



LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 2

# א ביאור ע"פ זאת חקת כו'

An explanation on “This is the statute,” etc.



In “This is the statute of the Torah that Havayah commanded, saying,” the Name refers to Atik, and “commanded” (tzivah) means joining (tzavta): through the red heifer, the Torah’s “engraved” root in Keser is joined to lemor, Chochmah. The heifer’s ash, gathering every level of creation, is the soul’s upward “running,” and the living water from Keser is the “returning”; only this power from above Chochmah can turn the impure into pure.

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

In “This is the statute of the Torah that Havayah commanded, saying,” the Name refers to Atik, and “commanded” (tzivah) means joining (tzavta): through the red heifer, the Torah’s “engraved” root in Keser is joined to lemor, Chochmah. The heifer’s ash, gathering every level of creation, is the soul’s upward “running,” and the living water from Keser is the “returning”; only this power from above Chochmah can turn the impure into pure.

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 explanation opens with the Idra’s rule that two Names Havayah in one verse refer to Z’eir Anpin and to Atik. In “that Havayah commanded, saying,” the letters of the Name of Atik are joined to lemor, Chochmah, just as the Ten Commandments were bound to the Ten Utterances. The red heifer brings this about. All four levels of creation are gathered in it: the living heifer, the growing cedar and hyssop, and the crimson worm, whose strength is in its mouth; and in their roots the order is reversed, for the letters, the “inanimate,” stem from Keser, above Chochmah. Burning frees the sparks of Tohu in keli-pas nogah from their evil, as a person burns away worldly desire until the animal soul’s will becomes love of G-d. The living water put on the ash, the “running,” is the “returning” of Torah study, drawn from Keser, and the ash stays upon the water so that the running is not extinguished. The crimson worm, the speech of Torah and prayer rooted in Atik, which has no “back,” denies the kelipos their nourishment. “Statute” means engraving: the Torah is engraved in Keser and written in Chochmah and Binah. Only from Keser, the Only One, can the impure become pure; so Moshe’s face paled until the red heifer.

## OUTLINE

- 1 Two Names, and the meaning of “saying”** ¶1-3  
The first Havayah is Z’eir Anpin and the second Atik. Lemor is Chochmah, amirah, the inner saying above the dibbur of Binah, as in the Maggid’s reading of the Ten Commandments; “commanded” is “joining,” and the letters of a higher world become the source of Chochmah below.
- 2 Inanimate, growing, living and speaking** ¶4-12  
Each higher level includes the lower. In the soul, letters are inanimate, emotions growing, intellect living and Keser, the source of speech, speaking; above, the letters are “stones” and Z’eir Anpin the growing, which the cedar and hyssop span. In their roots the order is reversed: the letters come from Avira and Radla, above Chochmah.

### 3 The ash, the left line and kelipas nogah

¶13-19

The ash is mayin nukvin from every level and the living water mayin duchrin: ratzo vashov. The external forces feed from the left line; the heifer, the feminine of nogah, is prepared outside the camp, its blood sprinkled toward the Holy of Holies and its body burned, leaving its essence, the sparks of Tohu, as parah becomes efer.

### 4 Burning the animal soul's desires

¶20-23

The animal soul's emotions are stripped of worldly desire until its very will becomes love of G-d, "with both your inclinations," higher than the good inclination. Then comes the "returning," the living water of Torah study in the vessels of its letters, while the ash stays on top so the fire is not quenched.

### 5 The crimson worm

¶24-32

Tola, by letters and number linked to the daily offering and the forty-two-letter Name, is a power of Gevurah that separates holiness from impurity. Its strength is the mouth: prayer and Torah spoken, rooted in Keser, the "uplifted hand." Holy pride arouses "He is highly exalted," the face of Atik, from which the proud and Pharaoh, who draw only from the "back," cannot receive.

### 6 Engraved letters and written letters

¶33-40

Chukas means engraving. Keser is like letters engraved in a gem, one with the Infinite Light and only slightly dimmed; Chochmah and Binah are like ink letters that hide the parchment, the Written Torah of black fire on white fire. Through the heifer the engraved root is revealed in the Written Torah, which is why Shlomo said, "it is far from me."

### 7 A pure thing out of an impure one

¶41-46

Chochmah can only sort good from evil; turning the impure into pure, as with the impurity of death from the shattering of the vessels, needs Keser, the Tree of Life and the Only One. So "wisdom" is Kodashim and "knowledge" Taharos, and Moshe's face paled until the section of the heifer; closing references follow.

## KEY CONCEPTS

#### Ratzo vashov (running and returning) רצוא ושוב

The soul's yearning upward and its return to act below. The heifer's ash is the running; the living water poured on it is the returning, through Torah study, without quenching the running.

#### Amirah and dibbur (saying and speech) אמירה ודבור

Amirah is the inner saying of the heart, in Chochmah; dibbur is spoken speech that reveals to another, in Binah. Lemor, "saying," therefore points to Chochmah.

#### Inanimate, growing, living, speaking דומם צומח חי מדבר

The four kinds of creation, each containing those below it: in the soul, letters, emotions, intellect and the source of speech in Keser. In their roots the order is reversed.

#### Kelipas nogah (the glowing husk) קליפת נוגה

The realm between holiness and the impure kelipos, mixing good and evil, the root of permitted desire pursued for oneself. Its essence is the sparks of Tohu, freed by the burning.

#### Mayin nukvin and mayin duchrin (feminine and masculine waters) מיין נוקבין ומיין דוכרין

The ascent from below that arouses a response, and the flow that comes down in reply: here the ash and the living water.

#### Engraved letters and written letters אותיות החקיקה ואותיות הכתב

Engraved letters are of the stone itself; written letters are ink, foreign to the parchment and hiding it. Keser is the first, Chochmah and Binah the second.

**Atik, all face** עתיק

The innermost level of Keser, which has no “back” at all, so the kelipos, which draw only from the back, receive nothing from it.

SECTION 1 • 11-3

## Two Names, and the meaning of "saying"

**1** א ביאור ע"פ זאת חקת<sup>1</sup> כו'. הנה מבואר באדרא (קל"ח ע"ב) שבכל מקום שנמצא שם הוי' ב' פעמים

1. An explanation on "This is the statute of," etc. Now, it is explained in the Idra (138b) that wherever the Name Havayah is found twice

This maamar is a biur (explanation) on the opening of Parshas Chukas, "This is the statute of the Torah." It begins with a rule from the Idra Rabba of the Zohar: when the Name Havayah appears twice, the two do not refer to the same level.

בפסוק אחד הפי' הוא דהשם הראשון הוא בז"א והבי' הוא בעתיק<sup>2</sup> ואע"ג דהכל אחד אך הוא בחי' ממכ"ע וסוכ"ע

in one verse, the meaning is that the first Name is in Z'eir Anpin (the emotive attributes) and the second is in Atik. And although all is one, it is nevertheless [a matter of] the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

The first Havayah refers to Z'eir Anpin, the configuration of the divine emotive attributes, and the second to Atik, the innermost level of Keser above Atzilus. G-d is one, but the two Names stand for two ways His light relates to the worlds: memalei kol almin, the light that enters and fills each world by its measure, and sovev kol almin, the light that remains beyond them.

(ועמש"ל פי מקץ<sup>3</sup> ע"פ כי אתה נרי<sup>4</sup> הוי' והוי' יגיה חשכי דג"כ הפי' ב' שמות הוי' כנ"ל, אך שם שני השמות הם סמוכים זה לזה ממש, אך כאן אע"פ שאינן סמוכין רק

(And see what is written above in Parshas Mikeitz on the verse "For You are my lamp, Havayah, and Havayah lights up my darkness," that there too the meaning is two Names Havayah, as mentioned above. But there the two Names are right next to each other; whereas here, although they are not adjacent, but only

The parenthesis refers to the Torah Ohr discourse in Mikeitz on "For You are my lamp, Havayah, and Havayah lights up my darkness" (2 Samuel 22:29), which reads the two Names the same way. In that verse the two Names stand side by side; in the verse of Chukas they are several words apart.

שהם בפסוק אחד מ"מ הפי' הוא חד לז"א וחד לע"ק<sup>5</sup> וכמ"ש בביאור האדרא מהאריז"ל שם ובהגהות הרב ר' צמח שם כ' שאינו כלל גמור בכל הפסוקים אלא כשיש בפסוק הבנה לסבול כלל זה כו').

in one verse, nevertheless the meaning is one for Z'eir Anpin and one for Atika Kadisha, as is written in the Arizal's explanation of the Idra there. And in the glosses of the Rav, Rabbi Tzemach, there, he wrote that it is not an absolute rule in all verses, but only where the verse holds a meaning that can bear this rule, etc.)

In the verse of Chukas the two Names are several words apart, yet the Arizal, in his commentary on the Idra, applies the rule to any verse in which the Name appears twice. Rabbi Tzemach's gloss limits this: it holds only where the verse's meaning can bear such a reading.

וזהו וידבר הוי' אל משה<sup>6</sup> דשם הוי' זה הוא בז"א. זאת חקת התורה<sup>7</sup> אשר צוה<sup>8</sup> הוי' היינו שם הוי' דעתיק לאמר הוא בחי' חכמה שנקרא אמירה, וכמ"ש בזהר פ' בראשית (דכ"ב ע"א)

And this is [the meaning of] "And Havayah spoke to Moshe": this Name Havayah is in Z'eir Anpin. "This is the statute of the Torah that Havayah commanded": that is, the Name Havayah of Atik. "Saying" (lemor) is the level of Chochmah (wisdom), which is called amirah (saying), as is written in the Zohar, Parshas Bereishis (22a),

So in "And Havayah spoke to Moshe" (Numbers 19:1) the Name is Z'eir Anpin, while in "the statute of the Torah that Havayah commanded" (Numbers 19:2) it is Atik. The last word of that verse, lemor ("saying"), alludes to Chochmah, which the Zohar calls amirah.

ע"פ ויאמר אלקים. הוה אמר אבא באמירה<sup>9</sup> כו' והוא למעלה מבחי' הדבור שהוא מבחי' בינה.

on the verse "And Elokim said": "Abba said [it] by way of amirah," etc. And it is above the level of speech (dibbur), which is from the level of Binah (understanding).

In the Zohar's account of Creation, Abba (Chochmah) "says" to Imma (Binah) with amirah, an inner, quiet saying, and Binah carries it out. Amirah is therefore higher than dibbur, spoken speech, which comes from Binah.

וכמו שפי' המגיד נ"ע במ"ש גבי עשרת הדברות וידבר אלקים<sup>10</sup> את<sup>11</sup> כל הדברים האלה לאמר

This is as the Maggid, whose soul is in Eden, explained what is written regarding the Ten Commandments (Aseres HaDibros): "And Elokim spoke all these words, saying":

The Maggid of Mezritch, the Alter Rebbe's teacher, gave a reading of "And Elokim spoke all these words, saying" (Exodus 20:1), the verse that introduces the Ten Commandments. The verse uses both verbs: "spoke" (vayedaber) and "saying" (lemor).

דהיינו שהקב"ה חיבר וקשר את עשרת הדברות אל בחי' לאמר היינו עשרה מאמרות שנאמרו בשימ"ב. וכמ"ש בזהר ויקרא (די"א ע"ב)<sup>12</sup> איך עשרת הדברות מכוונים נגד עשרה מאמרות.<sup>13, 14</sup>

namely, that the Holy One, blessed be He, joined and bound the Ten Commandments to the level of "saying" (lemor), that is, the Ten Utterances (Asarah Maamaros) that were said during the six days of Creation. And as is written in the Zohar, Vayikra (11b), how the Ten Commandments correspond to the Ten Utterances.

On the Maggid's reading, "spoke" refers to the Ten Commandments and "saying" to the Ten Utterances by which the world was created in six days; G-d bound the one to the other. The Zohar in Vayikra likewise sets "ten utterances in the work of Creation" against "ten utterances at the giving of the Torah, these are the Ten Commandments."

אך ההפרש בין דבור לאמירה הוא כי אמירה הוא בלב ודבור הוא בפה שהוא בחי' ההתגלות לזולתו.

But the difference between speech and saying is that saying is in the heart, and speech is in the mouth, which is the level of revelation to another.

Amirah is the inward saying of the heart, the way one "says in one's heart." Dibbur is speech in the mouth, whose purpose is to reveal one's thought to someone else.

כך עד"מ למעלה יש ב' בחי' עשרה מאמרות ועשרת הדברות.<sup>15</sup> עשרה מאמרות הם בחכמה דאצי' וכנ"ל בשם הזהר בראשית (דכ"ב).

So too, by way of analogy, above there are two levels: the Ten Utterances and the Ten Commandments. The Ten Utterances are in Chochmah of the World of Atzilus (Emanation), as mentioned above in the name of the Zohar, Bereishis (22).

The same two levels exist above. The Ten Utterances of Creation belong to Chochmah of Atzilus, in keeping with the Zohar quoted above, that Abba speaks with amirah.

ועשרת הדברות הוא בבינה שהוא בחי' התגלות [וכ"מ באדרא (דקל"ג ריש ע"א)<sup>16</sup> עיין שם מענין אמירה ודיבור<sup>17</sup> וכ"כ במק"מ בויקרא שם

And the Ten Commandments are in Binah, which is the level of revelation. [And so it is implied in the Idra (beginning of 133a); see there on the matter of saying and speech. And so the Mikdash Melech wrote, on Vayikra there,

The Ten Commandments, spoken aloud to all Israel, belong to Binah, the level at which things come into revelation. The Idra Rabba draws the same line, as the Kehot note quotes it: amirah does not need to raise the voice, while dibbur raises the voice and proclaims; the Mikdash Melech, a commentary on the Zohar, says the same in the name of Rabbi Chaim Vital.

בשם הרח"ו, וקרוב לזה מבואר בפרדס ש"ב פ"ה, ועיין עוד מענין אמירה ודבור בהרמ"ז ר"פ אמור<sup>18</sup> ועמ"ש ע"פ ובבואה לפני המלך<sup>19</sup> אמר<sup>20</sup> עם הספר כו'.

in the name of Rabbi Chaim Vital. And something close to this is explained in the Pardes, Sha'ar 2, chapter 5. And see further on the matter of saying and speech in the Ramaz, at the beginning of Parshas Emor; and see what is written on the verse "And when she came before the king, he said with the letter (sefer)," etc.]

Further sources: the Pardes Rimonim of Rabbi Moshe Cordovero, which discusses the Ten Commandments and the Ten Utterances as the ten Sefiros, and the Ramaz (Rabbi Moshe Zacuto) on the Zohar at the start of Emor. The discourse on Esther 9:25 that is mentioned ("he said with the letter") has not been located, as the Kehot note says.

ולכן נאמר בעשרת הדברות וידבר אלקים כו' לאמר. שחיבר את עשרת הדברות שמבחי' בינה לאמר לבחי' ע"מ דחכמה [כי חו"ב הם תריין ריעין כו',<sup>21</sup>

Therefore it is said regarding the Ten Commandments, "And Elokim spoke," etc., "saying": that He joined the Ten Commandments, which are from the level of Binah, to "saying," to the level of the Ten Utterances of Chochmah. [For Chochmah and Binah are "two companions," etc.;

Chochmah and Binah are "two companions" that never part, so the Ten Commandments, from Binah, can be joined to the Ten Utterances, from Chochmah. That joining is what the word lemor at the head of the Ten Commandments expresses.

ובזה מתורץ הלאמר דבעשרת הדברות שהוא מיותר לכאורה. כיון שכל ישראל שמעו מפי הקב"ה. עמש"ל מזה בשה"ש בד"ה ששים המה מלכות<sup>22</sup>].<sup>23, 24, 25</sup>

and with this is resolved the "saying" in the Ten Commandments, which at first glance is superfluous, since all Israel heard [them] from the mouth of the Holy One, blessed be He. See what is written above on this in Shir HaShirim, in the discourse beginning "There are sixty queens."]

This answers a known question: lemor usually means "say [it] to others," as when Moshe relayed G-d's words, but all Israel heard the Ten Commandments directly from G-d. Here lemor means the link to Chochmah, and the discourse on "There are sixty queens" in Shir HaShirim raises this very question.

2 והנה צוה הוא לשון צוותא שהוא ענין התקשרות והתחברות וזהו הפי' אשר צוה הוי' לאמר להיות התקשרות והתחברות הוי' דעתיק לבחי' לאמר הוא החכמה

Now, tzivah (commanded) is an expression of tzavta (joining), which is the matter of binding and joining together. And this is the meaning of "that Havayah commanded, saying": that there be a binding and joining of the Havayah of Atik with the level of "saying," which is Chochmah (wisdom);

The verb tzivah ("commanded") is read as tzavta, "joining," so "that Havayah commanded, saying" describes a bond. The Name Havayah of Atik is joined to lemor, which is Chochmah.

והיינו המשכת וגילוי סכ"ע בממכ"ע, והיינו ג"כ שיהיה המשכת התורה ממקורה ושרשה שלמעלה מהחכמה בחכמה כי אורייתא מחכמה נפקת<sup>26</sup> אבל שרשה גבוה למעלה מהחכמה וממשיכים ממקורה ושרשה בח"ע.

that is, the drawing-down and revelation of the light that encompasses all worlds (sovev kol almin) within the light that fills all worlds (memalei kol almin). And that is also that there be a drawing-down of the Torah from its source and root, which is above Chochmah, into Chochmah. For "the Torah comes forth from Chochmah," but its root is high above Chochmah, and one draws down from its source and root into the higher Chochmah (Chochmah Ila'ah).

That bond is how sovev kol almin, the light beyond the worlds, is drawn into memalei kol almin, the light within them. The Zohar says "the Torah comes forth from Chochmah," but its root is higher than Chochmah, and the joining draws from that root into the higher Chochmah.

ועמ"ש ע"פ ואהיה אצלו אמו<sup>27</sup> בענין אני תורתך שעשעתי כו' ועל המשכה זו נאמר אשר צוה הוי' לאמר וכנ"ל.<sup>28</sup>

And see what is written on the verse "Then I was by Him as a nursling," on the matter of "I, Your Torah, was a delight," etc. And of this drawing-down it is said, "that Havayah commanded, saying," as mentioned above.

The cross-reference is to the discourse on "Then I was by Him as a nursling" (Proverbs 8:30), where the Torah describes itself as G-d's delight before the world was made. It too treats the Torah's root above Chochmah, which the words "that Havayah commanded, saying" draw down.

ו ביאור הענין הוא כי יש ד' בחי' טנת"א טעמים בחכמה<sup>29</sup> ונקודות בבינה ותגין בז"א ואותיות במלכות.<sup>30</sup>

And the explanation of the matter is that there are four levels, ta'amim, nekudos, tagin, osiyos: the cantillation notes (ta'amim) in Chochmah, the vowels (nekudos) in Binah (understanding), the crowns (tagin) in Z'eir Anpin (the emotive attributes), and the letters (osiyos) in Malchus (sovereignty).

To explain the joining, the Alter Rebbe uses the four elements of a Torah word: ta'amim (cantillation notes), nekudos (vowel points), tagin (crowns on the letters) and osiyos (the letters). In Kabbalah they correspond to Chochmah, Binah, Z'eir Anpin and Malchus, from the most inward, the melody, to the most outward, the letters.

3 והנה הגם שחכמה הוא בחי טעמים אעפ"כ לגבי העולם שלמעלה ממנו היא בחי מקבל מאותיות שבעולם העליון

Now, although Chochmah (wisdom) is the level of the cantillation notes (ta'amim), nevertheless, relative to the world above it, it is at the level of a recipient from the letters of the higher world.

Chochmah is the ta'amim, the highest of the four in its own world. Yet compared with the world above it, it is a receiver, and what it receives from is the letters, the lowest level, of that higher world.

כי בחי אותיות שבעולם העליון נעשים מקור החכמה לעולם התחתון כמו מלכות דאצי" שנעשית עתיק לבריאה כו' וכמו עד"מ דבור הרב נעשה מקור לשכל התלמיד.

For the level of the letters in the higher world becomes the source of Chochmah for the lower world, just as Malchus (sovereignty) of the World of Atzilus (Emanation) becomes Atik for the World of Beriah (Creation), etc.; and just as, by way of analogy, the speech of the teacher becomes a source for the intellect of the student.

In Kabbalah the lowest level of a higher world becomes the highest level of the world below: Malchus of Atzilus becomes Atik, the inner Keser, of the World of Beriah. So too a teacher's spoken words, the outermost expression of his mind, become the starting point of the student's understanding.

וזהו אשר צוה הוי' היינו בחי דבור ואותיות שם הוי' שלמעלה מאצילות מזה נעשה בחי' לאמר מקור לחכמה דאצילות

And this is [the meaning of] "that Havayah commanded": that is, the level of the speech and letters of the Name Havayah that is above Atzilus. From this is made the level of "saying," a source for Chochmah of Atzilus.

In the verse, "that Havayah commanded" refers to the speech and letters of the Name Havayah above Atzilus. Those letters become lemor, the source of Chochmah of Atzilus.

(ועמ"ש בפי' שלח ע"פ ועתה יגדל<sup>31</sup> כו' כאשר דברת לאמר,<sup>32</sup> ובפרשה במדבר בד"ה וארשתוך לי בפי' את ה' האמרת היום<sup>33</sup> ועמ"ש בפי' ברוך שאמר והיה העולם):

(And see what is written in Parshas Shelach on the verse "And now, let it be great," etc., "as You have spoken, saying"; and in Parshas Bamidbar, in the discourse beginning "And I will betroth you to Me," on the meaning of "You have exalted (he'emarta) Havayah today"; and see what is written on the meaning of "Blessed is He who said, and the world came into being.")

The parenthesis lists other places that treat lemor and amirah: the discourse in Shelach on "And now, let the strength of my L-rd be great, as You have spoken, saying"; the discourse "And I will betroth you to Me," on "You have exalted (he'emarta) Havayah today," a verb from the root of amirah; and the explanation of "Blessed is He who said, and the world came into being."

SECTION 2 • 14-12

## Inanimate, growing, living and speaking

4 ב והנה כ"ז היה נמשך ע"י מעשה פרה אדומה. דהנה כתיב ולקח הכהן עץ ארז ואזוב ושני תולעת והשליך אל תוך שרפת הפרה<sup>34</sup> כו' ולקחו לטמא מעפר שרפת החטאת ונתן עליו מים חיים אל כלי.<sup>35,36</sup>

2. Now, all this was drawn down through the procedure of the red heifer. For it is written, "And the kohen shall take cedar wood, hyssop and scarlet of the worm (shni tola'as), and cast [them] into the midst of the burning of the heifer," etc.; and, "They shall take for the impure person from the dust of the burning of the sin-offering, and he shall put upon it living water in a vessel."

Section 2 begins: all the joining described above is brought about through the red heifer (Numbers 19). The verses describe cedar wood, hyssop and crimson worm-dye thrown into the burning heifer, and the ashes taken for a person made impure by contact with the dead, with "living water," spring water, put over them in a vessel.

5 ולהבין זה יש להקדים כי הנה נודע שיש די בחי' מדבר חי צומח דומם<sup>37</sup> [שהם ג"כ כנגד די בחי' טנת"א]<sup>38</sup> והעליון מהם כולל את התחתון ג"כ.<sup>39</sup>

To understand this, we must first preface that, as is known, there are four levels: the speaking (medaber), the living (chai), the growing (tzomeach) and the inanimate (domem) [which also correspond to the four levels of ta'amim, nekudos, tagin, osiyos]; and the higher of them also includes the lower.

The four kinds of creation in classical thought are the speaking (man), the living (animals), the growing (plants) and the inanimate (minerals). Etz Chaim links them to the four levels ta'amim, nekudos, tagin and osiyos, and each higher kind contains the lower ones within it.

כמו הנה הדומם שהוא בחי' האחרונה ותחתונה מדי בחי' הנ"ל ע"כ אינו רק בבחינתו לבד שהוא דומם אבל בחי' צומח חי כו' הוא בבחי' הסתלקות ממנו.

For example, the inanimate, which is the last and lowest level of the four levels mentioned above, is therefore only at its own level alone, that it is inanimate; but the levels of the growing, the living, etc., are in a state of withdrawal from it.

The inanimate, being the lowest, has only its own level. Growth and life are "withdrawn" from it: they are absent from it.

**6** והצומח כמו האילנות והעשבים יש בהן חיות יותר מבדומם שהוא כח הצמיחה ומ"מ הוא כולל ג"כ בחי' דומם

The growing, such as trees and grasses, has more life-force (chayus) in it than the inanimate, namely the power of growth; and nevertheless it also includes the level of the inanimate.

Plants have more vitality than minerals, namely the power to grow. Yet the inanimate level is still present in them.

שהרי עצמיות העץ זולת כח הצמיחה שבו הוא כמו בחי' דומם אלא שנוסף ע"ז שיש בו ג"כ כח הצמיחה  
For the very substance of the tree, apart from the power of growth within it, is like the level of the inanimate; only that, in addition to this, it also has the power of growth.

The wood of a tree, taken apart from its growing, is matter like a stone; growth is something added to it.

ועל שם שנוסף בו על הדומם בחי' זו שצומח נק' צומח [וכמ"ש בע"ה בסופו שהדומם אין בו רק נפש המרכבת

And because this level, that it grows, is added in it beyond the inanimate, it is called "growing." [As is written in Etz Chaim at its end, that the inanimate has in it nothing but the combining soul,

A plant is named for what it adds, "growing." The bracket cites the last section of Etz Chaim: a mineral has only a "combining soul."

דהיינו כח ההרכבה המרכיב ומחבר בו הדי' יסודות שהוא מורכב מהם והנפש שבצומח יש בה  
that is, the power of combination, which combines and joins together in it the four elements of which it is composed. And the soul in the growing thing has in it

In the science of the time every body is compounded of four elements, fire, air, water and earth, and the combining soul is the force that holds them together as one body. The soul of a plant has two layers.

בי' בחי' הא' החיצוני שבו הוא הנפש המרכבת שבה כענין נפש הדומם ונוסף בה בחינה יותר פנימי  
הנק' נפש הצומחת<sup>40</sup> אבל אין בו נפש החיונית].

two levels: the first, its outer [level], is the combining soul within it, like the soul of the inanimate; and added to it is a more inner level, called the growing soul; but it does not have the vital soul.]

Its outer layer is the same combining soul a stone has; its inner layer is the growing soul (nefesh hat-zomachas). It lacks the vital soul of animals, the soul of life and will.

7 והחי יש בו כ"ז ונוסף ע"ז נפש החיונית והרצונית משא"כ בצומח ודומם וע"ש זה נק' חי אבל מכל מקום כלול בו ג"כ בחינת צומח ודומם כי בכלל מאתים מנה.

The living has all this, and added to it is the vital and volitional soul, which is not so with the growing and the inanimate; and on account of this it is called "living." But nevertheless the levels of the growing and the inanimate are also included in it, for "a hundred is included in two hundred."

Animals have everything plants have, and in addition a "vital and volitional soul," the power to move about by their own will, which plants and minerals lack; that is why they are called "living." Yet the growing and inanimate levels are still present in them, just as, in the Talmud's phrase, "a hundred is included in two hundred."

8 והיינו שיש חיות קטנים וגדולים והקטנים הולכים ומתגדלים וזהו בחי' צומח שיש בחי'.

That is, there are small animals and large ones, and the small ones keep growing larger; and this is the level of the growing that is in the living.

Animals grow from small to large. That growth is the "growing" level within the living creature.

וגם יש בו בחי' דומם ע"ד הנ"ל שבצומח יש בחי' דומם, ויותר נראה זה בעצמות שבגוף הבעל חי<sup>41</sup> שהן בחי' דומם מצד עצמן רק שמ"מ הן בחי' צומח וחי ג"כ.

And it also has in it the level of the inanimate, in the manner mentioned above, that in the growing there is the level of the inanimate. And this is seen more in the bones in the animal's body, which are the level of the inanimate in themselves, only that nevertheless they are also the level of the growing and the living.

Animals also contain the inanimate level, most visibly in their bones, which are like stone in themselves. Yet the bones grow and are part of a living body, so all three levels meet in them.

והמדבר שיש בו נפש השכלית המדברת מ"מ כולל הוא ג"כ בו בחי' דצ"ח שהרי הוא חי והקטן מתגדל כו'.

And the speaking, which has in it the intellectual, speaking soul, nevertheless also includes within it the levels of the inanimate, the growing and the living; for, after all, it is alive, and the small one grows larger, etc.

Man, the "speaking," has an intellectual and speaking soul, and he too contains all three lower levels: he is alive, and he grows from child to adult.

9 והנה כמו שהמדבר שהוא האדם כלול מדי בחי דצח"מ גשמיים כמו כן בכחות הנפש המדברת יש ג"כ בחי התכללות מדצ"ח.

Now, just as the speaking, which is man, is composed of the four physical levels of the inanimate, the growing, the living and the speaking, so too in the powers of the speaking soul there is also an inclusion of the inanimate, the growing and the living.

Just as the human body contains the four physical levels, the powers of the speaking soul contain the inanimate, the growing and the living. The paragraphs that follow identify which powers of the soul belong to which level.

מחשבה ודיבור ומעשה כולם הם בחי דומם [ע' בד"ה אם בחקותי]<sup>42</sup> שהרי מאות ודבור אחד לא יתהווה אות ודבור אחר<sup>43</sup> וכשמדבר דבור אחר זהו המשכה אחרת מכח הדבור

Thought, speech and action are all the level of the inanimate [see the discourse beginning "If you walk in My statutes"]; for from one letter and one word, another letter and word will not come into being, and when one speaks another word, that is a different drawing-forth from the power of speech.

Thought, speech and action are "inanimate," because a letter or word, once formed, does not give rise to another; each new word is a new act of the power of speech. The bracket points to the discourse "If you walk in My statutes," which treats letters engraved in stone and letters written in ink.

אבל מדבור זה שיצא ממנו לא שייך שום הגדלה וכמו שהוא כך ישאר וכן באותיות המחשבה ואין בהם גידול וצמיחה לכן נק' דומם.

But in this word that came out of him, no growth at all applies; as it is, so it will remain. And so too with the letters of thought: there is no growth or sprouting in them. Therefore they are called inanimate.

A word, once spoken, stays exactly as it is and does not grow, and the same is true of the letters of thought. Since there is no growth in them, they are called inanimate.

10 והמדות הם בחי' צומח<sup>44</sup> שיש בהם צמיחה מקטנות לגדלות למשל אצל הקטן המדות שלו לדברים קטנים וכשמתגדל יהיו המדות יותר במעלה לפי ערכו, ואפילו בגדול בתחלה המדה וההתפעלות קטנה כמו נצוץ אש ואח"כ מתרחבת ומתגדלת.

And the emotive attributes (middos) are the level of the growing, for there is growth in them from smallness to greatness. For example, with a child, his emotive attributes are for small things, and when he grows up his emotive attributes will be of a higher standing, in proportion to him. And even in an adult, at first the attribute and the emotion are small, like a spark of fire, and afterward it broadens and grows.

The emotions are the "growing": they develop from small to great. A child's feelings attach to small things and rise as he matures, and even an adult's emotion starts small, like a spark, and then broadens.

והשכל הוא בחי' חי כמ"ש והחכמה תחיה<sup>45</sup> (וראי' לדבר כשכותבין השכל ומדברים השכל יותר ניכר בדבור מבכתב וכ"ז מחמת ששכל בחי' חי ודבור אינו כ"כ בחי' דומם כמעשה ע"כ ניכר השכל יותר בדבור. מ"כ).

And the intellect is the level of the living, as it is written, "And wisdom gives life" (and a proof of the matter: when one writes an idea and when one speaks the idea, the idea is more recognizable in speech than in writing; and all this is because the intellect is the level of the living, and speech is not so much the level of the inanimate as action is; therefore the intellect is more recognizable in speech. I found this written).

The intellect is the "living," as Ecclesiastes says, "wisdom gives life." The gloss offers a proof: an idea comes across more clearly when spoken than when written, because speech, though inanimate, is less so than writing, which is a kind of action, so the living intellect shows through it more.

וכתר שלמעלה מהשכל הוא בחי' מדבר שהדבור עצמו הוא בחי' דומם כנ"ל. אמנם בחי' מדבר הוא בחי' כתר שבו יוכל לדבר וראי' מהקטן שמבין כל דבר ואינו יכול לדבר עד שמתגדל מעט

And Keser (the Crown), which is above the intellect, is the level of the speaking; for speech itself is the level of the inanimate, as mentioned above, but the level of the speaking is the level of Keser, by which one is able to speak. And a proof is from the small child, who understands everything yet cannot speak until he grows up a little;

Keser, the level above intellect, corresponds to the "speaking." This seems strange, since speech itself was just called inanimate; but the power to speak comes from Keser, as a small child shows, who understands a great deal before he is able to speak.

והיינו מפני שהדבור הוא ממקום גבוה יותר מהשכל המובן ומושג וכמבואר באגה"ק בד"ה ויעש דוד שם.<sup>46,47</sup>

and that is because speech is from a place higher than the intellect that is understood and grasped, as is explained in Iggeres HaKodesh, in the epistle beginning "And David made a name."

The ability to speak comes from a place higher than the intellect one understands and grasps. Iggeres HaKodesh, in the epistle beginning "And David made a name," explains that the forming of the letters of speech is not something the intellect produces.

11 וכמ"כ יובן למעלה שבחינת אותיות מחשבה ודבור שלמעלה הם בחי' דומם ולכן נק' בס"י אבנים שתי אבנים<sup>48</sup> בונות שני בתים<sup>49</sup> כו',

So too it will be understood above: the level of the letters of thought and speech above is the level of the inanimate. And therefore in Sefer Yetzirah they are called stones: "Two stones build two houses," etc.

The same scale applies above. The letters of divine thought and speech are "inanimate," and so Sefer Yetzirah calls letters "stones": "two stones build two houses," meaning two letters can be combined in two ways.

והמדות עליונות הם בחי' צומח שכמו בצומח יש גידול וצמיחה כך בז"א שנק' צומח יש בו קטנות וגדלות שיש מוחין דקטנות ומוחין דיניקה ומוחין דגדלות ראשון וגדלות שני כו'.

And the supernal emotive attributes (middos) are the level of the growing: for just as in the growing there is growth and sprouting, so in Z'eir Anpin (the emotive attributes), which is called "growing," there is smallness and greatness; for there are the intellect (mochin) of smallness, the mochin of nursing, and the mochin of the first greatness and of the second greatness, etc.

The supernal emotive attributes, Z'eir Anpin, are the "growing." Z'eir Anpin develops in stages, from the intellect (mochin) of smallness and of nursing to a first and a second stage of greatness, as a child's mind matures.

וזהו ג"כ ענין עץ ארז ואזוב שהי' משליך לתוך שרפת הפרה שארז הוא היותר גדול שבצומח ואזוב הוא הנמוך שבמין הצומח כמ"ש מן הארז אשר בלבנון<sup>50</sup> ועד האזוב אשר יוצא בקיר<sup>51,52</sup>

And this is also the matter of the cedar wood and hyssop that he would cast into the burning of the heifer: for the cedar is the greatest of the growing, and the hyssop is the lowest of the kind of the growing, as it is written, "from the cedar that is in Lebanon to the hyssop that comes out of the wall"

This explains the cedar and hyssop thrown into the burning heifer. The cedar is the tallest of plants and the hyssop the lowest, as the verse about Shlomo's wisdom says, "from the cedar in Lebanon to the hyssop that grows out of the wall" (1 Kings 5:13), so together they span the whole "growing," the emotive attributes.

(וכמ"ש בזהר פ' תזריע דמ"ח ע"א) (ובזהר פ' מצורע) (דנ"ג ע"ב) פ"י דארז ואזוב<sup>53</sup> הוא ת"ת ויסוד<sup>54</sup> כן פ"י הפרדס<sup>55</sup> והמק"מ,<sup>56</sup> ואולם הרמ"ז פ"י<sup>57</sup> דעץ ארז הוא הדעת,

(as is written in the Zohar, Parshas Tazria, 48a) (and in the Zohar, Parshas Metzora) (53b). The meaning is that the cedar and the hyssop are Tiferes (beauty) and Yesod (foundation); so the Pardes and the Mikdash Melech explain. However, the Ramaz explains that the cedar wood is Daas (knowledge).

The Zohar on Tazria reads that verse as naming the highest and the lowest, and the Zohar on Metzora speaks of the cedar and hyssop of the leper's purification. The Pardes and the Mikdash Melech explain cedar and hyssop as the Sefiros Tiferes and Yesod, while the Ramaz takes the cedar as Daas.

והנה בזהר שם כ' שהם ב' ווין ובזהר פ' יתרו (דס"ח ע"א) כ' דב' ווין הנ"ל זהו בחי' משה ויוסף<sup>58</sup> ושם נתי' דהוא יסוד אבא ויסוד ז"א, ואפשר לכוונו עם פ"י הרמ"ז

Now, in the Zohar there it is written that they are two vavs; and in the Zohar, Parshas Yisro (68a), it is written that the two vavs mentioned above are the level of Moshe and Yosef, and there it was explained that this is Yesod of Abba and Yesod of Z'eir Anpin. And it is possible to reconcile it with the Ramaz's explanation,

The Zohar there calls them two vavs, an upper vav and a small one; vav, whose value is six, stands for the six emotive attributes. In Yisro the Zohar says Moshe and Yosef stand in "the secret of the letter vav-vav, two vavs together," which is explained as Yesod of Abba and Yesod of Z'eir Anpin, and this can be squared with the Ramaz.

כי יסוד אבא הוא דעת דז"א והחכמה נקרא חי כמ"ש והחכמה תחיה,<sup>59</sup> וזהו ענין מים חיים הנובעים מתחת לארץ. כך הוא החכמה מאין תמצא<sup>60</sup> מבחינת כתר שנק' מקור חיים.<sup>61</sup>

for Yesod of Abba is Daas of Z'eir Anpin. And Chochmah (wisdom) is called "living," as it is written, "And wisdom gives life"; and this is the matter of "living water," which wells up from beneath the earth. So it is with Chochmah: "wisdom is found from ayin (nothing)," from the level of Keser (the Crown), which is called "the source of life."

Yesod of Abba is Daas of Z'eir Anpin, so the cedar can be both. Chochmah is "living," like the "living water" that wells up from underground: as "wisdom is found from ayin (nothing)" is read, Chochmah springs from Keser, the "nothing," which is called "the source of life."

**12** והכתר נקי מדבר שהוא למעלה מבחי' חי וכנ"ל שע"ז נאמר כי עמך מקור חיים.<sup>62</sup> וגם נקרא בשם מדבר ע"ש היותו מקור הדבור. אף שהדבור הוא בחינת דומם.

And Keser (the Crown) is called "the speaking," for it is above the level of the living, as mentioned above, that of it is said, "For with You is the source of life." And it is also called by the name "speaking" on account of its being the source of speech, even though speech is the level of the inanimate.

Keser is called "the speaking" first because it is above the "living," Chochmah: of Keser it is said, "For with You is the source of life" (Psalms 36:10), the source of the life that Chochmah is. It is also called "speaking" because it is the source of speech, which is puzzling, since speech was just called inanimate.

אלא משום דנעוץ תחלתן בסופן<sup>63</sup> וסופן בתחלתן<sup>64</sup> דייקא שהמל' שרשה מכתר ולכן בע"ס דא"ח המל' הוא כתר כמ"ש בע"ח ולכך המלך לובש הכתר והעטרה.

But [this is] because "their beginning is wedged in their end, and their end in their beginning," precisely: for the root of Malchus (sovereignty) is from Keser. And therefore, in the Ten Sefiros of the returning light (or chozer), Malchus is Keser, as is written in Etz Chaim; and that is why the king wears the crown and the diadem.

The answer is Sefer Yetzirah's principle: "their end is wedged in their beginning and their beginning in their end." Malchus, the lowest Sefirah, has its root in Keser, the highest; in the order of the returning light, which rises from below, Malchus stands as Keser, and so the king (Malchus) wears the crown (Keser).

לכן שרש הדבור נמשך מבחינת כתר דוקא שנק' ע"ש זה מדבר ולכן האותיות הם מקיפי' על השכל ומלבישים אותו כי שרשם מלמעלה מהחכמה.

Therefore the root of speech is drawn specifically from the level of Keser, which on account of this is called "speaking." And therefore the letters encompass the intellect and clothe it, for their root is from above Chochmah (wisdom).

Speech belongs to Malchus, and its root is in Keser; that is why Keser is named "speaking." For the same reason letters, though lower than intellect, encompass and clothe it, since their root is above Chochmah.

וע"כ אותיות התורה שרשם מבחי' ומדרגה גבוה יותר מהחכמה שבהן דאורייתא מחכמה נפקת<sup>65</sup> והאותיות שרשם מבחינה שלמעלה מהחכמה כו'.

And therefore the letters of the Torah have their root in a level and rank higher than the Chochmah within them; for "the Torah comes forth from Chochmah," but the letters have their root in a level that is above Chochmah, etc.

The Torah's letters have a root higher than the wisdom they carry. The Torah's wisdom "comes forth from Chochmah," but its letters come from above Chochmah.

(ובזה א"ש הא דע"ה עולה לתורה ומברך אע"פ שאינו מבין פי' המלות אלא משום דהקריאה באותיות תשב"כ נקרא קורא בתורה אף שאינו מבין כלל פי' המלוכש בהן וכמ"ש במ"א.

(And with this it is well understood why an unlearned person goes up to the Torah and recites the blessing, although he does not understand the meaning of the words: it is because reading the letters of the Written Torah is called reading in the Torah, even though he does not understand at all the meaning that is clothed in them, as is explained elsewhere.

A halachic illustration opens a long parenthesis: an unlearned person who does not understand the words may still be called up to the Torah and say the blessing. Reading the letters of the Written Torah is itself "reading the Torah," even without grasping the meaning clothed in them.

ועמ"ש"ל כפי' בראשית בד"ה וייצר מענין שייכות בחי' דומם למדבר דוקא שלכן גוף של אדה"ר היה תחלה בחי' דומם כו' ע"ש, ואע"ג שנת' למעלה שהמדבר כולל כל הג' בחי' דצ"ח וכן החי' כולל ג"כ צומח ודומם.

And see what is written above in Parshas Bereishis, in the discourse beginning "And He formed," on the connection of the level of the inanimate specifically to the speaking, which is why the body of Adam, the first man, was at first the level of the inanimate, etc.; see there. And although it was explained above that the speaking includes all three levels of the inanimate, the growing and the living, and likewise the living also includes the growing and the inanimate,

The discourse on "And He formed" in Bereishis (in Torah Ohr) links the inanimate with the speaking: Adam's body was at first inanimate, before the speaking soul entered it. A question then begins: it was said that each higher level includes the ones below it.

וכן הצומח כולל בחי' דומם עד"מ המדות שנק' צומח כוללים ג"כ בחי' דומם היינו בחי' אותיות כי בהתפעלות המדה כלול בה בחי' אותיות בהעלם.

and likewise the growing includes the level of the inanimate. For example, the emotive attributes (middos), which are called "growing," also include the level of the inanimate, that is, the level of letters, for in the stirring of the attribute the level of letters is included in it in concealment;

So the emotions, the "growing," include the "inanimate," the letters. When an emotion is stirred, words are already latent within it.

והשכל שהוא בחי' חי כלול בו ג"כ בחי' צומח ודומם שהן המדות שבשכל והאותיות, וזהו ענין מלוי יו"ד שהוא וי' ד' הוא"ו הוא ששה מדות והד' הוא בחינת דבור שהיו כלולים תחלה ביי' שהוא חכמה ואח"כ צמחו המדות ונולדו מהשכל כו'

and the intellect, which is the level of the living, also has included in it the levels of the growing and the inanimate, which are the emotive attributes within the intellect and the letters; and this is the matter of the spelling-out (milui) of yud, which is vav, dalet: the vav is six emotive attributes, and the dalet is the level of speech, which were included at first in the yud, which is Chochmah, and afterward the emotive attributes sprouted and were born from the intellect, etc.;

The intellect, the "living," contains both: the emotions within the intellect, and letters. The full spelling of the letter yud (י-ו-ד) shows it: the yud is Chochmah, and in its spelling are a vav, six emotive attributes, and a dalet, speech, which were first contained in Chochmah and later "sprouted" from it.

וכן עד"ז הכתר שהוא בחינת מדבר כולל כל הגי' בחי' הנ"ל שהם חכמה ומדות ואותיות הנק' דצ"ח, וזהו ענין מו"ס שבכתר ומדות דא"א כו' ובודאי בחי' החי הכלול במדבר גבוה לאין קץ מבחי' החי עצמו.

and so too, in the same way, Keser, which is the level of the speaking, includes all three levels mentioned above, which are Chochmah, the emotive attributes and the letters, called the inanimate, the growing and the living; and this is the matter of Mocha Stima'ah (the hidden brain) in Keser and the emotive attributes of Arich Anpin, etc. And certainly the level of the living that is included in the speaking is infinitely higher than the level of the living itself,

Likewise Keser, the "speaking," contains Chochmah, emotions and letters, as in the hidden brain (Mocha Stima'ah) within Keser and the attributes of Arich Anpin. And what a higher level contains is infinitely higher than the lower level as it stands by itself.

וכעד"ז בכל המדרגות מה שהעליון כולל הבחי' תחתוני' הם שם משוכחים הרבה מבחי' התחתונות ממש. וא"כ כיון שגם החכמה שרשה מהכתר כמו שהאותיות שרשן מכתר איך יהיה באותיות בחי' גבוה יותר מהחכמה.

and in the same way in all the levels, the lower levels that the higher one includes are there far more excellent than the actual lower levels; if so, since Chochmah too has its root in Keser, just as the letters have their root in Keser, how can there be in the letters a level higher than Chochmah?

That holds at every level. Hence the question: if Chochmah and the letters are both rooted in Keser, why should the letters' root be higher than Chochmah's?

ושלכך נקרא הכתר מדבר דוקא ע"ש הדבור הנמשך ממנו ולא ע"ש החכמה שנמשך ג"כ ממנו. אמנם י"ל ששרש האותיות בכתר הוא מבחי' עליונה יותר משרש החכמה שם.

And [how can it be] that Keser is therefore called "speaking" specifically, on account of the speech drawn from it, and not on account of Chochmah, which is also drawn from it? However, it can be said that the root of the letters in Keser is from a higher level than the root of Chochmah there.

A second form of the question: why is Keser named for speech and not for Chochmah, which also comes from it? The answer: within Keser itself, the root of the letters is higher than the root of Chochmah.

כי אע"ג שלמטה החכמה גבוה יותר מהאותיות. אבל בשרשן הוא להפך. דשם האותיות גבוה יותר כו'. וכך נתי' לקמן ע"פ וידבר משה אל ראשי המטות<sup>66</sup> כו' בענין דצ"ח כו'.

For although below, Chochmah is higher than the letters, in their root it is the reverse: there the letters are higher, etc. And so it is explained below, on the verse "And Moshe spoke to the heads of the tribes," etc., on the matter of the inanimate, the growing and the living, etc.

Below, Chochmah outranks the letters, but in their roots the order is reversed. The same is explained in the discourse on "And Moshe spoke to the heads of the tribes" (Numbers 30:2), on the inanimate, growing and living.

והענין אי"ש עפמ"ש הרמ"ז ר"פ ויקרא דשרש האותיות נמשכים מבחי' אורא שלמעלה ממז"ס ועמ"ש מזה בדרוש דמזוזה מימין ונ"ח משמאל<sup>67</sup> ובד"ה לריח שמניך טובים,<sup>68</sup>

And the matter is well understood according to what the Ramaz wrote at the beginning of Parshas Vayikra, that the root of the letters is drawn from the level of Avira (the "air"), which is above Mocha Stima'ah. And see what is written on this in the discourse on "The mezuzah on the right and the Chanukah lamp on the left," and in the discourse beginning "Your ointments have a goodly fragrance,"

The Ramaz writes that the letters are rooted in Avira, the "air" above Mocha Stima'ah, the hidden brain of Arich Anpin. The point is also discussed in the discourse on the Talmud's rule "the mezuzah on the right and the Chanukah lamp on the left," and in the one on "Your ointments have a goodly fragrance" (Song of Songs 1:3).

והרי אי"כ הוא למעלה משרש החכמה ששרשה ממו"ס דאריך שהוא חכמה שבכתר וג"ז ע"י מזלות ושערות והאותיות שרשן מבחינת אורא שלמעלה ממו"ס.

and then, if so, it is above the root of Chochmah, whose root is from Mocha Stima'ah of Arich [Anpin], which is the Chochmah within Keser, and this too through the mazalos and the hairs; whereas the letters have their root in the level of Avira, which is above Mocha Stima'ah.

Chochmah's root is Mocha Stima'ah of Arich Anpin, the wisdom within Keser, and even that reaches Chochmah only through the mazalos and the hairs, narrow channels in the Kabbalistic image of the divine "head." The letters' root, Avira, is above Mocha Stima'ah itself.

וכ"ה ג"כ בצומח וחי דאע"ג דלמטה החי גבוה יותר מהצומח וכן השכל שנקי חי הוא גבוה מהמדות שנקי צומח מ"מ בשרשן הז"א גבוה יותר מחו"ב כדאיתא באדר"ז דרצ"ב או"א אתכלילו במזלא וביה תליין וביה אחידן.

And so it is also with the growing and the living: although below, the living is higher than the growing, and likewise the intellect, which is called "living," is higher than the emotive attributes, which are called "growing," nevertheless in their root Z'eir Anpin (the emotive attributes) is higher than Chochmah and Binah (understanding), as is stated in the Idra Zuta (292): "Abba and Imma (Chochmah and Binah) are included in the mazla, and on it they hang and by it they are held;

The same reversal holds for the growing and the living: below, intellect outranks emotion, but at the root Z'eir Anpin (the emotions) is higher than Chochmah and Binah. The Idra Zuta says Abba and Imma are included in the mazla and hang on it.

ז"א בעתיקא אחיד ותליא <sup>69</sup> ופי' שם האריז"ל שאו"א מושפע"י מהחכמה שבכתר ע"י מזלא כנ"ל, ואמנם הז"א מושפע יותר מלמעלה מן הכתר דא"א עצמו ומזה הצד לפעמים הז"א מעולה יותר מאו"א עכ"ל, ועמ"ש"ל מזה בפי' יתרו בענין האבות הן הן המרכבה.

Z'eir Anpin is held by and hangs on Atika." And the Arizal explains there that Abba and Imma receive their flow from the Chochmah within Keser through the mazla, as mentioned above, but Z'eir Anpin receives its flow from higher, from Keser of Arich Anpin itself, and from this aspect Z'eir Anpin is sometimes superior to Abba and Imma. End of quote. And see what is written above on this in Parshas Yisro, on the matter of "The Patriarchs are themselves the chariot."

Z'eir Anpin, by contrast, hangs directly on Atika. As the Arizal explains, Abba and Imma receive from the Chochmah within Keser by way of the mazla, while Z'eir Anpin receives from Keser of Arich Anpin itself, so in this respect it is superior; the Torah Ohr discourse in Yisro on "the Patriarchs are themselves the chariot" takes this up.

נמצא בשרשם הצומח גבוה מהחי ועמ"ש גבי תנופת שתי הלחם ע"ג שני הכבשים. ואמנם הדומם שרשו גבוה גם מהצומח כי האותיות שרשם מאוירא כנ"ל אשר שם הוא גילוי בחי' רדל"א שלמעלה גם מהכתר דא"א.

It follows that in their root the growing is higher than the living. And see what is written regarding the waving of the two loaves upon the two lambs. And indeed, the inanimate has its root higher even than the growing, for the letters have their root in Avira, as mentioned above, where there is the revelation of the level of Radla (the Head that is not known), which is above even Keser of Arich Anpin.

So at the root the growing is above the living, as in the waving of the two loaves (from wheat, the growing) upon the two lambs (the living) on Shavuot. The inanimate is higher still, rooted in Avira, where Radla is revealed: the highest "head," called "the Head that is not known," above even Keser of Arich Anpin.

וכ"מ בע"ח שער א"א פ"ב דהמלי' שרשה מרדל"א והמלי' הוא בחי' דומם ודבור ועמ"ש במ"א ע"פ מזמור שיר חנוכת הבית<sup>70</sup> בענין מזון לבוש בית כו'):

And so it is implied in Etz Chaim, Sha'ar Arich Anpin, chapter 2, that the root of Malchus is from Radla; and Malchus is the level of the inanimate and of speech. And see what is written elsewhere on the verse "A psalm, a song for the dedication of the House," on the matter of food, clothing and house, etc.)

Etz Chaim implies that Malchus, which is the inanimate and speech, is rooted in Radla, and with this the long parenthesis closes. The last reference is to the discourse on "A psalm, a song for the dedication of the House" (Psalms 30:1), on the three needs of food, clothing and house.

### SECTION 3 • ¶13-19

## The ash, the left line and kelipas nogah

**13** ג וזהו ענין מעשה פרה כי האפר הוא העלאת מ"ן וכלול בזה המ"ן מכל ג' בחי' דצ"ח, שהפרה היא חי ונעשה אפר

3. And this is the matter of the procedure of the heifer: for the ash is the raising of mayin nukvin (feminine waters), and included in this is the mayin nukvin from all three levels of the inanimate, the growing and the living. For the heifer is living, and it becomes ash;

Section 3 interprets the heifer. Its ash is mayin nukvin, "feminine waters," the Kabbalistic term for an ascent from below that arouses a flow from above, and this ascent gathers all three lower levels: the heifer, an animal, is the living, and it is burned to ash.

וגם עץ ארז ואזוב שהן בחי' צומח והצומח כולל בעצם ג"כ בחינת דומם ושני תולעת הוא בחי' דבור שכתו בפיו

and also the cedar wood and hyssop, which are the level of the growing, and the growing in its very essence also includes the level of the inanimate; and the scarlet of the worm is the level of speech, for its strength is in its mouth;

The cedar and hyssop are plants, the growing, and plants include the inanimate. The crimson dye comes from a worm, whose "strength is in its mouth," so it stands for speech.

נמצא הוא שרשו נגד בחי' מדבר וגם האותיות הדבור עצמן הם בחי' דומם וכ"ז היינו מפני שמעשה פרה הוא כללות בחינת רצוא ושוב<sup>71</sup>

it follows that its root corresponds to the level of the speaking; and also the letters of speech themselves are the level of the inanimate. And all this is because the procedure of the heifer is the general and collective expression of the level of "running and returning" (ratzo vashov),

So the worm's root corresponds to the speaking, while the letters of speech themselves are inanimate. All the levels are included because the heifer's procedure embodies, as a whole, ratzo vashov, the "running and returning" of the living creatures in Ezekiel's vision: rising upward in yearning and coming back down.

ולכן נקרא חקת התורה<sup>72</sup> ע"כ נעשה האפר שהוא הרצוא מכללות הבחי' שבעולם דומם צומח חי כו' and therefore it is called "the statute of the Torah." Therefore the ash, which is the "running," is made from the levels in the world as a whole, inanimate, growing, living, etc.;

Because it embodies this movement as a whole, it is called "the statute of the Torah." And so the ash, the "running" upward, is made from every level of the world, inanimate, growing and living.

לכן עי"ז אח"כ בקידוש מי חטאת ונתן עליו מים חיים<sup>73</sup> הוא המשכת מ"ד מבחי' והחכמה תחיה<sup>74</sup> שהוא מבחי' מו"ס כו',

therefore, through this, afterward, in the sanctifying of the waters of purification (mei chatas), "and he shall put upon it living water," there is the drawing-down of mayin duchrin (masculine waters) from the level of "And wisdom gives life," which is from the level of Mocha Stima'ah (the hidden brain), etc.

Then comes the "returning": living water is put on the ash, a drawing-down of mayin duchrin, "masculine waters," the response from above. It comes from Chochmah, which "gives life," rooted in Mocha Stima'ah, the hidden brain within Keser.

ומכ"ז יובן ג"כ ענין אשר צוה הוי" לאמר שמבחינת אותיות דעתיק נמשך להיות מקור לחכמה הנקרא אמירה

And from all this will also be understood the matter of "that Havayah commanded, saying": that from the level of the letters of Atik it is drawn down to be a source for Chochmah (wisdom), which is called amirah (saying);

This also explains "that Havayah commanded, saying." From the letters of Atik a flow is drawn down to become the source of Chochmah, which is called amirah.

דהיינו שבחינת אותיות אלו הם למעלה מהחכמה דהיינו שרש האותיות כמו שהן בבחינת כתר שע"ש זה נקרא הכתר מדבר

that is, the level of these letters is above Chochmah: namely, the root of the letters as they are in the level of Keser (the Crown), on account of which Keser is called "speaking";

These are the letters in their root in Keser, which is above Chochmah. It is because of this root that Keser is called the "speaking."

רק שבהשפלתן למטה בבחי' מלכות אז הם לבושים או בתים לבחי' חכמה אכן כמו שהן עדיין כלולים בשרשן הרי הם למעלה מבחינת החכמה כנ"ל

only that in their descent below, into the level of Malchus (sovereignty), they are then garments or houses for the level of Chochmah; but as they are still included in their root, they are above the level of Chochmah, as mentioned above.

When the letters descend to Malchus they become garments or "houses" that hold Chochmah, and so are lower than it. In their root, though, they remain above Chochmah.

לכן אמר אשר צוה הוי" לאמר שיהיה צוותא והמשכה מבחי' אותיות שם הוי" דעתיק אל בחינת החכמה

Therefore it says, "that Havayah commanded, saying": that there be a joining (tzavta) and drawing-down from the level of the letters of the Name Havayah of Atik to the level of Chochmah;

So "commanded, saying" means a joining (tzavta) and a flow from the letters of the Name Havayah of Atik down to Chochmah.

וזהו לאמר (ואפשר לומר דפ"י קידוש מי חטאת היינו שע"י ההעלאת מ"ן דאפר הפרה ע"י ממשיכים מבחי' קדש העליון טלא דבדולחא בהמים חיים היינו התלבשות גבורה דעתיק במו"ס

and this is "saying." (And it is possible to say that the meaning of the sanctifying of the waters of purification is that through this raising of mayin nukvin of the heifer's ash, through this one draws down from the level of the supernal Kodesh (holiness), the "crystalline dew" (tala d'vedolcha), into the living water; that is, the enclothing of Gevurah (restraint) of Atik in Mocha Stima'ah;

A parenthesis suggests what the "sanctifying" of the purification water is: through the ascent of the ash, a flow is drawn from "the supernal holiness," the "crystalline dew" of the Zohar's Idra, into the living water. This is Gevurah of Atik clothed in Mocha Stima'ah.

והיינו שממשיכים מבחי' מדבר מקור הדבור בחינת כי עמך מקור חיים<sup>75</sup> משם ממשיכים בהמים חיים שהוא בחינת ח"ע הנקרא חי והחכמה תחי'. ואח"כ מזים מזה לדחות רוח הטומאה ע"י המשכת כתר וח"ע כו').

that is, one draws down from the level of the speaking, the source of speech, the level of "For with You is the source of life"; from there one draws down into the living water, which is the level of the higher Chochmah (Chochmah Ila'ah), which is called "living," "And wisdom gives life." And afterward one sprinkles from it to drive away the spirit of impurity, through the drawing-down of Keser and the higher Chochmah, etc.)

The flow comes from the "speaking," Keser, "the source of life," into the living water, which is the higher Chochmah. Sprinkling that water then drives away the spirit of impurity, because it draws down Keser and the higher Chochmah.

ולהבין מעט מזעיר בענין הפרה. הנה נודע כי מקו השמאל הוא יניקת החיצונים רישי' דעשו בעטפוי דיצחק, וזהו ענין סוספיתא דדהבא<sup>76, 77</sup>

And to understand a very little of the matter of the heifer: now, it is known that from the left line comes the nourishment of the external forces (chitzonim): "the head of Esav in the bosom of Yitzchak." And this is the matter of "the dross of gold."

Now a closer look at the heifer itself. The external forces, the kelipos, draw nourishment from the left line, Gevurah, as in the Targum's image of Esav's head resting in the bosom of Yitzchak, who embodies Gevurah; the Zohar calls this "the dross of gold."

והיינו לפי שבחינת ומדרגת הגבורות וקו השמאל הוא להיות בבחי' אור חוזר ורצוא והסתלקות<sup>79</sup> ליכלל באור א"ס ב"ה והוא הפך בחינת ההמשכה והגילוי למטה.

And this is because the level and rank of the Gevuros and the left line is to be in the state of returning light (or chozer), of "running" and withdrawal, to be absorbed into the Infinite Light (Or Ein Sof), blessed be He; and this is the opposite of the level of drawing-down and revelation below.

This is because the nature of the Gevuros is to move upward, as returning light, "running" and withdrawal, seeking to be absorbed in the Infinite Light. That is the opposite of drawing light down and revealing it below.

14 ומה שנמשך מהגבורות למטה הוא בצמצום מאד לכך ברכוי הצמצוצים נמשך מזה למטה גבורות קשות ויניקת החיצונים.

And what is drawn down from the Gevuros below is in great contraction; therefore, through the many contractions, there are drawn from this, below, harsh Gevuros and the nourishment of the external forces.

Light from the Gevuros reaches below only through intense contraction. The many contractions produce harsh Gevuros, and the external forces feed from them.

משא"כ מקו הימין שבחי' ומדרגת החסד וקו הימין הוא להיות המשכת וגילוי אור א"ס ב"ה למטה בחי' אור ישר

Which is not so with the right line: for the level and rank of Chesed (kindness) and the right line is to be the drawing-down and revelation of the Infinite Light (Or Ein Sof), blessed be He, below, the level of direct light (or yashar);

The right line, Chesed, is the opposite. Its nature is to draw down and reveal the Infinite Light below, as "direct light."

לכן אף כשנמשך בהשתלשלות למטה לא יוכל להיות מזה יניקת החיצונים<sup>80</sup> כי נמשך הביטול למטה כו' (וע' בזהר פקודי) (דף רכ"ד ע"ב) ובמ"ש הרמ"ז<sup>81</sup> שם כי הימין כו'

therefore, even when it is drawn down through the chain of descending worlds (hishtalshelus), there can be no nourishment of the external forces from it, for the self-nullification (bittul) is drawn down below, etc. (And see in the Zohar, Pekudei) (page 224b), and what the Ramaz wrote there, that the right, etc.,

So even as Chesed descends through the chain of worlds, the external forces cannot feed from it, because its bittul, self-nullification before G-d, comes down with it. The Zohar in Pekudei says that whatever spreads down from the right stays good, and the Ramaz there adds that no kelipah comes from the right.

אבל השמאל כו' ועמ"ש ע"פ מאמר הזהר פ' אחרי (דע"ט ב') הביאו עלי כפרה<sup>82</sup> כו' דבגינהון אתער<sup>83</sup> כו'

but the left, etc. And see what is written on the saying of the Zohar, Parshas Acharei (79b), "Bring an atonement for Me," etc., "for on their account is aroused," etc.,

The left, by contrast, becomes dross as it spreads downward, in the Ramaz's words as the Kehot note quotes them. The text also refers to the explanation of the Zohar in Acharei on "Bring an atonement for Me" (the Rosh Chodesh offering), and on those "on whose account" the other side is aroused.

דממש"ש יובן איך מקו השמאל יש מקום ליניקת החיצונים והעיקר ביצירה ועשיה לפי ששם הגבורות הם יותר בהתחלקות מן החסדים משא"כ בב ריאה וכ"ש באצילות ששם שמאלא אתכליל בימינא ממש.

for from what is written there it will be understood how from the left line there is room for the nourishment of the external forces, and mainly in the World of Yetzirah (Formation) and the World of Asiyah (Action), because there the Gevuros are more separated from the Chasadim; which is not so in the World of Beriah (Creation), and all the more so in the World of Atzilus (Emanation), where "the left is included in the right" in actual fact.

That explanation shows how the left line gives room for the external forces, chiefly in Yetzirah and Asiyah, where the Gevuros are more separate from the Chasadim. In Beriah this is much less so, and in Atzilus not at all, since there "the left is included in the right."

וזהו ענין הפרה אדומה דקבילת משמאלא מבחי פני שור מהשמאל<sup>84</sup> כי הפרה הוא בחי נוק' דנוגה (כמ"ש הרח"ו בטעמי מצות פ' חקת).

And this is the matter of the red heifer, which "receives from the left," from the level of "the face of an ox on the left"; for the heifer is the level of the Nukva (the feminine) of nogah (as Rabbi Chaim Vital wrote in Ta'amei HaMitzvos, Parshas Chukas).

The red heifer "receives from the left," from "the face of an ox on the left" in Ezekiel's vision of the Chariot. Rabbi Chaim Vital explains that the heifer is the feminine aspect of kelipas nogah.

והנה נודע שקליפת נוגה היא בחינה ממוצעת בין קליפות הטמאות לגמרי ובין בחי הקדושה היינו כי קליפות הטמאות לגמרי הם שורש היצה"ר של הרע הגמור

Now, it is known that kelipas nogah (the glowing husk) is an intermediate level between the completely impure kelipas and the level of holiness. That is, the completely impure kelipas are the root of the evil inclination for outright evil,

Kelipas nogah, the "glowing husk," stands between holiness and the three completely impure kelipas, which are the root of the urge toward outright evil.

כמו רציחה וניאוף וגזל ולשון הרע ודומיהן וקליפת נוגה הוא שורש היצר הרע של תאוות היתר כשהן שלא לשם שמים כי אם להנאת גופו.

such as murder, adultery, robbery, evil speech and the like; and kelipas nogah is the root of the evil inclination for permitted desires, when they are not for the sake of Heaven but only for the pleasure of one's body.

Examples of outright evil are murder, adultery, robbery and evil speech. Kelipas nogah is the root of the urge toward permitted pleasures when they are pursued for bodily enjoyment and not for the sake of Heaven.

כי היא כלולה מטו"ר שפנימיותה יורד ונמשך מבחינת טוב ומתלבש ברע וע"י הטוב שבה היא מקבלת החיות מבחי"י הקדושה וזהו דקבילת מבחינת פני שור שבמרכבה.<sup>85</sup>

For it is composed of good and evil: its inner dimension descends and is drawn from the level of good and is clothed in evil; and through the good within it, it receives life-force (chayus) from the level of holiness. And this is [the meaning of] its "receiving" from the level of "the face of the ox" in the Chariot.

Nogah is a mixture: its inner core is good, drawn from holiness and clothed in evil. Through that good it receives vitality from holiness, and this is what "receiving from the face of the ox" in the Chariot means.

15 והיא משפעת לקליפות הטמאות וחיצונים ע"י הרע שבה, נמצא היא מחברת שיומשך יניקה מע"ס דקדושה לעשר כתרי מסאבותא שהן שורש הרע הגמור כנ"ל. ולתקן זה באה מצות פרה אדומה.

And it gives flow to the impure kelipos and the external forces through the evil within it. It follows that it connects, so that nourishment is drawn from the Ten Sefiros of holiness to the "ten crowns of impurity," which are the root of outright evil, as mentioned above. And to rectify this came the mitzvah of the red heifer.

Through its evil side, nogah passes flow on to the impure kelipos, so it links the ten holy Sefiros with the "ten crowns of impurity," the root of outright evil. The mitzvah of the red heifer comes to repair this link.

לכן נעשית מחוץ למחנה<sup>86</sup> כי באצילות איהו וגרמוהי חד<sup>87</sup> ושמאלא אתכליל בימינא ואין שם יניקה

Therefore it is done outside the camp: for in the World of Atzilus (Emanation) "He and His vessels are one" (ihu vegarmohi chad), and "the left is included in the right," and there is no nourishment there;

That is why the heifer is prepared outside the camp. Atzilus has no such nourishment, for there "He and His vessels are one" and "the left is included in the right."

וגם חוץ מבריאה [שאפילו ק"נ דבריאה הוא רובו טוב עדיין רק ביצי" חציו טוב וחציו רע ובעשי רובו ככולו רע רק מעט טוב מעורב בתוכו כו' כמ"ש במ"ח בסדר נזיקין].

and also outside Beriah [for even kelipas nogah of Beriah is still mostly good; only in Yetzirah is it half good and half evil, and in Asiyah it is mostly, as though entirely, evil, with only a little good mixed into it, etc., as is written in Mishnas Chassidim, in the Order of Nezikin].

It is also "outside" Beriah, where nogah is still mostly good. In Yetzirah nogah is half good and half evil, and in Asiyah almost wholly evil with a little good mixed in, as Mishnas Chassidim, a Kabbalistic work arranged in orders like the Mishnah, explains in its Order of Nezikin.

**16** וגם שנעשית חוץ לפרגוד ומסך המבדיל בין הקדושה לחול, לתקן ולהחזיר היניקה הנמשך ממנה משם לחיצונים.

And also, it is done outside the partition (pargod) and the screen that separates between holiness and the profane, in order to rectify and bring back the nourishment that is drawn from it, from there, to the external forces.

The heifer is also prepared beyond the "partition and screen" that divides holiness from the profane. Its purpose is to retrieve the flow that passes from there to the external forces.

והיינו בתחלה ההזאה להוציא הטוב והוא פנימי ק"נ להחזירו לשרשו להקדושה ולכן היה מזה כנגד בית קדש הקדשים<sup>88</sup>

That is, first the sprinkling, to bring out the good, which is the inner dimension (pnimiyus) of kelipas nogah (the glowing husk), to return it to its root, to holiness; and therefore he would sprinkle facing the Holy of Holies,

First comes the sprinkling of the blood, which draws out the good, the inner core of nogah, and returns it to holiness. That is why the kohen sprinkled facing the Holy of Holies.

כדאיתא בפ"ג דפרה מ"ט ובפ"ב דמדות (ועמש"ל פ' מסעי בענין וירד הגבול הירדנה.<sup>89</sup> ענין ירדן שנוטל מזה ונותן לזה) ואח"כ ושרף את הפרה<sup>90, 91</sup> לתקן חיצונית ק"נ.

as stated in chapter 3 of Parah, mishnah 9, and in chapter 2 of Middos (and see what is written above in Parshas Masei on "And the border shall go down to the Jordan": the matter of the Yarden, which takes from this one and gives to that one); and afterward, "And he shall burn the heifer," to rectify the outer dimension (chitzoniyus) of kelipas nogah.

The Mishnah (Parah 3:9) says he sprinkled seven times toward the Holy of Holies, and Middos 2:4 that the eastern wall was low so the kohen on the Mount of Olives could see the Sanctuary's entrance. The parenthesis points to the discourse in Masei on the Jordan, which "takes from one and gives to another"; then "he shall burn the heifer" repairs nogah's outer part.

והנה גוף הבעל חי ג"כ כלול מד' יסודות ארמ"ע. אך רוב בנין הגוף הוא מן העפר ולכן נאמר לאדם ואל עפר תשוב.<sup>92</sup>

Now, the body of an animal too is composed of the four elements, fire, air, water and earth; but most of the body's structure is from earth (afar), and therefore it was said to man, "And to dust (afar) you shall return."

An animal's body, like every physical body, is made of fire, air, water and earth, but mostly of earth. Hence Adam was told, "to dust you shall return."

ונמצא עצמיות גוף הפרה הוא היסוד העפר רק שהורכב ג"כ עוד מג' יסודות אש רוח מים.

It follows that the essential substance of the heifer's body is the element of earth, only that it was also compounded of three more elements: fire, air and water.

So the heifer's essential substance is earth, with the other three elements compounded into it. This prepares the explanation of what the burning does.

17 וכשרפו הפרה נשאר האפר שהוא העצמיות שלה יסוד העפר שבה ושאר הג' יסודות אר"מ שהורכבה מהן מתפרדים ממנו ע"י השריפה,

And when they burned the heifer, there remained the ash, which is its essential substance, the element of earth within it; and the other three elements, fire, air and water, of which it was compounded, separate from it through the burning.

When the heifer was burned, what remained was ash, its essential substance, the element of earth. The other three elements, fire, air and water, separated from it in the fire.

וכן בנמשל האפר הוא העצמיות של הפרה כי שרש התהוות ק"נ הוא מעולם התהו מחמת שבירת הכלים שנפלו רפ"ח ניצוצין בק"נ.

And so too in the thing illustrated (the nimshal): the ash is the essence of the heifer. For the root of the coming-into-being of kelipas nogah (the glowing husk) is from the World of Tohu, because of the breaking of the vessels, in which 288 sparks fell into kelipas nogah.

The same holds for what the heifer stands for. Kelipas nogah came into being from the World of Tohu ("chaos"): when its vessels broke, 288 sparks of holiness fell into nogah, and those sparks are its essence.

18 וזהו העצמיות שלה עד"מ דהיינו שזהו העיקר רק שע"י השבירה נמשך שנתערבו ברע וזהו עד"מ בחי' הרכבה, ושרפת הפרה הוא

And this is its essence, by way of analogy: that is, this is the main thing, only that through the breaking it came about that they became mixed with evil; and this, by way of analogy, is the level of compounding. And the burning of the heifer is

Those sparks are nogah's essence, its main part; only through the breaking did they become mixed with evil. That mixture corresponds to the compounding of the elements in the analogy.

שע"י יופרד הרע שנתערב בהניצוצים דתהו ויסתלק מהטוב ע"ד ובערת הרע מקרבך<sup>93</sup> ואז ישאר האפר שהוא העצמיות דהיינו הניצוצים דתהו כמו שהן בלתי תערובות הרע.

that through this the evil that became mixed into the sparks of Tohu will be separated and will depart from the good, in the manner of "And you shall eradicate the evil from your midst"; and then there will remain the ash, which is the essence, that is, the sparks of Tohu as they are, without the admixture of evil.

Burning the heifer separates the evil from the sparks of Tohu, as in "you shall eradicate the evil from your midst." What remains, the ash, is the sparks in their pure state.

19 וזהו פי' אפר הפרה שמבחי' פר ה' נעשה פר א' כו'. [וגם שמתעלה ב"ן לשרשו בס"ג ושם ב"ן הוא מילוי ההי"ן וס"ג הוא מילוי יודי"ן אך הוא"ו הוא מילוי אל"ף כו'].

And this is the meaning of "the ash of the heifer" (efer haparah): from the level of par with a hei (parah) it becomes par with an alef (efer), etc. [And also, that the Name Ban rises to its root in the Name Sag. The Name Ban is the spelling-out with hei's, and Sag is the spelling-out with yud's, but the vav is spelled out with an alef, etc.]

A wordplay: parah (פרה, heifer) is par with a hei, and efer (אפר, ash) is the same par with an alef, so the burning turns the hei into an alef. The bracket adds the Kabbalistic parallel: the Name Ban (Havayah spelled out with hei's, value 52) rises to its root in the Name Sag (spelled out with yud's, value 63), whose vav alone is spelled with an alef.

## Burning the animal soul's desires

**20** ובעבודת ה' היינו כי המדות דנה"ב הן ג"כ מק"נ ושרש שרשן מעולם התהו כנ"ל וצריך לשרוף ולכלות הרע שנתערב בהן

And in the service of G-d, this is that the emotive attributes (middos) of the animal soul are also from kelipas nogah (the glowing husk), and the root of their root is from the World of Tohu, as mentioned above; and one must burn and consume the evil that became mixed into them,

Now the meaning for a person's service of G-d. The emotions of the animal soul also come from kelipas nogah, rooted ultimately in Tohu, and the evil mixed into them must be "burned" away.

דהיינו מה שהמשיך והטה מדותיו לתאוות עוה"ז ונעשה המדה מעורבת ברע הרבה רובה ככולה רע כו',

that is, the fact that he drew and inclined his emotive attributes toward the desires of this world, and the attribute became mixed with much evil, mostly, as though entirely, evil, etc.;

That evil is the way a person has drawn his emotions toward worldly desires, until an emotion has become mostly evil.

והיינו בהפריד הלבושים צואים שהן התאוות שהטה לכו עליהן כל יזכרו כל יפקדו<sup>94</sup> ולא יעלו על לב והרשעה כולה בעשן תכלה.<sup>95</sup>

and that is, by separating the "filthy garments," which are the desires toward which he inclined his heart: "they shall not be remembered nor recalled," "nor shall they come to mind," and "all wickedness shall vanish like smoke."

Burning means stripping off these "filthy garments," the desires, so that they are not remembered or recalled and do not come to mind, in words based on Jeremiah 3:16. "All wickedness shall vanish like smoke" is a phrase from the prayers of the Days of Awe.

**21** ויופרדו ממדותיו. שלא ימשיך עוד מדותיו אליהן ולהסיח דעתו מהן לגמרי ואז אח"כ עצם המדות דנה"ב יהופכו לקדושה ממש להיות מזה אהבה רבה אליו ית' ע"ד יתרון האור<sup>96</sup> מהחשך וצעק לבו אל ה' בחילא יתיר.

And they will be separated from his emotive attributes (middos): that he no longer draws his emotive attributes toward them, and removes his mind from them entirely. And then, afterward, the very essence of the emotive attributes of the animal soul will be transformed into actual holiness, so that from this there comes an abundant love (ahavah rabbah) for Him, may He be blessed, in the manner of "the advantage of light from darkness," and his heart cries out to G-d with greater strength (b'cheila yatir).

Once the desires are separated from his emotions and he has put them out of mind, the very emotions of the animal soul turn into holiness. They become ahavah rabbah, an abundant love for G-d, with the special force of "light that comes from darkness": a heart that cries out to G-d with greater strength.

**22** וז"ש בזהר<sup>97</sup> בפ"י בכל לבבך בשני יצריך ודא הוא רוא.<sup>98</sup> וצ"ל מהו הרזא דלכאורה פשוט הוא מאד שתהיה האהבה להקב"ה בשני יצריך כמ"ש בגמ'<sup>99</sup>

And this is [the meaning of] what is written in the Zohar, in explaining "with all your heart (levavcha)": "with both your inclinations; and this is a mystery." And we need to understand what the mystery is, for at first glance it is very simple that the love for the Holy One, blessed be He, should be with both your inclinations, as stated in the Gemara;

The Zohar reads "with all your heart" (levavcha, spelled with two letters beis) as "with both your inclinations" and calls this a mystery. That seems simple, since the Talmud (Berachos 54a) already says it.

אלא שהוא לפי שאינו מובן איך היצה"ר והתאוה שהי' לו בעוה"ז תוכל אהבה זו ממש להתהפך וליכלל בקדושה להיות אהבה רבה לה' ולא עוד

but it is because it is not understood how the evil inclination and the desire that he had for this world, how this very love can be transformed and included in holiness, to become an abundant love for G-d; and not only this,

The mystery is how the evil inclination's very desire for this world can be transformed and become an abundant love for G-d.

אלא שאז הוא נעלה אפילו מהיצ"ט כי עולה בשרשו בס"ג שלמעלה משם מ"ה, אך מ"מ באמת כך הוא  
דכאשר הכלים של הרצון דנה"ב יכלו וישרפו

but then it is loftier even than the good inclination, for it rises to its root in Sag, which is above the Name Mah. But nevertheless, in truth it is so: for when the vessels of the will of the animal soul are consumed and burned,

Such love is loftier even than that of the good inclination, because it rises to its root in the Name Sag, which is higher than the Name Mah. It comes about when the "vessels" of the animal soul's will are burned away.

דהיינו להיות עוצם עיניו מראות ברע<sup>100</sup> ומחשבתו מלהרהר ונשאר רק האפר הוא הרצון עצמו אז יוכל  
להתהפך להיות רצון זה עצמו לה' ית'

that is, that he "shuts his eyes from looking upon evil," and his thought from musing [on it], and there remains only the ash, which is the will itself, then it can be transformed, so that this very will is for G-d, may He be blessed.

Burning the vessels means shutting one's eyes from looking at evil and one's mind from thinking of it (Isaiah 33:15). What remains is the "ash," the will itself, which can then turn wholly to G-d.

וזהו בחי' ומדרגת תשובה מאהבה כו', וזהו ענין אפר במקום הנחת תפילין כמ"ש לתת להם פאר תחת  
אפר<sup>101</sup> אל"ף הוא המתקה דה"ג מנצפ"ך בגימ' פר.<sup>102</sup>

And this is the level and rank of teshuvah (return) out of love, etc. And this is the matter of ash on the place where the tefillin are laid, as it is written, "to give them glory (pe'er) in place of ash (efer)": the alef is the sweetening of the five Gevuros, Mantzepach, which in numerical value equal par (280).

This is teshuvah out of love. In mourning for Jerusalem, ash is put on the head where tefillin are laid, and Isaiah promises "glory (pe'er) instead of ash (efer)": the same letters, with the alef "sweetening" the five Gevuros, the five final letters מנצפ"ך, whose value, 280, equals par.

ופי' וענין המיתוק היינו לאהפכא מרירו למיתקו (ופי' זה מבואר בפי' מקץ בד"ה נר חנוכה כו' מזוזה  
מימין כו')

And the meaning and matter of the sweetening is "to turn bitterness into sweetness" (and this explanation is explained in Parshas Mikeitz, in the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right," etc.)

To "sweeten" is to turn bitterness into sweetness, as the familiar Aramaic phrase puts it. The discourse in Mikeitz on the Chanukah lamp and the mezuzah explains this.

ומחשוכא לנהורא כו' וז"ל הרח"ו בשער תיקון עונות ספ"ב<sup>103</sup> ואחר שנשרפו הדינין ונעשו אפר מתמתקים

"and darkness into light," etc. And these are the words of Rabbi Chaim Vital in Sha'ar Tikkun Avonos, at the end of chapter 2: "And after the judgments are burned and become ash, they are sweetened;

The phrase continues "and darkness into light." Rabbi Chaim Vital, in Sha'ar Tikkun Avonos, writes that judgments, once burned to ash, are sweetened; the Kehot note says the passage is printed in Sha'ar HaYichudim (Koretz, 5543).

ולכן היו שורפים הפרה אדומה. ונותנים אפר במצח כי שמה התחלת היסוד לעורר הזיווג כי הגבורות הם מ"ן עכ"ל,

and therefore they would burn the red heifer. And they put ash on the forehead, for there is the beginning of Yesod (foundation), to arouse the union, for the Gevuros are mayin nukvin (feminine waters)." End of quote.

That is why the red heifer was burned, and why ash is put on the forehead. There Yesod begins, so that the union above is aroused, since the Gevuros are "feminine waters," the ascent that calls forth the flow from above.

ובזה יובן ענין נתינת האפר ע"ג מים חיים. כי הנה האפר הוא בירור המדות דנה"ב להיות בשני יצריך והוא בחי' רצוא.

And with this will be understood the matter of placing the ash upon the living water. For the ash is the refinement of the emotive attributes of the animal soul, to be "with both your inclinations," and it is the level of "running" (ratzo).

Now the placing of the ash with the living water can be understood. The ash is the refining of the animal soul's emotions, so that one loves G-d "with both inclinations," and it is the "running" upward.

23 ואח"כ צ"ל בחי' שוב וזהו ענין ונתן עליו מים חיים אל כלי<sup>104</sup> מים הוא בחי' חכמה,

And afterward there must be the level of "returning" (shov); and this is the matter of "and he shall put upon it living water in a vessel." Water is the level of Chochmah (wisdom);

After the "running" must come the "returning," which is the meaning of "he shall put upon it living water in a vessel." Water stands for Chochmah.

אך מים חיים שהם הנובעי מתחת לארץ היינו המשכת ונביעת החכמה שנמשך ונובע מבחי הכתר שנק' מקור מים חיים

but living water, which wells up from beneath the earth, is the drawing-forth and welling-up of Chochmah, which is drawn and wells up from the level of Keser (the Crown), which is called "the source of living water,"

"Living" water, spring water welling up from underground, is Chochmah as it wells up from its source in Keser, which is called "the source of living water."

והוא סתימא דכל סתימין והוא בחי החכמה שבתורה ומים חיים אלו צ"ל אל כלי דוקא

and it is "the most hidden of all hidden" (stima d'chol stimin); and it is the level of the wisdom that is in the Torah. And this living water must be [put] specifically "in a vessel":

That source is "the most hidden of all hidden," and what flows from it is the wisdom within the Torah. This water must be put specifically "in a vessel."

היינו אותיות התורה מס' ברכות מס' שבת שהם כלים לאור א"ס ב"ה המלוכש שם, ועסק התורה זהו בחי שוב להיות המשכת אור א"ס ב"ה למטה.

that is, the letters of the Torah, Tractate Berachos, Tractate Shabbos, which are vessels for the Infinite Light (Or Ein Sof), blessed be He, that is clothed there. And the study of Torah is the level of "returning," to be a drawing-down of the Infinite Light, blessed be He, below.

The vessels are the letters of the Torah, the tractates Berachos and Shabbos, which hold the Infinite Light clothed in them. Studying Torah is the "returning": it draws the Infinite Light down below.

ומ"מ צ"ל האפר ע"ג מים חיים שגם אחר בחי השוב לא יתכבה הרצוא ויהי רשומו ניכר

And nevertheless the ash must be upon the living water: that even after the level of "returning," the "running" will not be extinguished, and its impression will be recognizable

Yet the ash must remain with the water: even after the "returning," the "running" must not be quenched, and its imprint should still be felt.

(ועמ"ש"ל פ' יתרו בד"ה וכל העם רואים את הקולות<sup>105</sup> כו' מענין זה איך שאין המים מכבין האש כו'):

(and see what is written above in Parshas Yisro, in the discourse beginning "And all the people saw the voices," etc., on this matter, how the water does not extinguish the fire, etc.).

The Torah Ohr discourse in Yisro on "And all the people saw the voices" explains how the water does not put out the fire.

## The crimson worm

**24** ד ועתה יש להבין ביאור ענין תולעת שני, והענין עפמ"ש בפע"ח שער ה' פ"ג בפרשת עולת התמיד ובמ"ח שם <sup>106</sup> עולת

4. And now we must understand the explanation of the matter of the scarlet worm (tola'as shani). And the matter is according to what is written in Pri Etz Chaim, Sha'ar 5, chapter 3, on the section of the continual burnt-offering (olas hatamid), and in Mishnas Chassidim there: olas

Section 4 turns to the crimson worm, tola'as shani. It draws on Pri Etz Chaim (Sha'ar 5, chapter 3) on the daily burnt-offering, and on Mishnas Chassidim's treatment of the word olas.

שהם אותיות תולע ומספרו אבגית"ץ שהוא חסד שבגבורות סוד תולעת יעקב <sup>107</sup> כו' להקריב אותיות להקריב כו' ע"ש במ"ח.

has the letters of tola (worm), and its numerical value is [that of] Avgitatz, which is Chesed (kindness) within the Gevuros, the mystery of "the worm of Yaakov," etc.; l'hakriv (to offer up) has the letters of l'harkiv (to cause to rot), etc. See there in Mishnas Chassidim.

Olas (עולת) has the letters of tola (תולע, worm), and its value, 506, equals that of Avgitatz (אבגית"ץ), the first six letters of the forty-two-letter Name, which is Chesed within the Gevuros, "the worm of Yaakov." L'hakriv, "to offer," has the letters of l'harkiv, "to make rot."

והרמ"ז בפ' צו (בדף כ"ז) כי שלהיותו שם גבורה סגולתו להפריד הקדושה מן הטומאה ולהעלות ממטה למעלה כו'

And the Ramaz, in Parshas Tzav (on page 27), wrote that because it is a Name of Gevurah (restraint), its special power is to separate holiness from impurity and to raise up from below to above, etc.;

The Ramaz explains that, as a Name of Gevurah, its special power is to separate holiness from impurity and to raise things up from below.

ע"ש וכמ"ש ג"כ בפ' מסעי בענין מ"ב מסעות שהיו ג"כ להכניע הקליפות ולהעלות הקדושה וכמ"ש

see there. And as is also written in Parshas Masei on the matter of the forty-two journeys, which were also to subdue the kelipos and to raise up the holiness, as it is written,

The discourse in Masei explains Israel's forty-two journeys in the desert the same way: they too were to subdue the kelipos and raise up holiness.

ויהי בנסוע הארון<sup>108</sup> ויאמר משה קומה ה' ויפוצו אויביו כו' ולכך הי' ג"כ מ"ב מסעות שהוא בחי' שם מ"ב דאנא בכח גדולת ית"ץ כו'.

"And it was, when the Ark set out, that Moshe said, 'Arise, Havayah, and let Your enemies be scattered,'" etc. And therefore there were also forty-two journeys, which is the level of the Name of forty-two [letters] of "Ana b'choach gedulas yeminecha tatir tzerurah (We beseech You, by the great power of Your right hand, release the bound one)," etc.

When the Ark set out, Moshe said, "Arise, Havayah, and let Your enemies be scattered" (Numbers 10:35). The forty-two journeys correspond to the forty-two-letter Name, whose first line is the prayer Ana b'choach, "We beseech You, by the great power of Your right hand, release the bound one."

25 והנה ענין בחי' זו בעבודת ה' הוא כמארז"ל מה תולעת זו אינה מכה ארזים אלא בפה כן ישראל אין להם

Now, the matter of this level in the service of G-d is as our Sages, of blessed memory, said: "Just as this worm strikes the cedars only with its mouth, so Israel have nothing

In a person's service of G-d, the "worm" is first of all prayer. The Sages compare Israel to a worm that fells cedars with its mouth alone, for Israel's strength is prayer.

אלא תפלה כו' וכמ"ש ג"כ בפי' אלה מסעי הנ"ל איך בק"ש ותפלה שייך בחי' ההעלאה דמ"ב מסעות הנ"ל ע"ש באריכות.

but prayer," etc. And as is also written in Parshas Eileh Masei, mentioned above, how the level of the ascent of the forty-two journeys mentioned above applies to the Shema and prayer; see there at length.

The discourse on Eileh Masei explains at length how the ascent of the forty-two journeys applies to the Shema and to prayer.

אמנם באמת כמו כן קאי בחי' תולעת יעקב על עסק התורה בדיבור פה וכמארז"ל (מ"ק י"ו ב') גבי דוד כשהיה יושב ועוסק בתורה היה מעדן<sup>109</sup> עצמו כתולעת.

But in truth, the level of "the worm of Yaakov" likewise refers to the study of Torah with the speech of the mouth, as our Sages, of blessed memory, said (Moed Katan 16b) regarding David: when he would sit and occupy himself with Torah, he would make himself soft like a worm.

"The worm of Yaakov" also refers to Torah study spoken aloud. The Talmud (Moed Katan 16b) says that when David sat and studied Torah he made himself soft like a worm.

והענין שהתורה נק' עוז ותושיה<sup>110</sup> דהיינו שהדבור בתורה נותן עוז וכח לנפש האלקית שתוכל לעלות ולהתכלל בא"ס ב"ה ומחלשת כח הנפש הבהמית המונעת העלאה ודביקות זו כו'

And the matter is that the Torah is called "strength and sound wisdom" (oz vesushiyah): that is, speech in Torah gives strength and power to the G-dly soul, so that it can rise and be included in the Infinite One (Ein Sof), blessed be He; and it weakens the power of the animal soul, which holds back this ascent and cleaving, etc.

The Torah is called "strength" (oz) and tushiyah, which the Talmud reads as "weakening": speaking words of Torah strengthens the G-dly soul to rise and merge into the Infinite One, and weakens the animal soul that holds it back.

וזהו שבח"י עולת תמיד עולת אותיות תולע היא העשויה בהר סיני<sup>111</sup> כו' בקבלת התורה שכח זה להיות הלכה היוצאה מפיהם דבר ה' ממש זהו ניתן להם בזמן קבלת התורה,

And this is [why] the level of the continual burnt-offering, olas, the letters of tola, is "the one that was made at Mount Sinai," etc., at the receiving of the Torah: for this power, that the halachah coming out of their mouths should be actually the word of G-d, was given to them at the time of the receiving of the Torah.

That is why the daily burnt-offering, olas, whose letters are those of tola, is "the one made at Mount Sinai." At the giving of the Torah, Israel received the power that the halachah they speak is truly the word of G-d.

וזהו ענין לאמר דוידבר אלקים את כל הדברים האלה לאמר<sup>112</sup> וכמ"ש במ"א כפ' יתרו בד"ה בחדש השלישי כו'.

And this is the matter of "saying" in "And Elokim spoke all these words, saying," as is explained elsewhere, in Parshas Yisro, in the discourse beginning "In the third month," etc.

This, the text says, is the lemor ("saying") in "And Elokim spoke all these words, saying": that Israel too would speak G-d's word. The Torah Ohr discourse in Yisro beginning "In the third month" explains it.

26 וזהו הפי' של אנא בכח גדולת ימינך תתיר צרורה. דהנה כתיב ימינך ה' נאדרי בכח ימינך ה' תרעץ אויב.

And this is the meaning of "We beseech You, by the great power of Your right hand, release the bound one" (Ana b'choach gedulas yeminecha tatir tzerurah). For it is written, "Your right hand, Havayah, is glorious in power; Your right hand, Havayah, shatters the enemy."

The opening line of Ana b'choach, "by the great power of Your right hand, release the bound one," echoes the Song at the Sea: "Your right hand, Havayah, is glorious in power; Your right hand, Havayah, shatters the enemy."

שע"י שהימין נאדר בכח שהוא התורה כמ"ש קול ה' בכח כי אורייתא מחכמה נפקת<sup>113</sup> והימין שהוא החסד מקבל מהחכמה.

That is, through the right being "glorious in power (ko'ach)," which is the Torah, as it is written, "The voice of Havayah is in power," for "the Torah comes forth from Chochmah (wisdom)," and the right, which is Chesed (kindness), receives from Chochmah

The right hand is "glorious in power" through the Torah, as in "the voice of Havayah is in power": the Torah comes forth from Chochmah, and the right, Chesed, receives from Chochmah.

[וגם יש בחי' רוב חסד שמתלבש בחכמה כו'] עי"ז דוקא תרעץ אויב הוא היצר הרע.

[and there is also the level of "and abundant in kindness" (verav chesed), which is clothed in Chochmah, etc.], through this specifically "it shatters the enemy," which is the evil inclination.

A bracket adds that "abundant in kindness" (verav chesed), one of the Thirteen Attributes of Mercy, is clothed in Chochmah. Only through the Torah does the right hand "shatter the enemy," the evil inclination.

כי מצד עצמות אור א"ס הרי גם שממית בידים תתפש<sup>114</sup> כו', ולכן אמר אויב ארדוף אשיג<sup>115</sup> כו', אלא ע"י התורה שהיא החכמה נעשה ההבדלה

For from the side of the essence of the Infinite Light (Or Ein Sof), after all, even "the spider takes hold with its hands," etc. And therefore "the enemy said, 'I will pursue, I will overtake,'" etc. But through the Torah, which is Chochmah, the separation is made,

From the side of the essence of the Infinite Light nothing is excluded: even the "spider" of Proverbs, which "takes hold with its hands," is found in the palaces of the King, which is why the enemy at the Sea could boast, "I will pursue." Only the Torah, which is Chochmah, makes the separation between good and evil.

וכדכתיב משם אורידך נאם<sup>116</sup> הו"י נאם הוא בחי' דבור של התורה כו' ולכן נק' החכמה דין כמ"ש האריז"ל<sup>117</sup> שבחי' גבורה דעתיק מלובש במו"ס.<sup>118, 119</sup>

as it is written, "From there I will bring you down, says (ne'um) Havayah": ne'um is the level of the speech of the Torah, etc. And therefore Chochmah is called "judgment" (din), as the Arizal wrote, that the level of Gevurah (restraint) of Atik is clothed in Mocha Stima'ah (the hidden brain).

As Obadiah says, "From there I will bring you down, says (ne'um) Havayah," and ne'um is the speech of the Torah. That is why Chochmah is called "judgment" (din): as the Arizal teaches, Gevurah of Atik is clothed in Mocha Stima'ah, the root of Chochmah.

27 וזהו אנא בכח גדולת ימינך תתיר כו' ר"ל ע"י שהימין נאדר בכח גדולת שהיא התורה והיינו ע"י הקל קול יעקב<sup>120, 121</sup> ע"י תתיר צרורה ותרעץ אויב,

And this is "We beseech You, by the great power of Your right hand, release," etc.: that is to say, through the right being glorious in the "great power," which is the Torah, namely, through "the voice is the voice of Yaakov," through this You "release the bound one" and "shatter the enemy."

So Ana b'choach means that through the Torah, the "great power" of the right hand, which is "the voice of Yaakov" in study and prayer, the bound one is released and the enemy shattered.

122 וזהו בחי' תולעת יעקב שמכה ומרקיב הארז כמו שכתוב אח"כ קרע שטן וכמ"ש יכלו שוטני נפשי.

And this is the level of "the worm of Yaakov," which strikes the cedar and makes it rot, as is written afterward, kra satan ("tear up the Satan"), and as it is written, "Let the adversaries of my soul be consumed."

This is "the worm of Yaakov" that strikes the cedar and makes it rot. The next line of Ana b'choach has the initials kra satan, "tear up the Satan," and the Psalm says, "let the adversaries of my soul be consumed."

והנה ענין אין כחו אלא בפיו שהוא הדבור דוקא באותיות התורה והתפלה הוא כמבואר לעיל שהדבור נמשך מבחינת כתר שהוא בחי' מדבר

Now, the matter of "its strength is only in its mouth," which is speech specifically, in the letters of Torah and prayer, is as explained above: that speech is drawn from the level of Keser (the Crown), which is the level of the speaking,

Why should the worm's power lie in its mouth? Because speech, in the letters of Torah and prayer, comes from Keser, the "speaking," as explained above.

כי נעוץ תחלתן בסופן דוקא (וזהו שהמל' הנקרא תולעת יעקב וגם הת"ת נקרא תולע כמ"ש בפרדס בערך תולעת והם דבורי התפלה והתורה שרשן מהכתר הנקרא מדבר).

for "their beginning is wedged in their end," precisely. (And this is why Malchus (sovereignty) is called "the worm of Yaakov," and Tiferes (beauty) too is called tola, as is written in the Pardes, in the entry tola'as; and they are the words of prayer and Torah, whose root is from Keser, which is called "speaking.")

"Their beginning is wedged in their end": Malchus, the lowest, is rooted in Keser. That is why Malchus is called "the worm of Yaakov," and the Pardes says Tiferes too is called tola; they are the words of prayer and Torah, rooted in Keser.

והוא ע"ד מ"ש במיכה (סי ה') תרום ידך על צריך וכל אויביך יכרתו,<sup>123</sup> שמבחי' תרום ידך היינו יד הרמה

And this is along the lines of what is written in Michah (chapter 5), "Your hand shall be lifted up over your adversaries, and all your enemies shall be cut off": that from the level of "Your hand shall be lifted up," that is, the uplifted hand,

Michah says, "Your hand shall be lifted up over your adversaries, and all your enemies shall be cut off." The "uplifted hand" is Keser.

שהוא בחי' כתר נמשך להיות וכל אויביך יכרתו וכמ"ש ג"כ ביצ"מ ובנ"י יוצאים ביד רמה<sup>124</sup> וזהו ג"כ מ"ש והיה כאשר ירים משה ידו וגבר ישראל<sup>125</sup> כו'.<sup>126</sup>

which is the level of Keser, it is drawn down that "all your enemies shall be cut off." And as is also written regarding the Exodus from Egypt, "And the children of Israel went out with an uplifted hand"; and this is also what is written, "And it was, when Moshe raised his hand, that Israel prevailed," etc.

From Keser comes the power that cuts off the enemies, as at the Exodus, when "the children of Israel went out with an uplifted hand," and in the war with Amalek, when "Moshe raised his hand, and Israel prevailed."

וכמ"ש רמה ידך בל יחזיון<sup>127</sup> וכתוב הסוררים אל ירמו<sup>128</sup> כו', והענין ע"פ המבואר במ"א ע"פ ויקח המן את הלבוש ואת הסוס.<sup>129</sup>

And as it is written, "Your hand is lifted up, yet they do not see"; and it is written, "Let the rebellious not exalt themselves," etc. And the matter is according to what is explained elsewhere on the verse "And Haman took the garment and the horse":

So too "Your hand is lifted up, yet they do not see" (Isaiah 26:11) and "let the rebellious not exalt themselves" (Psalms 66:7). The idea is explained in the discourse on "And Haman took the garment and the horse."

איך שע"י שהאדם מעורר בנפשו בחינת גאות דקדושה שלא ירצה להשפיל א"ע בתאוות עוה"ז עיי' מעורר למעלה גם כן בחינת כי גאה גאה<sup>130</sup> ותרגומו איתגאי על גיוותניא<sup>131</sup> כלומר שמתגאה ומסלק השפעתו מן הגאים

how, through a person arousing in his soul the level of holy pride, so that he will not want to lower himself into the desires of this world, through this he also arouses above the level of "for He is highly exalted" (ki ga'oh ga'ah), which the Targum renders "He is exalted over the exalted": that is, He exalts Himself and withdraws His flow from the proud,

When a person arouses holy pride and refuses to lower himself into worldly desires, he arouses above "for He is highly exalted," which Onkelos renders "He is exalted over the exalted." G-d then asserts His exaltedness and withdraws His flow from the proud.

דהיינו הרשעים האומרים ידינו רמה ולא<sup>132</sup> ה' פעל כל זאת בפ' האזינו (ל"ב כ"ז) וכן לי יאורי ואני עשיתי<sup>133</sup> (ביחזקאל כ"ט ג')

namely, the wicked who say, "Our hand is high, and it is not Havayah who has done all this," in Parshas Haazinu (32:27), and likewise, "My river is mine, and I have made myself" (in Ezekiel 29:3).

The "proud" are the wicked who say, "Our hand is high, and it is not Havayah who has done all this," and Pharaoh, who said, "My river is mine, and I have made myself."

ולכן נאמר כי גאה גאה גבי נס דקיי"ס שהשפיל הגאים והטביע המצרים בים והגביה שפלים והיינו ע"י כחי גאה גאה.

And therefore "for He is highly exalted" is said regarding the miracle of the Splitting of the Sea, for He humbled the proud and drowned the Egyptians in the sea and raised up the lowly; and this is through the level of "highly exalted."

That is why the Song at the Sea opens "for He is highly exalted": there G-d humbled the proud Egyptians in the sea and raised up the lowly.

והא דלפעמים מצינו בהפך דאדרבה מחמת הגדולה יוכל להיות נמשך חיות גם לקליפות לפי שמצד הגדולה הוא כלא חשיב ואין תופס מקום לדקדק וכמ"ש שממית בידיהם תתפש כו'

And as for the fact that we sometimes find the opposite, that, on the contrary, because of the greatness, life-force (chayus) can be drawn even to the kelipos, since from the side of the greatness it is considered as nothing and there is no room to be exacting, as it is written, "The spider takes hold with its hands," etc.,

Sometimes the opposite is said: because of G-d's greatness, life-force reaches even the kelipos, since before His greatness everything is as nothing and there is nothing to be exacting about, like the "spider" in the King's palace.

זהו דוקא כשיכול כשאנו מתגאה ומתרומם אז הוא בלי דקדוק וכיון דכולא קמיה כלא לכן יכולים הכל לקבל,

this is specifically when, as it were, He does not exalt and raise Himself; then it is without exactingness, and since "all before Him is as nothing," therefore all can receive.

That holds only when, so to speak, G-d does not assert His exaltedness. Then His flow is given without exactingness, and since all is as nothing before Him, all can receive.

אבל ע"י בחי' גאה גאה אז יקפיד שלא יקבלו הגאים הרשעים וזהו ה' רמה ידך כל יחזיון פי' דוקא כאשר רמה ידך ע"י כל יחזיון כו'.

But through the level of "highly exalted," He is then particular that the proud, the wicked, should not receive. And this is "Havayah, Your hand is lifted up, yet they do not see": meaning, specifically when "Your hand is lifted up," through this "they do not see," etc.

When He is "highly exalted," He is particular that the proud and the wicked should not receive. That is the meaning of "Havayah, Your hand is lifted up, yet they do not see": when His hand is lifted, they cannot receive.

28 ונראה לבאר זה עפ"י האריז"ל בפי' עבדים היינו<sup>134</sup> לפרעה<sup>135</sup> היונק מעורף דא"א דדוקא מבחינת עורף ואחוריים דכתר משם יוכל גם פרעה שאמר לי יאורי כו'

And it seems [possible] to explain this according to what the Arizal wrote in explaining "We were slaves to Pharaoh," who draws nourishment from the nape (oref) of Arich Anpin: that specifically from the level of the nape and the back of Keser (the Crown), from there even Pharaoh, who said, "My river is mine," etc.,

The Arizal explains "We were slaves to Pharaoh" by reading Pharaoh (פרעה) as ha'oref, "the nape": Pharaoh drew nourishment from the nape of Arich Anpin. Only from the back and nape of Keser can even Pharaoh, who said "My river is mine," receive.

גם כן לקבל חיות ויניקה משא"כ כשנמשך השפע מבחינת פנים כתיב יאר ה' פניו אליך<sup>136</sup> דוקא, וזהו רמה ידך שנמשך מבחינת פנים אזי כל יחזיון.

can also receive life-force (chayus) and nourishment; which is not so when the flow is drawn from the level of the face (panim): [of this] it is written, specifically, "May Havayah make His face shine upon you." And this is "Your hand is lifted up": that it is drawn from the level of the face, and then "they do not see."

When the flow comes from the "face" of Keser, it is as the Priestly Blessing says, "May Havayah make His face shine upon you," specifically "upon you," and Pharaoh cannot draw from it. That is "Your hand is lifted up": a flow from the face, which the wicked "do not see."

29 וגם י"ל כי הנה פי' גאה גאה<sup>137</sup> הוא ע"ד אדון הנפלאות<sup>138</sup> דהיינו שאפי' בחי' פלא נחשב אצלו ית' כעשיה גשמיות כמ"ש עושה פלא<sup>139</sup> וכמ"ל בפ' בשלח בד"ה אשירה כו'

And it can also be said that the meaning of "highly exalted" (ga'oh ga'ah) is along the lines of "Master of wonders": that is, even the level of wonder is considered by Him, may He be blessed, like physical making, as it is written, "doing wonders" (oseh fele); and as is explained above in Parshas Beshalach, in the discourse beginning "I will sing," etc.

Another explanation of ga'oh ga'ah: it is like "Master of wonders" in the morning blessing of Yotzer, for to G-d even a wonder is no more than ordinary making, as in "doing wonders" (Exodus 15:11). The discourse in Beshalach beginning "I will sing" explains this.

ובחי' ומדרגה זו הוא הנקרא עתיק יומין<sup>140</sup> המתנשא מימות עולם<sup>141</sup> שהוא בחי' העליונה שבכתר סתימא דכל סתימין, וכמ"ש ג"כ בזוהר (בשלח דף נ"ב) גבי קי"ס בעתיקא תליא מילתא.<sup>142</sup>

And this level and rank is what is called Atik Yomin (the Ancient of Days), "who is exalted from the days of the world," which is the highest level in Keser (the Crown), "the most hidden of all hidden"; and as is also written in the Zohar (Beshalach, page 52) regarding the Splitting of the Sea: "the matter depends on Atika."

This level is Atik Yomin, "the Ancient of Days" (Daniel 7:9), "exalted from the days of the world" as the Yotzer blessing says: the highest level of Keser, "the most hidden of all hidden." The Zohar says that the Splitting of the Sea "depends on Atika."

והענין כי בחי' עתיק היינו פנימית הכתר דהיינו שכולו פנים ואין בו בחי' אחוריים כלל כמ"ש בע"ה שער עתיק פ"ב,<sup>143</sup>

And the matter is that the level of Atik is the inner dimension (pnimiyus) of Keser: that is, it is all face, and there is no level of "back" in it at all, as is written in Etz Chaim, Sha'ar Atik, chapter 2.

Atik is the inner dimension of Keser, all "face" with no "back" at all. Etz Chaim, in Sha'ar Atik, explains that in Atik no back is revealed, so that all of it is called face.

ולכן נאמר ע"ז גאה גאה על גיוותניא<sup>144</sup> שמבחינה זו אין שום יניקה לקליפות ורשעים שיניקתם מצד גדולתו ית' מ"מ הוא

And therefore of this it is said, "highly exalted," "He is exalted over the exalted": for from this level there is no nourishment at all for the kelipos and the wicked; for their nourishment, which comes from the side of His greatness, may He be blessed, is nevertheless

Therefore of Atik it is said "highly exalted," "exalted over the exalted": from this level the kelipos and the wicked receive no nourishment at all, since what they draw from G-d's greatness comes only through the "back."

רק מבחינת אחוריים וכיון שבב חי זו אין שייך שום אחוריים כלל ממילא א"א להיות להם יניקה.

only from the level of the back; and since in this level no back applies at all, it follows of itself that it is impossible for them to have nourishment.

Since at this level there is no "back" at all, they simply cannot draw from it.

**30** ויניקת פרעה הוא רק מעורף דא"א כי בא"א שייך פנים ואחוריים אזי מבחי' העורף יוכל פרעה לינק

And Pharaoh's nourishment is only from the nape of Arich Anpin: for in Arich Anpin face and back apply, and so from the level of the nape Pharaoh can draw nourishment;

Pharaoh's nourishment comes only from the nape of Arich Anpin, the outer level of Keser, which has both a face and a back.

דהיינו שמעוצם הגדולה דכולא קמיה כלא חשיב יוכל גם פרעה לקבל והיינו דוקא כשנמשך השפע

דרך אחוריים<sup>145</sup>

that is, from the immensity of the greatness, in which "all before Him is considered as nothing," even Pharaoh can receive; and this is specifically when the flow is drawn by way of the back,

Since before G-d's greatness "all is considered as nothing," even Pharaoh can receive, but only when the flow comes by way of the back.

דהיינו כמאן דשדי בתר כתפין משא"כ כשנמשך מבחי' פנים דא"א ברצון וחשק וחפץ ע"ז נאמר ויוציאנו ה' אלקינו כו' (וכמ"ש באריכות במ"א ע"פ מאמר עבדים היינו הני"ל).

that is, like one who throws [something] over his shoulders. Which is not so when it is drawn from the level of the face of Arich Anpin, with will, longing and desire: of this it is said, "And Havayah our G-d brought us out," etc. (as is explained at length elsewhere on the passage "We were slaves," mentioned above).

That is like someone tossing something over his shoulder without looking. When the flow comes from the face of Arich Anpin, with will and desire, then "Havayah our G-d brought us out" (as the Haggadah says, after Deuteronomy 6:21), and Pharaoh loses his hold.

וזהו וברוב גאונך תהרוס קמריך.<sup>146, 147</sup> ברוב גאונך דייקא שהוא בחי' גאה גאה שמבחי' זו ודאי תהרוס קמריך דמשם א"א להם לינק מטעם הנ"ל (ועיין בזהר פ' בשלח דף נ"ח ע"ב ודו"ק)

And this is “And in the greatness of Your exaltedness You overthrow those who rise against You”: “in the greatness of Your exaltedness” precisely, which is the level of “highly exalted”; for from this level You certainly “overthrow those who rise against You,” since from there it is impossible for them to draw nourishment, for the reason mentioned above (and see the Zohar, Parshas Beshalach, page 58b, and consider it carefully).

“In the greatness of Your exaltedness You overthrow those who rise against You” (Exodus 15:7): this is ga’oh ga’ah, Atik, from which they cannot draw. The Zohar on this verse in Beshalach speaks of G-d rising “higher and higher” and clothing Himself in exaltedness.

וזהו ג"כ מ"ש במ"א בפ"י ישא ה' פניו אליך<sup>148</sup> כלומר שישא ויגביה פניו לבחי' שאין שם בחי' אחוריים כלל ועיי' יומשך ההשפעה אליך דייקא.

And this is also what is explained elsewhere on the meaning of “May Havayah lift up His face to you”: that is, that He lift and raise His face to the level where there is no level of back at all, and through this the flow will be drawn “to you,” precisely.

Similarly, “May Havayah lift up His face to you” (Numbers 6:26) means that G-d lifts His face to a level where there is no back at all, so that the flow comes precisely “to you.”

וזהו רם ונשא כו' משפיל גאים<sup>149</sup> כו' כה אמר רם ונשא<sup>150</sup> כו' ואת דכא ושפל רוח כו'.

And this is “Exalted and lifted up,” etc., “He lowers the proud,” etc.; “For thus says the One who is exalted and lifted up,” etc., “and with the crushed and lowly of spirit,” etc.

So too the prayer after the Shema calls G-d “exalted and lifted up... who lowers the proud,” and Isaiah says, “Thus says the One who is exalted and lifted up... [I dwell] with the crushed and lowly of spirit.” His exaltedness lowers the proud and reaches the humble.

כי רמה ירך דייקא אז בל יחזיון<sup>151</sup> וכמ"ש ג"כ במ"א בפ"י כי יד על כס<sup>152</sup> יה שהוא בחי' יד רמה דייקא כו'

For [when] “Your hand is lifted up,” precisely, then “they do not see.” And as is also explained elsewhere on the meaning of “For a hand is upon the throne of Kah,” that it is the level of the uplifted hand specifically, etc.;

When His hand is “lifted up,” the wicked “do not see.” The same idea appears in the explanation of “For a hand is upon the throne of Kah” (Exodus 17:16), said of the war with Amalek, as the uplifted hand.

ע"ש באריכות בד"ה חייב אינש<sup>153</sup> לבסומי בפוריא.<sup>154</sup> גם י"ל כי יד רמה היינו ת"ת שבבכר כו' שהת"ת עולה עד כו'.<sup>155</sup>

see there at length, in the discourse beginning "A person is obligated to become intoxicated on Purim." It can also be said that the uplifted hand is Tiferes (beauty) within Keser (the Crown), etc., for Tiferes rises up to, etc.

That explanation is in the Torah Ohr discourse beginning "A person is obligated to become intoxicated on Purim." Alternatively, the "uplifted hand" is Tiferes within Keser, for Tiferes rises up high; the text leaves the rest unsaid with "etc."

31 ומכ"ז יובן ענין תולעת יעקב שהוא בחי' דבור התורה והתפלה ששרשו מבחי' הנ"ל שממשיך מבחי' פנימית הכתר וכמ"ש לקמן בפ"י חקת התורה וכמ"ש באגה"ק סד"ה דוד זמירות קרית להו בענין הלוחות שהיו נקראים משני עבריהם<sup>156</sup>

And from all this will be understood the matter of "the worm of Yaakov," which is the level of the speech of Torah and prayer, whose root is from the level mentioned above, for it draws down from the level of the inner dimension (pnimiyus) of Keser (the Crown), as is explained below on the meaning of "the statute of the Torah," and as is written in Iggeres HaKodesh, at the end of the epistle beginning "David, you called them songs," on the matter of the tablets, which were read from both their sides;

"The worm of Yaakov," the speech of Torah and prayer, draws from the inner dimension of Keser, as will be explained on "the statute of the Torah." Iggeres HaKodesh explains the same about the tablets, whose letters could be read from both sides.

דהיינו לומר ששרשן מבחי' ע"י שכולו בחי' פנים ואין בו בחי' אחוריים כלל כנ"ל ולכן זהו בחינת עולת תמיד כו' להקריב.

that is to say, that their root is from the level of Atik Yomin, which is entirely the level of face and has no level of back at all, as mentioned above. And therefore this is the level of the continual burnt-offering (olas tamid), etc., l'hakriv (to offer):

Their root is Atik Yomin, which is all face and has no back. This is the continual burnt-offering (olas tamid) and l'hakriv, "to offer."

אותיות תולע כו' להרקיב שלא יומשך השפע לקליפות שרש היצר הרע המגביהים א"ע כנשר לינך מבחי' עורף כו'

the letters of tola, etc., l'harkiv (to make rot), so that the flow will not be drawn to the kelipos, the root of the evil inclination, which raise themselves up like an eagle to draw nourishment from the level of the nape, etc.

Olas has the letters of tola, and l'hakriv the letters of l'harkiv, "to make rot": it keeps the flow from reaching the kelipos, which "raise themselves like an eagle" to draw from the nape.

ועל זה נאמר משם אורידך נאם<sup>157</sup> ה' נאם הוא הדבור כנ"ל (ועמש"ל פרשה וישלח על פי' ויאבק<sup>158</sup> כו').

And of this it is said, "From there I will bring you down, says Havayah": ne'um (says) is speech, as mentioned above (and see what is written above in Parshas Vayishlach on the verse "And [a man] wrestled," etc.).

Of them it is said, "From there I will bring you down, says Havayah" (Obadiah 1:4), and ne'um, "says," is speech. The discourse in Vayishlach on Yaakov's wrestling takes this up.

גם יובן זה על דרך מה שכתוב במ"א שהתורה נקרא משל הקדמוני<sup>159, 160</sup> שלהיות נמשך גילוי אור מבחי' קדמונו של עולם שלמעלה מבחינת סוכ"ע וממכ"ע הוא דוקא ע"י התורה שהיא בחי' משל ולכוש לבחי' זו כו'.<sup>161</sup>

This will also be understood along the lines of what is written elsewhere, that the Torah is called "the parable of the Ancient One" (meshal hakadmoni): that for a revelation of light to be drawn from the level of "the Ancient One of the world," which is above the level of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), is specifically through the Torah, which is the level of a parable and a garment for this level, etc.

The Torah is called "the parable of the Ancient One" (1 Samuel 24:14), as Rashi explains, the parable of "the Ancient One of the world." It is the parable and garment through which the light of that level, above both sovev and memalei, is revealed.

32 והנה ר"ת אנא בכח כו' הוא גימטריא תולע ור"ת שועתנו קבל ושמע צי"ת הוא גימטריא תולעת.

Now, the initials of "Ana b'choach," etc., are the numerical value of tola, and the initials of "Shavaseinu kabel ushma tza'akaseinu yode'a ta'alumos" (Accept our plea and hear our cry, You who know hidden things) are the numerical value of tola'as.

A gematria: the initials of the first line of Ana b'choach (אבגית"ץ) total 506, as does tola (תולע). The initials of the last line, "Shavaseinu kabel ushma tza'akaseinu yode'a ta'alumos" (שקוצי"ת), total 906, as does tola'as (תולעת).

ענין ב' בחי' תולע ותולעת יש לומר שהן ב' בחי' דהיינו אותיות התורה ואותיות התפלה

As for the matter of the two levels, tola and tola'as, it can be said that they are two levels: namely, the letters of the Torah and the letters of prayer;

So tola and tola'as stand for two levels: the letters of Torah and the letters of prayer.

כי בכח גדולת ימינך כו' קאי על אותיות ודבור בתורה כנ"ל ושועתנו קבל כו' זהו ענין התפלה. ועיין בלק"ת מהאריז"ל פ' תרומה ד"ה ותולעת שני.

for "by the great power of Your right hand," etc., refers to the letters and speech in Torah, as mentioned above, and "Accept our plea," etc., is the matter of prayer. And see the Arizal's Likkutei Torah, Parshas Terumah, in the passage beginning "And scarlet of the worm."

The first line, "by the great power of Your right hand," refers to Torah, as explained above; the last line, "accept our plea," to prayer. The Arizal's Likkutei Torah on Terumah treats the "scarlet of the worm."

עוי"ל בפ"י אין כחו אלא בפיו כי גם למעלה איתא דעת גניז בפומא וז"ש מפיו דעת<sup>162, 163</sup> כו' (עיין נדה דף ע"י).

It can further be said, on the meaning of "its strength is only in its mouth," that above, too, it is stated, "Daas (knowledge) is hidden in the mouth"; and this is [the meaning of] what is written, "from His mouth, knowledge," etc. (see Niddah, page 70).

Another reason the worm's strength is in its mouth: above too, "Daas is hidden in the mouth," as Proverbs says, "from His mouth, knowledge" (Proverbs 2:6), a verse the Talmud cites in Niddah 70b.

וזהו ענין השלכת שני תולעת לתוך שרפת הפרה כי שרפת הפרה היינו להחזיר היניקה של החיצונים

And this is the matter of casting the scarlet of the worm into the burning of the heifer: for the burning of the heifer is to bring back the nourishment of the external forces,

That is why the crimson worm-dye is thrown into the burning heifer. The burning retrieves the nourishment that the external forces have drawn.

דהיינו בירור ותיקון ק"נ (שע"י ג"כ לא יוכלו הקליפות שלמטה מק"נ לינק מהקדושה שיניקתם הוא ע"י אמצעות בחי' ק"נ כנ"ל)

that is, the refinement and rectification of kelipas nogah (the glowing husk) (through which, also, the kelipos below kelipas nogah will not be able to draw nourishment from holiness, for their nourishment is by means of the level of kelipas nogah, as mentioned above);

That retrieval is the refining of kelipas nogah. Once nogah is refined, the lower kelipos, which feed only through nogah, can no longer draw from holiness either.

אכן כדי שלא יקבלו עוד יניקה לזה היה השני תולעת שמרקיב ומכלה יניקתם (ועי' בזהר פ' ויחי) (דרל"ה ע"ב) ע"פ

but so that they will no longer receive nourishment, for this there was the scarlet of the worm, which rots and consumes their nourishment (and see the Zohar, Parshas Vayechi) (238b) on the verse

The crimson worm ensures that they receive no more: it "rots" and consumes their nourishment. The Zohar on Vayechi discusses this on the verse "for all her household are clothed in scarlet."

כי כל ביתה לבוש שנים, <sup>164, 165</sup> וגם י"ל שזהו ג"כ שלא יגביהו א"ע כנשר לקבל יניקה מלמעלה כו' "for all her household are clothed in scarlet (shanim)." And it can also be said that this is also so that they will not raise themselves up like an eagle to receive nourishment from above, etc.,

The Zohar there reads "scarlet" (shanim) as a garment of harsh judgment. The worm also keeps the kelipos from "raising themselves like an eagle" to draw from above.

וכמ"ש במ"א ע"פ ואשמיד פריו ממעל ושרשיו מתחת <sup>166</sup> כו' ועמ"ש סד"ה נאוו לחייך בתורים <sup>167, 168</sup> מענין כחוט השני שפתותיך <sup>169</sup> כו':

as is written elsewhere on the verse "And I destroyed his fruit from above and his roots from beneath," etc. And see what is written at the end of the discourse beginning "Your cheeks are comely with rows [of jewels]," on the matter of "Your lips are like a thread of scarlet," etc.

The discourse on "And I destroyed his fruit from above and his roots from beneath" (Amos 2:9) treats this. So does the end of the discourse "Your cheeks are comely with rows" (Song of Songs 1:10), on "Your lips are like a thread of scarlet" (Song of Songs 4:3).

## SECTION 6 • ¶33-40

### Engraved letters and written letters

**33** ה וזהו ענין חקת התורה. לשון חקיקה. והענין הוא שהחקיקה הוא גבוה יותר מאותיות הכתב, ולכן בלוחות כתיב חרות על הלוחות <sup>170</sup> שנמשכו משרש התורה כמו שהיא בבחי' אותיות החקיקה.

5. And this is the matter of "the statute (chukas) of the Torah": an expression of engraving (chakikah). And the matter is that engraving is higher than letters of writing; and therefore regarding the tablets it is written, "engraved upon the tablets," for they were drawn from the root of the Torah as it is in the level of engraved letters.

Section 5: chukas, "statute," is related to chakikah, "engraving." Engraved letters are higher than written ones, so the tablets were "engraved" (Exodus 32:16), drawn from the Torah's root, where its letters are engraved.

### 34 ותורה שבכתב היינו אחר התלכשותה בבחינת אותיות הכתב ובפרה אדומה נאמר זאת חקת התורה<sup>171</sup>

שבה ועל ידה ממשיכים מבחינת חקת התורה להיות נמשך ומתגלה למטה

And the Written Torah is [the Torah] after its enclothing in the level of written letters. And regarding the red heifer it is said, "This is the statute of the Torah," for in it and through it one draws down from the level of "the statute (engraving) of the Torah," that it be drawn and revealed below.

The Written Torah is the Torah after it is clothed in written letters. The red heifer, "the statute (engraving) of the Torah," draws the engraved level down into revelation.

וזהו אשר צוה הוי' שיהיה בחי' צוותא וחיבור משם הוי' דעתיק אשר הוא בחינת ומדרגת אותיות החקיקה. לאמר בבחי' חכמה שזהו בחי' תשב"כ.

And this is "that Havayah commanded": that there be a level of joining (tzavta) and connection from the Name Havayah of Atik, which is the level and rank of the engraved letters, "saying": in the level of Chochmah (wisdom), which is the level of the Written Torah.

So "that Havayah commanded" means a joining of the Name Havayah of Atik, the level of engraved letters, with lemor, which is Chochmah, the level of the Written Torah.

### 35 ובאמת בחי' ומדרגה הנקרא למעלה חקת התורה דהיינו ענין אותיות החקיקה שלמעלה הוא גבוה יותר

ממדרגת החקיקה שנתגלה בהלוחות דאע"פ שהאותיות

And in truth, the level and rank that is called above "the statute (engraving) of the Torah," that is, the matter of the engraved letters above, is higher than the rank of the engraving that was revealed in the tablets. For although the letters

The "engraving" of the Torah as it is above is higher even than the engraving revealed on the tablets of the covenant. The text now explains why.

היו חקוקים מיניה וביה מ"מ עכ"פ נחסר מהאבן במקום האות, משא"כ בחי' חקת התורה כמו שהיא

למעלה במקורה ושרשה בא"ס ב"ה אורייתא וקב"ה כולא חד.<sup>172, 173</sup>

were engraved from the stone itself and in it, nevertheless, at any rate, something was missing from the stone in the place of the letter. Which is not so with the level of "the statute of the Torah" as it is above, in its source and root in the Infinite One (Ein Sof), blessed be He, [where] "the Torah and the Holy One, blessed be He, are entirely one."

On the tablets the letters were cut from the stone itself, yet stone was taken away where each letter was. Above, at the Torah's root in the Infinite One, nothing is lacking, for "the Torah and the Holy One, blessed be He, are entirely one."

והענין הוא עפמ"ש בזהר (ר"פ בראשית דט"ו) בריש הורמנתא דמלכא גליף גליפו בטהירו עילאה.<sup>174</sup>  
וגליף הוא חקיקה כי תרגום ופתחת עליו פתוחי<sup>175</sup> ותגלוף<sup>176</sup> כו'

And the matter is according to what is written in the Zohar (beginning of Parshas Bereishis, 15): "At the head of the King's authority (b'reish hormenusa d'malka), He engraved an engraving in the supernal luster." And gelif is engraving (chakikah), for the Targum of "and you shall engrave upon it engravings" is vesiglof, etc.

The Zohar opens Bereishis with "At the head of the King's authority, He engraved an engraving in the supernal luster." Gelif means engraving, as Onkelos uses the same root to translate "you shall engrave" on the High Priest's golden plate.

(ופי' בריש הורמנתא דמלכא פי' באשל אברהם שזהו בחינת מלך מה"מ דהיינו בחי' מלי' דא"ס דהיינו מה שעלה ברצונו הפשוט שיהיה מלך שמו נקרא, ועמ"ש מזה בד"ה כי כארץ תוציא צמחה<sup>177, 178</sup> גבי ענין פי' המלך הקדוש שאומרים בעש"ת).

(And the meaning of "At the head of the King's authority": the Eshel Avraham explains that this is the level of the King of the kings of kings, that is, the level of Malchus (sovereignty) of the Infinite One; that is, what arose in His simple will, that "King" should be His name. And see what is written on this in the discourse beginning "For as the earth brings forth its growth," regarding the meaning of "the holy King," which we say during the Ten Days of Teshuvah.)

The Eshel Avraham explains "the King's authority" as Malchus of the Infinite One, the first rising in G-d's simple will to be King. The discourse on "For as the earth brings forth its growth" discusses why during the Ten Days of Teshuvah we say "the holy King."

והענין הוא כמו עד"מ<sup>179</sup> הרושם וחוקק באבן טוב המאיר ומבהיק מאד איזה אותיות או רישומים אזי במקום החקיקה והרשימה אין מבהיק ומאיר כ"כ

And the matter is, by way of analogy, like one who marks and engraves some letters or markings in a precious stone that shines and gleams greatly: in the place of the engraving and the marking it does not gleam and shine so much

An analogy: when letters are engraved in a brilliant gem, the engraved places do not shine as brightly as the rest of the stone.

כמו שמבהיק ומאיר האבן טוב במקום שלא נעשה בו חקיקות ורישומים ששם הוא בהיר ביותר משא"כ במקום שנעשו בו חקיקות נחשך אורו מעט,

as the precious stone gleams and shines in a place where no engravings and markings were made, where it is brightest; whereas in a place where engravings were made in it, its light is darkened a little.

The untouched surface is brightest; where it is engraved, its light is a little dimmed.

אבל מ"מ חקיקה זו היא באבן טוב עצמו ואין כאן עוד שום דבר בלעדו זולתי הוא לבד רק שנחשך בהירתו מעט, וכך עד"מ כשנאצל מהאור א"ס

But nevertheless this engraving is in the precious stone itself, and there is nothing else here besides it, only it alone, except that its brilliance is darkened a little. And so, by way of analogy, when there was emanated from the Infinite Light (Or Ein Sof)

Yet the engraving is the gem itself, with nothing added to it, only slightly dimmed. So it is with the emanation of Keser from the Infinite Light.

(פי' אור א"ס היינו עד"מ אור וזיו הנמשך ממנו ית' כמ"ש במ"א) בחי' כתר שהוא בחי' פרצופי עתיק ואריך נקי גליף גליפו שהחקיקה היא מיניה וביה

(the meaning of "the Infinite Light" is, by way of analogy, a light and radiance drawn from Him, may He be blessed, as is explained elsewhere) the level of Keser (the Crown), which is the level of the configurations (partzufim) of Atik and Arich, it is called "He engraved an engraving," for the engraving is from itself and in itself,

A parenthesis notes that "the Infinite Light" here means a light and radiance drawn from G-d. Keser, the configurations of Atik and Arich Anpin, is called "an engraving" because it is of one substance with its source.

והיינו הך ממש כי הם נקרא ג"כ א"ס והם למעלה מעלה מבחי' עולם האצילות (וע' בהרמ"ז פ' שלח בדף קנ"ט בפ"י תלת עלמין אית ליה לקב"ה).

and it is actually the same thing; for they too are called Ein Sof, and they are far, far above the level of the World of Atzilus (Emanation) (and see the Ramaz, Parshas Shelach, on page 159, on the meaning of "The Holy One, blessed be He, has three worlds").

Keser is one with the Infinite Light and is itself called Ein Sof, far above the World of Atzilus. The Ramaz on Shelach discusses the saying that the Holy One, blessed be He, has "three worlds."

אך מ"מ לגבי אור א"ס נקרא הכתר ג"כ בשם חשך וכמ"ש בת"ז כתר א עילאה<sup>180</sup> אע"ג דאיהו אור<sup>181</sup> צח  
אוכם אוכם קדם עילת העילות,

But nevertheless, relative to the Infinite Light, Keser too is called by the name "darkness," as is written in the Tikkunei Zohar: "The supernal Crown, even though it is a clear light, is black, black before the Cause of causes."

Yet relative to the Infinite Light itself, Keser is "darkness": the Tikkunei Zohar says the supernal Crown, though it is clear light, is "black, black before the Cause of causes."

וזהו כמשל שבמקום החקיקה נחשך בהירות האבן טוב ואינו כמו בהירות האבן טוב שלא במקום  
החקיקה שהוא האור א"ס שלמעלה מבחי אצילות הכתר דלית מחשבה תפיסא ביה<sup>182</sup> כלל,<sup>183</sup> ובמקום  
החקיקה

And this is like the analogy, that in the place of the engraving the brilliance of the precious stone is darkened and is not like the brilliance of the precious stone not in the place of the engraving, which is the Infinite Light that is above the level of the emanation of Keser, of which "no thought can grasp Him at all"; and in the place of the engraving,

In the analogy, the gem's unengraved brilliance is the Infinite Light above Keser, of which "no thought can grasp Him at all," in the words of Elijah's prayer in the Tikkunei Zohar.

שהוא אצילות עתיק ואריך נקרא אוכם אוכם לגבי האור עצמו ועי"ז יוכל להיות מקור ושרש להתהוות  
ע"ס דאצי".

which is the emanation of Atik and Arich, it is called "black, black" relative to the light itself; and through this it can be a source and root for the coming-into-being of the Ten Sefiros of Atzilus.

The engraved place is the emanation of Atik and Arich, "black" compared with the light itself. Because it is dimmed in this way, it can be the source of the Ten Sefiros of Atzilus.

אבל מ"מ הרי חקיקה וגליפו זו היא למעלה מעלה מבחי אותיות הכתב, על דרך משל שבחקיקת  
האותיות עם היות שע"ז נתגלה ונתהווה בחי אותיות שזהו עד"מ אצילות עתיק ואריך.

But nevertheless, this engraving (gelifu) is far, far above the level of written letters. By way of analogy, in the engraving of the letters, although through this the level of letters was revealed and came into being, which is, by way of analogy, the emanation of Atik and Arich,

Still, this engraving is far above written letters. When letters are engraved, letters do appear and come into being, as Atik and Arich are emanated.

מ"מ האותיות הן מיניה וביה שלא נוסף עליו דבר ולא חסר דבר כלל זולת האבן טוב לבדו רק שנחשך בהירתו קצת.

nevertheless the letters are from itself and in itself: nothing at all was added to it and nothing is lacking; there is nothing but the precious stone alone, only that its brilliance is darkened somewhat.

Yet they are the gem itself: nothing is added and there is nothing other than the gem, only its brilliance is a little dimmed.

כך עד"מ בחי' הכתר הוא בחי' א"ס ממש רק שלגבי אמתת האור א"ס נקרא חשך כו',

So, by way of analogy, the level of Keser is the level of the Infinite One (Ein Sof) itself, only that relative to the true Infinite Light it is called darkness, etc.;

So Keser is the Infinite One itself, called "darkness" only in relation to the true Infinite Light.

מה שאין כן אותיות הכתב שכותב ע"ג הספר בדיו הרי הדיו הוא דבר זר ממש בעצם מהקלף

which is not so with written letters, which one writes upon the scroll in ink: the ink is something actually foreign in essence to the parchment,

Written letters are different: the ink is a substance foreign to the parchment.

וגם שהדיו שחור מסתיר לגמרי על לבנונית הקלף שתחת הדיו עד שאינו נראה כלל לובן הקלף שתחת האות.

and also the black ink completely hides the whiteness of the parchment under the ink, until the white of the parchment under the letter is not seen at all.

And the black ink completely hides the white parchment beneath it.

36 וזהו בחינת חו"ב דאצילות שבהתלבשות התורה בחו"ב כמאמר אורייתא מחכמה נפקת<sup>184</sup> נקי

תושב"כ, כמשל אותיות הכתב הנ"ל כי החכ' היא כעשי' גופני' לגבי אוא"ס ב"ה

And this is the level of Chochmah and Binah of Atzilus: for with the enclothing of the Torah in Chochmah and Binah, as in the saying, "The Torah comes forth from Chochmah," it is called the Written Torah, like the analogy of the written letters mentioned above. For Chochmah (wisdom) is like physical action relative to the Infinite Light (Or Ein Sof), blessed be He,

Chochmah and Binah of Atzilus are the "written" letters: once the Torah is clothed in them it is the Written Torah. Compared with the Infinite Light, even Chochmah is like physical action.

שהוא מרומם למעלה מעלה ממהות וגדר בחי' חכמה, ומה שאעפ"כ נמשך ומתלבש אור א"ס בחו"ב הי"ז כמשל שמתלבש הקלף באותיות שעושים עליו מדיו שהדיו אינו מערך ומהות הקלף הלבן כלל.

which is exalted far, far above the essence and definition of the level of Chochmah. And that, nevertheless, the Infinite Light is drawn down and clothed in Chochmah and Binah (understanding), this is like the analogy of the parchment being clothed in the letters that are made upon it from ink, for the ink is not at all of the order and essence of the white parchment.

The Infinite Light is infinitely above the very nature of Chochmah. Its being clothed in Chochmah and Binah is like parchment clothed in letters of ink, which is foreign to its white substance.

**37** ולא כמו בחקיקה שהאותיות הם דבר א' ממש עם האבן טוב וגם אין האות מסתיר כלל.

And it is not like engraving, where the letters are actually one thing with the precious stone, and also the letter does not hide at all.

Engraving is different: the letters are one with the gem and hide nothing of it.

וקצת יוכלו למצוא משל ע"ז כמו גילוי השכל לגבי מהות הנפש שהיא באמת למעלה מהשכל הרי הוא

And one can find something of an analogy for this, such as the revelation of the intellect relative to the essence of the soul, which is in truth above the intellect: [the revealed intellect] is

An approximate analogy in the soul: revealed intellect compared with the soul's essence, which is above intellect.

כמו מהות בפ"ע רק שהנפש פועלת על ידו משא"כ בחי' כח השכל שבנפש זהו התפשטות אור הנפש עצמו כו' ולכן הכתר שנקי רצה"ע נמשל לאותיות החקיקה וחו"ב נקרא אותיות הכתב כו'.

like an entity by itself, only that the soul acts through it; whereas the level of the power of intellect within the soul is the extension of the light of the soul itself, etc. And therefore Keser (the Crown), which is called the Supernal Will, is likened to engraved letters, and Chochmah and Binah are called written letters, etc.

Revealed intellect is like a separate entity through which the soul acts, while the soul's power of intellect is the soul's own light extending. So Keser, the Supernal Will, is like engraved letters, and Chochmah and Binah like written letters.

38 והגם שבאצילות איהו וגרמוהי חד, זהו לגבי בריאה יצירה עשיה שהן בחינת נברא ויש לכן לגבי בי"ע נקרא אצילות איהו וגרמוהי חד.

And although in Atzilus "He and His vessels are one" (ihu vegarmohi chad), that is relative to Beriah, Yetzirah and Asiyah, which are the level of the created and of "something" (yesh); therefore, relative to Beriah, Yetzirah and Asiyah, Atzilus is called "He and His vessels are one."

"He and His vessels are one" is said of Atzilus in relation to Beriah, Yetzirah and Asiyah, the worlds of created beings that feel themselves "something." Compared with them, Atzilus is one with G-d.

אבל לגבי עתיק וא"א נק' אפילו החכמה שהיא ראשית האצילות בשם בריאה יש מאין כמ"ש והחכמה מאין תמצא<sup>185</sup> יש מאין.

But relative to Atik and Arich Anpin, even Chochmah (wisdom), which is the beginning of Atzilus, is called by the name beriah, "something from nothing," as it is written, "And wisdom is found from nothing (ayin)": something from nothing.

Compared with Atik and Arich Anpin, though, even Chochmah, the beginning of Atzilus, is a "creation," something from nothing, as "wisdom is found from nothing (ayin)" is read.

והיינו בחינת כלים דע"ס דאצילות שנק' כלים שא"ס ב"ה פועל על ידן, ולכן התורה שהיא נמשכה מחכמה דאצילוי המתלבשת בכינה שחוי"ב הם

And this is the level of the vessels of the Ten Sefiros of Atzilus, which are called vessels because the Infinite One, blessed be He, acts through them. And therefore the Torah, which was drawn from Chochmah of Atzilus, which is clothed in Binah (understanding), for Chochmah and Binah are

These are the "vessels" of the Sefiros of Atzilus, through which the Infinite One acts. The Torah, drawn from Chochmah of Atzilus, is clothed in Binah.

תריין ריעין דלא מתפרשין<sup>186</sup> ועיקר בחינת התהוות אותיות הוא בכינה שנקרא ספר (כמ"ש במ"א ע"פ אמר עם הספר<sup>187, 188</sup> ועיין בזח"ב ויקהל ד"ר ע"א<sup>189</sup> מענין תשב"כ)

"two companions that never part," and the main level of the coming-into-being of letters is in Binah, which is called sefer (book) (as is written elsewhere on the verse "he said with the letter (sefer)," and see the Zohar, Part II, Vayakhel, 200a, on the matter of the Written Torah),

Chochmah and Binah are "two companions that never part," and letters come into being mainly in Binah, which is called sefer, "book." Hence the reference to the discourse on "he said with the letter (sefer)" and to the Zohar in Vayakhel on the Written Torah.

נקי תשב"כ באש שחורה ע"ג אש לבנה,<sup>190</sup> דכמו שאותיות שמהדיו מסתירים לובן הקלף שתחתיו כך מה שנמשך אור א"ס ב"ה אש לבנה להיות מושג בחו"ב דאצילות זהו הסתר והעלם ממש

is called the Written Torah, in black fire upon white fire. For just as the letters made of ink hide the white of the parchment beneath them, so the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, the white fire, to be grasped in Chochmah and Binah of Atzilus, is an actual hiding and concealment;

So the Torah is the Written Torah, "black fire upon white fire," as the Midrash describes it. Just as ink hides the parchment, the Infinite Light, the "white fire," is hidden when it is made graspable in Chochmah and Binah.

כי אור א"ס ב"ה אין שייך לומר בו השגה והבנה כלל אלא רק ע"י צמצום האור כו'.

for regarding the Infinite Light, blessed be He, one cannot speak of comprehension and understanding at all, except only through a contraction (tzimtzum) of the light, etc.

The Infinite Light as such cannot be grasped or understood at all; it can be grasped only through tzimtzum, a contraction of the light.

39 ועמ"ש בד"ה שחורה אני ונאווה<sup>191, 192</sup> בפ"י וענין מארז"ל בשה"ש רבה ס"פ ראשו כתם פז<sup>193</sup> אמר רשב"ל תורה שנתן הקב"ה היתה עורה של אש לבנה וכתובה באש שחורה<sup>194</sup> כו'

And see what is written in the discourse beginning "I am black but comely," on the meaning and matter of the saying of our Sages, of blessed memory, in Shir HaShirim Rabbah, at the end of [the section] "His head is as the finest gold": "Reish Lakish said, 'The Torah that the Holy One, blessed be He, gave: its parchment was of white fire, and it was written with black fire,' etc.;

The discourse "I am black but comely" in Likkutei Torah on Shir HaShirim explains the Sages' teaching in Shir HaShirim Rabbah: Reish Lakish said that the Torah G-d gave had parchment of white fire and was written in black fire.

הה"ד מימינו אש דת,<sup>195</sup> ונתבאר שם עד"מ אותיות המחשבה המלכישים את השכל כו' וזהו ענין תש ב"כ וענין המשל לאותיות החקיקה.

as it is written, 'From His right hand, a fiery law.'" And it was explained there by way of the analogy of the letters of thought that clothe the intellect, etc.; and this is the matter of the Written Torah, and the matter of the analogy for the engraved letters.

The Midrash links it to "From His right hand, a fiery law" (Deuteronomy 33:2). That discourse uses the analogy of the letters of thought that clothe the intellect to explain the Written Torah and the analogy of engraved letters.

זהו משי"ש וצמצום הזה הוא כמו במשל בחי' אותיות שבנפש כדי להיות גילוי אותיות ממש במחשבה ודבור שבחינת צמצום והתהוות אותיות שבנפש זהו משל לבחינת אותיות החקיקה שלמעלה

This is what is written there. And this contraction is like, in the analogy, the level of the letters in the soul, so that there be a revelation of actual letters in thought and speech: for the level of the contraction and coming-into-being of letters in the soul is an analogy for the level of the engraved letters above,

There it is explained that this contraction is like the forming of letters within the soul, so that actual letters can appear in thought and speech. That inner forming of letters is an analogy for the engraved letters above.

שהם מקור ושרש להיות אחר כך ניתנה התשכ"כ באש שחורה ע"ג אש לבנה<sup>196</sup> (ועיין מזה ג"כ בזח"ג נשא קל"ב א'. נשא קל"ב א'. שופטים ער"ה א').

which are the source and root for the Written Torah afterward to be given in black fire upon white fire (and see on this also in the Zohar, Part III, Nasso, 132a; Nasso, 132a; Shoftim, 275a).

The engraved letters above are the source from which the Written Torah was later given in black fire upon white fire. The Zohar in Nasso, in the Idra, says that the Torah was given in black fire upon white fire.

40 והנה בפרה אדומה נאמר זאת חקת התורה שע"י רצוא ושוב דאפר הפרה ומים חיים כנ"ל ע"י נמשך מבחי' אותיות החקיקה דעתיק ואריך דאצילות.

Now, regarding the red heifer it is said, "This is the statute of the Torah": for through the "running and returning" of the heifer's ash and the living water, as mentioned above, through this there is drawn down from the level of the engraved letters of Atik and Arich of the World of Atzilus (Emanation).

The red heifer is "the statute of the Torah" because through its "running and returning," the ash and the living water, a flow is drawn from the engraved letters of Atik and Arich Anpin.

ולזה אמר עליה שלמה המלך ע"ה אמרתי אחכמה והיא רחוקה ממני<sup>197, 198, 199, 200, 201</sup> (בקהלת ס"י ז' כ"ג) שהיא למעלה רחוק מן החכמה דאצילות אלא שע"י נמשך המשכת אור עתיק וא"א בחו"ב

And therefore King Shlomo, peace be upon him, said of it, "I said, 'I will become wise,' but it is far from me" (in Koheles, chapter 7:23): for it is above, far from Chochmah (wisdom) of Atzilus; but through it there is drawn a drawing-down of the light of Atik and Arich Anpin into Chochmah and Binah (understanding).

That is why Shlomo said of it, "I said, 'I will become wise,' but it is far from me": the heifer's root is above Chochmah of Atzilus. Yet through it the light of Atik and Arich reaches Chochmah and Binah.

וזהו ג"כ פי' חקת התורה שיהי' נמשך התורה משרשה ומקורה שבבחי' גליף גליפו בטהירו עילאה<sup>202</sup> להתלבש ולהתגלות בתשב"כ שהן חו"ב דאצילות. וזהו אשר צוה הוי' לאמר כנ"ל.

And this is also the meaning of "the statute of the Torah": that the Torah be drawn from its root and source, which is in the level of "He engraved an engraving in the supernal luster," to be clothed and revealed in the Written Torah, which is Chochmah and Binah of Atzilus. And this is "that Havayah commanded, saying," as mentioned above.

So "the statute of the Torah" means drawing the Torah from its root, where "He engraved an engraving in the supernal luster," to be clothed and revealed in the Written Torah, Chochmah and Binah of Atzilus. This is "that Havayah commanded, saying."

(ועיין מענין אהכמה והיא רחוקה ממני בזח"ג פינחס דרכ"ג סע"א<sup>203</sup> ח"א ר"פ תולדות קל"ה א'. ויחי דרכ"ה סע"ב רבות פי' חקת ובקהלת רבה על פסוק זה ד' ק"ד א' ב' פ"ק דיומא י"ד א' פ"ק דנדה ט' א')<sup>204</sup>

(And see on the matter of "I will become wise, but it is far from me" in the Zohar, Part III, Pinchas, end of 223a; Part I, beginning of Parshas Toldos, 135a; Vayechi, end of 225b; the Rabbah on Parshas Chukas; and in Koheles Rabbah on this verse, page 104a-b; the first chapter of Yoma, 14a; the first chapter of Niddah, 9a.)

The places listed take up Shlomo's words. The Zohar in Pinchas says that Shlomo's wisdom was the lower Chochmah and that of the higher Chochmah he said "it is far from me"; the Midrash on Chukas applies the verse to the red heifer, and so does the Talmud in Yoma and Niddah, on the laws of its sprinkling.

#### SECTION 7 • ¶ 41-46

### A pure thing out of an impure one

41 ו והנה ברבות ר"פ חקת.<sup>205</sup> זאת חקת ז"ש מי הכתוב מי יתן טהור מטמא<sup>206</sup> לא אחד<sup>207</sup> (באיוב י"ד ד') כגון אברהם מתרח.

6. Now, in the Rabbah, at the beginning of Parshas Chukas: "'This is the statute': this is what the verse says, 'Who can bring a pure thing out of an impure one? Not one' (in Job 14:4): such as Avraham from Terach,

Section 6 turns to the Midrash at the start of Chukas, which links "This is the statute" to Job's question, "Who can bring a pure thing out of an impure one? Not one!" Its first example is Avraham, born of Terach.

חזקיה מאחז כו' העוה"ב מהעוה"ז כו' מי עשה כן מי צוה כן מי גזר כן לא יחידו של עולם.<sup>208</sup>

Chizkiyahu from Achaz, etc.; the World to Come from this world, etc. Who did so? Who commanded so? Who decreed so? Is it not the Only One of the world?"

Further examples are Chizkiyahu from Achaz and the World to Come from this world. The Midrash concludes: who did so, who commanded so, who decreed so? Is it not the Only One of the world?

הנה ענין מי יתן טהור מטמא אפ"ל על מה שנתברר מג"ק שלמטה מנוגה. וכמו אברהם מתרח שתרח היה עובד עבודת כוכבים כו'.

Now, the matter of "Who can bring a pure thing out of an impure one" can be said of what was refined from the three kelipos that are below nogah; as with Avraham from Terach, for Terach was an idol worshipper, etc.

This "pure from impure" could refer to what is refined out of the three completely impure kelipos, which are below nogah, as with Avraham, the son of an idol worshipper.

אך קשה דג"ק אין להם בירור עתה עד לע"ל. וע' מענין מי יתן טהור מטמא בזח"ב

But this is difficult, for the three kelipos have no refinement now, until the Time to Come. And see on the matter of "Who can bring a pure thing out of an impure one" in the Zohar, Part II

But the three impure kelipos cannot be refined now, only in the Time to Come. The Zohar in Pekudei and the Tikkunei Zohar also discuss "Who can bring a pure thing out of an impure one."

(פקודי דרל"ז סע"א.<sup>209</sup> ובת"ז תקון כ' דמ"ב ע"א) ועיי' בבה"ז ר"פ חקת בענין מים חיים היינו כח"י והחכמה מאין תמצא.<sup>210, 211</sup>

(Pekudei, end of 237a; and in the Tikkunei Zohar, Tikkun 20, 42a). And see in Biurei HaZohar, at the beginning of Parshas Chukas, on the matter of living water, that it is the level of "And wisdom is found from nothing (ayin)."

As the Kehot note quotes it, the Zohar in Pekudei says the red heifer subdues all the sides of impurity, and the Mikdash Melech explains that nogah, once burned and given water, is refined: "a pure thing out of an impure." The Biurei HaZohar on Chukas explains the living water as Chochmah, which "is found from ayin."

ופי' שלכך צריכים כפרה להמשיך מבחי' אין שהוא הכתר מפני שיש הפרש בין זו שמטהרים הטמא

And it explains that this is why atonement (kapparah) is needed, to draw down from the level of ayin (nothing), which is Keser (the Crown): because there is a difference between this, where one purifies one who is impure

It explains why kapparah, atonement, is needed to draw from ayin, Keser: purifying someone made impure by the dead differs from all other refining.

מת לשאר הבירורים שמבררים טוב מן רע ואוכל מהפסולת ששם הוא בחי' בירור לבד. אבל לא שנהפך הפסולת לאוכל והרע לטוב.

through the dead, and the other refinements, where one sorts good from evil and food from waste: there it is the level of refinement alone, but not that the waste is transformed into food and the evil into good.

Ordinary refining only separates good from evil and food from waste. The waste is not turned into food, nor the evil into good.

42 וזהו יוכל להיות ע"י החכמה לבד כי בחכמה אתברירו. אבל כאן לטהר טמא מת וטומאת מת נמשך משבה"כ שנא' בהם וימלוך וימת כו'

And this can be through Chochmah (wisdom) alone, for "through Chochmah they are refined." But here, to purify one impure through the dead: and the impurity of the dead is drawn from the shattering of the vessels, of which it is said, "And he reigned... and he died," etc.,

Ordinary refining can be done by Chochmah alone, for "through Chochmah they are refined." Purifying from the impurity of death is different, since that impurity comes from the shattering of the vessels, the kings of Edom who "reigned... and died."

שנפלו למטה מטה מק"נ וכן מעה"ד טו"ר כו' ולטהר בחי' טומאה זו הרי הטמא נהפך לטהור ואין זה which fell far, far below kelipas nogah (the glowing husk); and likewise from the Tree of Knowledge of good and evil, etc. And to purify this level of impurity, the impure is transformed into pure, and this is not

Those vessels fell far below nogah, and so did the mixture of good and evil from the Tree of Knowledge. Purifying this impurity means that the impure itself becomes pure, which is more than refining.

כמו בירור הנ"ל ע"כ זה א"א להמשיך מהחכמה כ"א מבחי' שלמעלה מהשבירה והתיקון בחינת כתר שע"ז נאמר ולקח מעץ החיים וחי לעולם<sup>212</sup> כו' ומשם נמשך להעביר רוח הטומאה. עכ"ד.

like the refinement mentioned above. Therefore this cannot be drawn from Chochmah, but only from the level that is above the shattering and the rectification (tikkun), the level of Keser (the Crown), of which it is said, "and take from the Tree of Life... and live forever," etc.; and from there it is drawn down to remove the spirit of impurity. Thus far his words.

So it cannot come from Chochmah, only from Keser, above both the shattering and the repair (tikkun): the "Tree of Life," of which it is said, "and live forever." From there comes the power to remove the spirit of impurity; here the quotation from Biurei HaZohar ends.

**43** ועפ"י י"ל שזהו ענין חכמת זה סדר קדשים<sup>213</sup> ודעת זה סדר טהרות<sup>214</sup> כי הקרבנות זהו ענין בירור ק"נ ובחכמה אתברירו

And according to this, it can be said that this is the matter of “‘wisdom’ is the Order of Kodashim, and ‘knowledge’ is the Order of Taharos”: for the offerings are the matter of the refinement of keli-pas nogah (the glowing husk), and “through Chochmah (wisdom) they are refined”;

This explains the Talmud’s reading (Shabbos 31a) that “wisdom” is the Order of Kodashim, the offerings, and “knowledge” the Order of Taharos, the laws of purity. The offerings refine nogah, which is done “through Chochmah.”

וזהו חכמת זה סדר קדשים ומ"מ בירור זה דקדשים הוא ע"י החכמה משא"כ בירור דחולין שנעשו עטה"ק הוא ע"י הבינה כו'

and this is “‘wisdom’ is the Order of Kodashim.” And nevertheless, this refinement of Kodashim is through Chochmah, whereas the refinement of ordinary food prepared in the purity of the holy is through Binah (understanding), etc.

So “wisdom” fits Kodashim. The refining of ordinary food eaten in the purity of holy food is done through Binah.

אך ודעת זה סדר טהרות כי להיות הטמא נעשה טהור זהו ע"י הדעת שהוא ממשיך מהכתר ועמ"ש מזה בביאור ע"פ אני ה' אלקיכם דפ' ציצית.<sup>215, 216</sup>

But “and ‘knowledge’ is the Order of Taharos”: for the impure becoming pure is through Daas (knowledge), which draws down from Keser (the Crown). And see what is written on this in the explanation on “I am Havayah your G-d” in the section of tzitzis.

Purity, making the impure pure, comes through Daas, which draws from Keser, so “knowledge” is Taharos. The explanation on “I am Havayah your G-d” in the section of tzitzis discusses this.

**44** וזהו מי יתן טהור מטמא לא אחד<sup>217</sup> יחידו של עולם שהוא כתר הנק' יחיד משם דוקא נמשך בחי' זו משא"כ מהחכמה הוא רק בחכמה אתברירו כו'.

And this is “Who can bring a pure thing out of an impure one? Is it not the One,” the Only One of the world: which is Keser (the Crown), called “Only” (Yachid). From there specifically this level is drawn, whereas from Chochmah (wisdom) there is only “through Chochmah they are refined,” etc.

So “Who can bring a pure thing out of an impure one? Is it not the One” refers to Keser, called Yachid, “Only.” Only from Keser can this transformation come; from Chochmah comes only refining.

גם י"ל מי יתן היינו בחי' מ"י וכמ"ש בביאור בשעה שהקדימו ישראל נעשה<sup>218</sup> בענין מ"ש מי יתן והיה לבכם<sup>219</sup> כו' ע"ש.

It can also be said that "Who (mi) will give" is the level of Mi, as is written in the explanation on "At the time that Israel put 'we will do' first," on the matter of what is written, "Who will give that they had such a heart," etc.; see there.

Alternatively, mi yitein ("who will give") alludes to the level called Mi, "Who." The explanation on Israel's saying "we will do" before "we will hear" discusses it on "Who will give that they had such a heart" (Deuteronomy 5:26).

וזהו מאמר המדרש רבה כאן (פ' חקת דרע"ג סע"ד) אם נטמא זה במה תהא טהרתו לא השיבו באותו שעה נתכרכמו פניו של משה כיון שהגיע לפ' פרה אדומה<sup>220</sup> כו'

And this is the saying of the Midrash Rabbah here (Parshas Chukas, page 273, end of column d): "If this one becomes impure, by what will his purification be?" He did not answer him. At that moment Moshe's face turned pale. When he reached the section of the red heifer," etc.

The Midrash tells that when G-d taught Moshe the impurity of the kohanim, Moshe asked, "If this one becomes impure, how will he be purified?" G-d did not answer, and Moshe's face paled, until they reached the section of the red heifer.

דמזה שנתכרכמו פניו מוכח שמשה רבע"ה היה קסבר שאין לו טהרה וקשה מהיכי תיתי כן.

From the fact that his face turned pale, it is evident that Moshe our teacher, peace be upon him, thought that there is no purification for him; and it is difficult: from where would he have come to this?

Moshe's pallor shows that he thought there was no purification for such impurity. The question is why he would have thought so.

45 ולפי הנ"ל א"ש כי התורה נמשכה מחכמה עילאה ובחכמה אתברירו להבדיל בין הטהור לטמא כו'

But according to the above it is well understood: for the Torah is drawn from the higher Chochmah (Chochmah Ila'ah), and "through Chochmah they are refined," to distinguish between the pure and the impure, etc.;

The answer: the Torah comes from the higher Chochmah, and "through Chochmah they are refined," so the Torah can distinguish between pure and impure.

אבל זה שיהי טהור מטמא זה א"א להיות ע"י החכמה ע"כ נתכרכמו פניו עד שהגיע לפי פרה שהיא המשכת מים חיים מבחינת עץ החיים מהכתר שמשם נמשך להיות מי יתן טהור מטמא<sup>221</sup> כו'.

but that there should be a pure thing out of an impure one, this cannot come about through Chochmah. Therefore his face turned pale, until he reached the section of the heifer, which is the drawing-down of living water from the level of the Tree of Life, from Keser (the Crown), from which it is drawn that "Who can bring a pure thing out of an impure one," etc.

But turning the impure into pure cannot come from Chochmah. So Moshe's face paled until the section of the heifer, which draws living water from the Tree of Life, Keser, the source of "a pure thing out of an impure one."

**46 ויש להעיר מענין שלש הפוכות<sup>222</sup> ויהפוך כו' את הקללה לברכה<sup>223</sup> כו' עמ"ש מזה סד"ה ולא אבה בפי תצא.**

And one should note the matter of the three reversals ("And He turned," etc., "the curse into a blessing," etc.); see what is written on this at the end of the discourse beginning "And He did not want," in Parshas Teitzei.

A closing note compares the "three reversals" the Talmud lists (Berachos 55b), verses in which G-d turns bad into good, among them "Havayah your G-d turned the curse into a blessing" (Deuteronomy 23:6). The discourse on this verse in Teitzei, "And He did not want," discusses it.

**ועמ"ש עוד בענין מי יתן טהור<sup>224, 225, 226</sup> מטמא בת"א פי וישלח סד"ה ויקח מן הבא בידו מנחה.<sup>227, 228</sup> ובד"ה וישלח יעקב<sup>229</sup> ועיין במא"א אות ה' סעיף<sup>230</sup> ו'.**

And see what is written further on the matter of "Who can bring a pure thing out of an impure one" in Torah Ohr, Parshas Vayishlach, at the end of the discourse beginning "And he took from what came to his hand a gift," and in the discourse beginning "And Yaakov sent"; and see Me'orei Or, letter ches, section 6.

On "pure from impure," see the Torah Ohr discourses in Vayishlach on Yaakov's gift to Esav and on "And Yaakov sent." There Yaakov raises "feminine waters" to the encompassing light of Tohu, where "darkness and light are alike," so that even animals impure for the offerings of Tikkun could be part of his gift; Me'orei Or reads the Sages' "the pig will in the future become pure" as referring to kelipas nogah.

**(וע' עוד מענין מי יתן טהור<sup>231</sup> בזח"א וירא ק"ב ב'.<sup>232</sup> ח"ב יתרו ס"ט ב'.<sup>233</sup> ח"ג תזריע מ"ח ב'.<sup>234</sup>)**

(And see further on the matter of "Who can bring a pure thing" in the Zohar, Part I, Vayera, 102b; Part II, Yisro, 69b; Part III, Tazria, 48b.)

The Zohar too uses "Who can bring a pure thing out of an impure one," as the Kehot note quotes it: of Avraham, who came from Terach (Vayera); of the holiness within the thornbush (Yisro); and of purity that comes out of the side of impurity (Tazria).

ומענין זאת חקת התורה ויקחו אליך פרה<sup>235</sup> ברבות (ס"פ בא פי"ט קל"ה ד')<sup>236</sup> ויובן ע"פ מ"ש בזה"ג פנחס (דף רמ"ד ע"ב).

And on the matter of "This is the statute of the Torah... that they take to you a heifer," in the Rabbah (end of Parshas Bo, chapter 19, page 135, column d); and it will be understood according to what is written in the Zohar, Part III, Pinchas (page 244b).

On "This is the statute of the Torah... that they take to you a heifer," see the Midrash Rabbah at the end of Bo, to be understood through the Zohar in Pinchas.

רבות תצוה ר"פ ל"ח פי אמור ספ"ל (ד"א א'). נשא פי"ג<sup>237</sup> (דרנ"ג ד') ע"פ ביום השני הקריב נתנאל:<sup>238</sup>

The Rabbah on Tetzaveh, beginning of chapter 38; Parshas Emor, end of chapter 30 (page 201a); Nasso, chapter 13 (page 253, column d), on the verse "On the second day Nesanel offered."

Further passages of the Midrash Rabbah are listed, on Tetzaveh, Emor and Nasso, the last on "On the second day Nesanel offered" (Numbers 7:18).

#### IN ONE'S AVODAH

A person must "burn" the worldly desires that have clothed the emotions of his animal soul, shutting his eyes from evil and putting such thoughts out of mind, until its very will turns into an abundant love for G-d, "with both your inclinations." Then he must "return" through Torah study, drawing the Infinite Light into its letters, while keeping the fire of that yearning alive. Words of Torah and prayer spoken aloud, and holy pride that refuses to lower oneself into the desires of this world, deny the kelipos their nourishment.

#### QUESTIONS FOR DISCUSSION

1. Why does the maamar place amirah (saying) above dibbur (speech), and how does that explain the word lemor in "that Havayah commanded, saying"?
2. In what sense are the letters "inanimate," and yet rooted higher than Chochmah, the "living"?
3. How does burning the heifer to ash illustrate the refining of the animal soul's emotions, and why must the ash stay on top of the living water?
4. Why is the crimson worm's strength "only in its mouth," and what does this teach about speaking words of Torah and prayer aloud?
5. What is the difference between refining good from evil and turning the impure into pure, and why could Moshe not find the second in Chochmah?



- 11 "And Elokim spoke all these words, saying," the opening of the Ten Commandments. The Maggid reads its lemor as the link between the Ten Commandments and the Ten Utterances.

שמות כ':א Exodus 20:1

וַיְדַבֵּר אֱלֹקִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאָמֹר:

And G-d spoke all these words, saying:

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- 12 **בוהר ויקרא (די"א ע"ב)**  
The note refers to Or HaTorah on Ki Sisa for this passage of the Zohar.

KEHOT'S NOTE

ראה אוה"ת תשא ע' איתתנא.

- 13 **איך עשרת הדברות מכוונים נגד עשרה מאמרות**  
The correspondence of the Ten Commandments to the Ten Utterances is explained there; the Tzemach Tzedek writes that he explains it in a different way from what is written here.

KEHOT'S NOTE

נתבאר באוה"ת יתרו ע' תתעג. כרך-ז ע' ב'תרפד. כרך-ח ע' ב'תתקפה. ושם כתב הצ"צ שמפרש בענין אחר ממה שכתב כאן ע"ש.

- 14 **איך עשרת הדברות מכוונים נגד עשרה מאמרות**  
The Zohar explains "ten, ten" (Numbers 7:86): "ten utterances in the work of Creation, and ten utterances at the giving of the Torah, these are the Ten Commandments." The Alter Rebbe cites it for the correspondence between the two tens.

ספר זוהר, ויקרא כ"ד:ק"ע-כ"ה:קע"ט Zohar, Vayikra 24:170-25:179

- 15 **עשרה מאמרות ועשרת הדברות**  
The Pardes explains the Sages' teaching that the ten verses of kingship correspond to the ten praises, the Ten Commandments and the Ten Utterances, all of them the ten Sefiros: the Ten Commandments as the Sefiros flowing into Malchus, which reveals each utterance to Israel, and the Ten Utterances as the Sefiros in their own place. The Alter Rebbe calls this close to his distinction.

פרדס רמונים ב'ה:ו-ה:ה-6:5 Pardes Rimmonim

... ולכן אמר וכלל בה כל העשר כי אפילו המלכות צריך לכללה עמה. והנה רב יוסף כוון אל הבחינה השנייה שהיא עשר ספירות משפיעות אל המלכות. ורבי יוחנן כוון אל הבחינה השלישית והיא בחינת הספירות ממש במקומן. וזה כוון באמרו בעשרה מאמרות נברא העולם שהן עצמות הספירות במקומן. והמכוון במלכות הוא כי בהיותנו במלכיות נכוון אל עשר ספירות במקומן או במלכות שבכל ספירה וספירה כדפירשנו לעיל. וענין תשעה הו' נתבאר לעיל. והשיב בראשית נמי מאמר הוא, כי אע"פ שהוא מדבר במציאות האצילות עכ"ז הוא מציאות מאמר, וההכרח לזה בדבר ה' ...

Pardes Rimmonim (Public Domain)

- 16 **וכ"מ באדרא (דקל"ג ריש ע"א)**  
The note quotes the Idra's distinction (amirah without raising the voice, dibbur with it) and refers to Or HaTorah,

which discusses it.

KEHOT'S NOTE

"תאנא מה בין דבור לאמירה אמירה הוא דלא בעי לארמא קלא דבור בעי לארמא קלא ולאכרוא מילין" — אוה"ת שמות כרך-ז ע' ב'תרפד. וראה גם סה"מ תרנ"א ע' קס. סה"מ תרפ"ה ע' רצז.

- 17 **מענין אמירה ודיבור**

The Idra Rabba: "What is the difference between dibbur and amirah? Amirah does not need to raise the voice; dibbur needs to raise the voice and proclaim the words," and it cites "And Elokim spoke... saying." This supports placing dibbur in Binah, the level of revelation.

ספר זוהר, האדרא רבא י"ג:קכ"ג-134:123-135 Zohar, Idra Rabba

ט"ו:קל"ד

- 18 **בהרמ"ז ר"פ אמור**

Or HaTorah identifies the reference: on "Say (emor) to the kohanim," the Zohar (88b) says that emor is in a whisper, and the Ramaz explains it there, and at greater length at the beginning of Acharei.

KEHOT'S NOTE

באוה"ת כאן ע' תשסח "גבי אמור אל הכהנים ובוהר שם דפ"ח ע"ב אמור בלחישו כו". ובאוה"ת שמות כרך-ז ע' ב'תרפח "וכן מבואר בוהר ר"פ אמור . . ע"ש בהרמ"ז, ויותר מבואר בהרמ"ז ר"פ אחרי שהאריך מאד".

- 19 **ע"פ ובבואה לפני המלך**

The Kehot note says that the place of the discourse on "But when she came before the king" still needs to be found, and refers to this work for the difference between amirah and dibbur.

KEHOT'S NOTE

צ"ע מקומו. ההפרש בין אמירה לדיבור נתבאר בסה"מ אתהלך ע' קד ואילך.

- 20 **"But when she came before the king, he said with the letter."** The verse pairs amirah with sefer, and the text refers to a discourse on it for the distinction between saying and speech.

אסתר ט':כ"ה Esther 9:25

וּבִבְאָה לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מִחֻשְׁבְּתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְּהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אוֹתוֹ וְאֶת־כַּנּוֹי עַל־הָעֵץ:

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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- 21 **חוב"ב הן תרין ריעין**

The Zohar calls the higher level where Eden and the river that goes out of it "never part" re'im, companions, as against the lower dodim. The Kehot note gives it as the source for Chochmah and Binah as "two companions."

זו"ח ג' ד, 4a Zohar III, 4a

KEHOT'S NOTE

ראה זו"ח ג' ד, א.

- 22 **"There are sixty queens."** The discourse on this verse in Likkutei Torah, Shir HaShirim, asks why lemor is said of

the Ten Commandments.

Song of Songs 6:8 וְהַשִּׁירִים וְהַשִּׁירִים

שָׁשִׁים הֵמָּה מְלָכוֹת וְשָׁמָנִים פִּילָגִשִׁים וְעַלְמוֹת אֵין מִסְפָּר:

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

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## 23 כמ"ש הפי בלק"ת

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

KEHOT'S NOTE

בטעמי המצות פי' חוקת.

## 24 והיתה לעדת בניי למשמרת

The words here quote Numbers 19:9; the passage is shown below.

Numbers 19:9 וְהָיָה בְּיָמֵינוּ

וְאָסַף אִישׁ טָהוֹר אֶת אֲפֶר הַפָּרָה וְהִנִּיחַ מִחוּץ לַמַּחֲנֶה בְּמָקוֹם טָהוֹר  
וְהִיטָה לְעֵדֻת בְּנֵי־יִשְׂרָאֵל לְמִשְׁמֶרֶת לְמִי נֹדֶה חֲטָאת הוּא:

And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of sprinkling; it is a purification from sin.

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KEHOT'S NOTE

במדבר יט, ט.

## 25 בד"ה ששים המה מלכות

That discourse asks this very question: since all Israel heard the Ten Commandments from the Holy One, blessed be He, how can lemor apply, when in the other mitzvos it means that Moshe was to repeat them to Israel?

KEHOT'S NOTE

לקמן שה"ש מ, ב.

### PARAGRAPH 2

## 26 אורייתא מחכמה נפקת

On "And wisdom, from where (me'ayin) is it found": "the Torah comes forth from Chochmah, from the place called holy." A second place in the Zohar for the same phrase.

ספר זוהר, משפטים כ"ת-ק"ת-ב"ב 502-500:20 Mishpatim Zohar, For the Torah itself emanates from Wisdom, from the realm called "holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies". Said R. Isaac: 'The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

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

## 27 "Then I was by Him as a nursling, and I was His delight day by day," said by the Torah of itself. The discourse on this verse treats the Torah as G-d's delight, above Chochmah.

משלי ח:30 וְהָיָה כְּחֵן

וְאֶהְיֶה אֶצְלוֹ אִמּוֹן וְאֶהְיֶה שְׂשׁוּעִים יוֹם יוֹם מִשְׁחָקָת לִפְנֵי כָכָל־עַתָּה:

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

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## 28 ע"פ ואהי אצלו אמון

The passage there speaks of a love that is delight in G-d it-self (ahavah b'taanugim), through which the supernal delight, the inner dimension of the will, is joined "face to face" with man's delight, so that the delight clothed in every mitzvah is grasped.

KEHOT'S NOTE

ראה לעיל פי' במדבר יח, ג.

## 29 טנת"א טעמים בחכמה

The note refers to Or HaTorah for the four levels ta'amim, nekudos, tagin and osiyos and their places in the Sefiros.

KEHOT'S NOTE

ראה בפרדס שער כז פ"ג. ובשער הטעמים פ"ה. וראה באוה"ת שמות-ז ע' בתקעה. ביאה"ז להצ"צ כרך-א ע' שיט אוה"ת דברים כרך-ה ע' ב' מח.

## 30 אורייתא מחכ' נפקת

"The Torah comes forth from the higher Chochmah"; Rabbi Yosi says from Binah, and Rabbi Yehudah that it is included in both. The Alter Rebbe uses the phrase and adds that the Torah's root is above Chochmah.

Zohar II, 85a זח"ב פה, אא

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

### PARAGRAPH 3

## 31 כפי שלח ע"פ ועתה יגדל

There Ado-nai is G-d's kingship, and "the strength of Ado-nai" is the Infinite light that encompasses all worlds, drawn down by accepting His kingship in doing the mitzvos; "strength" is the hidden coming into revelation, like the force that lifts a thrown stone, which is inanimate, for all worlds are as inanimate before Him.

KEHOT'S NOTE

לעיל לט, ב.

## 32 ועתה יגדל כו' כאשר דברת לאמר

"And now, let the strength of my L-rd be great, as You have spoken, saying," Moshe's prayer after the spies. The cited discourse in Shelach explains it; here it is listed for its lemor.

Numbers 14:17 וְהָיָה כְּחֵן

וְעַתָּה יִגְדַּל־נָא כֹחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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## 33 "You have exalted Havayah today to be your G-d." The verb he'emarta shares the root of amirah, and the dis-

course cited reads it in that light.

דברים כ"ו:י"ז: Deuteronomy 26:17

אֶת־ה' הָאֱמַרְתָּ הַיּוֹם לְהִיְוֹת לְךָ לְאֱלֹקִים וּלְלַכֵּת בְּדַרְכָּיו וּלְשָׁמֵר חֻקֵּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשָׁמֵעַ 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 harken unto His voice.

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#### PARAGRAPH 4

**34** ולקח הכהן עץ ארז ואזוב ושני תולעת והשליך אל תוך שרפת הפרה

"And the kohen shall take cedar wood, hyssop and crimson, and cast them into the midst of the burning of the heifer." The maamar will read the cedar and hyssop as the "growing" and the crimson worm as speech.

במדבר י"ט:ו' Numbers 19:6

וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֶזֶב וּשְׁנֵי תוֹלַעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרַפַת הַפָּרָה:

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**35** Kehot's note points to Leviticus 14:51 for these words.

ויקרא י"ד:נ"א: Leviticus 14:51

וְלָקַח אֶת־עֵץ־הָאֶרֶז וְאֶת־הָאֶזֶב וְאֶת שְׁנֵי הַתּוֹלַעַת וְאֶת הַצֹּפֶר הַחַי וְטָבַל אֹתָם בְּדָם הַצֹּפֶר הַשֹּׁחֹטָה וּבְמִים חַיִּים וְהִזָּה אֶל־הַבֵּית שֶׁבַע פְּעָמִים:

And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

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

**36** ולקחו לטמא מעפר שרפת החטאת ונתן עליו מים חיים אל כלי

"And they shall take for the impure person of the ashes of the burning of the sin-offering, and put living water upon it in a vessel." The ashes and the living water become the maamar's ascent and descent.

במדבר י"ז:ט' Numbers 19:17

וְלָקַחוּ לַטְּמֵא מֵעֹפָר שְׂרַפַת הַחֲטָאֹת 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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#### PARAGRAPH 5

**37** מדבר חי צומח דומם

Etz Chaim, at the start of Sha'ar Derushei ABYA, equates the four letters of Havayah with Chochmah, Binah, Tiferes and Malchus, with ta'amim, nekudos, tagin and osiyos, and with the four worlds, and it gives the analogy of inanimate, growing, living and speaking, with an intermediate

between each pair. The Kehot note gives it as the source for the four kinds corresponding to the four levels.

עץ חיים מ"ב:ג' Sefer Etz Chaim 42:3

ועתה נדבר בבחי' כל עולם מאלו מה ענינם דע כי השורש והנשמות והגופים הם בחי' א' שאין פירוד ביניהן אך הלבושים והיכלות הם בחי' נפרדות מגי' בחינות הנ"ל ובין כ' אלו שהם בין הגופים ובין הלבושים שם הם מדור הקליפות והם ממש נדבקים באחור עור הגוף וטעם הדבר מפני שג' בחי' הפנימית יש בתוכם או"פ והיותר גרוע באו"פ יוצא בתוך העור ושם מסתיים ואה"מ הוא להיפך כי אור היותר חיצון הוא גדול יותר כנודע נמצא כי אור מקיף שבלבוש היותר פנימי הנדבק אל הגוף הוא אור המקיף היותר קטן ...

Sefer Etz Chaim (Public Domain)

**38** שהם ג"כ כנגד ד' בחי' טנת"א

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ח שער דרושי אבי"ע פ"א.

**39** והעליון מהם כולל את התחתון ג"כ

The note refers to Or HaTorah for the principle that the higher of the four kinds includes the lower.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ב ע' תקפט. שמות כרך-ז ע' א"ג.

#### PARAGRAPH 6

**40** הא' החיצוני שבו הוא הנפש המרככת שבה כענין נפש הדומם ונוסף בה בחינה יותר פנימי הנקי נפש הצומחת

The last chapter of Etz Chaim describes the souls of the four kinds: the inanimate's "combining soul," which only joins its four elements, and the plant's soul with two layers, the outer combining soul and an inner "growing soul." The Alter Rebbe quotes it almost word for word.

Sefer Etz Chaim 50:10 עץ חיים נ:י

#### PARAGRAPH 8

**41** ויותר נראה זה בעצמות שבגוף הבעל חי

The passage there (95c) says the same: in the speaking, the bones are the inanimate and the hair the growing.

KEHOT'S NOTE

וכ"ה לקמן ברכה צה, ג. וראה באוה"ת ויקרא-ב ע' תקפט ובפ' יתרו ע' א"ג.

#### PARAGRAPH 9

**42** בד"ה אם בחקותי

That discourse distinguishes two kinds of writing in the Written Torah: the letters engraved in the tablets, which were of the stone itself and no separate thing, and letters written in ink on parchment, which are a thing in their own right, separate from the parchment.

KEHOT'S NOTE

לעיל פ' בחקותי מה, א.

43 שהרי מאות ודיבור אחד לא יתהווה אות ודבור אחר

The Mitteler Rebbe adds that speech too has much vitality, enough to act on another's heart, but only words that come from the heart, which carry the light and life of the emotions.

KEHOT'S NOTE

בתורת חיים בראשית דף כג, ב כי "וואע"פ שגם בדבור יש חיות רב עד שפועלים בלב זולתו. זהו בדברים היוצאים מן הלב דוקא שזהו אור וחיות התפעלות המדות". וראה שם דף קסד, ב. באוה"ת בראשית כרך-ו דף תתשמג, א "שהמדות נק' צומח שהתפעלות יש בה צמיחה וגידול ע"ש.

PARAGRAPH 10

44 והמדות הם בחי' צומח

The note sends the reader back to the passage in Torah Chaim on the vitality of the emotions, for the emotions as the "growing."

KEHOT'S NOTE

ראה בתורת חיים שם.

45 כמ"ש והחכמה תחי'

"The advantage of knowledge is that wisdom gives life to those who have it." The Alter Rebbe takes it to show that intellect is the level of the "living."

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.

46 ויעש דוד שם

The epistle opening with "And David made a name" explains, among other things, that the letters of speech, which come from the five organs of the mouth, are not formed by intellect. The Alter Rebbe cites it for speech coming from a place higher than understood intellect.

Tanya, Iggeres HaKodesh 5:1אגרת הקדש ה:

ויעש דוד שם. ופירש בזוהר הקדוש, משום שנאמר: "ויהי דוד עושה משפט וצדקה לכל עמו כו'", "בכה רבי שמעון ואמר: מאן עבד שמה קדישא בכל יומא מאן דיהיב צדקה למסכני כו'".

Kehot Publication Society (CC-BY-NC)

47 ויעש דוד שם

"And David made a name when he returned from smiting Aram." It is the verse that opens the epistle in Iggeres HaKodesh cited here.

II Samuel 8:13א"ח: שמואל ב

ויעש דוד שם בשבו מהכותו את־ארם בגיא־מלח שמונה עשר אלף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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PARAGRAPH 11

48 נק' בס"י אבנים שתי אבנים

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

KEHOT'S NOTE

פ"ד, מ"ב.

49 שתי אבנים בונות שני בתים

"Two stones build two houses, three build six houses...": Sefer Yetzirah calls the letters stones and their combinations houses. The Alter Rebbe uses it to show that letters are the "inanimate."

ספר יצירה ד':י"ב: Sefer Yetzirah 4:12

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז' ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

50 מן הארז אשר בלבנון

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

KEHOT'S NOTE

מ"א ה, יג.

51 מן הארז אשר בלבנון ועד האזוב אשר יוצא בקיר

Shlomo "spoke of the trees, from the cedar that is in Lebanon to the hyssop that comes out of the wall." The cedar and hyssop mark the top and bottom of the plant world.

I Kings 5:13א"ה: מלכים א

וידבר עלי־העצים מִן־הָאֲרָז אֲשֶׁר בְּלִבְנוֹן וְעַד הָאֲזוּב אֲשֶׁר יֵצֵא בְּקִיר וידבר עלי־הבהמה ועל־העוף ועל־הרמש ועל־הדגים:

And he spoke of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spoke also of beasts, and of fowl, and of creeping things, and of fishes.

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52 מן הארז אשר בלבנון ועד האזוב אשר יוצא בקיר

The Zohar on Tazria quotes this verse and says it is the verse's way to take the highest of all and the lowest of all. The text cites it for cedar and hyssop as the two ends of the growing.

ספר זוהר, תוריע כ"ב:ק"ה-כ"ג:קט'22:105-23:115 Zohar, Tazria

But', he continued, 'it is also written, "O L-rd, thou preservest man (adam) and beast" (Ps. 36, 7). Should not the term ish be used here?' He said: 'This is analogous to the expression: "From the cedar which is in Lebanon to the hyssop

that springeth out of the wall" (I Kings 5, 16); it is the way of the Scripture in such cases to mention the two extremes.'

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

53

דארו ואזוב

On the leper's purification the Zohar says the hyssop is "a small vav that nourishes the Community of Israel," and that cedar and hyssop go together as two vavs, an upper and a small one. The text cites it for the two vavs.

Zohar, Metzora 4:18-7:25ה"כ:ז"ח-ז"ח:כ"ה

He replied: 'It is written here, "two living clean birds and cedar wood and scarlet and hyssop". "Living" is a reference to two of the "living creatures" (Hayoth) that Ezekiel saw, denoting the place from which the true prophets draw inspiration. "Cedar wood" we have explained. "Scarlet" indicates the place of Severity, which is associated with him at first. "Hyssop" is the lesser Vau which gives sustenance to the Community of Israel. All these again rest upon him because he has been purified.' R. Judah and R. Isaac were once ...

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

54

דארו ואזוב הוא ת"ת ויסוד

The Pardes's entry on "hyssop" quotes the Zohar in Metzora, "a small vav that nourishes the Community of Israel," and explains it as Yesod, when it flows to Malchus and is united with it.

Pardes Rimmonim 23:1:91א"צ:א"ג:א"א

אזוב פי' הרשב"י ע"ה בזהר פ' מצורע (דף נ"ג) ז"ל אזוב דא ר' זעירא דיניק לה לכנסת ישראל עכ"ל והאריך שם בביאורו והכונה כי צדיק יסוד עולם נקרא אזוב"ב בהיותו משפיע למלכות ומתייחד עמה:

Pardes Rimmonim (Public Domain)

55

כן פי' הפרדס

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

KEHOT'S NOTE

בעה"כ.

56

והמק"מ

The note gives the place in the Mikdash Melech where cedar and hyssop are explained as Tiferes and Yesod.

Zohar II, 180b קפ, זח"ב

KEHOT'S NOTE

זח"ב קפ, ב.

57

הרמ"ז פי'

The note gives the place where the Ramaz explains the cedar wood as Daas.

KEHOT'S NOTE

שם סע"א.

58

דב' ווין הנ"ל זהו בחי' משה ויוסף

The Zohar in Yisro: Moshe and Yosef stand at one level, "in the secret of the letter vav-vav, two vavs together." The text identifies them as Yesod of Abba and Yesod of Z'eir Anpin.

Zohar, Yitro 1:18-28ה"ח-כ"ח:כ"ח

R. Abba continued: 'It does not say that Jethro was a priest of On, but of Midian.' R. Simeon replied: 'It is all one; at first the father-in-law of Joseph was called a "priest of On", and then "the father-in-law of Moses" was called a "priest of Midian", and both have the same symbolism, for both Moses and Joseph were in that grade symbolized by the two Van's that are one.'

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

59

והחכמה תחי'

"Wisdom gives life to those who have it": Chochmah is the "living."

Ecclesiastes 7:12ב"ז:ז"י

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.

60

והחכמה מאין תמצא

"But wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": Chochmah comes from Keser, which is called ayin.

Job 28:12ב"ח:ח"י

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

61

Kehot's note points to Zohar, Metzora 4:17 for these words.

Zohar, Metzora 4:17ז"ז:ז"ז

PARAGRAPH 12

62

כי עמך מקור חיים

"For with You is the source of life; in Your light we see light." Keser is the source of the "living," Chochmah, and so stands above it as the "speaking."

Psalms 36:10י"ו:ל"ו

כי עמך מקור חיים באורך נראה-אור:

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

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

63

נעוץ תחלתו בסופן

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

KEHOT'S NOTE

סיי פא, מ"ז.

64

דנעוץ תחלתו בסופן וסופן בתחלתו

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe uses it for Malchus being rooted in Keser.

ספר יצירה א': 1:7 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

65

דאורייתא מחכמה נפקת

"The Torah comes forth from the higher Chochmah." The text adds that the Torah's letters have a root above Chochmah.

ספר זוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט 21:378-22:389 Zohar, Yitro  
According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

66

וידבר משה אל ראשי המטות

"And Moshe spoke to the heads of the tribes of the children of Israel, saying." The discourse on this verse later in Likkutei Torah is cited for the reversal of the levels in their roots.

Numbers 30:2: במדבר ל"ב:2

וידבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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

67

מזוזה מימין ונ"ח משמאל

The Talmud rules that the Chanukah lamp is placed by the doorway so that "the Chanukah lamp is on the left and the mezuzah on the right." A discourse on this rule is cited for the root of the letters.

Shabbat 22a:2: שבת כ"ב א:2

אמר רבה: גר חנוכה מצוה להניחה בטפח הסמוך לפתח. והיכא מנח לקה? רב אחא בריה דרבא אמר: מימין רב שמואל מדפתי אמר:

משמאל. והילכתא משמאל, כדי שתהא גר חנוכה משמאל ומזוזה מימין.

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

68

לריח שמניך טובים

"Your ointments have a goodly fragrance." The discourse on this verse is cited for the same point about the root of the letters.

Song of Songs 1:3: שיר השירים א':3

לריח שמניך טובים שמן תורק שמך על-פן עלמות אהבוד: Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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

69

או"א אתכלילו במזלא וביה תליין וביה אחידן. ז"א בעתיקא אחיד ותליא

The Idra Zuta: Abba and Imma come out of the hidden brain, "are included in the mazla, and on it they hang and by it they are held; Z'eir Anpin hangs on and is held by Atika Kadisha." The text uses it to show that in its root Z'eir Anpin is higher than Abba and Imma.

ספר זוהר, האדרא זוטא כ"ג:ק"ה-23:105-24:113 Zohar, Idra Zuta  
כ"ד:ק"ג

70

מזמור שיר חנוכת הבית

"A psalm, a song for the dedication of the House, of David." The discourse on this verse is cited for the three needs, food, clothing and house.

Psalms 30:1: תהילים ל':1

מזמור שיר-חנוכת הבית לדוד:

A Psalm; a Song at the Dedication of the House; of David.

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## PARAGRAPH 13

71

רצוא ושוב

"And the living creatures ran and returned (ratzo vashov), like the appearance of lightning." The Alter Rebbe sees the heifer's ash and living water as this running and returning.

Ezekiel 1:14: יחזקאל א':14

והחיות רצוא ושוב כמראה הקזק:

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

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72

חקת התורה

"This is the statute of the Torah." Because the heifer embodies ratzo vashov as a whole, it is called the statute of the Torah.

Numbers 19:2: במדבר י"ט:2

את חקת התורה אשר-צוה ה' לאמר דבר אל-בני ישראל ויקחו אליה פרה אדמה תמימה אשר אינבה 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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73 ונתן עליו מים חיים

"And he shall put living water upon it in a vessel." The living water is read as the drawing-down of mayin duchrin from Chochmah.

Numbers 19:17: במדבר י"ט:י"ז

ולקחו לשמא מעפר שרפת החטאת ונתן עליו מים חיים אל-כלי:

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.

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

74 והחכמה תחיה

"Wisdom gives life to those who have it": Chochmah is the "living," the source of the living water.

Ecclesiastes 7:12: קהלת ז':י"ב

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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75 כי עמך מקור חיים

"For with You is the source of life": Keser, the source of Chochmah, from which the living water is drawn.

Psalms 36:10: תהילים ל"ו:י

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

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

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76 רישי דעשו בעטפוי דיצחק

The note says the phrase is the Targum's and refers to the Siddur, where it is also used.

KEHOT'S NOTE

לי ת"י בויחי, בראשית (מט, כא [ב]). ושם (ג, יג). [כ]. ראה סידור כד, א, ובתויא פי לך לך פט, ד בשם הזהר.

77 רישי דעשו בעטפוי דיצחק

The Targum tells that Chushim son of Dan cut off Esav's head, which rolled into the cave and came to rest in the bosom of Yitzchak. The Alter Rebbe uses it for the external forces' root in the left line, Gevurah.

תרגום יונתן על בראשית נ"ג:י"ג: Targum Jonathan on Genesis 50:13  
... פלגות מערת כפילתא ומן יד רמז לחושים בר דן ונטל סייפא וקטע  
רישיה דעשו ושיעא והוה רישיה דעשו מתגלגל עד דעל לגו מערתא  
ואתנח בגו עיטפיה דיצחק אבוי וגופיה קברו בנו דעשו כחל כפילתא  
ובתר כן קברו יתיה בנוי לעקב במערת חל כפילתא דיזבן אברהם ית  
חלאל לאחסנת קבורתא מן עפרון חתאה על אנפי מקרא

But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Jakob his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the ...

Targum Jonathan on Genesis (Public Domain) • The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain)

78 וזהו ענין סוספיתא דהבא

The Zohar in Pekudei: gold is good in its height, but all that spreads below from it is "the dross of gold," whereas silver is good even as it spreads below. It is the image for what flows down from the left line.

Zohar II, 224b: זח"ב רכד, כח"ב

KEHOT'S NOTE

זח"ב רכד, ב. וע' בתויא ד"ה ראה ריח בני. [כ].

79 אור חוזר ורצוא והסתלקות

KEHOT's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח שער מ"ן ומ"ד פ"ד.

PARAGRAPH 14

80 לא יוכל להיות מזה יניקת החיצונים

There it is said that from the right line comes only kelipah nogah, and not the three completely impure kelipos at all; those are from the left line.

KEHOT'S NOTE

ראה בד"ה אמר לצפון תני — תר"ן ע' שצ "דמקו הימין נמשך רק ק"נ ולא גקה"ט לגמרי, וגקה"ט הן מקו השמאל".

81 וע' בזהר פקודי (דף רכ"ד ע"ב ובמ"ש הרמ"ז)

The note quotes the Ramaz ("from the right no kelipah comes, but the left in its spreading downward becomes dross") and refers to the Tzemach Tzedek's explanations of the Zohar, where it is discussed.

KEHOT'S NOTE

"כי הימין אין ממנה קליפה אבל השמאל עצמו בתפשטותו למטה נעשה סיגים כו" — ביאה"ז לצ"צ א' ע' שעג סה"מ תר"ן ע' שצ. ראה גם לעיל נו, ג.

82 ועמ"ש . . פ' אחרי (דע"ט ב') הביאו עלי כפרה

The note identifies the explanation referred to here as the one in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאה"ז לאדה"א עו, ג. ועם הגהות בביאה"ז להצ"צ-א ע' שסכ ואילך. הנחה אחרת (נדפס מגוכת"ק הצ"צ) במאמרי אדה"ז ש"ס וזהר ע' ערב.

83 הביאו עלי כפרה כוי דבגינהון אתער

The Zohar in Acharei: the Holy One, blessed be He, said, "Bring an atonement for Me on Rosh Chodesh," so that the

serpent may pass and be sweetened, as with Korach's company, "on whose account" the one from their side is aroused. The text cites it for how the external forces draw from the left line.

ספר הזהר, אחרי מות ע"ב:ת"ה-72:405-75:413 Zohar, Achrei Mot ע"ה:ת"ג  
and a person stepping on them with his foot or his shoe may come to harm. If this is true of this remnant of a remnant of filth, how much more of the woman who was joined with the Serpent! Alas for the world which inherited that filth from her! Therefore it is written, "To a woman in the separation of her uncleanness thou shalt not draw near". Happy the generation in which R. Simeon lived! To it the words apply, "Happy art thou O land, when thy king is ...

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

#### 84 פני שור מהשמאל

"And the face of an ox on the left, for the four of them." The heifer, a bovine, receives from this left face of the Chariot.

יהזקאל א':10 Ezekiel

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור מהשמאל לארבעתם ופני נשר לארבעתם:

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.

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

- 85 The Zohar in Pekudei contrasts the right side, from which all the blessings of the world come, with the left, "gold," whatever spreads below from which becomes dross. The Ramaz there says, as the Kehot note quotes him, that from the right no kelipah comes, but the left in its spreading downward becomes dross.

ספר הזהר, פקודי י"ב:ע-י"ג:פ-12:70-13:80 Zohar, Pekudei

#### PARAGRAPH 15

#### 86 לכן נעשית מחוץ למחנה

"And he shall take it out to outside the camp, and slaughter it before him." The Alter Rebbe reads "outside the camp" as outside Atzilus and Beriah.

במדבר י"ט:3 Numbers

ונתתם אתה אל-אלעזר הכהן והוציא אתה אל-מחוצ למחנה ושחט אתה לפני:

And ye shall give her unto Eleazar the priest, and she shall be brought forth without the camp, and she shall be slain before his face.

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#### 87 איהו וגרמוהי חד

In the introduction to Tikkunei Zohar: in the ten Sefiros of Atzilus "He and His vessels are one, He and His life-forces

are one," which is not so in the Sefiros of Beriah. So Atzilus gives no nourishment to the external forces.

תקוני זוהר ג' ב:ט-י"ב-9-10 Tikkunei Zohar 3b

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייו חד בהון, מה דלאו הכי בעשר ספירות דבריאה, דלאו אינון וחייו חד, לאו אינון וגרמיהו חד. ועלת על כלא הוא נהיר (נ"א נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כתות דמלאכיא, ובעשר גלגלי דרקיעא, ולא אשתני בכל אתר.

Tikkunei Zohar - Vocalized (Public Domain)

#### PARAGRAPH 16

- 88 "He dipped and sprinkled seven times toward the Holy of Holies." The Alter Rebbe reads the direction as returning nogah's inner good to its root in holiness.

משנה פרה ג':ט-9 Mishnah Parah 3

כפתוה בחבל של מגג ונתנוה על גב המערבה, ראשה בקרום ופניה למערב. הכהן עומד במזרח ופניו למערב. שחט בימינו וקבל בשמאלו. רבי יהודה אומר, בימינו היה מקבל ונותן לשמאלו, ומזה בימינו. טבל והזה שבע פעמים כנגד בית קדש הקדשים. על כל הזזה, טבילה. גמר מלקהות, קנח את ידו בגופה של פרה. ירד והצית את האש באלתות. רבי עקיבא אומר, בחריות:

They bound it with a rope of reed and placed it on the pile with its head towards the south and its face towards the west. The priest stood in the east with his face towards the west. He slaughtered with his right hand and received the blood with his left. Rabbi Judah said: he received the blood with his right hand and put it in his left hand. He sprinkled with his right. Seven times he dipped his finger in the blood and sprinkled it towards the Holy of ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

#### 89 וירד הגבול הירדנה

"And the border shall go down to the Jordan." The discourse on this verse is cited for the Jordan, which takes from one and gives to another.

במדבר ל"ד:12 Numbers

וירד הגבול הירדנה והיו תוצאתיו ים המלח ואת תהיה לכם הארץ לגבלתיה סביב:

and the border shall go down to the Jordan, and the goings out thereof shall be at the Salt Sea; this shall be your land according to the borders thereof round about.'

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- 90 All the Temple walls were high except the eastern wall, so that the kohen burning the heifer on the Mount of Olives could look into the entrance of the Sanctuary while sprinkling the blood.

משנה מדות ב':ד-4 Mishnah Middot 2

כל הכתלים שהיו שם, היו גבוהים, חוץ מכתל המזרחי, שהכהן השורף את הפרה עומד בראש הר המשחה, ומתכונן ורואה בפתחו של היכל בשעת הזית הדם:

All the walls that were there [in the Temple] were high except the eastern wall, for the priest who burned the red heifer would stand on the top of the Mount of Olives and direct his gaze carefully to see the opening of the Sanctuary at the time of the sprinkling of the blood.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

91 ושרף את הפרה

"And the heifer shall be burned before his eyes." After the sprinkling, the burning repairs the outer dimension of nogah.

Numbers 19:5 ט"ז:ח"ה

וְשָׂרַף אֶת־הַפָּרָה לְעֵינָיו אֶת־עוֹרָהּ וְאֶת־בָּשָׂרָהּ וְאֶת־דָּמָהּ עַל־פְּרִשָּׁה יִשְׂרָף:

And the heifer shall be burnt in his sight; her skin, and her flesh, and her blood, with her dung, shall be burnt.

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92 ואל עפר תשוב

"For dust you are, and to dust you shall return." It shows that the body is mostly of the element of earth.

Genesis 3:19 ט"ט:ג

בְּזֵעַת אֶפְרַי תֹּאכַל לֶחֶם עַד שׁוֹבְךָ אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי־עָפָר אֶתָּה וְאֶל־עָפָר תִּשׁוּב:

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.'

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PARAGRAPH 18

93 ובערת הרע מקרבך

"And you shall eradicate the evil from your midst," a phrase the Torah repeats in several places. Here it describes the burning that removes the evil from the sparks.

Deuteronomy 13:6 ו"ג:ח"ד

וְהַנָּבִיא הַהוּא אוֹ חֵלֶם הַחֲלוֹם הַהוּא יוֹמֵת כִּי דִבְרֵ־סָרָה עָלָיו אֱלֹקִיכֶם הַמוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְהַפֹּדֶה מִבֵּית עֲבָדִים לְהַדְיָחָה מִן־הַדֶּרֶךְ אֲשֶׁר צִוָּה ה' אֱלֹקֶיךָ לַלָּקֶחַת בָּהּ וּבַעֲרֹתָ הָרָע מִקְרִבְךָ:

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken perversion against the L-RD your G-d, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the L-RD thy G-d commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

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KEHOT'S NOTE

דברים יג, ו. ועוד.

PARAGRAPH 20

94 בל יזכרו ובל יפקדו

Of the Ark of the Covenant in the future: "it shall not come to mind, nor shall they remember it, nor shall they recall it." The Alter Rebbe borrows the words for desires that are utterly forgotten.

Jeremiah 3:16 ט"ז:ג

וְהָיָה כִּי תִרְבּוּ וּפְרִיתֶם בָּאָרֶץ בְּיָמִים הָהֵמָּה נֹאמְרָה לֹא־יֵאמְרוּ עוֹד אֲרוֹן בְּרִיתֵהוּ וְלֹא יַעֲלֶה עַל־לֵב וְלֹא יִזְכְּרֻבּוּ וְלֹא יִפְקְדוּ וְלֹא יַעֲשֶׂה עוֹד:

And it shall come to pass, when ye are multiplied and increased in the land, in those days, saith the L-RD, they shall say no more: The ark of the covenant of the L-RD; neither shall it come to mind; neither shall they make mention of it; neither shall they miss it; neither shall it be made any more.

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KEHOT'S NOTE

עפ"י ירמיה ג, טז.

95 והרשעה כולה בעשן תכלה

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

KEHOT'S NOTE

תפלת ימים נוראים.

PARAGRAPH 21

96 יתרון האור מן החושך

"As light excels darkness." Chassidus reads it as the special quality of light that comes out of darkness, here the love that comes from the transformed animal soul.

Ecclesiastes 2:13 ג"ב:ב

וְרָאִיתִי אֲנִי שִׁישׁ יִתְרוֹן לְחֻכְמָה מִן־הַסִּכּלוֹת כִּי־תִרְוֶן הָאֹר מִן־הַחֹשֶׁךְ:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

קהלת ב, יג.

PARAGRAPH 22

97 וז"ש בזהר

The note refers to a later discourse in Va'eschanan that takes up the Zohar's reading of "with all your heart," where further sources are listed.

KEHOT'S NOTE

עי ח"ב (כו, א). ושם (כו, ב). ועליק ואתחנן (ז, ד). וש"י. [כ].

98 בכל לבבך בשני יצריך ודא הוא רזא

On "And you shall love Havayah your G-d with all your heart," the Zohar says: "with all your heart: this is the right and the left, which are called the good inclination and the

evil inclination," a warning to unite the holy Name with a supernal love.

Zohar, Vaera 10:93-13:104 ק"ד צ"ג-י"ג:א וארא

99

בשני יצריך כמ"ש בגמ'

The Mishnah teaches, "With all your heart: with both your inclinations, the good inclination and the evil inclination." This is the plain teaching that the Zohar calls a mystery.

Berakhot 54a:6 י"ד א:ו

חייב אדם לברך על הרעה קשם שמכרך על הטובה, שנאמר: "ואהבת את ה' אלקיך בכל לבבך וגו'". "בכל לבבך" — בשני יצריך, כיצור טוב וביצור הרע. "ובכל נפשך" — אפילו הוא נוטל את נפשך. "ובכל מאדך" — בכל ממונה. דבר אחר: "בכל מאדך" — בכל מדה ומדה שהוא מודד לך הוי מודה לו.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות נד, א.

100

עוצם עיניו מראות ברע

"He who shuts his eyes from looking upon evil" is among those who will dwell on high. Here it is how the vessels of the animal soul's will are burned.

Isaiah 33:15 י"ג:טו

הלך צדקות ודבר מישרים מאס כבצע מעשקות גער כפיו מתמך בשחך אטם אָנו משמע דמים ועצם עיניו מראות ברע:

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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101

לתת להם פאר תחת אפר

"To give them glory (pe'er) instead of ash (efer)." The two words have the same letters, and the Alter Rebbe reads the alef as the sweetening of the five Gevuros.

Isaiah 61:3 י"א:ג

לשום לאבלי ציון לתת להם פאר תחת אפר שמן ששון תחת אכל מעטה תהלה תחת רוח כהה וקרא להם אילי העדק מטע ה' להתפאר:

To appoint unto them that mourn in Zion, To give unto them a garland for ashes, The oil of joy for mourning, The mantle of praise for the spirit of heaviness; That they might be called terebinths of righteousness, The planting of the L-RD, wherein He might glory.

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KEHOT'S NOTE

ישע"י סא, ג.

102

מנצפ"ך בגימ' פר

The note quotes it: "efer parah: מנצפ"ך, their dross was burned and they were sweetened; par with the kollel equals efer."

KEHOT'S NOTE

מא"א אות א' סעי' קיד "אפר פרה מנצפ"ך נשרפו סיגיהם ונמתקו פ"ר עם הכולל גי' אפר" — אוה"ת חקת עי' תת. וראה גם בטעמי המצות בלקו"ת להארי"ל ר"פ חקת.

103

וזה"ל הרחי"ו בשער תיקון עונות ספ"ב

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

KEHOT'S NOTE

נדפס בשער היחודים קארעץ תקמ"ג דף לא, ד.

## PARAGRAPH 23

104

ונתן עליו מים חיים אל כלי

"And he shall put living water upon it in a vessel." The living water is the "returning," and the vessel the letters of the Torah.

Numbers 19:17 י"ז:ט

ולקחו לטמא מעפר שרפת החטאת ונתן עליו מים חיים אל-כלי:

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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105

וכל העם רואים את הקולות

"And all the people saw the voices," at the giving of the Torah. The discourse on this verse is cited for how water does not extinguish fire.

Exodus 20:15 כ"ט:טו

וקלהעם ראים את-הקולות ואת-הלפידים ואת קול השפף ואת-ההר עשן וירא העם וינעו ויעמדו מרחק:

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

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## PARAGRAPH 24

106

ובמ"ח שם

The note gives the place in Mishnas Chassidim where olas is explained as the letters of tola and the number of Avgitatz.

KEHOT'S NOTE

תפלת העשי"ד, ד.

107

תולעת יעקב

"Fear not, worm of Yaakov." Following Pri Etz Chaim and Mishnas Chassidim, the text links "the worm of Yaakov" with Avgitatz, Chesed within the Gevuros.

ישעיהו מ"א:י"ד: Isaiah 41:14

אַל-תִּירָאִי תוֹלַעַת יַעֲקֹב מִתִּי יִשְׂרָאֵל אֲנִי עֲזָרְתִּיךָ נֶאֱמַרְתִּי 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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108

ויהי בנסוע הארון

"And it was, when the Ark set out, that Moshe said, 'Arise, Havayah, and let Your enemies be scattered.'" The journeys are read as subduing the kelipos.

במדבר י':ל"ה Numbers 10:35

וַיְהִי בְּנִסְעַת הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוֹמָה ה' וַיִּפְצוּ אֹיְבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֶיךָ:

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O L-RD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

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KEHOT'S NOTE

במדבר י', לה.

PARAGRAPH 25

109

On David's title "Adino ha'Etzni," the Talmud says that when he sat and occupied himself with Torah he made himself soft like a worm. The Alter Rebbe applies the "worm" to Torah study.

מועד קטן ט"ז ב:כ"ו Moed Katan 16b:26

"ראש השלישים" — תהא ראש לשלשת אבות. "הוא עדינו העצני", כשהיה יושב ועוסק בתורה — היה מעדן עצמו כתולעת, ובשעה שיוצא למלחמה — היה מקשה עצמו כעץ.

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

110

התו' נק' עוז ותושי'

On "and he brings down the strength (oz) in which it trusts," the Midrash says, "oz: this is the Torah." One of the sources the Kehot note gives for the Torah's name "strength."

ויקרא רבה ל"א:ה' Vayikra Rabbah 31:5

סנהדרין כ"ו ב' Sanhedrin 26b

KEHOT'S NOTE

מכילתא בשלח טו, ב. ויק"ר פלי"א, ה. סנהדרין כו, ב.

111

העשויה בהר סיני

"A continual burnt-offering, the one made at Mount Sinai." The text links it to the power given at the receiving of the Torah.

במדבר כ"ח:ו Numbers 28:6

עלת תמיד העשיה בהר סיני לריח ניחח אשה לה'

It is a continual burnt-offering, which was offered in mount Sinai, for a sweet savour, an offering made by fire unto the L-RD.

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112

וידבר אלקים את כל הדברים האלה לאמר

"And Elokim spoke all these words, saying." Its lemor is read here as the power for Israel's own words of Torah to be G-d's word.

שמות כ"א:1 Exodus 20:1

וַיְדַבֵּר אֱלֹקִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאָמֹר:

And G-d spoke all these words, saying:

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PARAGRAPH 26

113

כי אורייתא מחכמה נפקת

"The Torah comes forth from the higher Chochmah." So the right hand, Chesed, which receives from Chochmah, is strengthened by the Torah.

ספר זוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט Zohar, Yitro 21:378-22:389

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

114

שממית בידים תתפש

"The spider takes hold with its hands, yet it is in the palaces of the king." Chassidus reads it as even the lowly receiving from the King's essence, where no distinction is made.

משלי ל"ב:28 Proverbs 30:28

שְׁמַמִּית בְּיָדַיִם תִּתְפַּשׁ וְהִיא בְּהִיכָלִי מְלֶכֶךְ:

The spider thou canst take with the hands, Yet is she in kings' palaces.

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KEHOT'S NOTE

משלי ל, כח.

115

אמר אויב ארדוף אשיג

"The enemy said, 'I will pursue, I will overtake, I will divide the spoil.'" The enemy's confidence came from the indiscriminating flow of G-d's greatness.

שמות ט"ו:9 Exodus 15:9

אָמַר אוֹיֵב אֶרְדּוּף אֲשִׁיג אֲחַלֵּק שָׁלַל תִּמְלָאמוּ נִפְשֵׁי אֲרִיק חֲרָבִי תוֹרִישְׁמוּ קָדִי:

The enemy said: 'I will pursue, I will overtake, I will divide the spoil; My lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.'

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KEHOT'S NOTE

שמות טו, ט.

**116** **משם אורידך נאום ה'**  
 "Though you soar like the eagle... from there I will bring you down, says Havayah." The Alter Rebbe reads ne'um, "says," as the speech of the Torah that brings down the kelipah.

עובדיה א'ד:1 Obadiah

אם-תגביה כנשר ואם-בין כוכבים שים קנה משם אורידך נאום-ה'  
 Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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 KEHOT'S NOTE

עובדי' א, ד.

**117** **ולכן נק' החכמה דין כמ"ש האריז"ל**  
 There the Alter Rebbe explains that Chochmah is called judgment because through it evil is separated from good: the early Kabbalists thought Chochmah wholly Chesed, but the Chayat found judgment in it too, and the Arizal praised this, as the Idra says, "like wine resting on its lees."

KEHOT'S NOTE

ראה תו"א ה, ד בשם החיית "ושבחו האריז"ל". ביאורו "לצ"צ-ב ע' תרצה.

**118** **קול ה' בכח**  
 "The voice of Havayah is in power." It shows that the "power" is the voice of the Torah.

Psalms 29:4:ד"ט תהילים

קול-ה' בַּכֹּחַ קוֹל ה' כְּהֶדָּר:

The voice of the L-RD is powerful; The voice of the L-RD is full of majesty.

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 KEHOT'S NOTE

תהלים כט, ד.

**119** **ימינך ה' נאדרי בכח ימינך ה' תרעץ אויב**  
 "Your right hand, Havayah, is glorious in power; Your right hand, Havayah, shatters the enemy." The Alter Rebbe reads "power" as the Torah, through which the right hand overcomes the enemy.

שמות ט"ו:6 Exodus

יְמִינֶךָ HAVAYAH נֹאדְרִי בַּכֹּחַ יְמִינֶךָ HAVAYAH תִּרְעֵץ אוֹיֵב:

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

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## PARAGRAPH 27

**120** **הקל קול יעקב**  
 Kehot's marei makom for these words (its note is below).  
 KEHOT'S NOTE

תולדות כז, כב.

**121**

**הקל קול יעקב**

"The voice is the voice of Yaakov, but the hands are the hands of Esav." The voice of Yaakov is the voice of Torah and prayer, the "power" of the right hand.

בראשית כ"ז:22 Genesis

וַיֵּשֶׁב יַעֲקֹב אֶל-יִצְחָק אָבִיו וַיִּמָּשְׁהוּ וַיֹּאמֶר הַקֵּל קוֹל יַעֲקֹב וְהַיָּדִים יָדַי עָשׂוּ:

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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**122**

**יכלו שוטני נפשי**

"Let the adversaries of my soul be ashamed and consumed." It parallels the worm that rots the cedar.

Psalms 71:13:ג"א תהילים

יִבְשׁוּ יָכְלוּ שׁוֹטְנֵי נַפְשִׁי יַעֲטוּ חֶרֶף וְכָלֵמָה מִבְּקָשִׁי 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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 KEHOT'S NOTE

תהלים עא, יג.

**123**

**תרום ירך על צריך וכל אויביך יכרתו**

"Your hand shall be lifted up over your adversaries, and all your enemies shall be cut off." The lifted hand is Keser, from which the power over the enemies comes.

Micah 5:8:ח"ה מיכה

תָּרוֹם יָדְךָ עַל-צָרֶיךָ וְכָל-אֹיְבֶיךָ יִכָּרְתוּ:

Let Thy hand be lifted up above Thine adversaries, And let all Thine enemies be cut off. .

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**124**

**ובנ"י יוצאים ביד רמה**

"And the children of Israel went out with an uplifted hand." The Exodus is an instance of the uplifted hand of Keser.

שמות י"ד:8 Exodus

וַיִּחַזַּק ה' אֶת-לֵב פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיַּרְדֵּף אַחֲרֵי בְנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל יֵצְאוּ בְיָד רָמָה:

And the L-RD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; for the children of Israel went out with a high hand.

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 KEHOT'S NOTE

שמות יד, ח.

**125**

**והיה כאשר ירים משה ידו וגבר ישראל**

"And it was, when Moshe raised his hand, that Israel prevailed," in the war with Amalek. Another instance of the uplifted hand.

שמות י"ז:11 Exodus

וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וַיִּגְבַּר יִשְׂרָאֵל וַיִּכְאֶשֶׁר יָנִיחַ יָדוֹ וַיִּגְבַּר עַמְלֵק:

And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

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**126 והי כאשר ידים משה ידו**

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

KEHOT'S NOTE

שם יו, יא.

**127 רמה ידך בל יחזיון**

"Havayah, Your hand is lifted up, yet they do not see." The Alter Rebbe reads it as: when the hand is lifted, the wicked cannot receive.

Isaiah 26:11א"י:י"א

Havayah רמה ידך בל יחזיון יחזו ויבשו קנאתעם אף־אש צריק תאכלם:

L-RD, Thy hand was lifted up, yet they see not; They shall see with shame Thy zeal for the people; Yea, fire shall devour Thine adversaries.

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KEHOT'S NOTE

ישע"י כו, יא.

**128 הסוררים אל ירומו**

"He rules by His might forever... let the rebellious not exalt themselves." G-d's exaltedness humbles the proud.

Psalms 66:7א"י:י"א

משל בגבורתו עולם עיניו בגוים תצפינה הסוררים אל־ירומו (ירימו) למו סלה:

Who ruleth by His might for ever; His eyes keep watch upon the nations; Let not the rebellious exalt themselves. Selah

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KEHOT'S NOTE

תהלים טו, ז.

**129 ויקח המן את הלבוש ואת הסוס**

"And Haman took the garment and the horse." The discourse on this verse explains holy pride and its effect above.

Esther 6:11א"י:י"א

ויקח המן את־הלבוש ואת־הסוס וילבש את־מַרְדֵּכִי וירכיבהו ברחוב העיר ויקרא לפניו ככה יעשה לאיש אשר המלך הפץ ביקרו:

Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him: 'Thus shall it be done unto the man whom the king delighteth to honour.'

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**130 כי גאה גאה**

"I will sing to Havayah, for He is highly exalted." It is the exaltedness that withdraws the flow from the proud.

Exodus 15:1א"י:י"א

אז לשיר־משה ובני ישראל את־השירה הזאת ל־Havayah ויאמרו לאמר אֲשִׁירָה ל־Havayah כִּי־גָאָה גָאָה סוֹס וְרֹכֵב וְרָמָה בָּיָם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

**131 איתגאי על גיוותניא**

Onkelos renders "for He is highly exalted" as "for He is exalted over the exalted." The text reads it as G-d withdrawing His flow from the proud.

תרגום אונקלוס על שמות ט"ו:א'15:1 Exodus Onkelos

בְּכֵן שִׁבַּח מֹשֶׁה וּבְנֵי יִשְׂרָאֵל יֵת תִּשְׁבַּחְתָּא הָדָא קֳדָם יְיָ וְאָמְרוּ לְמִימָר נִשְׁבַּח וְנוֹדִי קֳדָם יְיָ אֲרִי אֲתַגְאִי עַל גִּוְתַּנְיָא וְגִאוּתָא דִּילָהּ הִיא סוֹסָיָא וְרֹכְבָהּ רָמָא בֵּינָמָא:

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**132 ידינו רמה ולא הי פעל כל זאת**

"Our hand is high, and it is not Havayah who has done all this," the boast of the enemies in Haazinu. These are the "proud" who are cut off.

Deuteronomy 32:27א"י:י"א

לֹאֲלִי כַעַס אוֹיֵב אֲגוֹר פֶּן־יִנְכָרוּ צְרִימִי פֶן־יֵאמְרוּ יָדֵנוּ רָמָה וְלֹא Havayah פֶּעַל כָּל־זֹאת:

Were it not that I dreaded the enemy's provocation, Lest their adversaries should misdeem, Lest they should say: Our hand is exalted, And not the L-RD hath wrought all this.'

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

**133 Pharaoh, "the great crocodile lying in his rivers, who said, 'My river is mine, and I have made myself.' He is the model of the proud one.**

Ezekiel 29:3א"י:י"א

דָּבָר וְאָמַרְתָּ כֹה־אָמַר אֲדֹנָיִי הִי הִנְנִי עָלֶיךָ פֶּרַעַה מֶלֶךְ־מִצְרַיִם הַתֵּינִים הַגְּדוֹל הַרְבֵּץ בְּתוֹךְ יַאֲרֵיו אֲשֶׁר אָמַר לִי יַאֲרִי וְאֲנִי עָשִׂיתִנִּי:

speak, and say: Thus saith the L-rd GOD: Behold, I am against thee, Pharaoh King of Egypt, The great dragon that lieth In the midst of his rivers, That hath said: My river is mine own, And I have made it for myself.

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**PARAGRAPH 28**

**134 עפמ"ש האריז"ל בפ"י עבדים היינו**

The note says the Arizal's explanation of "We were slaves to Pharaoh" (Pri Etz Chaim, Sha'ar 21, chapter 6) is discussed at length in the Siddur, in the section on the festival of Matzos.

KEHOT'S NOTE

פע"ח שכ"א, פ"ו. ראה בארוכה בסידור שער חג המצות רצג, ג. וראה לעיל פ' אמור לט, א.

135

עבדים היינו לפרעה

"We were slaves to Pharaoh in Egypt, and Havayah brought us out of Egypt with a mighty hand." The Arizal's explanation of these words is in Pri Etz Chaim, as the Kehot note says.

Deuteronomy 6:21 א"כ: דברים ו

ואמרת לבנה עבדים היינו לפרעה במצרים ויציאנו ה' ממצרים ביד חזקה:

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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136

יאר ה' פניו אליך

"May Havayah make His face shine upon you and be gracious to you," from the Priestly Blessing. A flow from the "face," which the wicked cannot receive.

Numbers 6:25 ו"כ: במדבר ו

יאר Havayah פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כד.

## PARAGRAPH 29

137

גאה גאה

"For He is highly exalted." The exaltedness is Atik, from which the kelipos cannot draw.

Exodus 15:1 א"ו: שמות ט

אז ישיר-משה ובני ישראל את-השירה הזאת ל Havayah ויאמרו לאמר אשירה ל Havayah כי-גאה גאה סוס ורכבו רמה בים:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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138

אדון הנפלאות

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

KEHOT'S NOTE

ברכת יוצר.

139

עושה פלא

"Who is like You... awesome in praises, doing wonders." For G-d a wonder is simply something He does, which is the sense of "highly exalted."

Exodus 15:11 א"ו: שמות ט

מי-כמכה באלם Havayah מי כמכה נאדר בקדש נורא תהלת עשה פלא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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KEHOT'S NOTE

שמות ט, יא.

140

הנקי עתיק יומין

"And the Ancient of Days (Atik Yomin) sat." Kabbalah names the innermost level of Keser after this vision.

Daniel 7:9 ז"ט: דניאל ז

KEHOT'S NOTE

דניאל ז, ט.

141

המתנשא מימות עולם

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

KEHOT'S NOTE

ברכת יוצר.

142

בעתיקא תליא מילתא

On "Why do you cry out to Me?" the Zohar says, quoting Sifra d'Tzniusa, "on Atika everything depends"; at that moment Atika Kadisha was revealed. So the Splitting of the Sea came from Atik.

Sf. Zohar, Beshalach 13:178-14:190 ק"צ-י"ד: קע"ח-י"ג: בשלח, בפר הזוהר, Said R. Isaac: 'When the Israelites encamped by the sea they saw many hosts, many armies, many camps, above and below, all united against Israel, and in their distress they prayed unto the L-rd. The sea was stormy, its waves roared, behind them were all those hosts, all those armies of the Egyptians, and above them were all those celestial foes; and they began to cry to G-d. Then "the L-rd said unto Moses: Why criest thou unto me?" Then the Most Holy Ancient One appeared, and Mercy was manifested ...

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

143

כמ"ש בע"ח שער עתיק פ"ב

In Sha'ar Atik, chapter 2, the Arizal explains that the backs of Atik's two aspects are joined and hidden within, so that no back is revealed in Atik and all of it is called face, unlike Arich Anpin, which has face and back.

Sefer Etz Chaim 12:2 ב"ב: עץ חיים

144

גיאה על גיוותניא

Onkelos: "for He is exalted over the exalted." The text reads it as Atik's exaltedness over the proud, who receive nothing from it.

Onkelos Exodus 15:1 א"ו: שמות ט על שמוט

בכו שבח משה ובני ישראל ית תשבחתא הדא קדם יי ואמרו למימר נשבח ונודי קדם יי ארי אתגאי על גותנא וגאותא דילה היא סוכיא ורכבה רמא בנמא:

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## PARAGRAPH 30

145

כשנמשך השפע דרך אחוריים

The note refers to Or HaTorah on Re'eh for the flow that comes by way of the "back."

KEHOT'S NOTE



Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

155

ויצייאנו ה"א

"We were slaves to Pharaoh in Egypt, and Havayah brought us out of Egypt with a mighty hand." The Haggadah's "Havayah our G-d brought us out" is based on it.

Deuteronomy 6:21א"כ: דברים ו'

ואמרת לבנך עבדים היינו לפרעה במצרים ויצייאנו ה' ממצרים ביד חזקה:

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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KEHOT'S NOTE

ראה דברים ו, כא.

### PARAGRAPH 31

156

משני עבריהם

"Tablets written on both their sides; on one side and on the other they were written." The engraved letters, readable from both sides, show a root that is all face.

Exodus 32:15י"ט: שמות ל"ב: ט"ו

ויפן וירד משה מן ההר ושני לוחי העדות בידו לוח כתבים משני עבריהם מזה ומזה הם כתבים:

And Moses turned, and went down from the mount, with the two tables of the testimony in his hand; tables that were written on both their sides; on the one side and on the other were they written.

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157

משם אורידך נאם ה'

"Though you soar like the eagle... from there I will bring you down, says Havayah." Said of the kelipos that raise themselves to draw from the nape.

Obadiah 1:4ד"א: עובדיה א'

אם-תגביה כנשר ואם-בין כוכבים שים קנה משם אורידך נאם-ה'

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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158

ויאבק

"And a man wrestled with him until the break of dawn." The discourse on this verse is cited for the subduing of the kelipah.

Genesis 32:25ה"כ: בראשית ל"ב: כ"ה

וינותר יעקב לבדו ויאבק איש עמו עד עלות השחר:

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

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159

שהתורה נקרא משל הקדמוני

Rashi: "the parable of the Ancient One of the world: the Torah, which is the parable of the Holy One, blessed be He." The Kehot note gives it as the source for the Torah's name.

Rashi on I Samuel 24:14ד"י: רש"י על שמואל א כ"ד:

כאשר יאמר משל הקדמוני. משל קדמונו של עולם, התורה, שהיא משלו של הקב"ה: מרשעים יצא רשע. הקב"ה מזמן לרשע, שנופל ביד רשע כיצא בו, והיכן אמרה תורה (שמות כא יג): והאלקים אנה לידו כדאיתא במסכת מכות (י ב):

As the ancient proverb says. The proverb of the Ancient One of the world [referring to] the Torah, which is the proverb of the Holy One, Blessed is He. From the wicked comes wickedness. The Holy One, Blessed is He, destines the wicked to fall into the hand of the wicked like himself. And where did the Torah say this, "And G-d destined it into his hand," as it is stated in Maseches Makos.

On Your Way (Public Domain) • The Metsudah Tanach series, Lakewood, N.J (CC-BY)

160

שהתורה נקרא משל הקדמוני

Rashi on "and G-d caused it to come to his hand" quotes David's "as the parable of the Ancient One says," explaining that the parable of the Ancient One is the Torah, the parable of the Holy One, blessed be He, the Ancient One of the world.

Rashi on Exodus 21:16ט"ז: רש"י על שמות כ"א: ט"ז:

וגנב איש ומכרו. למה נאמר? לפי שנאמר כי ימצא איש גונב נפש מאחיו (דברים כ"ד), אין לי אלא איש שגנב נפש, אשה או טמטום או אנדרוגינוס שגנבו מנין? ת"ל וגנב איש ומכרו. ולפי שנא' כאן וגנב איש, אין לי אלא גונב איש, גונב אשה מנין? ת"ל גנב נפש, לכה הצרכו שניהם, מה שחסר זה גלה זה (סנהדרין שם): ונמצא בידו שראוהו עדים שגנבו ומכרו, ונמצא כבר בידו קדם מכירה (שם): מות יומת. בהנקה: כל מיתה האמורה בתורה סתם הנק היא (והפסיק) ...

AND HE THAT STEALETH A MAN, AND SELLETH HIM, [AND HE BE PREVIOUSLY FOUND IN HIS HAND, HE SHALL SURELY BE PUT TO DEATH] — Why is this statement made (how does the particular form of words used here tell us some point of law which is not contained in another text bearing upon the same subject)? Since it is said, (Deuteronomy 24:7) "If a man be found stealing any of his brethren ... [then that thief shall die]", I might say that I have here only ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

161

התוי נק' משל הקדמוני

"As the parable of the Ancient One (meshal hakadmoni) says, from the wicked comes forth wickedness." Chassidus reads the "parable of the Ancient One" as the Torah.

I Samuel 24:14ד"י: שמואל א כ"ד:

כאשר יאמר משל הקדמוני מרשעים יצא רשע וידי לא תהיה בקי:

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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**KEHOT'S NOTE**

[רש"י] ש"א כד, יד. וערש"י משפטים (כא, יג). ובמכות (י, ב) ד"ה והאלקים, ע"ש. [כ].

**PARAGRAPH 32**

162

מפיו דעת

"For Havayah gives wisdom; from His mouth, knowledge and understanding." Daas "hidden in the mouth" above.

משלי ב:6 Proverbs 2:6

כ"ה יתן חכמה מפיו דעת ותבונה:

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

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**KEHOT'S NOTE**

משלי ב, ו.

163 The Talmud cites "from His mouth, knowledge and understanding" in its answer on what a person should do to become wise. The text refers to it.

Niddah 70b:10 נדה ע"ב:

שלשה דברי דרך ארץ, מה יעשה אדם ויחכם? אמר ר' יוחנן: ירכה בשיכה, וימעט בסחורה. אמרו: הרבה עשו כן, ולא הועיל להם! אלא יבקשו רחמים ממי שהחכמה שלו, שנאמר: "כי ה' יתן חכמה מפיו דעת ותבונה".

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

164

כי כל ביתה לבוש שנים

"She does not fear the snow for her household, for all her household are clothed in scarlet." The scarlet is the crimson worm's power of judgment.

משלי ל"א:כ"א Proverbs 31:21

לא-תירא לביתה משלג כי כל-ביתה לבש שנים:

She is not afraid of the snow for her household; For all her household are clothed with scarlet.

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165

כי כל ביתה לבוש שנים

The Zohar on Vayeichi expounds this verse, reading "scarlet" as a garment of harsh judgment, and also as "pairs" of mitzvos such as tzitzis and tefillin, mezuzah and the Chanukah lamp.

Zohar, Vayeichi 60:597-607 תר"ז-ס':תקצ"ז

As R. Judah and R. Isaac were once travelling together, the former said: 'Let us turn into this field, as it is more level.' They did so, and as they went along R. Judah said: 'It is written: "She is not afraid of the snow for her household, for all her household are clothed in scarlet." This verse has been expounded by our colleague, R. Hizkiah, who said that sinners are punished in Gehinnom twelve months, half with fire and half with snow.

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

166

ואשמיד פריו ממעל ושרשיו מתחת

"And I destroyed his fruit from above and his roots from beneath," said of the Amorite. The discourse on this verse is cited for cutting off the kelipos' nourishment from above.

עמוס ב':9 Amos 2:9

ואנכי השמידתי את-האמרי מפניהם אשר כלבה ארזים גבהו וחסן הוא כאלונים ואשמיד פריו ממעל ושרשיו מתחת:

Yet destroyed I the Amorite before them, Whose height was like the height of the cedars, And he was strong as the oaks; Yet I destroyed his fruit from above, And his roots from beneath.

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167

סד"ה נאווי לחייך בתורים

At the end of that discourse "Your cheeks are comely with rows" is the Written and the Oral Torah, and "your neck with strings of beads" is the voice that draws from above to below, piercing the "precious stones," the letters clothed in physicality, so that the thread runs through the whole chain of worlds.

**KEHOT'S NOTE**

לקו"ת שה"ש יג, ג.

168

נאווי לחייך בתורים

"Your cheeks are comely with rows [of jewels], your neck with strings of beads." The discourse on this verse is cited at its end.

שיר השירים א':10 Song of Songs 1:10

נאווי לחייך בתרים צוארך בתורים:

Thy cheeks are comely with circlets, Thy neck with beads.

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169

כחוט השני שפתותיך

"Your lips are like a thread of scarlet." The scarlet, shani, links the lips' speech to the crimson worm.

שיר השירים ד':3 Song of Songs 4:3

כחוט השני שפתותיך ומדברך נאנה כפלח הרמון וקתך מבעד לצמתך:

Thy lips are like a thread of scarlet, And thy mouth is comely; Thy temples are like a pomegranate split open Behind thy veil.

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**PARAGRAPH 33**

170

חרות על הלוחות

"And the writing was the writing of G-d, engraved upon the tablets." Engraved letters are one with the stone, unlike ink on parchment.

שמות ל"ב:16 Exodus 32:16

והלחת מעשה אלקים המה והמכתב מכתב אלקים הוא חרות על-הלחת:

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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KEHOT'S NOTE

שמות לב, טז.

PARAGRAPH 34

171

זאת חקת התורה

"This is the statute of the Torah." Chukas, from engraving, names the Torah's engraved root, drawn down through the heifer.

במדבר י"ט:כ"ב Numbers 19:22

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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PARAGRAPH 35

172

אורייתא וקוב"ה כולא חד

The Zohar says that prayer is the Shechinah "and the Torah is the Holy One, blessed be He," with no interruption between them. One of the places the Kehot note gives for the Torah's oneness with G-d.

Zohar I, 24a זח"א כד, א

KEHOT'S NOTE

ראה זח"א כד, א. זח"ב ס, סע"א. ולהעיר ג"כ מת"ז ת"ו ותכ"ב.

173

אורייתא וקב"ה כולא חד

The Zohar in Beshalach: "we have learned that the Holy One, blessed be He, is called Torah... and Torah is none other than the Holy One, blessed be He." The Kehot note cites it for the Torah and G-d being one.

ספר הוזהר, בשלח כ"ה:שליט-26:348-25:339 Zohar, Beshalach כ"ו:שמ"ח

174

בריש הורמנתא דמלכא גליף גליפו בטחירו עילאה

The opening of the Zohar on Bereishis: "At the head of the King's authority, He engraved an engraving in the supernal luster." The Alter Rebbe reads the engraving as Keser, emanated from the Infinite Light.

ספר הוזהר, בראשית א'-ב':ז'-1:2-1:1 Zohar, Bereshit

175

ופתחת עליו פתוחי

"And you shall engrave upon it engravings of a seal, 'Holy to Havayah,'" on the High Priest's golden plate. Its Targum shows that gelif means engraving.

שמות כ"ח:ל"ו Exodus 28:36

ועשית ציץ זהב טהור ופתחת עליו פתוחי חתם קדש לה'

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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KEHOT'S NOTE

שמות כח, לו.

176

ותגלוף

Onkelos translates "and you shall engrave" with vesiglof, from the root of the Zohar's gelif. So the Zohar's gelif is engraving.

תרגום אונקלוס על שמות כ"ח:ל"ו Onkelos Exodus 28:36

ותעבד ציצא דדהב דכי ותגלוף עלוהי כתב מפרש קדש ליי:

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177

בד"ה כי כארץ תוציא צמחה

That discourse, on "For as the earth brings forth its growth," speaks of the spiritual reward hidden in every mitzvah that is revealed on Rosh Hashanah and Yom Kippur, and asks why in the Ten Days of Teshuvah we say "the holy King."

KEHOT'S NOTE

לקמן פ' נצבים נ, ב.

178

כי כארץ תוציא צמחה

"For as the earth brings forth its growth... so will Ado-nai Havayah cause righteousness and praise to grow." The discourse on this verse explains "the holy King."

ישעיהו ס"א:י"א Isaiah 61:11

כי כארץ תוציא צמחה וכנגנה ורועיה תצמיח כן אדני ה' יצמיח צדקה ותהלה נגד כל-הגוים:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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179

והענין הוא כמו עד"מ

The note refers to a maamar of 5689 for the analogy of letters engraved in a precious stone.

KEHOT'S NOTE

ראה סה"מ תרפ"ט ע' 254.

180

בת"ז כתרא עילאה

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

KEHOT'S NOTE

ת"ע (קלה, ב).

181

The Tikkunei Zohar: the supernal Crown, although it is clear light, is black before the Cause of causes. Even Keser is darkness compared with the Infinite Light.

תקוני זוהר קל"ה ב:א' Tikkunei Zohar 135b:1

דאינון י"א, על כל ספירה וספירה, ואינון י"א י"א מן (דברים ו ד) ה' הנה א' להינו ה' הנה א' חד, בא אתקרי א"ל עליון, כ"י יהו"ה, וכן בא אתקרי אלהינו אהי"ה אלקיים אדניי והא אוקמוה. ועוד כתב עלאה אף על גב דאיהו אור קדמון אור צח ואור מצוחצח, איהו אובם קדם עלת העלות, וכל חיליו דתליון מניה אתמר בהון (שיר ה יא) קווצותיו תלתלים

שחורות כעורב, לית נהורא קיימא קמי נהוריה, דכלהו נהורין אתחשכאן קמיה.

Tikkunei Zohar - Vocalized (Public Domain)

**182** דלית מחשבה תפיסא ביי

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

KEHOT'S NOTE

שם בהקדמה (פתח אלי').

**183** דלית מחשבה תפיסא ביה כלל

Elijah's prayer (Patach Eliyahu) at the start of the Tikkunei Zohar: "no thought can grasp You at all." The Infinite Light above Keser.

Tikkunei Zohar 17a:10-12 י"א-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנחגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

#### PARAGRAPH 36

**184** אורייתא מחכמה נפקת

"The Torah comes forth from the higher Chochmah." Clothed in Chochmah and Binah, the Torah is the Written Torah.

ספר הוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט Zohar, Yitro 21:378-22:389 According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

#### PARAGRAPH 38

**185** והחכמה מאין תמצא

"But wisdom, from where (me'ayin) is it found?" Read as "wisdom is found from nothing": relative to Atik, Chochmah is a creation, something from nothing.

איוב כ"ח:י"ב Job 28:12

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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

KEHOT'S NOTE

איוב כח, יב.

**186** תרין רעין דלא מתפרשין

The Zohar calls the higher level where Eden and the river "never part" re'im, companions. The Kehot note gives it

as the source for Chochmah and Binah as "two companions that never part."

Zohar III, 4a ד, זח"ג

KEHOT'S NOTE

ראה זח"ג ד, א.

**187** ע"פ אמר עם הספר

The discourse there explains "he said with the letter (sefer)": man's work is refining good from evil, done through Chochmah, koach mah, the power of self-nullification, while "King" is the level of the worlds, of concealment and many contractions.

KEHOT'S NOTE

תו"א צו, ב.

**188** אמר עם הספר

"He said with the letter (sefer)." The discourse on this verse is cited for Binah being called sefer.

אסתר ט:כ"ה Esther 9:25

ובבא לפני המלך אמר עם הספר ישוב מן שבתו הרעה אשר חשב על-יהודים על-ראשו ותלו אותו ואת בניו על-העץ:

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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**189** בוח"ב ויקהל ד"ר ע"א

There the Alter Rebbe says that the Written Torah is at the level of Binah, which the Zohar in Vayakhel calls "a Torah scroll," while the Oral Torah is Chochmah, where the reasoning matters more than the letters.

KEHOT'S NOTE

ראה לקמן סוכות פ, א.

**190** באש שחורה ע"ג אש לבנה

Reish Lakish: the Torah given to Moshe, its parchment was of white fire and it was written in black fire. The Alter Rebbe reads the black fire as the letters that conceal the white fire, the Infinite Light.

Devarim Rabbah 3:12 ג:י"ב דברים

Song of Songs 4:2 ד:ב' שיר השירים

שניד כעדר הקצובות שעלו מן הרקצה שכלם מתאימות ושכלה אין בהם:

Thy teeth are like a flock of ewes all shaped alike, Which are come up from the washing; Whereof all are paired, and none faileth among them.

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KEHOT'S NOTE

ירושלמי שקלים ו, א. דב"ר ג, יב. מדרש תלים צ, יב. ובכ"מ. וראה לקמן שה"ש ד, ב.

PARAGRAPH 39

191 בד"ה שחורה אני ונאור

The discourse opens with the Sages' teaching that the Torah was given in black fire upon white fire, citing Shir HaShirim Rabbah and the Zohar in Nasso, and applies the same to the World to Come, created with the letter yud.

KEHOT'S NOTE

לקו"ת שה"ש ד, ב.

192 שחורה אני ונאור

"I am black but comely, O daughters of Jerusalem." The discourse on this verse explains the black fire upon white fire.

שיר השירים א:ה' Song of Songs 1:5

שְׁחוּרָה אֲנִי וְנָאוֹר בְּנוֹת יְרוּשָׁלַם כְּאֶהְיֶה קֶדֶר כִּירְעוֹת שְׁלֹמֹה:

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

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193 ראשו כתם פז

"His head is as the finest gold." The Midrash on this verse holds Reish Lakish's teaching.

Song of Songs 5:11 שיר השירים ה:יא

רָאשׁוֹ כְּתָם פִּז קוֹצוֹתָיו תִּלְתְּלִים שְׁחֹרֹת כְּעוֹרֵב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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194 תורה שנתן הקב"ה היתה עורה של אש לבנה וכתובה באש שחורה

Reish Lakish: "The Torah that the Holy One, blessed be He, gave: its parchment was of white fire and it was written in black fire; it is fire and hewn from fire." The text reads the black fire as the letters and the white fire as the light they conceal.

שיר השירים רבה ה:ט"ז Shir HaShirim Rabbah 5:16

... והמתק להם את הדבור, הָדָא הוּא דְכָתִיב (תהלים כט, ד): קול ה' בִּכְחַ קוֹל ה' בְּהֶדֶר, אָמַר רַבִּי חֲמַא בַּר רַבִּי חֲנִינָא, קוֹל ה' בִּכְחַ לְבַחוּרִים, קוֹל ה' בְּהֶדֶר לְתַשְׁבִּיחֵי. תְּנִי רַבִּי שְׁמַעוֹן בֶּן יוֹחָא תוֹרָה שֶׁנֶּתַן הַקֹּדֶשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל הַחַיִּיזְיָה לָהֶם נִפְשׁוֹתֵיהֶן, הָדָא הוּא דְכָתִיב (תהלים יט, ח): תוֹרַת ה' תַּמִּימָה מְשִׁיבַת נֶפֶשׁ. דָּבָר אַחֵר, חֲכֹ מִמַּתְקִים, לְמַלְךְ שְׂדֵבֶר כְּגֵד בָּנוּ, וְנִתְּנָא וְנִשְׁמַטָּה נִפְשׁוֹ מִמֶּנּוּ, כִּינּוֹן שְׂרָאָה הַמְּלֶכֶךְ כֹּךְ שְׁנִשְׁמַטָּה נִפְשׁוֹ, הַתְּחִיל מְגַפֵּף וּמִנְשֵׁק אוֹתוֹ ...

"His palate is sweet and all of him is delightful. This is my beloved, and this is my companion, daughters of Jerusalem" (Song of Songs 5:16). "His palate is sweet" – it is written: "For so said the L-rd to the house of Israel: Seek Me and live" (Amos 5:4). Is there a palate that is greater and sweeter than that? It is written: "As I live – the utterance of the L-rd G-d – I do not desire the death of the wicked, [but that the wicked repent from ...

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195

מימינו אש דת

"From His right hand, a fiery law for them." The Midrash cites it for the Torah of fire.

דברים ל"ג:ב' Deuteronomy 33:2

וַיֹּאמֶר ה' מִסִּינִי בָא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פֶּאֶרְן וְאַתָּה מִרְכַּבֶּת קֶדֶשׁ מִיָּמִינוּ אֵשׁ דָּת לְמוֹ:

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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196 באש שחורה ע"ג אש לבנה

The Idra in Nasso, on the two beards, the upper and the lower: "and so, when the Torah was given to Israel, it was given in black fire upon white fire."

ספר הזהר, האדרא רבא י"א ק"י Zohar, Idra Rabba 11:100-112

PARAGRAPH 40

197 On the sprinkling of the purification water, which makes the impure pure and, in Rabbi Akiva's view, the pure impure, the Talmud says, "this is what Shlomo said: I said, 'I will become wise,' but it is far from me."

יומא י"ד א:ח' Yoma 14a:8

וְרַבִּי עֲקִיבָא? הֲיִינוּ דְקָאֵמַר שְׁלֹמֹה "אֲמַרְתִּי אֲחַכְמָה וְהָיָא רַחוּקָה מִמֶּנִּי". וְרַבְנָן? הָהוּא לְמַנָּה וְלַמַּיִן עָלֵיו — טְהוֹר, וְנוֹגַע בְּהֵן — טָמֵא.

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198 On the laws of the one who sprinkles the purification water, the Talmud again says, "this is what Shlomo said: I said, 'I will become wise,' but it is far from me."

נדה ט"א:י"ט Niddah 9a:19

וְהִינוּ דְאָמַר שְׁלֹמֹה: "אֲמַרְתִּי אֲחַכְמָה וְהָיָא רַחוּקָה מִמֶּנִּי".

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

199 אמרתי אחכמה והיא רחוקה ממני

"All this I tested with wisdom; I said, 'I will become wise,' but it is far from me." The Sages apply it to the red heifer.

קהלת ז' כ"ג Ecclesiastes 7:23

כָּל־זֶה נִסִּיתִי בְּחָכְמָה אֲמַרְתִּי אֲחַכְמָה וְהָיָא רַחוּקָה מִמֶּנִּי:

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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200 אחכמה והיא רחוקה ממני

The Zohar in Pinchas: Shlomo wished to ask with the higher Chochmah, above his level, and said, "I said, 'I will become wise,' but it is far from me," though "Havayah gave wisdom to Shlomo," which was the lower wisdom.

ספר הזהר, פנחס ל"ב:קע"ח-ל"ה:קפ"ח Zohar, Pinchas 32:178-35:188

201 אחכמה והיא רחוקה ממני

Rabbi Yitzchak opens "This is the statute of the Torah" with this verse: Shlomo said, "All these I understood, but

the section of the red heifer I investigated and examined: I said, I will become wise, but it is far from me."

Bamidbar Rabbah 19:3ג"י:ט:במדבר רבה

202 גליף גליפו בטהירו עילאה

"He engraved an engraving in the supernal luster": the Torah's root, drawn down through the heifer into the Written Torah.

Zohar, Bereshit 1:1-2:7ז"י:ב:א:בראשית א:א:ז"י:ב:א:ספר הזוהר

203 ועיין מענין אחכמה . . בוח"ג פינחס דרכ"ג סע"א

Or HaTorah explains the Zohar: Shlomo's wisdom was the lower Chochmah, and of the higher Chochmah of Atzilus he said "I said, 'I will become wise,' but it is far from me," wishing to rise from below to above.

KEHOT'S NOTE

"שחכמת שלמה היא חכמה תתאה אבל חכמה עילאה דאצילות על זה אמר אמרתי אחכמה והיא רחוקה ממני" — אוה"ת נ"ך כרך ב ע' אקכח. "מה כתיב אמרתי אחכמה והיא רחוקה ממני והא כתיב והי נתן חכמה לשלמה ובטעם לסלקא מתתא לעילא דאתרחיקת מיניה כוי" — אוה"ת נ"ך כרך א ע' ס.

204 ובקה"ר ע"פ זה

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

KEHOT'S NOTE

פ"ר ז.

PARAGRAPH 41

205 ברבות ר"פ חקת

The note says that the text from here to the end of the discourse "And He did not want" is brought in Or HaTorah on Chukas.

KEHOT'S NOTE

יט. ג. מכאן עד תי "סדי"ה ולא אבה" מובא באוה"ת חקת ע' תשעה-ו.

206 מי יתן טהור מטמא

The Zohar in Pekudei, as the Kehot note quotes it: the unblemished red heifer is to subdue all the sides of impurity, and "Who can bring a pure thing out of an impure one": this one is pure, coming out of the impure.

ספר הזוהר, פקודי ל"ו:שט"ו-ל"ז:שכ"ה36:315-37:325 Zohar, Pekudei It is written: "Who can bring a clean thing out of an unclean? Not one" (Job. 14, 4). The heifer is such a thing; for first it was an unclean thing, i.e. a symbol of the evil power that was to be destroyed. but after judgement had been executed on her, after she had passed through the fire and was burned to ashes, she was transformed into a purifying agency.

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

207 "Who can bring a pure thing out of an impure one? Not one." The Midrash reads "not one" as "is it not the One?"

איוב י"ד:ד"ד:Job 14:4

מיי"תן טהור מטמא לא אֶחָד:

Who can bring a clean thing out of an unclean? not one.

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208 מי עשה כן מי צוה כן מי גזר כן לא יחידו של עולם

The Midrash opens Chukas with Job 14:4: "such as Avraham from Terach, Chizkiyahu from Achaz... the World to Come from this world. Who did so, who commanded so, who decreed so? Is it not the Only One of the world?"

Bamidbar Rabbah 19:1א"י:ט:במדבר רבה

209 פקודי דרל"ז סע"א

Or HaTorah quotes the Zohar in Pekudei and the Mikdash Melech's explanation that nogah, burned and given water, is refined, "a pure thing out of an impure," and explains it by the Torah Ohr discourse on "And a man wrestled."

KEHOT'S NOTE

"כגונג דא פרה אדומה תמימה כוי בגין לאכפייא כל סטרי מסאבא דלא ישלטון כוי מי יתן טהור מטמא כוי רוא דא הכי הוא דדא איהו טהור דנפק מטמא, ופי' במק"מ שהיא ק"נ שאחר שנשרפת ונותנים עליהם מים היא מתבררת והיא טהור דנפיק מטמא" — אוה"ת נ"ך א ע' תרנז ע"ש שמבאר זה ע"פ מ"ש בתו"א בד"ה ויאבק איש.

210 ובת"ז תי' כי דמ"ב ע"א

Or HaTorah discusses at length the Tikkunei Zohar's passage on the red heifer, of which it is said, "Who can bring a pure thing out of an impure one."

KEHOT'S NOTE

"בענין פרה אדומה שעליי נאמר מי יתן טהור מטמא כוי" — אוה"ת נ"ך א ע' תרנז ע"ש בארוכה.

211 והחכמה מאין תמצא

"But wisdom, from where (me'ayin) is it found?" The living water is Chochmah, found from ayin, Keser.

איוב כ"ח:י"ב:Job 28:12

והחִכְמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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PARAGRAPH 42

212 ולקח מעץ החיים וחי לעולם

"And now, lest he put forth his hand and take also from the Tree of Life, and eat, and live forever." The Tree of Life is Keser, above good and evil.

בראשית ג:כ"ב:Genesis 3:22

וַיֹּאמֶר ה' אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לִדְעַת טוֹב וָרָע וְעַתָּה פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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KEHOT'S NOTE

בראשית ג, כב.

PARAGRAPH 43

213 חכמת זה סדר קדשים

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

KEHOT'S NOTE

שבת לא, סע"א. [כ].

214 חכמת זה סדר קדשים ודעת זה סדר טהרות

Reish Lakish reads Isaiah 33:6 as the six orders of the Mishnah: "wisdom is the Order of Kodashim, and knowledge is the Order of Taharos." The Alter Rebbe explains why each fits.

שבת ל"א א"י:10 Shabbat 31a:

אמר ריש לקיש: מאי דכתיב "והיה אמונת עתיד חוסן ישועות חכמת ודעת וגו'". "אמונת" — זה סדר זרעים. "עתיד" — זה סדר מועד. "חוסן" — זה סדר נשים. "ישועות" — זה סדר נזיקין. "חכמת" — זה סדר קדשים. "ודעת" — זה סדר טהרות. ואפילו הכי, "יראת ה' היא אוצר".

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

215 ועמ"ש מזה בביאור ע"פ . . דפ' ציצית

The explanation in Shelach discusses the hidden brain rooted in Radla, outside the count of the Sefiros, and why Daas completes the count when Keser is not counted: because Daas is the inner dimension.

KEHOT'S NOTE

לעיל פי' שלח נ, א ואילך. באוה"ת מביא במקום זה: "כמ"ש ע"פ והי אמונת עתיד כוי חכמה ודעת". בביאור בשעה שהקדימו: לעיל פי' במדבר טו, א.

216 אני ה' אלקיכם

"I am Havayah your G-d, who brought you out of the land of Egypt," the close of the section of tzitzis. The explanation on these words is cited for Daas and Keser.

במדבר ט"ו:41 Numbers 15:41

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 44

217 מי יתן טהור מטמא לא אחד

"Who can bring a pure thing out of an impure one? Not one," read as "Is it not the One?": Keser, the Only One.

איוב י"ד:4 Job 14:4

מי יתן טהור מטמא לא אחד:

Who can bring a clean thing out of an unclean? not one.

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218 בשעה שהקדימו ישראל נעשה

"At the time that Israel put 'we will do' before 'we will hear,' six hundred thousand angels came." The explanation

tion on this saying is cited.

שבת פ"ח א"ז:8-7 Shabbat 88a:

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מישראל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל, קרדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני ישראל את עיניהם מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — כדאמרן, בחורב פרקו — דכתיב: "ויתנצלו בני ישראל וגו'". אמר ...

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

219 מי יתן והיה לבכם

"Who will give that they had such a heart, to fear Me." The explanation on "we will do" discusses mi yitein.

דברים ה:26 Deuteronomy 5:26

מי יתן והיה לבכם זה להם ליראה אתי ולשמר את כל מצותי כל הימים למען ייטב להם ולבניהם לעלם:

Oh that they had such a heart as this always, to fear Me, and keep all My commandments, that it might be well with them, and with their children for ever!

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220 אם נטמא זה כמה תהא טהרתו לא השיבו באותו שעה נתכרכמו

פניו של משה כיון שהגיע לפי פרה אדומה

For every matter G-d told Moshe its impurity and its purification, but at "Say to the kohanim" Moshe asked, "If this one becomes impure, by what will his purification be?" He did not answer him, and Moshe's face paled, until they reached the section of the red heifer.

במדבר רבה י"ט:4 Bamidbar Rabbah 19:4

PARAGRAPH 45

221 מי יתן טהור מטמא

"Who can bring a pure thing out of an impure one?" The red heifer, from Keser, does what Chochmah cannot.

איוב י"ד:4 Job 14:4

מי יתן טהור מטמא לא אחד:

Who can bring a clean thing out of an unclean? not one.

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PARAGRAPH 46

222 מענין שלוש הפוכות

Among the verses the Talmud prescribes for one troubled by a dream are "three reversals," verses in which bad is turned to good, including "and Havayah your G-d turned the curse into a blessing for you."

ברכות נ"ה ב"ז:8-7 Berachot 55b:

... "טבא הוא וטבא ליהוי, רחמנא לשוייה לטב. שבע זימנין לגזור עלק מן שמיא דלהוי טבא, ויהוי טבא". ולימרו שלש הפוכות, ושלש פדיוות, ושלש שלומות. שלש הפוכות — הפכת מספדי למחול לי פתחת שקי ותאזני שמחה, "אז תשמח בתולך במחול ובחרים וזנים

וַיַּחֲדוּ וּהִפַּכְתִּי אֲבֹלָם לִשְׂשׁוֹן וְגוֹי', "וְלֹא אָבָה ה' אֱלֹהֶיךָ לִשְׁמָעַ אֶל כְּלָעַם וַיַּהֲפֹךְ וְגוֹי".

Rab Huna b. Ammi stated that R. Pedat said in the name of R. Johanan : He who sees a dream and his soul is depressed should go and have it interpreted in the presence of three. He should have it interpreted ! But Rab Hisda has said : An uninterpreted dream is like an unread letter ! Nay, but say : He should have it turned into good in the presence of three. He should assemble three men and say to them, "I have seen a good dream" ; ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

## KEHOT'S NOTE

ברכות נה, ב.

**223** וייהפוך כו' את הקללה לברכה

**“But Havayah your G-d did not want to listen to Bilam, and Havayah your G-d turned the curse into a blessing for you.” One of the three verses of reversal.**

Deuteronomy 23:6'דברִים כ"ג ו'

וְלֹא־אָבָה ה' אֱלֹהֶיךָ לְשִׁמְעַם אֲלִי־בִלְעָם וַיַּהַפֵּךְ ה' אֱלֹהֶיךָ לָךְ אֶת־הַקִּלְלָה לְבִרְכָּה כִּי אָהַבְךָ ה' אֱלֹהֶיךָ:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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224 **מִי יֵתֵן טְהוֹר**

The Zohar in Vayera, as the Kehot note quotes it: “Who can bring a pure thing... ‘pure’ is Avraham, who came out of Terach,” as in the Midrash on Chukas.

ספר הזהר, וירא וי'ק"ה-ז'ק"ממ"מ 6:105-7:140, Zohar, Vayera

He observed so strictly the laws regarding clean and unclean that no man in a state of ritual impurity was allowed to serve in his house until he had duly cleansed himself by bathing before nightfall or by abstention for seven days, according to the degree of his defilement. And as Abraham prepared the means of purification for men in such a state, so did Sarah for women. The reason why Abraham did this was because he was himself pure and is designated "pure" (as it is written, "Who can ...

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

## 225 מי יתן טהור

The Zohar in Yisro, on “from within the thornbush”: the thornbush was within that holiness and cleaved to it, “and this is the secret of ‘Who can bring a pure thing out of an impure one.’”

**ספר הזהר, יתרו א'נ'–ג'נ'ט 1:50–3:59, Zohar, Yitro**

a mystery which is expressed in the words: "a clean thing out of an unclean" (Job 14, 4). The brain is contained in a shell, a shell which will not be broken until that time when the dead shall rise again. Then will the shell be broken and the light shine out into the world from the brain, without any covering on it. Blessed are the righteous in this world and in the world to come.'

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

## 226 מי יתן טהור

The Zohar in Tazria, on “And if a man’s head becomes bald, he is pure”: one is called pure only when coming out of the side of impurity, as it is written, “Who can bring a pure thing out of an impure one.”

ספר הזהר, תזריע כ"ג:קט"ו-כ"ד:קכ"גZohar, Tazria 23:115-24:123

Because the lower judgements are attached to the hair of this one,<sup>1</sup> According to the anthropomorphic symbolism of the Sifra di-Zeniutha. he is called "Stern Judgement", but when the hair is removed he becomes mitigated and the lower judgements are not held in readiness. Therefore he is called clean, as having emerged from the side of uncleanness, and here too it is written: "And if the hair of ish be fallen off his head, he is bald, he is clean."

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

227 בת"א פ' וישלח סד"ה ויקח מז הבא בידו מנחה

There the ascent of mayin nukvin of Tikkun is known from the Torah's offerings, but the ascent to Tohu was known only to Yaakov, who sent even camels, impure in the offerings of Tikkun; in the offerings of Tohu "who can bring a pure thing out of an impure," for there darkness and light are alike.

### KEHOT'S NOTE

תרי"א כו, א וז"ל "והנה העלאת מ"ן של התיקון גלוי וידוע לנו ע"פ התורה פרים בני בקר שנים כו', משא"כ העלאת מ"ן לעולם התהו כו' ולכן הקריב גם גמלים שהם טמאים בקרבנות דתיקון, אך בקרבנות דתהו כתיב מי ית' טהור מטמא כו' ששם כחשיכה כאורה כו' קטן וגדול שם הוא כו' השוה ומשווה כו' עכ"ל" — אוה"ת נ"ד-א ע' תרנה.

## 228 ויקח מן הבא בידו מנחה

“And he took from what came to his hand a gift for Esav his brother.” The discourse on this verse explains Yaakov’s offering to Tohu, where impure becomes pure.

**בראשית ל"ב:יד** Genesis 32:14

וַיֵּלֶן שֵׁם בְּלִילָה הֵהוּא וַיִּקַּח מִן־הַבָּא בְּיָדוֹ מִנְחָה לַעֲשׂוֹ אֲחִיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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## 229 ובד"ה וישלח יעקב

There Yaakov raised mayin nukvin to the encompassing light of Tohu, at the level of the Infinite, where there are no contractions and exact measures, so that the impure too can be raised, as the Sages say, “the pig will in the future become pure”; but once the Torah of Tikkun was given, what it forbids cannot be raised now.

### KEHOT'S NOTE

תוֹרִיָּא כּה, א וו״ל "אבל יעקב העלה מִיָּין לבחֵי המקיף דתהוּ שְׁהוּא אור גדול בבחי' אִיס כּו' לכן אין שם הצמצומים והדקדוקים, כי אִיס בִּיה הוא כל יכול לסבול הכל אף שטאין כּו' וכמארז"ל עתיד חויר ליטשר עכ"ל" — אוה"ת נ"ד-א ע' תרנה.

**230 עיין במא"א אות ח' סעיף ו'**

It says, as the note quotes it: "The pig (chazir) is called ke-lipas nogah, and therefore, when it is sweetened, it will in the future return (lachazor) and become holiness."

**KEHOT'S NOTE**

"חזיר נקי קליפת נוגה ולכן במיתוקה עתידה לחזור ותהי קדושה ושם זה בחי חכמה דקליפה". וע"פ התו"א וישלח כה, ב מובן מה שמציין כאן להמאור"א. ומה שמציין בתו"א למאמרז"ל עתיד חזיר ליטהר. ובאוה"ת נ"ך-א עי' תרנו מציין "אמנם במאור"א אות ח' סעיף ו' עתיד חזיר ליטהר קאי על ק"נ, ובמדרש תלים סי' קמ"ו ע"פ ה' מתיר אסורים יש שני דיעות אם האסורים יהיו נעשים היתר לע"ל שיי"א חס ושולם כו', ויש להעיר מזה לענין פרה אדומה שזכר ברבות ר"פ חקת מי יתן טהור מטמא, לפי ששם הוא ג"כ בחי ומראה לו פנים והיינו ענין מים חיים דוקא". וראה גם אוה"ת ויקרא-א עי' רלט.

**231 ועי' עוד מענין מי יתן טהור**

The note refers to a maamar of 5634 on "Who can bring a pure thing out of an impure one."

**KEHOT'S NOTE**

ראה סה"מ תרל"ד עי' רסט.

**232 בזח"א וירא ק"ב ב'**

Or HaTorah quotes the Zohar in Vayera: "pure" is Avraham, who came out of Terach, as in the Midrash on Chukas.

**KEHOT'S NOTE**

"מי יתן טהור כו' טהור דא אברהם דנפק מתרח. דהיינו טהור מטמא כמ"ש ברבות פ' חקת" — אוה"ת נ"ך-א עי' תרנו.

**233 ח"ב יתרו ס"ט ב'**

Or HaTorah quotes the Zohar in Yisro on the thornbush that cleaved to holiness, "the secret of 'Who can bring a pure thing out of an impure one.'"

**KEHOT'S NOTE**

"ע"פ מתוך הסנה, הסנה ודאי הוה בגו ההוא קדושה ואתדבק ב" כו' וירא דא מי יתן טהור מטמא" — אוה"ת נ"ך-א עי' תרנו. וראה גם סה"מ תרל"ד עי' רסט.

**234 ח"ג תזריע מ"ח ב'**

Or HaTorah quotes the Zohar in Tazria: one is called pure only when coming out of the side of impurity, as it is written, "Who can bring a pure thing out of an impure one."

**KEHOT'S NOTE**

"ע"פ ואיש כי ימרט ראשו קרה הוא טהור הוא, דלא טהור אלא כד נפיק מסטרא דמסאבא כו' דכתיב מי יתן טהור מטמא" — אוה"ת נ"ך-א עי' תרנו. וראה שם עי' תרנו.

**235 זאת חקת התורה ויקחו אליך פרה**

"This is the statute of the Torah... that they take to you a red heifer, unblemished." The Midrash passages listed expound these words.

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.

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**236 רבות (ס"פ בא פיי"ט קל"ה ד')**

The note says the Midrash's wording is copied out in Or HaTorah on Chukas.

**KEHOT'S NOTE**

הלשון נעתק באוה"ת פ' חקת עי' תשעג.

**237 רבות תצוה . . פי אמור ספ"ל . . נשא פיי"ג**

The note says these Midrash passages are copied out in Or HaTorah, from p. 774 on.

**KEHOT'S NOTE**

נעתקו באוה"ת עי' תשעד ואילך.

**238 ביום השני הקריב נתנאל**

"On the second day Nesanel son of Tzuar, prince of Yissachar, offered." The Midrash on this verse is listed.

במדבר ז':י"ח Numbers 7:18

ביום השני הקריב נתנאל בן-צוער נשיא יששכר:

On the second day Nethanel the son of Zuar, prince of Issachar, did offer:

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: [likuteitorah.com/about/the-chassidishe-parsha/](http://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