21ספר הזהר, הקדמה ד':י"ב-ה':כ"א

R. Simeon said: 'We will go on to expound the conclusion of the verse, viz. He who bringeth forth by number their host (Is. 40, 26). There are two grades which have to be distinguished, one of Mah and one of Mi-one of the higher and the other of the lower sphere. The higher is singled out here in the words, "He who bringeth forth by number their host". "He who" expresses something definite and absolute, a being universally recognized and without equal. (Corresponding to this is the expression "He ...

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15 **המוציא במספר צבאם לכולם בשם יקרא**

"He who brings out their host by number, He calls them all by name." The verse joins number to calling by name, so the reckoning of creation belongs to Malchus, the supernal speech.

Isaiah 40:26ישעיהו מ':כ"ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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16 **מונה מספר לכוכבים**

"He counts the number of the stars; He calls them all by names." The life-force reaches each creature in its own measure.

Psalms 147:4 תהילים קמ"ז:ד'

מוֹנֶה מִסְפָּר לַכּוֹכָבִים לְכֻלָּם שֵׁמוֹת יִקְרָא:

He counteth the number of the stars; He giveth them all their names.

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17 **עיניך בריכות בחשבון**

"Your eyes are pools in Cheshbon." The Alter Rebbe links the verse to the measured spreading of life-force from the level of cheshbon.

Song of Songs 7:5 שיר השירים ז':ה'

צַוָּארֵךְ כְּמִגְדַּל הַשֵּׁן עֵינַיִךְ בְּרֵכוֹת בְּחֶשְׁבּוֹן עַל־שַׁעַר בַּת־רַבִּים אַפֵּךְ כְּמִגְדַּל הַלְּבָנוֹן צוֹפֶה פְּנֵי דַמָּשֶׂק:

Thy neck is as a tower of ivory; Thine eyes as the pools in Heshbon, By the gate of Bath-rabbim; Thy nose is like the tower of Lebanon Which looketh toward Damascus.

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18 **וספרתם לכם**

"And you shall count for yourselves, from the day after the day of rest," the counting of the Omer. It is the opening of the discourse the Alter Rebbe refers to.

Leviticus 23:15 ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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19 **וידבר אלקים את כל הדברים האלה לאמר**

"And Elokim spoke all these words, saying," the opening of the Ten Commandments. It is the opening of another discourse the Alter Rebbe refers to on this theme.

Exodus 20:1 שמות כ':א'

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:

And G-d spoke all these words, saying:

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20 **מי מנה**

"Who can count the dust of Yaakov, and the number of the fourth of Israel?" The Alter Rebbe refers to his later discourse on this verse.

Numbers 23:10 במדבר כ"ג:י"

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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21 **מה רבו מעשיך**

"How many are Your works, Havayah!" The many creatures are the product of the measured division of life-force.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

22 **הללוהו כרוב גודלו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם קנ, ב.

23 **הללוהו כרוב גודלו**

"Praise Him for His mighty acts; praise Him according to the abundance of His greatness." "His greatness" is the transcendent Infinite Light, and its "abundance" the many levels within it.

Psalms 150:2 תהילים ק"נ:ב'

הַלְלוּהוּ בִּגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֻּדְלוֹ:

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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24 **ע"פ והי' ביום ההוא**

The note identifies the "elsewhere" as the discourse on "And it shall be on that day that a great shofar shall be sounded" in Likkutei Torah, Rosh Hashanah, which asks what the "great" shofar adds over an ordinary one.

KEHOT'S NOTE

לקמן ר"ה נח, ב.

25 **והיה ביום ההוא יתקע בשופר גדול**

"And it shall be on that day that a great shofar shall be sounded." The Alter Rebbe refers to his discourse on this verse for the ever-higher lights of the Time to Come.

Isaiah 27:13 ישעיהו כ"ז:י"ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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26 The Kodesh that is the supreme mystery of all levels rises above everything, "and it has, outside, another Kodesh below, which stands beneath it and exists in reckoning and

number." The Alter Rebbe identifies this lower Kodesh with Malchus of Atzilus.

Zohar, Pekudei 14:88–96 ספר הזהר, פקודי י"ד:פ"ח-צ"ו

For holiness is the essence of the highest of grades; and just as to that highest degree of holiness there is attached a lower degree1Malkuth. that admits of number and computation, so Israel, "the L-rd's hallowed portion", have to give as ransom something of another degree of holiness, that admits of computation. Esoterically speaking, Israel is the tree that stands in the innermost. The ransom is of another kind of holiness, standing outside and admitting of computation. The latter is thus a shield to the former.'

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 7

27 **זורע צדקות מצמיח ישועות**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

28 **בביאור ע"פ וספרתם לכם**

That supplement on "And you shall count for yourselves… fifty days" explains the counting of the Omer as drawing down, little by little, the fiftieth gate, which includes all and is one with its source.

Numbers 11:4 במדבר י"א:ד'

וְהָאסַפְסֻף אֲשֶׁר בְּקִרְבּוֹ הִתְאַוּוּ תַּאֲוָה וַיָּשֻׁבוּ וַיִּבְכּוּ גַּם בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִי יַאֲכִלֵנוּ בָּשָׂר׃

And the mixed multitude that was among them fell a lusting; and the children of Israel also wept on their part, and said: 'Would that we were given flesh to eat!

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KEHOT'S NOTE

לעיל במדבר יא, ד.

29 **ובד"ה והי לכם לציצית**

That discourse on tzitzis speaks of being among the "masters of reckoning" (marei dechushbena): reckoning every thought, word and deed that was not good since the day of one's birth, even the sins of youth, and keeping them always before one's eyes.

KEHOT'S NOTE

לעיל פי שלח מג, ד.

30 **כמארז"ל**

Rabbi Yochanan reads "Come to Cheshbon" as "Come, let us calculate the reckoning of the world: the loss of a mitzvah against its reward, and the reward of a transgression against its loss." The Alter Rebbe takes it as referring to the mitzvos, which draw down the great reckoning.

Bava Batra 78b:13–14 בבא בתרא ע"ח ב:י"ג-י"ד

"הַמּוֹשְׁלִים" – אֵלּוּ הַמּוֹשְׁלִים בְּיִצְרָם. "בּוֹאוּ חֶשְׁבּוֹן" – בּוֹאוּ וְנַחֲשֹׁב חֶשְׁבּוֹנוֹ שֶׁל עוֹלָם: הֶפְסֵד מִצְוָה כְּנֶגֶד שְׂכָרָהּ, וּשְׂכַר עֲבֵירָה כְּנֶגֶד הֶפְסָדָהּ. "תִּבָּנֶה וְתִכּוֹנֵן" – אִם אַתָּה עוֹשֶׂה כֵּן, תִּבָּנֶה בָּעוֹלָם הַזֶּה וְתִכּוֹנֵן לָעוֹלָם

הַבָּא. "עִיר סִיחוֹן" – אִם מֵשִׂים אָדָם עַצְמוֹ כְּעִיר זֶה, שֶׁמְּהַלֵּךְ אַחַר סִיחָה נָאָה – מָה כְּתִיב אַחֲרָיו? "כִּי אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן וְגוֹ'" – תֵּצֵא אֵשׁ מִמְּחַשְּׁבִין, וְתֹאכַל אֶת שֶׁאֵינָן מְחַשְּׁבִין.

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KEHOT'S NOTE

ב"ב עח, ב.

31 **כל פרוטה מצטרפת לחשבון גדול**

"So too with charity: each and every perutah joins into a great reckoning." The Alter Rebbe stresses the word "great": charity draws down the transcendent light, "His great Name."

Bava Batra 9b:1 בבא בתרא ט' ב:א'

"מְשַׁגֵּשׁ אֹרְחָתַיהּ דְּאִימֵּיהּ", מַשְׁמֵיהּ דְּרַבִּי אֶלְעָזָר – מַאי דִּכְתִיב: "וַיַּלְבֵּשׁ צְדָקָה כַּשִּׁרְיוֹן"? לוֹמַר לָךְ: מָה שִּׁרְיוֹן זֶה – כָּל קְלִיפָּה וּקְלִיפָּה מִצְטָרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה – כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל. רַבִּי חֲנִינָא אָמַר מֵהָכָא: "וּכְבָגֶד עֲדִים כָּל צִדְקֹתֵינוּ"; מָה בֶּגֶד זֶה – כָּל נִימָא וְנִימָא מִצְטָרֶפֶת לְבֶגֶד גָּדוֹל, אַף צְדָקָה – כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל.

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32 **שממשיך גילוי אור א"ס ב"ה**

Iggeres HaKodesh 3 expounds "every perutah joins into a great reckoning": charity, greater than all the mitzvos, draws from the Infinite Light at the level of sovev kol almin, which becomes a garment and an encompassing light for the ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

אגה"ק סי' ג.

PARAGRAPH 8

33 **והי' מספר בנ"י**

"And the number of the children of Israel shall be like the sand of the sea, which shall not be measured and shall not be counted." The Alter Rebbe reads the "uncountable" number as the mark of the great reckoning drawn down by the mitzvos.

Hosea 2:1 הושע ב':א'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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KEHOT'S NOTE

הושע ב, א.

34 **דבכל לילא ולילא עד לא ישכב ועד לא נאים. בעי בר נש למעבד חושבנא מעובדוי דעבד כל ההוא יומא ויתוב מינייהו ויבעי עלייהו**

רחמי

Of the "master of reckoning," the Zohar says that every night, before lying down and sleeping, a person must make a reckoning of the day's deeds, repent of them and ask for mercy. The Alter Rebbe calls this the first reckoning in the service of G-d.

Zohar, Korach 7:29–8:37 ספר הזהר, קרח ז:כ"ט-ח:ל"ז

35 **למעלה עד אין קץ**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ז"ח פ' יתרו. [כ].

36 Kehot's note points to Zohar, Korach 7:33 for these words.

Zohar, Korach 7:33 ספר הזהר, קרח ז:ל"ג

PARAGRAPH 9

37 **ומצלא ומודה**

Daniel, three times a day, "knelt on his knees and prayed (mtzalei) and gave thanks before his G-d." The Aramaic word for prayer shows that prayer is tzelosa.

Daniel 6:11 דניאל ו:י"א

וְדָנִיֵּאל כְּדִי יְדַע דִּי־רְשִׁים כְּתָבָא עַל לְבַיְתֵהּ וְכַוִּין פְּתִיחָן לֵהּ בְּעִלִּיְתֵהּ נֶגֶד יְרוּשְׁלֶם וְזִמְנִין תְּלָתָה בְיוֹמָא הוּא בָּרֵךְ עַל־בִּרְכוֹהִי וּמְצַלֵּא וּמוֹדֵא קֳדָם אֱלָהֵהּ כָּל־קֳבֵל דִּי־הֲוָא עָבֵד מִן־קַדְמַת דְּנָה׃

And when Daniel knew that the writing was signed, he went into his house—now his windows were open in his upper chamber toward Jerusalem—and he kneeled upon his knees three times a day, and prayed, and gave thanks before his G-d, as he did aforetime.

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38 **ויעתר יצחק**

"And Yitzchak entreated Havayah opposite his wife, for she was barren." Its Targum renders the verb as "prayed."

Genesis 25:21 בראשית כ"ה:כ"א

וַיֶּעְתַּר יִצְחָק לַה' לְנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה הִוא וַיֵּעָתֶר לוֹ ה' וַתַּהַר רִבְקָה אִשְׁתּוֹ׃

And Isaac entreated the L-RD for his wife, because she was barren; and the L-RD let Himself be entreated of him, and Rebekah his wife conceived.

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KEHOT'S NOTE

בראשית כה, כא.

39 **וצלי יצחק**

Onkelos translates "And Yitzchak entreated" as "And Yitzchak prayed (vetzalei)." The Alter Rebbe takes the Aramaic root as a term of inclining.

Onkelos Genesis 25:21 תרגום אונקלוס על בראשית כ"ה:כ"א

וְצַלִּי יִצְחָק קֳדָם יְיָ לָקֳבֵל אִתְּתֵהּ אֲרֵי עֲקָרָה הִיא וְקַבֵּל צְלוֹתֵהּ יְיָ וְעַדַּיְאַת רִבְקָה אִתְּתֵהּ׃

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

40 **כי מצלי הוא לשון הטייה**

The note quotes it: the book Tur Bareket states that tzelosa is a term of inclining, the same point the Alter Rebbe makes here.

KEHOT'S NOTE

בסה"מ תרכ"ט ע' יב: איתא בטור ברקת צלותא הוא לשון הטי'.

41 **לא תטה משפט**

"You shall not bend judgment; you shall not show favor." Its Targum uses the same root as tzelosa.

Deuteronomy 16:19 דברים ט"ז:י"ט

לֹא־תַטֶּה מִשְׁפָּט לֹא תַכִּיר פָּנִים וְלֹא־תִקַּח שֹׁחַד כִּי הַשֹּׁחַד יְעַוֵּר עֵינֵי חֲכָמִים וְיסַלֵּף דִּבְרֵי צַדִּיקִם׃

Thou shalt not wrest judgment; thou shalt not respect persons; neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

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KEHOT'S NOTE

דברים טז, יט.

42 **לא תצלי**

Onkelos renders "You shall not bend judgment" as "lo satzlei din," showing that the root of tzelosa means to incline.

Onkelos Deuteronomy 16:19 תרגום אונקלוס על דברים ט"ז:י"ט

לָא תַצְלֵי דִין לָא תִשְׁתְּמוֹדַע אַפִּין וְלָא תְקַבֵּל שׁוֹחֲדָא אֲרֵי שׁוֹחֲדָא מְעַוַּר עֵינֵי חַכִּימִין וּמְקַלְקֵל פִּתְגָמִין תְּרִיצִין׃

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43 **סנד"ל קושר כתרים**

"Sandalphon is his name… and he stands behind the Chariot and ties crowns for his Maker." The Alter Rebbe explains the crowns as Keser, drawn down by the prayers of Israel.

Chagigah 13b:4 חגיגה י"ג ב:ד'

"וְאֶרֶא חַיּוֹת וְהִנֵּה אוֹפַן אֶחָד בָּאָרֶץ אֵצֶל הַחַיּוֹת", אָמַר רַבִּי אֶלְעָזָר: מַלְאָךְ אֶחָד שֶׁהוּא עוֹמֵד בָּאָרֶץ, וְרֹאשׁוֹ מַגִּיעַ אֵצֶל הַחַיּוֹת. בְּמַתְנִיתָא תָּנָא: סַנְדַּלְפוֹן שְׁמוֹ, הַגָּבוֹהַּ מֵחֲבֵרוֹ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה. וְעוֹמֵד אֲחוֹרֵי הַמֶּרְכָּבָה וְקוֹשֵׁר כְּתָרִים לְקוֹנוֹ. אִינִי? וְהָכְתִיב: "בָּרוּךְ כְּבוֹד ה' מִמְּקוֹמוֹ", מִכְּלָל דִּמְקוֹמוֹ לֵיכָּא דְּיָדַע לֵיהּ! דְּאָמַר שֵׁם אַתָּגָא וְאָזַל וְיָתֵיב בְּרִישֵׁיהּ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

חגיגה יג, ב. וראה הערת כ"ק אדמו"ר בספר המאמרים ה'תש"ד, ע' 213.

44 **ע"פ מה יפו פעמייך**

In that discourse, deep contemplation brings the soul to long to be absorbed in G-d's very essence, beyond "all the higher lights, higher above higher." It also reads the Talmud's "one acquires his world in one hour (sha'ah)" with sha'ah from vayisha, "turned," the term this Biur uses in paragraph 11.

KEHOT'S NOTE

לקמן שה"ש מג, ג ואילך.

45 **מה יפו פעמיך בנעלים**

"How beautiful are your steps in sandals, O daughter of the noble." The opening of a discourse in Likkutei Torah on Shir HaShirim to which the Alter Rebbe refers.

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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46 **ובד״ה נר חנוכה**

There the mezuzah on the right is an ascent from below to above, like the mitzvos, raising the house and all one owns to the love of G-d, while the Chanukah lamp on the left is the drawing down of the light of the Torah.

KEHOT'S NOTE

תו״א מב, ב.

47 **מזוזה מימין**

The Chanukah lamp is placed on the left, "so that the Chanukah lamp is on the left and the mezuzah on the right." The words open the discourse in Torah Ohr to which the Alter Rebbe refers.

Shabbat 22a:2 שבת כ״ב א׳:ב׳

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לֵיהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדְּפָתְיֵי אָמַר: מִשְּׂמֹאל. וְהֵילְכְתָא מִשְּׂמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מִשְּׂמֹאל וּמְזוּזָה מִימִין.

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48 **וכמ״ש בע״ח שמ״א פ״ג**

It cites the dispute of the Kabbalists whether Keser is counted among the ten Sefiros, and the Arizal's ruling (Etz Chaim, Sha'ar 41, chapter 3) that Keser is an intermediary between the Emanator and the emanated: its level from the lowest aspect of the Infinite One is Atik Yomin, which emanates its second level, Arich Anpin, the root of the ten Sefiros.

Song of Songs 8:4 שיר השירים ח׳:ד׳

הִשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלִָם מַה־תָּעִירוּ וּמַה־תְּעֹרְרוּ אֶת־הָאַהֲבָה עַד שֶׁתֶּחְפָּץ׃

'I adjure you, O daughters of Jerusalem: Why should ye awaken, or stir up love, Until it please?'

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KEHOT'S NOTE

ראה לעיל פ׳ בחוקותי מו, ג. שה״ש ח, ד. ובכ״מ.

49 **כענין יהי רצון**

There the Tzemach Tzedek refers, for this point, to the Alter Rebbe's discourse on Parshas Beshalach of 5568, said at a wedding.

KEHOT'S NOTE

ביאור ע״פ על כן יאמרו המושלים באו חשבון

באוה״ת במדבר כרך-ו ע׳ א׳תתק מציין ״ע׳ בזה בפ׳ בשלח תקס״ח בחתונה״. נדפס בהנחת הר״פ ע׳ פז. ובסה״מ תקס״ח ע׳ מד.

PARAGRAPH 10

50 **המעתיק הרים**

"Who moves mountains, and they do not know it." The Alter Rebbe derives the name Atik from this sense of moving.

Job 9:5 איוב ט׳:ה׳

הַמַּעְתִּיק הָרִים וְלֹא יָדָעוּ אֲשֶׁר הֲפָכָם בְּאַפּוֹ׃

Who removeth the mountains, and they know it not, When He overturneth them in His anger.

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KEHOT'S NOTE

איוב ט, ה. ראה לקמן דרושים לר״ה סא, ג. סה״מ תקס״ה כרך-ב ע׳ תתקמא. דרך מצותיך לט, א.

51 **אשר העתיקו אנשי חזקי׳**

"These too are proverbs of Shlomo, which the men of Chizkiyahu king of Yehudah copied." Copying is a transfer from one book to another, the sense the Alter Rebbe applies to Atik.

Proverbs 25:1 משלי כ״ה:א׳

גַּם־אֵלֶּה מִשְׁלֵי שְׁלֹמֹה אֲשֶׁר הֶעְתִּיקוּ אַנְשֵׁי חִזְקִיָּה מֶלֶךְ־יְהוּדָה׃

These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

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KEHOT'S NOTE

משלי כה, א.

52 Of one who did not wait for his fellow and left: "they tear up his prayer before him," and "not only that, but he causes the Shechinah to depart from Israel," as it says, "And the Rock is moved from its place." The Alter Rebbe reads the verb as the reverse of the drawing down of Atik.

Berakhot 5b:26 ברכות ה׳ ב׳:כ״ו

וְלֹא עוֹד, אֶלָּא שֶׁגּוֹרֵם לַשְּׁכִינָה שֶׁתִּסְתַּלֵּק מִיִּשְׂרָאֵל, שֶׁנֶּאֱמַר: "וְיַעְתֵּק צוּר מִמְּקוֹמוֹ". וְאֵין "צוּר" אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: צוּר יְלָדְךָ תֶּשִׁי".

More than that, he causes the Shekinah to depart from Israel ; as it is said, "Shall the Rock be removed out of its place?" (ibid.) "Rock" means nothing else than the Holy One, blessed be He; as it is said, "Of the Rock that begat thee thou wast unmindful" (Deut. xxxii. 18). [[fol. 6 a.]]

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53 **ויעתק צור ממקומו**

"Shall the earth be forsaken for your sake, or the Rock be moved from its place?" The Talmud reads "the Rock" as the Holy One, blessed be He.

Job 18:4 איוב י״ח:ד׳

טֹרֵף נַפְשׁוֹ בְאַפּוֹ הַלְמַעַנְךָ תֵּעָזֵב אָרֶץ וְיֶעְתַּק־צוּר מִמְּקֹמוֹ׃

Thou that tearest thyself in thine anger, Shall the earth be forsaken for thee? Or shall the rock be removed out of its place? .

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KEHOT'S NOTE

איוב יח, ד.

54 **בביאור ע"פ שחורה אני**

There the term Shechinah applies only when Malchus of Atzilus becomes Atik for Beriah and is enclothed in Arich Anpin of Beriah, the root of the ten Sefiros of Beriah, and G-dliness dwells within the created worlds; in Atzilus, where it is wholly united with the Infinite Light, the term does not apply.

Song of Songs 8:2 שיר השירים ח׳:ב׳

אֲנַהֲגְךָ אֲבִיאֲךָ אֶל־בֵּית אִמִּי תְּלַמְּדֵנִי אַשְׁקְךָ מִיַּיִן הָרֶקַח מֵעֲסִיס רִמֹּנִי׃

I would lead thee, and bring thee into my mother's house, That thou mightest instruct me; I would cause thee to drink of spiced wine, Of the juice of my pomegranate.

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KEHOT'S NOTE

לקמן שה"ש ח, ב.

55 **שחורה אני ונאוה**

"I am black and comely, O daughters of Jerusalem." The opening of the Biur in Likkutei Torah to which the Alter Rebbe refers for the meaning of Shechinah.

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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56 **בפ"ג דברכות**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

צ"ל בפ"ק דברכות.

PARAGRAPH 11

57 **בשעה שישראל אומרים איש"ר**

"When Israel enter the synagogues and study halls and answer 'May His great Name be blessed,' the Holy One, blessed be He, nods His head." The Alter Rebbe explains the nodding as G-d's "turning" toward Israel.

Berakhot 3a:14 ברכות ג׳ א׳:י"ד

... חַיֶּיךָ וְחַיֵּי רֹאשְׁךָ, לֹא שָׁעָה זוֹ בִּלְבַד אוֹמֶרֶת כָּךְ, אֶלָּא בְּכָל יוֹם וְיוֹם, שָׁלֹשׁ פְּעָמִים אוֹמֶרֶת כָּךְ. וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ הַגָּדוֹל מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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KEHOT'S NOTE

ברכות ג, א.

58 **ס"פ שלח**

That discourse, on "I am Havayah your G-d," near the end of Parshas Shelach, explains the Talmud's saying: G-d's "head" is the supreme will, and the nodding is a movement from above to below, drawing the supreme will, with the supernal delight and Chochmah hidden in it, down into revelation; Israel, called li rosh ("a head for Me"), bring it about.

KEHOT'S NOTE

לעיל מח, א.

59 **וישע ה' אל הבל**

"And Havayah turned to Hevel and to his offering." The Alter Rebbe reads vayisha as "turned," the divine turning toward the one who serves Him.

Genesis 4:4 בראשית ד׳:ד׳

וְהֶבֶל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע יְהוָה אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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KEHOT'S NOTE

בראשית ד, ד.

60 **כנועם שיח סוד שרפי קודש**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

נוסח קדושה.

61 **נבנה לנו עיר**

"Come, let us build ourselves a city and a tower with its top in the heavens." The city of the Generation of the Dispersion is the model of the "city of Sichon" on the side of kelipah.

Genesis 11:4 בראשית י"א:ד׳

וַיֹּאמְרוּ הָבָה נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַּשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נָפוּץ עַל־פְּנֵי כָל־הָאָרֶץ׃

And they said: 'Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.'

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KEHOT'S NOTE

בראשית יא, ד.

ant talk." The Alter Rebbe applies it to speech drawn to the side of kelipah.

Bava Batra 78b:14–15 בבא בתרא ע"ח ב:י"ד-ט"ו

"תִּבְנֶה וְתִכּוֹנֵן" – אִם אַתָּה עוֹשֶׂה כֵּן, תִּבָּנֶה בָּעוֹלָם הַזֶּה וְתִכּוֹנֵן לָעוֹלָם הַבָּא. "עִיר סִיחוֹן" – אִם מֵשִׂים אָדָם עַצְמוֹ כְּעִיר זֶה, שֶׁמְּהַלֵּךְ אַחַר סִיחָה נָאָה – מָה כְּתִיב אַחֲרָיו? "כִּי אֵשׁ יָצְאָה מֵחֶשְׁבּוֹן וְגוֹ'" – תֵּצֵא אֵשׁ מִמְּחַשְׁבִין, וְתאכַל אֶת שֶׁאֵינָן מְחַשְׁבִין. "וְלַהֶבָה מִקִּרְיַת סִיחֹן" – מִקִּרְיַת צַדִּיקִים שֶׁנִּקְרְאוּ "שִׂיחִין". "אָכְלָה עָר מוֹאָב" – זֶה הַמְּהַלֵּךְ אַחַר יִצְרוֹ, כְּעִיר זֶה שֶׁמְּהַלֵּךְ אַחַר סִיחָה נָאָה. "בַּעֲלֵי בָמוֹת אַרְנֹן" – אֵלּוּ גַּסֵּי הָרוּחַ, דְּאָמַר מָר: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ, ...

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KEHOT'S NOTE

ב"ב עח, ב.

68 **אסרי לגפן**

"Binding his foal to the vine, and his donkey's colt to the choice vine." The opening of the discourse in Torah Ohr, Vayechi, to which the Alter Rebbe refers for the word ir.

Genesis 49:11 בראשית מ"ט:י"א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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69 **לסוסתי ברכבי פרעה**

"To My mare among Pharaoh's chariots I have compared you, My beloved." The opening of the discourse in Torah Ohr, Beshalach, on the letters of the opposing side.

Song of Songs 1:9 שיר השירים א':ט'

לְסֻסָתִי בִּרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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70 **אם תגביהי כנשר**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

עובדי' (א, ד [תגבי]). [כ].

71 **אם תגביהי כנשר משם אורידך נאם ה'**

"If you soar as high as the eagle, and if your nest is set among the stars, from there I will bring you down, says Havayah." The verse is spoken against Edom.

Obadiah 1:4 עובדיה א':ד'

אִם־תַּגְבִּיהַ כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־ה':

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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72 **אם תגביהי כנשר משם אורידך נאם ה'**

The Arizal reads the verse as alluding to the unholy side's attempt to draw from its own Arich Anpin: "from there I

62 **וכמ"ש בזהר פ' נח**

The note says this Zohar passage on the city of the Generation of the Dispersion is discussed there at length.

KEHOT'S NOTE

ראה בארוכה באוה"ת בראשית כרך-ג דף תרנה, א.

63 **נתקין באתר דא עיר**

Having come to a valley that was a foreign dominion, the builders said, "Let us establish in this place a city and a tower." In Sefaria's Vilna pagination these words are on 75a (the maamar cites 74a); the Alter Rebbe sees in them the drawing of letters to the side of kelipah.

Zohar, Noach 42:341–43:361 ספר הזהר, נח מ"ב:שמ"א-מ"ג:שס"א

Thus, the words "Come, let us build a city and a tower" mean that when they reached that plain, which signifies the "strange power", and there was revealed to them the place of its dominion, which extends particularly over "the fishes of the sea", they said, "Here is a place where the beings of the lower world can abide in comfort." At once they said: "Come, let us build a city, and a tower, and let us make us a name." This place, they said, shall be to us a ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

64 **ע"פ זאת תהי' תורת המצורע**

There, quoting Etz Chaim, tzaraas comes from the departure of the mochin of Abba, Chochmah, which is called Torah, so its only remedy is Torah study; hence "the Torah of the metzora." The Midrash likewise reads "a healing tongue is a tree of life" as the Torah healing the one who spread an evil name.

KEHOT'S NOTE

ראה לעיל פ' מצורע כד, ד.

65 **זאת תהיה תורת המצורע**

"This shall be the law of the metzora on the day of his purification." The opening of the discourse to which the Alter Rebbe refers for the "house" and "city" of letters.

Leviticus 14:2 ויקרא י"ד:ב'

זֹאת תִּהְיֶה תּוֹרַת הַמְּצֹרָע בְּיוֹם טָהֳרָתוֹ וְהוּבָא אֶל־הַכֹּהֵן:

This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest.

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66 **כי כל צירוף נק' בית**

There a "city" is what is gathered from many houses, and the houses are combinations of letters, as Sefer Yetzirah says, "two stones build two houses": the division of the life-force into many houses and levels, as intellect divides into the letters of thought.

KEHOT'S NOTE

נתבאר בתו"א נו, ב ואילך.

67 **כעיר זה שמהלך אחר סיחה נאה**

On "the city of Sichon": a person who "makes himself like this foal that goes after pleasant talk," and of the one "who follows his inclination, like this foal that goes after pleas-

will bring you down, says Havayah," for if it rose so high the world would be destroyed. The Alter Rebbe adds that G-d's speech is what lowers the kelipos.

Sefer Etz Chaim 48:3 עץ חיים מ"ח:ג'

... איש כנזכר אצלינו והנה הקלי' דאצילות רצתה להדמות כקוף בפני אדם ולהתתקן כולו אף באי"א (כדוגמת דאצילות וצתה לעלות עד שם באי"א) דיליה ולהמשיך משם בחי' שערות כמו שהם בקדושה ואל זה הסוד רמוז בפי' אם תגביה כנשר כו' להמשיך אותן שערות מאי"א שלך משם אורידך נאם ה' כי אם חי"ו יעלה אותו התיקונים באצילות הטמא גם באי"א ואוי"א דיליה היה נחרב העולם וע"כ משם אורידך נאם ה'. והנה נתבאר בקיצור כי באצילות דקדושה נגנז אור א"א וע"כ חזרה אורר המלכות נוקבא דזי"א בסוד נקודה א' של אורר לבד ...

Sefer Etz Chaim (Public Domain)

73 **רני ושמחי בת**

"Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The opening of the discourse in Torah Ohr, Mikeitz, to which the Alter Rebbe refers.

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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74 **ומגיד לאדם מה שיחו**

"For behold, He forms the mountains and creates the wind, and tells man what his speech is." The Alter Rebbe reads it as showing a person whether his speech was Torah or forbidden words.

Amos 4:13 עמוס ד':י"ג

כִּי הִנֵּה יוֹצֵר הָרִים וּבֹרֵא רוּחַ וּמַגִּיד לְאָדָם מַה־שֵּׂחוֹ עֹשֵׂה שַׁחַר עֵיפָה וְדֹרֵךְ עַל־בָּמֳתֵי אָרֶץ ה' אֱלֹקֵי־צְבָאוֹת שְׁמוֹ׃

For, lo, He that formeth the mountains, and createth the wind, And declareth unto man what is his thought, That maketh the morning darkness, And treadeth upon the high places of the earth; The L-RD, the G-d of hosts, is His name.

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok