



LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 3

ויקחו אליך פרה אדומה

“And they shall take to you a
red heifer” (Numbers 19:2)



The laws of the red heifer trace two spiritual movements:
burning reduces the harsh Gevuros of nogah to their root in
bittul, and the living water of Chochmah’s source is drawn onto
that root. Sanctifying the water raises the refined Gevurah to its
source, which needs Daas; sprinkling drives off the impure,
which needs the masculine strength of the emotive attributes.

That is why a woman, who has Daas, may sanctify but not
sprinkle, and a minor, who lacks Daas, may sprinkle but not
sanctify.

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

The laws of the red heifer trace two spiritual movements: burning reduces the harsh Gevuros of nogah to their root in bittul, and the living water of Chochmah's source is drawn onto that root. Sanctifying the water raises the refined Gevurah to its source, which needs Daas; sprinkling drives off the impure, which needs the masculine strength of the emotive attributes. That is why a woman, who has Daas, may sanctify but not sprinkle, and a minor, who lacks Daas, may sprinkle but not sanctify.

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 Mishnah rules that anyone, even a woman, may sanctify the water of the red heifer except a minor, while for sprinkling it is the reverse. The Alter Rebbe explains why. The heifer purifies from the impurity of the dead, the spirit of impurity of the three wholly impure kelipos, which have no life of their own and receive it through kelipas nogah, half good and half evil. Parah is par-hei: the five Gevuros that divide the simple voice into letters, "sweetened" and arousing bittul above, harsh in nogah, where division becomes separate existence. Burning the heifer leaves only efer, par with an alef, Gevurah in its root, and the forces of impurity scatter. Living water, the source of Chochmah that comes "from nothing," is put onto these ashes. Sanctifying raises nogah's refined Gevurah to that source and needs Daas, which a woman has, a Daas rooted in the Gevuros; sprinkling drives off impurity and needs the strength of the emotive attributes, which a minor has, since the kelipos too lack Daas. Cedar, hyssop and crimson thread are the channels that join the highest level to the lowest.

OUTLINE

1 The question

¶1-2

A woman may sanctify the water but not sprinkle it, and a minor may sprinkle it but not sanctify it. The heifer removes the spirit of impurity of the three wholly impure kelipos, which sustain all that the Torah forbids and are "dead" because they have no life of their own.

2 Parah: the five Gevuros

¶3-5

Parah is par-hei, the five Gevuros that divide the voice into letters, in human speech and in G-d's speech (Malchus) and thought (Binah). Above, the Gevuros are sweetened and arouse bittul, so the many levels stay united; in nogah they are harsh, a complete concealment that produces separate existence and lets the impure kelipos draw life.

3 Kelipas nogah

¶6-7

Nogah is half good and half evil, and even its good is a “husk” because it is felt as yesh; the impure kelipos receive through its evil half. Yet nogah can be refined into complete bittul and rise into holiness. The heifer, Nukva receiving from “the face of the ox,” embodies nogah’s harshest Gevuros.

4 Burning to ashes

¶8

Fire separates a compound and leaves only its essential element. So the burning leaves only efer, par with an alef: Gevurah in its root, the source of speech still in bittul, before it became yesh, and with that “all the workers of iniquity shall be scattered.”

5 Living water

¶9

Water is Chochmah and living water its source, the tala divdolcha, from which wisdom comes “from nothing.” Because the beginning is wedged in the end, this source appears below, in springs that rise from the earth and in the earth’s endless power to grow.

6 Sanctifying and sprinkling

¶10

Living water on the ashes draws bittul onto the root of speech, and the impure lose their hold. Sprinkling extends this to the person; Malchus, the woman’s level, is where the external forces attach, so she cannot drive them off, while the minor’s emotive attributes can, since the kelipos also lack Daas. Sanctifying raises nogah’s Gevurah to the hidden brain and needs Daas, which the minor lacks and the woman has, a Daas from the Gevuros (kal-hei).

7 Cedar, hyssop and crimson thread

¶11

To join Chochmah’s bittul to nogah’s ashes, the cedar (the emotive attributes within Chochmah, the large vav, Tiferes) and the hyssop (the small vav, the “drop” of Yesod) are bound by the crimson thread, the Gevuros that draw the flow down; the Ramaz reads the three as Daas, Tiferes and Yesod.

KEY CONCEPTS

Kelipas nogah (the glowing husk) קליפת נוגה

The intermediate realm, half good and half evil, through which even the wholly impure kelipos receive life; its good can be refined and rise into holiness, yet as long as it is felt as yesh it remains a husk.

The three impure kelipos שלש קליפות הטמאות

The “stormy wind, great cloud and flashing fire” of Yechezkel’s vision: forces wholly without good that sustain everything the Torah forbids; they are “dead” because they have no life of their own.

The five Gevuros (restraints) ה' גבורות

The powers of limitation that divide the simple voice into letters. Above, in Binah, they are sweetened and arouse bittul; in nogah they are harsh and conceal, producing separate existence. They are the hei of parah.

Yesh and bittul יש וביטול

Yesh is the sense of being a self-standing “something”; bittul is self-nullification before G-d. Division with bittul remains unity, as with the “host of heaven”; division with yesh is separation.

Living water (mayim chaim) מים חיים

Spring water, which stands for the source of Chochmah, the hidden level above it from which wisdom emerges “from nothing to something.”

Daas (knowledge) דעת

The faculty of felt recognition and connection, rooted as high as Keser. It is what nullifies the yesh into ayin, what the kelipos lack, and what the raising of the Gevuros in the sanctification needs.

Mayin nukvin (feminine waters) מיין נוקבין

The upward striving from below that rises to its source; here, the refined Gevuros of nogah raised to the living water of the hidden brain.

The large vav and the small vav ו' רבבא וו' זעירא

Tiferes and Yesod, the cedar and the hyssop, “body and covenant”: the large vav draws bittul down from above, and the small vav carries a mere “drop” of it into created beings.

SECTION 1 • 11-2

The question

1 ויקחו אליך פרה¹ אדומה.² איתא במשניות פ"ה דמסכת פרה ומייתי לה ביבמות (פרק ח' דע"ב ב' וביומא ד' מ"ג) הכל כשרים לקדש מי חטאת^{3,4} אפילו אשה חוץ מחרש שוטה וקטן⁵.

“And they shall take to you a red heifer.” It is stated in the Mishnah, chapter 5 of Tractate Parah, and it is brought in Yevamos (chapter 8, 72b, and in Yoma, folio 43): “All are fit to sanctify the mei chatas (the water of purification), even a woman, except for a deaf-mute, a person of unsound mind, and a minor.”

The maamar opens with the verse that introduces the red heifer and then cites the Mishnah’s rule about who may perform the “sanctification”: putting the heifer’s ashes into living water to make the water of purification (mei chatas). Anyone may do it, even a woman, except a deaf-mute, a person not of sound mind, and a minor; the same ruling is quoted in the Talmud in Yevamos and in Yoma.

ולענין הזאה הוא איפכא שהקטן כשר להזות ואשה פסולה וכדאיתא במשניות סוף פרק בתרא דפרה הכל כשרים להזות חוץ מטומטום ואנדרוגינוס והאשה⁶ כו' יעו"ש דקטן מזה.

And with regard to sprinkling it is the reverse: the minor is fit to sprinkle and a woman is unfit, as is stated in the Mishnah at the end of the last chapter of Parah: “All are fit to sprinkle except for a tumtum (one whose sex is concealed), an androgynous, and a woman,” etc. See there, that a minor sprinkles.

For sprinkling that water on a person who has become impure, the rule is reversed: a woman (like a person of concealed or dual sex) may not sprinkle, but a minor may. The Mishnah excludes only a child who has no understanding, and its continuation shows that a minor does sprinkle, with a woman permitted only to assist him.

2 ובגמרא שם ילפינן לה מקראי. וצ"ל הטעם שבהזי" אשה פסולה וקטן כשר ובקידוש הוא להיפוך ממש כנ"ל.

And in the Gemara there, we derive it from verses. Now we need to understand the reason why in sprinkling a woman is unfit and a minor is fit, while in sanctifying it is the exact reverse, as mentioned above.

The Talmud derives these laws from the wording of verses, but the maamar asks for the inner reason: why should a woman be unfit to sprinkle yet fit to sanctify, and a minor exactly the opposite?

והענין כי פרה אדומה היא באה לטהר טומאת מת שהוא לדחות ולהעביר רוח הטומאה דשלש קליפות הטמאות לגמרי ואין בהם טוב כלל

The explanation is that the red heifer comes to purify [from] the impurity of the dead, which is to thrust away and remove the spirit of impurity of the three kelipos (husks) that are entirely impure and in which there is no good at all;

The red heifer purifies from the impurity contracted from the dead. In inner terms this means driving off the “spirit of impurity” that comes from the three kelipos (husks) that are wholly impure, forces of concealment with no good in them at all.

דהיינו שמהן נמשך קיום וחיות של המעשה דבור ומחשבה של כל שס״ה ל״ת שבתורה וענפיהן, שחיותם וקיומם מלמעלה

that is, from them are drawn the existence and the life-force (chayus) of the deed, speech and thought of all the 365 prohibitions in the Torah and their offshoots. For their life-force and existence from above

These three kelipos are the source of existence and vitality for every forbidden deed, word and thought: everything that falls under the Torah’s 365 prohibitions and their offshoots. Even forbidden things must receive their life-force from above, and the text now says through what channel.

הוא נמשך משלש קליפות הטמאות הנזכר במרכבת יחזקאל רוח סערה ענן גדול⁷ ואש מתלקחת, והם נקראים פגרים מתים לפי שאין בהם חיות מצד עצמם כלל.⁸

is drawn from the three impure kelipos mentioned in the Chariot of Yechezkel: “a stormy wind, a great cloud, and a flashing fire.” And they are called “dead corpses,” because they have no life-force of their own at all.

Their life comes through the three impure kelipos that Yechezkel saw at the start of his vision of the Chariot: a stormy wind, a great cloud, and a flashing fire. They are called “dead corpses” because they have no life of their own, which ties them to the impurity of the dead that the red heifer removes.

SECTION 2 • ¶3-5

Parah: the five Gevuros

3 והעברה זו הוא ע״י פרה אדומה דייקא ומים חיים⁹ כ״י ועץ ארז ואזוב¹⁰ כ״י.

And this removal is through a red heifer specifically, and living waters, etc., and cedar wood and hyssop, etc.

The removal of impurity is accomplished by the specific ingredients the Torah prescribes: a red heifer, living (spring) water, and cedar wood and hyssop. The maamar will explain each of them in turn.

כי פרה הוא ¹¹ פ"ר ¹² ה' פ"ר הוא גימטריא מנצפ"ך שעולה כמנין פר וה' הוא בחינת ה' גבורות מקור התחלקות האותיות

For parah (heifer) is par [and] hei. Par is the numerical value of the letters mem-nun-tzadi-pei-kaf, which add up to the number of par (280); and the hei is the level of the five Gevuros (restraints), the source of the division of the letters.

The word parah (פרה) is read as par (פר, whose letters total 280) plus the letter hei (ה, five). The number 280 equals the five letters that take a special final form (mem, nun, tzadi, pei, kaf), and the hei stands for the five Gevuros (restraints), the powers of limitation that divide sound into separate letters.

כי קול היוצא מהבל הלב הוא קול פשוט ומתחלק לאותיות בה' מוצאות הפה אחה"ע מהגרון ¹³ גיכ"ק מהחך כו'. ¹⁴

For the voice that issues from the breath of the heart is a simple voice, and it divides into letters in the five places of articulation of the mouth: alef-ches-hei-ayin from the throat, gimmeI-yud-kaf-kuf from the palate, etc.

The analogy is human speech: the breath and voice rising from the heart are a single, undivided sound, and they become distinct letters only when they are shaped at the five places of articulation in the mouth. The throat forms alef, ches, hei and ayin, the palate gimmeI, yud, kaf and kuf, and the others are formed by the tongue, the teeth and the lips.

4 וכך למעלה התחלקות אותיות הדבור למעלה הוא בבחינת מלי' ואתה מחיה את כולם ¹⁵ הוא ע"י בחינת גבורות וכמ"כ הוא למעלה בבינה בחינת אותיות המחשבה שהן ג"כ בחינת אותיות

And so it is above: the division of the letters of speech above is in the level of Malchus (sovereignty), [of which it is said,] "And You give life to them all," and it is through the level of Gevuros (restraints). And likewise above, in Binah (understanding), the level of the letters of thought, which are also a level of letters

The same process exists above. G-d's creative "speech" is Malchus (sovereignty), of which the verse says "And You give life to them all," and its division into the particular letters through which it gives that life comes about through Gevuros. Binah (understanding) likewise has "letters of thought," for thought too is made of letters.

כמו אותיות הדבור התחלקותן לאותיות פרטיים הוא ג"כ ע"י בחי' גבורות והוא בחינת גבורות דאימא, עמ"ש מזה בד"ה והניף הכהן את העומר¹⁶ בענין שעורה שעור ה'. עוד נת' מזה במ"א ע"פ אד"י¹⁷ שפתי תפתח.¹⁸

like the letters of speech: their division into particular letters is also through the level of Gevuros, and this is the level of the Gevuros of Imma. See what is written on this in the discourse beginning "And the kohen shall wave the omer," regarding se'orah (barley) as shi'ur hei (a measure of five). This was further explained elsewhere, on "Ado-nai, open my lips."

Those letters of thought are also divided into particular letters by Gevuros, here called the Gevuros of Imma (the "mother," a name for Binah). The Alter Rebbe refers to his discourse on waving the omer, where barley (se'orah) is read as shi'ur hei, "a measure of five," and to his explanation of "Ado-nai, open my lips," the verse said before the Amidah.

5 והנה עיקר ההתחלקות הוא כדי להחיות ולהוות נבראים בע"ג¹⁹ כי באצילות איהו וחיהי וגרמוהי חד כו',

Now, the main purpose of the division is to give life to and bring into being finite creations; for in the World of Atzilus (Emanation), "He, His life-forces and His vessels are one" (ihu vechayohi veg-armohi chad), etc.

The purpose of dividing the light into letters is to create finite beings. In Atzilus (Emanation) there is no real separation: as the Tikkunei Zohar puts it, "He, His life-forces and His vessels are one," so the light and its vessels remain wholly one with G-d.

אך ע"י ההתחלקות וההשתלשלות הנ"ל מקבלים חיות גם שלש קליפות הטמאות ע"י בחינת נוגה שיש בה ג"כ ה"ג ושם הם גבורות קשות²⁰ (ועיין בע"ה שער ק"נ ספ"ג. ובלק"ת פ' חקת בטעמי מצות)

However, through the division and the chain of descent (hishtalshelus) mentioned above, the three impure kelipos (husks) also receive life-force, through the level of nogah (the glowing [husk]), which also has the five Gevuros (restraints); and there they are harsh Gevuros (see Etz Chaim, Sha'ar Kelipas Nogah, end of chapter 3; and the Likkutei Torah of the Arizal, Parshas Chukas, in Ta'amei HaMitzvos),

That same division and descent also lets the three impure kelipos receive life, by way of an intermediate realm called nogah (the glowing husk). Nogah too contains the five Gevuros, but there they are harsh Gevuros; the Alter Rebbe refers to Etz Chaim's Gate of Kelipas Nogah and to the Arizal's reasons for the mitzvos on Parshas Chukas.

שנעשה בחינת ההתחלקות והיש ממש בחי' טורא דפרודא²¹ משא"כ למעלה הגם שיש בחי' ההתחלקות המדרגות מ"מ כיון שהם בבחי' ביטול כמ"ש וצבא השמים לך משתחווים²² הרי הם מתאחדים.

so that there comes about the level of division and of the yesh (separate existence) in actual fact, the level of tura difiruda (the mountain of separation). Whereas above, although there is the level of the division of the grades, nevertheless, since they are in the state of self-nullification (bittul), as it is written, "And the host of heaven bow down to You," they are therefore united.

In nogah the division becomes real: things feel themselves to be a "something" (yesh) standing apart from G-d, the realm the Zohar calls tura difiruda, "the mountain of separation." Above there are also many distinct levels, but because all of them are nullified before G-d, like "the host of heaven" bowing down to Him, they remain united.

וכנודע מענין ע' נפש יוצאי ירך יעקב²³ שאף שהם ע' מ"מ נאמר בהם נפש לשון יחיד ע"י שהם בבחי' ביטול, משא"כ בנוגה הוא בחינת הפירוד והתחלקות ממש לפי שהיא בחי' יש

As is known from the matter of the seventy nefesh (soul) who came out of Yaakov's loins: although they are seventy, nevertheless "nefesh," in the singular, is said of them, because they are in the state of bittul. Whereas in nogah it is the level of separation and actual division, because it is the level of yesh

An example is the seventy souls of Yaakov's household who went down to Egypt: the Torah counts seventy but calls them nefesh, "soul," in the singular, which Rashi, citing the Midrash, explains as because they served one G-d. Their bittul made them one; in nogah, by contrast, the separation is real, because nogah is a realm of yesh.

(כי למעלה הה"ג דאימא אדרבה הם הגורמים וממשיכים ביטול היש כי הם גבורות ממותקות שענין הגבורה הוא עד"מ למטה ענין לעולם ירגיז אדם יצ"ט²⁴ על יצה"ר וכמ"ש במ"א ע"פ וגם אתה תדין את ביתי.²⁵)

(for above, the five Gevuros of Imma, on the contrary, are what cause and draw down the nullification of the yesh, for they are sweetened Gevuros. For the matter of Gevurah, by way of analogy below, is the matter of "A person should always incite his good inclination against his evil inclination," as is explained elsewhere on "And you too shall judge My house.")

A parenthetical note explains that the Gevuros above work the other way: the five Gevuros of Imma (Binah) actually bring about bittul, because they are "sweetened" Gevuros. In human terms, holy Gevurah is like the Talmud's advice that a person should always "incite his good inclination against his evil inclination," a sternness turned against the self; the Alter Rebbe refers to his discourse on "And you too shall judge My house."

כך הוא ענין ה"ג דבינה הנמשכים למלי אשר מזה נמשך ומשתלשל בבי"ע ענין גבריאל המעורר הנשמות לעבודה כמ"ש בזה"ג ויקרא)

So too is the matter of the five Gevuros of Binah (understanding) that are drawn down to Malchus (sovereignty), from which there is drawn and descends into Beriah, Yetzirah and Asiyah the matter of Gavriel, who arouses the souls to [divine] service, as is written in the Zohar, Part III, Vayikra)

The five Gevuros of Binah flow into Malchus, and from there descend into the lower worlds of Beriah, Yetzirah and Asiyah as the angel Gavriel, whose name comes from gevurah and who arouses the souls to serve G-d. The Alter Rebbe cites the Zohar for this.

(דכ"ג סע"א) ובפ' שלח (דקע"א סע"ב) ועמ"ש מזה ע"פ מאמר הזה"ב פקודי^{26, 27} (דרל"ג ע"א) בפסוק והנה איש מראהו כמראה נחשת²⁸ וגו'.

(end of 23a), and in Parshas Shelach (end of 171b). And see what is written on this, on the statement of the Zohar, Part II, Pekudei (233a), on the verse "And behold, a man whose appearance was like the appearance of copper," etc.

The Zohar references continue (Vayikra 23a and Shelach 171b), and the Alter Rebbe points to his explanation of a Zohar passage in Pekudei (233a) on Yechezkel's vision of "a man whose appearance was like the appearance of copper."

והיינו כי שרש ה"ג העליונות הם אדרבה המעוררים ביטול היש וכמ"ש מזה ג"כ בד"ה אדי שפתי תפתח.^{29, 30}

That is, the root of the supernal five Gevuros, on the contrary, is what arouses the nullification of the yesh, as is also explained on this in the discourse beginning "Ado-nai, open my lips."

The point is that the root of the supernal five Gevuros is not concealment but its opposite: they arouse the nullification of the yesh. This is also explained in the discourse on "Ado-nai, open my lips."

ועמ"ש"ל גבי חוטי תכלת וסד"ה ה' יחתו מריביו³¹ ומ"ש סד"ה ושאתם מים^{32, 33} בענין כוס ישועות.³⁴

And see what is written above regarding the threads of techeiles, and at the end of the discourse beginning "Havayah—those who contend with Him shall be shattered," and what is written at the end of the discourse beginning "And you shall draw water," regarding "the cup of salvations."

Further discussions are listed: an earlier passage on the threads of techeiles (the blue thread of the tzitzis), the end of the discourse on "Havayah—those who contend with Him shall be shattered," and the end of the discourse on "And you shall draw water," on "the cup of salvations."

לא כן הגבורות שכנוגה שהן גבורות קשות בחי' הצמצום גמור המסתיר לגמרי להיות יש ודבר נפרד ועמ"ש בד"ה אם בהרת קדמה ³⁵ כו'. ³⁶

Not so the Gevuros in nogah, which are harsh Gevuros, the level of complete tzimtzum (contraction), which conceals entirely, so that there is a yesh and a separate thing. And see what is written in the discourse beginning "If the baheres (bright spot) preceded," etc.

In nogah, by contrast, the Gevuros are harsh: a complete tzimtzum (contraction) that hides the divine light entirely, so that a creature can exist as a yesh, a thing separate from G-d. The Alter Rebbe also points to his discourse on the law "If the baheres (bright spot) preceded [the white hair]" from the laws of tzaraas.

SECTION 3 • ¶6-7

Kelipas nogah

6 וזהו כל עיקר ענין בחינת נוגה שאינה כמו ג' קליפות הטמאות שהם רע גמור, והגם שנוגה ג"כ חציה רע היינו חציה

And this is the whole essence of the matter of the level of nogah: that it is not like the three impure kelipos (husks), which are complete evil. And although nogah too is half evil, that is [only] half of it;

This is the essence of nogah: unlike the three impure kelipos, which are entirely evil, nogah is a mixture. It too is half evil, but only half.

אבל חצ"י טוב ואעפ"כ גם הטוב שבה נקרא ק"נ והיינו לפי שהוא בבחינת יש וכמו בשביל שיקראוני רבי ³⁷ כו'.

but half of it is good. And even so, even the good in it is called kelipas nogah; that is because it is in the state of yesh (separate existence), like "so that they will call me Rabbi," etc.

Its other half is good, yet even that good is still called kelipah, a "husk," because it is experienced as a yesh, a self standing on its own. The example is someone who studies Torah "so that they will call me Rabbi": the act is good, but it serves the self.

משא"כ בקדושה הוא בחי' ביטול ולכן ע"י בחינת ק"נ מקבלים ג' קליפות הטמאות, כי ק"נ חציו טוב וחציו רע שמבחי' חציו הטוב מקבל גם חציו הרע.

Whereas in holiness it is the level of self-nullification (bittul). Therefore it is through the level of kelipas nogah that the three impure kelipos receive: for kelipas nogah is half good and half evil, and from the level of its good half its evil half also receives.

Holiness, by contrast, means bittul. That is why the impure kelipos draw their life through nogah: nogah is half good and half evil, and its evil half receives from its good half.

7 ומחציו הרע מקבלים ג' קליפות הטמאות לגמרי, ופי' חציו טוב הוא הרגשת היש ומי"מ בחינת ק"י יכול להתברר ולהיות בבחינת ביטול לגמרי באור א"ס וכענין וצבא השמים לך משתחווים.³⁸

And from its evil half the three entirely impure kelipos (husks) receive. And the meaning of "its half [is] good" is the sense of yesh (self-existence); and nevertheless the level of kelipas nogah can be refined and come to be in a state of complete self-nullification (bittul) in the Infinite Light (Or Ein Sof), like "And the host of heaven bow down to You."

The wholly impure kelipos receive their life from nogah's evil half. Even nogah's good half is only the sense of yesh; yet because it is good, nogah can be refined and brought to complete bittul in the Infinite Light (Or Ein Sof), like the host of heaven that bows before G-d.

וזהו ענין שלפעמים בחינת נוגה עולה לגמרי בקדושה³⁹ (ועיין בזח"ב ויקהל) (דרי"ג ע"ב) ובמק"מ שם והרמ"ז פ' פנחס (דרנ"א ב')⁴⁰

And this is the meaning of [the fact] that sometimes the level of nogah rises entirely into holiness (see the Zohar, Part II, Vayakhel) (203b), and in the Mikdash Melech there, and the Ramaz (Rabbi Moshe Zacuto) on Parshas Pinchas (251b);

This is why nogah can at times rise entirely into holiness. The Alter Rebbe refers to the Zohar in Vayakhel (203b) with its commentary Mikdash Melech, and to the Ramaz (Rabbi Moshe Zacuto) on Parshas Pinchas.

משא"כ בנוגה שיש בה איתן להדבק בקדושה ועליה נאמר והנה טוב מאד⁴¹ וע"ש ר"פ חקת.

whereas in nogah there is eisan (firm strength) to cleave to holiness, and regarding it is said, "And behold, it was very good." And see there, at the beginning of Parshas Chukas.

The text continues with "whereas": the contrast seems to be with the ascent "sometimes" just mentioned, for a nogah that has in it eisan, a firm strength, cleaves to holiness, and of it the verse says "And behold, it was very good." "See there" then points to the beginning of Parshas Chukas in the work just cited.

וזהו ענין שרפת הפרה כדי להעביר את רוח הטומאה כי פרה היא בחינת נוגה שפרה היא בחי' נוק' שמקבל מבחינת פני שור⁴²

And this is the meaning of the burning of the heifer, in order to remove the spirit of impurity: for the heifer is the level of nogah, for the heifer is the level of Nukva (the feminine), which receives from the level of "the face of the ox,"

This explains why the heifer is burned to remove the spirit of impurity: the heifer represents nogah. A parah (cow) is female, the level of Nukva (the feminine, receiving configuration), which receives from "the face of the ox" that Yechezkel saw on the left side of the Chariot.

אלא שהיא בבחי' גבורות קשות ביותר בחינת טוב שבנוגה פר ה' וממנה מקבלים גם ג' קליפות הטמאות כנ"ל.

except that it is in the level of the harshest Gevuros (restraints), the level of the good that is in nogah, par [and] hei; and from it the three impure kelipos also receive, as mentioned above.

But the heifer stands for the very harshest Gevuros, the good of nogah, as the reading par-hei (280 and the five Gevuros) showed. Since the impure kelipos draw their life from it, it is the heifer that must be burned to remove the impurity.

SECTION 4 • 18

Burning to ashes

8 וזהו ענין המצוה לשרוף את הפרה לאפר כי ארז"ל אשכחן אפר דאקרי עפר⁴³ דכתיב ולקח מעפר⁴⁴ שרפת החטאת⁴⁵ כו'. דהנה מכל⁴⁶ דבר הנשרף נשאר אפר.

And this is the meaning of the mitzvah to burn the heifer to ashes. For our Sages, of blessed memory, said: "We find that ashes are called 'dust,' as it is written, 'And he shall take from the dust of the burning of the sin-offering,'" etc. For from everything that is burned, ashes remain.

The heifer is burned until only ashes remain. The Talmud teaches that ashes can be called "dust" (afar), proving it from the verse about the red heifer, "from the dust of the burning of the sin-offering"; and whatever is burned leaves ashes behind.

והיינו לפי שכל דבר מורכב מדי' יסודות אש רוח מים עפר ועיקר התהוות הגשמי הוא מיסוד העפר וג' היסודות מורכבים בו,

That is because everything is composed of four elements, fire, air, water and earth (afar), and the main coming-into-being of the physical is from the element of earth, with the three [other] elements combined in it.

Everything physical is composed of the four elements, fire, air, water and earth, with earth as the main basis of physical existence and the other three mixed into it.

ולכן ע"י השרפה מתפרדים יסודות המורכבים ונשאר רק יסוד העצמי וכך הוא ענין שרפת הפרה ולא נשאר כ"א מקור הדבור שעדיין הוא בבחי' ביטול.

Therefore, through the burning, the combined elements separate and only the essential element remains. And so it is with the burning of the heifer: nothing remains but the source of speech, which is still in the state of self-nullification (bittul).

Burning breaks the compound apart and leaves only the essential element, earth, as ash. In the same way, burning the heifer strips away everything but the source of speech, the point at which the Gevuros are still in a state of bittul, before they divide the voice into separate letters.

וזוהו אפר פר א' היינו הגבורה כמו שהוא בשרשו קודם שנמשך בבחינת יש ע"י ה"ג דנוגה וממילא יתפרדו כל פועלי און^{47,48} והיו כלא היו.

And this is efer (ashes): par [and] alef, that is, the Gevurah (restraint) as it is in its root, before it is drawn down into the state of yesh (separate existence) through the five Gevuros of nogah. And as a matter of course, "all the workers of iniquity shall be scattered," and "they shall be as though they had not been."

The word efer (אפר, ash) has the letters of par (פר) with an alef (א) where parah has a hei (ה). The alef, the first letter, signals Gevurah as it is in its root, before the five Gevuros of nogah drew it into separate existence; once that root is reached the forces of impurity fall away of themselves: "all the workers of iniquity shall be scattered," and "they shall be as though they had not been."

(ע' בלק"ת שם ועיין בזהר הרקיע פ' משפטים בפ"י מ"ש בזהר שם דק"ה ע"ב ע"פ אדמת עפר^{49,50} עיין בשער תיקון עונות ספ"ב⁵¹ ובמ"ח.⁵²)

(See the Likkutei Torah of the Arizal there; and see Zohar HaRakia, Parshas Mishpatim, in the explanation of what is written in the Zohar there (105b) on "admas afar" (the ground of dust); see Sha'ar Tikkun Avonos, end of chapter 2, and Mishnas Chassidim.

The Alter Rebbe adds sources from Kabbalah: the Arizal's Likkutei Torah; the Zohar HaRakia on a Zohar passage in Mishpatim (105b) about "the ground of dust"; Rabbi Chaim Vital's Gate of the Rectification of Sins (Sha'ar Tikkun Avonos); and Mishnas Chassidim, in its tractate on midnight (Chatzos), according to the Kehot note.

ובסידור האריז"ל גבי תיקון חצות בענין לתת אפר במקום הנחת תפילין כו' ועיין ברבות סדר וירא ס"פ מ"ט בזהר פ' פקודי דרל"ז ב' ^{53, 54} ודרס"ו ב' ובהרמ"ז פ' חקת בד' ק"פ ע"ב ובמק"מ שם):

And [see] in the Siddur of the Arizal, of blessed memory, regarding Tikkun Chatzos, on placing ashes on the place where the tefillin are put on, etc. And see the Midrash Rabbah, Seder Vayera, end of section 49; the Zohar, Parshas Pekudei, 237b and 266b; and the Ramaz on Parshas Chukas, folio 180b, and the Mikdash Melech there.)

Further sources follow: the Arizal's practice, recorded in his Siddur, of placing ashes on the place of the tefillin during Tikkun Chatzos, the midnight lament over the destruction of the Temple; the Midrash Rabbah on Vayera; two Zohar passages in Pekudei; and the Ramaz and the Mikdash Melech on Parshas Chukas.

SECTION 5 • 19

Living water

9 ב והנה כתיב ולקחו לטמא מעפר שרפת החטאת ונתן עליו מים חיים אל כלי, ⁵⁵ מים הוא בחינת חכמה ומים חיים הוא מקור החכמה שנק' מים חיים בחינת מעין וכמ"ש והחכמה מאין תמצא, ⁵⁶

2. Now, it is written: "And they shall take for the impure [person] from the dust of the burning of the sin-offering, and he shall put upon it living water in a vessel." Water is the level of Chochmah (wisdom), and living water is the source of Chochmah, which is called "living water," the level of a spring, as it is written, "And Chochmah shall be found from ayin (nothing)."

The second section turns to the living water poured onto the ashes. Water represents Chochmah (wisdom), and living spring water represents the source of Chochmah, from which wisdom flows out of ayin, "nothing," as Chassidus reads the verse "And Chochmah shall be found from ayin."

והוא מבחי' טלא דבדולחא ^{57, 58, 59} מקור החכמה סתימאה כידוע (ומבואר בזהר פ' תזריע דמ"ט ע"א ועיין בזהר תרומה דקע"ח סע"ב בספרא דצניעותא ⁶⁰ פ"ה וע' מ"ש באגה"ק ד"ה למה נסמכה ⁶¹ פ' מרים כו').

And it is from the level of the tala divdolcha (the crystalline dew), the source of the hidden Chochmah, as is known (and it is explained in the Zohar, Parshas Tazria, 49a; and see the Zohar, Terumah, end of 178b, in the Sifra DiTzniusa, chapter 5; and see what is written in Iggeres HaKodesh, in the passage beginning "Why was the section of Miriam juxtaposed," etc.).

This source is called tala divdolcha, "the crystalline dew," the Zohar's term for the hidden source above revealed Chochmah, the hidden Chochmah. The Alter Rebbe lists Zohar passages and Iggeres HaKodesh 28, the letter that opens with the question why the section of Miriam is placed next to the section of the red heifer.

והנה למטה מים חיים הן הנובעים מתחת לארץ והיינו לפי שנעוץ תחלתן בסופן^{62, 63} כי מבחינת חכמה ולמטה הוא בחינת השתלשלות מיש ליש מחכמה למדות ולמחשבה דבור

Now, below, living water is [water] that wells up from beneath the earth; that is because “their beginning is wedged in their end.” For from the level of Chochmah downward it is the level of a chain of descent (hishtalshelus) from something to something: from Chochmah to the emotive attributes (middos), and to thought, speech

Physically, living water is water that wells up from beneath the ground, because, in Sefer Yetzirah’s words, “their beginning is wedged in their end”: the highest source shows itself at the lowest point. From Chochmah downward, each level develops out of the one before it, “from something to something”: from Chochmah to the emotions, and on to thought and speech.

ומעשה, משא”כ החכמה מלמעלה מן החכמה הוא בחי מאין ליש וגילוי בחינה זו הוא למטה בארץ דוקא כי הארץ מצמחת וחוזרת ומצמחת עד א”ס כמ”ש ארץ ממנה יצא לחם⁶⁴ כו’.

and action. Which is not so with Chochmah [as it comes] from what is above Chochmah: that is the level of [coming into being] from nothing to something. And the revelation of this level is below, in the earth specifically, for the earth sprouts and sprouts again endlessly, as it is written, “The earth, out of it comes bread,” etc.

The step from what is above Chochmah to Chochmah itself, however, is creation “from nothing to something,” and that power appears specifically in the lowest place, the earth, which keeps bringing forth new growth without end, as in “The earth, out of it comes bread.”

SECTION 6 • ¶10

Sanctifying and sprinkling

10 וכן המים הנובעים מתחת לארץ הם מים חיים כו’, וזהו ענין קידוש מי חטאת ליתן מים חיים בתוך האפר

And so too, the water that wells up from beneath the earth is living water, etc. And this is the meaning of the sanctification of the mei chatas (the water of purification): to put living water into the ashes,

Living spring water, rising from below, stands for the source of Chochmah. The sanctification of the mei chatas, putting living water onto the ashes, therefore means drawing that source down into the ashes.

שהוא המשכת מקור החכמה בחינת ביטול תוך האפר שהוא בחי' טוב שכנוגה שנתברר מקור ושרש הדבור

which is the drawing down of the source of Chochmah (wisdom), the level of self-nullification (bittul), into the ashes, which are the level of the good in nogah, in which the source and root of speech has been refined.

The living water brings the source of Chochmah, whose quality is bittul, into the ashes. The ashes are the good of nogah after it has been refined: the source and root of speech, with everything that would become separateness burned away.

כי בחי' הפרה פר ה' הוא בחינת ה' גבורות המחלקות את הקול להיות הדבור בגילוי וע"י השרפה נשאר רק מקור ושרש הדבור וע"י המים חיים שהוא המשכת הביטול

For the level of the heifer, par [and] hei, is the level of the five Gevuros (restraints), which divide the voice so that speech becomes revealed; and through the burning only the source and root of speech remains. And through the living water, which is the drawing down of bittul,

As explained above, the heifer (par-hei) is the five Gevuros that divide the voice into revealed speech. Burning leaves only the root of speech, and the living water then draws bittul down onto that root.

הנה ממילא יתפרדו כל פועלי און⁶⁵ ואין להם אחיזה כלל (וכמ"ש בזהר פ' פקודי דרל"ז ב"ה⁶⁶ הנ"ל ועיין בזהר פ' חקת דקפ"א ע"א).⁶⁷

as a matter of course "all the workers of iniquity shall be scattered," and they have no hold at all (as is written in the Zohar, Parshas Pekudei, 237b, mentioned above; and see the Zohar, Parshas Chukas, 181a).

Once the root is joined to bittul, the forces of impurity have nothing to hold on to and scatter of themselves. The Alter Rebbe cites the Zohar in Pekudei, mentioned earlier, and a Zohar passage in Chukas.

וההזיה הוא להמשיך בחינה זאת על נפש המיטהר מן הטומאה ולכן אשה פסולה להזות כי אשה היא בחי' גבורות בחי' מל' שרגליה יורדות מות⁶⁸ שהוא בחי' דבור מקור ושרש אחיזת החיצונים.

And the sprinkling is to draw this level down upon the soul of the one being purified from impurity. Therefore a woman is unfit to sprinkle: for a woman is the level of Gevuros, the level of Malchus (sovereignty), "whose feet go down to death," which is the level of speech, the source and root of the hold of the external forces.

Sprinkling extends this purifying bittul onto the person being purified, and here the maamar answers its opening question; "woman" and "minor" stand for the spiritual levels on which, in its reading, the two laws are modeled. A woman represents the Gevuros and Malchus, of which Kabbalah reads "her feet go down to death": Malchus is divine speech, the lowest level, and as it descends it becomes the root to which the external forces attach.

לכן אין בכחה לדחות ולהעביר את רוח הטומאה (וכמארז"ל ספ"ו דיבמות⁶⁹ האיש דרכו לכבש ואין אשה דרכה⁷⁰ לכבש וע' ברבות בראשית ס"פ ח' האיש כובש⁷¹ כו'),

Therefore it is not in her power to thrust away and remove the spirit of impurity (as our Sages, of blessed memory, said at the end of chapter 6 of Yevamos: "It is the way of a man to conquer, and it is not the way of a woman to conquer"; and see the Midrash Rabbah on Bereishis, end of section 8: "The man conquers," etc.).

Therefore the level of the woman lacks the power to drive off the spirit of impurity. The Alter Rebbe supports this from the Talmud's reading of "and conquer it": "it is the way of a man to conquer, and not the way of a woman to conquer," and from the Midrash on the same verse.

אבל הקטן שהוא בחינת דכר בחינת מדות שאין להם שם שום אחיזה (כי הז"א נק' עץ החיים אבל המל' נקרא עה"ד טו"ר והיינו לפי שרגליה יורדות כו'),

But the minor, who is the level of the masculine (dechar), the level of the emotive attributes (mid-dos), where they have no hold whatsoever (for Z'eir Anpin is called the Tree of Life, but Malchus is called the Tree of Knowledge of good and evil, and that is because "her feet go down," etc.),

A minor, by contrast, represents the masculine (dechar), the emotive attributes of Z'eir Anpin, where the external forces have no hold. Z'eir Anpin is called the Tree of Life, while Malchus is called the Tree of Knowledge of good and evil, because its "feet go down" toward the realms below.

אלא שהוא עדיין בבחינת קטנות המדות אהו"י יכול להעביר את רוח הטומאה. ואף שהקטן אין בו דעת מ"מ יכול להעביר ולדחות את רוח הטומאה

only that he is still at the level of the smallness of the emotive attributes, love and awe, can remove the spirit of impurity. And although the minor has no Daas (knowledge), he can nevertheless remove and thrust away the spirit of impurity,

The minor's love and awe are still in their "small" state (katnus), yet that is enough to drive off impurity. And although a minor lacks Daas (knowledge), this does not prevent him from doing so.

כי גם בהם אין בחי' הדעת וכמ"ש בזהר פ' משפטים⁷² אל אחר אסתרס ולא עבד פירין,⁷³ ואפשר שע"ז רמזו ברבות פ' נח פל"ג ומה התהום כו'

for in them [the kelipos] too there is no level of Daas, as is written in the Zohar, Parshas Mishpatim: "The other god is castrated and does not bear fruit." And it may be that this is what [our Sages] alluded to in the Midrash Rabbah, Parshas Noach, section 33: "And just as the deep," etc.,

The reason is that the forces of impurity lack Daas too. The Zohar says that "the other god," the side opposed to holiness, is castrated and bears no fruit, and the Alter Rebbe suggests that the Midrash alludes to the same idea when it compares the deep, which is neither sown nor yields fruit, to the deeds of the wicked.

כך אין מעשיהן של רשעים עושה פירות,⁷⁴ ועי' בגמרא ספ"ק דקדושין (ד"מ ע"א). והקשה בלק"ת והרי נשמות עובדי כוכבי' ומזלות נמשכים מג' קליפות הטמאות וא"כ עבד פירין.

“so the deeds of the wicked do not bear fruit.” And see the Gemara at the end of the first chapter of Kiddushin (40a). And in the Likkutei Torah of the Arizal he raised a difficulty: but the souls of the worshippers of stars and constellations are drawn from the three impure kelipos (husks); if so, it does bear fruit!

The Midrash concludes, “so the deeds of the wicked do not bear fruit,” and the Talmud in Kiddushin (40a) likewise teaches that a sin has no “fruits” unless it is a sin that bears fruit. The Arizal raises an objection: the souls of idolaters are drawn from the three impure kelipos, so the other side does seem to bear fruit.

ותירץ שאין בהם מוח הדעת^{75, 76} כ"א מוח החכמה ומוח הבינה כמ"ש גם בלא דעת נפש לא טוב⁷⁷

And he answered that they do not have the mind of Daas, only the mind of Chochmah and the mind of Binah (understanding), as it is written, “Also, without Daas the soul is not good,”

His answer is that the kelipos have only the “minds” of Chochmah and Binah, without Daas, the faculty of connection; this is the sense of “Also, without Daas the soul is not good.”

ולכן כתיב שתי נשים זונות^{78, 79} וכי' תרין צפרין כו' ולכן הקטן הגם שאין בו דעת אינו מעכב.

and therefore it is written, “two women, harlots,” etc., “two birds,” etc. And therefore, with the minor, although he has no Daas, it is no impediment.

This is why Scripture speaks of “two women, harlots,” and the Kabbalah of “two birds”: two, corresponding to Chochmah and Binah, without the third, Daas. Since the forces of impurity lack Daas, the minor’s lack of Daas does not prevent him from driving them away.

משא"כ לענין הקידוש שהוא העלאת מ"ן דגבורות דנוגה למעלה למים חיים דמו"ס הקטן פסול לזה, כי העלאה זו צ"ל ע"י הדעת דוקא

Whereas with regard to the sanctification, which is the raising of the mayin nukvin (feminine waters) of the Gevuros of nogah up to the living water of Mocha Stima'ah (the hidden brain), the minor is unfit for this; for this raising must be through Daas specifically.

Sanctifying is different. It raises the “feminine waters” (mayin nukvin), the upward striving from below, of the Gevuros of nogah to their source in the living water of Mocha Stima'ah (the hidden brain); such an ascent requires Daas, so a minor cannot perform it.

כי ביטול היש לאין זהו ע"י בחינת דעת כענין אברהם הכיר את בוראו דהכרה ר"ל הרגשה זהו בחינת דעת

For the nullification of the yesh (separate existence) into ayin (nothing) is through the level of Daas, like the matter of "Avraham recognized his Creator": for recognition, that is to say, feeling, is the level of Daas

Nullifying the yesh into ayin requires Daas, as in "Avraham recognized his Creator": recognition here means a felt awareness, and that is what Daas is.

(ועמ"ש מענין הדעת כביאור ע"פ מים רבים ובד"ה ואלה המשפטים⁸⁰ ובד"ה לא הביט און ביעקב⁸¹ ובד"ה החלצו מאתכם⁸² ובד"ה וידעת היום וע' בז"ה פ' תרומה דקס"ו),

(and see what is written on the subject of Daas in the explanation on "Many waters," and in the discourses beginning "And these are the laws," "He has not beheld iniquity in Yaakov," "Arm from among you," and "And you shall know this day"; and see Zohar HaRakia, Parshas Terumah, folio 166).

For more on Daas the Alter Rebbe lists the explanation on "Many waters" and the discourses on "And these are the laws," "He has not beheld iniquity in Yaakov," "Arm from among you," and "And you shall know this day." The last reference is to the Zohar HaRakia, a commentary on the Zohar, on the Zohar's passage in Terumah (166), which the Alter Rebbe also cites in Likkutei Torah, Nasso, for the root of Daas above Chochmah and Binah.

ולכן הדעת עולה עד הכתר למעלה מחו"ב שהם בחי' המשכה כו', (ועיין ברבות כי תשא פמ"א⁸³ גבי כי ה' יתן חכמה מפיו דעת^{84,85} משמע ג"כ דבחינת מפיו דעת זהו דבר גדול יותר מבחינת יתן חכמה),

And therefore Daas rises up to Keser (the Crown), above Chochmah and Binah, which are the level of drawing-down, etc. (And see the Midrash Rabbah, Ki Sisa, section 41, regarding "For Havayah gives wisdom; from His mouth, knowledge (daas)": it is implied there too that the level of "from His mouth, knowledge" is a greater thing than the level of "gives wisdom.")

That is why Daas reaches up to Keser (the Crown), above Chochmah and Binah, which only draw the light downward. The Midrash on "For Havayah gives wisdom; from His mouth, knowledge" likewise says that knowledge "from His mouth" is greater than wisdom: "great is wisdom, and greater than it is knowledge and understanding."

וע"כ אין בקליפות מוח הדעת דוקא שאין בהם בחי' הביטול ע"ד הכיר את בוראו⁸⁶ רק דקרו ל"י אלקא דאלקיא.^{87,88}

And therefore it is specifically the mind of Daas that is not in the kelipos, for they have no level of bittul in the manner of "he recognized his Creator"; only that they call Him "the G-d of gods."

Hence it is precisely Daas that the kelipos lack: they have no bittul of the kind expressed in "he recognized his Creator." At most, in the Talmud's phrase, they call Him "the G-d of gods," acknowledging a supreme power without nullifying themselves before it.

ולכן הקטן שאין בו גילוי הדעת עדיין הוא פסול לקדש. אבל אשה כשרה לקדש כי אשה יש לה דעת אלא שדעתה קלה⁸⁹ שהדעת שבה אינו כ"א מבחינת גבורות

Therefore the minor, in whom Daas is not yet revealed, is unfit to sanctify. But a woman is fit to sanctify, for a woman has Daas; only that "her Daas is light," for the Daas in her is only from the level of Gevuros.

So a minor, whose Daas is not yet revealed, cannot sanctify. A woman can, because she has Daas; the Sages' phrase that her Daas is "light" is read to mean that her Daas comes from the side of the Gevuros.

וזהו דעתה קל"ה ה' פעמים כ"ו גימטריא קל (ועמש"ל פ' בראשית בד"ה צאינה וראינה⁹⁰ בפ"י שלשים ומאה משקלה ועיין בלק"ת פ' שמות⁹¹ ע"פ כי סר לראות.

And this is "her Daas is kal-hei": five times twenty-six is the numerical value of kal (130). (See what is written above, in Parshas Bereishis, in the discourse beginning "Go forth and gaze," in the explanation of "its weight was a hundred and thirty"; and see the Likkutei Torah of the Arizal, Parshas Shemos, on "that he turned aside to see.")

The Kabbalah reads kalah (light) as kal-hei: kal (קל) is 130, five times 26, the numerical value of Havayah, and the five are the Gevuros from which her Daas comes. A long parenthetical gives sources: an earlier discourse on "Go forth and gaze," explaining the 130-shekel weight of the princes' silver dish, and the Arizal's Likkutei Torah on "that he turned aside to see."

קל יורד למלי מסוד דעת זה כוי ועי"ש, ובפע"ח שער השופר פ"א ג"כ נז' מענין זה, ועמ"ש מזה בד"ה ענין רב שמואל⁹² בר רב יצחק מרקד אתלת⁹³ דהענין דכל שהדעתחזק ביותר יוכל לסבול

Kal descends to Malchus from the secret of this Daas, etc.; see there. And in Pri Etz Chaim, Sha'ar HaShofar, chapter 1, this matter is also mentioned. And see what is written on this in the discourse beginning "The matter of Rav Shmuel bar Rav Yitzchak, who danced with three": that the matter is that whoever's Daas is very strong can bear

The Arizal's words there are that kal "descends to Malchus from the secret of this Daas," and Pri Etz Chaim (Gate of the Shofar, chapter 1) mentions it too. A discourse on Rav Shmuel bar Rav Yitzchak, who danced before the bride with three [myrtle branches], explains the idea: the stronger one's Daas, the more one can bear.

גם הפך תשוקתו וכל שהדעת קל לא יוכל לסבול ותיכף תכלה נפשו, ועד"ז פי' שדעתה קל שהוא התשוקה בכוסף רב ליכלל באצילות ולכן נקרא כלה ע"ש כלתה נפשי⁹⁴ כוי בבחינת גבורות והסתלקות לעלות למעלה.

even the opposite of his longing, and whoever's Daas is light cannot bear [it], and at once his soul will expire. And along these lines is the explanation of "her Daas is light": that is, the longing, with great yearning, to be included in Atzilus (Emanation); and therefore she is called kallah (bride), on account of "my soul pines (kalsah)," etc., in the mode of Gevuros and withdrawal, to rise upward.

One with strong Daas can bear even the opposite of what he longs for, whereas one whose Daas is "light" cannot, and his soul at once "expires" in longing. In this sense "her Daas is light" describes an intense yearning to be absorbed into Atzilus, which is why a bride is called kallah, from "my soul pines (kalsah)": a yearning in the mode of Gevuros, a withdrawal that strives upward.

גם יש להעיר לענין קל ממשארז"ל גבי ורוכב על כרוב קל שלו⁹⁵ ועמ"ש מזה בד"ה יביאו לבוש⁹⁶ גבי וסוס אשר כוי ועמ"ש במ"א בענין בינה יתירה נתנה באשה⁹⁷ כוי, ופי' שכל הגבורות שבהויות נמשכים במלי

One may also note, regarding kal, what our Sages, of blessed memory, said regarding "and rides upon His light (kal) cherub." And see what is written on this in the discourse beginning "Let them bring royal apparel," regarding "and the horse that," etc.; and see what is written elsewhere on the matter of "Extra Binah was given to woman," etc.) And the meaning is that all the Gevuros in the Havayos are drawn into Malchus;

The word kal also appears in the Sages' description of G-d at night riding "His light (kal) cherub," discussed in the discourse on "Let them bring royal apparel" regarding "the horse that [the king rode]," and there is the related teaching that "extra Binah was given to woman." Closing the parenthesis, the Alter Rebbe states the meaning: all the Gevuros contained in the Havayos are drawn into Malchus.

אבל מ"מ יש בה דעת לכן כשרה לקדש כי גם ענין קידוש מי חטאת הוא עליות גבורה דק"נ שנתברר במים חיים ע"כ האשה שיש לה עטרא דגבורה כשרה לקדש כו':^{98,99,100}

but nevertheless she has Daas, and therefore she is fit to sanctify. For the sanctification of the mei chatas, too, is the ascent of the Gevurah of kelipas nogah that has been refined in the living water; therefore the woman, who has the atara digevurah (the crown of Gevurah), is fit to sanctify, etc.

Yet Malchus also has Daas, and therefore a woman may sanctify. Sanctifying the water is itself the ascent of the Gevurah of kelipas nogah after it has been refined in the living water, and so a woman, who has the atara digevurah (the crown of Gevurah), is fit to perform it.

SECTION 7 • ¶11

Cedar, hyssop and crimson thread

11 ג ולקח הכהן עץ ארז ואזוב והשליך אל תוך שרפת הפרה.¹⁰¹ שכדי לחבר בחינת החכמה בחינת ביטול שהוא מדרגה גבוה ונעלה באפר הפרה

3. "And the kohen shall take cedar wood and hyssop, and cast [them] into the burning of the heifer." For in order to join the level of Chochmah (wisdom), the level of self-nullification (bittul), which is a high and exalted grade, with the ashes of the heifer,

The third section explains the cedar wood and hyssop cast into the fire. The question is how Chochmah, the level of bittul and the highest of grades, can be joined to the heifer's ashes.

שהוא בחינת נוגה מדרגה היותר תחתונה הוא ע"י עץ ארז ואזוב. עץ הוא בחינת מדות שיש בהן בחי' גדלות וקטנות.

which are the level of nogah, the very lowest grade, it is through cedar wood and hyssop. Etz (wood, tree) is the level of the emotive attributes (middos), in which there are the levels of greatness and smallness.

The ashes are nogah, the very lowest grade, and the link between the two extremes is made through cedar and hyssop. Wood (a tree) stands for the emotive attributes, which can be "great" (gadlus) or "small" (katnus), mature or immature, just as trees are tall or low.

עץ ארז הגבוה מכל האילנות הוא בחינת מדות שבחכמה (כ"כ בספר מאורי אור אות א' סעי' ק"כ ובמק"מ בראשית דכ"ט א' וע"ש דל"ד א' סעי"א).

Cedar wood, the tallest of all the trees, is the level of the emotive attributes within Chochmah (so wrote the book Me'orei Or, letter alef, section 120, and the Mikdash Melech on Bereishis, 29a; and see there, end of 34a).

The cedar, tallest of the trees, stands for the emotive attributes as they exist within Chochmah itself. The Alter Rebbe cites this from Me'orei Or, a Kabbalistic lexicon arranged by letters, and from the Mikdash Melech, a commentary on the Zohar.

ואזוב הגדל בקיר¹⁰² הוא הנמוך מכל האילנות הוא בחינת טפת היסוד שהשפעה הבאה מבחינת היסוד תוך הנבראים אינה כ"א בבחי' טפה הארה בעלמא, ועמ"ש בד"ה אלה מסעי¹⁰³ גבי וגם דלה דלה לנו.¹⁰⁴

And hyssop, which grows in the wall, the lowest of all the trees, is the level of the drop of Yesod (foundation): for the influence that comes from the level of Yesod into the created beings is only in the manner of a drop, a mere glimmer. And see what is written in the discourse beginning "These are the journeys," regarding "and he also drew, drew for us."

The hyssop, a small plant that grows out of a wall and is the lowest of the "trees," stands for the "drop" of Yesod (foundation): what flows from Yesod into created beings is only a drop, a glimmer of the light above. The Alter Rebbe refers to his discourse on "These are the journeys" and its reading of "and he also drew, drew for us," said of Moshe drawing water at the well in Midian.

ולכן יו"ד דפינחס שקנא קנאת הברית¹⁰⁵ בחי' יסוד הוא זעירא (עיין בזהר פ' פינחס דרטי"ו ע"ב ועמ"ש בפ' מקץ בביאור ע"פ המגביהי לשבת¹⁰⁶ כו' ע"ש),

And therefore the yud of Pinchas, who was zealous with the zeal of the covenant, the level of Yesod, is small (see the Zohar, Parshas Pinchas, 215b; and see what is written in Parshas Mikeitz, in the explanation on "Who is enthroned on high," etc.; see there).

For this reason the yud in the name Pinchas, who was zealous for the covenant (the realm of Yesod), is written small in the Torah scroll. The Alter Rebbe cites the Zohar on Pinchas and his explanation in Parshas Mikeitz on "Who is enthroned on high."

וכן וא"ו דאזוב הוא זעירא¹⁰⁷ (ועי' מזה בזהר פ' מצורע דנ"ג ע"ב ועי' בזהר ר"פ יתרו¹⁰⁸ דס"ח ע"א), פי' שהיסוד הוא מחבר בחי' החכמה להתלבש תוך הנבראים

And likewise the vav of ezov (hyssop) is small (and see on this the Zohar, Parshas Metzora, 53b; and see the Zohar at the beginning of Parshas Yisro, 68a). That is, Yesod is what joins the level of Chochmah, so that it is en clothed within the created beings,

Likewise the vav of ezov (hyssop) is called small, and Zohar passages in Metzora and Yisro are cited for it. The point is that Yesod is the connector that lets Chochmah be en clothed within created beings.

שהוא המשכת מים חיים באפר הפרה, ושני התולעת הוא לכרוך בו העץ ארז ואזוב כי ההמשכה והחיבור שימשך טפת מוח ביסוד ולהיות טפת יסוד הוא ע"י שני התולעת בחינת הגבורות כו'.

which is the drawing of living water into the ashes of the heifer. And the crimson thread (shni to-la'as) is for binding the cedar wood and hyssop with it; for the drawing-down and the joining, that the drop of the brain be drawn into Yesod and become the drop of Yesod, is through the crimson thread, the level of the Gevuros (restraints), etc.

That connection is the drawing of living water into the heifer's ashes. The crimson thread binds the cedar and the hyssop together, because the flow by which the "drop of the brain" from Chochmah reaches Yesod and becomes its drop comes about through the Gevuros, which the red thread represents.

(ועמ"ש בפ' נשא בד"ה ה' יחתו מריביו בענין ויתן עוז למלכו¹⁰⁹ ועי' בלק"ת פ' שמייני בטעמי מצות בענין וארבה את זרעו ואתן לו את יצחק¹¹⁰ כו' ועי' בזהר ס"פ חיי שרה דקל"ג סע"א אתערותא דרחימו¹¹¹ כו' ובפ' וישב)

(And see what is written in Parshas Nasso, in the discourse beginning "Havayah—those who contend with Him shall be shattered," regarding "and He will give strength to His king"; and see the Likkutei Torah of the Arizal, Parshas Shemini, in Ta'amei HaMitzvos, regarding "And I multiplied his seed and gave him Yitzchak," etc.; and see the Zohar at the end of Parshas Chayei Sarah, end of 133a: "The arousal of love," etc.; and in Parshas Vayeshev)

A parenthesis gathers sources on the role of Gevurah, the left side, in arousing love and union: the discourse on "Havayah—those who contend with Him shall be shattered" and its words "He will give strength to His king"; the Arizal on "And I multiplied his seed and gave him Yitzchak"; and the Zohar on "the arousal of love."

(דקפ"ו ע"ב) ע"פ העירותי מצפון^{112, 113} כו' ובפ' וארא (ד"ל ע"א) דאלמלא אתערותא דצפון¹¹⁴ כו' שמאלו תחת לראשי¹¹⁵ כו'

(186b), on "I have aroused [one] from the north," etc.; and in Parshas Va'eira (30a): "Were it not for the arousal of the north," etc., "His left hand is under my head," etc.;

The Zohar passages continue: in Vayeshev on "I have aroused [one] from the north," and in Va'eira, "Were it not for the arousal of the north" and "His left hand is under my head." The left side, the north and Gevurah, comes first and arouses the union.

ובפ' תרומה (דקל"ז א') ע"פ ישיש כגבור^{116, 117} כו' וע"ש (דקל"ט א') בענין ותולעת שני.¹¹⁸ ועמ"ש סד"ה נאו לוחייך בתורים.¹¹⁹

and in Parshas Terumah (137a), on "He rejoices like a mighty man," etc.; and see there (139a), on the matter of "and crimson wool." And see what is written at the end of the discourse beginning "Your cheeks are lovely with circlets."

Further Zohar passages are cited: in Terumah on "He rejoices like a mighty man," and on the "crimson wool" among the materials of the Mishkan. The Alter Rebbe adds the end of the discourse on "Your cheeks are lovely with circlets."

עו"ל בענין התחברות עץ ארז ואזוב שהוא ע"ד מ"ש ברע"מ ר"פ כי תשא העשיר¹²⁰ דא עמודא דאמצעיתא כו' והדל דא צדיק כו' ועמ"ש.

One may further say, regarding the joining of cedar wood and hyssop, that it is along the lines of what is written in the Raaya Mehemna at the beginning of Parshas Ki Sisa: "'The rich'—this is the central pillar," etc., "and 'the poor'—this is the Tzaddik," etc. And see what is written there.

Another way to understand the pairing of cedar and hyssop comes from the Raaya Mehemna on "the rich shall not give more and the poor shall not give less": "the rich" is the central pillar, Tiferes, and "the poor" is the Tzaddik, Yesod.

ובמאורי אור אות א' סעיף נ"ד כתב אזוב נק' היסוד ו' זעירא והוא המתחבר עם ארז ו' רברבא גוף וברית ועמ"ש גבי ברכת הארץ בברכת המזון במה שארז"ל

And in Me'orei Or, letter alef, section 54, he wrote: "Hyssop: Yesod is so called, the small vav; and it is what joins with the cedar, the large vav: body and covenant." And see what is written regarding the blessing of the land in the Grace after Meals, on what our Sages, of blessed memory, said:

Me'orei Or says the same: hyssop is Yesod, the small vav, joined to the cedar, the large vav (Tiferes), as "body and covenant." The Alter Rebbe then turns to the blessing of the land in the Grace after Meals.

וצריך שיזכיר בה ברית ותורה¹²¹ וזהו ענין אלה תולדות יעקב יוסף¹²² (ע' בזח"א וישב דק"פ ע"א¹²³ ודקפ"ב ע"ב)

“And he must mention in it the covenant and the Torah.” And this is the meaning of “These are the generations of Yaakov: Yosef” (see the Zohar, Part I, Vayeshev, 180a and 182b).

The Sages require that blessing to mention the covenant and the Torah: the covenant corresponds to Yesod and the Torah to Tiferes. This is also the meaning of “These are the generations of Yaakov: Yosef,” Yaakov being Tiferes and Yosef Yesod.

והיינו כי בחינת ארז הוא בחינת יעקב וכן איתא במדרש תנחומא פ' וישלח הארז זה יעקב שנאמר כארז בלבנון ישגה^{124, 125} וכ"ה ברבות שם פרשה פ'.

That is: the level of the cedar is the level of Yaakov. And so it is stated in Midrash Tanchuma, Parshas Vayishlach: “The cedar—this is Yaakov, as it is said, ‘Like a cedar in Lebanon he shall grow.’” And so it is in the Midrash Rabbah there, section 80.

The cedar is Yaakov: Midrash Tanchuma reads “Like a cedar in Lebanon he shall grow” as referring to Yaakov, and the Midrash Rabbah says the same.

והוא כמ"ש בשמו"ע והנורא אל עליון שהו"ו דוהנורא הוא המשכה להיות גילוי בחינת נורא הוא גילוי בחינת ביטול שנמשך מבחינת אל עליון היינו מה שלמעלה מהשתלשלות כמ"ש במ"א סד"ה וידעת היום.

And it is as is said in the Shemoneh Esreh: “and the awesome, Kel Elyon (G-d Most High)”: the vav of vehanora (“and the awesome”) is a drawing-down, so that there be a revelation of the level of “awesome,” which is the revelation of the level of bittul that is drawn from the level of Kel Elyon, that is, what is above the chain of descent (hishtalshelus), as is explained elsewhere, at the end of the discourse beginning “And you shall know this day.”

This is like the words of the Amidah, “and the awesome, Kel Elyon”: the vav of vehanora draws down the “awesome,” the revelation of bittul that flows from Kel Elyon, “G-d Most High,” the level above the chain of descent. That vav is a drawing-down from above to below.

וזהו ענין בחינת ארז ו' רברבא וכמ"ש ג"כ במא"א שם ארז נק' ז"א כשעולה באבא בלבנון כו' ועיין בזח"ג ויקרא (ד"י ע"א) ע"פ כארז בלבנון ישגה ובפ' לך לך¹²⁶ (דפ"ב סע"א).

And this is the meaning of the level of the cedar, the large vav, as is also written in Me'orei Or there: "Z'eir Anpin is called 'cedar' when it rises into Abba, into 'Lebanon,'" etc. And see the Zohar, Part III, Vayikra (16a), on "Like a cedar in Lebanon he shall grow," and in Parshas Lech Lecha (end of 82a).

This is the cedar as the large vav. Me'orei Or adds that Z'eir Anpin is called "cedar" when it rises into Abba, called "Lebanon," and the Zohar on "Like a cedar in Lebanon" reads the cedar as the Holy One, blessed be He, and Lebanon as Eden (as quoted in the Kehot note).

וכדי שיומשך המשכת ביטול זה כנבראים זהו ע"י ו' זעירא בחי' אזור כנ"ל וע' בהרמ"ז בפ' חקת (בדף ק"פ סע"ב)

And so that this drawing-down of bittul be drawn into the created beings, this is through the small vav, the level of hyssop, as mentioned above. And see the Ramaz on Parshas Chukas (folio 180, end of side b),

For this bittul to reach created beings it must pass through the small vav, the hyssop, which is Yesod. The Alter Rebbe also cites the Ramaz on Parshas Chukas.

פ"י דעץ ארז ושני תולעת ואזור הם דעת ת"ת יסוד ובפ' מצורע שם כ' שהדעת מושרש ביסודות דא"א כו' ועמ"ש מענין ארז לעיל בפ' ויגש בד"ה ויגש אליו יהודה.¹²⁷

who explained that the cedar wood, the crimson thread and the hyssop are Daas (knowledge), Tiferes (beauty) and Yesod; and in Parshas Metzora there he wrote that Daas is rooted in the Yesodos of Abba and Imma, etc. And see what is written on the subject of the cedar above, in Parshas Vayigash, in the discourse beginning "And Yehudah approached him."

The Ramaz maps the three items onto the Sefiros: cedar wood is Daas, the crimson thread Tiferes, and hyssop Yesod, and he notes that Daas is rooted in the Yesod of Abba and of Imma. The Alter Rebbe also refers to his discourse on the cedar in Parshas Vayigash, "And Yehudah approached him."

ועי עוד מענין אזור ברבות סדר בא פי"ז ובוהר ס"פ צו (דל"ה ע"א) ובפ' בא (דל"ה ע"ב) ובפי' הרמ"ז שם ומענין ויקחו אליך¹²⁸ ברבות סדר אמור ספ"ל:

And see further on the subject of hyssop in the Midrash Rabbah, Seder Bo, section 17; in the Zohar at the end of Parshas Tzav (35a) and in Parshas Bo (35b), and in the Ramaz's commentary there; and on the subject of "And they shall take to you," in the Midrash Rabbah, Seder Emor, end of section 30.

The section closes with further sources on hyssop (the Midrash on Bo, where hyssop is used for the blood of the Pesach offering; the Zohar on Tzav and Bo; and the Ramaz) and on the words "And they shall take to you" (the Midrash on Emor).

IN ONE'S AVODAH

The maamar draws its lessons for divine service in passing. Holy Gevurah in a person is to "incite the good inclination against the evil inclination," a sternness turned against the self. Even a good deed done as yesh, like studying "so that they will call me Rabbi," still belongs to nogah until it is refined into bittul. And the nullification of the self is the work of Daas: a felt recognition of one's Creator, like Avraham's, rather than mere acknowledgment of a "G-d of gods."

QUESTIONS FOR DISCUSSION

1. Why may a woman sanctify the water but not sprinkle it, and a minor sprinkle it but not sanctify it? Which inner faculty does each act need, according to the maamar?
2. How can the same five Gevuros arouse bittul and unity above yet produce separate existence in nogah?
3. Why is even the good half of kelipas nogah still called a "husk," and what turns it into holiness?
4. What does the wordplay of parah (par-hei) and efer (par with an alef) teach about the burning of the heifer?
5. Why does spring water rising from beneath the earth represent the source of Chochmah, which is above Chochmah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 “Speak to the children of Israel, that they take to you a red heifer, without blemish.” The opening verse of the laws of the red heifer, on which the whole maamar is built.

במדבר י"ט:ב' Numbers 19:2

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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- 2 ויקחו אליך פרה אדומה

The Kehot note dates this maamar to 5570 (1809-1810), on the basis of the list of maamarim printed at the end of that volume.

KEHOT'S NOTE

מאמר זה הוא משנת תק"ע — ראה ברשימת המאמרים בסוף סה"מ תק"ע ע' רפט הע' 26. הנחת כ"ק אדמו"ר האמצעי במאמרי אדה"ו-פרשיות ע' תרסו. נוסחא אחרת שם ע' תרעה. ראה בהנעתק לעיל בהמראי מקומות לדף גו, א מדר"מ צ"ט, ב. קיצורים באוה"ת במדבר כרך-ו ע' אתתפה. המאמר בהרחב הביאור במאמרי אדה"א במדבר ע' אשפג.

- 3 הכל כשרים לקדש מי חטאת

“All are fit to sanctify except a deaf-mute, a person not of sound mind, and a minor; Rabbi Yehudah declares a minor fit and a woman and an androgynous unfit.” This is the Mishnah in chapter 5 of Parah that the Alter Rebbe quotes.

משנה פרה ה':ד' Mishnah Parah 5:4

שפופרת שחתכה לחטאת, רבי אליעזר אומר, יטביל מיד. רבי יהושע אומר, יטמא ויטביל. הכל כשרים לקדש, חוץ מחרש שוטה וקטן. רבי יהודה מכשיר בקטן, ופוסל באשה ובאנדרוגינוס:

A reed pipe that was cut [for use as a container] for the hatat: Rabbi Eliezer says: it must be immersed immediately. Rabbi Joshua ruled: he defiles it and then immerses it. All are eligible to prepare the mixture, except a deaf mute, an imbecile and a minor. Rabbi Judah says a minor is eligible, but disqualifies a woman and a hermaphrodite.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

- 4 הכל כשרים לקדש מי חטאת

The Gemara quotes the same Mishnah, “All are fit to sanctify except a deaf-mute, a person not of sound mind, and a minor,” and derives the Sages' view from the verse “And they shall take for the impure from the dust of the burn-

יבמות ע"ב ב:ט"ו-ט"ז Yevamot 72b:15-16

ואזדו לטעמייהו. דתניא: הכל כשרים לקדש — חוץ מחרש שוטה וקטן, רבי יהודה מכשיר בקטן ופוסל באשה ובאנדרוגינוס. מאי טעמא דרבנן

— דכתיב: “ולקחו לטמא מעפר שריפת החטאת”, הנה דפסלי באסיפה — פסולין בקידוש, הנה דכשרין באסיפה — כשרים בקידוש.

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

- 5 The Gemara here derives from the verse about gathering the ashes that a woman is fit (“pure” comes to include a woman), quotes the Mishnah “All are fit to sanctify except a deaf-mute, a person not of sound mind, and a minor,” and explains the Sages' reasoning from the verses.

יומא מ"ג א:ח' Yoma 43a:8

תנו התם: הכל כשרין לקדש, חוץ מחרש שוטה וקטן. רבי יהודה מכשיר בקטן, ופוסל באשה ובאנדרוגינוס.

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

- 6 הכל כשרים להזות חוץ מטומטום ואנדרוגינוס והאשה

At the end of the last chapter of Parah: “All are fit to sprinkle except a tumtum, an androgynous and a woman,” and a child without understanding; but a woman may assist a child while he sprinkles. The Alter Rebbe infers from it that a minor sprinkles.

משנה פרה י"ב:י" Mishnah Parah 12:10

כסוי מחם שהוא מחבר לשלשלת, בית שמאי אומרים, חבור לטמא ואינו חבור להזה. בית הלל אומרים, הזה על המחם, הזה הפסוי. הזה על הפסוי, לא הזה המחם. הכל כשרים להזות, חוץ מטמטום ואנדרוגינוס והאשה. ותינוק שאין בו דעת, האשה מסעדתו ומזה, ואוחזת לו במים והוא טובל ומזה. אם אחזה בידו, אפלו בשעת הזהה, פסול:

The lid of a kettle which is joined to a chain: Bet Shammai say: these are regarded as connected in respect of uncleanness but not in respect of sprinkling. Bet Hillel say: if he sprinkled on the kettle, it is the same as if the lid also was sprinkled upon; but if he sprinkled on the lid only it is not the same as if the kettle also was sprinkled upon. All are eligible to sprinkle, except a tumtum, a hermaphrodite, a woman, and a child that is without understanding. ...

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PARAGRAPH 2

- 7 רוח סערה וענן גדול

“And I looked, and behold, a stormy wind came out of the north, a great cloud, and a flashing fire, and a brightness around it.” Chassidus reads the first three as the three wholly impure kelipos; the brightness (nogah) is kelipas nogah.

יחזקאל א':ד' Ezekiel 1:4

וארא ונהיה רוח סערה באה מן־הצפון ענן גדול ואש מתלקחת ונגה־לו סביב ומתוכה קעין החשמל מתוך האש:

And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a bright-

ness was round about it; and out of the midst thereof as the colour of electrum, out of the midst of the fire.

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KEHOT'S NOTE

יחזקאל א, ג.

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

במדבר י"ט:ב: Numbers 19:2

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

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

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PARAGRAPH 3

9 | מים חיים

"And they shall take for the impure from the dust of the burning of the sin-offering, and put upon it living water in a vessel." The living water is one of the elements of the purification named here.

במדבר י"ז:ט: Numbers 19:17

ולקחו לשטמא 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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10 | עץ ארז ואזוב

"And the kohen shall take cedar wood and hyssop and crimson thread, and cast them into the burning of the heifer." These are explained in the third section of the maamar.

במדבר י"ט:ו: Numbers 19:6

ולקח הכהן עץ ארז ואזוב ושני תולעת והשליך אל־יתוך שרפת הפרה:

And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

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11 | פ"ר הוא גימט' מנצפ"ך

The Kehot editors say that they gave the sources for this gematria, par as the total of the five final letters, in their notes to an earlier page of Likkutei Torah (58d).

KEHOT'S NOTE

נסמן לעיל לדרך נח, ד.

12 | פרה הוא פ"ר ה'

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

KEHOT'S NOTE

טעמי ושער המצות וספר הליקוטים — להאריז"ל — ר"פ חקת.

13 | אחה"ע מהגרונ

Alongside Sefer Yetzirah, the note sends the reader to this collection for a further discussion bearing on the five

places of articulation of the letters.

KEHOT'S NOTE

ראה ספר יצירה פ"ב מ"א. תשובות וביאורים (קה"ת תשל"ד) סעי' יג ע" 62 הערה 1.

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

במדבר י"ט:ב: Numbers 19:2

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

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

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PARAGRAPH 4

15 | אתה מחי את כולם

"You alone are Havayah... and You give life to them all, and the host of heaven bow down to You." The Alter Rebbe applies "You give life to them all" to Malchus, the divine speech that sustains all creation.

נחמיה ט:ו: Nehemiah 9:6

אתה־הוא ה' לבדך אתה עשית את־השמים שמי השמים וכל־צבאם הארץ וכל־אשר עליה הימים וכל־אשר בהם ואתה מחיה את־כלם וצבא השמים לך משתחווים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמ"ט, ו.

16 | בד"ה והניף הכהן את העומר

That discourse explains that before the Torah could be given, the kohen had to wave the omer of barley, se'orah, read as shi'ur hei, the food of the "great animal" discussed there, "before Havayah," that is, to a level above Havayah.

KEHOT'S NOTE

לקו"ת אמור לו, א.

17 | נת' מזה במ"א ע"פ אד'

The Kehot note identifies the discourse on "Ado-nai, open my lips" in the Siddur as the place "elsewhere" where the division of the letters through the Gevuros is explained further.

KEHOT'S NOTE

סידור רלו, ד ואילך.

18 | שפתי תפתח

"Ado-nai, open my lips, and my mouth shall declare Your praise." The name of the discourse where the division of

the letters through the Gevuros was explained further.

Psalms 51:17: תהילים נ"א:יז

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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PARAGRAPH 5

19 והנה עיקר ההתחלקות . . נבראים בע"ג

The Tzemach Tzedek quotes this passage, that the purpose of the division is to create finite beings, in his Biurei HaZohar.

KEHOT'S NOTE

מוכא בביארה"ז להצ"צ-ב ע' תשמב.

20 ושם הם גבורות קשות

In the Gate of Kelipas Nogah, Etz Chaim describes nogah as the "Tree of Knowledge of good and evil," a mixture that can be turned from judgment to mercy or from mercy to judgment. The Alter Rebbe cites the end of this chapter for the harsh Gevuros in nogah.

Sefer Etz Chaim 49:3: עץ חיים מ"ט:ג

... שהיא ממראה מתניו ולמטה ושם הוא קין גבורה נוקבא ואותן השדים אשר שם הם מצד הרע הם רעים ומזיקין ומצד נוקבא דנגה עזא ועזאל מלאכים מצד הטוב ושדים מצד רע והם יונקים מבי עקביים דלאה הנקבה כנודע. וזהו הנפילים אשר היו בארץ הארץ הנוקבא דנוגה ואלו נקרא עזים משם יצאו עזא ועזאל ושניהם מלשון עזים והם זכר ונוקבא ומשם נפלו כי גבר בהם יצה"ר ונעשו שדים אך בני אלקים המתיצבים על ה' שהיא קליפת נוגה מצד הטוב שהוא ג' ראשונות שבה כי בינה נקרא אלקים ואלו בניה כי בני ...

Sefer Etz Chaim (Public Domain)

21 טורא דפרודא

The Zohar reads "the mountains of Bether" (Song of Songs 2:17) as turei difruda, "mountains of separation," the realm below where things divide, from "and from there it was divided" (Genesis 2:10). The Alter Rebbe uses the term for nogah, where division becomes separation.

Zohar I, 158a: זח"א קנח,

KEHOT'S NOTE

זח"א קנח, א.

22 וצבא השמים לך משתחיים

"And the host of heaven bow down to You." The heavenly hosts are many and distinct, yet because they bow before G-d they remain one.

Nehemiah 9:6: נחמיה ט':ו

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לך משתחיים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them,

and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמ"י ט, ו.

23 נפש יוצאי ירך יעקב

"And all the souls (nefesh) who came out of Yaakov's loins were seventy souls (nefesh)." The Torah uses the singular nefesh for the seventy.

Exodus 1:5: שמות א':ה'

וַיְהִי כִּלְנֶפֶשׁ יִצְחָק יִרְדְּיָעֶקֶב שְׁבַעִים נֶפֶשׁ וַיֹּסֶף הָיָה כְּמִצְרַיִם:

And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already.

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24 לעולם ירגיז אדם יצ"ט

"A person should always incite his good inclination against his evil inclination," and if that does not prevail, he should study Torah, recite the Shema, and remember the day of death. The Alter Rebbe offers it as the human picture of holy Gevurah.

Berachot 5a:2: ברכות ה' א:ב'

אָמַר רַבִּי לִוִּי בַר חֲמָא, אָמַר רַבִּי שְׁמַעוֹן בֶּן לֵקִישׁ: לְעוֹלָם יִרְגִּיז אָדָם יָצָר טוֹב עַל יָצָר הָרַע, שְׁנֵאָמַר: "רַגְזוּ וְאַל תִּחַטְּאוּ" אִם נִצָּחוּ — מוֹטֵב, וְאִם לֹא — יַעֲסוֹק בַּתּוֹרָה, שְׁנֵאָמַר: "אִמְרוּ בְּלִבְכֶּם". אִם נִצָּחוּ — מוֹטֵב, וְאִם לֹא — יִקְרָא קְרִיאַת שְׁמַע, שְׁנֵאָמַר: "עַל מִשְׁכַּבְכֶּם". אִם נִצָּחוּ — מוֹטֵב, וְאִם לֹא — יִזְכּוֹר לִוִּי יוֹם הַמִּיתָה, שְׁנֵאָמַר: "וַיָּדָמוּ סֵלָה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות ה, א.

25 וגם אתה תדין את ביתי

"If you will walk in My ways... and you too shall judge My house." The name of a discourse where holy Gevurah is explained.

Zechariah 3:7: זכריה ג':ז

כֹּה־אָמַר ה' צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמַר וְגַם־אֶתֶּה תִּדְרֹן אֶת־בֵּיתִי וְגַם תִּשְׁמַר אֶת־חֲצָרֵי וְנִתְּתִי לָךְ מִהַלְכִּים בֵּין הָעַמִּידִים הָאֵלֶּה:

"Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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26 ע"פ מאמר הזח"ב פקודי

The explanation of the Zohar passage in Pekudei that the Alter Rebbe refers to is printed in the Mittlerer Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאה"ז לאדה"א נז, א ואילך. עם הגהות וכו' ביאה"ז להצ"צ-א ע' רצב ואילך.

27 מאמר הזח"ב פקודי

The Zohar in Pekudei expounds Yechezkel's vision of "a man whose appearance was like the appearance of copper"; the Alter Rebbe refers to his explanation of that passage for the role of the higher Gevuros.

ספר זוהר, פקודי כ"ה:רל"ד-כ"ו:רמ"ו 25:234-26:246 Zohar, Pekudei 25:234-26:246
For, when the sun turns away his face from the moon, and does not shine upon her, she has no light whatever and so does not shine, but is poverty-stricken and dark on all sides; but when the sun turns towards her and radiates his light upon her, then her face is illumined and she adorns herself for him as a woman for a man. She thus is then invested with the dominion of the world. So David adorned himself after this very manner. Now he would appear poor and ...

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

28 והנה איש מראהו כמראה נחשת

"And behold, a man whose appearance was like the appearance of copper, with a cord of flax in his hand and a measuring reed." The verse the Zohar passage in Pekudei expounds.

Ezekiel 40:3:ג' זקאל מ'

ויביא אותי שמה והנה איש מראהו כמראה נחשת ופתילי פשתים בידו וקנה המדה והוא עמד בשער:

And He brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

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29 בד"ה אדי שפתי תפתח

The discourse on "Ado-nai, open my lips" in the Siddur, where the root of the higher Gevuros is shown to arouse the nullification of the yesh.

KEHOT'S NOTE

סידור רלו, א.

30 שפתי תפתח

"Ado-nai, open my lips." The discourse on this verse also explains that the higher Gevuros arouse bittul.

Psalms 51:17:י"ז תהילים נ"א:

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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31 ה' יחתו מריביו

"Havayah—those who contend with Him shall be shattered... and He will give strength to His king." Chanah's prayer, the opening of a discourse referred to here.

I Samuel 2:10:י"א שמואל א ב':

Havayah יחתו מריבו עלו בשמים ירעם Havayah ידיו אפסיי ארץ ויתנני עז למלכו וירם קרן משיחו:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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32 סד"ה ושאתם מים בששון

That discourse reads "And you shall draw water with joy" as joining Chochmah (water) and Binah (joy), the "two companions who never part," which must be joined below through an arousal from below; it also discusses the joy at the water libation.

KEHOT'S NOTE

לקמן סוכות פ, ג.

33 ושאתם מים

"And you shall draw water with joy from the wellsprings of salvation." The opening of a discourse on the water libation of Sukkos, whose end is referred to here.

Isaiah 12:3:ג' י"ב ישעיהו י"ב:

וּשְׁאַבְתֶּם-מִּמֵּי בְּשֹׂשׂוֹן מִמַּעַיְנֵי הַיְּשׁוּעָה:

Therefore with joy shall ye draw water Out of the wells of salvation.

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34 כוס ישועות

"I will lift up the cup of salvations, and call upon the Name of Havayah." The subject at the end of the discourse on "And you shall draw water."

Psalms 116:13:י"ג תהילים קט"ז:

כּוֹס יִשְׁעוֹת אֶשָּׂא וּבִשְׁם ה' אֶקְרָא:

I will lift up the cup of salvation, And call upon the name of the L-RD.

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35 אם בהרת קדמה

"If the bright spot (baheres) preceded the white hair, it is impure; if the white hair preceded the bright spot, it is pure." A law of tzaraas that gives its name to a discourse on the harsh Gevuros.

Mishnah Negaim 4:11:יא"ד משנה נגעים ד':

בהרת כחצי גריס ואין בה כלום, נולדה בהרת כחצי גריס ובה שתי שערות, הרי זו להחליט, מפני שאמרו, אם בהרת קדמה לשער לבן, טמא. ואם שער לבן קדם לבהרת, טהור. ואם ספק, טמא. ורבי יהושע קנה:

A bright spot the size of a split bean and there was nothing else, and then there appeared a bright spot of the size of half

חולין פ"ח ב:ז' ח"ח: 88b:7-Chullin

בשלמא שורף טליתו ומכסה אשכחן אפר דאיכרי עפר אלא דינר זהב מנלן אמר ר' זירא (איוב כח, ו) ועפרות זהב לו תנו רבנן אין מכסין אלא בעפר דברי בית שמאי ובית הלל אומרים מצינו אפר שקרוי עפר שנאמר (במדבר יט, יז) ולקחו לטמא מעפר שריפת [וגו'] ובית שמאי עפר שריפה איכרי עפר סתמא לא איכרי

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KEHOT'S NOTE

סוטה טז, א. חולין פח, ב ושם הלי מצינו [כ].

44

דכתיב ולקח מעפר

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

KEHOT'S NOTE

חוקת יט, יז ושם לקחו לטמא מעפר.

45

מעפר שרפת החטאת

"And they shall take for the impure from the dust of the burning of the sin-offering." The verse calls the heifer's ashes "dust," the basis of the Sages' teaching quoted here.

Numbers 19:17:י"ז:י"ז

ולקחו לטמא מעפר שרפת החטאת ונתנו 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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46

והיו כלא היו

"And they shall be as though they had not been." Said of the nations who drink the cup of judgment; here it describes the complete undoing of the impure forces.

Obadiah 1:16:ט"ז:א'

כי כאשר שתיתם על-הר קדשי ושתו כל-הגוים תמיד ושתו וזעו והיו כלוא היו:

For as ye have drunk upon My holy mountain, So shall all the nations drink continually, Yea, they shall drink, and swallow down, And shall be as though they had not been.

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47

יתפרדו כל פועלי און

The words here quote Psalms 92:8; the passage is shown below.

Psalms 92:8:ח"ב:ח"ב

בפרח רשעים כמו-עשב ויציצו כל-פעלי און להשמידם עד-עד:

When the wicked spring up as the grass, And when all the workers of iniquity do flourish; It is that they may be destroyed for ever.

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KEHOT'S NOTE

תהלים צב, ח.

48

יתפרדו כל פועלי און

"For behold, Your enemies, Havayah... shall perish; all the workers of iniquity shall be scattered." The Alter Rebbe

uses it for the falling away of the forces of impurity once their channel is cut off.

Psalms 92:10:י"ב:ח"ב

כי הנה איכרי ה' כיהנה איכרי יאבדו יתפרדו כל-פעלי און:

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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49

אדמת עפר

"And many of those who sleep in the ground of dust shall awaken." The phrase on which the Zohar passage in Mishpatim, cited here, comments.

Daniel 12:2:ב"ב:ב"ב

ורבים מישני אדמת-עפר יקיצו אלה לחיי עולם ואלה להרפות לדראון עולם:

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproaches and everlasting abhorrence.

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50

אדמת עפר

The Zohar passage in Mishpatim on "the ground of dust," cited with its explanation in the Zohar HaRakia for the meaning of dust and ashes.

Zohar, Mishpatim 3:212-222:ב"ב:ב"ב

In the future (Messianic Age) "the flocks shall yet pass under one who counts" (Jer. 33, 16). We know not who he shall be; but since at that time all will be in union without separation, there will be one."reckoner". Arise, old man; he cried, 'awake, collect thy forces and breast the waves.' Then he continued: "Who can count the dust of Jacob and the number of the progeny of Israel?" When the Holy One shall arise to waken the dead, what will be the plight of those who went ...

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

51

עיינ בשער תיקון עונות ספ"ב

The earlier maamar quotes Rabbi Chaim Vital's words from that gate: once the judgments are burned and become ash they are sweetened, which is why the red heifer was burned and ash put on the forehead, since the Gevuros are "feminine waters" (mayin nukvin).

KEHOT'S NOTE

נעתק לעיל נח, ד.

52

רבמ"ח

The Kehot note identifies the abbreviation as Mishnas Chassidim, a work of Kabbalah, and locates the passage in its tractate on the midnight service (Chatzos), which suits the ashes of Tikkun Chatzos mentioned next.

KEHOT'S NOTE

מסכת חצות ד, ב-ג.

53

בוהר פ' פקודי דרל"ז ב'

The note points to a place in the Tzemach Tzedek's Or HaTorah on Bereishis that discusses this Zohar passage in

Pekudei.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך-א דף נג, ב.

54

בוהר פ' פקודי דרל"ז ב'

A Zohar passage in Pekudei that the Alter Rebbe lists among the sources on ashes; he returns to it in the next section for the falling away of the forces of impurity.

ספר זוהר, פקודי ל"ח:שלי"ה-38:335-39:344
ל"ט:שמ"ד

PARAGRAPH 9

55

ולקחו לטמא מעפר שרפת החטאת ונתן עליו מים חיים אל כלי

"And they shall take for the impure from the dust of the burning of the sin-offering, and put upon it living water in a vessel." This verse frames the whole second section.

במדבר י"ז:19

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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56

והחכמה מאין תמצא

"And wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": Chochmah comes from the ayin above it.

איוב כ"ח:12

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.

57

טלא דבדולחא

The Kehot editors refer to an earlier page of Likkutei Torah (Bechukosai, end of 47c) where the tala divdolcha is discussed and further sources are listed.

KEHOT'S NOTE

ע"ל בחקותי (מו, סע"ג). וש"נ. [כ]. ראה זהר נשא קלה, ב. וראה ביאה"י תוריע עב, ד. סה"מ תקס"ה ע' תכו. מאמרי אדה"ז-פרשיות חקת ע' תרסח.

58

טלא דבדולחא

The Zohar passage in Tazria that the text names as explaining the tala divdolcha, the source of the hidden Chochmah.

ספר זוהר, תוריע כ"ד:קכ"ג-כ"ה:קל"ד 24:123-25:134

59

טלא דבדולחא

In the Idra Rabba (Nasso), cited in the Kehot note, the Zohar speaks of the "crystalline dew" that flows from the supernal head.

ספר זוהר, האדרא רבא כ"ד:קע"ז-24:177-25:188
כ"ה:קפ"ח

60

בספרא דצניעותא

The Sifra DiTzniusa, chapter 5, in the Zohar on Terumah, which the text names as another place on this theme.

ספר זוהר, ספרא דצניעותא ו'ס"ב-6:62-73
ע"ג

61

באגה"ק ד"ה למה נסמכה

The Kehot note identifies the passage beginning "Why was [the death of] Miriam juxtaposed" as letter 28 of Iggeres HaKodesh, which explains why the passing of the righteous atones like the red heifer.

KEHOT'S NOTE

סי' כח. וראה לקמן סט, ג. שה"ש מח, ב. ולעיל לא, א.

62

נעוץ תחלתו בסופן

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

KEHOT'S NOTE

סי' פ"א, מ"ז.

63

נעוץ תחלתו בסופן

"Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe uses it to explain why the highest source appears at the lowest point.

ספר יצירה א':7:1

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

64

ארץ ממנה יצא לחם

"The earth, out of it comes bread." The earth's power to bring forth food again and again is the sign of the power "from nothing to something" revealed below.

איוב כ"ח:5

ארץ ממנה יצא לחם ותחתיה נהפך כמו"אש:

83

ברכות כי תשא פמ"א

The note says the Midrash's wording on "from His mouth, knowledge" is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך-א ע"י תקנ.

84

כי ה' יתן חכמה מפיו דעת

"For Havayah gives wisdom; from His mouth come knowledge and understanding." The Midrash cited here reads the verse as ranking knowledge above wisdom.

Proverbs 2:6 וי' שלי

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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85

כי ה' יתן חכמה מפיו דעת

"Great is wisdom, and greater than it is knowledge and understanding": G-d gives wisdom, but to one He loves, knowledge "from His mouth," like a father who gives his beloved son from what is in his own mouth. The Alter Rebbe adduces it for Daas being higher than Chochmah.

Shemot Rabbah 41:3 מ"א:ג' שמות רבה

דבר אחר: ויתן אל משה, הה"ד (משלי ב'): כי ה' יתן חכמה מפיו דעת ותבונה. גדולה החכמה וגדולה ממנה הדעת ותבונה, הוי. כי ה' יתן חכמה, אבל למי שהוא אוהב, מפיו דעת ותבונה. ר' יצחק ור' לוי, חד מנהון אמר: למה הדבר דומה? לעשיר שהיה לו בן. בא בנו מבית הספר. מצא תמחוי לפני אביו. נטל אביו חתיכה אחת ונתנה לו. מה עשה בנו? אמר לו: איני מבקש אלא מזה שבתוך פיך. מה עשה? נתנו לו. ולמה? על שהיה מחבבו, נתן לו מתוך פיו. הוי, כי ה' יתן חכמה, וכל ...

Another matter, "He gave to Moses," that is what is written: "For the L-rd grants wisdom; from His mouth come knowledge and understanding" (Proverbs 2:6). Great is wisdom, but greater than it are knowledge and understanding. That is, "for the L-rd grants wisdom," but to those whom He loves, "from His mouth come knowledge and understanding." Rabbi Yitzhak and Rabbi Levi, one of them said: To what is the matter comparable? To a wealthy man who had a son. His son came from school and saw a tray before his ...

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86

הכיר את בוראו

"At three years old Avraham recognized his Creator." The Alter Rebbe takes this recognition as an inner feeling, the work of Daas, which nullifies the yesh.

Nedarim 32a:17-19 ל"ב א:י"ז-י"ט נדרים

"שמנה עשר ושלוש מאות", אמר רבי אמי בר אבא: אליעזר כנגד כולם. איכא דאמרי: אליעזר הוא, דחושבניה הכי הוי. ואמר רבי אמי בר אבא: בן שלש שנים הכיר אברהם את בוראו, שנאמר: "עקב אשר שמע אברהם בקלי" — חושבניה מאה ושבעין ותריין. ואמר רבי אבא:

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

KEHOT'S NOTE

נדרים לב, א. ועוד.

87

דקרו לי אלקא דאלקיא

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

KEHOT'S NOTE

סוף מנחות.

88

דקרו לי אלקא דאלקיא

"They call Him the G-d of gods": Rav's explanation of "in every place incense is offered to My Name." The Alter Rebbe uses it for acknowledgment without bittul.

Menachot 110a:5-6 ו"ה:א:מנחות

איתיביה רב שימי בר חיאי לרב (מלאכי א, יא) ממזרח שמש ועד מבוא גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

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89

אשה . . שדעתה קלה

The Tanna of the school of Eliyahu explains a law of seclusion "because women's minds are light upon them." The Alter Rebbe reads "light" as Daas that comes from the Gevuros.

Shabbat 33b ל"ג ב:שבת

Kiddushin 80b:4 ב:ד' קידושין

מתני' לא יתייחד אדם עם שתי נשים, אבא אשה אחת מתייחדת עם שני אנשים. רבי שמעון אומר: אף איש אחד מתייחד עם שתי נשים בזמן שאשתו עמו, וישן עמהם בפונדקי, מפני שאשתו משמרתו. מתייחד אדם עם אמו ועם בתו וישן עמהם בקירוב בשר. ואם הגדילו - זו לשנה בכסותה וזה לשן בכסותו.

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

Avodah Zarah 18b:8-9 ט"ז ב:ח-ט"ז עבודה זרה

תנאי היא, דתנאי: אין הולכין לאיצטדינין מפני "מושב לצים", ורבי נתן מתיר מפני שני דברים: אחד, מפני שצווח ומציל, ואחד, מפני שמעיד עדות אשה להשיאה. תנו רבנן: אין הולכין לטרטאות ולקרסאות, מפני שמזבלין שם ויבול לעבודה זרה, דברי רבי מאיר. וחקמים אומרים: מקום שמזבלין — אסור מפני חשד עבודה זרה, ומקום שאין מזבלין שם — אסור מפני "מושב לצים".

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

KEHOT'S NOTE

ראה שבת לג, ב. קידושין פ, ב. ועוד. וראה בלקו"ש ח"י ע' 149: קלה כ"ה בכ"מ (וכ"ה ברש"י קידושין שם (שלא שלטו בזה כ"כ ידיים). אבל ראה רש"י ד"ה ואיכא (ע"ז יח, ב) וראה בע"ה שי הכללים פ"ז: ז"ס דעתן של נשים קלה פ"י קל ה' כי ה"ג כר' [ועד"ז] בכ"מ בכתהאריו"ל. וראה ל"ת להאריו"ל תהלים כה. ע"ה שי לידת המוחין ספ"ב בהגהות סק"א (וורשא תרנ"א). קה"י מע' קלה ומע' קלה ואכ"מ] אבל בכ"מ הגירסא "קלות". ע"ש.

90

צאינה וראינה

"Go forth and gaze, daughters of Zion, upon King Shlomo." The opening of a discourse where the 130-shekel

weight is explained.

שיר השירים ג' י"א Song of Songs 3:11

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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91 בלקו"ת פ' שמות ס"פ כי סר לראות

"And Havayah saw that he turned aside to see." The Arizal's comment on this verse is the source for kal descending to Malchus.

שמות ג' ד' Exodus 3:4

וַיֵּרָא ה' כִּי סָר לְרֹאוֹת וַיִּקְרָא אֵלָיו אֱלֹקִים מִתּוֹךְ הַסִּנֶּה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִי:

And when the L-RD saw that he turned aside to see, G-d called unto him out of the midst of the bush, and said: 'Moses, Moses.' And he said: 'Here am I.'

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KEHOT'S NOTE

לקו"ת להאריז"ל שמות ג, ד. ספר הערכים-חב"ד כרך-ה ע' ערב וש"נ.

92 בד"ה רב ושמואל

The note locates the discourse on Rav Shmuel bar Rav Yitzchak's dancing among the wedding discourses (Derushei Chasunah) in the Siddur, where strong and light Daas are explained.

KEHOT'S NOTE

דרושי חתונה סידור קכח, א.

93 רב שמואל בר רב יצחק מרקד אתלת

Rabbi Yehudah bar Ilai would dance before the bride with a myrtle branch, and "Rav Shmuel bar Rav Yitzchak danced with three"; the name of a discourse on strong and light Daas.

כתובות י"ז א' Ketubot 17a:5

אמרו עליו על רבי יהודה בר אילעאי שהיה נוטל בד של הדס, ומרקד לפני הפלה, ואומר: "פלה נאה וחסודה". רב שמואל בר רב יצחק מרקד אתלת. אמר רבי ירמיה: קא מכסיה לן סבא: כי נח נפשיה, איפסיק עמודא דנוקא בין ידיה לכולי עלמא, וגמירי דלא אפסיק עמודא דנוקא אלא אי לחד בדרא, אי לתרי בדרא.

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94 כלתה נפשי

"My soul yearns, and even pines, for the courts of Havayah." The Alter Rebbe connects kallah (bride) with kalsah, the soul's consuming longing.

תהילים פ"ד Psalms 84:3

נכספה וגם כלתה נפשי לחצרות ה' לבי ובשרי ירגנו אל אלהי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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95 ורוכב על כרוב קל שלו

At night the Holy One, blessed be He, "rides His light cherub and flies through eighteen thousand worlds." Cited for another sense of kal.

עבודה זרה ג' ב' Avodah Zarah 3b:13

ובליליא מאי עביד? איבעית אימא: מעין ימא, ואיבעית אימא: רוכב על כרוב קל שלו ושט בשמונה עשר אלה עולמות, שנאמר: "רוכב אלקים רבתיים אלפי שנה", אל תקרי "שנה" אלא "שנה", ואיבעית אימא: יושב ושומע שירה מפי חיות, שנאמר: "יומם יצוה ה' חסדו ובלילה שירה עמיו".

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96 יביאו לבוש

"Let them bring royal apparel... and the horse that the king rode upon." The opening of a discourse where the "light cherub" is discussed.

אסתר ו' ח' Esther 6:8

ויביאו לבוש מלכות אשר לבשבו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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97 בינה יתירה נתנה באשה

From "And Havayah Elokim built the rib," the Gemara learns that "the Holy One, blessed be He, gave extra Binah to woman, more than to man." Cited alongside the discussion of a woman's Daas.

נדה מ"ה ב' Niddah 45b:11-12

אמר רב חסדא: מאי טעמא דרבי? דכתיב "ויבן ה' [אלקים] את הצלע", מלמד שנתן הקדוש ברוך הוא בינה יתירה באשה יותר מבאיש. ואידך, ההוא מבני לכה לכדריש לקיש, דאמר ריש לקיש משום רבי שמעון בן מנסיא: "ויבן ה' [אלקים] את הצלע אשר לקח מן האדם לאשה ויבאה אל האדם" — מלמד שקלעה הקדוש ברוך הוא לחיה והביאה אצל אדם הראשון, שכן בכרפי הים קורין לקלעיתא — בנייתא.

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98 וע' בזהר הרקיע פ' תרומה דקס"ו

There the Alter Rebbe cites the Zohar HaRakia on the Zohar in Terumah (166): Chochmah, Binah and Daas are rooted in the three heads of Atika Kadisha, and Daas in the uppermost head (Radla).

KEHOT'S NOTE

ראה לעיל פ' נשא כח, א.

99 Kehot's note points to Zohar, Mishpatim 3:167 for these words.

ספר זוהר, משפטים ג' קס"ז:167 Zohar, Mishpatim 3:167

100 Kehot's note points to Zohar, Mishpatim 3:166 for these words.

ספר זוהר, משפטים ג' קס"ז:166 Zohar, Mishpatim 3:166

PARAGRAPH 11

101 ולקח הכהן עץ ארז ואזוב והשליך אל תוך שרפת הפרה

"And the kohen shall take cedar wood and hyssop and crimson thread, and cast them into the burning of the heifer." The verse this section explains.

במדבר י"ט:6 Numbers 19:6

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

And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

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102 אוזב הגדל בקיר

Shlomo "spoke of the trees, from the cedar that is in Lebanon to the hyssop that comes out of the wall." The verse sets the cedar and the hyssop at the two ends of the scale of trees.

מלכים א' ה':13 I Kings 5:13

וידבר עליהעצים מן הארז אשר בלבנון ועד האזוב אשר יצא בקיר וידבר עליהבהמה ועליהעוף ועליהרמש ועליהדגים:

And he spoke of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spoke also of beasts, and of fowl, and of creeping things, and of fishes.

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103 אלה מסעי

"These are the journeys of the children of Israel." The opening of the discourse referred to here.

במדבר ל"ג:1 Numbers 33:1

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאתם ביד משה ואהרן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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104 וגם דלה דלה לנו

Yisro's daughters say of Moshe, "and he also drew, drew for us, and watered the flock." Explained in that discourse.

שמות כ"ב:19 Exodus 2:19

ותאמרן איש מצרי הצילנו מיד הרעים וגם דלה דלה לנו וישק את הצאן:

And they said: 'An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock.'

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105 יו"ד דפינחס שקנא קנאת הברית

The Zohar passage on Pinchas that the text cites for the small yud of his name.

ספר זוהר, פנחס ט':35 Zohar, Pinchas 9:35

106 המגביהי לשבת

"Who is like Havayah our G-d, who is enthroned on high." The verse of the explanation in Torah Ohr referred to here.

תהילים קי"ג:5 Psalms 113:5

מי כה' אלקינו המגביהי לשבת:

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

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107 וא"ו דאזוב הוא זעירא

A Zohar passage in Metzora that the text cites for the small vav of ezov.

ספר זוהר, מצורע ד':25 Zohar, Metzora 4:25

He replied: 'It is written here, "two living clean birds and cedar wood and scarlet and hyssop". "Living" is a reference to two of the "living creatures" (Hayoth) that Ezekiel saw, denoting the place from which the true prophets draw inspiration. "Cedar wood" we have explained. "Scarlet" indicates the place of Severity, which is associated with him at first. "Hyssop" is the lesser Vau which gives sustenance to the Community of Israel. All these again rest upon him because he has been purified.' R. Judah and R. Isaac were once ...

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108 ר"פ יתרו

The opening of the Zohar on Yisro, cited with Metzora on the same point.

ספר זוהר, יתרו א':28 Zohar, Yitro 1:28

109 ה' יחתו מריביו בענין ויתן עוז למלכו

"Havayah—those who contend with Him shall be shattered... and He will give strength to His king." The discourse on this verse is cited for "strength," Gevurah, given to the king.

שמואל א' ב':10 I Samuel 2:10

Havayah יחתו מריבו עלו בשמים ירעם Havayah ידיו אפסי ארץ ויתנו עוז למלכו וירם קרן משיחו:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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110 וארבה את זרעו ואתן לו את יצחק

"And I multiplied his seed, and gave him Yitzchak." Cited with the Arizal's discussion of it in his Likkutei Torah on

Shemini, among the sources on the Gevuros; in Kabbalah Yitzchak is the attribute of Gevurah.

יהושע כ"ד:ג' Joshua 24:3

ואקח את־אביכם את־אברהם מעבר הנהר ואולך אתו בכל־ארץ כנען וארכה את־ורעו ואתן־לו את־יצחק:

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

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111 אתערותא דרחימו

At the end of Chayei Sarah the Zohar speaks of "the arousal of love"; cited for the role of the left side in arousing love.

ספר הזהר, חיי שרה כ"ג:רמ"ג-24:254-23:243 Zohar, Chayei Sara
כ"ד:רנ"ד

112 העירותי מצפון

"I have aroused one from the north, and he has come." The north stands for the left side, Gevurah.

ישעיהו מ"א:כ"ה Isaiah 41:25

העירותי מצפון ואת ממזרח־שמש יקרא בשמי ויבא סגנים כמו־המר וכמו יוצר ירמס־טיט:

I have roused up one from the north, and he is come, From the rising of the sun one that calleth upon My name; And he shall come upon rulers as upon mortar, And as the potter treadeth clay.

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113 העירותי מצפון

The Zohar in Vayeshev on "I have aroused one from the north," cited for the arousal that comes from the left.

ספר הזהר, וישב ט"ו:קנ"ג-ט"ז:קס"א Zohar, Vayeshev 15:153-16:161
Then we read: "And she conceived, and bore a son; and he called his name Er." The name 'Er is a reversal of the letters ra' (evil), for he was evil, having issued from the side of the evil prompter. The accusative particle eth (the) inserted before his name likewise hints at the emergence of another grade, that of impurity and defilement, from which grade Er was born.' Nor was the defect made good until afterwards, when Shelah appeared. It says further: "And Er, Judah's first-born, was evil in the ...

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114 דאלמלא אתערותא דצפון

The Zohar in Va'eira: "Were it not for the arousal of the north...", on the left side arousing the union.

ספר הזהר, וארא י"ז:קנ"ד-17:154-16:164 Zohar, Vaera

115 שמאלו תחת לראשי

"His left hand is under my head, and his right hand embraces me." The left comes first, as the Zohar passage explains.

שיר השירים ב':6 Song of Songs 2:6

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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116 ישיש כגבור

"It rejoices like a mighty man to run its course." Said of the sun; the Zohar in Terumah expounds it.

Psalms 19:6:ט"ט תהילים

והוא כחתן יצא מקפתו ישיש כגבור לרוץ ארח:

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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117 ישיש כגבור

The Zohar in Terumah on "He rejoices like a mighty man," cited among the sources on Gevurah.

ספר הזהר, תרומה ט"ז:קצ"ב-16:192-202 Zohar, Terumah

118 בענין ותולעת שני

The Zohar in Terumah on the "crimson wool" among the materials of the Mishkan.

ספר הזהר, תרומה כ"ד:רמ"ב-24:230-242 Zohar, Terumah

119 נאוו לחייך בתורים

"Your cheeks are lovely with circlets, your neck with strings of beads." The opening of a discourse referred to here.

שיר השירים א':10 Song of Songs

נאוו לחייך בתורים צוארך בחרוזים:

Thy cheeks are comely with circlets, Thy neck with beads.

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120 העשיר

"The rich shall not give more and the poor shall not give less than the half-shekel." The Raaya Mehemna reads "the rich" as the central pillar and "the poor" as the Tzaddik.

שמות ל':15 Exodus 30:15

העשיר לא־ירבה והדל לא ימעט ממחצית השקל לתת את־תרומת ה' לכפר על־נפשתיכם:

The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the L-RD, to make atonement for your souls.

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121 וצריך שיזכיר בה ברית ותורה

On the blessing of the land in the Grace after Meals: Nachum the Elder says one must mention the covenant in it, Rabbi Yosi the Torah, and Pelimo that the covenant must come before the Torah.

ברכות מ"ח ב':13ג' Berakhot 48b:13

תניא רבי אליעזר אומר: כל שלא אמר "ארץ חמדה טובה ורחבה" בקרבת הארץ, ומלכות בית דוד ב"בונה ירושלים" — לא יצא ידי חובתו. נחום הנזון אומר: צריך שיזכור בה ברית. רבי יוסי אומר: צריך

שִׁזְכוּר בַּה תֹּרָה. פְּלִימוֹ אֹמֵר: צָרִיךְ שְׂיִקְדִּים בְּרִית לְתֹרָה, שָׂא נִתְּנָה בְּשֵׁלֶשׁ בְּרִיתוֹת,

There is a teaching : R. Eliezer says : Whoever does not say "a desirable, good and ample land" in the benediction of "the land" and "the kingdom of the house of David" in "Who...rebuilt Jerusalem" has not complied with the requirements of the law. Nahum the Elder says : He must mention the Covenant in the blessing of "the land." R. Jose says : He must mention the Torah therein. Pelemon says : He must refer to the Covenant before the Torah, because the latter was given with a ...

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122 אלה תולדות יעקב יוסף

"These are the generations of Yaakov: Yosef." Yaakov and Yosef stand here for Tiferes and Yesod.

בראשית ל"ז:2

אֵלֶּה תְּלִדוֹת יַעֲקֹב יוֹסֵף בֶּן־שֶׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רָעָה אֶת־אֶחָיו בְּצֹאן וְהוּא נָעַר אֶת־בְּנֵי בְלָחָה וְאֶת־בְּנֵי זִלְפָּה נָשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבְרֵתָם רָעָה אֶל־אֲבִיהֶם:

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

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123 וישב דק"פ ע"א

A Zohar passage in Vayeshev on "These are the generations of Yaakov: Yosef."

ספר הזוהר, וישב א"ט:ט"ו-ג:כ"ה 1:15-3:25

AND JACOB DWELT IN THE LAND OF HIS FATHER'S SOJOURNINGS, IN THE LAND OF CANAAN. R. Jose discoursed here on the verse: The righteous perisheth, and no man layeth it to heart, and godly men are taken away, none considering that the righteous is taken away from the evil to come (Is. 57, 1). 'When G-d', he said, 'surveys the world and finds it misbehaving and meet for chastisement, He first removes from it any righteous man that is present in it, so that chastisement should be visited on all ...

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124 כארו בלבנון ישגה

"The righteous shall flourish like the palm tree; like a cedar in Lebanon he shall grow." The Midrash applies the cedar to Yaakov.

Psalms 92:13

צִדִּיק כְּתֹמֵר יִפְרַח כְּאַרְזֵי בִלְבָנוֹן יִשְׁגָּה:

The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon.

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125 כארו בלבנון ישגה

The Zohar in Vayikra on this verse, quoted in the Kehot note: "What is 'cedar'? This is the Holy One, blessed be

He, as it is written, 'choice as the cedars'; 'in Lebanon'—this is Eden."

ספר הזוהר, ויקרא ל"ה:257-37:268

The first 34 lines of the Hebrew text are untranslated as explained in the Translator's note on Page 15b. R. Abba was once sitting before R. Simeon, when R. Eleazar entered. R. Simeon thereupon quoted the verse: "The righteous shall flourish like the palm tree, etc." (Ps. 92, 12). 'The palm', he said, 'is the slowest of all trees to mature, taking seventy years. The reason why the righteous is compared here to the palm tree is one which the Companions are reluctant to reveal, although it is indicated by the ...

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126 ובפי' לך לך

A Zohar passage in Lech Lecha that the text adds on the cedar.

ספר הזוהר, לך לך י"ב:קי"ג-12:113-13:128

127 ויגש אליו יהודה

"And Yehudah approached him." The opening of the discourse in Torah Ohr where the cedar is discussed.

בראשית מ"ד:18

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי יְדִבְרֶנָּה עִבְדְּךָ דָּבָר בְּאָזְנֵי אֲדֹנָי וְאֶל־יְחִיר אֶפֶד בְּעִבְדְּךָ כִּי כְמוֹד כְּפָרְעָה:

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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128 ומענין ויקחו אליך

The Alter Rebbe refers to the end of this section of the Midrash on Emor for the expression "and they shall take to you."

Vayikra Rabbah 30



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THE CHASSIDISHE PARSHA

About this edition

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

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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