



LIKKUTEI TORAH • PARSHAS MATOS • MAAMAR 6

החלצו מאתכם וגו'

“Arm from among you”



Midian, whose name means strife, is baseless hatred: the force of division, the direct opposite of the Name Havayah, in which even opposites become one. The war against it is “the vengeance of Havayah,” and it is won only through the two kinds of peace that the Torah makes, above and below, in the worlds and in the soul, until all Israel is one, “as one man.”

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

Midian, whose name means strife, is baseless hatred: the force of division, the direct opposite of the Name Havayah, in which even opposites become one. The war against it is “the vengeance of Havayah,” and it is won only through the two kinds of peace that the Torah makes, above and below, in the worlds and in the soul, until all Israel is one, “as one man.”

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar asks why Moshe says hechaltzu, which addresses everyone, why the war is “the vengeance of Havayah,” and why the verse says “for all the tribes.” Midian is the kelipah of strife, baseless hatred, for which the Second Temple was destroyed; because it is not plain evil and people justify it, its exile lasts far longer than the seventy years that repaired the seven evil traits of the First Temple. It opposes the Name Havayah, which is “One”: in it opposites unite. The yud (contraction, Chochmah) and the hei (expansion, Binah) are joined by the tip of the yud, a light from above both, drawn down through the Torah: peace in the household above. The vav and the final hei are joined when the left is included in the right, severity serving kindness, as in the Torah’s punishments and its exacting details: peace in the household below. In the soul these are the mind ruling the heart, and the refinement of the animal soul’s emotions into the G-dly soul’s. So every Jew must fight Midian within himself, and only the unity of all, through Moshe, brings the light of “the wholeness of all” over Midian.

OUTLINE

1 The questions

¶1

Why hechaltzu, why “the vengeance of Havayah,” and why “for all the tribes.” Midian is the opposite of the Name Havayah; its kelipah was subdued through Yisro before the Giving of the Torah, and the Torah makes peace in the household above and the household below.

2 Baseless hatred and the long exile

¶2-4

The First Temple fell for sins rooted in the seven evil traits, the seven nations, which were repaired in seventy years; the Second fell for baseless hatred, the strife of Midian, which opposes divine oneness. Because it is hidden and self-justified, like fine waste or a doubtful law, its refinement takes far longer.

3 The yud, the hei and the tip of the yud

¶15-6

Creation from nothing required a tzimtzum, the point of the yud, before the expansion of the hei. These opposites, Chochmah and Binah, are joined by the tip of the yud, a light from above both, which is drawn down through Torah study: peace in the household above, and the reason the Torah is called “peace.”

4 The left included in the right

¶17-9

The six attributes, the vav of the Name, have evil counterparts nourished from the left line. The remedy is to include the left in the right, as in the Torah’s punishments, which repair the sinner, and in its exacting details, Gevuros that serve kindness: peace in the household below.

5 Brain and heart

¶10-16

In the soul, Chochmah in the brain (water) gives lasting nullification of will and humility, and Binah in the heart (fire) gives burning love. The mind must rule the heart, running must lead to returning, and Torah study, drawing down a will above reason, unites them, so that love becomes self-giving.

6 The two souls

¶17-19

The emotions of the animal soul, the left, must be refined until they are absorbed into those of the G-dly soul, the right, even turning the evil inclination to love of G-d. This comes through Daas drawn by the Torah, and through the mitzvot, especially charity, which make peace above between giver and receiver.

7 The answers

¶20-24

The war is “the vengeance of Havayah” because division opposes the Name of unity; hechaltzu because every person must fight it within; “for all the tribes” because unity below draws light from the root of the tribes above. Through Moshe, the source of unity, the soldiers became “all of them matched” and so prevailed over Midian.

KEY CONCEPTS

Baseless hatred (sinas chinam) שנאת חנם

Hatred without cause, the sin for which the Second Temple was destroyed. The maamar identifies it with Midian (madon, “strife”): not complete evil, yet the source of evil and the opposite of divine oneness; because people justify it to themselves, they hardly repent of it, and so its exile is long.

The household above and the household

below פמליא של מעלה ופמליא של מטה

The two realms in which Torah study “makes peace.” Above: the union of the yud and the hei, Chochmah and Binah, which in the soul are mind and heart. Below: the union of the vav and the final hei, the left included in the right, which in the soul is the animal soul refined into the G-dly soul.

The tip of the yud קוצו של יו”ד

The small point above the letter yud, standing for a level above Chochmah, Keser, which joins the yud and the hei, opposites that cannot unite on their own. In the soul it is the will above reason, which Torah study draws down.

The left included in the right שמאלא אתכליל בימינא

The Zohar’s phrase for severity included in kindness and serving it. It is the foundation of the Torah, seen in its punishments, which repair the sinner, and in its exacting details; in the soul, it is the refinement of the animal soul’s emotions into those of the G-dly soul.

Running and returning (ratzo vashov) רצוא ושוב

The heart’s fiery yearning toward G-d, and the return to settled service. The mind must rule the heart, so that the running leads to returning and humility outweighs enthusiasm.

The wholeness of all שלימותא דכולא

G-d as including everything, called “All,” whose light rests where there is inter-inclusion below. It is far above the root of Midian, and so unity puts Israel “over” Midian.

SECTION 1 • 11

The questions

1 החלצו מאתכם^{1,2} וגוי. וצ"ל דה"ל [דהוה ליה למימר] יחלצו כי החלצו משמע כולכם וכיון שנאמר מאתכם דהיינו מקצתם אלף למטה א"כ ה"ל [הוה ליה למימר] יחלצו.

“Arm from among you (hechaltzu me’itchem),” etc. We need to understand this, for it should have said yechaltzu (“let [men] be armed”): hechaltzu (“arm yourselves”) implies all of you, and since it says “from among you,” that is, some of you, “a thousand per tribe,” then it should have said yechaltzu.

The maamar opens with Moshe’s command to prepare for the war against Midian. The form hechaltzu is an order addressed to everyone, yet the verse goes on to say “from among you,” and the next verse limits the force to a thousand from each tribe; for a draft of only some of the men, the Torah should have said yechaltzu, “let men be armed.”

גם מהו ענין נקמת הוי' במדין. גם מהו לכל מטות³ וה"ל [והוה ליה למימר] מכל מטות. אך הנה בחינת מדין הוא ממש נגד בחי' שם הוי'

Also, what is [meant by] “the vengeance of Havayah upon Midian”? And also, what is [meant by] “for all the tribes (lechol matos)”? It should have said “from all the tribes (mikol matos).” However, the level of Midian stands directly opposite the level of the Name Havayah;

Two more questions: why is this war called “the vengeance of Havayah,” and why does the next verse say “for all the tribes” rather than “from all the tribes,” as one would expect when only some are taken? The answer begins from a principle the maamar will explain at length: Midian is the direct opposite of the Name Havayah.

ולכן קודם מתן תורה היה צ"ל הכנעת קליפת מדין ע"י יתרו כהן מדין⁴ שאמר עתה ידעתי^{5,6} כו' (כמ"ש בזהר ר"פ יתרו ס"ז ב').

and therefore, before the Giving of the Torah, there had to be the subduing of the kelipah (husk) of Midian through Yisro, the priest of Midian, who said, “Now I know,” etc. (as is written in the Zohar at the beginning of Parshas Yisro, 67b).

Because Midian opposes the Name, its kelipah, the concealing force behind it, had to be subdued before the Torah could be given. This happened when Yisro, Midian’s own priest, came and acknowledged, “Now I know that Havayah is greater than all the gods”; the Zohar says that only after this was G-d’s glory exalted above and below, and the Torah given.

והענין ע"ד משארז"ל [מה שאמרו רבותינו זכרונם לברכה]⁷ דבשעת מתן תורה נתקבצו כל האומות כו' עד שפתחו כולם ואמרו ה' עוז לעמו יתן⁸ ה' יברך את עמו בשלום וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שהעוסק בתורה משים שלום⁹ בפמליא של מעלה ובפמליא של מטה.

The matter is along the lines of what our Sages, of blessed memory, said: at the time of the Giving of the Torah all the nations gathered, etc., until all of them opened [their mouths] and said, "Havayah will give strength to His people; Havayah will bless His people with peace." And as our Sages, of blessed memory, said: one who occupies himself with Torah makes peace in the household above and in the household below.

The Talmud relates that when the Torah was given, the kings of the nations gathered in alarm at the tumult, until they learned its cause and declared, "Havayah will bless His people with peace." The Torah is bound up with peace: the Sages say that one who occupies himself with Torah makes peace in two realms, "the household above" and "the household below," and these two kinds of peace are the subject of the maamar.

SECTION 2 • 12-4

Baseless hatred and the long exile

2 ולהבין ב' שלומות הללו צ"ל דהנה בחורבן בהמ"ק [בית המקדש] ראשון אמרו רז"ל [רבותינו זכרונם לברכה] ויתר הקבי"ה על¹⁰ עבודת כוכבים וג"ע [וגילוי עריות] וש"ד [ושפיכות דמים] ולא ויתר על ביטול תורה^{11,12} וחורבן בית שני היה רק בשביל עון שנאת חנם לבד.¹³

To understand these two [kinds of] peace, it must be said: concerning the destruction of the First Temple, our Sages, of blessed memory, said that the Holy One, blessed be He, overlooked idolatry, forbidden relations and bloodshed, but did not overlook the neglect of Torah; and the destruction of the Second Temple came only because of the sin of baseless hatred alone.

To explain the two kinds of peace, the Alter Rebbe compares the two destructions. Of the First Temple, the Sages say that G-d overlooked even idolatry, forbidden relations and bloodshed, and what He did not overlook was the neglect of Torah; the Second Temple, whose generation engaged in Torah and mitzvos, was destroyed only for baseless hatred.

3 וא"כ למה עכשיו אריכות הגלות שבית המקדש חרב יותר מ"ז מאות שנה. וגלות בבל שהיה מפני עבירות חמורות הנ"ל אעפ"כ [אף על פי כן] היה רק שבעים שנה.

If so, why is the exile now so long, that the Holy Temple has lain destroyed for more than seventeen hundred years? While the Babylonian exile, which came because of the grave sins mentioned above, was nevertheless only seventy years.

If the First Temple's sins were the gravest, why has the present exile, which followed the destruction of the Second Temple, lasted more than seventeen hundred years, while the Babylonian exile after the First Temple lasted only seventy? The figure reflects the Alter Rebbe's own time.

אך הענין הוא כי הנה בשבעה אומות שהיו בארץ בעת שבאו אבותינו לארץ הכנעני והחתי כו' נאמר והיה אשר תותירו מהם¹⁴ כו' כי הם היו שבע מדות הרעות

But the explanation is this: concerning the seven nations that were in the land when our fathers came into the land, the Canaanite and the Hittite, etc., it is said, "And it shall be that those of them whom you leave remaining..." etc.; for they were the seven evil emotive attributes (middos).

The answer begins with the seven nations of Canaan. The Torah warns that any of them left in the land would trouble Israel; the Alter Rebbe explains that, in their spiritual root, the seven nations are the seven evil emotive attributes, the counterparts of the seven holy ones.

לכן כשחטאו ישראל אז בבית ראשון ונתגברו בהם השבע מדות הרעות אלו מפני שהשאירו מהם וכמ"ש

Therefore, when Israel sinned then, in [the time of] the First Temple, and these seven evil attributes grew strong in them because they had left [some] of them [remaining], as it is written

Because Israel did not drive these nations out completely, the evil traits that they embody gained strength in the people during the First Temple period.

(בשופטים ס"א וס"ב) ואתם לא תכרתו ברית כו' ולא שמעתם בקולי¹⁵ כו' ומחמתם נכשלו בעבירות חמורות הנ"ל.

(in Judges, chapters 1 and 2), "And you shall make no covenant..." etc., "but you have not listened to My voice," etc.; and because of them they stumbled into the grave sins mentioned above.

The book of Judges records that the people made covenants with the inhabitants of the land and did not heed G-d's voice, and were told that those nations would become a snare to them. Through these traits Israel came to the grave sins of the First Temple period.

ע"כ היה הגלות בכל שבעים שנה שעייז נתקנו שבע מדות¹⁶ הנ"ל לכל מדה עשר שנה כי כל אחד כלולה מעשר.

Therefore the Babylonian exile was seventy years, for through it the seven attributes mentioned above were rectified: ten years for each attribute, since each one is composed of ten.

The seventy years of the Babylonian exile rectified those seven traits. Each attribute is composed of all ten aspects, so seven attributes times ten gives seventy years.

אך בבית שני לא היה החטא במדות הרעות עצמן כ"א בשנאת חנם והיא קליפת מדין שאינה נחשבת משבעה עממין הנ"ל ואינו רע גמור כמו תאות רעות כו' ניאוף.

In the Second Temple, however, the sin was not in the evil attributes themselves but in baseless hatred; and this is the kelipah of Midian, which is not counted among the seven nations mentioned above, and is not complete evil like evil lusts, etc., [such as] adultery.

The sin of the Second Temple was of another kind: baseless hatred, which the Alter Rebbe identifies with the kelipah of Midian. Midian is not one of the seven nations, and its trait is not outright evil, like lust.

כ"א שנאת חנם שזהו לשון מדין ריב ומדון¹⁷ ומדה זו אע"פ [אף על פי] שאינה רע גמור אך הוא מקור התהוות הרע¹⁸ והוא ג"כ הפך הקדושה האלקית (ועיי' [ועיי'] בזהר ויקרא ד"י ע"ב)

Rather, [it is] baseless hatred, for this is the meaning of the word Midian: quarrel and strife (madon). And this trait, although it is not complete evil, is nevertheless the source from which evil comes into being; and it is also the opposite of divine holiness (and see the Zohar, Vayikra, 16b),

The name Midian is read as madon, "strife." Baseless hatred is not complete evil in itself, yet it is the root from which evil comes, and it stands against holiness; the passage of the Zohar cited here expounds "a grumbler separates" as one who separates the unity above.

שהיא דוקא בחינת אחדות והתכללות שהוא יסוד כל התורה כמ"ש הלל הזקן דעלך סני¹⁹ כו' ואידך פירושא הוא

which is precisely the quality of oneness and inter-inclusion, which is the foundation of the whole Torah, as Hillel the Elder said, "What is hateful to you...", etc., "and the rest is its explanation."

Holiness is oneness and the inclusion of each part in the others. When a would-be convert asked Hillel to teach him the whole Torah briefly, he answered, "What is hateful to you, do not do to your fellow," and called the rest its commentary: love between people, the opposite of baseless hatred, is the Torah's foundation.

והיינו משום דכך הוא למעלה הוי' אחד²⁰ בחי' אחדות והתכללות איהו וגרמוהי חד^{21,22} כו' הוא היודע והוא הדעה^{23,24} כי פי' אחד אין פירושו מהו"ע [מהותו ועצמותו] ית' דהוא נקרא יחיד

And this is because so it is above: "Havayah is One": the quality of oneness and inter-inclusion, "He and His vessels (ihu vegarmohi) are one," etc., "He is the Knower and He is the Knowledge." For the meaning of "One" is not His being and essence, may He be blessed, which is called "Singular" (Yachid);

This mirrors what is above: the Name Havayah is called "One"; the Tikkunei Zohar says that in Atzilus "He and His vessels are one"; and the Rambam says that G-d is the Knower and is Himself the Knowledge. The word "One" here does not describe G-d's essence in itself, for which the fitting word is "Singular" (Yachid).

אך פי' אחד היינו אחד בז' רקיעים והארץ^{25,26} ולמעלה הוא בחינות ז' מדות שכולם בטלים ומתכללים באחד וע"כ בחי' מדין ונרגן מפריד²⁷ הוא המנגד לשם הוי'

rather, the meaning of "One" is: One in the seven heavens and the earth, which above are the seven attributes, all of which are nullified and included in the One. And therefore the level of Midian, and "a grumbler separates," is what opposes the Name Havayah,

Rather, "One" means unity within multiplicity: G-d is One in the seven heavens and the earth, which above correspond to the seven emotive attributes, all nullified and included in the One. Midian, the "grumbler who separates," is the force of division, and so it opposes the Name Havayah directly.

שהוא אחד שגם כל המדות וההפכיים כולם מתאחדין ובטלים באור הוי' כו' וע"כ גלות זה שהוא תיקון ובירור בחי' שנאת חנם משתהה זמן רב יותר.²⁸

which is One, in that even all the attributes and the opposites all become united and nullified in the light of Havayah, etc. And therefore this exile, which is the rectification and refinement of baseless hatred, lasts a much longer time.

In the light of the Name Havayah even opposite attributes unite and are nullified. Baseless hatred is the opposite of that unity, and so the exile whose task is to refine it lasts much longer.

4 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] ראשונים שנתגלה עוונם נתגלה קצם כו' פי' נתגלה ע וונם שהיה רע גמור ע"כ עשו תשובה ע"ז מיד.

And this is what our Sages, of blessed memory, said: "The earlier ones, whose sin was revealed, had their end revealed," etc. That is: their sin was revealed, for it was complete evil; therefore they did teshuvah (returned) for it at once.

The Talmud contrasts the two Temples: the sins of the First were open, so the end of its exile was revealed in advance; those of the Second were not, so its end is hidden. The Alter Rebbe reads "revealed" as "plainly evil": because the First Temple's sins were obviously evil, the people returned from them at once.

משא"כ אחרונים שלא נתגלה עוונם דהיינו ענין שנאת חנם שכל אחד מטעה א"ע [את עצמו] שאין זה עון גמור ע"כ לא נתגלה קצם מפני שאין מתחרטין כ"כ [כל כך] מזה

Whereas the later ones, whose sin was not revealed, that is, the matter of baseless hatred, about which each person deludes himself that it is not a complete sin: therefore their end was not revealed, because people do not regret it so much

Baseless hatred is a hidden sin, since each person persuades himself that it is not really wrong. Because people hardly regret it, they do not truly return from it, and so the end of this exile is not revealed.

(וכמ"ש כה"ג [כהאי גוונא] ברבינו יונה רפ"ק [ריש פרק קמא] דברכות שלכך האשם שתי סלעים וחטאת בת דנקא^{29,30} דכיון שהאשם בא על ספק חטא אינו מתחרט כ"כ [כל כך] כו' ע"ש), או

(as Rabbeinu Yonah writes along these lines at the beginning of the first chapter of Berachos: that this is why the guilt-offering is two sela'im and the sin-offering is worth a danka, for since the guilt-offering comes for a doubtful sin, one does not regret it so much, etc.; see there). Or

The parenthesis brings a parallel from Rabbeinu Yonah: the guilt-offering brought for a doubtful sin must be worth at least two sela'im, far more than the sin-offering for a certain sin, which may be worth a danka, because one who is unsure he sinned feels little remorse. The sentence then goes on to a second explanation.

כמו עד"מ לברר הפסולת הדק צריך שהות יותר מן הפסולת הגס שהוא ניכר לכל שהוא פסולת.

as, by way of analogy, sorting out fine refuse takes more time than coarse refuse, which is recognizable to all as refuse.

A second explanation, by analogy: coarse waste is easy to see and remove, while fine waste mixed into the grain takes longer to sort out.

וכן בדינים בגמרא א"צ [אין צריך / אינו צריך] עיון שהעורב אסור והיונה מותרת, אבל לברר דינים המסופקים שאין איסורין ניכר צריך טורח וזמן רב יותר בפלפול ועיון שאח"כ מכירין

So too with laws in the Gemara: there is no need for study [to know] that the raven is forbidden and the dove permitted; but to clarify doubtful laws, where the prohibition is not evident, requires effort and much more time in debate and study, after which one recognizes

So too in halachah: clear-cut cases, like the raven being forbidden and the dove permitted, need no study, but doubtful cases need long analysis and debate before one can conclude that something is forbidden.

שהוא אסור וכמ"כ [וכמו כן] תיקון ובירור עון שנאת חנם לפי שאינו נחשב כ"כ [כל כך] לרע גמור בעיני האדם מפני שמדמה ששונאו בדין ע"כ צריך ע"ז זמן רב.

that it is forbidden. So too the rectification and refinement of the sin of baseless hatred: because it is not considered so much as complete evil in a person's eyes, since he imagines that he hates the other with justice, therefore it needs a long time.

Baseless hatred is the "fine waste" and the "doubtful law": a person who hates another imagines that his hatred is justified, so he does not see it as evil. Rectifying and refining such a sin therefore takes a long time.

אך להבין קצת חומר ענין זה דשנאת חנם איך שהוא המנגד ממש לשם הוי'. והענין דשם הוי' נק' ע"ש [על שם] שמהוה מאין ליש.³¹

But to understand somewhat the gravity of this matter of baseless hatred, how it is the very opposite of the Name Havayah: the explanation is that the Name Havayah is so called because it brings into being (mehaveh) from nothing (ayin) to something (yesh).

The maamar now turns to why baseless hatred is so grave: it is the direct opposite of the Name Havayah. That Name is so called because it brings things into being (mehaveh) from nothing to something, and the following paragraphs show how its letters express unity.

SECTION 3 • ¶5-6

The yud, the hei and the tip of the yud

5 והנה ידוע הקושיא למה נק' ההתהוות מאין ליש הלא אדרבה הוא ית' היש האמיתי וכולא קמיה כלא חשיב³² ואין ואפס ממש.

Now, the question is well known: why is the coming into being called "from nothing to something"? On the contrary, He, may He be blessed, is the true Something (Yesh), and "all before Him is considered as nothing," truly nothing and naught.

A well-known question: why is creation called "from nothing to something"? G-d is the true existence, and before Him all of creation counts as nothing, so the order should seemingly be reversed.

אך הענין הוא משום שא"ס ב"ה כשמו כן הוא אין לו תחלה כוי ולכך כשהיה צ"ל המשכת האור להתהוות הנבראים בעלי גבול א"א להיות ע"י השתלשלות עילה ועלול שא"כ היה הכל בחי' בלי גבול,

But the explanation is this: the Infinite One (Ein Sof), blessed be He, is as His name; He has no beginning, etc. Therefore, when there was to be a drawing forth of the light to bring into being created beings that have limits, this could not be through a chain of descent (hishtalshelus) of cause and effect, for if so, everything would have been without limit;

The answer: Ein Sof, "without end," is as its name says, without end and without beginning. Had created beings come from Him through a gradual chain of cause and effect, they would be unlimited like their cause.

אלא צ"ל צמצום עצום בתחלה שיהיה הגילוי רק בחינת הארה מצומצמת לכד בכדי שאז יוכל להיות בחינת הארה זו מקור ושרש להתהוות עולמות בעלי גבול ושלא יתבטלו במציאות

rather, there had to be a tremendous tzimtzum (contraction) at the outset, so that the revelation would be only a contracted illumination, in order that this illumination could then be the source and root for the coming into being of worlds that have limits, and that they not be nullified out of existence.

So there first had to be a great tzimtzum, a contraction and concealment, leaving only a limited illumination. Only such a limited light can be the source of finite worlds that do not dissolve back into their source.

וזהו ענין היו"ד דשם הוי' שהוא בחינת צמצום ישת חשך סתרו³³ רק גילוי בחינת נקודה ויצא כברק חצו³⁴ כוי

And this is the meaning of the yud of the Name Havayah: it is the level of tzimtzum, "He made darkness His hiding place," only the revelation of a point, "and His arrow shall go forth like lightning," etc.

The yud, the first letter of the Name Havayah, is a mere point: it stands for that tzimtzum, "He made darkness His hiding place," and for the single point of light that flashes out of it "like lightning."

ואחר היו"ד נמשך בחי' ה' שיש בו אורך ורוחב והוא בחי' סוכ"ע וממכ"ע [וממלא כל עלמין] למעלה עד אין קץ ולמטה עד אין תכלית שכ"ז [שכל זה] נמשך אחר בחי' היו"ד.

After the yud there extends the level of the hei, which has length and breadth; this is the level of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), upward without end and downward without limit, all of which extends after the level of the yud.

After the yud comes the hei, a letter with length and breadth, standing for the expansion of the light: both the light that encompasses the worlds and the light that fills them, extending without end above and below. All this expansion follows from the contracted point of the yud.

6 ולכן נקרא הבריאה יש מאין שמקור התהוות היש הוא ע"י בחי' מה שהוא אין וכלא חשיב לגבי מהותו ועצמותו שלמעלה מבחי' צמצום זה ועמ"ש בד"ה וירא ישראל.

Therefore creation is called “something from nothing” (yesh me’ayin): for the source of the coming into being of the something is through that which is “nothing” and “considered as nothing” relative to His being and essence, which is above this tzimtzum. And see what is written in the discourse beginning “And Israel saw.”

Creation is called “something from nothing” because its source is the contracted illumination left after the tzimtzum, which, compared with G-d’s essence above the tzimtzum, is as nothing. The text refers to another discourse for more on this.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] ³⁵ כברייתו של עולם ברישא חשוכא הוא בחינת הצמצום [הצמצום] (וע' בזהר בפי בלק) (דקצ"א) שפי' שחור' [שחורה] אני ³⁶ שהוא בחי' היוד דלית ביה חיוורי והדר נהורא הוא בחי' ההתפשטות.

And this is what our Sages, of blessed memory, said: “As in the creation of the world: first darkness”; this is the level of the tzimtzum (and see the Zohar, Parshas Balak) (page 191), which explains “I am black” as the level of the yud, which has no white in it; “and afterwards light”; this is the level of the expansion.

The Talmud says the order of creation was “first darkness, then light.” The Alter Rebbe reads the darkness as the tzimtzum, the yud, which the Zohar on Balak, expounding “I am black,” describes as having no white in it; the light that follows is the expansion.

והנה הצמצום וההתפשטות הם ב' מדות ההפכיים וצריך שיהי' [שיהיה] בחי' ממוצע שיחבר ב' ההפכיים הללו

Now, the tzimtzum and the expansion are two opposite qualities, and there must be an intermediary to join these two opposites;

Contraction and expansion are opposites, and two opposites cannot join by themselves. Something must mediate between them.

והיינו ע"י בחי' שלמעלה משניהם שהוא המשכה מאור א"ס ב"ה דקמיה כחשכה כאורה³⁷ כי חשוכא ונהורא זהו שייך רק בבחינת ומדרגות ברייתו של עולם,

and this is through a level that is above both of them, namely, a drawing forth from the Infinite Light (Or Ein Sof), blessed be He, before Whom "darkness is as light"; for darkness and light apply only to the levels and degrees of the creation of the world,

The mediator must come from a level above both: the Infinite Light as it is in itself, before which, as the Psalm says, "darkness is as light." The very distinction between darkness and light belongs only to the order of creation.

אבל קודם שנברא העולם לא שייך בחינות אלו וע"י המשכה מבחינה זו יוכל להיות קשר וחיבור בין שני ההפכיים עד שבחי' חו"ב [חכמה ובינה] שהן בחי' יו"ד וה"א נעשו

but before the world was created these levels do not apply. And through a drawing forth from this level there can be a bond and joining between the two opposites, so that Chochmah (wisdom) and Binah (understanding), which are the yud and the hei, become

Before creation such distinctions do not exist, so a light drawn from that level can bind opposites together. Chochmah and Binah, the yud and the hei of the Name, are such a pair of opposites.

תריין ריעין דלא מתפרשין³⁸ אע"פ [אף על פי] שהן בעצם ב' הפכיים ונקרא אין ויש ומ"מ ע"י המשכה מאור א"ס ב"ה שלמעלה מבי' הבחי' הם מתכללים והיו לאחדים והמשכה זו מרומזת בקוצו של יו"ד^{39, 40}

"two companions who never part," although in essence they are two opposites and are called "nothing" and "something." Nevertheless, through a drawing forth from the Infinite Light, blessed be He, which is above both levels, they are included in each other and become one. And this drawing forth is alluded to in the tip of the yud,

Chochmah, the first flash of insight, is called "nothing" (ayin), and Binah, the developed grasp of it, "something" (yesh); yet the Zohar calls them "two companions who never part." They are united only through a light from above both, alluded to in the small tip at the top of the yud.

שהוא למעלה מעלה מבחי' היו"ד ועי"ז מתפשט ומתחבר היו"ד בה"א [בית הלל אומרים] וכמבואר בפרדס⁴¹
שהיו"ד יש לה ג' קוצין ומקוץ התחתון נמשך הה"א ובקוץ התחתון יש בחי' קוץ העליון⁴²

which is far above the level of the yud; and through it the yud spreads out and joins with the hei. As is explained in the Pardes, the yud has three tips; from the lower tip the hei extends, and in the lower tip there is the quality of the upper tip.

The tip of the yud stands above the yud itself, and through it the yud spreads into the hei. As the Pardes explains, the yud has three tips; the hei extends from the lowest one, and the lower tip holds something of the upper one, so the power to join comes from above.

ונמצא שזה שיתפשט וימשך היו"ד בה"א [בית הלל אומרים] נמשך עי"ז קוצו של יו"ד⁴³ שהוא למעלה מעלה מעצם בחי' היו"ד והוא הוא המחבר היו"ד עם הה"א

It follows that the yud's spreading out and extending into the hei comes about through the tip of the yud, which is far above the essential level of the yud; and it is this that joins the yud with the hei.

So the yud reaches into the hei not by its own power but through its tip, which is higher than the yud itself. The joining of Chochmah and Binah comes from a level above both of them.

(ועמ"ש בזה באריכות ע"פ לך^{44,45} ועיין בזהר פי' ⁴⁶ ויקרא) (ד"י [די יסודות] ע"ב ודי"א ע"ב) ובמק"מ [ובמקדש מלך] שם בשם הרח"ו [הרבי חיים ויטאל] שקוץ התחתון הוא הדעת

(And see what is written on this at length on [the verse] “Go forth (Lech lecha)”; and see the Zohar, Parshas Vayikra) (pages 10b and 11b), and the Mikdash Melech there, in the name of Rabbi Chaim Vital, that the lower tip is Daas (knowledge);

The parenthesis gathers further sources. The Zohar on Vayikra describes the three tips of the yud, and the Mikdash Melech, a commentary on the Zohar, reports in the name of Rabbi Chaim Vital that the lower tip is Daas, the faculty that connects.

והיינו שהדעת הוא המחבר חו"ב [חכמה ובינה] ועיין בזהר הרקיע ר"פ בראשית⁴⁷ גבי עאלת אות צי'⁴⁸ כו' ע"ש ובזהר פי' אחרי (דע"ז [דעבודה זרה] ב') גבי

that is, that Daas is what joins Chochmah and Binah. And see the Zohar HaRakia at the beginning of Parshas Bereishis, on “The letter tzaddi entered,” etc.; see there. And in the Zohar, Parshas Acharei (page 77b), on

Daas joins Chochmah and Binah, as the lower tip links the yud with the hei. The text also points to the Zohar HaRakia on the Zohar's account of the letters coming before G-d at creation, the tzaddi among them, and to the Zohar on Acharei Mos.

אלא במזלא תליא חבורא דלהון⁴⁹ כוי ובסה"מ [ובספר הדרת מלך] (סי' קט"ו) בשם הלק"ת [הלכות תורה (להאריז"ל)] ובפע"ח [ובפרי עץ חיים] (שער הברכות פ"ג [פרק ג']) ע"פ ושכילך במים רבים⁵⁰ ועוד בסה"מ [בספר הדרת מלך] (ריש סי' קנ"ו).

“but their union depends on the mazal,” etc.; and in Sefer Hadrash Melech (section 115), in the name of the Likkutei Torah of the Arizal; and in Pri Etz Chaim (Sha’ar HaBerachos, chapter 3), on [the verse] “and Your path is in the great waters”; and further in Sefer Hadrash Melech (beginning of section 156).

There the Zohar says that the union of the yud with the upper hei does not depend on Chesed but on the mazal, a level above them both, and so they never part. The list continues with Hadrash Melech, quoting the Arizal’s Likkutei Torah, and Pri Etz Chaim on the verse “and Your path is in the great waters.”

ועי' עוד בפרדס בעה"כ [בערכי הכינויים] ערך קוץ. וזהו ענין שהעוסק בתורה משים שלום בפמליא של מעלה כי

And see further in the Pardes, in Erchei HaKinuyim, the entry “Kotz” (tip). And this is the meaning of [the saying] that one who occupies himself with Torah makes peace in the household above: for

The last reference is the entry “Kotz” (tip) in Erchei HaKinuyim, the lexicon of Kabbalistic terms in the Pardes. The maamar then returns to the Sages’ saying that Torah study makes peace in the household above.

הנה בחי' הגורם להיות השפעה זו מעצמות א"ס ב"ה לחבר בחי' י"ה⁵¹ הוא ע"י התורה וזהו או יחזיק במעוץ⁵² יעשה שלום לי שלום לי ממש

that which causes this flow from the essence of the Infinite One, blessed be He, to join the yud and hei comes about through the Torah. And this is [the meaning of] “Or let him take hold of My strength, that he may make peace for Me”: peace for Me, literally,

What draws a flow from G-d’s essence to join the yud and the hei is the Torah. Isaiah’s words are read as “he makes peace for Me,” within G-d’s own Name.

היינו בבחי' י"ה דשם הוי' והטעם הוא משום דאורייתא מחכמה נפקת⁵³ וארז"ל [ואמרו רבותינו זכרונם לברכה] כל הקורא ושונה⁵⁴ הקב"ה קורא⁵⁵ ושונה כנגדו⁵⁶ וא"כ ממשיך שיהיה הקב"ה שהוא עצמות א"ס ב"ה נמשך ומתלבש בהתורה דמחכמה נפקת

that is, in the yud and hei of the Name Havayah. The reason is that “the Torah comes forth from Chochmah,” and our Sages, of blessed memory, said, “Whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him.” If so, he draws [it] down so that the Holy One, blessed be He, who is the essence of the Infinite One, blessed be He, is drawn down and clothed in the Torah, which “comes forth from Chochmah.”

“For Me” means between the yud and the hei of the Name Havayah, that is, Chochmah and Binah. The Torah comes from Chochmah, and when a person studies, the Holy One “studies opposite him,” so the essence of the Infinite One is drawn into the Torah.

וזוהו עוסק בתורה לשמה^{57,58} לשם התורה עצמה⁵⁹ וגם לשמה לשם ה' יען שעייז נעשה חיבור אותיות י"ה

And this is [the meaning of] one who occupies himself with Torah lishmah: for its sake, for the sake of the Torah itself; and also lishmah: l'shem hei, “for the sake of the hei,” since through this the joining of the letters yud and hei is accomplished.

This explains Torah study lishmah, “for its sake.” Plainly it means for the sake of the Torah itself; the Alter Rebbe also divides the word as l'shem hei, “for the sake of the hei,” since such study unites the yud with the hei.

ולכן נק' התורה שלום^{60,61} (כי עייז נמשך בחי' ומדרגת הקוץ העליון כו' כי אורייתא מחכמה נפקת ושרשה ומקורה מבחינה שלמעלה מהחכמה כי תרי"ג מצות דאורייתא עם ז' מצות דרבנן הם בחי' כתר תרי"ך עמודי אור^{62,63}

Therefore the Torah is called “peace” (for through it the level and degree of the upper tip is drawn down, etc.; for “the Torah comes forth from Chochmah,” and its root and source is from a level above Chochmah; for the 613 commandments of the Torah together with the seven commandments of the Rabbis are the level of Keser (the Crown), the 620 pillars of light;

This is why the Torah is called “peace.” Its root is above Chochmah, in Keser: the 613 commandments of the Torah and the seven rabbinic ones total 620, the numerical value of כתר (Keser), and they are called the “620 pillars of light.”

וכמו העמוד שמחבר הגג עם הקרקע כך עייז נעשה התחברות י"ה שיהי' [שיהיה] נמשך ההמשכה ומתפשטת גם למטה כו' ועמ"ש בד"ה אחרי⁶⁴ הוי' אלקיכם תלכו⁶⁵ גבי ובקולו תשמעו ומ"ש בד"ה ביום השמע"צ [השמיני עצרת] מענין או יחזיק במעוזי יעשה שלום לי כו':^{66,67}

and as a pillar joins the roof with the ground, so through this the joining of the yud and hei is accomplished, so that the flow is drawn down and spreads below as well, etc. And see what is written in the discourse beginning "After Havayah your G-d shall you walk," on "and to His voice shall you listen," and what is written in the discourse beginning "On the day of Shemini Atzeres" on the matter of "Or let him take hold of My strength, that he may make peace for Me," etc.):

As a pillar connects the roof with the ground, the mitzvos join the yud and the hei and carry the flow down below. The parenthesis closes with references to two other discourses on this theme.

SECTION 4 • 17-9

The left included in the right

7 ב וענין השלום בפמליא של מטה הוא באותיות ו"ה שבשם. כי הנה כתיב לך ה' הגדולה והגבורה⁶⁸ כו' שהם ששה מדות עליונות וזהו בחי' הוי"ו דשם הוי"ה

2. The matter of peace in the household below is in the letters vav and hei of the Name. For it is written, "Yours, Havayah, are the greatness and the might," etc., which are six supernal attributes; and this is the level of the vav of the Name Havayah.

Section 2 turns to peace in the household below, which concerns the vav and the final hei of the Name. The verse "Yours, Havayah, are the greatness and the might..." names six attributes, the six emotive Sefiros, which correspond to the vav, whose numerical value is six.

והנה לעומת זה יש ג"כ ז' מדות הרעות ומקור ושרש יניקתם הוא מבחי' קו השמאל דקדושה וכמ"ש בזהר⁶⁹ דאית ימינא ואית שמאלא לעילא בסטרא דקדושה⁷⁰ ומקו השמאל משתלשל ונמשך יניקת החיצונים

Now, opposite this there are also seven evil attributes, and the source and root of their nurture is from the left line of holiness; as is written in the Zohar, there is a right and there is a left above, on the side of holiness; and from the left line the nurture of the external forces descends and is drawn.

Opposite the holy attributes stand seven evil ones. Their nourishment comes ultimately from the left line, the side of Gevurah within holiness; as the Zohar says, there is a right and a left above, on the side of holiness, and from the left the external forces draw their life.

וכמו נהר דינור נמשך⁷¹ מזיעתן של חיות הרי הגיהנם נתהווה מפסולת הגבורות (ועמ"ש מענין זה בפ' חקת ע"פ זאת חקת התורה^{72,73} כו')

And just as the River of Fire (Nehar Dinur) issues from the sweat of the Chayos, so Gehinnom came into being from the dross of the Gevuros (and see what is written on this matter in Parshas Chukas, on "This is the statute of the Torah," etc.).

The Talmud says the river of fire issues from the sweat of the Chayos, the holy beings of the divine chariot. In the same way, Gehinnom came into being from the "dross" of the Gevuros, the forces of severity.

ולכן התיקון לזה הוא ע"י שצ"ל שמאלא אתכליל בימינא^{74,75} וכל התורה הוא על יסוד זה וכמ"ש בזהר ר"פ קרח⁷⁶ שמזה היה חטא קרח שלא רצה שיהיה שמאלא אתכליל בימינא כו' וזהו הפך יסוד התורה

Therefore the rectification for this is that there must be "the left included in the right"; and the whole Torah rests on this foundation. As is written in the Zohar at the beginning of Parshas Korach, from this came the sin of Korach, who did not want the left to be included in the right, etc.; and this is the opposite of the foundation of the Torah.

The remedy is that the left be included in the right, Gevurah tempered by Chesed, and this is the foundation of the whole Torah. The Zohar on Korach explains that his dispute came from refusing to let the left be included in the right.

ולכן נקי התורה תורת חסד⁷⁷ וזהו ימינך ה' נאדרי בכח⁷⁸ ועי"י ימינך ה' תרעץ אויב.

Therefore the Torah is called "a Torah of kindness (chesed)." And this is [the meaning of] "Your right hand, Havayah, is glorious in power"; and through this, "Your right hand, Havayah, shatters the enemy."

That is why the Torah is called "a Torah of kindness." In the Song at the Sea, "power" belongs to the right hand: Gevurah included in Chesed, and through that very inclusion the right hand "shatters the enemy."

8 ועד"ז גם כל עונשי התורה עם היותן בחי גבורות מ"מ הן כלולות בחסדים שהעונש הוא שע"י נעשה תיקון לנפש החוטא וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל חייבי כריתות שלקו נפטרו ידי כריתתן^{79,80} כו'.

In the same way, all the punishments of the Torah too, although they are Gevuros, are nevertheless included in Chassadim (kindnesses): for the punishment is such that through it a rectification is made for the sinner's soul. As our Sages, of blessed memory, said, "All who are liable to kares (excision) who were flogged are released from their kares," etc.

Like the Torah as a whole, its punishments are also "the left included in the right": they are acts of severity, but their purpose is kindness, to repair the sinner's soul. The Mishnah teaches that one liable to kares, being cut off by Heaven, who has received lashes is released from the kares.

וכן אפי' [אפילו] עונש מיתת כ"ד [בית דין] ארז"ל [אמרו רבותינו זכרונם לברכה] גבי עכן יעכרך ה' היום הזה⁸¹
היום הזה אתה עכור ואי אתה עכור לעוה"ב [לעולם הבא]⁸² נמצא העונש זהו לתקן נפשו.⁸³

So too, even concerning the punishment of death by the court, our Sages, of blessed memory, said regarding Achan: "Havayah will trouble you this day": this day you are troubled, but you will not be troubled in the World to Come. It follows that the punishment is to rectify his soul.

Even execution by a court serves to repair the soul. Joshua told Achan, "Havayah will trouble you this day," which the Sages read as "this day you are troubled, but not in the World to Come"; the Alter Rebbe concludes that the punishment is there to repair his soul.

משא"כ החטא עצמו הוא מר ממות וכמ"ש את החיים ואת הטוב⁸⁴ ואת המות ואת הרע. נמצא הרע
גרוע מן המות (ועמ"ש מזה סד"ה ויקח קרח).⁸⁵

The sin itself, however, is more bitter than death, as it is written, "life and good, and death and evil." It follows that evil is worse than death (and see what is written on this at the end of the discourse beginning "And Korach took").

The real harm lies in the sin, not in the punishment. In the verse "life and good, and death and evil," evil is listed after death, as something worse than death; the punishment is what repairs that harm.

נמצא בתורה בחי' שמאלא אתכלל בימינא משא"כ העונש שהיה קודם מתן תורה היה מבחי' גבורות
ממש

Thus in the Torah there is [the quality of] the left included in the right. Whereas the punishment that existed before the Giving of the Torah was from the level of Gevuros proper,

So the Torah's punishments carry kindness within them. Before the Torah was given, punishment was sheer severity.

כמו גבי דור המבול ארז"ל [אמרו רבותינו זכרונם לברכה] דור המבול אין להם חלק לעוה"ב [לעולם הבא] וכו' וכן
בדור הפלגה.^{86, 87}

as with the generation of the Flood: our Sages, of blessed memory, said, "The generation of the Flood have no share in the World to Come," etc.; and so too with the generation of the Dispersion.

The Mishnah says that the generation of the Flood and the generation of the Dispersion (the builders of the Tower of Babel) have no share in the World to Come. Their punishment did not atone for them.

ונמצא העונש לא היה בשביל תיקון נפשו של החוטא וזהו גבורות גמורות (ואעפ"כ [ואף על פי כן] תכליתן חסד לטובת העולם בכלל וע"י בהרמ"ז [בהרב משה זכות] ר"פ שופטים)

It follows that the punishment was not for the sake of rectifying the sinner's soul; and these are complete Gevuros (yet even so, their purpose is kindness, for the good of the world in general; and see the Ramaz at the beginning of Parshas Shoftim).

Those punishments did not repair the sinners' souls, so they were pure Gevuros. Even so, the parenthesis adds, their purpose was kindness to the world as a whole, and it refers to the Ramaz, the Kabbalist Rabbi Moshe Zacuto.

ובח"י זו שיהיה שמאלא אתכליל בימינא נקרא שלום בפמליא של מטה והוא ענין המתקת הגבורות בחסדים.

And this level, that the left be included in the right, is called peace in the household below; and it is the sweetening of the Gevuros by the Chassadim.

The inclusion of the left in the right, severity in the service of kindness, is the "peace in the household below." In Kabbalistic terms it is the "sweetening" of the Gevuros by the Chassadim.

וזהו ג"כ ע"י התורה כי הנה בתורה נאמר מימינו אש דת⁸⁸ אש שחורה ע"ג [על גבין] אש לבנה^{89, 90, 91} וזהו אנכי ולא⁹² יהיה לך⁹³ שהן מקור בח"י חסד וגבורה.⁹⁴

This too comes through the Torah, for of the Torah it is said, "From His right hand, a fiery law": black fire upon white fire. And this is "I am" and "You shall not have," which are the source of Chesed (kindness) and Gevurah (restraint).

This peace too comes through the Torah, which was given "from His right hand" and yet as "a fiery law"; the Sages say it was written in black fire upon white fire. The first two of the Ten Commandments, "I am" and "You shall not have," are the source of Chesed and of Gevurah.

9 וכך גם כל דקדוקי התורה הן בח"י גבורות וצמצוצים שבכך וכך דוקא יוכשר כו' ואם לאו פסול וגבורות אלו הם תכלית החסד שע"י יהי [יהיה] גילוי אלקות.

So too, all the fine points of the Torah are Gevuros and contractions: that only in such-and-such a way will it be valid, etc., and if not, it is invalid. And these Gevuros are the ultimate kindness, for through this there will be a revelation of G-dliness.

The Torah's many precise requirements, that a mitzvah is valid only if done in a particular way, are also Gevuros, restrictions. Yet their purpose is kindness, for through these exact forms G-dliness is revealed.

וזהו מימינו אש כוי והיינו ג"כ ע"י אור ההמשכה שלמעלה מהשתלשלות משם נמשך להיות התכללות חו"ג [חסד וגבורה] אע"פ [אף על פי] שהן מצד עצמם ב' הפכיים ולהיות שמאלא אתכליל בימינא ורב חסד נוטה כלפי חסד⁹⁵

And this is [the meaning of] "From His right hand, a fire," etc. This too is through the light of the drawing forth that is above the chain of descent (hishtalshelus): from there it comes about that Chesed and Gevurah are included in each other, although in themselves they are two opposites, and that the left is included in the right, and "abundant in kindness" inclines toward kindness;

This is the "fire" that comes "from His right hand": severity in the service of kindness. Chesed and Gevurah can include each other only through a light from above the whole order of creation, and then G-d, "abundant in kindness," inclines the balance toward kindness.

וזהו שלום יעשה לי⁹⁶ ממש להיות התכללות המדות איהו וגרמוהי חד⁹⁷ שמתייחדין ביחוד גמור ואמיתי עד שהן אחדות ממש:

and this is "peace he shall make for Me," literally: that the attributes be included in one another, "He and His vessels (ihu vegarmohi) are one," so that they are united in a complete and true union, until they are truly one.

This is the peace within the Name itself: the attributes are included in one another and united, "He and His vessels are one," in a complete and true union.

SECTION 5 • 110-16

Brain and heart

10 ג והנה כמ"כ [כמו כן] יש ב' שלומות הנ"ל ג"כ בנפש האדם. כי הנה הנפש יש בה ג"כ בחי' שם הוי'

3. Now likewise, the two [kinds of] peace mentioned above are also in the soul of man. For the soul too has in it the level of the Name Havayah

Section 3 applies the two kinds of peace to the human soul. The soul, too, carries within it the pattern of the Name Havayah.

(וכמ"ש במ"א בפסוק ולא אבה^{98,99} הוי' אלקיך לשמוע אל בלעם כוי) וכמ"ש כי שם¹⁰⁰ הוי' נקרא עליך

כי הנפש כלולה מע"ס [מעשר ספירות]

(as is explained elsewhere on the verse "But Havayah your G-d would not listen to Bilaam," etc.), as it is written, "that the Name of Havayah is called upon you"; for the soul is composed of the Ten Sefiros.

Another discourse explains this through the verse about Bilaam, and the verse "the Name of Havayah is called upon you" says it outright. The soul is made of ten powers corresponding to the Ten Sefiros.

והנה חו"ב [חכמה ובינה] שבנפש בהם מלובש בחי"י ו"ה והנה איתא חכמה מוחא ובינה ליבא¹⁰¹ וכמאמר הלב מבין.¹⁰²

Now, in the Chochmah (wisdom) and Binah (understanding) of the soul the yud and hei are clothed. And it is stated, "Chochmah is the brain and Binah is the heart," as the saying goes, "The heart understands."

In the soul, the yud and the hei of the Name are clothed in Chochmah and Binah. The Tikkunei Zohar says, "Chochmah is the brain and Binah is the heart, and with it the heart understands": Chochmah is seated in the mind, and Binah, the understanding that turns into feeling, in the heart.

וענין ההפרש בין מוח ללב כי המוח הוא קר ולח ששם מקור יסוד המים והליחות והלב הוא משכן יסוד האש.

The difference between the brain and the heart is that the brain is cold and moist, for there is the source of the element of water and moisture, while the heart is the dwelling place of the element of fire.

Brain and heart have opposite natures. In the physiology the Alter Rebbe uses, the brain is cold and moist, the source of the element of water, while the heart is the seat of fire.

11 וכך בחי"י חכמה ודעת גדולת ה' איך שלגדולתו אין חקר¹⁰³ וכולא קמיה כלא חשיב¹⁰⁴ כשהוא משיג זה במוחו

So too [with] the level of Chochmah and the knowledge (daas) of the greatness of G-d, how "His greatness is unsearchable" and "all before Him is considered as nothing": when a person grasps this in his mind,

In man, the yud of the Name is Chochmah applied to G-d's greatness: grasping in one's mind that "His greatness is unsearchable" and that before Him all is as nothing.

הנה מזה נמשך הביטול רצון לבטל א"ע [את עצמו] לגמרי נגד רצון ה' ולכן נק' בחי"י זו יו"ד

from this comes the nullification (bittul) of will: to nullify oneself completely before the will of G-d. Therefore this level is called yud,

Such understanding brings about bittul of will, a setting aside of one's own will before the will of G-d. That is why this faculty is called yud.

כי היו"ד הוא בחי' צמצום כמש"ל [כמה שכתוב לעיל] וצמצום זה באדם הוא שיבטל רצונו כו' וכן לבטל א"ע [את עצמו] במחשבה דבור ומעשה שלא לחשוב ולדבר כרצונו כו' גם מזה נמשך הענוה.

for the yud is the level of tzimtzum, as explained above; and this tzimtzum in man is that he nullify his will, etc., and likewise nullify himself in thought, speech and action, not to think and speak as he wishes, etc. Humility, too, comes from this.

The yud stands for tzimtzum, contraction; in a person, the tzimtzum is restraining his own will and holding back from thinking, speaking and acting as he pleases. Humility grows from the same root.

12 ולכן נאמר במשה והאיש משה ענו מאד¹⁰⁵ לפי שהיה מבחי' חכמה. גם בחי' יראה נמשך מהמוח והחכמה כמ"ש ראשית חכמה יראת¹⁰⁶ ה' וגם בחכמה יסד ארץ¹⁰⁷ אבא יסד ברתא^{108, 109} שנק' אשה יראת¹¹⁰ ה'.

Therefore it is said of Moshe, "And the man Moshe was very humble," because he was of the level of Chochmah. Awe, too, comes from the brain and from Chochmah, as it is written, "The beginning of wisdom (chochmah) is the awe of Havayah"; and also, "With wisdom He founded the earth": "Abba founded the daughter," who is called "a woman who fears Havayah."

Moshe, who embodied Chochmah, was the humblest of men, which shows that humility flows from Chochmah. Awe of G-d also comes from Chochmah: "the beginning of wisdom is awe," and the Zohar reads "With wisdom He founded the earth" as "Abba (Chochmah) founded the Daughter," Malchus, who is called "a woman who fears Havayah."

13 ולכן העצמות נמשכים מן המוח¹¹¹ וענין העצמות הוא שיש בהם חוזק גדול וגם הם בחי' עומדים ועמידה היא בחי' ביטול רצון וביטול זה הוא בחוזק גדול

Therefore the bones derive from the brain. The nature of the bones is that they have great strength, and they are also the quality of standing; and standing is the quality of the nullification of will, and this nullification is with great strength,

The bones were understood to derive from the brain, and spiritually they stand for what comes from Chochmah. Bones are strong and hold a person upright, and "standing" stands for a firm and lasting nullification of will.

והיינו מחמת ההתמדה בתקיעת הדעת בחוזק בגדולת ה' תמיד ולא שתהא חולפת ועוברת אחר התפלה.

that is, because of constancy in fixing the mind (daas) firmly on the greatness of G-d always, and not that it pass and be gone after prayer.

That strength comes from constantly and firmly fixing one's mind on G-d's greatness, so that the awareness does not fade once prayer is over.

אך מ"מ להיות שהמוח מים וליחות הוא בבחי' קרירות. אבל מעלת הלב שם יסוד האש והצמאון בהתגלוי [בהתגלות] אהב' [אהבה] ברשפי אש¹¹² ממש מקרב איש ולב עמוק¹¹³

Nevertheless, since the brain is water and moisture, it is in a state of coolness. But the virtue of the heart is that there is the element of fire, and thirst, with the revelation of love in veritable flashes of fire, from "the inward part of a man and a deep heart."

Yet because the brain is "water," its service is cool. The heart's virtue is fire: a thirst for G-d and a love that blazes "in flashes of fire" from the depths of the heart.

וזהו נמשך מבחי' בינה והוא בחי' ה' שיש לו התפשטות לאורך ורוחב התפשטות המדות אהבה כו' וזהו כונן שמים בתבונה¹¹⁴ שמים בחינת אש נמשך מבחי' תבונה

This comes from the level of Binah (understanding), and it is the level of the hei, which has extension in length and breadth: the extension of the emotive attributes (middos), love, etc. And this is [the meaning of] "He established the heavens with understanding (tevunah)": the heavens, the level of fire, derive from the level of tevunah;

The heart's fire comes from Binah, the hei, which spreads out in length and breadth, as understanding broadens into love and the other emotions. "He established the heavens with understanding" is read as the heavens, standing for fire, coming from Tevunah.

ומזה נמשך בחי' ויגבה לבו בדרכי¹¹⁵ ה' ואתהלכה ברחבה¹¹⁶ והנה מהלב נמשך הבשר וזהו לכי ובשרי ירננו^{117, 118} כו'.

and from this comes [the quality of] "His heart was lifted up in the ways of Havayah" and "I will walk in a broad place." Now, from the heart comes the flesh; and this is [the meaning of] "My heart and my flesh sing for joy," etc.

From the heart's fire comes boldness in serving G-d, "his heart was lifted up in the ways of Havayah," and the expansiveness of "I will walk in a broad place." As the bones come from the brain, the flesh comes from the heart, and so "my heart and my flesh" sing to G-d.

14 והנה באמת צ"ל שני הבחי' דמוח ולב דמעלת האש שבו מבשלים הדבר ונתהפך ע"י האש למהות

Now, in truth both levels, of brain and heart, are needed. The virtue of fire is that with it one cooks a thing, and through the fire it is transformed into another

Both brain and heart are needed. The virtue of fire is that it cooks: it changes the nature of what it touches.

אחר משא"כ בלא אש ישאר על מהותו הראשון כך ע"י האש יוכל להיות התהפכות המדות דנה"ב [דנפש הבהמית] וגם צ"ל בחי' ויגבה לבו כו'.

nature, whereas without fire it would remain in its original nature. So through the fire there can be a transformation of the emotive attributes of the animal soul. And there must also be [the quality of] "His heart was lifted up," etc.

Without fire, food stays as it was; so the heart's fiery love can transform the very emotions of the animal soul. The bold, lifted-up heart is needed too.

אך מעלת המוח גדול מאד שממנו נמשך חוזה וקיום הביטול רצון במודומ"ע [במחשבה דבור ומעשה] שלהיות נמשך בפועל ממש הוא דוקא ע"י כח המוח וזהו בחכמה יסד ארץ¹¹⁹ שהוא בחי' מעשה כו' וכן הענוה הוא עיקר גדול.

But the virtue of the brain is very great, for from it come the strength and endurance of the nullification of will in thought, speech and action; for it to be carried out in actual deed comes specifically through the power of the brain. And this is [the meaning of] "With wisdom He founded the earth," which is the level of action, etc. Likewise, humility is a great principle.

The brain's virtue is greater still: it gives the nullification of will its strength and permanence, so that it is carried out in actual thought, speech and deed. "With wisdom He founded the earth" ties Chochmah to the earth, the realm of action; and humility, which comes from Chochmah, is a great principle.

אך הרי הם ב' הפכיים מים ואש ולכן צ"ל בחי' שלום ביניהם המחברם להיות תרין ריעין ממש.

But they are two opposites, water and fire; therefore there must be peace between them, joining them to be truly "two companions."

But brain and heart, water and fire, are opposites. There must be a peace that joins them, so that they become "two companions."

15 וזהו ענין שלום בפמשמ"ע [בפמליא של מעלה] שבנפש והוא להיות מוח שליט על הלב¹²⁰ כי מהלב נמשך בחי' רצוא אם רץ לבך^{121, 122}

And this is the peace in the household above that is within the soul: that the brain rule over the heart. For from the heart comes the level of running (ratzo), "if your heart runs";

Peace in the "household above" within the soul means the mind ruling over the heart. The heart produces ratzo, an upward "running" of yearning; the term comes from Sefer Yetzirah: "if your heart runs, return to the place."

אבל אח"כ צ"ל שוב והוא העיקר וגם בענין ויגבה לבו ארז"ל [אמרו רבותינו זכרונם לברכה] ת"ח [תלמיד חכם] / תלמידי חכמים] צ"ל בו שמינית שבשמינית ¹²³ כו'.

but afterwards there must be returning (shov), and that is the main thing. And also concerning "his heart was lifted up," our Sages, of blessed memory, said that a Torah scholar should have an eighth of an eighth [of pride], etc.

After the running must come shov, a return to settled service, and that is the essential part. Even holy pride has its limits: the Talmud says a Torah scholar should have only "an eighth of an eighth" of it.

א"כ הענוה צ"ל הרבה יותר ויותר מבחי' ויגבה לבו כו' ועמ"ש מזה בד"ה יביאו לבוש מלכות, ^{124, 125} וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] המתפלל צריך לכרוע עד שיראה איסר כנגד לבו ¹²⁶ פי' איסר לשון קשר

If so, humility must be much, much more than [the quality of] "his heart was lifted up," etc.; and see what is written on this in the discourse beginning "Let them bring royal apparel." And this is what our Sages, of blessed memory, said: one who prays must bow until an issar is seen opposite his heart. The meaning: issar is a term for binding,

So humility must far outweigh the heart's boldness. The Talmud says that one who prays should bow until the skin over his heart folds to the size of an issar coin; the Alter Rebbe reads issar as "binding," from the root asar, "to bind."

וכמו ואסרה אסר ¹²⁷ והוא לקשר בחי' המשכי מהמוח אל הלב שיהיה המוח שליט על הלב ויתקיימו ב' המעלות שבמוח ולב ועד"ז היו הכהנים והלויים שעבודת הכהנים בחשאי והוא מבחי' חכמה ולויים בשירה וזמרה כו'

as in "and she binds a bond (ve'asrah issar)"; that is, to bind the flow from the brain to the heart, so that the brain rules over the heart and both virtues, of brain and of heart, are maintained. Along these lines were the Kohanim and the Levites: the service of the Kohanim was in silence, and that is from the level of Chochmah (wisdom); and the Levites [served] with song and music, etc.,

The bow in prayer binds the flow from the brain to the heart, so that the brain governs while both virtues remain. The same pattern appeared in the Temple: the Kohanim served in silence, from Chochmah, while the Levites sang and played, the heart's "running."

בחי רצוא וכתוב גבי לוי וילוו עליך וישרתוך¹²⁸ שהיו בטלים לגבי הכהנים והנה שלום זה בפמליא של מעלה הוא על ידי עסק התורה

the level of running. And it is written of the Levites, “that they may be joined to you and serve you,” for they were nullified before the Kohanim. Now, this peace in the household above comes through occupation with Torah,

The Torah says the Levites “shall be joined to you and serve you”: they were subordinate to the Kohanim, as the heart is to the mind. This peace in the soul’s “household above” comes about through Torah study.

שהיא המשכת רצון העליון שלמעלה מחו"ב [מחכמה ובינה] והוא העושה שלום ביניהם וכמשי"ל [וכמה שכתוב לעיל]¹²⁹ בענין קוש"י [קוצו של יו"ד] וכך יש בנפש ג"כ בחי קוצו של יו"ד והוא הרצון שלמעלה מהטעם כוי

which is the drawing down of the Supernal Will that is above Chochmah and Binah (understanding), and it is what makes peace between them, as explained above concerning the tip of the yud. So too there is in the soul the level of the tip of the yud: the will that is above reason, etc.;

The Torah draws down the Supernal Will, which is above Chochmah and Binah and so can make peace between them, as the tip of the yud does above. In the soul, too, there is a “tip of the yud”: a will that is above reason.

וממנו נמשך בחי הדעת העליון המחבר ומייחד חו"ב [חכמה ובינה] מוח ולב והיינו כי עסק התורה הוא בבחי ביטול אליך ה' נפשי אשא¹³⁰ מחשבה במחשבה דבור בדבור כוי.

and from it comes the level of the higher Daas (knowledge), which joins and unites Chochmah and Binah, brain and heart. That is, occupation with Torah is in a state of self-nullification, “To You, Havayah, I lift up my soul”: thought with thought, speech with speech, etc.

From that will comes the higher Daas, which unites mind and heart. Torah study does this because it is an act of self-nullification: a person gives his soul over to G-d, so that his thought is bound with the divine thought and his speech with the divine speech.

16 ולכן עייז נמשך להיות מוח שליט על הלב שלא יהיה התפעלות הלב בענין אהבה בבחי יש אני אוהב ויש אני כוי.

Therefore, through this it comes about that the brain rules over the heart, so that the heart’s arousal in love will not be in the manner of “there is an ‘I’ who loves” and “there is an ‘I,’” etc.,

Torah study lets the mind govern the heart, so that even love of G-d is not self-centered. A love felt as “I exist, and I love” still asserts the self.

אלא בבחי' ובכל נפשך¹³¹ ביטול כי אליך הי נפשי אשא¹³² מפני שאתה עתיד ליטלה ממני^{133, 134} כו'.
ועמ"ש בד"ה וידעת היום^{135, 136} גבי שלום לרחוק¹³⁷ שנעשה קרוב:

but rather in the manner of “and with all your soul,” self-nullification: for “To You, Havayah, I lift up my soul,” because “You will one day take it from me,” etc. And see what is written in the discourse beginning “And you shall know this day,” concerning “peace to the one who is far” who has become near.

True love is “with all your soul,” a giving over of the self: “To You I lift up my soul,” knowing, as the morning blessing says, that G-d “will one day take it from me.” The text then refers to a discourse on “peace to the one who is far” who has drawn near.

SECTION 6 • ¶17-19

The two souls

17 ד וענין השלום בפמליא של מטה הוא לאכללא שמאלא בימינא¹³⁸ פי' כי מדות שבנפש האלקית נקראו
בכלל בחי' ימינא שהחסד גובר בהם

4. The matter of peace in the household below is to include the left in the right. That is: the emotive attributes (middos) of the G-dly soul are called, in general, the right, since Chesed (kindness) prevails in them;

Section 4 explains peace in the “household below” within the soul: including the left in the right. The emotions of the G-dly soul are called the “right” because kindness prevails in them.

ולכן נקראת הנשמה בת כהן אבל המדות דנה"ב [דנפש הבהמית] הן בחי' שמאלא ששרש ומקור נה"ב [נפש
הבהמית] מפני שור מהשמאל.^{139, 140}

and therefore the soul is called “the daughter of a Kohen.” But the attributes of the animal soul are the left, for the root and source of the animal soul is from “the face of an ox on the left.”

That is why the soul is called “the daughter of a Kohen,” the Kohen being the man of Chesed. The emotions of the animal soul are the “left,” since its root is “the face of an ox on the left” in Ezekiel’s vision of the divine chariot.

18 והנה יש כ"ח עתים¹⁴¹ שלפעמים הנה"ב [הנפש הבהמית] כפופה להנה"א [להנפש האלקית] בתכלית ופעמים מתגבר לימשך אחר תאות גשמיים ואין זה שלום,

Now, there are twenty-eight "times": at times the animal soul is utterly subdued to the G-dly soul, and at times it grows strong, to be drawn after physical desires; and this is not peace.

Koheles lists twenty-eight "times" in pairs of opposites, and a person's inner life swings in the same way. Sometimes the animal soul is fully subdued, and sometimes it overpowers him; such an alternation is not peace.

אבל השלום הוא שיהי' [שיהיה] שמאלא אתכלל בימינא שיתבררו המדוי' [המדות] דנה"ב [דנפש הבהמית] להבטל בהמדוי' דנה"א [דנפש האלקית] ועמ"ש מזה בביאור' [בביאור] ע"פ ואהיה אצלו אמון¹⁴²

Rather, peace is that the left be included in the right: that the attributes of the animal soul be refined so as to be nullified in the attributes of the G-dly soul. And see what is written on this in the Biur (explanation) on "And I was with Him as a nursling (amon),"

True peace is the inclusion of the left in the right: the emotions of the animal soul are refined until they are absorbed into those of the G-dly soul. The text refers to its Biur on "And I was with Him as a nursling" for more on this.

וכמ"ש בכל לבבך בשני יצריך^{143, 144} שישוב היצה"ר [היצר הרע] ממש לאהבת ה' ע"י ההתבוננות איך שבאמת אין עוד¹⁴⁵ ממש וא"כ למי יחפוץ זולתו ית'

and as it is said, "with all your heart (levavcha)": with both your inclinations; that the evil inclination itself be turned to the love of G-d, through contemplating how in truth "there is nothing else," literally; and if so, whom should one desire besides Him, may He be blessed?

The Mishnah reads "with all your heart (levavcha)," written with a doubled beis, as "with both your inclinations." Even the evil inclination is to be turned to love of G-d, through contemplating that in truth there is nothing besides Him, so that there is nothing else to desire.

והנה שלום זה נעשה ג"כ ע"י התורה כי עיקר בירור המדות הוא ע"י המשכת הדעת שהוא חיות המדות ופנימיותן והוא הממשיך בחי' חו"ב [חכמה ובינה] במדות להיות כחכמה אתברירו¹⁴⁶ המדות של נה"ב [נפש הבהמית]

Now, this peace too is brought about through the Torah. For the main refinement of the attributes is through the drawing down of Daas (knowledge), which is the life-force of the attributes and their inner dimension; and it is what draws Chochmah (wisdom) and Binah (understanding) into the attributes, so that "through Chochmah they are refined," the attributes of the animal soul

This peace too comes through the Torah. The emotions are refined through Daas, their inner life, which draws Chochmah and Binah into them; as the Zohar says, "through Chochmah they are refined."

(כמ"ש מזה בביאור ע"פ מים רבים¹⁴⁷ לא יוכלו לכבות את האהבה¹⁴⁸ בענין הדעת מהו משמש.

(as is written on this in the Biur on "Many waters cannot quench the love," on the matter of Daas: what its function is.

The parenthesis refers to the Biur on "Many waters cannot quench the love," which explains what Daas does.

ועמ"ש ג"כ בד"ה וכל בניך^{149, 150} בענין א"ת [אל תקרי] בניך אלא בוניך¹⁵¹ שכדי להיות בחי' רב שלום זהו ע"י בחי' בוניך שהיא עול תורה ועמ"ש בביאור ע"פ מים רבים כו')

And see also what is written in the discourse beginning "And all your children," on the matter of "Do not read 'your children' (banayich) but 'your builders' (bonayich)": that for there to be [the quality of] "and great peace," this comes through the level of "your builders," which is the yoke of Torah. And see what is written in the Biur on "Many waters," etc.)

The Talmud reads Isaiah's "and all your children (banayich)" as "your builders (bonayich)," the Torah scholars who increase peace in the world. The Alter Rebbe identifies the "builders" with the yoke of Torah, the disciplined acceptance of Torah study, through which comes "great peace."

והנה ע"י נמשך למעלה המתקת הגבורות והוא ענין יחוד ו"ה והוא המשכת סוכ"ע בממכ"ע [בממלא כל עלמין] וכלל המשכה זו הוא ע"י מעשה המצות

Now, through this the sweetening of the Gevuros is drawn forth above; and this is the union of vav and hei, which is the drawing of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin). And this drawing forth, in general, comes through the performance of the mitzvos.

Through this refinement below, the Gevuros are sweetened above: the vav of the Name unites with the final hei, and the light that encompasses the worlds is drawn into the light that fills them. In general, this drawing forth comes through doing the mitzvos.

וזהו והיה מעשה הצדקה שלום¹⁵² שהצדקה ממשיך ג"כ בחי' שלום הנ"ל דכמו שע"י הצדקה נעשה שלום למטה שהעני מתקנא בהעשיר וע"י הצדקה נעשה שלום ביניהם כך ג"כ גורם שלום למעלה בין משפיע למקבל כו'.

And this is [the meaning of] "And the work of charity (tzedakah) shall be peace": charity too draws down the peace mentioned above. For just as through charity peace is made below, since the poor man envies the rich one, and through charity peace is made between them, so too it brings about peace above, between the giver and the receiver, etc.

Isaiah says that "the work of charity shall be peace." Below, a poor man may envy a rich one, and charity makes peace between them; above, charity likewise makes peace between the giver and the receiver of the divine flow.

19 ועי באגה"ק [באגרת הקודש] בד"ה והיה מעשה הצדקה שלום ¹⁵³ ועמ"ש עוד מענין זה דשלום בפמשמ"ע [בפמליא של מעלה] חיבור הרצוא ושוב דלב ומוח ושלום בפמליא של מטי' [מטה] בד"ה וכל העם ¹⁵⁴ רואי' [רואים] את הקולות ¹⁵⁵ כפי יתרו ע"ש.

And see Iggeres HaKodesh, in the letter beginning “And the work of charity shall be peace.” And see what is written further on this matter, of peace in the household above, the joining of the running and returning (ratzo vashov) of heart and brain, and of peace in the household below, in the discourse beginning “And all the people saw the voices,” in Parshas Yisro; see there.

The text refers to the Alter Rebbe's letter in Iggeres HaKodesh on “And the work of charity shall be peace,” and to a Torah Ohr discourse on Parshas Yisro that treats both kinds of peace: the joining of the heart's running and returning with the mind, and the peace below.

SECTION 7 • ¶20-24

The answers

20 ואחר כ"ז [כל זה] יובן ענין נקמת הוי' במדין כי בחי' שנאת חנם ופירוד זהו ממש המנגד לשם הוי' שעיקרו השלום וההתכללות בפמשמ"ע [בפמליא של מעלה] ושל מטה.

After all this, the matter of “the vengeance of Havayah upon Midian” will be understood: for baseless hatred and separation is the very thing that opposes the Name Havayah, whose essence is the peace and inter-inclusion in the household above and in the one below.

Now “the vengeance of Havayah upon Midian” is understood. Baseless hatred and division are the exact opposite of the Name Havayah, whose essence is the peace and inter-inclusion of both “households.”

והענין שע"י בחי' התכללות שנעשה ע"י נמשך אור עליון מבחי' שלימותא דכולא הכולל הכל כי ממך הכל ¹⁵⁶ כתיב. משא"כ בחינת הפירוד כו'.

The explanation is that through the inter-inclusion that is brought about, a supernal light is drawn down from the level of “the wholeness of all” (shelimusa dechola), which includes everything, for it is written, “For all comes from You.” Whereas with separation, etc.

Inter-inclusion draws down a light from “the wholeness of all,” G-d as including everything, as David said, “For all comes from You.” Division blocks that light.

21 ולכן מלחמת מדין הוא לנקום נקמת שם הוי' ממש. וזהו החלצו דמשמע כולכם פי' כי כל אדם צריך לעמוד במלחמה זו ללחום עם יצרו בעד שם הוי' המורה על יחוד

Therefore the war against Midian is to take the vengeance of the Name Havayah itself. And this is [the meaning of] “Arm yourselves (hechaltzu),” which implies all of you: that is, every person must stand in this war, to fight with his inclination for the sake of the Name Havayah, which denotes unity;

The war against Midian is fought for the Name Havayah itself. Hence hechaltzu, addressed to all: every person must join this war, fighting his own inclination for the sake of the Name that denotes unity.

והיינו שיהיה ההתכללות כולם כאחד ממש כאיש אחד בלי שום פירוד לבבות וכו' ועי"ז דוקא יכניעו את מדין.

that is, that there be inter-inclusion, all of them truly as one, as one man, without any division of hearts, etc.; and specifically through this they will subdue Midian.

The weapon is unity: all as one, “as one man,” with no division of hearts. Only through this is Midian subdued.

22 וז"ש [וזהו שכתוב] לכל מטות¹⁵⁷ כי הנה ס"ר נשמות הן נגד ו"ק [וי' קצוות] הכלולים כ"א [כל אחד / כל אחת] מיו"ד ויו"ד מיו"ד כו'

And this is [the meaning of] what is written, “for all the tribes (matos)”: for the six hundred thousand souls correspond to the six extremities (vav ketzavos), each of which is composed of ten, and [each] ten of ten, etc.

This answers the question about “for all the tribes.” The six hundred thousand souls of Israel correspond to the six emotive attributes, each composed of ten, and each ten of ten again, until they number six hundred thousand.

והנה יש ו"ק [וי' קצוות] מלמעלה למטה וממטה למעלה [למעלה / למעלה] והן ב' בחי' שבטים כמ"ש ששם עלו שבטים¹⁵⁸ שבטי י"ה היינו מעלמא דדכורא ועלמא דנוק' [דנוקבא].

Now, there are six extremities from above to below and from below to above, and these are two levels of tribes, as it is written, “where the tribes went up, the tribes of Yah”: that is, from the masculine world and the world of Nukva (the feminine).

The six attributes flow in two directions, from above to below and from below to above, and so there are two levels of “tribes”: the “tribes of Yah,” the tribes in their supernal root, from the “masculine world,” and the tribes below, from the “world of Nukva,” the feminine.

וכן במטות יש ב' בחי' הא' ההטייה וההמשכה מלמעלה למטה כמו הט שמיך ותרד (תהלים קמ"ד). ויש הטיה מלמטה למעלה נטיתי לבי לעשות חקיך.^{159, 160}

So too with matos there are two levels: the first, inclining and drawing down from above to below, as in “Incline Your heavens and come down” (Psalms 144); and there is inclining from below to above: “I have inclined my heart to perform Your statutes.”

Matos also means “staffs,” and the Alter Rebbe links it with hatayah, “inclining.” One inclining is from above to below, as in “Incline Your heavens and come down”; the other is from below to above, as in “I have inclined my heart to perform Your statutes.”

והנה פרח מטה אהרן.¹⁶¹ הרם את מטך¹⁶² כו' וצ"ל ההתכללות מכל הבחי' ע"י ב' השלומות הנ"ל דפמשמ"ע [דפמליא של מעלה] ושל מטה.

“And behold, the staff (mateh) of Aharon had blossomed”; “Lift up your staff (mateh),” etc. And there must be the inter-inclusion of all the levels, through the two [kinds of] peace mentioned above, of the household above and of the one below.

The text cites two staffs: Aharon's, which blossomed, and the staff Moshe was told to lift over the sea. All these levels must be included in one another, through the two kinds of peace, above and below.

וזהו לכל מטות ולא מכל דמכל היה משמע רק מהשבטים שלמטה שהן מבחי' עלמא דנוק' [דנוקבא]

And this is [why it says] “for all the tribes” and not “from all”: for “from all” would imply only from the tribes below, which are of the level of the world of Nukva;

“From all the tribes” would mean only the tribes below, which belong to the “world of Nukva,” the receiving side.

אבל לכל משמע כולן והיינו שע"י בחי' ההתכללות למטה ב"ב שבטים שלמטה יומשך אור מלמעלה משרש הי"ב שבטים שנק' שבטי י"ה בחי' פמשמ"ע [פמליא של מעלה] כנ"ל.¹⁶³

but “for all” implies all of them. That is, through the inter-inclusion below, in the twelve tribes below, light will be drawn from above, from the root of the twelve tribes, which are called “the tribes of Yah,” the level of the household above, as mentioned above.

“For all” includes their root as well: through unity among the twelve tribes below, light is drawn from the root of the tribes above, the “tribes of Yah,” which is the level of the household above.

23 וזהו ויהיו על מדין¹⁶⁴ שעייז ישרה עליהם אור מבחי שלמותא דכולא שלמעלה מעלה משרש בחי מדין כו'.

And this is [the meaning of] “and let them be over (al) Midian”: that through this there will rest upon them a light from the level of “the wholeness of all,” which is far above the root of the level of Midian, etc.

The verse says the soldiers should “be against Midian,” literally “over” it. The Alter Rebbe reads this as a light from “the wholeness of all,” far above the root of Midian, resting upon the people through their unity.

וזי"ש [וזהו שכתוב] אמרו אליו כל¹⁶⁵ שהוא ית' נק' כל שכולל הכל ושורה עיי ההתכללות למטה. ובכל הנ"ל יובן חומר שנאת חנם. ועמ"ש בד"ה הן עם אחד ושפה אחת.^{166, 167}

And this is [the meaning of] what is written, “Say to Him, ‘All’”: for He, may He be blessed, is called “All,” since He includes everything, and He rests [upon them] through the inter-inclusion below. From all the above, the gravity of baseless hatred will be understood. And see what is written in the discourse beginning “Behold, one people and one language.”

Hosea’s “Say to Him, all” is read as a name of G-d: He is called “All” because He includes everything, and He rests where there is inter-inclusion below. This shows how grave baseless hatred is, since it drives that presence away; the text then refers to a discourse on “Behold, one people and one language,” said of the builders of the Tower of Babel.

24 והנה הגורם החיבור והתכללות הוא בחי משה ונחנו מה¹⁶⁸ כו' ולכן היה צ"ל מלחמת ונקמת מדין עיי משה דוקא,

Now, what brings about the joining and inter-inclusion is the level of Moshe, “and what are we,” etc.; therefore the war and the vengeance against Midian had to be specifically through Moshe.

What joins and unites Israel is the quality of Moshe, who said of himself and Aharon, “and what are we?": complete self-nullification. Therefore the war against Midian, the force of division, had to be carried out through Moshe.

וזהו מ"ש ברבות בשה"ש [בשיר השירים] ע"פ שניך כעדר הרחלים¹⁶⁹ כו' שכולם מתאימות דקאי על ישראל שהלכו במלחמת מדין וכ"ה ג"כ ברבות (ר"פ מטות),

And this is what is said in [Midrash] Rabbah on Song of Songs, on the verse “Your teeth are like a flock of ewes,” etc., “all of which are matched,” that it refers to Israel, who went to the war against Midian; and so it is also in [Midrash] Rabbah (at the beginning of Parshas Matos).

The Midrash on Song of Songs reads “Your teeth are like a flock of ewes... all of which are matched” as describing the Israelites who went to war against Midian, and the Midrash at the beginning of Parshas Matos says the same.

והענין כמ"ש במ"א ע"פ הנ"ל דפ"י שעלו מן הרחצה הוא ענין המשכת מ"ד [מ"יין דוכרין] מבחינת ים החכמה והיינו ע"י משה רע"מ [רע"א מהימנא] שנא' [שנאמר] בו כי מן המים משיתיהו¹⁷⁰

The explanation, as is written elsewhere on the verse mentioned above, is that the meaning of “which have come up from the washing” is the drawing forth of mayin duchrin (masculine waters) from the sea of Chochmah (wisdom); and this is through Moshe, the faithful shepherd (Raaya Mehemna), of whom it is said, “for I drew him out of the water.”

Another discourse explains “which have come up from the washing” as the drawing of “masculine waters,” the flow of influence, from the sea of Chochmah. That comes through Moshe, the faithful shepherd, who was drawn out of the water.

ולכן שעלו מן הרחצה הוא ר"ת [ראשי תיבות] משה, ועי"ז נעשו שכולם מתאימות שהוא בחי' ההתכללות יחד ממש ולכן הם דוקא שנלחמו על מדין וכנ"ל שלהיות על מדין הוא ע"י ההתכללות יחד:

Therefore “which have come up from the washing” (she’alu min harachtzah) has the initials of Moshe. And through this they became “all of them matched,” which is the level of inter-inclusion, truly together; and therefore it was specifically they who fought against Midian, as mentioned above: to be over Midian comes through inter-inclusion together.

The initials of she’alu min harachtzah, shin, mem and hei, are the letters of Moshe’s name. Through Moshe the soldiers became “all of them matched,” truly united, and so it was they who could fight Midian, since being “over Midian” comes only through such unity.

IN ONE'S AVODAH

Every person must stand in the war against Midian within himself: fight the baseless hatred he is inclined to justify, and be one with others “as one man,” without division of hearts. In his own soul he must let the mind rule the heart, so that his love of G-d is self-giving and not “I love,” with humility far outweighing boldness; and he must refine the desires of the animal soul until they turn to love of G-d, by contemplating that there is nothing besides Him. Torah study with self-nullification, the mitzvos, and especially charity bring about this peace.

QUESTIONS FOR DISCUSSION

1. Why does baseless hatred, which the maamar says is not complete evil, cause a far longer exile than idolatry, forbidden relations and bloodshed?
2. How can the tip of the yud, a level above both Chochmah and Binah, join two opposites that cannot join by themselves, and why is the Torah the means of drawing it down?
3. In what sense are the Torah's punishments and its exacting details “the left included in the right”?
4. What is the difference between love of G-d felt as “I love” and love “with all your soul,” and how does the mind's rule over the heart bring about the second?
5. Why does the maamar read hechaltzu as a call to every person, and what does that war look like in a person's own life?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 החלצו מאתכם

According to the note, the Mittlerer Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ו ע"י רפה. וראה אוה"ת מטות ע"י אשלו הגהה השייכת לסיום הביאור. ראה במאמרי אדה"א פ' מטות ע"י איתשלט שמוסד על מאמר זה. "לכל אחד מהרביים היו מאמרים קבועים ביחוד בשביל זה (לטהר אויר העולם), אשר פעם בשנים או שלש שנים היו חוזרים עליהם ברבים. אחד ממאמרי רבנו הזקן — החלצו שבלקו"ת בלי ההגהות" — היום יום כ"ח תמוז ובהוספות לסה"מ תרנ"ט ע"י רכב. לכללות מאמר זה — ראה ד"ה החלצו — רנ"ט וההוספה שם (ברוקלין, תש"ט). ובארוכה בס' אגרות קודש דכ"ק אדמו"ר מוהרריי"צ נ"ע ח"א ע"י שמה ואילך.

2 החלצו מאתכם

"Moshe spoke to the people, saying: Arm from among you men for the army, and let them be against Midian, to execute the vengeance of Havayah upon Midian." The opening verse, whose wording the maamar questions.

במדבר ל"א:ג' Numbers 31:3

וידבר משה אל־העם לאמר החלצו מאתכם אנשים לצבא יהיהו עלי־מדִין לתת נקמת־יְיָ 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.

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

KEHOT'S NOTE

במדבר לא, ג.

3 לכל מטות

"A thousand per tribe, a thousand per tribe, for all the tribes of Israel, you shall send to the army." The maamar asks why the verse says "for all" and not "from all," and answers at the end.

במדבר ל"א:ד' Numbers 31:4

אֶלֶף לַמִּטָּה אֶלֶף לַמִּטָּה לְכָל מִטּוֹת יִשְׂרָאֵל תִּשְׁלָחוּ לַצֶּבֶא:

Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.'

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

4 "Yisro, the priest of Midian, Moshe's father-in-law, heard all that G-d had done for Moshe and for Israel His people." The opening of Parshas Yisro, which names him as Midian's priest.

שמות י"ח:א' Exodus 18:1

וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֹתֵן מֹשֶׁה אֵת כָּל־אֲשֶׁר עָשָׂה אֱלֹקִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי־הוֹצִיא ה' אֶת־יִשְׂרָאֵל מִמִּצְרָיִם:

Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that G-d had done for Moses, and for Israel His people, how that the L-RD had brought Israel out of Egypt.

5 עתה ידעתי

"Now I know that Havayah is greater than all the gods." Yisro's acknowledgment, which the maamar takes as the subduing of Midian's kelipah before the Giving of the Torah.

שמות י"ח:יא' Exodus 18:11

עַתָּה יָדַעְתִּי כִּי־גָדוֹל הוּא מִכָּל־הָאֱלֹקִים כִּי בִדְבַר אֲשֶׁר יָדוּ עָלֵיהֶם:

Now I know that the L-RD is greater than all gods; yea, for that they dealt proudly against them.'

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KEHOT'S NOTE

שמות יח, יא.

6 יתרו כהן מדין שאמר עתה ידעתי

At the start of Parshas Yisro, the Zohar says that the Torah was not given until Yisro came and acknowledged, "Now I know that Havayah is greater than all the gods"; then the Holy One, blessed be He, was exalted in His glory above and below, and afterwards He gave the Torah in its completeness. This is the passage the text itself cites.

ספר זוהר, יתרו א' ח' י"ח:י"ח Zohar, Yitro 1:8-18

Subsequently his priest also, namely Jethro, the priest of On, i.e. idolatry, was also humbled, so that he came and acknowledged the Holy One, saying: "Blessed be the L-rd, who hath delivered you.... Now I know that the L-rd is greater than all the gods..." (Ex. 18, 10, 11).

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

7 ע"ד משארו"ל

When the Torah was given, its sound went from one end of the world to the other, and the kings of the nations gathered to Bilaam to ask whether a flood was coming. He told them that G-d was giving His people His hidden treasure, "Havayah will give strength to His people," and at once they all said, "Havayah will bless His people with peace."

זבחים קט"ז א' כ"א:20 Zevachim 116a

הַנִּיחָא לְמָאן דְּאָמַר: [יתרו] אַחַר מִתֵּן תּוֹרָה הָיָה; אֵלָּא לְמָאן דְּאָמַר: [יתרו] קוֹדֵם מִתֵּן תּוֹרָה הָיָה - מַאי אִיכָּא לְמִימַר? דְּאִיתְמַר: בְּנֵי רַבִּי חֲזִיא וְרַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי; חַד אָמַר: יִתְרוֹ קוֹדֵם מִתֵּן תּוֹרָה הָיָה, וְחַד אָמַר: יִתְרוֹ אַחַר מִתֵּן תּוֹרָה הָיָה. לְמָאן דְּאָמַר יִתְרוֹ קוֹדֵם מִתֵּן תּוֹרָה הָיָה - קִסְבַּר שְׁלָמִים הִקְרִיבוּ בְּנֵי נֹחַ.

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

KEHOT'S NOTE

זבחים קטז, א. [כ].

8 "Havayah will give strength to His people; Havayah will bless His people with peace." The closing verse of the

psalm, which the Talmud places in the mouths of the nations at Sinai; the Torah ("strength") brings peace.

Psalms 29:11א"י: כ"ט: תהילים

Havayah עז לעמו יתן Havayah יְכַרֵּם אֶת־עַמּוֹ בְּשָׁלוֹם:

The L-RD will give strength unto His people; The L-RD will bless his people with peace.

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9

שהעוסק בתורה משים שלום

Rabbi Alexandri says that whoever occupies himself with Torah for its own sake makes peace in the household above and in the household below, as it says, "Or let him take hold of My strength, that he may make peace for Me." The whole maamar is built on these two kinds of peace.

Sanhedrin 99b:10-11א"י: כ"ט: סנהדרין

אמר רבי אלכסנדר: כל העוסק בתורה לשמה משים שלום בפמליא של מעלה ובפמליא של מטה, שנאמר: "או יחזק במקווי יעשה שלום לי שלום יעשה לי". רב אמר: כאילו בנה פלטרין של מעלה ושל מטה, שנאמר: "ואשים דברי בפיך ובצל ידי כסיתיה לנטע שמים וליסוד ארץ". רבי יוחנן אמר: אף מגין על כל העולם כולו, שנאמר: "ובצל ידי כסיתיה". ולוי אמר: אף מקרב את הנאולה, שנאמר: "ולאמר לציון עמי אתה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth..." (Yeshayahu ...

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KEHOT'S NOTE

סנהדרין כ"ט, ב.

PARAGRAPH 2

10

ויתר הקב"ה על

The Talmud says that the First Temple was destroyed for idolatry, forbidden relations and bloodshed, while the Second Temple, whose people engaged in Torah, mitzvos and acts of kindness, was destroyed because of baseless hatred; this teaches that baseless hatred weighs as much as those three sins.

Yoma 9b:12-13א"י: כ"ט: יומא

רבי יוחנן ורבי אלעזר דאמרי תרווייהו: ראשונים שנתגלה עונם — נתגלה קצם. אחרונים שלא נתגלה עונם — לא נתגלה קצם. אמר רבי יוחנן: טובה צפורנו של ראשונים, מכריסו של אחרונים. אמר לקה ריש לקיש: אדרבה אחרונים עדיפי, אף על גב דאיכא שעבוד מלכות — קא עסקי בתורה. אמר לקה: בירה תוכיח, שחורה לראשונים ולא חורה לאחרונים.

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KEHOT'S NOTE

יומא ט, ב. ירושי חגיגה פ"א, ה"ה. איכ"ר פתיחתא ב. ראה במ"מ במאמרי אדה"א מטות ע' איתשמא. עלי"ק (צב, סע"ג). וש"נ. [כ].

11

ויתר הקב"ה על עבודת כוכבים וגו' וש"ד ולא ויתר על ביטול תורה

"We find that the Holy One, blessed be He, overlooked idolatry, forbidden relations and bloodshed for Israel, but He did not overlook their rejection of the Torah," since the verse gives as the cause of the destruction, "because they have forsaken My Torah."

Jerusalem Talmud Chagigah 1:7ז"א: חגיגה

12

ויתר הקב"ה על עבודת כוכבים וגו' וש"ד ולא ויתר על ביטול תורה

The Midrash on Lamentations brings the same teaching: G-d overlooked idolatry, forbidden relations and bloodshed, but not contempt for the Torah, citing the same verse.

Eikhah Rabbah, Petichta ב"ר: פתיחתא

... אם ה' לא יבנה בית וגוי. רבי הונא ורבי ירמיה בשם רבי שמואל ברבי יצחק אמרי, מצינו שוותר הקדוש ברוך הוא על עבודת כוכבים ועל גלוי עריות ועל שפיכות דמים, ולא ויתר על מאסה של תורה, שנאמר: על מה אבדה הארץ. על עבודת כוכבים ועל גלוי עריות ועל שפיכות דמים, אין כתיב כאן, אלא על עונם את תורתך. רבי הונא ורבי ירמיה בשם רבי חייא בר אבא אמרי, כתיב (ירמיה טז, יא): ואיתי עזבו ואת תורתך לא שמרו, הלוא אותי עזבו ...

Rabbi Abba bar Kahana began: "Who is the wise man who will understand this..." (Jeremiah 9:11). Rabbi Shimon ben Yoḥai taught: If you have seen towns uprooted from their place in the Land of Israel, know that they did not provide the salaries of the Bible teachers and the Mishna teachers, as it is stated: "For what reason did the land perish.... The L-rd said: Because they have forsaken My Torah" (Jeremiah 9:11-12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi and Rabbi Ami to go out and establish [educational programs] ...

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13

וחורבן ב"ש הי' רק בשביל עון שנאת חנם

The note points to the Rebbe's discourse on this same verse, of 5747, on the teaching that the Second Temple was destroyed only because of baseless hatred.

Yoma 9b ט' כ"ט: יומא

KEHOT'S NOTE

יומא ט, ב. וד"ה החלוצו תשמ"ו. וראה הערת כ"ק אדמו"ר בסה"מ תרנ"ט ע' סז בד"ה וכידוע.

PARAGRAPH 3

14

והי' אשר תותירו מהם

"But if you do not drive out the inhabitants of the land before you, then those of them whom you leave remaining

shall be pricks in your eyes and thorns in your sides.” The maamar applies the warning to the seven evil traits.

במדבר ל"ג:נ"ה Numbers 33:55

ואם לא תורישו את יושבי הארץ מפניכם ויהיה אשר תורישו מהם לשכים בעיניכם ולצנינם בצדיכם וצרו אתכם על הארץ אשר אתם יושבים בה:

But if ye will not drive out the inhabitants of the land from before you, then shall those that ye let remain of them be as thorns in your eyes, and as pricks in your sides, and they shall harass you in the land wherein ye dwell.

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KEHOT'S NOTE

במדבר לג, נה.

15 ואתם לא תכרתו ברית כו' ולא שמעתם בקולי

“And you shall make no covenant with the inhabitants of this land; you shall break down their altars; but you have not listened to My voice.” Cited to show that the nations left in the land led Israel into sin.

שופטים ב"ב:2 Judges 2:2

ואתם לא תכרתו ברית ליושבי הארץ הזאת מזבחותיהם תבצרו ולא שמעתם בקולי מה הזאת עשיתם:

and ye shall make no covenant with the inhabitants of this land; ye shall break down their altars; but ye have not hearkened unto My voice; what is this ye have done?

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16 ע"כ הי' הגלות בבל . . נתקנו שבע מדות

The note sends the reader there on the seventy years of the Babylonian exile as the rectification of the seven attributes.

KEHOT'S NOTE

ראה בסה"מ תרמ"ד ע' רעו.

17 לשון מדין ריב ומדון

In his notes there the Rebbe cites the Zohar (2:68a), the Arizal's Likkutei Torah and Sefer HaLikkutim at the beginning of Yisro (quoted in the Mikdash Melech there): Midian in holiness is love, and in kelipah it is enmity and strife.

זח"ב סח, 68a Zohar II, 68a

KEHOT'S NOTE

בסה"מ תרנ"ט ע' נה מציינ' כ"ק אדמו"ר בהערות "ראה זח"ב סח, א ובלקו"ת [להארי"ל] ובסי' הליקוטים ר"פ יתרו (הובא במק"מ שם): מדין בקדושה הוא אהבה ובקליפה איבה ומריבה."

18 אך הוא מקור התהוות הרע

Quoted in the note: because of baseless hatred there was actual bloodshed at the end of the Second Temple period, through the lawless ones of Israel, as described in Yosippon.

KEHOT'S NOTE

"שמסיבת שנאת חנם הי' שפיכות דמים בפועל ממש בסוף בית שני ע"י פריצי ישראל כמבואר ביוסיפון" — מאמרי אדה"א פ' מטות ע' איתשמג.

19 כמ"ש הלל הזקן דעלך סני

Hillel told a would-be convert, "What is hateful to you, do not do to your fellow: this is the whole Torah, and the rest is its explanation; go and learn." Love of one's fellow is thus the foundation of the whole Torah.

שבת ל"א א:ו-ו"ו Shabbat 31a:6-7

... גיירני על מנת שתלמדני כל התורה כולה כשאני עומד על רגלי אחת! דחפו באמת הבגין שבגידו. בא לפני הלל, גייריה. אמר לו: דעלך סני לחברך לא תעביד — זו היא כל התורה כולה, ואידך פירושה הוא, זיל גמור. שוב מעשה בגוי אחד שהיה עובר אחורי בית המדרש, ושמע קול סופר שהיה אומר: "ואלה הבגדים אשר יעשו חושן ואפוד". אמר: הללו למי? אמרו לו: לכהן גדול. אמר אותו גוי בעצמו: אלה ואתגיייר בשביל שישמוני ...

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

KEHOT'S NOTE

שבת לא, א.

20 ה' אחד

“Hear, O Israel: Havayah is our G-d, Havayah is One.” The “One” of the Shema, which the maamar explains as unity within multiplicity.

דברים ו:ד"ו Deuteronomy 6:4

שמע ישראל Havayah אלקינו Havayah אחד:

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

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KEHOT'S NOTE

דברים ו, ד.

21 איהו וגרמוהי חד

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

KEHOT'S NOTE

ת"ז בהקדמה.

22 איהו וגרמוהי חד

The Tikkunei Zohar says that in the ten Sefiros of Atzilus the King is within them: He and His vessels are one in them, and He and His life-forces are one in them, which is not so in the Sefiros of Beriah. The maamar cites it for the oneness of the Name Havayah.

תקוני זוהר ג' ב:ט-ט"ו Tikkunei Zohar 3b:9-10

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייו חד בהון, מה דלא חכי בעשר ספירות דבריאה, דלאו אינון וחייהון חד, לאו אינון וגרמיהון חד. ועלת על כלא הוא נהיר (נ"א נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כחות דמלאכיא, ובעשר גלגלי דרקיעא, ולא אשתני בכל אתר.

Tikkunei Zohar - Vocalized (Public Domain)

23 הוא היודע והוא הדעה

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

KEHOT'S NOTE

רמב"ם הלי' יסוה"ת פ"ב, ה"י.

24

הוא היודע והוא הדעה

The Rambam writes that G-d's knowledge is not separate from Him as a person's is: He is the Knower, the Known and the Knowledge itself, all one. The Alter Rebbe brings it as another expression of the divine oneness.

Mishneh Torah, Foundations of the Torah 2:10, משנה תורה, הלכות יסודי התורה ב"י

... שאלמלי היה חי בחיים יודע בדעה חוץ ממנו היו שם אלהות הרבה הוא וחסיו ודעתו, ואין הדבר כן אלא אחד מכל צד ומכל פנה ובכל דרך יחוד. נמצאת אתה אומר הוא היודע והוא הידוע והוא הדעה עצמה הכל אחד. ודבר זה אין כח בפיה לאמרו ולא באזן לשמעו ולא בלב האדם להכירו על בריו. ולפיכך אומר חי פרעה וחי נפשו ואין אומר חי ה' אלא חי ה'. שאין הבורא וחסיו שנים כמו חיי הגופים החיים או כחיי המלאכים... לפיכך ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

25

פי אחד היינו אחד ב' רקיעים והארץ

The discourse there explains that the word "One" (echad) in the Shema does not describe G-d's essence, for which the fitting word is "Singular" (yachid), but means that He is One in the seven heavens, the earth and the four directions: even in a world of division His unity is revealed, for all are nullified before His light.

KEHOT'S NOTE

סמ"ק סק"ד. הובא בב"י או"ח סי' סא. תו"א נה, ב. אוה"ת ואתחנן ע' תכט. שבעות ע' רב. אוה"ת שמות כרך-ח ד"ה וארא.

26

אחד ב' רקיעים והארץ

On the mitzvah of reading the Shema, the Semak says one should lengthen the dalet of echad long enough to proclaim G-d King in the seven heavens and the earth and the four directions of the world. The maamar draws on this meaning of "One."

Sefer Mitzvot Katan 104:2, ספר מצוות קטן ק"ד ב"ב

... הכנה פתיל שלא יראה כתיב' אחת ומדלג אחת מן האותיות ואמרינו בירושלמי דצריך לבאר זי"ן של תזכור וצריך להאריך בדל"ת של אחד שיעור כדי שימליכהו בשבעה רקיעים ובארץ ובארבע רוחות העולה אמר רב אשי ובלבד שלא יחסוף בחית וצריך לזוהר שלא יאריך באלף דאחד שלא יראה כאומר אי חד וכשיאמר היום ישתוק מעט כדי שלא יראה כאומר היום על לבבך ולא למח' על לבבך כדאיאת בפרק מקום שנהגו. שנינו במסכת סוטה דק"ש נאמרת בכל לשון אמנם באותו לשון צריך לזוהר משבשש אותו לשון: אמרינו בברכות הקורא את שמע וטעה ...

Sefer Mitzvot Katan, Kopys, 1820 (Public Domain)

27

ונרגן מפריד

"A man of perversity sends forth strife (madon), and a grumbler separates close friends." The maamar links the verse's madon with Midian, and its "separating" with the opposite of unity.

Proverbs 16:28, משלי ט"ז:כ"ח

איש תהפכות ישלח מדון ונרגן מפריד אלוף:

A froward man soweth strife; And a whisperer separateth familiar friends.

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KEHOT'S NOTE

ע"פ משלי טז, כח.

28

Expounding "a grumbler separates the Master," the Zohar says the wicked cause a flaw above: they separate the Matronita from the King, so that He is not called One, for He is called One only when they are in a single union. This is the passage the text cites for strife as the opposite of holiness.

ספר זוהר, ויקרא ל"ז:רס"ח-ל"ח:ער"ג 37:268-38:273, Zohar, Vayikra

"They shall be planted in the house of the L-rd", at the time of the Messiah; "and flourish in the courts of our G-d, at the resurrection of the dead; "They shall still bring forth fruit in old age", on the day when the world will be waste, "and they shall be full of sap and green" afterwards;1Only the first 13 lines of the Hebrew text appear in the translation. and why all this? "To show that the L-rd is upright, he is my rock and there is no unrighteousness ...

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

PARAGRAPH 4

29

וחטאת בת דנקא

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

KEHOT'S NOTE

עי ובחים (מח, א). מנחות (קז, ב) תוד"ה כבש. [כ].

30

האשם שתי סלעים וחטאת בת דנקא

The Talmud rejects the reasoning that a doubtful case should not be stricter than a certain one, so that, as the certain sin-offering may be worth a danka, the doubtful guilt-offering would be too; instead the guilt-offering must be "silver shekels," at least two sela'im. This is the law behind Rabbeinu Yonah's explanation.

Zevachim 48a:15-16, זבחים מ"ח א:ט"ו-ט"ז

לְאִשֶּׁם בְּכֶסֶף שְׁקָלִים. שְׁלֹא תֹאמְרוּ: לֹא יִהְיֶה סְפִיקוֹ חֲמוּר מְדֻאָּה; מָה וְדָאוּ חֲטָאת בֵּית דִּנְקָא, אִף סְפִיקוֹ אִשֶּׁם בֵּר דִּנְקָא. וְרַבִּי עֲקִיבָא, הָא סְכָרָא מִנָּא לָקָה? נִפְקָא לָקָה מִיֵּאוֹת תּוֹרַת הָאִשֶּׁם - תּוֹרָה אֶחָת לְכָל הָאִשָּׁמוֹת.

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31

ראשונים שנתגלתה עונם

Rabbi Yochanan and Rabbi Elazar both say: "The earlier ones, whose sin was revealed, had their end revealed; the later ones, whose sin was not revealed, did not have their

end revealed.” The Alter Rebbe explains why the sin of the later generation was hidden.

Yoma 9b:12-13ג"י:ב-י"ב יומא ט"ב

רבי יוחנן ורבי אלעזר דאמרי תרווייהו: ראשונים שנתגלה עונם — נתגלה קצם. אחרונים שלא נתגלה עונם — לא נתגלה קצם. אמר רבי יוחנן: טובה צפורן של ראשונים, מכריסו של אחרונים. אמר לקה ריש לקיש: אדרבה אחרונים עדיפי, אך על גב דאיכא שעבוד מלכות — קא עסקי בתורה. אמר לקה: בירה תוכיח, שחזרה לראשונים ולא חזרה לאחרונים.

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KEHOT'S NOTE

יומא ט, ב.

PARAGRAPH 5

32 כולא קמי כלא חשיב

On the awe of G-d, the Zohar says the essential awe is to fear Him because He is great and rules, the root of all worlds, and all before Him are considered as nothing. The maamar uses the phrase to show that G-d alone is the true existence.

Zohar I, 11b, זח"א י"א, כ

KEHOT'S NOTE

זח"א י"א, ב.

33 ישת חשך סתור

“He made darkness His hiding place, His pavilion round about Him.” The maamar applies it to the tzimtzum, the concealment represented by the yud.

Psalms 18:12ב"י:י"ח:י"ב תהילים

יִשְׁתַּחֲשֶׁה סְתֹרָה סְבִיבוֹתָיו סָכְתוֹ חֲשֶׁכֶת־מִים עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהילים יח, יב.

34 ויצא כברק חצו

“And Havayah shall appear over them, and His arrow shall go forth like lightning.” The lightning flash illustrates the single point of light revealed after the tzimtzum.

Zechariah 9:14ד"ז:ט"ז זכריה

וְהָיָה עֲלֵיהֶם יִרְאָה וַיֵּצֵא כְבֶרֶק חֲצוֹ וְאֲדָנָיו ה' בְּשׁוֹפָר יִתְקַע וְהָלַךְ בְּסַעֲרוֹת תִּימָן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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KEHOT'S NOTE

זכריה ט, יד. במאמרי אדה"א מסות ע' אתשמח מבאר ענין גילוי בחי נקודה "א המבריק מן בחי" ההעלם דעננים שגם הוא אינו בא ונמשך בהתפשטות והתרחבות כלל. . המאיר ומבריק מעצמות ההעלם דמשפיע" ע"ש.

PARAGRAPH 6

35 כברייתו של עולם

Asked why goats walk at the head of the flock and sheep after them, Rav Yehudah answers, “As in the creation of the world: first darkness and then light.” The Alter Rebbe reads the darkness as the tzimtzum and the light as the expansion.

Shabbat 77b:8ח"ב:ח"ז שבת ע"ז

... אמר לקה. אמר לקה: מאי טעמא עיזי מסגן ברישא וחדר אימרי? אמר לקה כברייתו של עולם, דברישא חשוכא וחדר נהורא. מאי טעמא הני מכסיין והני מגליין? הני דמכסיין מינייהו — מכסיין, והני דלא מכסיין מינייהו — מגליין. מאי טעמא גמלא זוטא גנובתיה? משום דאכל כיסי. מאי טעמא תורא אריקא גנובתיה? משום דדזיר באגמי, ובקעי לכרכושי בקי.

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KEHOT'S NOTE

שבת עז, ב.

36 שחור אני

“I am black, but comely, O daughters of Jerusalem.” According to the text, the Zohar on Balak applies the verse to the yud, which has no white in it.

Song of Songs 1:5ח"ה:ה' שיר השירים

שְׁחֹרָה אֲנִי וְנָאֹהָ כְּנֹת יְרוּשָׁלַם כְּאֶהְיֶה קֶדֶר כִּירְעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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37 כחשיכה כאורה

“Even the darkness is not dark for You, and the night shines like the day; darkness is as light.” Before G-d the distinction between darkness and light does not apply.

Psalms 139:12ב"י:י"ט תהילים

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁה מִמֶּךָ וְלַיְלָה כִּיּוֹם יֵאִיר כְּחֹשֶׁךְ כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהילים קלט, יב.

38 תרין רעין דלא מתפרשין

Expounding “Eat, O companions,” the Zohar says that the supernal place, Eden and the river that goes out of it, abide in oneness and joy and never part, and these are called “companions.” The maamar applies the phrase to Chochmah and Binah.

Zohar II, 56a, זח"ב נו, א

Zohar III, 4a, זח"ג ד, א

KEHOT'S NOTE

זח"ב נו, א. זח"ג ד, א.

39

קוצו של יו"ד

The Zohar says that the yud of the holy Name is bound with three knots: a tip above, which is the supernal Keser, a tip in the middle and a tip below; the middle one issues from the upper tip. One of the two passages the text cites.

ספר זוהר, ויקרא כ"ג:קמ"ו-כ"ד:קנ"ט Zohar, Vayikra 23:146-24:159
R. Judah, commenting on the verse, "Let there be a firmament in the midst of the waters", said: "Did not that firmament divide the upper from the lower waters there would be conflict between them. But that firmament keeps the peace between them, and the world is established only on peace. G-d is also called "peace"; He is peace, His name is peace, and all is bound together in peace." R. Abba said: 'I see that this supreme Holy Name is altogether peace and altogether one, and paths diverge from ...

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

40

קוצו של יו"ד

The Zohar says the holy Name is written with the yud first, with a tip above, one in the middle and one below, and then yud-hei, which never part from one another. The second passage the text cites.

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

41

וכמבואר בפרדס

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

KEHOT'S NOTE

שער כו, פ"ג.

42

קוץ העליון

In its gate on the letters, the Pardes brings the Tikkunim's teaching that the yud has three tips, above, in the middle and below, and an explanation that its upper tip, Keser, pours forth to the two sides, Chochmah and Binah. This is the passage the text cites.

Pardes Rimmonim 27:13ג"ז:רמון

43

ויומשך היו"ד בה"א נמשך ע"י קוצו של יו"ד

Quoted in the note: the Tzemach Tzedek remarks on this point, "This needs examination: in the Pardes, Sha'ar HaMachriin, it does not seem so."

KEHOT'S NOTE

באוה"ת פ' יתרו ע' תתצה מציין ע"ז: "וצ"ע בפרדס שער המכריעין לא משמע כן". וראה הערת כ"ק אדמו"ר בסה"מ תרנ"ט ע' עה.

44

ע"פ לך לך

The note identifies the discourse on "Lech lecha" that the text mentions as the one at the beginning of Lech Lecha in Torah Ohr, where the tip of the yud is discussed at length.

KEHOT'S NOTE

תו"א ר"פ לך לך. ובארוכה בתו"א פ' לך לך דף פב, ב.

45

לך לך

"And Havayah said to Avram: Go forth from your land...."
The verse of the Torah Ohr discourse at the beginning of

Lech Lecha, where the text says the tip of the yud is explained at length.

בראשית י"ב:א' Genesis 12:1

וַיֹּאמֶר ה' אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ וּמִמּוֹלֶדְתְּךָ וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֲרָאָךְ:

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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46

בוהר פ' בלק (דקצ"א)

The note says the Zohar on Balak cited here is explained at length in the Mitteler Rebbe's commentary on the Zohar.

KEHOT'S NOTE

ראה באריכות בכיה"ז לאדה"א והצ"צ.

47

בוהר הרקיע ר"פ בראשית

The passage cites the same Zohar HaRakia on "The letter tzaddi entered" (the face of the yud turned backward) and explains that pure Chesed and pure Gevurah are opposites, like water and fire that cannot join.

KEHOT'S NOTE

ע"ן לקמן פז, א.

48

עאלת אות צ'

In the Zohar's account of the letters that came before the Holy One, blessed be He, each asking that the world be created through it, the tzaddi enters and is told that it must remain hidden. The text refers to the Zohar HaRakia's comment on this passage.

ספר זוהר, הקדמה ה':כ"א-ר':כ"ח Zohar, Introduction 5:21-6:28

49

אלא במזל תליא חבורא דלהון

The Zohar says that the vav and the lower hei are joined through Chesed, but the joining of the yud with the upper hei "does not depend on Chesed; their joining depends on the mazal," so that they never part; and one who causes separation is as if he destroyed the world.

ספר זוהר, אחרי מות ס"ב:ש"ע-ס"ג:ש"ע Zohar, Achrei Mot 62:370-64:378

But the union of Yod with the upper He is not caused by Hesed but by mazzal (lit. luck). In this way Yod is linked with He, He with Van, Vau with He, and He, with all, and all forms one entity, of which the elements are never to be separated. He who causes separation between them, as it were, lays waste the world and is called "the nakedness of all".

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

50

ושבילך במים רבים

"Your way was in the sea, and Your path in the great waters, and Your footsteps were not known." The text refers to Pri Etz Chaim's comment on this verse.

תהילים ע"ז:כ' Psalms 77:20

בַּיָּם דְּרַכְךָ וּשְׁבִילְךָ בַּמַּיִם רַבִּים וְעַקְבוֹתֶיךָ לֹא נִדְעוּ:

Thy way was in the sea, And Thy path in the great waters, And Thy footsteps were not known.

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51 לחבר בחי"ה

The note refers there on the joining of the yud and the hei through the Torah.

KEHOT'S NOTE

ראה אוה"ת שמע"צ ע' איתרפה.

52 או יחזיק במעוז

"Or let him take hold of My strength, that he may make peace for Me; peace he shall make for Me." The Talmud brings this verse as the proof that Torah study makes peace above and below; the Alter Rebbe reads "for Me" as peace within the Name itself.

Isaiah 27:5: ישיעיהו כ"ז:

או יִחַזֵּק בְּמַעוֹז יַעֲשֶׂה שְׁלוֹם לִי שְׁלוֹם יַעֲשֶׂה-לִּי:

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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KEHOT'S NOTE

ישע"י כז, ה.

53 דאורייתא מחכמה נפקת

The Zohar records the teaching that "the Torah comes forth from the supernal Chochmah"; another view there says from Binah, and Rabbi Yehudah says it is included of Chochmah and Binah.

Seder Zohar, Yitro 21:378-22:389: שפ"ט כ"ב: שפ"ט כ"ב:

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

54 כל הקורא ושונה

The note refers to the notes there on the saying that the Holy One reads and studies opposite one who studies.

KEHOT'S NOTE

תדא"ר פ' יח. וראה בסה"מ תרנ"ט ע' פא בהערות.

55 כל הקורא ושונה הקב"ה קורא

The passage cites this saying and explains that the Holy One's "reading and studying opposite him" is the revelation of the Infinite Light within Chochmah, which in itself is beyond comparison with Chochmah: a revelation of the inner dimension, as the inner life-force is revealed in the brain.

KEHOT'S NOTE

תדא"ר רפ"ח. ועי' ד"ה אלה פקודי פ"ב (ג, ב) [כ]. יל"ש איכה רמז תתרלד (בשינוי ל' קצת).

56 כל הקורא ושונה הקב"ה קורא ושונה כנגדו

"Every Torah scholar who sits and reads and studies and engages in Torah, the Holy One, blessed be He, sits oppo-

site him and reads and studies with him." The maamar infers that through study G-d Himself is drawn into the Torah.

Tanna DeBei Eliyahu Rabbah 18:1-2: א"ב-א':

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג') ויאמר לי עבדי אתה ישראל אשר כך אתפאר לכך נאמר קומי רני בלילה וגוי מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגוי (מלכים א' כ"ט) מה להלן פניהם של אלו נוכח פניהם ...

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57 עוסק בתורה לשמה

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

KEHOT'S NOTE

ראה אבות רפ"ו.

58 עוסק בתורה לשמה

Rabbi Meir says: whoever occupies himself with Torah for its own sake merits many things. The maamar reads lishmah in two ways.

Mishna Avot 6:1: משנה אבות ו':

שְׁנֵי חֲכָמִים בְּלִשׁוֹן הַמִּשְׁנָה, בְּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לְשִׁמְהָ, זֹכֶה לְדַבָּרִים הַרְבֵּה. וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כְּלוּ כָּדִי הוּא לוֹ. נִקְרָא רַע, אֱהוּב, אֱהָב אֶת הַמָּקוֹם, אֱהָב אֶת הַבְּרִיּוֹת, מְשַׂמַּח אֶת הַמָּקוֹם, מְשַׂמַּח אֶת הַבְּרִיּוֹת. וּמִלְבָּשֶׁתוֹ עֲנוּה וְיִרְאָה, וּמְכַשְׂרֵתוֹ לְהִיּוֹת צַדִּיק וְחָסִיד וְנֶאֱמָר, וּמִרְחַקְתּוֹ מִן הַחֵטָא, וּמִקְרַבְתּוֹ לִידֵי זָכוּת, וְנִהְיֶינּוּ מִמֶּנּוּ עֲצָה וְתוֹשִׁיָּה בִּינָה וּגְבוּרָה, שְׁנֵאֲמַר (משלי ח) לִי עֲצָה וְתוֹשִׁיָּה אֲנִי ...

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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59 לשם התורה עצמה

Tanya, chapter 5, explains that when a person grasps a law of the Torah, his intellect encompasses it and is encompassed by it, a wondrous union with G-d's wisdom and will.

KEHOT'S NOTE

ראה תניא פרק ה.

60 ולכן נק' התורה שלום

The note refers to this lexicon of Kabbalistic terms, under "peace," for the Torah being called "peace."

KEHOT'S NOTE

ראה ערה"כ לבעל סה"ד עי שלום. ובמדבר פ"א ז: שלא נמשלה התורה אלא בשלום. ובמדרש לקח טוב ר"פ קדושים: אין שלום אלא תורה – לקוי"ש ח"כ ע' 180.

61 נקי התורה שלום
Among its praises of peace, the Midrash says, "You find that the Torah was compared only to peace, as it says, 'and all her paths are peace.'" Cited in the Kehot note for the Torah being called "peace."

Bamidbar Rabbah 11:7:א"י: במדבר רבה

62 תרי"ג מצות . . תרי"ך עמודי אור
The passage explains that a sin extinguishes the light of a mitzvah but not the Torah, because the Torah's source is the Thirteen Attributes of Mercy: the 613 commandments of the Torah and the seven of the Rabbis, 620 in all, are the 620 pillars of light, the sources of mercy and forgiveness.

KEHOT'S NOTE

ראה פרדס ש"ח, פ"ג. ועל"ק ראה (כ, ב). ולעיל בחקותי (מו, ב). ושי"נ. [כ].

63 תרי"ג מצות דאורייתא עם ז' מצות דרבנן הם בחי' כתר תרי"ך עמודי אור

The Pardes writes that in the Sefirah of Keser there are 620 pillars of light, the numerical value of כתר, a teaching first revealed in the prayer of Rabbi Nechunia ben HaKana.

Pardes Rimmonim 8:5-6:ה'ח: פרדס רמונים

אחר שנתעסקנו בפרקים הקודמים בענין הכתר, נבאר בפרק זה לבאר שני הנאצלים ממנו והם חכמה ובינה. ובענין מהותם אם הם דין או רחמים נחלקו המפרשים. יש משי"כ כי החכמה בערך הכתר יש בה קצת דין ובערך בינה היא רחמים, וענין זה נבאר בו לפנינו. ויש שכתב שהיא רחמים פשוטים והדין הוא מכינה ולמטה. וי"מ שכתבו הפך ואמרו שהבינה רחמים והחכמה דין והיא סבא זרה תכלית הזרות. וז"ל כשעלה הרצון והמחשבה להבראות העולם אותו הרצון והחפץ הוא גלוי הדבר ואותו הרצון כנוהו המקובלים בלשון מחשבה וכשנאצלה אותה המחשבה נתפרסמה עוקץ של ...

Pardes Rimmonim (Public Domain)

64 בד"ה אחרי ה'
The passage speaks of the two aspects of right and left, and cites the Midrash on "After Havayah your G-d shall you walk... and to Him shall you cleave," which answers that one should first plant, that is, draw the Tree of Life into the earth.

KEHOT'S NOTE

לקו"ת פ' ראה כ, ב.

65 אחרי הוי' אלקיכם תלכו
"After Havayah your G-d shall you walk, and Him shall you fear, and His commandments shall you keep, and to His voice shall you listen." The verse of the discourse the text refers to.

דברים י"ג:ה' Deuteronomy 13:5

אחרי ה' אלקיכם תלכו ואתו תיראו ואת מצותיו תשמרו וקולו תשמעו ואתו תעבדו ובו תדבקו:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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66 אורייתא מחכ' נפקת
Kehot's note points to Zohar II, 121b for these words.

זח"ב קכא, כב121 Zohar II, 121b

KEHOT'S NOTE

זח"ב קכא, ב. פה, א.

67 Kehot's note points to Genesis 12:1-17:27 for these words.
בראשית י"ב:א-י"ז:כ"ז Genesis 12:1-17:27

PARAGRAPH 7

68 לך ה' הגדולה והגבורה

"Yours, Havayah, are the greatness and the might and the beauty and the victory and the splendor, for all that is in heaven and on earth." Its six terms are read as the six emotive Sefiros.

I Chronicles 29:11:י"ט:דברי הימים א

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ
לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

69 וכמ"ש בזוהר

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

KEHOT'S NOTE

ח"א (נג, א). [כ].

70 דאית ימינא ואית שמאלא לעילא בסטרא דקדושה

The Zohar says there is a right above and a right below, a left above and a left below: a left above, in supernal holiness, that arouses love, and a left below that separates the love above.

Zohar, Bereshit 89:298-310:ש"י:ספר הזוהר, בראשית

To speak more esoterically: there is a Right above and there is a Right below; there is a Left above and there is a Left below. There is a Right above in the realm of supernal holiness, and there is a Right below located in the "other side". There is a Left above in the realm of supernal holiness to procure indulgence for the moon, so as to link her to the holy place and enable her to shine. There is a Left below which estranges the upper realm from ...

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

71

נהר דינור נמשך

Asked where the river of fire issues from, the Talmud answers, "From the sweat of the Chayos." The maamar compares this to Gehinnom coming into being from the dross of the Gevuros.

Chagigah 13b:13-14 ד"ג-י"ג-י"ד

תנ"א, רבי אומר משום אבא יוסי בן דוסאי: "אלף אלפין ישמשוניה" — מספר גדול אחד, "ולגדודיו אין מספר". ורבי ירמיה בר אבא אמר: "אלף אלפין ישמשוניה", לנהר דינור, שנאמר: "נהר דינור נגד ונפק מן קדמוהי אלף אלפין ישמשוניה ורבו רבבן קדמוהי יקומו". מהיכן נפיק? מיעתן של חיות. ולהיכן שפיר? אמר רב זוטרא בר טוביה אמר רב: על ראש רשעים בגיהנם, שנאמר: "הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחול". ...

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

KEHOT'S NOTE

חגיגה יג, ב.

72

זאת חקת התורה

The note locates the reference in the text: chapter 2 of the discourse "This is the statute of the Torah" in Parshas Chukas, and chapter 3 of its Biur (explanation).

KEHOT'S NOTE

בפ"ב. ובביאור שם פ"ג. [כ].

73

זאת חקת התורה

"This is the statute of the Torah which Havayah commanded." The opening of the laws of the red heifer in Parshas Chukas, the verse of the discourse the text refers to.

Numbers 19:2 ב"ב:ט

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

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

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74

שמאלא אתכליל בימינא

In Parshas Korach, the Zohar teaches that a person must include the left in the right, so that all his deeds are included in the right, citing "Your right hand, Havayah, is glorious in power."

ספר הזהר, קרח ז':כ"ט-ח':ל"ז

Thus we interpret, "all that thy hand findeth to do" of the left, and "that do with thy might" of the right. When a man is careful that all his acts should be towards the right side, and that he should include the left in the right, then G-d dwells within him in this world and brings him into the next world.

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

75

שמאלא אתכליל בימינא

The Zohar says the wicked cause a flaw above, in that the left is not included in the right and the evil inclination is

not included in the good inclination, because of people's sins.

ספר הזהר, וארא ט':פ"ב-צ"ג:9-8:2 Vaera Zohar,

He also said that sinners impair the supernal world by causing a separation between the "Right" and the "Left". They really cause harm only to themselves, as it is written, "He (Israel) hath corrupted himself (lo) that they are not (lo) his children; it is their blemish" (Deut. 32, 5). "Lo" (himself), and "lo" (not), in this verse suggest that they both cause and cause not: they cause, i.e. prevent the descent of blessings from above, as it is written: "and then the L-rd's wrath be kindled against ...

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

76

בוהר ר"פ קרח

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

KEHOT'S NOTE

ושם (קעה, א) וזח"ב (כו, ב).

77

תורת חסד

"She opens her mouth with wisdom, and a Torah of kindness is on her tongue." The source of the description of the Torah as "a Torah of kindness."

Proverbs 31:26 משלי ל"א:כ"ו

פיה פתחה בחכמה ותורת חסד על-לשונה:

She openeth her mouth with wisdom; And the law of kindness is on her tongue.

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KEHOT'S NOTE

משלי לא, כו.

78

ימינך ה' נאדרי בכח

"Your right hand, Havayah, is glorious in power; Your right hand, Havayah, shatters the enemy." From the Song at the Sea: power (Gevurah) in the right hand, and the enemy defeated through it.

Exodus 15:6 שמות ט"ו:ו

ימינך Havayah נאדרי בכח ימינך Havayah תרעץ אויב:

Thy right hand, O L-RD, glorious in power, Thy right hand, O L-RD, dasheth in pieces the enemy.

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KEHOT'S NOTE

שמות טו, ו.

PARAGRAPH 8

79

כל חייבי כריתות . . נפטרו ידי כריתתן

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

KEHOT'S NOTE

מכות פ"ג, מט"ו.

80

כל חייבי כריתות שלקו נפטרו ידי כריתתן

"All those liable to kares who were flogged are released from their kares," as it says, "and your brother be degraded before your eyes": once he is flogged, he is your broth-

er. Cited to show that a punishment of the Torah repairs the sinner.

Mishnah Makkot 3:15 ט"ו מכות גי' משנה

כל חיבי כרתות שלקו, נפטרו ידי כרתתן, שנאמר (דברים כה) ונקלה אחיד לעיניו, כשלקה הרי הוא כאחיד, דברי רבי חנניא בן גמליאל. אמר רבי חנניא בן גמליאל, מה אם העובר עברה אחת, נוטל נפשו עליה, העושה מצוה אחת, על אחת כמה וכמה שתנתן לו נפשו. רבי שמעון אומר, ממקומו הוא למד, שנאמר (ויקרא יח) ונקרתו הנפשות העשות וגו', ואומר (שם) אשר יעשה אתם האדם וחי בהם. הא, כל היושב ולא עבר עברה, נותנין לו שכר בעושה ...

All who have incurred [the penalty of] kareth, on being flogged are exempt from their punishment of kareth, for it says, "[He may be given up to forty lashes, but not more] ... lest your brother shall be dishonored before your eyes" (Deut. 25:3) once he has been lashed he is [considered] "your brother", the words of Rabbi Hananiah ben Gamaliel. Rabbi Hananiah ben Gamaliel said: "Just as one who transgresses one transgression forfeits his life, how much more does one who performs one commandment have his life granted him." ...

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81 יעכרך ה' היום הזה

"And Joshua said: Why have you troubled us? Havayah will trouble you this day." Said to Achan before his execution.

יהושע ז' כ"ה Joshua 7:25

ויאמר יהושע מה עכרתנו יעכרך ה' ביום הזה וינגמו אתו כל ישראל אכן וישרפו אתם באש ויסקלו אתם באבנים:

And Joshua said: 'Why hast thou troubled us? the L-RD shall trouble thee this day.' And all Israel stoned him with stones; and they burned them with fire, and stoned them with stones.

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82 ארז"ל גבי עכן . . לעוה"ב

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

KEHOT'S NOTE

סנהדרין פ"ו, מ"ב.

83 העונש זהו לתקן נפשו

The passage explains the fear of sin: evil is more bitter than death, and the judgment that comes upon the sinner from the "throne of judgment" is like a remedy for him, "better that he be judged and come to the World to Come." So the purpose of that judgment is kindness and not vengeance, "as is explained in the discourse Hechaltzu me'itchem," that is, in this maamar.

KEHOT'S NOTE

ראה לעיל פ' קרח נג, ד. לקריש חכ"ב ע' 71 מציין גם לכוזרי מאמר שני פמ"ד. עיקרים מאמר רביעי פ' לח. וראה שיחת ש"פ וחי תשנ"א סעיף ה.

84 את החיים ואת הטוב

"See, I have set before you this day life and good, and death and evil." Evil is listed after death, as something worse.

Deuteronomy 30:15 ט"ו דברים

ראה נתתי לפניך היום את־החיים ואת־הטוב ואת־המוות ואת־הרע:

See, I have set before thee this day life and good, and death and evil,

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KEHOT'S NOTE

דברים ל, טו.

85 ויקח קרח

"And Korach, the son of Yitzhar, took..." The opening of Parshas Korach, the verse of the discourse the text refers to.

במדבר ט"ז א' Numbers 16:1

ויקח קרח בן־יצהר בן־קעהת בן־לוי ודתן ואבירם בני אֱלִיאָב ואון בן־פֶּלֶת בני ראובן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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86 דור המבול . . הפלגה

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

KEHOT'S NOTE

סנהדרין פ"י, מ"ג.

87 דור המבול אין להם חלק לעוה"ב וכו' וכן בדור הפלגה

"The generation of the Flood have no share in the World to Come, nor will they stand in judgment," and likewise "the generation of the Dispersion have no share in the World to Come." An example of punishment before the Torah that did not repair the sinner.

משנה סנהדרין י"ג:3 Mishnah Sanhedrin 10:3

דור המבול אין להם חלק לעולם הבא ואין עומדין בדין, שנאמר (בראשית ו) לא ידון רוחי באדם לעלם, לא ידן ולא רוח. דור הפלגה אין להם חלק לעולם הבא, שנאמר (בראשית יא) ויפץ ה' אתם משם על פני כל הארץ. ויפץ ה' אתם, בעולם הזה. ומשם הפיצם ה', לעולם הבא. אנשי סדום אין להם חלק לעולם הבא, שנאמר (שם יג) ואנשי סדום רעים וחטאים להי מאד. רעים בעולם הזה. וחטאים, לעולם הבא. אכל עומדין בדין. רבי נחמיה אומר, אלו ואלו אין עומדין ...

The generation of the flood has no portion in the world to come, nor will they stand at the [last] judgment, as it says, "[And the L-rd said,] my spirit will not always enter into judgment with man" (Genesis 6:3), [meaning] there will be neither judgment nor [my] spirit for them. The generation of the dispersion have no portion in the world to come, as it says, "So the L-rd scattered them from there upon the face of all the earth" (Genesis 11:8): "So the lord scattered them", refers to ...

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88

מימינו אש דת למו

“Havayah came from Sinai... from His right hand, a fiery law for them.” The Torah comes from the right, Chesed, yet as fire, Gevurah.

Deuteronomy 33:2:יג:ב' דברים

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרכבת קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

89

אש שחורה ע"ג אש לבנה

the passage shares nothing with the note

KEHOT'S NOTE

ראה ירוש' שקלים ו, א. הובא ברש"י דברים שם. ע"ל (בחקותי מה, ג). וש"נ. [כ].

90

אש שחורה ע"ג אש לבנה

Rashi explains “a fiery law”: the Torah was written before Him from of old in black fire upon white fire, and He gave it to them on the Tablets, written by His right hand.

Rashi on Deuteronomy 33:7-8:יג:ב' על דברים

וזאת ליהודה. סמך יהודה לראובן מפני ששניהם הודו על קלקול שבטם, שנאמר “אשר חקמים גידו וגו' להם לבדם וגו' ולא עבר זר בתוכם” (איוב ט"ו); ועוד פרושו רבתינו שכל ארבעים שנה שהיו ישראל במדבר היו עצמות יהודה מתגלגלין בארון מפני נדוי שקבל עליהם, שנאמר “והטאתי לאבי כל הנמים” (בראשית מ"ד), אמר משה מי גרם לראובן שיוודה? יהודה וכו' (סוטה ז'): שמע ה' קול יהודה. תפלת דוד ושלמה ואסא מפני הכושים, ויהושפט מפני ...

AND THIS IS FOR JUDAH — He mentioned Judah immediately after Reuben because both of them made confession of the wrong that was theirs, as it is said, (Job 15:18-19:15) “Because wise men have told their sins ... unto them alone [the land was given] and no stranger passed amidst them”. Further our Rabbis explained that during the whole forty years that Israel was in the wilderness Judah's bones were moving about in his coffin because of the excommunication that he had invoked upon himself, as it is ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

91

אש שחורה ע"ג אש לבנה

Rabbi Pinchas says in the name of Reish Lakish that the Torah which the Holy One, blessed be He, gave to Moshe

was given as white fire engraved with black fire, as it is written, “From His right hand, a fiery law for them.”

Talmud Yerushalmi שקלים ו:א' 6:1:Jerusalem Talmud Shekalim

92

אנכי ולא יהי לך

The words here quote Exodus 20:2; the passage is shown below.

Exodus 20:2:כ"ב:ב' שמות

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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KEHOT'S NOTE

שמות כ, ב-ג.

93

אנכי ולא יהיה לך

“I am Havayah your G-d, who brought you out of the land of Egypt... You shall have no other gods before Me.” The first two of the Ten Commandments, the source of Chesed and Gevurah.

Exodus 20:2-3:ג'ב' שמות

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים: לא יהיה לך אלקים אחרים עלי:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

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94

יעכרך ה' היום הזה אתה עכור ואי אתה עכור לעוה"ב

The Mishnah learns from Joshua's words to Achan, “Havayah will trouble you this day,” that his confession atoned for him: “this day you are troubled, but you are not troubled in the World to Come.”

Mishnah Sanhedrin 6:2:ב'ב' משנה

... ומנין ששכפר לו ודויו, שנאמר (שם) ויאמר יהושע מה עכרתנו יעכרך ה' ביום הזה. היום הזה אתה עכור, ואי אתה עכור לעולם הבא. ואם אינו יודע להתודות, אומרים לו, אמר תהא מיתתי כפרה על כל עונותי. רבי יהודה אומר, אם היה יודע שהוא מזמם, אומר תהא מיתתי כפרה על כל עונותי חוץ מעון זה. אמרו לו, אם כן, יהוה כל אדם אומרים כה כדי לנקות את עצמן:

When he is about ten cubits away from the place of stoning, they say to him, ‘confess’, for such is the practice of all who are executed, that they [first] confess, for he who confesses has a portion in the world to come. For so we find in the case of Achan, that Joshua said to him, “My son, pay honor to the L-rd, the G-d of Israel, and make confession to him. [Tell me what you have done, do not hold anything back from me.]” And Achan answered Joshua ...

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PARAGRAPH 9

95 ורב חסד נוטה כלפי חסד

“Havayah, Havayah, G-d, merciful and gracious, slow to anger and abundant in kindness and truth.” From the Thirteen Attributes of Mercy.

Exodus 34:6: שמות ל"ד: ו

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורחמים רבים ויחן:

And the L-RD passed by before him, and proclaimed: ‘The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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Rosh Hashanah 17a:2-3: ראש השנה י"ז א: ב: ג: ו

בית הלל אומרים: "ורב חסד" — משה כלפי חסד. ועליהם אמר דוד: "אֶהְבֶּתִּי כִּי יִשְׁמַע ה' אֶת קוֹלִי", ועליהם אמר דוד כל הפרשה כולה — "דלותי ולי יהושיע". פושעי ישראל בגופן, ופושעי אומות העולם בגופן — יורדין לגיהנם ונודנין בה שנים עשר חדש. לאחר שנים עשר חדש — גופן כלה, ונשמתן נשרפת, ורוח מפזרתן תחת כפות רגלי צדיקים, שנאמר: "ועסותם רשעים כי יהיו אפר תחת כפות רגליכם".

Both the sinners of Israel and the sinners of the nations of the world descend bodily to Gehinnom and are judged there for twelve months. After twelve months their bodies are consumed and their souls burnt and the wind scatters them under the feet of the righteous, as it says "And you shall crush the wicked, for they will be as ash under the soles of your feet..." (Malachi 3:21)

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

KEHOT'S NOTE

שמות לד, ו. ר"ה יז, א.

96 שלום יעשה לי

“Or let him take hold of My strength, that he may make peace for Me; peace he shall make for Me.” The second half of the verse, read as the union of the attributes within the Name.

Isaiah 27:5: ישעיהו כ"ז: ה

או יחזק במעוזי יעשה שלום לי שלום יעשה-לי:

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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97 איהו וגרמוהי חד

The Tikkunei Zohar says that in the ten Sefiros of Atzilus “He and His vessels are one” and “He and His life-forces are one.” Here it describes the complete union of Chesed and Gevurah.

Tikkunei Zohar 3b:9-10: תקוני זוהר ג' ב: ט: ו

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייו חד בהון, מה דלאו הכי בעשר ספירות דבריאה, דלאו אינון וחייהון חד, לאו אינון וגרמיהון חד. ועלת על כלא הוא נהיר (נ"א נחית) בעשר

ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כתות דמלאכיא, ובעשר גלגלי דרקיעא, ולא אשתני בכל אתר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 10

98 וכמ"ש במ"א בפסוק ולא אבה

The discourse there, on “But Havayah your G-d would not listen to Bilaam,” asks what is so wondrous in G-d’s not heeding a wicked man like Bilaam, and why the curse had to be turned into a blessing.

KEHOT'S NOTE

לקו"ת תצא לח, ג.

99 ולא אבה הוי' אלקיך לשמוע אל בלעם

“But Havayah your G-d would not listen to Bilaam, and Havayah your G-d turned the curse into a blessing for you, because Havayah your G-d loves you.” The verse of the discourse the text refers to.

Deuteronomy 23:6: דברים כ"ג: ו

ולא-אבה ה' אלקיך לשמע אל-בלעם ויהפך ה' אלקיך לך את-הקללה לברכה כי אהבה ה' אלקיך:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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100 כי שם ה' נקרא עליך

“And all the peoples of the earth shall see that the Name of Havayah is called upon you, and they shall fear you.” Read as the Name Havayah within the Jewish soul.

Deuteronomy 28:10: דברים כ"ח: י

וראו כל-עמי הארץ כי שם ה' נקרא עליך ויראו ממך:

And all the peoples of the earth shall see that the name of the L-RD is called upon thee; and they shall be afraid of thee.

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KEHOT'S NOTE

דברים כח, י.

101 חכמה מוחא ובינה ליבא

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

102 חכמה מוחא ובינה ליבא וכמאמר הלב מבין

In Elijah's discourse (Pasach Eliyahu), the Sefiros are described as the limbs of a body: “Chochmah is the brain, the thought within; Binah is the heart, and with it the heart understands.”

Tikkunei Zohar 17a:17-19: תקוני זוהר י"ז א: י"ז-ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אליו תרין כתיב *הנסתרות ליי אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח

אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ"א ואנפוי). כמ"א
דאשקיי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 11

103 שלגדולתו אין חקר

"Great is Havayah and highly praised, and His greatness is unsearchable." The contemplation of G-d's greatness that produces bittul.

Psalms 145:3:ג:ה תהילים קמ"ה

גדול ה' ומקלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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

KEHOT'S NOTE

תהילים קמ"ה, ג.

104 וכולא קמיה כלא חשיב

The Zohar says the essential awe of G-d is to fear Him because He is great and rules over all, and all before Him are considered as nothing.

ספר הזהר, הקדמה כ"קפ"ח-20:188-22:199 Zohar, Introduction
כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

PARAGRAPH 12

105 והאיש משה ענו מאד

"And the man Moshe was very humble, more than any man on the face of the earth." Moshe's humility is traced to Chochmah.

Numbers 12:3:ג:יב במדבר י"ב

והאיש משה ענו מאד מכל האדם אשר על-פני האדמה:

Now the man Moses was very meek, above all the men that were upon the face of the earth.—

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KEHOT'S NOTE

במדבר יב, ג.

106 ראשית חכמה יראת ה'

"The beginning of wisdom is the awe of Havayah." Read as awe deriving from Chochmah.

Psalms 111:10:י"א תהילים קי"א

ראשית חכמה יראת ה' שכל טוב לכל-עשיהם תהלתו עמדת לעד:

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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KEHOT'S NOTE

תהלים קיא, י.

107 בחכמה יסד ארץ

"Havayah founded the earth with wisdom; He established the heavens with understanding." The first half is applied here to Chochmah founding the "earth," Malchus.

Proverbs 3:19:ט"ט משלי ג

ה' בחכמה יסד-ארץ כונו שמים בתבונה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

108 אבא יסד ברתא

Kehot's note points to Zohar III, 256b for these words.

Zohar III, 256b:ב זח"ג רנו,

KEHOT'S NOTE

זח"ג רנו, ב. זח"ג (רנח, א). שם (רמח, א. רנו סע"ב). תי"ז (תכ"א סו, ב). ושם (תס"ט קה, ב. קו, ב) ד"ז יטאמיר. [כ].

109 אבא יסד ברתא

Expounding Proverbs 3:19, the Zohar says: "With wisdom He founded the earth": Chochmah is Abba, and the earth is the Daughter; "He established the heavens" is the Son, with Imma, who is Tevunah.

ספר הזהר, פנחס ק:תע"ו-100:676-102:682 Zohar, Pinchas
ק"ב:תרפ"ב

110 אשה יראת ה'

"Grace is deceitful and beauty is vain; a woman who fears Havayah, she shall be praised." Here a name of the Daughter, Malchus.

Proverbs 31:30:ל"א משלי ל

שקר חסן והכל היפי אשה יראת-ה' היא תתהלל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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KEHOT'S NOTE

משלי לא, ל.

PARAGRAPH 13

111 העצמות נמשכים מן המוח

The passage cites the books of anatomy that the bones come from the brain and the flesh from the blood whose seat is in the heart, the seat of love and awe.

Niddah 31a:ט"א נדה

תנו רבנן: שלשה שותפין יש באדם — הקדוש ברוך הוא, ואביו, ואמו. אביו מזריע הלבן, שממנו עצמות, וגידים, וצפרננים, ומוח שבראשו, ולבן שבעיו. אמו מזרעת אדם, שממנו עור, ובשר, ושערות, ונשחור שבעיו. והקדוש ברוך הוא נותן בו רוח, ונשמה, וקלסתר פנים, וראיית העין, ושמיצת האוזן, ודבור פה, והלוח רגלים, ובינה, והשכל.

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

KEHOT'S NOTE

ראה נדה לא, א. ראה לעיל פי פנחס עז, ד.

112

רשפי אש

“For love is strong as death...; its flashes are flashes of fire, a flame of Yah.” The image for the heart’s fiery love.

Song of Songs 8:6: שיר השירים ח:ו

שִׁימֵנִי כַחֲתָם עַל־לִבֶּךָ כַחֲתָם עַל־זְרוּעֶךָ כִּי־עֵזָה כַּמֶּוֹת אֶהְיֶה קֶשֶׁה כְּשֹׂאוֹל קִנְאָה וְשִׁפְיָהּ וְשִׁפְיָהּ אֵשׁ שֶׁלֹּכְבֶּתֶיהָ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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113

מקרב איש ולב עמוק

“...the inward part of a man and a deep heart.” The phrase is borrowed for the inner depths from which the heart’s love rises.

Psalms 64:7: תהילים ס"ד:ו

יִחְפְּשׁוּ־עוֹלֹת תִּמְנוּ חֶפֶשׁ מְחַפֵּשׁ וְקָרַב אִישׁ וְלֵב עֲמֻק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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114

כונן שמים בתבונה

“Havayah founded the earth with wisdom; He established the heavens with understanding.” The second half of the verse, applied to the fire of the heart coming from Tevunah.

Proverbs 3:19: משלי ג:י"ט

ה' בְּחִכְמָה יִסַּד־אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתִבּוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

115

ויגבה לבו בדרכי ה'

Said of King Yehoshafat: “His heart was lifted up in the ways of Havayah.” A holy boldness in the service of G-d.

II Chronicles 17:6: דברי הימים ב י"ז:ו

וַיִּגְבֶּה לִבּוֹ בְּדַרְכֵי ה' וַעֲזָב הַסִּיר אֶת־הַמְּכוֹת וְאֶת־הָאֲשֵׁרִים מִיְּהוּדָה:

And his heart was lifted up in the ways of the L-RD; and furthermore he took away the high places and the Asherim out of Judah.

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KEHOT'S NOTE

דה"ב יז, ו.

116

ואתהלכה ברחבה

“And I will walk in a broad place, for I have sought Your

precepts.” The expansiveness of the heart.

Psalms 119:45: תהילים קי"ט:מ"ה

וְאֶתְהַלֵּכָה בְּרַחֲבָה כִּי פָקַדְיָה דְרָשְׁתִּי:

And I will walk at ease, for I have sought Thy precepts;

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KEHOT'S NOTE

תהלים קיט, מה.

117

לבי ובשרי ירננו

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

KEHOT'S NOTE

שם פד, ג.

118

לבי ובשרי ירננו

“My soul longs, even faints, for the courts of Havayah; my heart and my flesh sing for joy to the living G-d.” Heart and flesh together.

Psalms 84:3: תהילים פ"ד:ג

נִכְסָפָה וְגַם־כָּלְתָה נַפְשִׁי לַחֲצָרוֹת ה' לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל־ה':

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

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PARAGRAPH 14

119

בחכמה יסד ארץ

“Havayah founded the earth with wisdom.” Here the earth stands for action, which Chochmah grounds.

Proverbs 3:19: משלי ג:י"ט

ה' בְּחִכְמָה יִסַּד־אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתִבּוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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PARAGRAPH 15

120

מוח שליט על הלב

The Zohar says that remembering is in the brain, which rides upon and rules over the heart, and the heart rules over the liver.

Zohar III, 224a: זח"ג רכד, א

KEHOT'S NOTE

ראה זח"ג רכד, א.

121

אם רץ לברך

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

KEHOT'S NOTE

ס"י פ"א, מ"ח.

122

אם רץ לברך

“And if your heart runs, return to the place; for so it is said, ‘And the Chayos ran and returned.’” The source of

the pair ratzo and shov, running and returning.

ספר יצירה א'ח"ח:1 Sefer Yetzirah

עשר ספירות בלימה בלום פיר מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

123

ת"ח צ"ל בו שמינית שבשמינית

Rav Chiya bar Ashi says in the name of Rav that a Torah scholar should have an eighth of an eighth of pride. Cited to show that even holy boldness must stay small beside humility.

סוטה ה' א'ט"ו:16 Sotah 5a

אמר רב חייא בר אשי אמר רב: תלמיד חכם צריך שיהיה בו אחד משמונה בשמינית. אמר רב הונא בריה דרב יהושע: ומעטרא לקה כי סאסא לשופלתא. אמר רבא: בשממתא דאית בקה, ובשממתא דלית בקה.

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KEHOT'S NOTE

סוטה ה, א.

124

בד"ה יביאו לבוש מלכות

The note locates the discourse beginning "Let them bring royal apparel" among the discourses on Megillas Esther in Torah Ohr.

KEHOT'S NOTE

בתו"א דרושים למגילת אסתר.

125

יביאו לבוש מלכות

"Let them bring royal apparel which the king has worn." The verse of the Torah Ohr discourse the text refers to.

אסתר ו'ח"ח:8 Esther 6

יביאו לבוש מלכות אשר לבש־בו המלך וסוס וְאֶשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֶשֶׁר נָתַן כְּתָר מַלְכוּת בְּרָאשׁוֹ:

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

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126

המתפלל צריך לכרוע . . איסר כנגד לבו

On how far one bows in prayer: one view says until all the vertebrae of the spine protrude, and Ulla says, until an issar is seen opposite his heart. The Alter Rebbe reads issar as a binding of the mind to the heart.

Berakhot 28b:19-20 כ"ח ב'י"ט-כ"ט

עולא אמר: עד כדי שיצא אסר כנגד לבו. רבי חנינא אמר: כיון שנענע ראשו — שוב אינו צריך. אמר רבא: והוא דמצער נפשיה, ומחוי כמאן דכרע. הני תמני סרי? תשסרי הווינ!

'Ulla said : [He must bow] until he sees a ring [of flesh formed] opposite his heart. R. Hannina said : If he lowered his head, more than that is unnecessary. Raba said : That is so, if it gives him pain [to bow low] and he appears like one making obeisance. As to those eighteen benedictions — there are nineteen !

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

KEHOT'S NOTE

ברכות כח, ב. וראה ג"כ תו"א ח"ש טז, ב. ועוד.

127

ואסרה איסר

"If a woman makes a vow to Havayah and binds herself by a bond (ve'asrah issar)..." Here issar means a binding.

Numbers 30:4 ל'ד"ד במדבר

וְאִשָּׁה כִּי־תִדָּר נָדָר לַה' וְאָסְרָה אֶסֶר בְּבֵית אָבִיהָ בְּנַעֲרֶיהָ:

Also when a woman voweth a vow unto the L-RD, and bindeth herself by a bond, being in her father's house, in her youth,

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KEHOT'S NOTE

במדבר ל, ד.

128

וילוו עליך וישרתוך

G-d tells Aharon to bring near the tribe of Levi, "that they may be joined to you and serve you." The Levites were subordinate to the Kohanim.

Numbers 18:2 י"ח:2 במדבר

וְגַם אֶת־אֶחָיו מִטֵּה לְוִי שִׁבְט אָבִיהֶם הִקְרַב אֹתָם וְיִלְווּ עִלְיָךְ וְיִשְׁרְתֶּךָ וְאֹתָם וּבְנֵיהֶם אֹתָם לִפְנֵי אֹהֶל הָעֵדוּת:

And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee, thou and thy sons with thee being before the tent of the testimony.

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KEHOT'S NOTE

במדבר יח, ב.

129

העושה — וכמשי"ל

The note identifies "as explained above" as the end of the first section of this maamar, where the tip of the yud was explained as what joins the yud with the hei and makes peace between them.

KEHOT'S NOTE

סופ"א [כ].

130

אליך ה' נפשי אשא

"To You, Havayah, I lift up my soul." Read as the self-nulification of one who studies Torah.

Psalms 25:1 א'ה:25 תהילים

לְדָוָד אֵלֶיךָ ה' נַפְשִׁי אֲשָׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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PARAGRAPH 16

131 ובכל נפשך

“And you shall love Havayah your G-d with all your heart and with all your soul and with all your might.” Love that gives over the self.

Deuteronomy 6:5 דברים ו:ה

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

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

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132 אליך ה' נפשי אשא

“To You, Havayah, I lift up my soul.” The soul offered up to G-d.

Psalms 25:1 א' תהילים כ"ה

לדוד אליך ה' נפשי אשא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

133 שאתה עתיד ליטלה ממני

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

KEHOT'S NOTE

ברכת אלקי נשמה.

134 שאתה עתיד ליטלה ממני

On waking one says, “My G-d, the soul You placed in me is pure... and You will one day take it from me and return it to me in the Time to Come.” The soul belongs to G-d.

Berakhot 60b:4 ב' ברכות ס"ב

כי מתעורר אומר: “אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המוחזר נשמות לפגרים מתים.”

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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135 בד"ה וידעת היום

The note locates the discourse beginning “And you shall know this day” in Parshas Vaeschanan of Likkutei Torah.

KEHOT'S NOTE

לקו"ת פ' ואתחנן.

136

וידעת היום

“Know this day and take it to your heart that Havayah is G-d....” The verse of the discourse the text refers to.

Deuteronomy 4:39 דברים ד':ל"ט

וידעת היום והשבת אלי לבבך כי ה' הוא האלקים בשמים ומעל ועל-הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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137

שלום לרחוק

“Peace, peace, to the one who is far and to the one who is near, says Havayah, and I will heal him.” The verse of the discourse the text refers to.

Isaiah 57:19 י' יסעיהו נ"ז

בורא גיב שפתים שלום שלום לרחוק ולקרוב אמר Havayah ורפאתיו:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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PARAGRAPH 17

138 וענין השלום . . לאכללא שמאלא בימינא

The note refers there on peace in the household below as including the left in the right.

KEHOT'S NOTE

ראה אוה"ת פ' יתרו ע' תשצא ואיך.

139

ולכן נקי הנשמה בת כהן

In the discourse of the Elder, the Zohar expounds the verse “And the daughter of a Kohen...” and says that the daughter of a Kohen is the supernal soul, the daughter of Avraham our father.

Zohar II, 95a ז"ב צה, א

KEHOT'S NOTE

ז"ב צה, א. ראה אנה"ק ס"י יב.

140

פני שור מהשמאל

“As for the likeness of their faces: the face of a man, and the face of a lion on the right for the four of them, and the face of an ox on the left for the four of them.” Here the root of the animal soul.

Ezekiel 1:10 י' יחזקאל א'

ודמות פניהם פני אדם ופני אריה אליהם למינן לארבעתם ופני שור מהשמאל לארבעתם ופני נשר לארבעתם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

PARAGRAPH 18

141

יש כ"ח עתים

Kehot's note points to Ecclesiastes 3:2 for these words.

Ecclesiastes 3:2: "ב' יום"

KEHOT'S NOTE

קהלת ג, ב ואילך.

142

ואהיה אצלו אמון

"And I was with Him as a nursling, and I was His delight day after day." Said of the Torah; the verse of the Biur the text refers to.

Proverbs 8:30: "ל' יום"

ואהיה אצלו אמון ואהיה ששועים יום יום משחקת לפניו בכל עת:

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

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143

בכל לבבך בשני יצריך

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

144

בכל לבבך בשני יצריך

"With all your heart: with both your inclinations, the good inclination and the evil inclination." Even the evil inclination is to serve G-d.

Mishnah Berachot 9:5: "ה' יום"

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

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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145

אין עוד

"Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is

nothing else." The contemplation that turns the evil inclination to love of G-d.

Deuteronomy 4:39: "ל' יום"

וידעת היום והשבת אל לבבך כי ה' הוא האלקים בשמים ממעל ועל הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

146

בחכמה אתבריר

The Zohar describes how, at the very beginning, within Thought (Chochmah), the waste was sifted out and refined. The source of the principle that refinement comes through Chochmah.

Zohar II, 254b: "ב' יום"

KEHOT'S NOTE

זח"ב רנד, ב.

147

בביאור ע"פ מים רבים

The passage explains that there are two kinds of Daas: the higher Daas, drawn from Keser, which joins and unites Chochmah and Binah and Chesed and Gevurah, and the lower Daas, which spreads within the emotions to draw into them the light of Chochmah and Binah.

KEHOT'S NOTE

תו"א יט, ב ואילך.

148

מים רבים לא יוכלו לכבות את האהבה

"Many waters cannot quench the love, nor can rivers drown it." The verse of the Biur the text refers to.

Song of Songs 8:7: "ל' יום"

מים רבים לא יוכלו לכבות את האהבה ונהרות לא יטפופה אסיתן איש את כל הון ביתו באהבה בוז יבוז לו:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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149

בד"ה וכל בניך

The passage explains, following Tanya, chapter 41, that a person must combine the qualities of a son and of a servant: "all your children" is the son, while "your builders" is the servant, the yoke of Torah, a nullification of will above intellect.

KEHOT'S NOTE

לקו"ת פ' ראה כט, ד.

150

וכל בניך

"And all your children shall be taught of Havayah, and great shall be the peace of your children."

ישעיהו נ"ד: "ל' יום"

וכל בניך למודי ה' ורב שלום בניך:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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151

א"ת בניך אלא בוניך

Rabbi Elazar says in the name of Rabbi Chanina that Torah scholars increase peace in the world, as it says, "And all your children shall be taught of Havayah, and great shall be the peace of your children": do not read "your children" but "your builders."

ברכות ס"ד א:י"ד 64a:14 Berakhot

אל תקרי "בניך" אלא "בונך". "שלוש רב לאהבי תורתך ואין למו מכשול". "יהי שלום בְּחִילָה שְׁלֹחַ בְּאַרְמְנוֹתֶיךָ". "למען אחי ורעי אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית ה' אֶלְקֵינוּ אֲבָקֶשָׁה טוֹב לָךְ". "הי עו לעמו ותן הי זכרה את עמו בשלום".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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152

והי מעשה הצדקה שלום

"And the work of charity shall be peace, and the service of charity, quietness and confidence forever." Charity makes peace below and above.

ישעיהו ל"ב:י"ז 32:17 Isaiah

והיה מעשה הצדקה שלום ועבדת הצדקה השקט ובטח עד-עולם:

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

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KEHOT'S NOTE

ישעיי לב, יז. אגה"ק סי יב.

PARAGRAPH 19

153

והיה מעשה הצדקה שלום

"And the work of charity shall be peace." The verse that opens the letter of Iggeres HaKodesh the text cites.

ישעיהו ל"ב:י"ז 32:17 Isaiah

והיה מעשה הצדקה שלום ועבדת הצדקה השקט ובטח עד-עולם:

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

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154

בד"ה וכל העם רואים

The passage explains that the 248 positive commandments are "water," Chassadim, through which the Infinite Light is drawn down below, yet they also contain "fire," Gevuros and limits: a sukkah higher than twenty cubits is invalid, and the threads of tzitzis must be whole.

KEHOT'S NOTE

תו"א עד, א. ובאוה"ת פי יתרו ע' תשנא.

וכל העם רואי את הקולות

"And all the people saw the voices and the flames." Said at the Giving of the Torah; the verse of the Torah Ohr dis-course the text refers to.

שמות כ"ט:ט"ו Exodus 20:15

וכל-העם ראים את-הקולות ואת-הלפידים ואת קול השפף ואת-ההר עשן וירא העם ויגעו ויעמדו מרחק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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PARAGRAPH 20

156

ממך הכל

"For all comes from You, and from Your own hand we have given You." David's words when the people gave freely for the building of the Temple.

דברי הימים א כ"ט:י"ד 29:14 I Chronicles

וכי מי אני ומי עמי כִּי־נִצְעַר כֹּחַ לְהַתְנַדֵּב כְּזֹאת כִּי־מִמֶּךָ הַכֹּל וּמִיָּדְךָ נִתְּנוּ לָךְ:

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דה"א כט, יד.

PARAGRAPH 22

157

לכל מטות

"A thousand per tribe, a thousand per tribe, for all the tribes of Israel, you shall send to the army." The wording "for all" is explained here.

במדבר ל"א:ד' Numbers 31:4

אֶלֶף לַמִּשָּׁה אֶלֶף לַמִּשָּׁה לְכָל מִטּוֹת יִשְׂרָאֵל תִּשְׁלַח לַצִּבָּא:

Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.'

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158

ששם עלו שבטים

"Where the tribes go up, the tribes of Yah, a testimony to Israel, to give thanks to the Name of Havayah." The tribes in their supernal root.

תהילים קכ"ב:ד' Psalms 122:4

שָׁשֶׁם עָלוּ שְׁבָטִים שְׁבִטִיָּקָה עֲדוּת לְיִשְׂרָאֵל לְהַדוֹת לְשֵׁם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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KEHOT'S NOTE

תהלים קכב, ד.

159 נטיתי לבי לעשות חוקיך
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
שם קיט, קיב.

160 נטיתי לבי לעשות חקך
"I have inclined my heart to perform Your statutes forever, to the end." An inclining from below to above.
Psalms 119:112 קי"ט:קי"ב
נטיתי לבי לעשות חקך לעולם עקב:
I have inclined my heart to perform Thy statutes, for ever, at every step.
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161 והנה פרח מטה אהרן
"And behold, the staff of Aharon of the house of Levi had blossomed." The staff that blossomed in the Tent of Testimony.
Numbers 17:23 ג"כ:כ"ג
ויהי ממחרת ויבא משה אליהל העדות והנה פרח מטה אהרן לביט
לוי ויצא פרח ויצץ ציץ ויגמל שקדים:
And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.
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KEHOT'S NOTE
במדבר יז, כג.

162 הרים את מטך
"And you, lift up your staff and stretch out your hand over the sea and split it." G-d's words to Moshe at the sea.
Exodus 14:16 י"ד:ט"ז
ואתה הרים את מטך ונתת עליהם ובקעהו ויבאו בני ישראל בתוך הים ביבשה:
And lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground.
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KEHOT'S NOTE
שמות יד, טז.

163 "Havayah, incline Your heavens and come down; touch the mountains, and they will smoke." An inclining from above to below.
Psalms 144:5 ה' קמ"ד:ה'
הי ה' שמיך ותרד גע בהרים ויעשנו:
O L-RD, bow Thy heavens, and come down; Touch the mountains, that they may smoke.
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PARAGRAPH 23

164 ויהיו על מדיו
"Arm from among you men for the army, and let them be against Midian." Literally "over Midian," which the maa-mar reads as a light resting above Midian's root.

Numbers 31:3 ג:א:ג
וידבר משה אליהעם לאמר החלצו מאתכם אנשים לצבא ויהיו על מדיו
לתת נקמת ה' במדיו:
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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165 אמרו אליו כל
"Take words with you and return to Havayah; say to Him: Forgive all iniquity and accept good." The words "say to Him, all" are read as a name of G-d, "All."
Hosea 14:3 י"ד:ג'
קחו עמכם דברים ושובו אליה אמרו אליו כל תשא עון וקח טוב
ונשלמה פרים שפתינו:
Take with you words, And return unto the L-RD; Say unto Him: 'Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.
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KEHOT'S NOTE
הושע יד, ג.

166 ועמ"ש בדי"ה הן עם אחד ושפה אחת
The discourse there, on "Behold, they are one people and they all have one language," asks how anything could be beyond G-d's will for them and what the builders of the tower intended.
KEHOT'S NOTE
תו"א נח י, ב. בכת"י 127 (ועוד — שם נמצא מאמר זה בכמה שינויים) ליתא
הגהה זו, ובמקומה רשום: חנם — וזהו סבת אריכות הגלות עד שיהי
ההתכללות בכל פרטי הנשמות — והנה.

167 הן עם אחד ושפה אחת
"And Havayah said: Behold, they are one people with one language for all of them." Said of the builders of the Tower of Babel; the verse of the discourse the text refers to.
Genesis 11:6 ו"א:ו'
ויאמר ה' הן עם אחד ושפה אחת לכלם וזה החלם לעשות ועתה לא
יבצר מהם כל אשר יזמו לעשות:
And the L-RD said: 'Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.
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PARAGRAPH 24

168

ונחנו מה

Moshe and Aharon say to the people, "...and what are we, that you complain against us?" The words express Moshe's complete self-nullification.

שמות ט"ז:7: Exodus 16:7

ובקר וראיתם את־כבוד ה' בשמעו את־תלגתיכם עלי־ה' ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?

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KEHOT'S NOTE

שמות טז, ז-ה.

169

שניך כעדר הרחלים

"Your teeth are like a flock of ewes which have come up from the washing, all of which are matched, and none among them is bereaved." The Midrash applies it to the soldiers who fought Midian.

שיר השירים ו:6: Song of Songs 6:6

שניך כעדר הרחלים שעלו מן־הרחצה שכלם מתאימות ושכלה אין בקהם:

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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170

כי מן המים משיתיהו

Pharaoh's daughter named him Moshe, "for I drew him out of the water." Moshe is linked with the waters of Chochmah.

שמות ב':10: Exodus 2:10

ויגדל הילד ותבאָהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

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

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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