



LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 1

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.

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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THE BIG IDEA

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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 mitzvot; 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 mitzvot as vessels.

KEY CONCEPTS

Ratzo vashov (running and returning) רצוא ושוב

The two movements of the soul, from the Chayot 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 mitzvot 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 • 11-2

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 חקת⁴ התורה וא"כ מהו אשר צוה הוי' ה"ל 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 אדומה⁵ שנאמר בה חקת התורה. אך הענין דהנה התורה נק' תורה שבכתב הקב"ה אומר ומשה כותב⁶ 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 the parshah: “This is a statute (chukah); I have engraved it (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 הקלף לכן 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 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 תלכו⁷ ועמ"ש בד"ה שחורה אני⁸ ונאווה⁹ בענין שהתורה ניתנה באש שחורה ע"ג אש לבנה.

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.

Engraved letters are cut out of the stone itself, so they are made of the stone's own substance and are one with it. The parenthesis sends the reader to two other maamarim; the second explains the Sages' image of the Torah given as "black fire upon white fire," the letters and the background on which they appear.

וזהו ענין תורה שבכתב. וממש"ש יובן ג"כ ענין פי' אותיות החקיקה דהיינו עד"מ האותיות שכנפש ע"ש) וזהו זאת חקת התורה.

And this is the matter of the Written Torah. 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."

That image describes the Written Torah. The same discourse also explains engraved letters by an analogy from the soul, letters that are within the soul itself; and this, the Alter Rebbe says, is what "the statute of the Torah" refers to.

כלומר שע"י מצות פרה אדומה שהיא חוקה (ע"י בקהלת רבה ס"פ מי כהחכם¹⁰ וברכות בא פייט¹¹ תצוה ר"פ ל"ח¹² אמור ספ"ל¹³ נשא פייט¹⁴ דרמ"ט ע"ד פייט דרנ"ג ע"ד)¹⁵

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),

The red heifer is the classic chok, a mitzvah whose reason is not revealed, and the parenthesis lists Midrashim that discuss it. In one of them G-d tells Moshe of the heifer, "It is a statute, and I have decreed a decree"; another compares the statute of the Pesach offering with the statute of the heifer.

תמשיכו למעלה בחי' אותיות החקיקה של התורה להיות משם ממש יורד ונמשך בבחי' אותיות הכתב דהיינו בתשב"כ ומתשב"כ יומשך גילוי זה בתשב"כ.

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

This is the maamar's first answer: through the red heifer a person draws forth the root, "engraved" level of the Torah, so that it flows down into the Written Torah and from there into the Oral Torah. Chukas ha-Torah is read as "the engraving of the Torah," the source that this mitzvah brings down.

והיינו לפי שמצות פרה אדומה הוא כללות התורה¹⁶ כמשי"ת ולזאת ירדה הנשמה ממקום כבודה בג"ע 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. 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 אתם²⁵ וכתוב ושמרתם את חקתי²⁶ כו'

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"; and it is written, "And you shall keep My statutes," etc.,

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."

אשר יעשה אותם האדם שהאדם הוא העושה אותן למצות וחוקים שממשיך אותן מבחי' אותיות החקיקה בבחינת תורה שבכתב ועי"ז וחי בהם

“which man shall do”: for man is the one who makes 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.”

“Which man shall do” means that man makes the statutes into mitzvos: he draws 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 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 command you,” the Torah drawn down to him.

(וזהו ע"ד שנת' סד"ה זכור את יום השבת לקדשו ^{29,30} וכתוב שמור כו' 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')

(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,” etc.; see there. Also as is written at the end of the discourse beginning “The Chanukah lamp,” etc.,

The parenthesis compares this with the end of the Torah Ohr discourse on “Remember the Shabbos day,” about raising the Torah and binding it to the Infinite Light that is above the level called Adam (man). There, the Torah Ohr passage explains, there is no division at all into giver and receiver.

מזוזה מימין שאותיות התורה שרשן למעלה מעלה מבחי' התורה ונמשך משם בחי' תוספת אור באור התורה והיינו ע"י ההעלאה של נר מצוה³² וע"י אותיות התפלה כו' ע"ש, וענין האותיות שלמעלה מהתורה עצמה היינו בחי' אותיות החקיקה).

“The mezuzah on the right”: 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 רואים³³ את הקולות) שכללות ענין המצות הוא שע"י נמשך לאדם בחי' ומדרגת מ"ש בחיות הקדש והחיות רצוא ושוב³⁴

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). Ratzon is the soul's running toward G-d; shov is its return, as the following lines explain.

וזהו מ"ש באברהם הלך ונסוע³⁵ והוא מ"ש בס"י ואם רץ לבך שוב³⁶ לאחד, רץ לבך

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.” “Your heart runs”:

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.”

כי בינה ליבא שע"י ההתבוננות בגדולת ה' איך כי ביו"ד נברא העוה"ב³⁷ שאפילו עוה"ב שהוא תענוג אין קץ

for “Binah (understanding) is the heart”: through contemplating the greatness of G-d, how “with the yud the World to Come was created,” so that even the World to Come, which is delight without end,

“Binah is the heart”: contemplation, the work of Binah, stirs the feelings of the heart. One contemplates that the whole World to Come, a delight without end, was created with the yud, the smallest letter.

וכמאמר מוטב דלידייניה³⁸ כו' נמשך רק מאות א' דכלא חשיב ממש לגבי עצמות א"ס ב"ה
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 חיים³⁹ שבחי מקור חיים ג"ע ועוה"ב הוא רק עמך בחי' טפל כו'
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.,

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, as something secondary to Him.

ובטל לגבי מהו"ע ית' ועי"ז יומשך הרצוא והתשוקה אליו ית' ממש ליכלל וליבטל בו ית' וכמ"ש מי לי בשמים ועמך לא חפצתי⁴⁰ כו'

and nullified relative to His being and essence, may He be blessed. 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; as it is written, “Whom have I in heaven? And with You I do not desire,” etc.

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. This is how the maamar reads “Whom have I in heaven? And with You I do not desire”: not even what is “with You.”

פ"י אפילו בחי' ג"ע שנק' עמך מקור חיים לא חפצתי רק אליו ית' ממש, ורצוא זה נק' רץ לכך שהוא בחי' יסוד האש שבלב, ואח"כ שוב לאחד ונמשך מחמת

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. And afterwards [comes] "return to the One," which is drawn forth because of

Gan Eden itself, "with You is the source of life," is not what the soul wants; it wants G-d Himself. This running is "your heart runs," the element of fire in the heart; after it comes the second movement, "return to the One."

ההתבוננות בסכ"ע אשר אין לפניו מעלה ומטה ועולמות העליונים עם העשייה גשמיות שוין אצלו ית' כמ"ש את השמים ואת הארץ אני מלא⁴¹ א"כ לא שייך רצוא ועליה כי הוא

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." If so, running and ascent do not apply, for He

The return 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." If He is equally present everywhere, there is nowhere higher to run to.

נמצא למטה כמו למעלה וכל העליות ילכו מחיל אל חיל⁴² זהו שייך רק בבחי' ממכ"ע כו'

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.

He is as present below as above. 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 יהיה לע"ל למטה דוקא, וזהו ולא תוסיף קום⁴³ שא"צ 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 שלמעלה מבחי' בינה ליבא כו'.^{44, 45, 46}

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 • 13-8

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, Vaetchanan). It then answers the first question: a person comes to ratzo vashov through doing the mitzvos.

דכתיב מימינו אש דת⁴⁷ 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 שעדי"ז הוסדו כל המצות שהוא רק שיהיה בחינת העלאת מ"ן דהיינו אתעדל"ת והמשכת מ"ד בחי' אתעדל"ע.

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 חיים⁴⁸ אל כלי. ולכן נאמר בה דייקא זאת חקת התורה⁴⁹.

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 היהודים⁵⁰ גבי שאין כח בנפש להכיל כו' כ"א בבחי' רצוא ושוב והיינו כמ"ש בזח"ג) (האזינו דרפ"ה ע"ב) ועל האי אקרי כו' והחיות רצוא ושוב.^{51,52}

(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 בכיאר 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 כי 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 במ"א ע"פ והאיש משתאה לה⁵³ בענין מארז"ל יפה שיחתן של עבדי בתי אבות מתורתן של בנים שהרי פרשה של אליעזר כפולה בתורה והרבה גופי תורה לא נתנו אלא ברמזיה.

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 לשם מ"ה והיינו תשבע"פ עם תשב"כ

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 וב"ן ובכל המצות הוא דרך פרטי, שיחוד זה במצוה זו הוא בחינה פרטית כו' ע"ש.⁵⁴

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 וב"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.⁵⁵ ויסוד המים הוא במוח והוא בחי' שוב ושיתחברו יחד זהו ענין חיבור הרצוא ושוב ועמ"ש בד"ה החלצו מאתכם^{56,57} 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 for more.

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 כפי שלח בד"ה והיה לכם לציצית^{58,59} בענין אש יו"ד ואש ה"א⁶⁰ 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. That discourse also explains how the mitzvos draw this union down.

SECTION 3 • 19-14

The burning: the animal soul and its desire

9 ב ועתה יש להבין⁶¹ ענין שריפת הפרה איך שזהו בחי' רצוא. והענין דאיתא בזהר (פי' חקת דק"פ ע"ב) פרה דקבילת מן שמאלא ומאן הוא לשמאלא שור⁶² כד"א בפני שור מהשמאל⁶³

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 מקרבת⁶⁴ ויש למעלה בחי' ימין ושמאל תפרוצי⁶⁵ 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' דקדושה וכמ"ש אהבתי אתכם אמר⁶⁶ ה'

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,"

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" shows that this love is for the side of holiness.

וכתיב יאר פניו אתנו⁶⁷ משא"כ הקליפות אינם מקבלים רק מבחי' אחוריים דהיינו כמאן דשדי בתר כתפין ולזאת אין להם יניקה מבחי' ימין מקרבת כ"א אדרבה ימינך ה' תרעץ אויב⁶⁸ כתיב

and it is written, "May He make His face shine with us." 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 shining of G-d's "face" is closeness. 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 כתיב השיב אחור ימינו⁶⁹ כו' ועמ"ש בד"ה ואהיה אצלו אמון^{70,71} בענין וימינך מקרב חיקך כלה)⁷² כ"א יניקתם הוא מבחי' שמאל כי

(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, for

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," on the plea that G-d bring out His right hand "from within Your bosom" and consume the enemy.

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

"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 בפ"י הרמ"ז שם ובלק"ת ס"פ חקת⁷³ וע' בזה"ב פקודי דף רכ"ד⁷⁴ ע"ב ובפ"י הרמ"ז שם ובוהר 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. As the Ramaz (Rabbi Moshe Zacuto) is quoted in the Kehot note, 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 מועד⁷⁵ 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 העץ⁷⁶ 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.

כי הכל הי' מן העפר⁷⁷ רק שנרכבו בו עוד ג' יסודות אש רוח מים אל העפר שהוא עצמותו וע"י השריפה באש

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. And through the burning in fire

“All was from the dust”: earth is the essence of the wood, and fire, air and water were only compounded with it. The burning separates them.

אזי ג' יסודות אמ"ר שהיו בהעץ חלפו וכלו בעשן המתהווה מהרכבתן ויסוד הד' שהי' בעץ שזהו עצמותו 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; and the fourth element that was in the wood, which is its essence,

In the fire the other three elements leave the wood and vanish in the smoke that their compound produces. The fourth element, earth, which is the wood's essence, stays.

שהוא העפר שבו הוא הנשאר קיים והוא האפר והוא ג"כ ענין חומר וצורה^{78,79} שבכל דבר יש חומר וצורה.

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.

What remains is the earth in the wood: the ashes. The same distinction can be put in terms of matter and form, which every physical thing has.

והחומר הפשוט של העץ הוא יסוד העפר וגו' היסודות אר"מ הן רק הצורה של העץ וע"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 מהשמאל⁸⁰ כמו בחי' פרה דקבילת משמאלא.⁸¹

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 נמשך החשק והתאוה לתענוגי עוה"ז בהיתר או באיסור ח"ו,

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 המעשה שהן כולם בחי' כלים ולבושים להרצון גם הם

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. And they, too, [are]

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.

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

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 המתאוה⁸² והרי הוא יכול להיות כח המתאוה לטוב⁸³ 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.

אלא שהרע הוא מה שהטה והמשיך כח המתאוה להיות מתאוה לרע ונעשה בו הצורה רע מאד ונתלבש בלבושים צואים עד שנמשך לסור ממ"ע 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 לבכו מן הקצה אל הקצה להיות מתאוה ואוהב וחפץ לדבקה בה' וכמ"ש נפשי אויתיך⁸⁴

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, “My soul, I have desired You,”

Since the capacity itself is not evil, it can be turned around completely, from one extreme to the other, into a longing to cleave to G-d. Isaiah's words “My soul, I have desired You” express such a longing.

כמו שאוהב ומתאוה לחיי נפשו⁸⁵ כו' כי באמת כח המתאוה שכנה"ב מצד עצמו שרשו ויסודתו בקדושה עליונה מבחי' פני שור שבמרכבה כנ"ל וכמ"ש במ"א ע"פ

as one loves and craves the life of his soul, etc. 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

The longing for G-d can be like a person's craving for his own life. The desiring power of the animal soul is rooted in holiness, in "the face of the ox" of the Divine Chariot; the text refers to the discourse on "When you go out" (to war) for more.

כי תצא^{86, 87} כו' אלא שבירידות המדרגות ונפילתן בשבה"כ נמשך שיהיה כח המתאוה גם לדבר עבירה ולזאת כשישוב אל ה' יוכל להפוך לבו מן הקצה

"When you go out," etc. 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. Therefore, when he returns to G-d, he can turn his heart from one extreme

It came to desire sin only because, in the shattering of the vessels, the levels fell and descended. Therefore, when a person returns to G-d, he can turn his heart around completely.

אל הקצה שגם כח המתאוה שהיה מלובש בתאוה רעה ישוב לאהבת ה' כמו שהי' בשרשו בבחי' פני שור כו'.

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.

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 בד"ה להבין⁸⁸ פ"י הפסוק מי אל כמוך⁸⁹ 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.

וזהו ענין שריפת הפרה שישאר רק האפר שהוא ענין עצם המדות דנה"ב דהיינו בחי' כח המתאווה 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' כח המתאווה מלוכש בהן יהיו חולפים וכלים לגמרי דהיינו שלא יהי' כח המתאווה מלוכש בהן עוד לא במחשבה שיסיח דעתו לגמרי מלחשוב ולדבר בזה וכ"ש במעשה ח"ו.

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 ברע⁹⁰ וכדומה לאכפא לסט"א⁹¹ לעשות ההפך ונגד תאות נפש הבהמית בכל החושים ראייה 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 עד"מ

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,

This subduing (iskafya), in which a person rejects and pushes away all the vessels in which the craving was clothed, corresponds in the analogy to the burning.

כמו שריפת הפרה שהג' יסודות אר"מ שהיו בדרך הרכבה בה חלפו וכלו ע"י השריפה ונשאר רק עצמותה שהוא האפר.

like the burning of the heifer, 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 דהאיסור מן הנה"ב ונשאר רק עצם כח המתאוה דנה"ב כאשר הוא בעצמותו ואינו מורכב ומלובש במודומ"ע 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"כ⁹² כח המתאוה זה מהקצה אל הקצה מאהבה רעה לאהבת ה' וכמ"ש ואהבת בכל לבבך⁹³ בשני יצריך,^{94,95} שגם היצה"ר 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" as "with both your inclinations": the evil inclination too is to love G-d.

והיינו שמבחי' אתכפיא יבא לבחינת אתהפכ א חשוכא לנהורא^{96,97} וזהו ענין שמע ישראל⁹⁸ שם עי'.

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 hints at it in "Shema Yisrael," whose first word is read as two, shem ayin.

דהנה עי' רבתי זהו ז' מדות דקדושה הכלולים מיוד והן עי' נפש דיעקב⁹⁹ ועיי' שבה"כ שהי' בז' מדות הנ"ל בחי' ז' מלכין קדמאין דתהו דארץ אדום¹⁰⁰ וימלוך וימת^{101,102} כו' נתהוו מזה המדות רעות ג"כ עי' 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' עי' רבתי, ועמ"ש מזה בד"ה וכל בניך¹⁰³ למודי¹⁰⁴ גבי ענין ורב שלום, וזהו שם עי'.

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," and then explains the phrase shem ayin.

דהנה כתיב ובקשתם משם את¹⁰⁵ ה' כו' משם דייקא כמ"ש קראו שם פרעה¹⁰⁶ 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 כי לשון זה הוא דבר שיכול ממש להראות באצבעו אשר יאמר עליו

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, of which one would say

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 and say, "this is it."

כי הוא זה¹⁰⁷ וא"א לומר כך רק על הקב"ה כמ"ש זה אלי ואנוהו כו' כי מלא כל הארץ כבודו, אבל מקום ומשכן הקליפות הוא רחוק מאד

"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." But the place and dwelling of the kelipos (the husks) is very far away;

Only G-d can truly be called "this," 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. The kelipos, by contrast, are very far from Him.

לכן נק' שם כלומר עמוק מאד למטה וז"ש ושם ימותו¹⁰⁸ שהוא מקום המיתה ושבה"כ כו' וזהו ובקשתם משם את ה' אלקיך ומצאת כו' כי לית אתר פנוי מיניה^{109, 110}

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."

So the place of the kelipos 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 לו¹¹¹ מעומקא דליבא ובחי' תשובה. ועמ"ש מענין זה ע"פ וישב יעקב^{112, 113} וע"פ אני לדודי.¹¹⁴

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. The text points to its discussions of "And Yaakov settled" and "I am my Beloved's."

ואזי אתהפכא חשוכא לנהורא¹¹⁵ ומבחי שם נעשה שם עי' 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. This is what the burning of the heifer to ashes accomplishes.

(והיינו כמ"ש בפע"ה¹¹⁶ שם רפ"ח ניצוצין ושם ב"ן בגימט' שם¹¹⁷ והם מתעלים לשרשן בעי' רבתי ז"ת דס"ג, ועיין מ"ש בפ' וישלח סד"ה ויאבק איש^{118, 119} כו'.

(And this is as is written in Pri Etz Chaim: sham, the 288 sparks and the Name Ban (52), [together] equal sham 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.

וזהו שהפרה באה לטהר טומאת מת היינו בחי' שבה"כ דזמ"ל הנ"ל שנקי וימת כו' מאן דנפיל מדרגי אקרי מית^{120, 121} ועמ"ש ע"פ ויאכילך את המן¹²² כו' וזהו שקורין פ' פרה קודם ר"ח ניסן ליטהר ולבא לבחי' יציאת מצרים כו' ועיין ברבות בא פיי"ט):^{123, 124}

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 בחיי שריפת הפרה לאפר הוא להיות ואהבת בכל לבבך בשני יצריך¹²⁵ והוא בחיי רצוא אם רץ

לבך¹²⁶ יסוד האש שבלב ואח"כ צ"ל בחיי 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 כלי¹²⁷ דכמו מים חיים הם הנובעים מתחת הארץ שמקורם הוא בהעלם בתוך הארץ ונמשכים מהעלם אל הגילוי כך

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, so

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.

הנה הוא ית' נק' מקור מים חיים¹²⁸ כי הוא סתימו דכל סתימין¹²⁹ וטמירו דכל טמירין אנכי מי שאנכי וממנו ית' נמשך בחיי מים חיים היא התורה¹³⁰

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 בחיי חכמה עילאה שנאמר בה והחכמה תחיה¹³¹ ולכן נאמר ימותו ולא בחכמה.¹³² כי החכמה היא בחיי 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 נקי רמ"ח אברים דמלכא^{133, 134} 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 זהב¹³⁵ ובד"ה וקבל היהודים)¹³⁶ וכן אותיות התורה הם ג"כ בחי' כלים כו'.

(And see what is written in the discourse beginning “I saw, and behold, a menorah all 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 all 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 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 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 רוח¹³⁷ ואמשיך רוח שע"י אם רץ לכך כו' ואתהפכא חשוכא לנהורא דנה"ב שזהו בחי' תשובה ע"י 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 המים^{138, 139} 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^{140, 141} 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 with the water: 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 אמון¹⁴² בענין אני תורתך שעשעתי¹⁴³ ועמ"ש במ"א ע"פ הזהר פ' תזריע)¹⁴⁴

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”; and see what is written elsewhere on the Zohar, Parshas Tazria)

Moreover, the ashes, the running, are what draw the living water down from its source. The parenthesis points to the discourse “Then I was by Him as a nursling,” on “I have delighted in Your Torah,” and to an explanation of a Zohar passage in Parshas Tazria.

(דמ"ט א') בענין הזה עליהם מי חטאת¹⁴⁵ שיורי טלא דכדולחא¹⁴⁶ כו' ועמ"ש בביאור ע"פ ששים המה מלכות¹⁴⁷ כו' אחת היא יונתי¹⁴⁸ כו'.

(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.

That Zohar passage speaks of 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 ארז¹⁴⁹ 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 יעקב¹⁵⁰ מתי ישראל וארז"ל מה תולעת זו אינה מכה ארזים

For it is written, "Fear not, worm (tola'as) Yaakov, men of Israel"; and our Sages, of blessed memory, said: "Just as this worm strikes the cedars only

Isaiah calls Israel "worm (tola'as) Yaakov." The Sages explain: as the small worm overcomes the mighty cedar with its mouth alone, so Israel's strength is in the mouth.

אלא כפיה^{151,152} כך ישראל אין להם אלא תפלה כו' וכן בדיבור התורה וכמארז"ל (במ"ק דט"ז ע"ב)

with its mouth, so Israel have nothing but prayer," etc. And so too with the speech of Torah, as our Sages, of blessed memory, said (in Moed Katan, page 16b)

Israel's weapon is prayer, the power of the mouth. The same holds for spoken words of Torah, as the Talmud says of King David.

גבי דוד כשהיה יושב ועוסק בתורה היה מעדן¹⁵³ עצמו כתולעת וכמארז"ל ע"פ הקל קול יעקב¹⁵⁴ כו' ועי' מזה בזהר ס"פ וישלח (דקע"ח א') ובפ' תרומה (דקל"ט א').

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).

When 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" and two Zohar passages on the same theme.

והענין כי עסק התורה הנק' מים חיים צ"ל בדבור דוקא וכמ"ש ודברת בהם¹⁵⁵ 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 וכמארו"ל כל העוסק בתורת עולה¹⁵⁶ 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 נמשך ומתלבש כח הדבור העליון כפי המדבר וכמ"ש ודברי¹⁵⁷ אשר שמתו בפיו¹⁵⁸ 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 בפי יתרו בד"ה בחדש השלישי¹⁵⁹ בפי לאמר דתחלת עשרת הדברות ועמ"ש סד"ה משה ידבר ועמ"ש סד"ה ביום השמיני עצרת^{160, 161} גבי ואשים דברי בפוך ובצל ידי כסיתך¹⁶² ובד"ה וארשתך לי^{163, 164} בענין פי את ה' האמרת היום¹⁶⁵ 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."

ומ"ש סד"ה להבין מ"ש ביום¹⁶⁶ השמיני עצרת גבי תען לשוני אמרתך¹⁶⁷ ועמ"ש מענין הדבור בד"ה בד"ה קא מיפלגי¹⁶⁸ במתיבתא דרקיעא אם בהרת קדמה¹⁶⁹ כו'. וע' בזהר ס"פ משפטים)

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. And see the Zohar at the end of Parshas Mishpatim)

It continues with the discourse on "My tongue shall respond with Your word," the one on the dispute in the Heavenly Academy about the white spot, and a Zohar passage at the end of Parshas Mishpatim.

(דקב"ג א') בענין דעת גניז בפומא¹⁷⁰ כו' ומ"ש ע"ז בספר מבוא שערים (שער שלישי ח"ב פ"ג) ועיין ברכות (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); and see [Midrash] Rabbah,

That Zohar passage says that Daas, knowledge, is "hidden in the mouth," and the Kabbalistic work Mavo She'arim discusses it. The Midrash on Ki Sisa is cited next.

כי תשא פמ"א גבי נתן לו מתוך פיו¹⁷¹ כוי מפיו דעת¹⁷² כוי ע"ש ועמ"ש בד"ה ויאמר כוי מי שם פה לאדם¹⁷³ כוי ועיין בסש"ב ח"א ספ"ה.

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, 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).

וזהו למען תהיה תורת ה' בפיו כוי בפיו דייקא וזהו ענין תולעת יעקב שכחו בפיו דייקא.^{174, 175}

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 שם כי ההבדל בין חי מדבר לחי בלתי מדבר הוא בפה כוי.

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 בבחי' ביטול כמ"ש ולא תחללו¹⁷⁶ כוי 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,” 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 נמאס¹⁷⁷ ואנכי תולעת ולא איש^{178, 179} ועי"ז יהיה הכח בפיו כשמדבר דברי תורה להיות ואשים דברי¹⁸⁰ ממש בפיו 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 בפי מקץ בד"ה רני ושמחי¹⁸¹ בענין בחי' אחותי שהוא מדרגת מארי תורה. ושם בביאור ע"פ המגביהי לשבת¹⁸² בענין רב יהודה כולה תנוייה בנויקין 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 (שער ה' פ"ג) בענין עולת תמיד עולת אותיות תולע והוא בחי' תולעת יעקב¹⁸³ ועי"ז נאמר צו את בני ישראל כו' להקריב¹⁸⁴ אותיות להקריב 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 אנא בכח¹⁸⁵ גדולת ית"ץ גימטריא תולע שע"י התורה ימינך נאדרי בכח¹⁸⁶ שממשיך בחי ח"ע בחסד דרועא ימינא^{187, 188, 189} 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"נ נמשך להפריד יניקת החיצונים והוא גם כן מה שכתוב אחר כך קבל רנת עמך כו' ר"ת קר"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 שמסטי 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, [ועמ"ש בפע"ח ובלק"ת פרשה תרומה

And this is [the meaning of] "tear Satan," (as is written in Psalms 71:13) "Let the adversaries (sotnei) of my soul be consumed." [And see what is written in Pri Etz Chaim and in the Likkutei Torah of the Arizal, Parshas Terumah,

"Tear Satan" is like the verse "Let the adversaries (sotnei) of my soul be consumed." A bracketed note then adds sources in Pri Etz Chaim and the Arizal's Likkutei Torah.

כי ג"כ ר"ת שועתנו קבל ושמע צעקתנו יודע תעלומות הוא גימטריא תולעת וענין זה י"ל דקאי על דבור אותיות התפלה

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,

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 ע"פ תולעת יעקב דקאי על התפלה וא"ש 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 ערך תולעת ובהרמ"ז פ' צו דכ"ז ולכן השליכו לתוך שרפת הפרה עץ ארז ואזוב ושני תולעת¹⁹⁰ כו'

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 tola’as, and the Ramaz on Parshas Tzav, page 27.] Therefore they cast into the burning of the heifer cedar wood and hyssop and scarlet wool, etc.;

The “worm” belongs to both movements: to ratzo in the words of prayer and to shov in the words of Torah. After references to Pardes and the Ramaz, the text returns to why cedar, hyssop and scarlet are cast into the fire.

כי בחיי המדות עליונות נק' צומח וכנודע מענין עץ החיים ועץ הדעת¹⁹¹ כו' ויש בהם בחי' קטנות וגדלות וזהו עץ ארז הגדול שבצמחים ואזוב היותר קטן שבצמחים.¹⁹²

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.

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 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 ואזוב¹⁹³ כו' ועי' בזה"ג פ' מצורע) (דני"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 ישראל¹⁹⁴ פי' ע"י שמשים אדם את עצמו בעסקו בתורה ותפלה כתולעת להיות נבזה בעיניו נמאס¹⁹⁵

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 כשיריים הנה עי"ז יהיה בחי' מתי ישראל תרגום אונקלוס ע"פ כל עיר מתם^{196, 197} 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 מצותי¹⁹⁸ שתהיו בבחי' זכרים ומשפיעים לעשות ולהמשיך האור בהמצות כו' וכדלעיל בפי' אשר יעשה אותם האדם¹⁹⁹ 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.²⁰⁰ דהנה כללות ענין מעשה

4. And this is [the meaning of] “And Havayah spoke to Moshe and to Aharon, saying: This is the statute of the Torah.” For, as a whole (klalus), the matter of the procedure

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.

פרה אדומה הוא ב' ענינים הללו דבחי הרצוא ובחי' השוב והנה על ב' ענינים אלו דרצוא ושוב הוסדה כל עיקר התורה והמצוות.

of the red heifer is these two matters, the level of ratzo and the level of shov; and 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 וארץ²⁰¹ 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.

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 רי"ש ע"א) ועמ"ש ע"פ תקעו בחדש^{202, 203} בענין כי חק לישראל הוא²⁰⁴ 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," where chok also means engraving.

ומי"ש לקמן גבי במחוקק במשענותם,²⁰⁵ ועוד יובן ענין המשכה זו שמבחי" אותיות החקיקה לבחינת תשב"כ ע"ד שנתבאר בד"ה תורה צוה.^{206, 207}

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 וכמשי"ת.

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 שהם מבחי" ונחנו מ"ה²⁰⁸ ח"ע כו' זאת חקת התורה²⁰⁹ להמשיך בח"ע 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 ביו"ד נברא העוה"ב כו'

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.;

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.”

ושם הוי' הבי' זה הוא בחי' סוכ"ע (ועיין בזח"ג דקל"ח ע"ב. ובפי' האריז"ל שם.²¹⁰ ועמ"ש בד"ה וירא ישראל²¹¹ את היד²¹² בענין פי' ויאמינו בהוי').

and the second Name Havayah is the level of the light that encompasses all worlds (sovev kol almin). (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 second, in “which Havayah commanded,” is sovev kol almin, the light that encompasses all worlds. The parenthesis points to a Zohar passage and the Arizal’s commentary on it, and to the discourse on “and they believed in Havayah” at the Sea.

ופי' צוה מלשון צוותא וחיבור שנתחבר ונמשך בחינת סוכ"ע אל בחינת ממכ"ע וזהו לאמר המאמרות הן בחינת אותיות הנמשכים מחכמה בראשית נמי מאמר הוא²¹³ ות"י 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 האלה²¹⁴ אשר אנכי מצוך שבבחי' הדברים האלה יהיה נמשך בחי' גילוי אנכי מי שאנכי סתימו דכל סתימין²¹⁵ וזהו אנכי מצוך בבחי' צוותא והתקשרות ממש והוא מ"ש אשר צוה הוי' לאמר.²¹⁶

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 ²¹⁷ כו' שבח"י האפר זהו בח"י רצוא אם רץ לבך ^{218, 219} כו'

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.,

This joining comes about through "that they take to you a heifer": its ashes are ratzo, the running of the heart.

בכה ארוץ גדוד ²²⁰ כו' להיות ואהבת בכל לבבך בשני יצריך ²²¹ כו' ואח"כ שוב לאחד הוא בח"י מים חיים

"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. And afterwards, "return to the One," which is the level of living water,

"With You I run against a troop" is another verse of running; it is love of G-d with both inclinations. After it comes "return to the One," which is the living water.

דהיינו מ"ש והיו הדברים האלה אשר אנכי מצוך ²²² כו'. שזהו יסוד כל התורה להיות בח"י רצוא ושוב. that is, what is written, "And these words which I command you shall be," etc. For this is the foundation of the entire Torah: that there be the level of ratzo vashov.

The living water is "these words which I command you": the Torah drawn down. Running and returning are the foundation of the whole Torah.

21 ובכל מצוה ג"כ יש בח"י זו דרך פרט. אך כללות בח"י זו הוא ענין זה דפרה כו'.

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 בח"י חקת התורה להיות נמשך בתשב"כ ותשבע"פ, וזהו שאמר שלמה ע"ז אמרתי אחכמה והיא רחוקה ממני. ²²³ לפי שהיא מעוררת למעלה מעלה מהחכמה כו'

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 ²²⁴ כו' וזהו נוצר חסד לאלפים ²²⁵ כו' ועמ"ש באגה"ק ד"ה למה נסמכה פ' מרים, ²²⁶ וגם ענין אפר הפרה היינו שמבחינת פר ה' נעשה אפר שהוא בח' י' פר אל"ף כמ"ש הפירוש בלק"ת).

(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 a passage in Iggeres HaKodesh.

ובכל הנ"ל יובן מ"ש והיתה לעדת בניי למשמרת ²²⁷ כו' שהוא לבד האפר שמקדשין ומזין ממנו עוד זאת היו מצניעין ממנו בחיל למשמרת ²²⁸ כמבואר בפרש"י ובמשנה ספ"ג דפרה ובהרמב"ם.

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' רוי"ש 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.

וע"ז נאמר והיתה למשמרת כו', וזהו מבואר ג"כ בפ' ראשונה דק"ש ואהבת ככל לכבך ובכל נפשך²²⁹ כו'

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: "And you shall love... with all your heart and with all your soul," etc.:

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, beginning with "You shall love... with all your heart and with all your soul."

זהו בחי' הרצוא ואח"כ והיו הדברים האלה²³⁰ זהו בחי' שוב כו' ושננתם לבניך ודברת במ²³¹ כו', 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.,

The love 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 כלי²³² דוקא שהוא מעשה המצות שהן בחי' כלים כו':²³³

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 Mittlerer 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' איתרטו. איתריו.

2 "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 opening of the laws of the red heifer, whose wording the maamar questions.

במדבר י"ט:ב' Numbers 19:2

זאת חקת התורה אשר צוה ה' לאמר דבר אל־בני ישראל ויקחו אליך פרה אדמה תמימה אשר אין־בה מום אשר לא־עלה עליה על:

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 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.

שמות רבה י"ט:ב' Shemot Rabbah 19:2

דבר אחר: זאת חקת הפסח, זה שאמר הכתוב (תהלים קיט, פ): יהי לבי תמים בחקך. אמר דוד: רבון העולם! כשאני עוסק בחקך, 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 ואומרים: אינו כך ואני מתבייש, אלא עשה לבי אחד, כדי שיהא עוסק בתורה בתמות. הדא הוא דכתיב: יהי לבי תמים בחקך 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.

במדבר י"ט:א' Numbers 19:1

וידבר ה' אלי־משה ואלי־אהרן לאמר:

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."

שמות רבה ל"ח:ג' Shemot Rabbah 38:3

לקח פר בן בקר - הה"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 שעתידי, 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.

בבא בתרא ט"ו א' Bava Batra 15a:5

אמר לו רבי שמעון: אפשר ספר תורה חסר אות אחת, וכתיב: "לקח את ספר התורה הזה"? אלא עד כאן הקדוש ברוך הוא אומר - ומשה אומר וכותב; מכאן ואילך הקדוש ברוך הוא אומר - ומשה כותב בדמיו, כמו שנאמר להלן: "ויאמר להם ברוך: מפיו יקרא אלי את כל הדברים האלה, ואני כותב על הספר בדיו".

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

KEHOT'S NOTE

ב"ב טו, א.

7 בדי"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.” It describes the World to Come as the souls' endless delight in comprehending G-dliness, so great that of Acher it was said, “Better that he be judged and come to the World to Come,” a point this maamar uses in the next paragraph.

KEHOT'S NOTE

לקו"ת שה"ש ד, ב.

9

שחורה אני ונאווה

“I am black and comely.” The discourse on this verse in Likkutei Torah explains the Sages' saying that the Torah was given as black fire upon white fire.

Song of Songs 1:5 ה'שיר השירים

שחורה אני ונאווה בנות ירושלם כהן קדר כיריעות שלמה:

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 ה'קוהלת רבה ח'א:ה'8:1

דבר אחר, מי כהן חכם, זה משה, דכתיב בקה (משלי כא, כב): עיר גברים עלה חכם. ומי יודע פשר דבר, שפשר תורה לישאל. רבי מנא דשאב בשם רבי יהושע בן לוי אמר, על כל דבר דבר ודבר שהיה הקדוש ברוך הוא אומר למשה, היה אומר לו טמא וטהור, וכיון שהגיע לפרשת (ויקרא כא, א): אומר אל הכהנים, אומר לפניו רבוננו של עולם ואם נטמאו אלו במה הוא טהור, לא השיבו דבר, אותה שעה נשתנו פניו של משה, וכיון שהגיעו לפרשת פרה אדמה, ...

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 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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11

וברכות בא פייט

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

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

“ד"א יהי לבי תמים בחוקיך זה חוקת הפסח וחוקת פרה אדומה, למה ששניהן דומין זה לזה, בזה נאמר זאת חקת הפסח ובה 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 לזכותכם אמרתי אליכם ויקחו אליך פרה אדומה תמימה” — אוה"ת חקת ע' תשעד.

14

נשא פ"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 בניי ויקחו אליך פרה אדומה וגו' — אוה"ת חקת ע' תשעה.

15

פייג 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], דוה 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 נתי' שם אך נתי' בתורה ע"פ וידבר ה' אל משה כו' זאת חוקת התורה וביאורה שנת תקס"ה כ"י כדו"ה 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 תעריב ע' מא. לקו"ש ח"י ע' 67. ד"ה לה"ע פרה בסה"מ תקס"ב-ב ע' שש (וש"נ). ד"ה זאת חקת התורה פ' פרה תשמ"ו. ד"ה זאת התורה אדם תשמ"ז. ד"ה זאת חקת התורה תשמ"ח. ד"ה זאת חקת תשכ"ט (נדפס בקונטרס יב-יג תמוז תנשי"א) בסה"מ מלוקט ח"ה. ביכעל קטן שמינית בויגין כתי"י שתח"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.

דברים ו':כ"ד Deuteronomy 6:24

וַיְצַוֵּנוּ ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְרָאָה אֶת־ה' אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֵּינוּ 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.

ויקרא רבה ל':י"ג Vayikra Rabbah 30:13

20 Baruch says of Jeremiah's words, "and I write them on the scroll in ink"; the Talmud quotes this verse in its passage on Moshe writing the Torah. The analogy of a scroll written in ink echoes its wording.

ירמיהו ל"ו:י"ח Jeremiah 36:18

וַיֹּאמֶר לָהֶם בְּרוּךְ מִפִּי יְקֹרָא אֵלַי אֶת כָּל־הַדְּבָרִים הָאֵלֶּה וְאֲנִי כָתַב עַל־הַסֵּפֶר בְּדִי:

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 "If you walk in My statutes." The discourse on this verse in Likkutei Torah is cited for more on the engraved letters.

ויקרא כ"ג:ג' Leviticus 26:3

אם־בְּחֻקֵּי תִלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם 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."

במדבר רבה י"ט:א' Bamidbar Rabbah 19:1

23 On the day the Mishkan was completed, the Midrash dates the burning of the red heifer to the second of Nissan and the sprinkling of its waters on the Levites to the third.

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

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.

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

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.

במדבר ט"ו:ל"ט Numbers 15:39

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וְעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרֻוּ אַחֲרַי לְבַבְכֶּם וְאַחֲרַי עֲנִיכֶם אֲשֶׁר־אֲתֶם זָנִים 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.

ויקרא י"ח:ה' Leviticus 18:5

וּשְׁמַרְתֶּם אֶת־חֻקֵּי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּכֶם הָאֵדָם וְחִי בָהֶם אֲנִי הָאֵלֹהִים

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

"And you shall love Havayah your G-d with all your heart." Love, the arousal from below, comes first.

דברים ו':ה' Deuteronomy 6:5

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

"And these words which I command you this day shall be upon your heart." After the love comes the drawing-down of the words of Torah.

Deuteronomy 6:6 וי'6

והיו הדברים האלה אשר אנכי מצוך היום על לבבך:

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 ע"א, 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

זכור את יום השבת לקדשו:

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 mitzvot, "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

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

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 ע"ג, ד.

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

34

והחיות רצוא ושוב

"And the Chayos ran and returned, like the appearance of a flash of lightning." The angels of the Divine chariot embody the two movements of the soul.

Ezekiel 1:14 יחזקאל א'י"ד

והחיות רצוא ושוב כמראה הברק:

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

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35

הלוח ונסוע

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

Genesis 12:9 ט"ט:יב בראשית

ויסע אברהם הלוח ונסוע הנגבה:

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."

ספר יצירה א'ח"ט:י"ח

עשר ספירות בלימה בלום פיה 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

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 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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38

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.

חגיגה ט"ו ב:ג' Chagigah 15b:3

כי נח נפשיה דאחר, אמרי: לא מידן לידייניה, ולא לעלמא דאתי לייתי. לא מידן לידייניה — משום דעסק באורייתא, ולא לעלמא דאתי לייתי — משום דחטא. אמר רבי מאיר: מוטב דלידייניה וליתי לעלמא דאתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

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

39 כי עמך מקור חיים

“For with You is the source of life; in Your light we see light.” Gan Eden and the World to Come, the “source of life,” are only “with You,” secondary to G-d Himself.

תהילים ל"ו:י" Psalms 36:10

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אֹר:

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

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40 מי לי בשמים ועמך לא חפצתי

“Whom have I in heaven? And with You I desire nothing on earth.” Read here as desiring not even what is “with You,” Gan Eden, but G-d alone.

תהילים ע"ג:כ"ה Psalms 73:25

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חִפְצָתִי בָאָרֶץ:

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

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41 את השמים ואת הארץ אני מלא

“Do I not fill the heavens and the earth? says Havayah.” G-d is equally present above and below, so the soul has nowhere higher to run.

ירמיהו כ"ג:כ"ד Jeremiah 23:24

אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻמֵּי ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מֵלֵא נְאֻמֵּי 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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42 ילכו מחיל אל חיל

“They go from strength to strength.” Ascent from level to level belongs to memalei kol almin.

תהילים פ"ד:ח' Psalms 84:8

יִלְכוּ מִחִיל אֶל־חִיל יֵרָאֶה אֱלֹהִים בְּצִיּוֹן:

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

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43 לא תוסיף קום

“She has fallen, she shall rise no more, the maiden of Israel.” Read here in a positive sense: in the Time to Come

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

there will be no need to rise, for the revelation will be below.

עמוס ה':כ"א Amos 5:2

נִפְלָה לֹא־תוֹסִיף קוּם בְּתוֹלַת יִשְׂרָאֵל נִשְׁפָּה עַל־אֲדָמָתָהּ אִין 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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44 Kehot's note points to Numbers 19:2 for these words.

במדבר י"ט:ב' Numbers 19:2

זאת חקת התורה אשר צוה ה' לאמר דבר אל־בני ישראל ויקחו אליה פרה אדמה תמימה אשר אי־בה מום אשר לא־עלה עליה על:

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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45 “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.

דברים ו':כ"ד Deuteronomy 6:24

וַיִּצְוֵנוּ ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לִירְאָה אֶת־ה' אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֵּינוּ 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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46 “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.

שמות כ':ט"ו Exodus 20:15

וְכָל־הָעָם רָאוּ אֶת־הַקּוֹלֹת וְאֶת־הַלֵּפִידִם וְאֶת קוֹל הַשֹּׁפָר וְאֶת־הַהֶרָעָשׁ וַיִּרְאוּ הָעָם וַיִּנָּעוּ וַיַּעֲמָדוּ מֵרָחֵק:

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

47 “Havayah came from Sinai... from His right hand, a fiery law for them.” The Torah is fire given from the right hand, the level of water, so it unites fire and water.

דברים ל"ג:ב' Deuteronomy 33:2

וַיֹּאמֶר ה' מִסִּנַּי בָּא וְזָרַח מִשְׁעִיר לָמוֹ הוֹפִיעַ מִהָר פָּאָרָן וְאֵתָה מִרְבֶּבֶת קָדֵשׁ מִיַּמִּינוֹ 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

- 48 “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.

במדבר י"ז:ט"ז Numbers 19:17

וְלָקַחוּ לְטִמָּא מֵעֹפֶר שְׂרָפַת הַחַטָּאת וְנָתַן עָלָיו מִיֵּם חַיִּים אֶל־כֵּלִי:

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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- 49 “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.

במדבר י"ב:כ"ב Numbers 19:2

זאת חקת התורה אשר צוה ה' לאמר דבר אל־בני ישראל ויקחו אליה פרה אדמה תמימה אשר אין בה מום אשר לא־עלה עליה על:

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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- 50 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.

אסתר ט':כ"ג Esther 9:23

וְקִבְּלוּ הַיְּהוּדִים אֶת אֲשֶׁר־הֵחֵלוּ לַעֲשׂוֹת וְזֹאת אֲשֶׁר־כָּתַב מְרִדְכִי אֵלֵיהֶם:

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

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- 51 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.’”

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

- 52 והחיות רצוא ושוב

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

יחזקאל א':יד Ezekiel 1:14

וְהַחַיּוֹת רָצְאוּ וְשׁוּבוּ כְּמֵרָאָה הַבָּקָה:

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

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PARAGRAPH 5

- 53 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.

בראשית כ"ד:כ"א Genesis 24:21

וְהָאִישׁ מִשְׁתָּאָה לָּהּ מִחֲרִישׁ לְדַעַת הֶהָצְלִיחַ ה' דְּרָכּוֹ 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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PARAGRAPH 6

- 54 ביו"ד נברא העוה"ב

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

מנחות כ"ט ב:י"ג-יד Menachot 29b:13-14

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 יגנו

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 7

- 55 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.

ספר יצירה א':ח"ח Sefer Yetzirah 1:8

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 Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

- 56 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 משות פו, ג.

57

החלצו מאתכם

“Arm men from among you for the army.” The discourse on this verse in Likkutei Torah is cited for more on joining fire and water.

במדבר ל"א:ג' Numbers 31:3

וידבר משה אל־העם לאמר החלצו מאתכם אנשים לצבא יהיו על־מדין לתת נקמת־ה' במדין:

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

58

בד"ה והי' לכם לציצית

The passage near that column reads “And it shall be to you for tzitzis, and you shall see it” as referring to the thread of techeiles: techeiles is like the sea, the sea like the sky, and the sky like the Throne of Glory, G-d’s Malchus, from which the worlds receive their life through self-nullification and inclusion in their source.

KEHOT’S NOTE

לקו"ת שלח מד, ד.

59

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.

במדבר ט"ו:ל"ט Numbers 15:39

והיה לכם לציצית וראיתם את־פְּלִמְצוֹת ה' וְעִשִׂיתֶם אֹתָם וְלֹא־תִתּוּרֻוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זִנִּים 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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60

אש יו"ד ואש ה"ה

Rabbi Akiva taught: “A man and a woman (ish and islah): if they are worthy, the Shechinah is between them; if not, fire consumes them.” Take away the yud of ish and the hei of islah, and each word is esh, fire.

סוטה י"ז א:ב'-ג' Sotah 17a:2-3

מ"ןאם לא שִׁכַּב אִישׁ וְגו' וְאֵת כִּי שָׁטִית תַּחַת אִישָׁךְ, וְאִינוּ כּוֹתֵב וְהַשְׁבִּיעַ הַכֹּהֵן אֶת הָאִשָּׁה. וְכוֹתֵב: "יָתֵן ה' אוֹתָךְ לְעֹלָה וְלִשְׁבָּעָה. וְכֵאן הַמִּים הַמְּאָרְרִים הָאֵלֶּה בְּמַעֲיָה לְצִבּוֹת בָּטָן וְלִנְפֹל גֵּרָר. וְאִינוּ כּוֹתֵב וְאִמְרָה הָאִשָּׁה אֲמֵן אֲמֵן."

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

PARAGRAPH 9

61

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.

62

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 3:16–4:25ה"פ:ד' חקת גי'ט"ז-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)

63

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 1:10חזקאל א':י'

וּדְמוּת פָּנֵיהֶם פָּנֵי אָדָם וּפָנֵי אַרְיֵה אֲלֵיהֶֽמִּין לְאַרְבַּעַתָּם וּפָנֵי־שׁוֹר מִהַשְׂמָאֵל לְאַרְבַּעַתָּם וּפָנֵי־נֶשֶׁר לְאַרְבַּעַתָּם:

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.

64

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 Gehazi with both hands. Here it describes the two modes of the Divine flow.

סוטה מ"ז א:ר'-ז' Sotah 47a:6-7

תְּנוּ רַבְּנֵי: לְעוֹלָם תִּהְיֶה שְׂמָאל דּוּחָה וְיָמִין מְקַרְבָּת, לֹא כְּאַלְיָשָׁע שִׁדְּחָפוּ לְגִחְזֵי בִשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשֻׁעַ בֶּן פְּרָחְיָה שִׁדְּחָפוּ לְיֵשׁוּ הַנוֹצְרִי מִתְּלִמְיָדָיו בִּשְׁתֵּי יָדָיו. אֲלִישָׁע מֵאֵי הָיָא, דְּכַתִּיב: "וַיֹּאמֶר נַעֲמָן הוּאֵל קַח כֶּכְרִים," וְכַתִּיב: "וַיֹּאמֶר אֵלָיו לֹא לְכִי הֲלֹךְ כְּאִשֶּׁר הִפֵּךְ אִישׁ מֵעַל מְרֻכְבּוֹ לְקִרְאָתָהּ הֵעֵת לְקַחְתָּ אֶת הַכֶּסֶף וְלְקַחְתָּ בְּגָדִים וְזִיתִים וְכֶרֶםִּים וְצֹאן וְקָרָה וְעֶבְדִּים וְשִׁפְחוֹת."

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

KEHOT’S NOTE

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”. ביא”ח להצ”צ-א ע’ שעג. ובכרך-ב ע’ תתנב ד”ה אמר לצפון תני – תר”ץ ע’ שצ. ראה גם לקמן נו, ג.

75 ושבוע 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.

במדבר י”ט:ד: Numbers 19:4

ולקח אֶלְעָזָר הַכֹּהֵן מִדָּמָה בְּאֶצְבָּעוֹ וְהִזָּה אֶל־נֹכַח פְּנֵי אֹהֶל־מוֹעֵד מִדָּמָה שְׁבַע 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.

76 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.

77 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

הכל הולך אֶל־מָקוֹם אֶחָד הֲכֵל הָיָה מִן־הָעֹפָר וְהָכֵל שָׁב אֶל־הָעֹפָר:

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.

78 חומר וצורה

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

KEHOT’S NOTE

במ”נ להרמב”ם בשלישי פכ”ב ובח”א (פ”י) ובפ”א מח’ פרקים שלו. [כ]. ראה הלי יסוה”ת רפ”ד.

79 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.

יידבר הוי’ וגו’ זאת חקת התורה אשר צוה הוי’ לאמר

The Kehot note points to this chapter for the terms the maamar uses.

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

אֲרֻבָּעָה גוֹפִים הֵלְלוּ שֶׁהֵם אֵשׁ וָרוּחַ וּמִים וְאָרֶץ הֵם יְסוּדוֹת כָּל הַנִּבְרָאִים לְמִטָּה מִן הָרָמִיעַ. וְכָל שִׁיְהִיָּה מַאֲדָם וּמִבְהֻמָּה וְעוֹף וְרֶמֶשׂ וְדָג וְצִמָּח וּמִתְקַת וְאֻבָּנִים טוֹבוֹת וּמְרַגְלִיּוֹת וּשְׂאָר אֻבָּנֵי בְנֵי וְהָרִים וְגוֹשֵׁי עֵפָר הֵכֵל גִּלְמָן מִחֶבֶר מֵאֲרֻבָּעָה יְסוּדוֹת הֵלְלוּ. נִמְצְאוּ כָּל הַגּוֹפִים שְׁלֹמֶשֶׁה מִן הָרָמִיעַ חוּץ מֵאֲרֻבָּעָה יְסוּדוֹת הָאֵלּוּ מִחֻבְרִים מִגִּלְמָן וְצוּרָה. וְגִלְמָן שְׁלֹשָׁה מִחֶבֶר מֵאֲרֻבָּעָה יְסוּדוֹת הָאֵלּוּ. אֲכָל כָּל אֶחָד מֵאֲרֻבָּעָה הַיְסוּדוֹת אֵינוֹ מִחֶבֶר אֶלָּא מִגִּלְמָן וְצוּרָה כְּלָבָד:

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

80 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.

יחזקאל א:י”א: Ezekiel 1:10

וְדִמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אֲרִיָּה אֶל־הַיָּמִין לְאֲרֻבָּעָתָם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאֲרֻבָּעָתָם וּפְנֵי־נֶשֶׁךְ לְאֲרֻבָּעָתָם:

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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81 פרה דקבילת משמאל

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

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

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

82 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.

83 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 המתאוה 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."

84 נפשי אויתך
 “My soul, I have desired You in the night.” The longing for G-d as one longs for one's own life.

Isaiah 26:9 ט"ו: שעייהו

נפשי אויתך פלילה אהירוחי בקרבי אשחרך כי כאשר משפטיה לארץ צדק למדו ישובי תבל:

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"ו כו, ט.

85 כמו שאוהב ומתאוה לחיי נפשו
 Tanya reads “My soul, I have desired 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 ח': במדבר

ויַעַשׂ כֵּן אֶהְרֹן אֶל־מֹול פְּנֵי הַמְּנוֹרָה הָעֹלָה נִרְתְּיָה כְּאִשֶּׁר 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.

86 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

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

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.

87 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 כ"א: דברים

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַנִּתְּנֻ ה' אֱלֹהֶיךָ בְיָדְךָ וְשָׁבִית שְׂבִי:

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

88 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.

89 מי אל כמוך
 “Who is a G-d like You, who bears iniquity and passes over transgression for the remnant of His heritage?” The discourse on this verse is cited for the treatment of the animal soul's desires.

Micah 7:18 ח"ט: מיכה

מִי־אֵל כְּמוֹךָ נֹשֵׂא עֹון וְעֹבֵר עַל־פֶּשַׁע לְשֹׁאֲרֵית נִחְלָתוֹ לֹא־יִחָזֵיק לְעַד אָפוּ כִּי־יִחַץ חֲסֶד 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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90 עוצם עיניו מראות ברע
 “He who walks in righteousness... and shuts his eyes from seeing evil.” An example of subduing the animal soul through the senses.

Isaiah 33:15 י"ג: ישעיהו

הִלֵּךְ צְדָקוֹת וְדִבֵּר מִיִּשְׁרִים מֵאֵס בְּבָצַע מַעֲשָׂקוֹת נֶעַר כַּפּוֹי מִתְמַךְ בַּשָּׁחַד אִטְם אֲזִנּוֹ מִשְׁמַע דְּמִים וְעֵצֶם עֵינָיו מִרְאוֹת בָּרַע:

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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91 לאכפיא לסטיא
 The Zohar praises one who brings a wicked person to leave his bad way, for he causes the other side to be sub-

dued and the glory of the Holy One, blessed be He, to be raised.

Zohar II, 128b, בח"ב קכח,

KEHOT'S NOTE

זח"ב קכח, ב.

PARAGRAPH 13

92 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.

93 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'

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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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94 ואהבת בכל לבבך בשני יצריך

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

95 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: ד'ה: משנה ברכות ט'

חַיֵּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֶׁשָּׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שְׁנֵאֲמַר (דברים ו) וְאָהַבְתָּ אֶת יי אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. בְּכָל לִבְּךָ, בְּשֵׁנֵי יִצְרֶיךָ, בְּיָצֵר טוֹב וּבְיָצֵר רָע. וּבְכָל נַפְשְׁךָ, אֶפְלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מְאֹדְךָ, בְּכָל מוֹנֶה, דָּבָר אַחֵר בְּכָל מְאֹדְךָ, בְּכָל מוֹדָה וּמוֹדָה שֶׁהוּא מוֹדֵד לָךְ הוּא מוֹדָה לוֹ בְּמֵאדָּ מְאֹד. לֹא יִקַּל אָדָם אֶת רֹאשׁוֹ כְּנִגְדַּ שֹׁעַר הַמְּזֻרָה, שֶׁהוּא מְכַוֵּן כְּנִגְדַּ בֵּית קֹדֶשׁ הַקֹּדֶשִׁים. לֹא יִכְנַס לְהֵר הַבֵּית בְּמִקְלּוֹ, וּבְמִנְעֵלוֹ, ...

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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96 אתהפכת חשוכא לנהורא

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

Zohar III, 267a, זח"ג רסז,

KEHOT'S NOTE

ראה זהר בהקדמה ד, א. זח"ג רסז, א.

97 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: נ"ו: הקדמה ט: מ"ח-י"ג:

98 שמע ישראל

"Hear, O Israel: Havayah is our G-d, Havayah is One." The large ayin of Shema alludes to the seventy attributes.

Deuteronomy 6:4: דברים ו'

שְׁמַע יִשְׂרָאֵל הָאֵלֶּינוּ הָאֵלֶּינוּ הָאֵלֶּינוּ:

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

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KEHOT'S NOTE

דברים ו, ד.

99 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: כ"ז: בראשית מ"

וּבְנֵי יוֹסֵף אֲשֶׁר-יָלְדוּ לוֹ כְּמִצְרַיִם נֶפֶשׁ שְׁנַיִם כָּל-יְהוֹנָפֶת לְבֵית-יַעֲקֹב הַבָּאָה מִצְרַיִם שְׁבַעִים:

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.

100 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: ל"א: בראשית כ"ז

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ-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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101 וימלוך וימת

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

KEHOT'S NOTE

שם לו, לב-לג והלאה.

102 וימלוך וימת

Each king of Edom "reigned" and then "died." Their death

the heart is how G-d is found “from there.”

Psalms 107:6: וְיִצְעֲקוּ מִן־הַיָּם וְיִצְעֲקוּ מִן־הַיָּם

וְיִצְעֲקוּ אֶל־יְיָ בְּצָרָה לָּהֶם מִמִּצְוֹתֵיהֶם יִצְלִי־לָם:

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.

112

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.

113

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: בְּרֵאשִׁית לִיזָה: אֵלֶּיךָ

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מִגְוֵרָתוֹ אֲבִיו בְּאֶרֶץ כְּנָעַן:

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

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114

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.

115

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: וְיִצְעֲקוּ מִן־הַיָּם וְיִצְעֲקוּ מִן־הַיָּם

116

כמ"ש בפע"ח

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

KEHOT'S NOTE

ש' הק"ש פ"ט. [כ].

117

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

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

that needs sweetening joins Malchus and is called by this name.

Pri Etz Chaim, Gate of the Recitation of the Shema 9:4: פרי

חיים, שער הקריאת שמע ט:ד'

והנה כל האחוריים שנפלו, כולם הם רפ"ח ניצוצין, שהם די ע"ב, שהם ע"ב דיודיו, 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. וד"פ 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)

118

בפי' 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.

119

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: בְּרֵאשִׁית ל"ב: כ"ה

וַיִּוָּתֶר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֹלֹת הַשָּׁחַר:

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

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120

מאן דנפיל 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"ה ש' שבה"כ פ"ב ובמבוי"ש ש"ב ח"ב פ"ג — איתא מאן דנחית מדרגי' קדמאה דהוה ב"י קארי' ב"י מיתא — לקו"ש ח"י ע' 211. ראה ב"ר ר"פ ויחי. בענין שנתבאר כאן — ראה אוה"ת חקת ע' תשפ.

121

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: כ"ד קע"ז-כ"ה קפ"ח

122

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 ח"ג: דברים

וַיַּעֲנֵה וַיִּרְעַבְךָ וַיֹּאכֶלְךָ אֶת־הֶמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדָעוּ אֲבֹתֶיךָ לַמַּעַן הוֹדִיעָךָ כִּי לֹא עַל־הַלֶּחֶם לִבְדּוֹ יַחֲיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִּי־הוֹי יַחֲיֶה 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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123

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 ט"ו: שמות

עֵי וּמָרַת קָה וַיְהִי־לִי לִישׁוּעָה זֶה אֱלֹהֵי וְאֲנוּהוּ אֱלֹהֵי אָבִי וְאֲרַמְמָנָהוּ:

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.

124

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 ג'ג: ישעיהו

וַיִּקְרָא זֶה אֱלֹהֵי וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ הִי צָבָאוֹת מְלֵא כְלֵי־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

ישעיהו ו, ג.

PARAGRAPH 15

125

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 ה"ה: משנה ברכות

חַיֵּיב אָדָם לְכַרֵּךְ עַל הָרָעָה כְּשֶׁשֶׁהוּא מְכַרֵּךְ עַל הַטּוֹבָה, שְׁנַאֲמַר (דברים ו) וְאֶהְבֵת אֶת יי אֱלֹהֵיךָ בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. בְּכָל לִבְּךָ, בְּשֵׁנֵי יִצְרֶיךָ, בְּיֶצֶר טוֹב וּבְיֶצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מְאֹדְךָ, בְּכָל מְוֻנָּה. דְּבַר אַחֵר בְּכָל מְאֹדְךָ, בְּכָל מְדָה וּמְדָה שֶׁהוּא מוֹדֵד לָךְ הַיּוֹי מוֹדָה לוֹ בְּמֵאדָּ מְאֹד. לֹא יִקַּל אָדָם אֶת רֹאשׁוֹ כְּנִגְדֹ שְׁעַר הַמְּזוּזָה, שֶׁהוּא מְכֻוֵּן כְּנִגְדֹ בֵּית קִדְשֵׁי הַקֹּדֶשִׁים. לֹא יִכְנֹס לְהֵר הַבַּיִת בְּמִקְלּוֹ, וּבְמַנְעֵלּוֹ, ...

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

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

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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126

אם רץ לבך

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

Sefer Yetzirah 1:8 ח"א: ספר יצירה

עשר ספירות בלימה בלום פיר 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)

127

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 mitzvot.

Numbers 19:17 ט"ז: במדבר

וְלִקְחוּ לְטָמֵא מִצֵּפֶר שָׂרֶפֶת הַחַטָּאת וְנָתַן עָלָיו מִיִּם חַיִּים אֶל־כֵּלִי:

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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128

מקור מים חיים

"They have forsaken Me, the source of living water." G-d, the hidden source, from whom the Torah flows.

Jeremiah 2:13 ג"ב: ירמיהו

כִּי־שָׁתִיתִם רְעוֹת עָשָׂה עִמִּי אֲתִי עֲזָבוּ מְקוֹר מַיִם חַיִּים לְחַצְבֹּת לָהֶם בְּאֵרוֹת בְּאֵרוֹת נִשְׁכָּרִים אֲשֶׁר לֹא־יִכְלוּ הַמַּיִם:

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

ירמיהו ב, ג.

129

סתימין 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 פט, זח"ב

KEHOT'S NOTE

זח"ב פט, א. ובכ"מ.

130 בחי' מים חיים היא התורה

The note points there on the Torah as "living water."

KEHOT'S NOTE

ראה לקו"ש ח"ו ע' 321.

131 והחכמה תחי'

"Wisdom gives life to those who have it." The Torah, which is Chochmah, is living water.

Ecclesiastes 7:12ב"ז:

כי בצל החכמה בצל הכסף ויתרון דעת החכמה תחיה בעליה:

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.

132 ימותו ולא בחכמה

"They die, and not with wisdom." Death is the absence of Chochmah, the Tree of Life.

Job 4:21א"ב:

הלא-נסע יתרם בם ימותו ולא כחכמה:

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.

133 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.

134 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:8ח"א:

ועוד מצוה דא עמודא דאמצעימא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרנויהו, ובגין דא אתמר על תרנויהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכנינתא תתא, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודיו, איהי מצות יהוה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

135 ראיתי והנה מנורת זהב

"I saw, and behold, a menorah all of gold." The discourse on this verse is cited on the mitzvos as vessels for light.

Zechariah 4:2ב"ז:

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב כלה וגלה על-ראשה ושבעה נרותיה עליה שבעה ושבעה מוצקות לנרות אשר על-ראשה:

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

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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136 וקבל היהודים

"And the Jews took upon themselves." The discourse on this verse is cited on the mitzvos as vessels for light.

Esther 9:23ג"ט:

וקבל היהודים את אשר-החלו לעשות ואת אשר-כתב מרדכי אליהם:

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

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137 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, 162bב, זח"ב קסב,

KEHOT'S NOTE

זח"ב קסב, ב.

138 נתינת האפר ע"ג המים

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

KEHOT'S NOTE

רמב"ם הלי פרה פ"ט, ה"א.

139 נתינת האפר ע"ג המים

The Rambam's laws of sanctifying the water with the heifer's ashes, cited in the Kehot note for placing the ashes on the water.

Mishneh Torah, הלכות פרה אדומה ט"א:9:1

כיצד מקדשין את המים באפר הפרה. נותן את המים שנתמלאו לשם מי חטאת בכלי ונותן אפר על פני המים כדי שיראה על פני המים. אף על פי שהיא חבית גדולה מלאה מים. ומערב הכל. ואם נתן האפר תחלה ואחר כך נתן עליו המים פסל. ומהו זה שנאמר בתורה (במדבר יט יז) "ונתן עליו מים חיים". כדי לערב את האפר במים:

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140 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.

141

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 ט"ו: כ"ה

וְכָל־הָעָם רָאִים אֶת־הַקּוֹלֹת וְאֶת־הַלֵּפִידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָרָה עָשׂוּ וַיִּרְא הָעָם וַיִּנָּעוּ וַיַּעֲמָדוּ מֵרָחֵק:

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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142

ואהיה אצלו אמון

"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 ח'ל"ט: ח' פ' משלי

וְאֶהְיֶה אֵצֶלּוֹ אֲמוּנָה וְאֶהְיֶה שְׂעִשְׁעִים יוֹם יוֹם מִשְׁחֶקֶת לִפְנֵי כָּל־עֵת:

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

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143

אני תורתך שעשעת

"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 ע"ט: ע"ט תהילים

טָפַשׁ כַּחֲלֵב לִבִּי אֲנִי תוֹרַתְךָ שְׂעִשְׁעִיתִי:

Their heart is gross like fat; But I delight in Thy law.

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144

במ"א ע"פ הזהר פ' תוריע

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"ו לכ"ק אדה"א עג, א ואילך. נוסחא שני' בסה"מ תקס"ה.

145

הזה עליהם מי חטאת

For the purification of the Levites: "Sprinkle upon them the water of purification."

Numbers 8:7 ז'ח: ח' במדבר

וְכַהֲנֵתְעֲשֶׂה לָהֶם לְטַהֲרֵם הַזֶּה עֲלֵיהֶם מִי חֲטָאת וְהִעֲבִירוּ תַעַר עַל־כָּל־בָּשָׂרָם וּבְכֹסוּ בְּגִדֵיהֶם וְהִטְהָרוּ:

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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146

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 ד"ק: כ"ג-כ"ה קל"ד

147

ששים המה מלכות

"There are sixty queens and eighty concubines." The explanation on this passage is cited for more.

Song of Songs 6:8 ח"ו: ח' שיר השירים

שְׁשִׁים הֵמָּה מַלְכוּת וּשְׁמֹנִים פִּילָגְשִׁים וְעַלְמוֹת אֵין מִסְפָּר:

There are threescore queens, And fourscore concubines, And maidens without number.

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148

אחת היא יונתי

"My dove, my perfect one, is one." Part of the same explanation cited for more.

Song of Songs 6:9 ט"ו: ט' שיר השירים

אֶחָת הִיא יוֹנָתִי תַמְתִּי אֶחָת הִיא לְאִמָּה בָּרָה הִיא לְיֹלְדָתָהּ רְאוּהָ בָנוֹת וַיִּאֲשְׁרוּהָ מַלְכוּת וּפִילָגְשִׁים 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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149

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 ו"ט: ו' במדבר

וְלָקַח הַכֹּהֵן עֵץ אֶרְזוֹ וְאֶזְוִיב וּשְׁנֵי תוֹלַעַת הַהַשְׁלִיךְ אֶל־תּוֹךְ שְׂרַפַת 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.

150

אל תיראי תולעת יעקב

"Fear not, worm Yaakov, men of Israel; I will help you, says Havayah." Israel is called a worm, whose strength is in its mouth.

Isaiah 41:14 ד"ד: א' ישעיהו

אֶל־תִּירָאִי תוֹלַעַת יַעֲקֹב מִתִּי יִשְׂרָאֵל אֲנִי עֲזָרְתִּיךָ נְאֻם־ה' וְגֹאֲלֶךָ 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"י מא, יד.

151

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^א קעח, זח"א

KEHOT'S NOTE

זח"א קעח, א. תנחומא בשלח, ט. [כ]. ראה לקו"ש כח ע' 335.

152

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^ב ט"ב: בשלח ט"ב: ב"ב

ואומר: אל תיראי תולעת יעקב (ישעיה מא, יד). למה נמשלו ישראל לתולעת? לומר לה: מה תולעת הזה אינה מכה את הארזים אלא בפיה, והיא רכה ומכה את הקשה, כך אין להם לישראל אלא תפלה. שהאמות נמשלו כארזים, שנאמר: הנה אשור ארז בלבנון (יחזקאל לא, ג). ואומר: וישבר ה' את ארזי הלבנון (תהלים כט, ה). וכשהן מתגברות עליהם, חוזרים בתשובה וצועקים ומתפללים. וכן הוא אומר: ואני נתתי לה שכם אחד וגו' (בראשית מח, כב). וכי בתרבו ...

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)

153

On David's title "Adino ha-Etzeni": 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.

מועד קטן ט"ז ב:כ"ו Moed Katan 16b:26

"ראש השלישי" — תהא ראש לשלשת אבות. "הוא עדינו העצני", כשהיה יושב ועוסק בתורה — היה מעדן עצמו כתולעת, וכשהיה שואף למלחמה — היה מקשה עצמו קעץ.

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154

וכמארז"ל ע"פ הקל קול יעקב

"The voice is the voice of Yaakov, but the hands are the hands of Esav." Yaakov's power is his voice.

בראשית כ"ב:22 Genesis 27:22

ויגש יעקב אל-יצחק אביו וימשהו ויאמר הקל קול יעקב והידיים ידי עשו:

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^ב ט"ז גיטין

"הקול קול יעקב והידיים ידי עשו" — "הקול", זה אדריינוס קיסר, שהרג באלכסנדריא של מצרים ששים רבוא על ששים רבוא, כפלים כיוצא מצרים. "קול יעקב" — זה אספסיינוס קיסר, שהרג בכרך ביתר ארבע מאות רבוא, ואמרי לה: ארבעת אלפים רבוא. "הידיים ידי עשו" — זו

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

מלכות הרשעה, שהחריבה את בתינו, ושרפה את היכלנו, והגלתנו מארצנו. דבר אחר: "הקול קול יעקב" — אין לה תפלה שמועלת, שאין בה מזרעו של יעקב. "והידיים" ...

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KEHOT'S NOTE

בראשית כו, ב. גיטין נו, ב.

155

ודברת כם

"And you shall teach them to your children and speak of them." Torah study must be spoken, not only thought.

דברים ו':7^א Deuteronomy 6:7

ושננתם לבניה ודברת כם בשבתך בביתך ובילכתך בדרך ובשכבך ובקומך:

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.

156

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^א י"ג-י"ד מנחות

אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת חטאת 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 ריה ניחוח ובעולת עוף (ויקרא א, ט) אשה ריה ניחוח ובמנחה (ויקרא ב, ב) אשה ריה ניחוח לומר להך אחד המרבה ואחד הממעיט ובלבד שיכוין לבו לשמים:

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות קי, א ושם ליי בתורת עולה [כ]. אבל ברוב המקומות בדא"ח מובא תי "עולה". ראה לעיל פ' במדבר יג, א. אחרי כן, ד.

157

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.

שמות ט"ט:19 Exodus 19:19

ויהי קול השפך הולך ויחזק מאד משה ידבר והאלקים יענו בקול:

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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158

ודברי אשר שמתי בפיו

"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.

ישעיהו נ"ט:כ"א Isaiah 59:21

וְאֶנִּי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וְדִבְרֵי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יִמְשָׁלוּ מִפִּיךָ וּמִפִּי יֵרָע וּמִפִּי יֵרָע אָמַר ה' מִעַתָּה 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

ישעיה נט, א.

159

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.

שמות י"ט:א Exodus 19:1

בחדש השלישי לצאת בני־ישראל מארץ מצרים ביום הזה באו מדבר סיני:

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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160

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.

161

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.

במדבר כ"ט:ל"ה Numbers 29:35

ביום השמיני עצרת תהיה לכם כל־מלאכת עבודה לא תעשו:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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162

ואשים דברי בפיו ובצל ידי כסיתך

"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.

ישעיה נ"א:ט"ז Isaiah 51:16

ואֲשֶׁם דְּבָרִי בְּפִיךָ וּבְצֶל יָדִי כִסִּיתִיךָ לְנֹטַע שָׁמַיִם וְלִיסַד אֲרֶץ וְלֹאֲמֹר לְצִיּוֹן עֲמִי־אֲתָה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heav-

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

ens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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163

ובד"ה וארשתוך 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 ה, ד.

164

וארשתוך לי

"And I will betroth you to Me forever." The discourse on this verse is cited for the meaning of "You have declared."

הושע ב'כ"א Hosea 2:21

וְאֲרֻשְׁתִּיךָ לִי לְעוֹלָם וְאֲרֻשְׁתִּיךָ לִי בְצֶדֶק וּבְמִשְׁפָּט וּבְרִחְוָה:

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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165

את ה' האמרת היום

"You have declared Havayah this day to be your G-d." A declaration in speech that binds Israel to G-d.

דברים כ"ו:17 Deuteronomy 26:17

אָתָּה־ה' הֵאֱמַרְתָּ הַיּוֹם לְהוֹיָה לְךָ לֵאלֹהִים וּלְלֶכֶת בְּדִרְכָּיו וּלְשֹׁמֵר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשֹׁמֵעַ בְּקוֹלוֹ:

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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166

סד"ה להבין מ"ש ביום השמע"צ

The passage near that column reads "the truth of Havayah is forever" as the truth of G-d drawn down from above to be clothed in the world through the Torah, for "there is no truth but Torah"; love, though it cleaves to Him, is still only man's truth.

KEHOT'S NOTE

לקו"ת סוכות פא, ג.

167

תען לשוני אמרתך

"My tongue shall respond with Your word, for all Your commandments are righteous." The tongue repeats G-d's word.

תהילים קי"ט:ב"ב Psalms 119:172

תַּעַן לְשׁוֹנִי אֲמַרְתָּה כִּי כָל־מִצְוֹתֶיךָ צֶדֶק:

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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168

בד"ה קא מיפלגי

That discourse opens with the Talmud's account of the dispute in the Heavenly Academy over the white spot, decid-

ed by Rabbah bar Nachmani, and asks how the Tannaim and Amoraim could work such great wonders.

KEHOT'S NOTE

לקו"ת תוריע כב, ב ואילך.

169 קא מיפלגי במתיבתא דרקייעא אם כהרת 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 Metzria 86a:6-7 ז"א: ר"ז-86a:6 Bava Metzria

אתיוה לקמיה, עייליה לאדרונא וטרקיה לכבא באנפיה. בעא רחמי, פרק אשיתא ערק ואזל לאגמא. הנה יתיב אגירדא דדקולא וקא גריס. קא מיפלגי במתיבתא דרקייעא: אם כהרת קודמת לשער לבן - טמא, ואם שער לבן קודם לפהרת - טהור. ספק - הקדוש ברוך הוא אומר: טהור, וכולהו מתיבתא דרקייעא אמרי: טמא. ואמרי: מאן נוכח? נוכח רבה בר נחמני. דאמר רבה בר נחמני: אני יחיד בנגעים, אני יחיד באהלות.

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170 דעת גניי בפומא

At the end of Parshas Mishpatim the Zohar says that Daas, knowledge, is hidden in the mouth.

ספר הזהר, משפטים כ"ב:תקכ"ח-22:528-536 Zohar, Mishpatim
תקל"ו

171 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 ג"א: 41:3 Shemot Rabbah

... אמר לו: איני מבקש אלא מזה שבתוך פך. מה עשה? נתנו לו. ולמה? על שהיה מחבבו, נתן לו מתוך פיו. הוי, כי הי' יתן חכמה, וכל מי שהוא מחבבו יותר, מפיו דעת ותבונה. והא' אומר: משל לעשיר, שהיה לו בן בא מבית הספר ונתן לו מנה. אמר לו בנו: איני מבקש, אלא מן הפיצטלין שבתוך פך. נטל ונתן לו מתוך פיו. הוי, כי הי' יתן חכמה, אלא מפיו דעת ותבונה. דבר אחר: כי הי' 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 Yitzhak 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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וידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

172 מפיו דעת

"For Havayah gives wisdom; from His mouth, knowledge and understanding." Knowledge comes "from His mouth."

משלי ב:6 Proverbs 2:6

כי"ה יתן חכמה מפיו דעת ותבונה:

For the L-RD giveth wisdom, Out of His mouth cometh knowledge and discernment;

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173 מי שם פה לאדם

"Who gave man a mouth?" The discourse on this verse is cited on the power of speech.

שמות ד':י"א Exodus 4:11

ויאמר ה' אליו מי שם פה לאדם או מי"שום אלים או חרש או פקח או עור הלא אנכי 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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174 למען תהיי תורת ה'

"So that the Torah of Havayah may be in your mouth." The Torah must be in the mouth specifically.

שמות י"ג:ט' Exodus 13:9

והיה לך לאות עלי"ך ולזכרון בין עיניך למען תהיה תורת ה' בפיה כי כ"ד חזקה הוצא ה' ממצרים:

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.

175 Kehot's note points to Zohar, Mishpatim 22:529 for these words.

ספר הזהר, משפטים כ"ב:תקכ"ט-22:529 Zohar, Mishpatim

PARAGRAPH 16

176 ולא תחללו

"And you shall not profane My holy Name." Read as: do not make a void (chalal) between yourself and G-d.

ויקרא כ"ב:ל"ב Leviticus 22:32

ולא תחללו את-שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hal-lowed among the children of Israel: I am the L-RD who hal-low you,

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KEHOT'S NOTE

ויקרא כב, לב.

177

נבזה בעיניו נמאס

"In his eyes a vile person is despised." Read in Chassidus as being lowly and despised in one's own eyes, the self-nullification of the worm.

Psalms 15:4 ט"ו:ד

נבזה בעיניו נמאס ואת־יראי ה' יכבד נשבע להרע ולא לומר:

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.

178

ואנכי תולעת ולא איש

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

KEHOT'S NOTE

שם כב, ז.

179

ואנכי תולעת ולא איש

"But I am a worm and not a man, scorned by men." David's words of utter self-nullification.

Psalms 22:7 ו'ב:ז

ואנכי תולעת ולא־איש חרפת אדם וכזוי עָם:

But I am a worm, and no man; a reproach of men, and despised of the people.

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180

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 ט"ז:ט"ז

ואֲשֶׁם דְּבָרִי בְּפִיךָ וּבְצֶל יָדִי כִּסִּיתִיךָ לְנֹטַע שָׁמַיִם וְלִיסַד אֶרֶץ וְלֹאֲמַר לְצִיּוֹן עֲמִי־אַתָּה:

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"י נא, טז.

181

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 ד'ד:ב

רְנִי וְשִׂמְחִי בְּתִצִּיּוֹן כִּי הִגַּנִּי־בָא וְשִׁכַּנְתִּי בְּתוֹכָךְ 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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182

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 ה'ג:ה

מִי כַּה־אֶלְקִינוּ הַמִּגְבִּיהִי לְשִׁבְתָּ:

Who is like unto the L-RD our G-d, That is enthroned on high,

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183

תולעת יעקב

"Fear not, worm Yaakov." The Sages read the worm as Israel's power of prayer.

Isaiah 41:14 י"ד:ל"א

אַל־תִּירָאִי תוֹלַעַת יַעֲקֹב מִתִּי יִשְׂרָאֵל אֲנִי עֲזָרְתִּיךָ נְאֻם־ה' וְגֹאֲלְךָ 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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184

צו את בני ישראל כו' להקריב

"Command the children of Israel... you shall take care to offer to Me in its season." Lehakriv, "to offer," has the letters of leharkiv, "to rot."

Numbers 28:2 ב'ב:כ"ח

צו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבָּנִי לַחֲמִי לְאִשִּׁי רֵיחַ נִיחָחִי תִשְׁמְרוּ 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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185

ר"ת אנא בכח . . גימטי תולע

The note cites this Kabbalistic work as a source for the gematria of the initials of Ana B'choach.

KEHOT'S NOTE

מאז"א אות ת סע"ף יב. וראה אוה"ת פ' כי תבוא ע' תתשג. ובאוה"ת פ' פנחס ע' איקא מצ"ן לספר ילקוט ראובני — קבלה ערך קליפות ע"ש בארוכה.

186

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 ו'ב:ט"ו

יְמִינְךָ הַבִּיחָה חֲזָקָה בְּכַח יְמִינְךָ הַבִּיחָה חֲזָקָה 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.

187

בחסד דרועא ימינא

Kehot's note points to Zohar I, 26a for these words.

Zohar I, 26a כו, זח"א

KEHOT'S NOTE

זח"א כו, א. ת"ז בהקדמה (פתח אלי').

188

בחסד דרועא ימינא

The Zohar's description of Chesed as "the right arm," cited in the Kehot note.

ספר זוהר, בראשית כ"א:רמ"ח-22:255-21:248 Zohar, Bereshit 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). The 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)

189

בחסד דרועא ימינא

In Elijah's prayer (Patach Eliyahu) the Sefiros are described as limbs: "Chesed, the right arm."

תקוני זוהר י"ז א:ט"ז-17:16 Tikkunei Zohar

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 אליו תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

190

עץ ארז ואזוב ושני תולעת

"Cedar wood and hyssop and scarlet wool," cast into the burning of the heifer.

במדבר י"ט:6 Numbers 19:6

ולקח הכהן עץ ארז ואזוב ושני תולעת והשליך אל-תוך שרפת הפרה:

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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191

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.

בראשית ב':9 Genesis 2:9

וַיִּצְמַח ה' אֱלֹקִים מִן־הָאֲדָמָה כָּל־עֵץ נֹחַד לְמַרְאֶה וטוב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הָעֵץ וְעֵץ הַדַּעַת טוֹב וְרָע:

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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192

"Let the adversaries of my soul be ashamed and consumed." The sotnim (adversaries) are torn away like

Satan.

תהילים ע"א:13 Psalms 71:13

יִבְשׁוּ יִכְלוּ שְׂטֵנִי נַפְשִׁי יַעֲטוּ חֲרָפָה וְכִלְמָה מִבִּקְשֵׁי רָעִתִּי:

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

193

עץ ארז ואזוב

The Zohar on Parshas Metzora, cited by the text itself on the cedar wood and hyssop.

ספר זוהר, מצורע ד':י"ח-ז':כ"ה Zohar, Metzora 4:18-7:25

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)

194

תולעת יעקב מתי ישראל

"Fear not, worm Yaakov, men of Israel." The one who is a worm in his own eyes becomes a "man."

ישעיהו מ"א:14 Isaiah 41:14

אַל־תִּירָא יְעֻקֵּב תוֹלַעַת יַעֲקֹב מִתִּי יִשְׂרָאֵל אֲנִי עֲזָרְתִּיךָ נְאֻם־ה' וְנֹאֲלָךְ 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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195

נבזה בעיניו נמאס

Being lowly and despised in one's own eyes, as the worm.

תהילים ט"ו:4 Psalms 15:4

נִבְזָה בְּעֵינָיו נִמְאָס וְאֶת־יִרְאֵי ה' יִכְבֵּד נִשְׁבַּע לְהִרְעֹ וְלֹא יָמַר:

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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196

כל עיר מתם

"And we destroyed every city of men, women and children." Onkelos renders mesim as "men."

דברים ב':34 Deuteronomy 2:34

וְנִלְכַּד אֶת־כָּל־עָרָיו בְּעֵת הַהוּא וַנִּחְרַם אֶת־כָּל־עִיר מֵתָם וְהַנָּשִׁים וְהַטָּף לֹא הִשְׁאֲרָנוּ שְׂרִיד:

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.

197

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

וַנְּהַרְמָם אוֹתָם כַּאֲשֶׁר עָשִׂינוּ לְסִיחֹן מֶלֶךְ הַחֲשֹׁבֹן הַחֲרָם כָּל־עִיר מֵתָם 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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198

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־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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199

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 אִתְּכֶם הָאָדָם וְחַי בָּהֶם אֲנִי הָאֵל

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

200

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 דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיהָ פָּרָה אֲדָמָה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוֹם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עַל:

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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201

חקת שמים וארץ

“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' אֱמִילָא בְרִיתִי יוֹמָם וָלַיְלָה חֻקֹּת שָׁמַיִם וָאָרֶץ לֹא־שָׁמַתִּי:

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

ירמיי לג, כה.

202

ע"פ תקעו בחדש

That discourse opens with “Blow the shofar on the New Moon,” explaining Rosh Hashanah as the renewal of creation on the day Adam was created, and the Name Elokim as the attribute of contraction that conceals the Infinite Light so that the world can appear as something separate.

KEHOT'S NOTE

לקו"ת ר"ה נד, ד.

203

תקעו בחדש

“Blow the shofar on the New Moon.” The discourse on this verse in Likkutei Torah is cited on chok as engraving.

Psalms 81:4: תהילים פ"א:ד

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לַיּוֹם הַזֶּה:

Blow the horn at the new moon, at the full moon for our feast-day.

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204

כי חק לישראל הוא

“For it is a statute for Israel, a judgment of the G-d of Yaakov.” Chok here too is read as engraving.

Psalms 81:5: תהילים פ"א:ה

כִּי חֻק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֵלֹקֵי יַעֲקֹב:

For it is a statute for Israel, an ordinance of the G-d of Jacob.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

205

במחוקק במשענותם

From the Song of the Well: “with the lawgiver, with their staffs.” Mechokek shares the root of chok, engraving; the text promises to discuss it below.

Numbers 21:18: במדבר כ"א:י"ח

בְּאֵר חֲפְרוֹתָ שָׂרִים כְּרוֹתָ נְדִיבֵי הָעָם בְּמַחְקָק בְּמִשְׁעָנָתָם וּמִמְדָּבָר מִתְּנָה:

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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206

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.

207

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:ד"ד: דברים

תורה צוה לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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PARAGRAPH 19

208

ונחנו מה

Moshe tells the people, "and what are we? Your complaints are not against us, but against Havayah." Moshe and Aharon's self-nullification, the quality of Chochmah.

Exodus 16:8:ח"ח: שמות

ויאמר משה בנתת ה' לכם בערב בשר לאכל ולחם בבקר לשבע בשמע ה' את תלונתכם אשר אתם מלינים עליו ונחנו מה לא עלינו תלונתכם כי עליה

And Moshe 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.

209 וידבר ה' אל משה ואל אהרן שהם מבחי' נחנו מ"ה ח"ע כו' זאת חקת התורה

"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:א-ב'ט: במדבר

וידבר ה' אל משה ואל אהרן לאמר: זאת חקת התורה אשר צוה ה' לאמר דבר אל בני ישראל ויקחו אליה פרה אדמה תמימה אשר אין בה מום אשר לא עלה עליה על:

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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בזח"ג . . ובפי' האריז"ל שם

The note points ahead to the beginning of the explanation (biur) on this maamar for this Zohar passage and the Arizal's commentary on it.

KEHOT'S NOTE

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

ראה לקמן בתחילת הביאור ולעיל פ' שלח נא, ב.

211

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.

212

וירא ישראל את הדי

"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:ל"א: שמות

וירא ישראל את־היד הגדלה אשר עשה ה' במצרים ויראו העם את־ה' ויאמינו בה' ובמשה עבדו:

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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213

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:כ"ט-כ"י: ראש השנה ל"ב א:י"ט-כ"י

"ויאמר" דבראשית תשעה הו! "בראשית" נמי מאמר הוא, דכתיב: "בדבר ה' שמים נעשו". רבי יוחנן בן נורי אומר: אם אמר שלש שלש מכולן — יצא. איבעיא להו, היכי קתני: שלש מן התורה, שלש מן הנביאים, ושלש מן הכתובים — דהו תשע, ואיכא בינייהו חדא, או דלמא: אחד מן התורה, ואחד מן הנביאים, ואחד מן הכתובים — דהוין להו שלש, ואיכא בינייהו טובא?

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

KEHOT'S NOTE

ר"ה לב, א.

214

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:ו' דברים

והיו הדברים האלה אשר אנכי מצוה היום עליך לבקרה:

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

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KEHOT'S NOTE

דברים ו, ו.

215

סתיו דכל סתימין

The Zohar's phrase "the hidden of all hidden ones," used

for the Anochi revealed within the words of Torah.

ספר הזהר, יתרו כ"ז: תס"ד-תע"ה 475-464 Zohar, Yitro
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)

216 | Kehot's note points to Genesis 18:1-22:24 for these words.
בראשית י"ח:א-כ"ב:כ"ד 18:1-22:24 Genesis

PARAGRAPH 20

217 | ויקחו אליך פרה

"That they take to you a red heifer, unblemished." Its ashes are the running.

במדבר י"ט:כ"ב 19:2 Numbers
את חקת התורה אשר צוה ה' לאמר דבר אל-בני ישראל ויקחו אליך
פרה אדמה תמימה אשר אין בה מום אשר לא עלה עליה על:
This is the statute of the law which the L-RD hath command-
ed, 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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218 | אם רץ לבך
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
נסמן לעיל נו, ב.

219 | אם רץ לבך
"And if your heart runs, return." The ashes are the running; the living water is the return.

ספר יצירה א' 1:8 Sefer Yetzirah
עשר ספירות בלימה בלום פיר 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 Yetzirah, trans. by Isidor
Kalisch. New York, 1877 (Public Domain)

220 | בכח ארוץ גדוד
"For with You I run against a troop, and with my G-d I leap
over a wall." Running (ratzo) toward G-d.

Psalms 18:30 תהילים י"ח:ל"א

כ"בך ארץ גדוד ובאלקי אדלג-שור:

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

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.

221 | ואהבת בכל לבבך בשני יצריך

"With all your heart: with both your inclinations." The love
of the running includes the evil inclination.

משנה ברכות ט"ה:ה' 9:5 Mishnah Berakhot

חייב אדם לברך על הרעה כשם שהוא מברך על הטובה, שנאמר (דברים
ו') ואהבת את יי' אלקיך בכל לבבך ובכל נפשך ובכל מאדך. בכל לבבך,
בשני יצריך, ביצר טוב וביצר רע. ובכל נפשך, אפלו הוא נוטל את
נפשך. ובכל מאדך, בכל ממונה. דבר אחר בכל מאדך, בכל מדה ומדה
שהוא מוידד לה הוי' מודה לו במאד מאד. לא יקל אדם את ראשו כנגד
שער המזרח, שהוא מכון כנגד בית קדשי הקדשים. לא יכנס להר הבית
במקלו, ובמנעלו, ...

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 im-
pulse. "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-
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222 | 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.

דברים ו' 6:6 Deuteronomy

והיו הדברים האלה אשר אנכי מצוך היום עלי-לבבך:

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

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PARAGRAPH 21

223 | אמרתי אחכמה והיא רחוקה ממני

"I said, 'I will become wise,' but it is far from me." Said of
the red heifer, which reaches above wisdom.

קהלת ז' 23:ג Ecclesiastes

קל-זה נסיתי בחכמה אמרתי אהכמה והיא רחוקה ממני:

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.

224 | אאלפך חכמה

"Listen to me; be silent, and I will teach you wisdom."

A'alefcha, "I will teach you," from the root alef.

איוב ל"ג:ל"ג Job 33:33

אם-אין אתה שמע-לי החרש ואאלפך חכמה:

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.

225

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

נצר חסד לאלפים נשא עון ופשע וחטאה ונקה לא ינקה פקד עון אבות על-בנים ועל-בני בנים על-שלישים ועל-רבעים:

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.

226

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 בי-ג-ג' אגרת הקדש כ"ה

למה נסמכה פרשת מרים לפרשת פרה, לומר לה: מה פרה מקפדת וכי. וצריה להבין, למה נסמכה דוקא לפרה אדומה הנעשה חוץ לשלש מחנות, אלא דחטאת קרינה רחמנא [בכתב יד הנוסחא: 'הנעשה בחוץ'. ומן תיבת "לשלש" עד תיבת "רחמנא" ליתא בכתב יד] ולא נסמכה לפרשת חטאת הנעשה בפנים על גבי המזבח - כפרה ממש.

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227

והיתה לעדת בניי 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 ט"ט:ט:ט במדבר

ואסף איש טהור את אפר הפרה והניח מחוץ למחנה במקום טהור והיתה לעדת בניישראל למשמרת למי נדה חטאת הוא:

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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228

בחיל למשמרת

Rashi explains that the ashes were divided into three parts, one of which was placed in the cheil, the rampart, for

יידבר הויי וגו' זאת חקת התורה אשר צוה הויי לאמר

safekeeping.

Rashi on Numbers 19:9 ט"ט:ט:ט במדבר

והניח מחוץ למחנה. לשלשה חלקים מחלקה, אחד נתן בהר המשחה, ואחד מתחלק לכל המשמרות, ואחד נתן בחיל (ספרי; פרה פ"ג), זה של משמרות היה חוץ לעזרה, לטל ממנו בני העזרות וכל הצריכין לטהר, וזה שבהר המשחה כהנים גדולים לפרות אחרות מקדשין הימנה, וזה שבחיל נתון למשמרת מגזרת הכתוב, שנאמר והיתה לעדת בני ישראל למשמרת: למי נדה. למי הנה, כמו "וידו אבן כי" (איכה ג'), "לנדות את קרנות הגוים" (זכריה ב'), לשון זריקה: חטאת הוא.

לשון חטוי, ...

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 hil (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)

229

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 ו'ה:ד:ו דברים

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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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230

והיו הדברים האלה

"And these words... shall be upon your heart." The return.

Deuteronomy 6:6 ו'ה:ד:ו דברים

והיו הדברים האלה אשר אנכי מצוך היום עלי לבבך:

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

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231

ושננתם לבניך ודברת בם

"And you shall teach them to your children and speak of them." Torah spoken aloud.

Deuteronomy 6:7 ו'ה:ד:ו דברים

ושננתם לבניך ודברת בם בשבתך בביתך ובלקחתך בדרך ובשכבך ובקומך:

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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232

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 י"ט:י"ז

וְלִקְחוּ לְטִמָּא מֵעֵפֶר שְׂרֶפֶת הַחַטָּאת וְנָתַן עָלָיו מֵיִם חַיִּים אֶל־כֵּלִי:

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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233 The Mishnah describes the division of the ashes into three parts, one of them placed in the cheil.

Mishnah Parah 3:11 א"י:פרה ג'

כִּרְכָן בְּשִׁירֵי הַלְשׁוֹן וְהַשְׁלִיךְ לְתוֹךְ שְׂרָפָתָהּ. נִשְׂרָפָה, חוֹבְטִין אוֹתָהּ בְּמַקְלוֹת, וְכוֹבְרִין אוֹתָהּ בְּכִבְרוֹת. רַבִּי יִשְׁמָעֵאל אוֹמֵר, בְּמַקְבוֹת שֶׁל אֶבֶן וּבְכִבְרוֹת שֶׁל אֶבֶן הֵיטָה נַעֲשִׂיתָ. שְׁחוֹר שֵׁשׁ בּוֹ אָפֶר, כּוֹתְשִׁין אוֹתוֹ. וְשֹׁאִין בּוֹ, מְנִיחִין אוֹתוֹ. הֶעֱצָם, בֵּין כֶּה וּבֵין כֶּה הֵיטָה נִכְתָּשׁ. וְחוֹלְקִים אוֹתוֹ לְשִׁלְשָׁה חֲלָקִים, אֶחָד נָתַן בְּחֵיל, וְאֶחָד נָתַן בְּהַר הַמִּשְׁחָה, וְאֶחָד הֵיטָה מִתְחַלֵּק לְכָל הַמִּשְׁמְרוֹת:

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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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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/](https://www.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