



LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 4

תוספת ביאור מעט ע"פ ויקחו אליך פרה כו'

A brief additional explanation on “That
they take to you a heifer” (Numbers 19:2)



The cedar, hyssop and crimson cast into the burning red heifer
do two things at once: they draw down Chochmah and self-
nullification from the holy attributes of Atzilus, and they refine
the rigid, haughty “cedar” of Tohu that fell in the shattering of
the vessels, binding it to humility so that it is rectified. That is
why they are cast in neither before the burning nor after the ash,
but while the heifer burns.

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 cedar, hyssop and crimson cast into the burning red heifer do two things at once: they draw down Chochmah and self-nullification from the holy attributes of Atzilus, and they refine the rigid, haughty “cedar” of Tohu that fell in the shattering of the vessels, binding it to humility so that it is rectified. That is why they are cast in neither before the burning nor after the ash, but while the heifer burns.

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 earlier discourses explained the cedar and hyssop as a drawing down from Z'eir Anpin of Atzilus into the ash, the mayin nukvin. This addition proposes that the cedar also alludes to refining the emotions of the animal soul: the Midrash says that standing tall like a cedar brings tzaraas, and lowering oneself like the hyssop heals it. Following the Ramaz on the Zohar, “the cedars of Lebanon” are the attributes of Z'eir Anpin uprooted in Tohu and replanted in Tikkun; Tohu's attributes were too intense to blend with their opposites, “hard as a cedar.” Binding the cedar to the humble hyssop with the crimson of the worm and burning them refines those attributes through self-nullification, so that they join the cedars planted through Chochmah. Hence they are cast in before the heifer becomes ash. The crimson worm has a counterpart in kelipah, perhaps unholy speech; when it burns away, the holy mouth of Israel, “you worm Yaakov,” is revealed, and the rectified cedar unites Tohu's intense light with Tikkun's bittul. Since both readings hold, the cedar is cast in mid-burning, between the refinement and the flow of the living water, though what was written earlier, as also in Iggeres HaKodesh, implies only a drawing down.

OUTLINE

1 A cedar that needs refining

¶1-2

Besides drawing Chochmah and self-nullification from Z'eir Anpin of Atzilus into the ash, the cedar alludes to refining the animal soul's emotions, since arrogance like a cedar brings tzaraas and humility like the hyssop heals it. On the Ramaz's reading of the Zohar, “the cedars of Lebanon” are the attributes uprooted in Tohu and replanted in Tikkun, so there is a fallen cedar of Tohu, rigid and unable to blend with its opposite, that needs refining.

2 Cedar, hyssop and the worm

¶3

The planted cedars are the attributes rectified through Chochmah, koach mah, the six extremities of Abba. Binding the cedar to the hyssop, humility, with the crimson worm and burning them refines Tohu's attributes so that they join Tikkun; therefore they are cast in before the ash. The worm of kelipah, unholy speech, burns away and the holy mouth is revealed; the rectified cedar has the intensity of Tohu with the bittul of Tikkun; and the cedar, Yitzchak by gematria, is the Gevurah that repels impurity. Because the cedar both refines and draws down, it is cast in when the heifer bursts open, between the burning, a refinement of nogah, and the living water, a flow from Mocha Stima'ah.

3 Refinement that draws down

¶4

The cedar and hyssop refine levels in nogah and so draw down "a cedar in Lebanon" of Atzilus, which is why they are cast in after the fire has caught most of the heifer and it has burst open, before it is fully burned. Yet what was written earlier, and so too Iggeres HaKodesh, implies they are only a drawing down from the holy attributes of Tikkun; further Zohar passages on the heifer are listed.

KEY CONCEPTS

Tohu and Tikkun תהו ותיקון

Tohu (Chaos) is the first, unstable order, whose attributes were so intense that each stood alone and none could blend with its opposite; Tikkun (Rectification) is the order in which the attributes are arranged in lines and include one another.

The shattering of the vessels (sheviras hakeilim) שבירת הכלים

The breaking of Tohu's vessels, whose fragments fell to lower worlds; they need refining, and the cedar that needs refinement is what fell from Tohu.

Refinement (birur) בירור

Separating the holy root from what is unholy and raising it into holiness; here the burning of the heifer, the cedar and the crimson worm all serve it.

Koach mah כח מה

Chochmah read as "the power of what": the power of self-nullification, through which the attributes were rectified as "the cedars of Lebanon which He planted."

Inter-inclusion התכללות

Each attribute including its opposite, the mark of Tikkun; the rectified cedar of Tohu keeps its intense light while gaining this blending.

Nogah נוגה

The kelipah in which good and evil are mixed and which can be refined; the burning of the heifer refines its gevuros.

Mayin nukvin (feminine waters) מייין נוקבין

The arousal that rises from below to call down a flow from above; the ash of the heifer stands for it.

Mocha Stima'ah (the hidden brain) מוחא סתימאה

A hidden level within Keser, in which the Gevurah of Atik is enclothed; the living water and the hard hairs of the supernal beard derive from it.

SECTION 1 • 11-2

A cedar that needs refining

1 תוספת ביאור מעט ע"פ ויקחו אליך פרה¹ כו

A brief additional explanation on the verse "That they take to you a heifer," etc.

This short discourse adds to the explanation of the red heifer given in the preceding discourses. Its subject is the cedar wood, hyssop and crimson wool that the priest casts into the burning heifer (Numbers 19:6).

2 הנה לפי המבואר מכ"ז דהשלכת עץ ארז ואזוב² כו זהו רק ענין ההמשכות מז"א דאצי להמשיך

החכמה והביטול בהמ"ן שזהו האפר כו וכמ"ש הרמ"ז והמק"מ בפ' חקת

Now, according to what is explained from all this, the casting of the cedar wood and the hyssop, etc., is only a matter of the drawings-down from Z'eir Anpin of Atzilus, to draw Chochmah (wisdom) and self-nullification (bittul) into the mayin nukvin (feminine waters), which is the ash, etc.; as the Ramaz (Rabbi Moshe Zacuto) and the Mikdash Melech wrote on Parshas Chukas.

The earlier discourses explained that the cedar wood and hyssop cast into the burning heifer draw down Chochmah and self-nullification from Z'eir Anpin, the emotive attributes of the World of Atzilus. That flow is drawn into the mayin nukvin, the "feminine waters" of an arousal from below, which the ash represents; the Ramaz and the Mikdash Melech, commentators on the Zohar, explain it so on Parshas Chukas.

והנה אפ"ל עוד בזה דהשלכת עץ ארז כו רומז ג"כ לבירור המדות דנה"ב ועמ"ש לעיל ע"פ זאת חקת התורה³ כו

Now, one can say further on this that the casting of the cedar wood, etc., also alludes to the refinement (birur) of the emotive attributes (middos) of the animal soul; and see what is written above on the verse "This is the statute of the Torah," etc.

The discourse now adds a second reading: the cedar also alludes to refining the emotive attributes of the animal soul, the soul that drives the body and its desires. It points back to the earlier discourse on "This is the statute of the Torah."

והיינו כמ"ש ברבות פ' חקת ובתנחומא שם ע"י שאדם מגביה את עצמו כארז הוא לוקה בצרעת וכיון שמשפיל את עצמו כאזוב הוא מתרפא^{4,5} (הובא בילקוט פ' מצורע).

That is, as is written in [Midrash] Rabbah, Parshas Chukas, and in Tanchuma there: because a person raises himself up like a cedar, he is stricken with tzaraas; and once he lowers himself like a hyssop, he is healed (cited in the Yalkut, Parshas Metzora).

The Midrash explains why a person with tzaraas is purified with cedar and hyssop, the tallest of trees and the lowliest of plants: standing tall in arrogance like a cedar brought on the affliction, and lowering oneself like the hyssop brings the cure. So the cedar stands for haughty, unrefined emotions.

ויש לבאר ענין זה עפ"י הרמ"ז בפ"י הזהר פ' תרומה (דקכ"ז ע"ב) גבי אילנין נטיעין דעקר לון קב"ה ושתיל לון באתר אחרא ואלין אקרון ארזי לבנון⁶

And this matter can be explained according to what the Ramaz wrote in [his] commentary on the Zohar, Parshas Terumah (folio 127b), regarding “planted trees, which the Holy One, blessed be He, uprooted and planted in another place; and these are called the cedars of Lebanon”:

The Zohar on Terumah speaks of “planted trees” that the Holy One, blessed be He, uprooted and replanted elsewhere, and calls them “the cedars of Lebanon.” The Ramaz’s commentary on that passage shows what kind of cedar needs refining.

דהיינו ו"ק דז"א שנעקרו בעולם התהו ונפלו בעולם הבריא ואח"כ נטעו ונשתלו בעולם התיקון ודלא כמק"מ שפ"י שם ובפ' פינחס (דרי"ז ע"ב)

namely, the six extremities (vav ketzavos) of Z'eir Anpin, which were uprooted in the World of Tohu (Chaos) and fell into the World of Beriah (Creation), and afterwards were planted and set in the World of Tikkun (Rectification). And [this is] not as the Mikdash Melech, who explained [it] there and in Parshas Pinchas (folio 217b)

The Ramaz reads the uprooted trees as the six emotive attributes of Z'eir Anpin: in the World of Tohu (Chaos) they were uprooted and fell to the World of Beriah, and afterwards they were replanted in the World of Tikkun (Rectification). The Mikdash Melech read the passage differently, both there and on Pinchas.

בענין אחר וכן בספר עמק המלך שער י"ו פרק מ"א פ"י ג"כ ע"ד פ"י הרמ"ז.

in another way. And likewise the book Emek HaMelech, Sha'ar 16, chapter 41, also explains [it] along the lines of the Ramaz’s explanation.

The Kabbalistic work Emek HaMelech reads the passage as the Ramaz does. The discourse builds on this reading.

וא"כ לפ"ז שייך ג"כ בחי' ארז שצריך בירור דהיינו מה שנפל בשב"כ מעולם התהו והוא ע"ד מארז"ל לעולם יהא אדם רך כקנה

If so, according to this there also applies the level of a cedar that needs refinement, namely, what fell in the shattering of the vessels (sheviras hakeilim) from the World of Tohu. And this is along the lines of the saying of our Sages, of blessed memory, “A person should always be soft like a reed

If the attributes fell in the shattering of the vessels, then there is a “cedar” that needs refining: what fell from the World of Tohu. The Sages’ teaching that a person should be soft like a reed and not hard like a cedar supplies the image.

ולא קשה כארז⁷ וכמ"ש במ"א דבעולם התהו מחמת תוקף ותגבורת המדות לא היה התכללות מדה אחת מהיפוכה והוא עד"מ מי שהוא קשה כארז משא"כ בתיקון שנתקנו להיות בבחי' קוין והתכללות.⁸

and not hard like a cedar"; and as is explained elsewhere, that in the World of Tohu, because of the intensity and overpowering strength of the attributes, there was no inter-inclusion of one attribute with its opposite; and this is, by way of analogy, one who is hard like a cedar. Whereas in Tikkun, they were rectified to be in the level of lines (kavin) and inter-inclusion.

Tohu's attributes were so intense that none could blend with its opposite: kindness would admit no restraint, and restraint no kindness. That rigidity is the hardness of the cedar; in Tikkun the attributes were set in lines, right, left and center, so that each includes the others.

SECTION 2 • 13

Cedar, hyssop and the worm

3 וזהו ענין ארזי לבנון אשר נטע⁹ שנתקנו על ידי החכמה כח מה¹⁰ המשכת הביטול והמדות

And this is the matter of "the cedars of Lebanon which He planted": that they were rectified through Chochmah (wisdom), koach mah (the power of "what"), the drawing down of self-nullification (bittul) and the emotive attributes (middos).

Psalms speaks of "the cedars of Lebanon which He planted." The planted cedars are the attributes as rectified through Chochmah, called koach mah, "the power of what," because it is the power of self-effacement; it draws self-nullification down into the emotions.

וזהו ענין ארזי לבנון שהם ו"ק דאבא כו', ועפ"י י"ל שזהו ענין השלכת עץ ארז ואזוב

And this is the matter of "the cedars of Lebanon," which are the six extremities of Abba, etc. And according to this, it can be said that this is the matter of the casting of the cedar wood and the hyssop:

Abba is the configuration of Chochmah, so "the cedars of Lebanon," the six extremities of Abba, are the emotive attributes as they exist within Chochmah. On this basis the discourse explains why cedar and hyssop are cast into the fire.

כי האזוב הוא ההשפלה ונמיכת רוח והביטול וכן תולעת כמ"ש ואנכי תולעת ולא איש¹¹ ומחברים הארז עם האזוב בשני תולעת ומשליך לתוך שרפת הפרה

for the hyssop is lowliness, humility of spirit and self-nullification; and so too the worm (tola'as), as it is written, "But I am a worm and not a man." And one binds the cedar together with the hyssop with the crimson of the worm (shni tola'as), and casts [them] into the burning of the heifer;

Hyssop, a lowly plant, stands for humility and self-nullification, and so does the worm, as in the verse "But I am a worm and not a man." Binding the lofty cedar to the lowly hyssop with the crimson thread and casting them into the fire joins pride to humility.

דהיינו להיות ברור המדות דתהו שהם קשה כארז ע"י המשכת הביטול כו' ועמ"ש בד"ה החלצו מאתכם,^{12,13}

that is, so that there be the refinement (birur) of the attributes of Tohu, which are hard like a cedar, through the drawing down of self-nullification, etc.; and see what is written in the discourse beginning "Arm from among you";

The act refines the attributes of Tohu, rigid as a cedar, by drawing self-nullification into them. The text refers the reader to the discourse on "Arm from among you" for more on this.

והיינו שיוכלו עי"ז בבחי' ארזי לכנון אשר נטע שהם בחי' התיקון ולכן אי"ש דהשלכת עץ ארז ואזוב כו'

that is, that through this they be included in the level of "the cedars of Lebanon which He planted," which are the level of Tikkun. And therefore it is well understood that the casting of the cedar wood and hyssop, etc.,

Refined in this way, Tohu's attributes are absorbed into "the cedars of Lebanon which He planted," the rectified order of Tikkun. This also explains the timing of the act, which the next part takes up.

היה דייקא קודם שתיעשה אפר¹⁴ כמ"ש בילקוט פ' חקת^{15,16} ובהר"ש ספ"ג דפרה והיינו לפי שהם ג"כ מכלל הבחי' שצריכים ברור שהם נעשים ג"כ אפר

was specifically before it became ash, as is written in the Yalkut, Parshas Chukas, and in the Rash (Rabbeinu Shimshon), at the end of chapter 3 of [Tractate] Parah. That is because they too are among the levels that need refinement, for they too become ash,

The Yalkut and the Rash, Rabbeinu Shimshon's commentary on the Mishnah, say the cedar and hyssop were cast in before the heifer was reduced to ash. This fits the new reading: the cedar and hyssop also stand for levels that need refining, so they too must burn to ash together with the heifer.

כמו הפרה ולשון הזהר פ' חקת¹⁷ כיון דאתעבידת אפר בעי למשדי בה עץ ואזוב¹⁸ כו' ע"כ צ"ל דלאו דוקא הוא.

like the heifer. And [as for] the wording of the Zohar, Parshas Chukas, "Once it has become ash, one must cast into it wood and hyssop," etc., therefore one must say that it is not meant precisely.

The Zohar on Chukas says "once it has become ash, one must cast in the wood and hyssop," which seems to say the opposite. The discourse concludes that the Zohar's wording is not meant precisely.

וגם יש לומר בתולעת שני עצמו שייך לומר בירור דהא יש ג"כ תולע בלעומת זה בקליפה כמ"ש בפע"ח שער ה' פ"ג.

And one can also say that regarding the crimson worm (tola'as shani) itself it is fitting to speak of refinement, for there is also a crimson worm (tola) on the opposing side (le'umas zeh), in kelipah, as is written in Pri Etz Chaim, Sha'ar 5, chapter 3.

The crimson worm itself may also need refining, since kelipah has its own "worm" opposite the holy one, as Pri Etz Chaim says. Le'umas zeh, "opposite this," is the term for the unholy counterpart that stands against each holy level.

וכ"ה בספר הגלגולים קרוב לסופו (דמ"ג ע"ד) שע"ז נאמר אם יאדימו כתולע¹⁹ כו', ואפשר היינו ג"כ בחי' דבור ואותיות דקליפה

And so it is in Sefer HaGilgulim, near its end (folio 43d), that about this it is said, "Though they be red like crimson (tola)," etc. And perhaps this is also the level of the speech and letters of kelipah,

Sefer HaGilgulim, a Kabbalistic work on the transmigration of souls, applies the verse "Though they be red like crimson" to this unholy worm: the red of sin. The discourse suggests that this worm is the speech and letters of kelipah.

כמו לה"ר ורכילות ודברים בטלים וכענין מ"ש רש"י בחומש ר"פ בלק בענין בלעם שכחו בפיו.²⁰

such as evil speech (lashon hara), talebearing and idle talk; and like the matter of what Rashi wrote on the Chumash at the beginning of Parshas Balak, regarding Bilam, that his power was in his mouth.

Kelipah's speech is evil speech, talebearing and idle talk. Rashi at the start of Balak tells that Moav, hearing that Moshe's power was in his mouth, sought a man "whose power was in his mouth," Bilam, to oppose him.

ועיין בזהר פ' בלק (דרי"א ע"ב ודקצ"ט סע"ב) ועמ"ש לעיל פ' ויחי סד"ה אסרי לגפן²¹ בענין עירה ועמ"ש בפ' בשלח בד"ה לסוסתי ברכבי²² כו'.

And see the Zohar, Parshas Balak (folio 201b, and folio 199, end of side b); and see what is written above, in Parshas Vayechi, at the end of the discourse beginning "Binding to the vine," on the matter of "his foal"; and see what is written in Parshas Beshalach, in the discourse beginning "To My mare among the chariots," etc.

The text sends the reader to two passages of the Zohar on Balak. It also points to two earlier discourses: the end of one on "Binding his foal to the vine" (Vayechi), on the word "his foal," and one on "To My mare among Pharaoh's chariots" (Beshalach).

וכשנשרפים בחי' אלו דקליפה ונשאר האפר שהוא שרשם שבקדושה מעולם התהו אזי נמשכים ומתגלים בחי' אלו שבעולם התיקון בחי' כארז בלבנון²³ כו'

And when these levels of kelipah are burned, and the ash remains, which is their root in holiness from the World of Tohu, then these levels as they are in the World of Tikkun are drawn down and revealed: the level of "like a cedar in Lebanon," etc.,

When kelipah's levels burn away, what remains is the ash: their holy root, which comes from the World of Tohu. Then their rectified counterparts in Tikkun are revealed, such as "like a cedar in Lebanon," said of the righteous man who flourishes.

ותולעת יעקב מתי ישראל^{24, 25} פה דקדושה כו' וכשהארז דתהו נתקן בבחי' תיקון יש בזה ב' המעלות דתהו ותיקון יחד שהאור

and "you worm Yaakov, men of Israel," a mouth of holiness, etc. And when the cedar of Tohu is rectified in the level of Tikkun, there are in this the two advantages of Tohu and Tikkun together: that the light

The holy worm is revealed as well: "you worm Yaakov, men of Israel," which the text calls a mouth of holiness, the counterpart of kelipah's speech. When the cedar of Tohu is rectified it has the advantages of both worlds at once.

בתוקף ואעפ"כ הוא בבחי' ביטול והתכללות וכענין עקודים בכלי אחד שלמעלה מהשבירה כו' וכמ"ש במ"א ובביאור ע"פ והניף הכהן אותם²⁶ על לחם הבכורים²⁷ כו'.

is intense, and nevertheless it is in the level of self-nullification and inter-inclusion; and like the matter of the Akudim (the "bound" [lights]) in one vessel, which is above the shattering, etc.; as is written elsewhere, and in the explanation on the verse "And the priest shall wave them upon the bread of the first fruits," etc.

The rectified cedar keeps the intensity of Tohu's light, and from Tikkun it gains self-nullification and the blending of the attributes. It resembles the Akudim, the stage in Kabbalah where all the lights were bound together in one vessel, which is above the shattering.

גם ארז בגימטריא יצחק בחי' גבורה וכן תולעת שני בחי' גבורה כי לדחות רוח הטומאה צ"ל ג"כ בחי' גבורה דייקא וכמ"ש בזהר באדרא דנשא (דקל"א ב')

Also, erez (cedar) is in gematria [equal to] Yitzchak, the level of Gevurah (restraint); and likewise the crimson worm is the level of Gevurah; for to repel the spirit of impurity there must also be the level of Gevurah specifically, as is written in the Zohar, in the Idra of Nasso (folio 131b),

The cedar also stands for Gevurah: the letters of erez (ארז, cedar) add up to 208, as do those of Yitzchak (יצחק), whose attribute is Gevurah, and the red of the crimson worm is also Gevurah. To push away the spirit of impurity, holiness itself needs Gevurah, firmness.

בענין שערות דדיקנא שהם קשים לכפות הדינים והיינו לפי שנמשכים ממו"ס שנתלבש בה הגבורה דעתיק כו'.

on the matter of the hairs of the beard, which are hard in order to subdue the judgments (dinim); and this is because they are drawn from Mocha Stima'ah (the hidden brain), in which the Gevurah of Atik is enlothed, etc.

The Idra in the Zohar on Nasso says the hairs of the supernal beard are hard so that they can subdue the forces of judgment. They are hard because they come from Mocha Stima'ah, the hidden brain, in which the Gevurah of Atik, the inner core of Keser, is enlothed.

(כ"ז אפשר לומר) ועיין בזהר חקת (תחלת דף קפ"א). ואע"ג דכאן נתבאר שענין השלכת עץ ארז כו'

(All this may be said.) And see the Zohar, Chukas (beginning of folio 181). And although here it was explained that the matter of the casting of the cedar wood, etc.,

The text marks all this as only a suggestion. The Zohar on Chukas, at the start of folio 181, says that when the cedar wood is cast in, the strength of the impure forces is weakened and they flee. The text now returns to the earlier explanation, that the cedar draws down from Z'eir Anpin of Atzilus.

זהו ענין המשכת מז"א דאצי"י וכ"מ בהדיא בזהר פ' מצורע (דנ"ג) ובפ' חקת (דק"פ סע"ב).

is the matter of drawing down from Z'eir Anpin of Atzilus, and so it is explicitly indicated in the Zohar, Parshas Metzora (folio 53), and in Parshas Chukas (folio 180, end of side b),

That earlier reading, that the cedar draws down from Z'eir Anpin, the emotive attributes of Atzilus, is clearly implied in the Zohar on Metzora and on Chukas.

י"ל שבי' הענינים מרומז בהן. וזהו שאינו משליכן קודם שרפת הפרה²⁸ ולא משתיעשה אפר כ"א כשנבקעה.

it can be said that both matters are alluded to in them. And this is [why] he does not cast them in before the burning of the heifer, nor once it has become ash, but rather when it has burst open.

Both meanings are in the cedar, hyssop and crimson: refinement and a flow from above. That is why they are thrown in neither before the burning nor after the heifer has become ash, but in the middle, when its body bursts open.

והיינו להיות כי שרפת הפרה זהו רק ענין בירור גבורות דנוגה. והמים חיים²⁹ הם רק ענין המשכהעליונה מבחיי מו"ס כו.^{30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46}

That is because the burning of the heifer is only a matter of the refinement of the gevuros (severities) of nogah. And the living water is only a matter of the supernal drawing down from the level of Mocha Stima'ah, etc.

The burning of the heifer is only refinement: it refines the gevuros, the severe forces, of nogah, the translucent kelipah in which good and evil are mixed. The living water is only a flow from above, from Mocha Stima'ah; the cedar and hyssop, which do both, come between them.

SECTION 3 • 14

Refinement that draws down

4 ואולם השלכת עץ ארז ואזוב⁴⁷ כו' הוא להיות בירור מבחינות אלו שבנוגה שע"י בירור זה נמשך ג"כ מבחיי ארז בלבנון⁴⁸ דאצי"י וכן אזוב ותולעת שני.

But the casting of the cedar wood and hyssop, etc., is in order that there be a refinement of these levels that are in nogah, so that through this refinement there is also drawn down from the level of "a cedar in Lebanon" of Atzilus, and likewise hyssop and the crimson worm.

The cedar, hyssop and crimson refine the corresponding levels in nogah. Through that refinement their holy counterparts in Atzilus are drawn down: "a cedar in Lebanon," and likewise the hyssop and the crimson worm.

לכן השליכום בהפרה לאחר שכבר הצית האור ברובה⁴⁹ ונבקעה קודם גמר שריפתה. אמנם לפמשי"כ משמע דהשלכת עץ ארז ואזוב כו'

Therefore they cast them into the heifer after the fire had already caught in most of it and it had burst open, before its burning was complete. However, according to what has been written, it is implied that the casting of the cedar wood and hyssop, etc.,

The cedar and hyssop were therefore cast in after the fire had caught most of the heifer and it had burst open, but before it was fully burned, while the refinement was still under way. The text then notes that what has been written implies a narrower reading.

זהו רק ענין המשכות מבחי' המדות דקדושה דתיקון וכ"כ באגה"ק ד"ה למה נסמכה פ' מרים לפ' פרה.⁵⁰

is only a matter of drawings-down from the level of the holy emotive attributes (middos) of Tikkun; and so it is written in Iggeres HaKodesh, in the passage beginning "Why was the section of Miriam placed next to the section of the heifer."

On that reading the cedar and hyssop are only drawings-down from the holy, rectified attributes of Tikkun. So it is written in the letter in Iggeres HaKodesh that opens with the Sages' question: why is the section of Miriam placed next to the section of the heifer?

(וע' עוד מענין פרה בזהר פ' ויקרא דף י"ד ע"א ובפ' אחרי דע"ו א' ובפ' פנחס ד' רמ"ג ב' ובהשמטות סוף חלק א' בסי' כ"ה דף ט' ע"ב):

(And see further on the matter of the heifer in the Zohar, Parshas Vayikra, folio 14a; and in Parshas Acharei, folio 76a; and in Parshas Pinchas, folio 243b; and in the Omissions (Hashmatos) at the end of Part I, in section 25, folio 9b.)

For more on the heifer the text lists passages in the Zohar on Vayikra, Acharei and Pinchas, and in the Omissions (Hashmatos), additional Zohar passages printed at the end of its first part. The Kehot note places that passage at folio 259b of the first volume.

IN ONE'S AVODAH

The cedar in a person is arrogance and rigid emotion that admits no opposite; as the Midrash says, standing tall like a cedar brings affliction and lowering oneself like the hyssop heals. Such emotions are refined by being bound to humility and self-nullification, as the cedar is bound to the hyssop; what is unholy in them burns away, and their holy root remains, keeping its intensity now joined to bittul. So too the speech of keli-pah, evil speech, talebearing and idle talk, is to be burned away, so that the mouth becomes a mouth of holiness.

QUESTIONS FOR DISCUSSION

1. Why must the cedar of Tohu be bound to the hyssop and burned rather than simply discarded, and what does it keep from Tohu once it is rectified?
2. How does the Ramaz's reading of "the cedars of Lebanon" differ from the Mikdash Melech's, and why does the argument depend on the Ramaz's?
3. Why are the cedar and hyssop cast in neither before the burning nor after the ash, but when the heifer bursts open?
4. In what sense does holiness need Gevurah, the hardness of the cedar and of the beard's hairs, to repel impurity, and how does this fit with the teaching to be soft like a reed?
5. What is the "worm" of kelipah, and what is its holy counterpart?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 The verse commands the children of Israel to bring Moshe a red heifer without blemish. Its opening words serve as the title of the discourse.

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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PARAGRAPH 2

- 2 עץ ארז ואזוב
The priest takes cedar wood, hyssop and crimson wool and casts them into the burning heifer. The discourse asks what this act stands for.

במדבר י"ט:ו' 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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- 3 זאת חקת התורה
The opening of the section of the red heifer, and of the earlier discourse in this parsha to which the text refers.

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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- 4 ע"י שאדם מגביה את עצמו כארז הוא לוקה בצרעת וכיון שמשפיל את עצמו כאזוב הוא מתרפא

On Shlomo speaking "of the trees," the Midrash asks why the metzora is purified with the highest and the lowest, cedar and hyssop: because he raised himself like a cedar he was struck with tzaraas, and when he lowered himself

like hyssop he was healed. The discourse uses it to show that the cedar stands for haughty emotions.

Bamidbar Rabbah 19:3

- 5 ע"י שאדם מגביה את עצמו כארז הוא לוקה בצרעת וכיון שמשפיל את עצמו כאזוב הוא מתרפא

The Yalkut on Metzora brings the same teaching almost word for word, as the text notes in parentheses.

ילקוט שמעוני על התורה 559:6-7 תקנ"ט:ר-ד

... מפני מה מצרע זה משהר בגבוה שגבוהים ובנמוך שבנמוכים, בעץ ארז ואזוב, אלא על ידי שאדם מגביה עצמו כארז הוא לוקה בצרעת, וכיון שמשפיל את עצמו כאזוב הוא מתרפא באזוב. וכן אתה מוצא בצוה: "וכחציתו גבה לבו ועד להשחית וימעל פה אלקיו וגו' ובזעפו עם הכהנים והצרעת זרחת במצחו". "ושחט את הצפור האחת" - למה שחט אחת ומשלח אחת, אלא אם עשה תשובה אין הצרעת חוזרת עליו. "והובא אל הכהן" - ...

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- 6 אילניו נטיעין דעקר לון קב"ה ושתיל לון באתר אחרא ואלין אקרון ארזי לבנון

Expounding "of the trees of Lebanon" (Song of Songs 3:9), the Zohar calls them trees the Holy One uprooted and planted elsewhere, "the cedars of Lebanon which He planted." The Ramaz's reading of this passage, Tohu's attributes uprooted and replanted in Tikkun, is the basis of the paragraph.

Sfot Hama'or, Terumah 4:23-5:30

The verse proceeds: "King Solomon made him": that is, He made it for His own glory. Should ye ask, But do not the souls of the righteous share the joy with Him? I would say, Most assuredly! For His joy would be as naught without them, since to have pleasure in their companionship is the very essence of His desire and delight. The term "King Solomon" refers to the King "to whom peace belongs"-namely, the Supernal King: and the term "king" by itself refers to the King Messiah Ilv. Zohar, ...

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

- 7 לעולם יהא אדם רך כקנה ולא קשה כארז

Rabbi Elazar son of Rabbi Shimon taught that a person should always be soft as a reed and not hard as a cedar. The discourse applies the image to Tohu's rigid attributes, which could not blend with one another.

Taanit 20b:3

אמר להם: פשיבילכם הריני מוחל לו, ובליבך שלא יהא רגיל לעשות כן. מיד נכנס רבי אלעזר ברבי שמעון, ודרש: לעולם יהא אדם רך כקנה ואל יהא קשה כארז. ולפיכך זכה קנה ליטול הימנו קולמוס לכתוב בו ספר תורה תפילין ומזוזות.

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

8 | Kehot's note points to Leviticus 14:51 for these words.

ויקרא י"ד:נ"א

וְלָקַח אֶת־עֵץ־הָאֶרֶז וְאֶת־הָאֹזֶב וְאֶת־שְׁנֵי הַתּוֹלְעֹת וְאֶת הַצֹּפֶר הַחַיָּה וְטָבַל אֹתָם בְּדָם הַצֹּפֶר הַשֹּׁחֹטָה וּבַמִּיִּם הַחַיִּים וְהָזָה אֶל־הַבַּיִת שֶׁבַע פְּעָמִים:

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

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PARAGRAPH 3

9 | ארזי לבנון אשר נטע

"The trees of Havayah are sated, the cedars of Lebanon which He planted." The text reads the planted cedars as the attributes rectified through Chochmah.

Psalms 104:16 תהילים ק"ד:ט"ז

יִשְׁבְּעוּ עֲצֵי ה' אֲרָזֵי לְבָנוֹן אֲשֶׁר נָטַע:

The trees of the L-RD have their fill, The cedars of Lebanon, which He hath planted;

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KEHOT'S NOTE

תהלים קד, טז.

10 | החכמה כח מה

The Zohar reads Chochmah as koach mah, "the power of what." The text uses it for the self-nullification of Chochmah that rectifies the attributes.

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. הקדמת ת"ז בתחלה. ובכ"מ.

11 | ואנכי תולעת ולא איש

"But I am a worm and not a man." The worm stands for lowliness and self-nullification, like the hyssop.

Psalms 22:7 תהילים כ"ב:ז

וְאֲנֹכִי תוֹלַעַת וְלֹא־אִישׁ חֲרַפְתָּ אָדָם וְכוּזִי עָם:

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

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KEHOT'S NOTE

תהלים כב, ז.

12 | בד"ה החלצו מאתכם

A later discourse in Likkutei Torah, on Parshas Matos, opening with "Arm from among you men for the army." The text sends the reader there for the refining of the attributes of Tohu through drawing down self-nullification.

KEHOT'S NOTE

לקמן פ' מטות

13 | החלצו מאתכם

Moshe tells the people to arm men from among them for war against Midian. These words open the discourse on

Parshas Matos to which the text refers.

במדבר ל"א:ג' Numbers 31:3

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הִחַלְצוּ מֵאִתְּכֶם אַנְשִׁים לְצָבָא וַיְהִיו עַל־מִדְיָן לַתַּת נִקְמַת־ה' בְּמִדְיָן:

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

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14 | קודם שתעשה אפר

On "and cast it into the burning of the heifer," the Yalkut rules out casting after it has become ash: it is cast once the fire has caught in most of it, or, in Rabbi Akiva's view, once it has burst open. The text cites it for the timing.

Yalkut Shimoni on Torah 761:4 ילקוט שמעוני על התורה תשס"א:ד'

... הָא עַד שֶׁלֹּא יֵאמֶר, יֵשׁ לִי בַדִּין, אִם פּוֹסְלֵת בְּשַׁחֲטָתָהּ, לֹא תִפְסַל בְּשַׁרְפָּתָהּ, אִם זְכִיתִי מִן הַדִּין, מֵה תִלְמוּד לומר "וְשָׂרַף אֶת הַפָּרָה לְעִינָיו", אֲלָא בֹא הַכְּתוּב וְלִמַּד עַל הַפָּרָה שֶׁתִּהְיֶה מְלֻאכָה פּוֹסְלֵת בְּשַׁעַת שַׁחֲטָתָהּ עַד שֶׁתַּעֲשֶׂה אָפֶר. וְשָׂרַף אֶת הַפָּרָה, וְלֹא פָּרִים הַנִּשְׂרָפִים, שֶׁהֵיחָה בַדִּין, וְמֵה פָּרָה שֶׁאֵין נַעֲשִׂית בְּפָנִים מְלֻאכָה פּוֹסְלֵת בְּשַׁרְפָּתָהּ, פָּרִים הַנִּשְׂרָפִים שֶׁנַּעֲשֶׂם בְּפָנִים אֵינוּ דִין שֶׁתִּהְיֶה מְלֻאכָה פּוֹסְלֵת בְּשַׁרְפָּתָהּ, לֹא אִם אֲמַרְתָּ בְּפָרָה שֶׁמְלֻאכָה פּוֹסְלֵת בְּשַׁחֲטָתָהּ, ...

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15 | ברכות פ' חקת

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

KEHOT'S NOTE

יט, ג.

16 | בילקוט פ' חקת

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

KEHOT'S NOTE

רמז תשסא.

17 | ולשון הזה פ' חקת

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

KEHOT'S NOTE

קפ, ב [כ].

18 | כיון דאתעבידת אפר בעי למשדי בה עץ ואזוב

The Zohar on Chukas says that once the heifer has become ash, cedar wood, hyssop and crimson are cast into it. The text concludes that this wording is not precise, since the cedar and hyssop are cast in before it becomes ash.

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

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

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

19

אם יאדימו כתולע

"Though your sins be like scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Sefer HaGilgulim applies it to the worm of kelipah.

Isaiah 1:18 שְׁעִיָּהוּ א':י"ח

לְכוּ־נָא וְנוֹכַחְהָ יֹאמֶר ה' אִם־יִהְיוּ חַטָּאִיְכֶם כְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ אִם־יֹאדִימוּ כְּתוֹלַע כְּצֶמֶר יִהְיוּ:

Come now, and let us reason together, Saith the L-RD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool.

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KEHOT'S NOTE

ישע"י, יח.

20

שכחו בפיו

Rashi says Moav learned from Midian that Moshe's power was only in his mouth, and so they would come against Israel with a man whose power was in his mouth. The text compares kelipah's speech to Bilam's power.

Rashi on Numbers 22:4:1 א"ד: כ"ב: על במדבר

אל זקני מדין. וְהֵלֵא מְעוֹלָם הָיוּ שׁוֹנְאִים זֶה אֶת זֶה, שְׁנֹאֲמַר "הַמֶּכָּה אֶת מִדְיָן בְּשֶׁדֶּה מוֹאָב" (בראשית ל"ו), שֶׁבָּאוּ מִדְיָן עַל מוֹאָב לְמַלְחָמָה? אֵלָּא מִיִּרְאָתוֹן שֶׁל יִשְׂרָאֵל עָשׂוּ שְׁלוֹם בֵּינֵיהֶם; וְמָה רָאָה מוֹאָב לְטַל עֲצָה מִמִּדְיָן? בִּיּוֹן שֶׁרָאוּ אֶת יִשְׂרָאֵל נּוֹצֵחִים שְׁלֵא כְּמִנְהַג הָעוֹלָם, אָמְרוּ מִנְהִיגִם שֶׁל אֱלֹו בְּמִדְיָן נִתְגַּדֵּל, נִשְׁאָל מֶהֱם מֶה מִדְתּוֹ, אָמְרוּ לָהֶם אִין כְּחוֹ אֵלָּא בְּפִיו, אָמְרוּ, אִף אֲנוּ נִבְּא עֲלֵיהֶם בְּאֵדָם שֶׁכָּחוּ בְּפִיו (תנחומא): AND MOAB SAID] TO THE ELDERS OF MIDIAN אל זקני מדין But did not these (Moab and Midian) always hate one another, just as is stated, (Genesis 36:35) "who had smitten Midian in the country of Moab", from which it is evident that Midian had come against Moab in war? But out of fear of Israel they now made peace between themselves (Midrash Tanchuma, Balak 3; cf. Sanhedrin 105a). And what induced Moab to take counsel of Midian? When they saw that Israel was victorious in a supernatural manner they ...

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21

אסרי לגפן

Yaakov blesses Yehudah: "Binding his foal to the vine." The words open the discourse the text cites, and "his foal" is the word it points to.

Genesis 49:11 א"ט: י"א: בראשית

אֶסְרִי לְגִפְּן עֵירָה וְלִשְׂרָקָה בְּנֵי אֶתָּנוּ כֶּבֶס בְּיָדוֹ לְבָשׁוּ וּבָדִים־עֲנָבִים סוֹתָה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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22

לסוסתי ברכבי

"To My mare among Pharaoh's chariots I have compared you, My beloved." The words open the discourse on Beshalach to which the text refers.

Song of Songs 1:9 ט"ט: שיר השירים

לְסוֹסְתִי בְּרִכְבִּי פָרְעָה דְּמִיתִיהָ רֵעִיתִי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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23

כארז בלבנון ישגה

"The righteous will flourish like a palm; like a cedar in Lebanon he will grow tall." The text reads it as the rectified cedar of Tikkun, revealed once kelipah is burned away.

Psalms 92:13 ג"ב: י"ג: תהילים

צְדִיק כְּתֶמֶר יִפְרַח כְּאַרְז בְּלִבְנוֹן יִשְׁגָּה:

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

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KEHOT'S NOTE

תהלים צב, יג.

24

תולעת יעקב מתי ישראל

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

KEHOT'S NOTE

שם מא, יד.

25

תולעת יעקב מתי ישראל

"Fear not, you worm Yaakov, men of Israel." The text reads it as the holy worm, a mouth of holiness, revealed in Tikkun.

Isaiah 41:14 ד"ד: א"י: שְׁעִיָּהוּ

אַל־תִּירָאִי תוֹלַעַת יַעֲקֹב מְתֵי יִשְׂרָאֵל אֲנִי עֲזָרְתִּיהָ נְאֻם־ה' וְגֹאֲלָהּ קְדוֹשׁ יִשְׂרָאֵל:

Fear not, thou worm Jacob, And ye men of Israel; I help thee, saith the L-RD, And thy Redeemer, the Holy One of Israel.

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26

ובביאור ע"פ והניף הכהן אותם

There the text explains "the Holy One, blessed be He, dwells only in a complete place": when the ten Sefiros are inter-included and bound together in the form of the supernal Man, the Infinite Light that is above them all rests in them, which is not so in Tohu, where each attribute stands by itself.

KEHOT'S NOTE

לעיל פ' אמור לה, א.

27

והניף הכהן אותם על לחם הבכורים

The priest waves the two lambs of Shavuot with the bread of the first fruits. The explanation on this verse, which the text cites, discusses Tohu and Tikkun.

ויקרא כ"ג:20

והניף הכהן אתם על לחם הבכורים תנופה לפני ה' על־שני כבשים קדש יהיו לה' לכהן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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28

שאינו משליכן קודם שריפת הפרה

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

KEHOT'S NOTE

ספרי חקת פ"ב עה"פ.

29

מים חיים

Living water is put over the heifer's ash to make the water of purification. The text says this water is a flow from Mocha Stima'ah.

Numbers 19:17

וְלָקְחוּ לְטָמֵא מִצֵּפֶר שְׂרֵפֶת הַחַטָּאת וְנָתַן עָלָיו מִיֵּם חַיִּים אֶל־כֵּלֵי:

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

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30

ורוכב על כרוב קל שלו

The words here quote Avodah Zarah 3b:13; the passage is shown below.

Avodah Zarah 3b:13

ובליליא מאי עבד? איבעית אימא: מעין זמא, ואיבעית אימא: רוכב על כרוב קל שלו ושט בשמונה עשר אלה עולמות, שנאמר: "רוכב אלקים רבתיים אלפי שגאן", אל תקרי "שגאן" אלא "שגאין", ואיבעית אימא: יושב ושומע שירה מפי חיות, שנאמר: "יוםם יצנה ה' חסדו ובליליא שירה עמי".

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KEHOT'S NOTE

ע"ז ג, ב.

31

בד"ה יביאו לבוש מלכות

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

KEHOT'S NOTE

תו"א צא, ד.

32

ולקח הכהן עץ ארז

The priest casts the cedar wood, hyssop and crimson wool into the burning of the heifer. The text explains the act as refining the attributes of Tohu.

Numbers 19:6

וְלָקַח הַכֹּהֵן עֵץ אֲרֹז וְאַזְוֵב וְשָׁנִי תוֹלַעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרֵפֶת הַפָּרָה:

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

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KEHOT'S NOTE

במדבר יט, ו.

33

בספר מאורי אור אות א' סעי' ק"כ

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"ארו נקי ז"א כשעולה באבא בלבנון כו" — לקמן בעמוד זה ובאוה"ת חקת ע' תתג. וראה אוה"ת פ' בא ע' שכב.

34

בד"ה אלה מסעי

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

KEHOT'S NOTE

לקמן פח, ד.

35

בפ' מקץ בביאור ע"פ המגביהי לשבת

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

KEHOT'S NOTE

תו"א מ, א.

36

וע"ש (דקל"ט א')

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה גם לקמן פ' בלק עד, ד. ובאוה"ת פ' תרומה ע' איתקב.

37

סד"ה נאו לחיך בתורים

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

KEHOT'S NOTE

לקו"ת שה"ש יג, ג.

38

וצריך שיזכיר בה ברית ותורה

The words here quote Berakhot 48b:13; the passage is shown below.

Berakhot 48b:13

תנא רבי אליעזר אומר: כל שלא אמר "ארץ חמדה טובה ורחבה" בכרפת הארץ, ומלכות בית דוד ב"בונה ירושלים" — לא יצא ידי חובתו. נחום הנזן אומר: צריך שיזכור בה ברית. רבי יוסי אומר: צריך שיזכור בה תורה. פלימו אומר: צריך שיקדים ברית לתורה, שזו נתנה בשלש בריתות,

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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KEHOT'S NOTE

ברכות מח, ב.

39 אלה תולדות יעקב יוסף

The words here quote Genesis 37:2; the passage is shown below.

Genesis 37:2 ל"ז:ב

אלה תולדות יעקב יוסף בן־שבע־עשרה שנה הָיָה רָעָה אֶת־אֶחָיו בְּצֹאן וְהוּא נָעַר אֶת־בְּנֵי בְלָחָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דְּבָרָם רָעָה אֶל־אֲבִיהֶם:

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

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KEHOT'S NOTE

בראשית לו, ב.

40 ועיין בזח"ג ויקרא (ד"י ע"א) ע"פ כארו בלבנון ישנה

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

KEHOT'S NOTE

"מהו ארו דא קוב"ה דכתיב בחור כארוים, בלבנון דא עדן" — יהל אור עי שלו.

41 הובא בילקוט פי מצורע

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

KEHOT'S NOTE

רמז תקנט.

42 עפמ"ש הרמ"ז בפ"י הזהר

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה גם באוה"ת בראשית כרך-א דף מה, ב.

43 ודלא כמק"מ שפי"ש . . בענין אחר

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"והמק"מ יש לו בזה פ"י אחר שהיינו הו"ק דו"ג שהיו באבא ונעקרו משם ונטע לון באימא כן פ"י שם ובפי פנחס דר"י ע"ב" — אוה"ת בראשית כרך-א דף מה, ב.

44 לעולם יהא אדם רך כנה . . וכמ"ש במ"א

The words here quote Taanit 20b:3; the passage is shown below.

Taanit 20b:3 תענית כ"ב:ג

אמר להם: בשבילכם תריגי מוחל לו, ובלבד שלא יהא רגיל לעשות כן. מיד נכנס רבי אלעזר ברבי שמעון, ודרש: לעולם יהא אדם רך כנה ואל יהא קשה כפארו. ולפיכך נזהר קנה לישול הימנו קולמוס לכתוב בו ספר תורה תפילין ומזוזות.

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KEHOT'S NOTE

תענית כ, ב. לעיל פי אמור לו, ד.

45 בהשמות סוף חלק א

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

KEHOT'S NOTE

דף רנט, ב.

46 Kehot's note points to Zohar, Chukat 4:23 for these words.

Zohar, Chukat 4:23 ספר הזהר, חקת ד':כ"ג

PARAGRAPH 4

47 עץ ארו ואזוב

The cedar wood, hyssop and crimson wool cast into the burning heifer. The text says they refine levels in nogah and draw down their counterparts in Atzilus.

Numbers 19:6 במדבר י"ט:ו

וְלָקַח הַכֹּהֵן עֵץ אֶרְזוֹ וְאִזְבִּיחַ וּשְׁנֵי תוֹלַעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרַפַת הַפָּרָה:

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

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48 ארו בלבנון

"Like a cedar in Lebanon he will grow tall." The text names the cedar of Atzilus that is drawn down through the refinement by this verse.

Psalms 92:13 תהילים צ"ב:י"ג

צָדִיק כְּתֹמֵר יִפְרַח כְּאֶרֶז בְּלִבְנוֹן וְשֹׁנָה:

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

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49 הצית האור ברובה

The Yalkut gives the time of casting as when the fire has caught in most of the heifer, or, in Rabbi Akiva's view, when it has burst open. The text combines both in its account of the timing.

ילקוט שמעוני על התורה תשס"א:ד"ד:761

... וְשָׂרָה, הָיָה רַבּוּי אַחֵר רַבּוּי, וְאִין רַבּוּי אַחֵר רַבּוּי אֱלָא לְמַעַט דְּבָרֵי רַבִּי יִשְׁמַעֲלֵל, רַבִּי עֲקִיבָא אוֹמַר מְשִׁיבַת הָאֵוֶר בְּרַבָּה. וְרַבִּי יְהוֹנָתָן אוֹמַר, יִשְׂרָאֵל שְׁלֵא יִמְעַט לָהּ עֲצִים, מְרַבָּה הוּא לָהּ חֲבִילִי אוֹזֵב [וְחֲבִילִי אוֹזֵב] וְזוֹ, בְּשִׁבְלִי לְרִבּוֹת אֶת הָעֵפֶר.

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50 למה נסמכה פי מרים לפי פרה

Rabbi Ammi asks why the death of Miriam is placed next to the section of the red heifer, and answers that just as the red heifer atones, so the death of the righteous atones. The Iggeres HaKodesh letter the text cites opens with this question.

Moed Katan 28a:4 מועד קטן כ"ח א:ד

אמר רבי אמי: למה נסמכה מיתת מרים לפרשת פרה אדומה? לומר לה: מה פרה אדומה מכפרת — אף מיתתן של צדיקים מכפרת. אמר רבי אלעזר: למה נסמכה מיתת אהרן לבגדי כהונה? מה בגדי כהונה מכפרין — אף מיתתן של צדיקים מכפרת.

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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