



LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 7

ויעש משה נחש נחשת וישימהו על הנס והיה...

“And Moshe made a copper serpent and
set it upon the pole” (Numbers 21:9)



Every evil and affliction lives from a root that is good, as the harlot in the Zohar’s parable serves the king who sent her. The copper serpent was raised on a pole so that, looking upward, Israel would see even the serpent in its root, not separate from G-d, and then no evil descends from above; fervent prayer does this work, refining the body, and is needed more as evil grows.

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

Every evil and affliction lives from a root that is good, as the harlot in the Zohar's parable serves the king who sent her. The copper serpent was raised on a pole so that, looking upward, Israel would see even the serpent in its root, not separate from G-d, and then no evil descends from above; fervent prayer does this work, refining the body, and is needed more as evil grows.

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 teaches that the copper serpent healed only when Israel looked upward and subjected their hearts to their Father in heaven. Why, then, a serpent at all, and what is “looking upward,” when in prayer the eyes should look down? The Alter Rebbe answers from the soul's descent: man was created to turn the bitter into sweet, which is possible because judgments are sweetened in their root. Every evil draws its life from good, as in the Zohar's parable of the harlot whom the king sends to test his son, wishing only that he refuse her; only in its descent does it become real evil. So one who suffers should not judge by what he sees: the good is hidden in the beginning of the Name, Yah. Nachum Ish Gam Zu could even bring that good into the open. Prayer is the fire that refines the body like silver; the First Temple era needed none, the Second a short prayer, later generations ever more. The serpent was raised so that it would be seen in its root: Tiferes of kelipas nogah, bound to Tiferes of holiness, bringing peace above and below.

OUTLINE

1 The questions

¶1

The copper serpent healed, says the Mishnah, when Israel looked upward and subjected their hearts to their Father in heaven. Why was a serpent needed, and what is this looking upward, when in prayer the eyes should look down?

2 The soul's descent and the good root of evil

¶2

The soul comes into the body to turn the bitter into sweet; in the First Temple era, without prayer, this was the whole of the service. Judgments are sweetened in their root, for every evil lives from a good root, as in the Zohar's parable of the harlot and the king's son: the Satan and Peninnah acted for Heaven at the root, though below there is real evil.

3 Suffering, Nachum Ish Gam Zu and the fire of prayer

¶13-4

Afflictions are a hidden good from the beginning of the Name, Yah, not yet revealed. Nachum Ish Gam Zu raised them to ayin, where they could be changed. Prayer is the fire that refines the body like silver: the First Temple era needed only the offerings, the Second a short prayer, and later generations ever more fervent prayer, since the evil has grown.

4 Why the serpent was raised

¶15

Only Nachum could make the good visible below. The serpent was raised on a pole so that it would be seen in its root, not separate from G-d, and then no evil descends. Copper, which changes its hues, is Tiferes of keli-pas nogah, raised to its root in Tohu and bound with Tiferes of holiness.

5 Peace above and below

¶16

Through Tiferes of holiness the gevuros are sweetened in the chasadim, making peace in the household above; peace then descends to the chambers of Beriah, Yetzirah and Asiyah and even to nogah, through the copper serpent, but only when Israel look upward and give their hearts to their Father in heaven.

KEY CONCEPTS

Turning the bitter into sweet מהפך מרירו למתקא

The Zohar's phrase for the service for which man was created: transforming harshness and evil into good by bringing them back to their root.

Judgments sweetened in their root הדינין נמתקים בשרשן

Harsh judgments lose their harshness when they are brought back to their source, which is good.

The harlot and the king's son משל הזונה עם בן המלך

The Zohar's parable: a king sends a harlot to test his son, while her true wish is that he refuse her. So the forces of evil draw their life from G-d and serve His will.

Mikla dakik ("fine food") מיכלא דקיק

Suffering seen as G-d's life-force in its finest, hidden form: a good that has not yet come into revelation.

Gam zu ("this too") גם זו

Nachum's saying, "This too is for the good," and the drawing of hidden good (gam) down into revealed, perceptible good (zu).

Kelipas nogah קליפת נוגה

The husk that holds both good and evil. The copper serpent is its Tiferes, which can be raised to its root and joined to holiness.

Tiferes (beauty) תפארת

The harmonizing attribute through which the gevuros are sweetened in the chasadim, bringing peace above and below.

SECTION 1 • 11

The questions

1 ויעש משה נחש נחשת^{1,2} וישימהו על הנס והיה אם נשך הנחש את איש והביט אל נחש הנחשת וחי.

“And Moshe made a copper serpent and set it upon the pole; and it was, if the serpent had bitten a man, he would gaze at the copper serpent and live.”

The maamar opens with the verse in Bamidbar: when the people in the desert were bitten by serpents, Moshe set a serpent on a pole, and whoever had been bitten looked at it and lived. Moshe made it of copper (ne-choshes), a detail the maamar will explain later.

ואיתא במשנה (ספ"ג דר"ה) על זה בזמן שישראל מסתכלין כלפי מעלה ומשעבדין את לבם לאביהם³ שבשמים כו'.

And it is stated in the Mishnah (end of chapter 3 of Rosh HaShanah) on this: “At the time when Israel would look upward and subject their hearts to their Father in heaven,” etc.

The Mishnah at the end of the third chapter of Rosh HaShanah asks whether a serpent can kill or give life, and answers that when Israel looked upward and subjected their hearts to their Father in heaven they were healed, and if not, they wasted away. The healing, then, came from turning the heart to G-d, not from the serpent.

וקשה למה ליה לנחש כלל אלא והיה אם נשך הנחש יסתכל כלפי מעלה. ועוד מהו ההסתכלות כלפי מעלה הלא מבואר בענין תפלה שיהיו עיניו למטה⁴ ולבו למעלה.

Now this is difficult: why was a serpent needed at all? Rather, “and it was, if the serpent had bitten,” let him look upward! Furthermore, what is [this] looking upward? Is it not explained, regarding prayer, that his eyes should be below and his heart above?

Two questions follow. If healing came from looking upward, why make a serpent at all, when the one who was bitten could simply look up? And what is this “looking upward,” when the Talmud teaches that one who prays should keep his eyes downward and his heart upward?

SECTION 2 • 12

The soul's descent and the good root of evil

2 ולהבין זה נקדים לחקור בענין ירידת הנשמה בעולם הזה כי עיקר תכליתו לדבק בקונו באהוי"ר ועיקר

הדביקות הוא בתפלה שהתיבות הם יותר קרובים להבנת האדם ובודאי קודם צאת הנשמה בעולם הזה

To understand this, let us first inquire into the matter of the soul's descent into this world. For its main purpose is to cleave to its Maker with love and awe, and the main cleaving is in prayer, for the words are closer to a person's understanding. And certainly, before the soul came forth into this world,

To answer, the Alter Rebbe first asks about the soul's descent into this world. Its purpose is to cleave to G-d with love and awe, chiefly in prayer, whose words are closer to a person's own understanding; he then begins to describe the soul's state before it came down.

וגם אחר הסתלקותו מן הגוף הוא מתדבק יותר באהבה ויראה פנימיות שהגוף אינו מניחו לעבוד את ה' ואדרבה מחמת חומת חומר יכריח את הנשמה ליהנות אף מגופניות,

and also after its departure from the body, it cleaves more [closely] with inner love and awe; for the body does not let it serve G-d, and on the contrary, because of its materiality it will force the soul to take pleasure even in physical things,

Both before it enters the body and after it leaves, the soul cleaves to G-d more fully, with an inner love and awe. In the body it is held back: the body does not let it serve G-d, and the body's material nature even pulls the soul to take pleasure in physical things.

ואף כי הנשמה אינה רוצה בזה כי מקור חוצבה חלק אלוה ממעל ורצונה לידבק בבוראה יותר.

even though the soul does not want this, for the source from which it was hewn is "a part of G-d above," and its desire is to cleave to its Creator more [closely].

This is against the soul's own will, for it is "a part of G-d above," in the words of Iyov, and it longs to be close to its Creator. This raises the question of what the descent gains.

והנה מבואר בזהר⁵ מאן דלא מהפך מרירו למתקא לית ליה חולקא בהאי עלמא כלום⁶ (ע' בזהר בראשית דף ד' ע"א ובפ"י הרמ"ז שם)

Now, it is explained in the Zohar: "Whoever does not turn the bitter into sweet has no share at all in this world" (see the Zohar, Bereishis, page 4a, and the commentary of the Ramaz there).

The answer begins with a saying of the Zohar: one who does not turn the bitter into sweet has no share at all in this world. The Zohar passage he cites speaks of those who turn darkness into light and taste the bitter as sweet; he also refers to the Ramaz's commentary there.

כי זה כל האדם⁷ לא נברא אלא בשביל זה, שהרי בבית ראשון לא⁸ היו מתפללין כלל גם בבית שני תקנו אנשי כנסת הגדולה תפלה קצרה.

For “this is the whole of man”; he was created only for this. For in [the era of] the First Temple they did not pray at all; and in the Second Temple, too, the Men of the Great Assembly instituted a short prayer.

Turning the bitter into sweet is the whole purpose of man (“this is the whole of man”). For in the First Temple era they did not pray at all, and in the Second Temple era the Men of the Great Assembly instituted only a short prayer.

ובודאי כל העבודה שלהם לא היה כי אם ע”ד זה להפוך מרירו למתקא. והענין הוא כי הדינין נמתקים בשרשן.

And certainly all their service was nothing but along these lines: to turn the bitter into sweet. And the explanation is that the judgments (dinim) are sweetened in their root.

Since those generations served with little prayer or none, their whole service must have been this turning of the bitter into sweet. It is possible because judgments (dinim), the harsh, limiting forces, are “sweetened in their root”: brought back to their source, they lose their harshness.

דהנה כל רעות ודינים⁹ ר”ל שנתהוו בעולם שרשם ומקורם המחיה אותם הוא טוב,¹⁰ כמשל הזונה עם בן המלך המבואר בזהר (תרומה דקס”ג ע”א) שכל רצונה וחפצה שלא לציית אותה

For all the evils and judgments, may the Merciful One spare us, that came into being in the world: their root and source, which gives them life, is good, as in the parable of the harlot with the king’s son explained in the Zohar (Terumah, page 163a), that her whole will and desire is that he not obey her,

Every evil and harsh judgment in the world draws its life from a root and source that is good. The Zohar illustrates this with a parable: a king, wishing to test his beloved son, sends a harlot to try to seduce him, yet all she truly wants is that he refuse her.

ובזה תתענג יותר שתהא אהובה למלך משא”כ כשמפתה אותו ותוכל לו אין זה רצון המלך.

and in this she will delight more, that she will be beloved by the king; whereas when she seduces him and prevails over him, this is not the king’s will.

If the son resists, she rejoices, because she has done the king’s bidding and is loved by him; if she managed to seduce him, that would not be the king’s will. So too the forces that tempt a person are, at their root, carrying out the King’s wish that he overcome them.

וזהו מאמר רז"ל שטן ופנינה¹¹ לשם שמים נתכוונו ובמ"א (סוכה נ"ב א') אמרו נתן עיניו במקדש ראשון והחריבו^{12,13} משמע שנתקנא בו.

And this is [the meaning of] the saying of our Sages, of blessed memory: "The Satan and Peninnah intended [it] for the sake of Heaven." And elsewhere (Sukkah 52a) they said: "He set his eyes upon the First Temple and destroyed it," which implies that he was envious of it.

The Sages say that the Satan and Peninnah, who provoked Chanah, acted for the sake of Heaven. Yet elsewhere they say that the evil inclination set its eyes on the First Temple and destroyed it, which suggests real envy rather than a heavenly purpose.

והענין הוא ששרש הרע המחיהו הוא טוב¹⁴ כמבואר בזהר שם וכי יש עבדא דמריד במאריה הגם שיש כמה עבדים המתפרצים מאת אדוניהם¹⁵ אמנם הם בשר ודם וחיותם נפרדים זה מזה.

And the explanation is that the root of evil, which gives it life, is good, as is explained in the Zohar there: "Is there, then, a servant who rebels against his master?" Although there are many servants who break away from their masters, they, however, are flesh and blood, and their life-forces are separate from one another.

The two sayings are reconciled by the principle that the root of evil, which gives it life, is good. The Zohar asks whether a servant can really rebel against his master; human servants do break away from their masters, but only because master and servant are separate, each with his own life.

אבל עבדי ה' שמקבלים חיותם ממנו ית' והוא המחיה את הכל איך יש חיות לדבר שכנגדו ומשני שהוא עד"מ הזונה עם בן המלך.

But the servants of G-d, who receive their life-force from Him, may He be blessed, and He is the One who gives life to all: how can there be life-force for a thing that is against Him? And [the Zohar] answers that it is, by way of analogy, [like] the harlot with the king's son.

G-d's servants, however, receive their very life from Him, and He gives life to everything, so how can anything that opposes Him have life at all? The Zohar answers with the parable of the harlot and the king's son: the opposing force is itself doing the King's will.

וזהו דבר המחיה את כל הרעות ושרשם למעלה הוא טוב¹⁶ וכשיורד למטה ע"ד השתלשלות נעשה באמת רע גמור ודינים גמורים הן במילי דעלמא והן במילי דשמיא.^{17,18}

And this is what gives life to all the evils, and their root above is good; and when it descends below by way of the chain of descending worlds (hishtalshelus), it truly becomes complete evil and complete judgments, both in worldly matters and in heavenly matters.

At their root above, then, all evils are good. Only as their life descends step by step through the chain of worlds (hishtalshelus) does it truly become complete evil and harsh judgment, both in a person's worldly affairs and in matters of the spirit.

SECTION 3 • 113-4

Suffering, Nachum Ish Gam Zu and the fire of prayer

3 והנה כשבא לאדם איזה יסורים ר"ל¹⁹ יחשוב כי לא למראה עיניו ישפוט²⁰ שרע הוא אלא באמת שרשו הוא טוב כי ממנו ית' לא תצא הרעות^{21,22}

Now, when some afflictions come upon a person, may the Merciful One spare us, let him consider that “not by what his eyes see shall he judge” that it is bad; rather, in truth its root is good, for from Him, may He be blessed, evils do not come forth,

The principle now applies to a person's own afflictions: he should “not judge by what his eyes see” and conclude that they are bad. Their root is truly good, for, as the Alter Rebbe reads the words of Eichah, evil does not come forth from G-d.

כי אם רק טוב גמור רק שהוא אינו מושג^{23,24} בשביל שלא יוכל לירד לעולם השפל ונשאר למעלה (ע' בסש"ב פרק כ"ו ובאגה"ק ד"ה להשכילך בינה).

but only complete good; only it is not grasped, because it cannot descend to the lowly world, and it remains above (see Sefer Shel Beinonim, chapter 26, and Iggeres HaKodesh, the passage beginning “To give you understanding”).

From G-d comes only complete good; it is simply not grasped, because that good cannot come down into this lowly world and remains above. The Alter Rebbe refers to Tanya, chapter 26, and to the epistle “To give you understanding” in Iggeres HaKodesh, which explain that suffering is good that is hidden, not perceived.

וזהו נקרא מיכלא דקיק שהוא באמת חיותו ית' (וע' בזהר בראשית ד"ה ע"ב כחוטא דקיק²⁵ כו').

And this is called “fine food” (mikla dakik), which is in truth His life-force, may He be blessed (and see the Zohar, Bereishis, page 8b: “like a fine thread,” etc.).

Such hidden good is called mikla dakik, “fine food”: it is truly G-d's life-force, in the finest of forms. For the word dakik he refers to the Zohar, which explains David's “almost” (kim'at) as “like a fine thread,” the narrowest of measures.

וזהו בכל מאדך²⁶ כמאמר טוב מאד טוב זה מלאך החיים²⁷ מאד זה מלאך המות^{28,29} שהוא טוב מאד בלי שיעור וגבול

And this is [the meaning of] “with all your me'od (might),” as in the saying, “‘Very good’: ‘good,’ this is the angel of life; ‘very,’ this is the angel of death”: for it is very (me'od) good, without measure or limit,

This is also the sense of loving G-d “with all your me'od,” for the Midrash on “very (me'od) good” says that “good” is the angel of life and “very” is the angel of death. The angel of death is called “very good” because its good is beyond all measure and limit.

אלא שעדיין לא בא לידי גילוי ואינו מושג (וע' בזהר ר"פ יתרו דס"ח ב' ³⁰ ובהרמ"ז שם ועמ"ש ע"פ אלה מסעי). ³¹

only it has not yet come to revelation and is not grasped (and see the Zohar at the beginning of Parshas Yisro, page 68b, and the Ramaz there; and see what is written on the verse "These are the journeys").

Its good is simply not yet revealed and not grasped. The Alter Rebbe refers to the Zohar at the beginning of Yisro, which reads "good" as the right side and "very" as the left side, to the Ramaz's comments there, and to his own explanation of "These are the journeys."

וזהו יסר יסרני ³² י"ה שהוא בתחלת השם תחלת התגלותו שעדיין לא בא לידי גילוי ואינו מושג שעדיין לא נתגלה הכל.

And this is [the meaning of] "Yah has sorely chastened me": that it is at the beginning of the Name, the beginning of its revelation, where it has not yet come to revelation and is not grasped, for not everything has yet been revealed.

So too "Yah has sorely chastened me": afflictions come from the Name Yah, the first two letters of the Name Havayah, the beginning of its revelation. At that stage the good has not yet come into revelation and is not grasped, for not everything has yet been revealed.

וזהו ענין נחום איש גם זו ³³ שהיה אומר גם זו לטובה מפני שהיה מתבונן באמת ששרש הרע הוא הטוב והביאו למעלה אל שרשו למקום אין ושם הי' יכול לעשות השתנות

And this is the matter of Nachum Ish Gam Zu, who would say, "This too is for the good" (gam zu letovah), because he would truly contemplate that the root of evil is the good; and he brought it up to its root, to the place of ayin (nothingness), and there he was able to effect a change,

This is the way of Nachum Ish Gam Zu, who said of whatever befell him, "This too is for the good." He truly contemplated that the root of evil is good, and so raised the matter up to its root, to ayin, "nothingness," the level above any defined existence, where a change could be made.

כמאמר ר' חנינא בן דוסא מי שאמר לשמן וידליק ³⁴ כו' (ועמ"ש סד"ה זאת חקת התורה בענין מי יתן טהור מטמא). ³⁵

as in the saying of Rabbi Chanina ben Dosa: "He Who said to the oil that it should burn," etc. (and see what is written at the end of the discourse beginning "This is the statute of the Torah," on the matter of "Who can bring the pure out of the impure").

So Rabbi Chanina ben Dosa, when his daughter lit the Shabbos lamp with vinegar by mistake, said: "He Who told the oil to burn will tell the vinegar to burn," and it burned. At the root, above nature, the nature of things can be changed; the Alter Rebbe also refers to his discourse "This is the statute of the Torah," on "Who can bring the pure out of the impure."

וזהו ענין התפלה שבגוף האדם בעולם הזה שהנשמה בתוך הגוף סובלת צרות ויסורים שרצונה לידבק ביוצרה והגוף אינו מניחה

And this is the matter of prayer in the human body in this world: for the soul within the body suffers troubles and afflictions, since its desire is to cleave to its Fashioner, and the body does not let it.

Prayer in the body is to be understood in this light. Within the body the soul suffers troubles and afflictions, because it longs to cleave to its Maker and the body holds it back.

וכמו גלות השכינה שמוכרחת להחיות גם הרשעים, כך הנשמה מוכרחת להחיות את הגוף וכל כוונתה אינה בשביל עצמה רק בשביל להעלות הגוף מעפר,

And like the exile of the Shechinah (Divine Presence), which is compelled to give life even to the wicked, so the soul is compelled to give life to the body; and its whole intent is not for its own sake but only in order to raise the body from the dust.

Just as the Shechinah in exile is compelled to give life even to the wicked, so the soul is compelled to give life to the body. Its purpose is not its own benefit but to raise the body up from the dust.

וצריך לבררו ככסף ביד הצורף כל מה שיש תערובות יותר צריך לברר וללכך בלהב אש היותר גדול כן צריך לברר הגוף מהיצה"ר ולהביאו אל שרשו

And it must refine it like silver in the hand of the refiner: the more admixture there is, the greater the flame of fire in which one must refine and whiten [it]. So too one must refine the body from the evil inclination and bring it to its root,

The soul must refine the body as a refiner purifies silver: the more dross is mixed in, the hotter the flame must be. So too the body must be refined of the evil inclination and brought back to its root.

כמשל בן המלך עם הזונה הנ"ל, וכל מה שיש תערובות רע ביותר צריך להפריד ע"י אש יותר גדול וחזק בתפלה לדבק בקונו (ועמ"ש בפ' אמור ע"פ ונקדשתי),

as in the parable of the king's son with the harlot, mentioned above. And the more admixture of evil there is, the greater and stronger the fire in prayer through which one must separate [it], to cleave to one's Maker (and see what is written in Parshas Emor on the verse "And I shall be sanctified").

Bringing the evil to its root means seeing it as in the parable of the king's son and the harlot, as serving the King's will. The greater the mixture of evil, the greater and stronger the fire of prayer needed to separate it and cleave to G-d; the Alter Rebbe refers to his explanation of "And I shall be sanctified" in Parshas Emor.

ולכן בבית ראשון שלא היה הרע הרבה לא היו צריכין לתפלה בהתלהבות כי אם כל מעשיהם היה להביא הרע והדינים אל שרשם ע"י הקרבנות היה דיים,

Therefore, in [the era of] the First Temple, when there was not much evil, they did not need prayer with fervor; rather, all their activity was to bring the evil and the judgments to their root through the offerings, [and this] was sufficient for them.

That is why in the First Temple era, when there was little evil, fervent prayer was not needed. Bringing the evil and the judgments back to their root through the offerings was enough.

אבל בבית שני התחילו לתקן התפלה והיתה קצרה לפי ערך הצטרפות האש ותערובות הרע שהיה בקרבם.³⁶

But in the Second Temple they began to institute prayer, and it was short, in proportion to the need for fire and to the admixture of evil that was within them.

In the Second Temple era they began to institute prayer, and it was short. Its length matched the fire that was needed, in proportion to the evil mixed within the people.

4 ואנחנו צריכים להתפלל יותר ויותר בהתלהבות מאד. וכן בכל דור ודור למטה צריך להתפלל בהתלהבות גדולה ולא

And we need to pray more and more, with very great fervor. And so too in each successive generation further down, one must pray with great fervor; and not

Our own generation must pray more and more, with very great fervor, and so must every later generation. As the next words explain, this is no sign of greater merit.

כי כאשר דרי³⁷ אדרבה מפני גודל הרע אשר נתערב ונתרבה בכל דור ודור צריך להפרידו ע"י אש חזק בתפלה ולברר הרע אשר בקרבם ולהביאו אל

because the generations have become more worthy; on the contrary, because of the magnitude of the evil that has become mixed in and has increased in each generation, one must separate it through a strong fire in prayer, and refine the evil that is within him, and bring it to

It is not that "the generations have become more worthy," a phrase the Talmud uses as a question of surprise; on the contrary, the evil mixed into each generation has grown. So a stronger fire of prayer is needed to separate the evil, refine it and bring it back to its root.

שרשו כמשל בן המלך עם הזונה הנ"ל שיחשוב החיות של הרע המחיהו איך יש לו חיות מהקב"ה כי בלעדו לא היה יכול לחיות והקב"ה מחייהו ע"ד הנ"ל.

its root, as in the parable of the king's son with the harlot, mentioned above: that he should consider the life-force of the evil, which gives it life, how it has life-force from the Holy One, blessed be He, for without Him it could not live, and the Holy One, blessed be He, gives it life in the manner mentioned above.

Bringing evil to its root means contemplating, as in the parable of the king's son and the harlot, that the evil's life-force comes from the Holy One, blessed be He. Without Him it could not live at all, and He gives it life only in the way the parable describes.

א"כ אין רע כלל וכן כל היסורים בעניני עוה"ז כשחושב ע"ד הנ"ל יתפרדו כל פועלי און.³⁸

If so, there is no evil at all. And likewise all the afflictions in the matters of this world: when one thinks in the manner mentioned above, "all the workers of iniquity shall be scattered."

Seen this way, there is no evil at all. So too with the afflictions of this world: when a person thinks of them in this way, "all the workers of iniquity shall be scattered," and the forces of evil lose their hold.

SECTION 4 • ¶5

Why the serpent was raised

5 וכענין נחום איש גם זו³⁹ גם כל הצדיקים היו ע"ד זה רק נחום איש גם זו היה יכול לשנות⁴⁰ המשכה מלמעלה למטה שהי נראה באמת למטה שהוא טוב בגשמיות

And like the matter of Nachum Ish Gam Zu, all the tzaddikim too were along these lines; only Nachum Ish Gam Zu was able to change the drawing-down from above to below, so that it was truly seen below that it is good, in physical terms.

All the tzaddikim regarded suffering in this way, seeing its root as good. Nachum Ish Gam Zu alone could also change the flow that came down from above, so that its goodness was seen openly below, in physical terms, as when the dust that replaced his jewels turned into swords and arrows.

ולכן נק' גם זו שהוא מושג (וע' בע"ח שער לאה ורחל פ"ה בענין גם,⁴¹ ובמה"ב שם והנה הגם מאיר כו' והוא המשכה מעלמא דאתכסיא לעלמא דאתגליא הנק' זו, וע' עוד מענין גם בע"ח שער א"א פ"ד ועמש"ל בד"ה

And therefore it is called gam zu (“this too”), for it is grasped (and see Etz Chaim, Sha’ar Leah VeRachel, chapter 5, on the matter of gam; and in the Mahadura Basra there: “And the gam shines,” etc.; and it is a drawing-down from the hidden world (alma de’iskasya) to the revealed world (alma de’isgalya), which is called zu; and see further on the matter of gam in Etz Chaim, Sha’ar Arich Anpin, chapter 14; and see what is written above in the discourse beginning

That is why the name is gam zu, “this too”: zu, “this,” is said of something that can be pointed to and grasped. The Alter Rebbe refers to Etz Chaim on the meaning of gam, and to its later version (Mahadura Basra), where gam is a drawing-down from the hidden world (alma de’iskasya) into the revealed world (alma de’isgalya), which is called zu.

וזה מעשה המנורה⁴² בענין ואנכי אעלך גם עלה⁴³ דהיינו שבח"י גם יהיה לו ג"כ עליה ומזה הוא ענין נחום איש גם זו).

“And this is the work of the Menorah,” on the matter of “And I will also (gam) surely bring you up,” that is, that the level of gam will also have an ascent; and from this comes the matter of Nachum Ish Gam Zu).

He also refers to his discourse on the Menorah, on G-d’s promise to Yaakov, “And I will also (gam) surely bring you up”: the level of gam itself will have an ascent. From this comes the special power of Nachum Ish Gam Zu.

אבל כל הצדיקים אפילו שה"י מחשבותם על זה הדרך היה נשאר למעלה כך כמו שהיה בתחלה בלי מושג הטוב ההוא.

But [with] all the [other] tzaddikim, even though their thoughts were along these lines, it remained above, just as it was at first, without that good being grasped.

The other tzaddikim, though they thought in the same way, could not bring the hidden good down. It stayed above as it was before, and that good was not grasped below.

וזהו ענין נחש הנחשת⁴⁴ שהיה צריך להשימו על הנס שהיה צריך לה להגבהת הנחש למעלה ומסתכלים כלפי מעלה כלוי שלא יחשוב שהנחש נפרד א"כ הוא רע ממש ונשאר רע.

And this is the matter of the copper serpent, which had to be set upon the pole: for there was need for the raising of the serpent on high, and [for] looking upward; that is, that one should not think that the serpent is separate [from Him], [for] if so it is actual evil and remains evil.

This answers the first question: the serpent had to be set on a pole because the serpent itself had to be raised on high while the people looked upward. One must not think of the serpent as something separate from G-d, for then it would be real evil and would remain evil.

אבל כשיחשוב את הנחש בהגבהתו למעלה בשרשו שאינו נפרד מאתו ית' וחיותו משם הוא ע"ד משל הזונה עם בן המלך הנ"ל א"כ אין רע יורד מלמעלה ולכן היה נחשת שמשנתנה לכמה גוונים ע"י אין.

But when one thinks of the serpent in its elevation on high, in its root, that it is not separate from Him, may He be blessed, and that its life-force from there is in the manner of the parable of the harlot with the king's son mentioned above, then no evil descends from above. And therefore it was copper, which changes into several hues, through ayin (nothingness).

When one sees the serpent raised to its root, not separate from G-d and drawing its life from Him as in the parable of the harlot, then no evil descends from above. That is why it was made of copper, a metal that changes into several hues: the change comes through ayin, the level of nothingness where things can be transformed.

והמ"י. (עיינ מענין נחש הנחשת בזח"ב תרומה) (קמ"ח ב') והובא בע"ח שמ"ט פ"ג ועמק"מ שם, והיינו שמיתוק הגבורות קשות דנחשים השרפים⁴⁵ זהו ע"י נחש הנחשת שהוא ת"ת דק"נ⁴⁶ דאצילות

And the discerning will understand. (See on the matter of the copper serpent in the Zohar, Part II, Terumah) (148b), and it is cited in Etz Chaim, Sha'ar 49, chapter 3; and see Mikdash Melech there. That is: the sweetening of the harsh gevuros (severities) of the fiery serpents is through the copper serpent, which is Tiferes (beauty) of kelipas nogah of Atzilus;

In Kabbalistic terms, citing the Zohar and Etz Chaim, the harsh gevuros (severities) expressed in the fiery serpents are sweetened through the copper serpent. The copper serpent is Tiferes, the harmonizing attribute, of kelipas nogah, the husk that holds both good and evil, at the level of Atzilus.

והיינו ע"י שמסתכלים כלפי מעלה להגביה ק"נ לשרשו שמעולם התהו וע"י מתגבר הטוב שבו שאין רע יורד מלמעלה ואז מתקשר הטוב שבת"ת דק"נ דאצילות בת"ת דקדושה דאצילות כו'.

and that is through looking upward, to raise kelipas nogah to its root, which is from the World of Tohu; and through this the good within it prevails, for no evil descends from above; and then the good that is in Tiferes of kelipas nogah of Atzilus becomes bound with Tiferes of holiness of Atzilus, etc.

This happens through looking upward, which raises kelipas nogah to its root in the World of Tohu, the primordial world that preceded the ordered worlds; the good within it then prevails, since no evil descends from above. Then the good in Tiferes of nogah is bound with Tiferes of holiness in Atzilus.

SECTION 5 • 16

Peace above and below

6 והנה ע"י ת"ת דקדושה נעשה ג"כ מיתוק הגבורות דקדושה בחסדים וזהו ענין שלום בפשמ"ע וכמ"ש במ"א באגה"ק ע"פ והיה מעשה הצדקה שלום^{47,48} כו'

Now, through Tiferes (beauty) of holiness there is also brought about the sweetening of the gevuros (severities) of holiness by the chasadim (kindnesses); and this is the matter of peace in the household above (pamalya shel maalah); and as is explained elsewhere, in Iggeres HaKodesh, on the verse "And the work of tzedakah shall be peace," etc.;

Through Tiferes of holiness the gevuros of holiness are also sweetened by the chasadim; this is the "peace in the household above," harmony among the heavenly forces. Iggeres HaKodesh, on the verse "And the work of tzedakah shall be peace," explains it at length.

ע"ש, ומזה נמשך אח"כ ג"כ השלום בפשמ"ט בהיכלות דבי"ע עד שגם בהיכלות דנוגה מתגבר הטוב ונמתק הרע והיינו ג"כ ע"י ת"ת דנוגה נחש הנחושת^{49,50,51,52,53} כו'.

see there. And from this there is afterward also drawn down peace in the household below (pamalya shel matah), in the chambers (heichalos) of Beriah, Yetzirah and Asiyah, until even in the chambers of nogah the good prevails and the evil is sweetened; and this too is through Tiferes of nogah, the copper serpent, etc.

From there peace is drawn into the household below, the chambers (heichalos) of Beriah, Yetzirah and Asiyah, until even in the chambers of nogah the good prevails and the evil is sweetened. This too comes through Tiferes of nogah, which is the copper serpent.

אך היינו דוקא ע"י שמסתכלין כלפי מעלה ומשעבדין את לבם לאביהם שבשמים⁵⁴ ועי' עוד בזהר ח"ב (דרכ"ט א' ר"ס א' ודרל"ג א' קמ"ז א')

But this is specifically through their looking upward and subjecting their hearts to their Father in heaven. And see further in the Zohar, Part II (page 229a, 260a, and page 233a, 147a);

All this depends on looking upward and subjecting the heart to the Father in heaven, in the words of the Mishnah with which the maamar began. The Alter Rebbe adds several pages of the Zohar, Part II, which speak of copper and the "mountains of copper."

ועי' בזהר פ' מקץ (דף ר"ד ע"א) ועי' ברבות פ' נח פל"א (דל"ג ע"א) מענין נחש הנחשת וכעין זה הוא בירושלמי ספ"ג דר"ה:⁵⁵

and see the Zohar, Parshas Mikeitz (page 204a); and see the Midrash Rabbah, Parshas Noach, section 31 (page 33a), on the matter of the copper serpent; and something like this is in the Jerusalem Talmud, end of chapter 3 of Rosh HaShanah.

He refers also to the Zohar on Mikeitz, to the Midrash Rabbah on Noach and to the Jerusalem Talmud. The Midrash tells that Moshe, told only "make a saraf" without being told of what, chose copper, nechoshes, because the word echoes nachash, "serpent"; the Yerushalmi likewise notes that the material was not specified, and that Moshe reasoned that its essence is a nachash.

IN ONE'S AVODAH

When afflictions come, a person should not judge them by what his eyes see, but contemplate that their root is good and that their life comes from G-d, as in the parable of the harlot sent by the king; then "all the workers of iniquity shall be scattered." And he must pray with ever greater fervor, the fire that refines the body of its evil inclination and brings it to its root, for the evil mixed into each generation has grown.

QUESTIONS FOR DISCUSSION

1. If healing came from looking upward, why did the people need to look at a serpent at all, according to the maamar?
2. How does the parable of the harlot and the king's son explain how evil can have life from G-d?
3. What could Nachum Ish Gam Zu do that the other tzaddikim, who thought the same way, could not?
4. Why did the First Temple era need no fervent prayer, while later generations need more and more?
5. Why was the serpent made of copper, and what does this teach about kelipas nogah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויעש משה נחש נחשת

The note sends the reader to this collection of maamarim as well, for a related discussion of this subject.

KEHOT'S NOTE

ראה גם סה"מ אתהלך-לאזניא ע"ט. ביאור על מאמר זה עם הגהות מהצ"צ באוה"ת חוקת כרך-ו ע"י איתתפח. ראה גם ד"ה אם חפץ תשמ"ה.

2 ויעש משה נחש נחושת

The verse describing the copper serpent Moshe set on a pole, which healed those bitten who looked at it. It is the opening verse of the maamar.

Numbers 21:9 ט"ז: במדבר

ויעש משה נחש נחשת וישימהו על-הנס והיה אם-נשך הנחש את-איש והביט אל-נחש הנחשת וחי:

And Moses made a serpent of brass, and set it upon the pole; and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

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

KEHOT'S NOTE

במדבר כא, ט.

3 The Mishnah asks, "Does a serpent kill, or does a serpent give life?" and answers that when Israel looked upward and subjected their hearts to their Father in heaven they were healed. The maamar asks why, then, the serpent was needed at all.

Mishnah Rosh Hashanah 3:8 ח"ג: משנה ראש השנה

והיה כאשר ירים משה ידו וגבר ישראל וגו' (שמות יז), וכי ידיו של משה עושות מלחמה או שוכרות מלחמה. אלא לומר לה, כל זמן שהיו ישראל מסתכלים כלפי מעלה ומשעבדו את לבם לאביהם שבשמים היו מתגברים. ואם לאו, היו נופלים. פיוצא בדבר אתה אומר (במדבר כא), עשה לה שרף ושים אתו על נס, והיה כל הנשור ורעה אתו וחי. וכי נחש ממית, או נחש מחיה. אלא, בזמן שישראל מסתכלין כלפי מעלה ומשעבדו את לבם לאביהן ...

"And so it was, when Moshe raised his hand, Israel prevailed..." (Exodus 17:11). And is it Moshe's hands that make [success in] war or break [success in] war? Rather, [this comes to] tell you, [that] whenever Israel would look upward and subjugate their hearts to their Father in heaven, they would prevail; and if not, they would fall. Similar to this matter, you [can] say concerning the verse; "Make a [graven] snake and place it on a pole, and everyone bitten who sees it will live" (Numbers 21:8): And is ...

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4 בענין תפלה שיהיו עיניו למטה

Rabbi Yishmael son of Rabbi Yose teaches in his father's name that one who prays should direct his eyes downward and his heart upward, to fulfil two verses. The maamar

uses this to ask what the Mishnah's "looking upward" can mean.

Yevamot 105b:5 ה"ב: יבמות ק"ה

יחד אמר: עיניו למעלה, שנאמר: "נשא לבבנו אל כפי". אדהכי אתא רבי שמעאל ברבי יוסי לגביהו. אמר להו: במאי עסקיתו? אמרו להו: בתפלה. אמר להו: כך אמר אבא: המתפלל צריך שיתן עיניו למטה ולבו למעלה, כדי שיתקיימו שני מקראות הללו.

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

KEHOT'S NOTE

יבמות קה, ב.

PARAGRAPH 2

5 והנה מבואר בזוהר

The note sends the reader to Yahel Ohr in connection with this saying of the Zohar on turning the bitter into sweet.

KEHOT'S NOTE

ראה יהל אור ע"ט.

6 מאן דלא מהפך מרירו למתקא לית ליה חולקא בהאי עלמא כלום

In the Zohar's introduction a heavenly voice calls out, "Who among you turn darkness into light and taste the bitter as sweet?", and says that whoever does not await this has no share. The Alter Rebbe cites this page for the saying on turning the bitter into sweet.

Sfot Zohar, Introduction 9:48-10:56 י"ג:מ"ח: ספר זוהר, הקדמה

Who among you laboured to turn darkness into light and bitter into sweet before you entered here? Who among you awaited every day the light that shall break forth what time the King shall visit his beloved gazelle, when He will be glorified and called King by all the kings of the world? He who did not thus wait every day in the world below will have no share here.'

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

7 כי זה כל האדם

Kohes concludes, "Fear G-d and keep His commandments, for this is the whole of man." The Alter Rebbe uses the phrase to say that turning the bitter into sweet is the whole purpose of man's creation.

Ecclesiastes 12:13 י"ב:קהלת

סוף דבר הכל נשמע את-האלקים ירא ואת-מצותיו שמור כִּי־זה כל-הָאָדָם:

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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

8 בבית ראשון לא היו מתפללים

On that page the Alter Rebbe notes that the Tannaim and Amoraim did not pray at such length, especially in Pesukei deZimra, because they stood so high that a brief

contemplation fixed the truth of G-d's oneness firmly in their hearts; there he refers back to this maamar, "And Moshe made a copper serpent."

מגילה י"ז ב"ב Megillah 17b

KEHOT'S NOTE

ראה מגילה יז, ב. ולקמן ואתחנן יב, ב.

9 דהנה כל רעות ודינים

According to the note, this passage is copied there, and the parable of the harlot and the king's son is explained there at length.

KEHOT'S NOTE

נעתק באוה"ת בראשית-ה דף תתמה, ב ע"ש שנתבאר המשל בארוכה.

10 ומקורם — הוא טוב

In the Or HaTorah copy the words read "is the good" (hu hatov) rather than "is good" (hu tov).

KEHOT'S NOTE

באוה"ת כבראשית שם: הוא הטוב.

11 שטן ופנינה לש"ש נתכוונו

Rabbi Levi says that the Satan and Peninnah acted for the sake of Heaven: the Satan, lest G-d forget the love of Avraham when He favored Iyov, and Peninnah, who, as the verse says, provoked Chanah "to make her cry out." Just before, Reish Lakish says that the Satan, the evil inclination and the angel of death are one.

Bava Batra 16a:9-10 ט"ז א: כבא בתרא ט"ז א:

אמר רבי לוי: שטן ופנינה לשם שמנים נתפוננו. שטן - כיון דחזיא להקדוש ברוך הוא דנטיה דעתיה ביה איוב, אמר: חס ושלום מינשי לקה לרחמנותיה דאברהם. פנינה - דכתבי: "וכעסמה צרתה גם כעס, בעבור הרעימה". דרשה רב אחא בר יעקב בפפונגא, אתא שטן, נשקיה לכרעיה. "בכל זאת לא חטא איוב בשפתיו". אמר רבא: בשפתיו לא חטא, בלבו חטא. מאי קאמר? "ארץ נתנה לבד רשע, פני שפתיה יכסה, אם לא איפו מי הוא" - אמר רבא: ...

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

KEHOT'S NOTE

ב"ב טז, א. ראה ביאה"ז לאדה"א צו, ג. ובביאה"ז להצ"צ א ע' תפז.

12 נתן עיניו במקדש ראשון והחריבו

There the Alter Rebbe brings both sayings, that he set his eyes on the First Temple and that the Satan and Peninnah intended it for the sake of Heaven, and says both are true: the root where the dross and kelipos begin is not complete evil, and there it is "for the sake of Heaven," while what descends far below becomes real dross.

KEHOT'S NOTE

ראה גם לקמן פי' מטות פז, א. באוה"ת ענינים ע' קנט מציינ לכאן, ובביאה"ז לאדה"א צו, ג. ובביאה"ז להצ"צ א ע' תפז מוסיף "נתן עיניו ממש לכוונה רעה".

13 נתן עיניו במקדש ראשון והחריבו

The Talmud says that the evil inclination set its eyes on the First Temple and destroyed it, and killed the Torah schol-

ars in it. The Alter Rebbe contrasts this with the saying that the Satan acted for the sake of Heaven.

Sukkah 52a:10 י"ב א: סוכה

"והדתתיו אל ארץ ציה ושמה" — למקום שאין בני אדם מצויין להתגרות בהן. "את פניו אל הים הקדמוני" — שנתן עיניו במקדש ראשון והחריבו, והרג תלמידי חכמים שבו. "וסופו אל הים האחרון" — שנתן עיניו במקדש שני והחריבו, והרג תלמידי חכמים שבו. "ועלה באשו ותעל צחנתו" — שמיניח אומות העולם, ומתגרה בשונאיהם של ישראל. "כי הגדיל לעשות" — אמר אביי: ובתלמידי חכמים יותר מכולם.

"And will drive him into a land barren and desolate" to a place where there are no men for him to attack; "With his face toward the eastern sea (hadkomoni)": that he set his eyes against the First Temple and destroyed it and slew the scholars who were in it; "And his back part toward the western sea": that he set his eyes against the Second Temple and destroyed it and slew the scholars who were in it. "And the stench of it shall go up and the foul smell ...

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14 והענין הוא שרש הרע המחייבו הוא טוב

According to the note, this statement, that the root of evil which gives it life is good, is cited in Sefer HaChakirah.

KEHOT'S NOTE

מובא בספר החקירה עו, א.

15 עבדים המתפרצים מאת אדוניהם

Naval scorns David's men: "Many are the servants nowadays who break away, each from his master." The Alter Rebbe borrows the phrase for human servants who can rebel because their life is separate from their master's.

I Samuel 25:10 י"ה כ"ה: שמואל א

ויצו נבל את עבדי דוד ויאמר מי דוד ומי בן ישי היום רבו עבדים המתפרצים איש מפני אדניו:

And Nabal answered David's servants, and said: 'Who is David? and who is the son of Jesse? there are many servants now-a-days that break away every man from his master;

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KEHOT'S NOTE

ראה ש"א כה, י.

16 ושרשם למעלה הוא טוב

The note refers there for the idea that the root of evils above is good.

KEHOT'S NOTE

ראה אוה"ת בראשית-ג דף תקסא, א. ד"ה חייב אדם לברך — תרלי"ח סעי' ב (ע' לג).

17 חלק אלו-ה ממעל

Iyov speaks of "the portion of G-d from above." The phrase is the classic description of the soul, and here it explains why the soul does not want the body's pleasures.

Job 31:2 ב"ב: ל"א י"ב: איוב

ומה חלק אלוה ממעל ונתת לי שדי מפרמים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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KEHOT'S NOTE

איוב לא, ב.

- 18 The Zohar asks how a servant could be an accuser of his master against his master's will, and answers with the parable of a king who sends a harlot to test his son and rejoices when the son resists her. The Alter Rebbe uses it to show that the root of evil is good.

Zohar, Terumah 66:669-678 תרומה ס"ו:תרס"ט-ת"ח
Here is a mystery entrusted to the masters of esoteric lore. All that the Holy One has made, both above and below, is for the purpose of manifesting His Glory and to make all things serve Him. Now, would a master permit his servant to work against him, and to continually lay plans to counteract his will? It is the will of the Holy One that men should worship Him and walk in the way of truth that they may be rewarded with many benefits. How, then, can an evil ...

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

PARAGRAPH 3

- 19 כשבא לאדם איזה יסורים ר"ל

The note sends the reader to the same page of Yahel Ohr cited above for turning the bitter into sweet, here in connection with how one should regard suffering.

KEHOT'S NOTE

ראה יהל אור ע' תטו.

- 20 לא למראה עיניו ישפוט

Yeshayahu says of the future king that "he shall not judge by what his eyes see." The Alter Rebbe applies the words to a person facing suffering, who should not judge it bad by its appearance.

Isaiah 11:3 ישיהו י"א:ג

וְהִרְחִיחוּ בִּירְאָתוֹ ה' וְלֹא-לְמַרְאֵהוּ עֵינָיו וְשֹׁפֹט וְלֹא-לְמִשְׁמַע אָזְנוֹ יוֹכִיחַ:
And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

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KEHOT'S NOTE

ל' הכי ישע"י יא, ג.

- 21 ממנו ית' לא תצא הרעות

KeHOT's note points to Lamentations 3:31 for these words.

Lamentations 3:31 איכה ג':ל"א

כי לא יזנח לעולם אֲדֹנִי:

For the L-rd will not cast off For ever.

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KEHOT'S NOTE

ראה איכה ג, לא.

- 22 לא תצא הרעות

The verse "From the mouth of the Most High do not the evils and the good come forth" is read here as a statement: evil does not come forth from G-d. All that comes from Him is good.

Lamentations 3:38 איכה ג':ל"ח

מפי עליון לא תצא הרעות והטוב:

Out of the mouth of the Most High proceedeth not Evil and good?

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- 23 רק שהוא אינו מושג

Tanya, chapter 26, teaches that suffering should be accepted with joy, for "this too is for the good," only it is not revealed to eyes of flesh, since it comes from the hidden world, the letters yud-hei of the Name. The text refers to this chapter.

Tanya, Likkutei Amarim 26:2 תניא, חלק ראשון; ליקוטי אמרים כ"ו:ב'

ומה שכתוב: "בְּכֹל עֶצֶב יְהִי מוֹתֵר", פירוש, שיהיה איזה יתרון ומעלה מזה, הנה אדרבה, מלשון זה משמע, שהעצב מצד עצמו אין בו מעלה, רק, שיגיע ויבא ממנו איזה יתרון, והיינו - השמחה האמיתית בה' אלקיו, הבאה אחר העצב האמיתי לעתים מוזמנים על עונותיו במר נפשו ולב נשבר, שעל ידי זה, נשברה רוח הטומאה וסִטְרָא אַחֲרָא ומחיצה של ברזל המפסקת בינו לאביו שבשמים, כמו שכתוב בזהר על פסוק: "רוח נשברה, לב ...

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- 24 כי אם רק טוב גמור רק שהוא אינו מושג

The epistle "To give you understanding" says that no evil descends from above and that all is good, only not grasped because of its greatness and abundant goodness. The text refers to it for the same point.

Tanya, Iggeres HaKodesh 11:2 תניא, אגרת הקדש י"א:ב'

... מפני שאינו מושג, לכן נדמה לו רע או יסורים, אבל באמת אין רע יורד מלמעלה, והכל טוב, רק שאינו מושג לגודלו ורבו טובו.

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- 25 כחוטא דקיק

The Zohar explains "kim'at" (almost) in David's words as "like a fine thread," the narrow measure between him and the other side. The Alter Rebbe cites it for the word dakik, "fine."

Zohar, Introduction 14:132-141 ספר הזוהר, הקדמה י"ד:קל"ב-קמ"א

- 26 בכל מאדך

The command to love G-d with all your heart, soul and me'od, "might." The Alter Rebbe links this me'od with the me'od, "very," of "very good."

Deuteronomy 6:5 דברים ו':ה'

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

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

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27

טוב זה מלאך החיים

The Zohar, on redeeming the firstborn son, says that two appointed forces stand over a person, one of life and one of death, and reads “behold, it was good” as the angel of life and “very” as the angel of death. Kehot cites it alongside the Midrash.

Bereshit Rabbah 9:9 ט"ט: רבה

אמר ר' זעירא: הנה טוב מאד, זו גן עדן. והנה טוב מאד, זו גיהנום. וכי גיהנום טוב מאד? אמתהא! משל למלך שהיה לו פרדס והכניס לתוכו פועלים, ובנה אוצר על פתחו. אמר כל מי שהוא מתכשר במלאכת הפרדס יכנס לאוצרו, וכל מי שאינו מתכשר במלאכת הפרדס אל יכנס לאוצרו. כך כל מי שהוא מסגל במצות ומעשים טובים הרי גן עדן, וכל מי שאינו מסגל במצות ומעשים טובים הרי גיהנום:

Rabbi Ze'eira said: “Behold it was very good” – this is the Garden of Eden; “and behold it was very good” – this is Gehenna. Is Gehenna, then, very good? This is a rhetorical question. This is analogous to a king who had an orchard. He stationed laborers there and he built a storage house at its entrance. He said: ‘Anyone who performs successfully in the labor of the orchard, he may enter its treasury; anyone who does not perform successfully in the labor of the orchard, he may not ...

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Zohar I, 14a ז"א יד,

KEHOT'S NOTE

ראה ב"ר ט, ז. זח"א יד, א.

28

טוב מאד טוב זה מלאך החיים מאד זה מלאך המות

The Midrash reads “and behold, it was very good” as referring both to the angel of life and to the angel of death, and asks how the angel of death can be very good. The Alter Rebbe explains that its good is beyond measure and not yet revealed.

Bereshit Rabbah 9:10 י"ט: רבה

אמר רבי שמואל בר יצחק: הנה טוב מאד, זה מלאך חיים. והנה טוב מאד, זה מלאך המות. וכי מלאך המות טוב מאד? אמתהא! אלא למלך, שעשה סעודה וזימן את האורחים, והכניס לפניו תמחו מלא כל טוב. אמר: כל שהוא אוכל ומברך את המלך יאכל ויערב לו, וכל מי שהוא אוכל ואינו מברך את המלך יתו ראשו בסיף. כך כל מי שהוא מסגל במצות ומעשים טובים הרי מלאך חיים, וכל מי שאינו מסגל במצות ומעשים טובים הרי מלאך המות:

Rabbi Shmuel bar Yitzhak said: “Behold it was very good” – this is the angel of life; “and behold it was very good” – this is the angel of death. Is the angel of death, then, “very good”? This is a rhetorical question. Rather, it is analogous to a king who prepared a feast, invited the guests and brought before them a serving dish filled with all kinds of delicacies. He said: ‘Anyone who eats and blesses the king, let him eat and enjoy himself, but anyone who eats and ...

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...ויעש משה נחש נחשת וישימהו על הנס והיה

29

טוב מאד טוב זה מלאך החיים מאד זה מלאך המות

At the beginning of Yisro the Zohar reads “good” as the right side and “very” as the left side, and adds that “good” is the angel of life and “very” the angel of death, all one secret. The text itself refers to this page.

Zohar, Yitro 1:28-39 ט"ח-ל"ח-ל"ט יתרו

It is written: “And G-d saw everything that He had made, and, behold, it was very good” (Gen. 1, 31). The “living G-d” (Elohim Hayyim) purposed to give us light and to care for us in His Providence; and in His creation all are united, above and below, the “Right Side” and the “Left Side”, the angel of life and the angel of death: all are part of His plan, and it is “very good”; it is all part of the same mystic doctrine, apprehended by those who contemplate the ...

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

30

בוהר ר"פ יתרו דס"ח ב' וברמ"ז שם

Besides quoting the Zohar, “good is the right side, very is the left side,” the note refers to Yahel Ohr for this subject.

KEHOT'S NOTE

עמ"ש בוהר והנה טוב דא סטרא דימינא מאד דא סטרא דשמאלא. וראה יהל אור ע' קפג.

31

ועמ"ש ע"פ אלה מסעי

There “These are the journeys of the children of Israel” is read as their ascents from below to above, which come through subduing and transforming evil (iskafya and is'hapcha); this is why G-d created the kelipos, for the great ascent that comes through them.

KEHOT'S NOTE

לקמן צא, ג. וראה לעיל פ' במדבר יט, ג.

32

יסר יסרני י"ה

“Yah has sorely chastened me, but He has not given me over to death.” The Alter Rebbe notes that the chastening comes from the Name Yah, the beginning of the Name, where the good is not yet revealed.

Psalms 118:18 ח"ח: תהלים קי"ח

יִסְרֵנִי יְהוָה וְלֹמֹת לֹא נָתַנִּי:

The L-RD hath chastened me sore; But He hath not given me over unto death.

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KEHOT'S NOTE

תהלים קיח, יח.

33

נחום איש גז

The Talmud explains that Nachum was called Ish Gam Zu because whatever happened to him he said, “This too is for the good”; when the jewels he carried to the emperor were replaced with dust, the dust proved to be like Avraham's, which turned into swords and arrows. The Alter Rebbe holds him up as one who could bring the hidden good into revelation.

Taanit 21a:8 ח"א: תענית כ"א

אָמְרוּ עָלָיו עַל נְחוּם אִישׁ גַּם זֶה שֶׁהָיָה סוּמָא מִשְׁתִּי עֵינָיו, גִּדָּם מִשְׁתִּי יָדָיו, קִישַׁע מִשְׁתִּי רַגְלָיו, וְכָל גּוֹפּוֹ מְלֵא שְׁחִין. וְהָיָה מוּטָל בְּבֵית רְעוּעַ.

וּרְגְלֵי מִשְׁתּוֹ מוֹנַחֲזִין בְּסַפְלִין שֶׁל מַיִם כְּדִי שְׁלֹא יֵעָלוּ עָלָיו נְמָלִים. פֶּעַם אַחַת בִּקְשׁוּ תַלְמִידָיו לְפָנֹת מִשְׁתּוֹ, וְאַחֵר כֶּה לְפָנֹת אֶת הַכִּלִּים. אָמַר לָהֶם: בְּנֵי, פָּנּוּ אֶת הַכִּלִּים, וְאַחֵר כֶּה פָּנּוּ אֶת מִשְׁתִּי, שְׁמוּבֶקֶט לָכֶם שְׂכָל זְמַן שְׂאֵנִי בְּבֵית אֵין הַבֵּית נּוֹפֵל. פָּיִנו אֶת הַכִּלִּים וְאַחֵר כֶּה פָּיִנוּ אֶת מִשְׁתּוֹ, וְנָפַל הַבֵּית.

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KEHOT'S NOTE

תענית כא, א. וש"נ.

34 מי שאמר לשמן וידליק

When his daughter lit the Shabbos lamp with vinegar, Rabbi Chanina ben Dosa said, "He Who said to the oil that it should burn will say to the vinegar that it should burn," and it burned all day. The Alter Rebbe cites it for the change that can be made at the root.

Taanit 25a:5-6 ר"ה-א:ה-ה' תענית

... כְּלִי שֶׁל חוּמָץ נִתְחַלֵּף לִי בְּכָלִי שֶׁל שֶׁמֶן וְהִדְלַקְתִּי מִמֶּנּוּ אֹר לְשַׁבָּת. אָמַר לָהּ: בְּתִי, מֵאִי אֵכֶפֶת לָךְ? מִי שֶׁאָמַר לְשֶׁמֶן וְיִדְלֹק, הוּא יֹאמַר לְחוּמָץ וְיִדְלֹק. תִּנָּא: הָיָה דוֹלֵק וְהוֹלֵךְ כָּל הַיּוֹם כּוֹלוֹ, עַד שֶׁהִבִּיאוּ מִמֶּנּוּ אֹר לְהִבְדִּלָּהּ. רַבִּי חֲנִינָא בֶן דּוּסָא הוּוּ לָקָה הֵנָּה עֵינֵי, אָמְרוּ לָקָה: קָא מִפְסָדוּ. אָמַר: אֵי קָא מִפְסָדוּ — נִיכְלִינְהוּ דּוּבִי, וְאֵי לֹא — כָּל תְּדָא וְתְדָא תִּינִיתִי לְאוֹרְתָא דּוּבָא בְּקִרְנֵיהּ. לְאוֹרְתָא אֵינִי כָּל תְּדָא וְתְדָא דּוּבָא בְּקִרְנֵיהּ.

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35 מי יתן טהור מטמא

Iyov asks, "Who can bring a pure thing out of an impure one?" The Alter Rebbe refers to his discussion of this verse at the end of the discourse "This is the statute of the Torah," on the same theme of change at the root.

Job 14:4 ד:ד' איוב

מִי יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד:

Who can bring a clean thing out of an unclean? not one.

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36 כמאמר ר"ה בן דוסא מי שאמר

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

KEHOT'S NOTE

שם כה, א.

PARAGRAPH 4

37 ולא כי אכשור דרי

Told that the Sages had gone back to giving levirate marriage priority over chalitzah, Rav Nachman bar Yitzchak asks in surprise, "Have the generations become more worthy?" The Alter Rebbe uses the phrase to deny that later generations pray more because they are better.

Yevamot 39b:15-16 ט"ז-ט"ו ב:ב-ט"ז יבמות

אָמַר רַבִּי בַר חֲמָא אָמַר רַבִּי יִצְחָק: חֲזָרוּ לוֹמַר מִצְוַת יְבוּם קוֹדְמַת לְמִצְוַת חֲלִיצָה. אָמַר לָקָה רַב נַחֲמָן בַּר יִצְחָק: אֲכַשּׁוּר דְּרִי? מַעֲקָרָא סְבָרִי לָהּ כְּאָבָא שְׂאוּל, וּלְבָסוּף סְבָרִי לָהּ כְּרַבֵּנּוּ.

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KEHOT'S NOTE

...ויעש משה נחש נחשת וישימהו על הנס והיה

ראה יבמות לט, ב.

38 יתפרדו כל פועלי און

The psalm says that G-d's enemies will perish and "all the workers of iniquity shall be scattered." The Alter Rebbe applies it to evil and affliction, which fall apart once their root in G-d is recognized.

Psalms 92:10 י"ב:י"ב תהילים

כִּי הִנֵּה אֵיבֶיךָ הִ' כִּי־הִנֵּה אֵיבֶיךָ יֵאָבְדוּ וְתִפְרְדוּ כָּל־פְּעָלֵי אֹן:

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

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KEHOT'S NOTE

תהלים צב, י.

PARAGRAPH 5

39 נחום איש גם זו

When the chest of jewels Nachum carried to the emperor was found full of dust, he said, "This too is for the good," and the dust proved to be like Avraham's, which turned into swords and arrows when thrown, and won a province the empire could not take. The maamar sees here the hidden good made visible below.

Taanit 21a:8 ח"ח:א' תענית

אָמְרוּ עָלָיו עַל נַחוּם אִישׁ גַּם זֶה שֶׁהָיָה סוּמָא מִשְׁתִּי עֵינָיו, גִּדָּם מִשְׁתִּי קִדְיו, חִטְּעַ מִשְׁתִּי רִגְלָיו, וְכָל גּוֹפּוֹ מָלֵא שְׁחִין. וְהָיָה מוּשָׁל בְּבֵית רְעוּעַ. וּרְגְלֵי מִשְׁתּוֹ מוֹנַחֲזִין בְּסַפְלִין שֶׁל מַיִם כְּדִי שְׁלֹא יֵעָלוּ עָלָיו נְמָלִים. פֶּעַם אַחַת בִּקְשׁוּ תַלְמִידָיו לְפָנֹת מִשְׁתּוֹ, וְאַחֵר כֶּה לְפָנֹת אֶת הַכִּלִּים. אָמַר לָהֶם: בְּנֵי, פָּנּוּ אֶת הַכִּלִּים, וְאַחֵר כֶּה פָּנּוּ אֶת מִשְׁתִּי, שְׁמוּבֶקֶט לָכֶם שְׂכָל זְמַן שְׂאֵנִי בְּבֵית אֵין הַבֵּית נּוֹפֵל. פָּיִנו אֶת הַכִּלִּים וְאַחֵר כֶּה פָּיִנוּ אֶת מִשְׁתּוֹ, וְנָפַל הַבֵּית.

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40 הי יכול לשנות

According to the note, Or HaTorah explains that Nachum Ish Gam Zu had this power because he tasted the bitter as sweet, in the manner of "love with delights" (ahavah betaanugim).

KEHOT'S NOTE

ראה באוה"ת פי כי תשא ע' ביא שהיכולת הוזה מפני שטעים מרירו למיתקא ע"ד אהבה בתענוגים ע"ש.

41 בענין גם

Etz Chaim explains the Sages' rule that et and gam are inclusions (ribuyim) as referring to Rachel and Leah, who come forth from the abundance of the mochin of Z'eir Anpin: et is Rachel and gam is Leah. The text refers to this chapter for the matter of gam.

Sefer Etz Chaim 38:5 ה"ה:ח' עץ חיים

42 ועמשי"ל בד"ה וזה מעשה המנורה

There, on G-d's words to Yaakov, "I will go down with you to Egypt, and I will also (gam) surely bring you up," the Alter Rebbe explains that the level of gam itself will also

have an ascent, and he refers back to this maamar for the meaning of “gam zu letovah.”

KEHOT'S NOTE

פי בהעלותך לג, א.

43 ואנכי אעלה גם עלה

G-d promises Yaakov as he goes down to Egypt, “I will go down with you to Egypt, and I will also (gam) surely bring you up.” The discourse the text cites reads it as an ascent for the level of gam itself.

Genesis 46:4 מ"ד:ד בראשית

אֲנֹכִי אֶרֶד עִמָּךְ מִצְרָיִם וְאֲנֹכִי אֶעֱלֶךָ גַּם־עֹלָה וְיוֹסֵף יָשִׁית יָדוֹ עַל־עֵינֶיךָ:

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.

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44 נחש הנחשת

The Zohar says gold, silver and copper are three hues, for joy, for mercy and for the strength of judgment, and that Moshe, who knew that the root of the fiery serpents is the nachash, made a serpent of copper and relied on it. The text cites this passage on the copper serpent.

ספר זוהר, תרומה ל"ה:ת"ו-37:415-35:406 Zohar, Terumah ל"ז:תט"ו

45 דנחשים השרפים

The verse tells that the fiery serpents were sent among the people and bit them, and many died. In the maamar these serpents are the harsh gevuros that the copper serpent sweetens.

Numbers 21:6 ו"א:ו במדבר

וַיִּשְׁלַח ה' בָּעָם אֶת הַנָּחָשִׁים הַשָּׂרָפִים וַיִּנְשָׁכוּ אֶת־הָעָם וַיָּמָת עִם־רַב מִיִּשְׂרָאֵל:

And the L-RD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

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46 נחש הנחשת שהוא ת"ת דק"נ

In the gate of kelipas nogah, Etz Chaim places copper in Tiferes of nogah and cites the Zohar on “Moshe made a copper serpent”: it sometimes kills, in the secret of evil, and sometimes gives life, in the secret of good. The text cites it for the copper serpent as Tiferes of kelipas nogah.

Sefer Etz Chaim 49:3 מ"ט:ג עץ חיים

... ב' דרועין ות"ת נקרא נחשת וזהו שאמר בפרשה תרומה קמ"ז ויעש משה נחש נחשת כי לפעמים ממית בסוד הרע ולפעמים מחיה בסוד הטוב והיא קוף בפני אדם והב זה. וז"ל ההיא נחשא דכריך על ההוא תיבותא דקע"ג וז"ל קין והבל שנעשו חד גופא באדרא קמ"ג כי גופא קדישא הם הכלים והחשמ"ל מקיף עליהם וזה נוגה החופף עליהם ומהבל טו"ר זכר יוצאין השדים התלויין באוירא שמטיבין לבני אדם כנוכר פי פקודי דרס"ה כי הרע אשר שם הוא טוב ומתוק כי הם זכרים הרי עץ הדעת טוב ורע הוא הנוקבא דנוגה ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 6

47 והיה מעשה הצדקה שלום

“And the work of tzedakah shall be peace.” The Alter Rebbe’s epistle on this verse explains how peace among the supernal attributes is made.

Isaiah 32:17 י"ז:ל"ב ישעיהו

וְהָיָה מַעֲשֵׂה הַצְדָּקָה שְׁלוֹם וְעִבְדֵּת הַצְדָּקָה הַשְׁקֵט וְכֵטַח עַד־עוֹלָם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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48 והיה מעשה הצדקה שלום

The epistle explains that the gevuros are sweetened in the chasadim through Tiferes, and that this is the peace in the household above and below, aroused by acts of tzedakah. The text refers to it for the peace above.

Tanya, Iggeres HaKodesh 12:1 א"ב:א' אגרת הקדש

וְהָיָה מַעֲשֵׂה הַצְדָּקָה שְׁלוֹם, וְעִבְדֵּת הַצְדָּקָה הַשְׁקֵט וְכֵטַח עַד עוֹלָם. לְהַבִּינֵי הַהִפְרָשׁ שְׂבִינֵי “מַעֲשֵׂה” לְ“עִבְדֵּת” וּבִינֵי “שְׁלוֹם” לְ“הַשְׁקֵט וְכֵטַח” כּו'. עַל פִּי מָה שֶׁאֱמָרוּ רַבּוֹתֵינוּ זְכוֹרֵנוּם לְכַרְכָּה עַל פְּסוּק “עוֹשֶׂה שְׁלוֹם בְּמִרְמִיּוֹ” – כִּי “מִיכָאֵל שֶׁר שֶׁל מַיִם וְגַבְרִיאֵל שֶׁר שֶׁל אֵשׁ, וְאִין מְכַבִּין זֶה אֵת זֶה.”

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49 נחש הנחשת

In Pekudei the Zohar speaks of the “copper of the wave-offering,” which are the “mountains of copper” and the “sockets of copper” that stand as gates at the openings of the chambers. The text cites it on the matter of the copper serpent.

ספר זוהר, פקודי י"ח:קנ"ה-י"ט:קס"ה Zohar, Pekudei 18:155-19:165

50 נחש הנחשת

The Zohar speaks of chariots called “mountains of copper,” which come forth from gold, silver and copper, with copper below. The text cites it on the matter of the copper serpent.

ספר זוהר, פקודי נ"ב:תשע"ה-תשפ"ה Zohar, Pekudei 52:775-785

51 נחש הנחשת

The Zohar reads Yechezkel’s vision of a man “whose appearance was like the appearance of copper” as a messenger of the left side who changes his garments and hues according to his mission, clothed here in the “mountains of copper.” The text cites it on the matter of the copper serpent.

ספר זוהר, פקודי כ"ה:רל"ד-כ"ו:רמ"ו Zohar, Pekudei 25:234-26:246

52 נחש הנחשת

The Zohar on Terumah says that copper above comes forth from gold and fire, and that by its strength the fiery

serpents that come from fire are scattered. The text cites it on the matter of the copper serpent.

ספר זהר, תרומה ל"ג:ש"פ-33:380-34:388 Zohar, Terumah ל"ד:שפ"ח

53

נחש הנחשת

The Midrash says that Moshe, told to make a saraf without being told of what, chose copper because nechoshes falls on the word nachash, and learns from this that the Torah was given in the Holy Tongue. The text cites it from Parshas Noach.

בראשית רבה ל"א:ח"ב:31 Bereshit Rabbah 31:8

... "ישמע חכם ויוסף לקח" זה משה שאמר הקדוש ברוך הוא לו למשה עשה לך שרף ולא פירש אמר אם אני עושה אותו של זהב אין הלשון הזה נופל על לשון זה של כסף אין הלשון הזה נופל על לשון זה אלא הרי אני עושה אותו של נחושת לשון נופל על הלשון שנאמר (במדבר כא, ט): "ויעש משה נחש נחשת" מכאן שניתנה תורה בלשון הקודש. רבי פנחס ורבי חזקיה בשם ר' סימון כשם שניתנה תורה בלשון הקודש כך העולם נברא בלשון הקודש שמעת מימך אומרים גיני גיניי אנתרופי אנתרופי ...

"Craft for you an ark of cypress wood; you shall craft the ark with compartments, and you shall coat it within and without with pitch" (Genesis 6:14). "Craft for you an ark of cypress wood" - Rabbi Isi said: In four places, this expression, "craft," is stated; in three it [the material] is specified, and in one it is not specified. "Craft for you an ark of [cypress [gofer] wood]..." - Rabbi Natan said: An ark of the wood of kardinon. into a more commonly known word, kardinon. "Craft for ...

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54 שמתכלין כלפי מעלה ומשעבדין את לבם לאביהם שבשמים

The Mishnah's words return here: the healing, and all the sweetening described, come only when Israel look upward and subject their hearts to their Father in heaven.

משנה ראש השנה ג:ח"ב:3 Mishnah Rosh Hashanah 3:8

... עושות מלחמה או שוברות מלחמה. אלא לומר לה, כל זמן שהיו ישראל מסתכלים כלפי מעלה ומשעבדין את לבם לאביהם שבשמים היו מתגברים. ואם לאו, היו נופלין. פיוצא בדבר אתה אומר (במדבר כא), עשה לה שרף ושים אתו על נס, והיה כל הנשדד ורָאָה אתו וָחַי. וכי נחש ממית, או נחש מחיה. אלא, בזמן שישאל מסתכלין כלפי מעלה ומשעבדין את לבם לאביהם שבשמים, היו מתרפאים, ואם לאו, היו נמוקים. חרש, שוטה, וקטן, אין ...

"And so it was, when Moshe raised his hand, Israel prevailed..." (Exodus 17:11). And is it Moshe's hands that make [success in] war or break [success in] war? Rather, [this comes to] tell you, [that] whenever Israel would look upward and subjugate their hearts to their Father in heaven, they would prevail; and if not, they would fall. Similar to this matter, you [can] say concerning the verse; "Make a [graven] snake and place it on a pole, and everyone bitten who sees it will live" (Numbers 21:8): And is ...

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55

The Yerushalmi notes that of four places where "make for yourself" is said, only "make for yourself a saraf" does not say of what; Moshe reasoned that its essence is a nachash and so made a nechash nechoshes. The text says something like this is in the Yerushalmi.

תלמוד ירושלמי ראש 3:9:2 Jerusalem Talmud Rosh Hashanah השנה ג:ט:ב

הלכה: אמר רבי יסא. בארבעה מקומות נאמר עשה לה. בשלשה פירש ואחד לא פירש. עשה לה תיבת עצי גופר. עשה לה שתי חצוצרות כסף. עשה לה חרבות צורים. עשה לה שרף לא פירש. אמר משה. עיקרה לא נחש הוא. לפיכך ויעש משה נחש נחושת. מיכן היה רבי מאיר דורש שמות. חד בר נש הנה שמה כידור. אמר לון רבי מאיר. הובא לכון מיניה. בר נש ביש הוא. כי דור תהפוכות המה.

HALAKHAH: . rabba 31(8). Rabbi Yasa said, in four places it is said "make for yourself." In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver trumpets. 10:2.. Make yourself flintstone knives. 5:2.. Make yourself a poisonous snake. 21:8. He did not make explicit. Moses said, is its root not נחש whose meaning seems to be unrelated to both.? Therefore, Moses made a brass snake. 21:9.. From there, Rabbi Meir interpreted names 83b.. There was a man called Kidor. ...

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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