



LIKKUTEI TORAH • PARSHAS METZORA • MAAMAR 1

זאת תהיה תורת המצורע ביום טהרתו וגו'

“This shall be the law (torah) of the
metzora on the day of his purification”



Tzaraas is ratzo without shov: fervor for G-d that has lost the bittul of Chochmah and so has no vessels to hold it, and the cure is teshuvah that first rouses the heart and then returns it to the One, followed by Torah and mitzvos that draw the light down into many vessels.

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

Tzaraas is ratzo without shov: fervor for G-d that has lost the bittul of Chochmah and so has no vessels to hold it, and the cure is teshuvah that first rouses the heart and then returns it to the One, followed by Torah and mitzvos that draw the light down into many vessels.

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

Following the Arizal, the Alter Rebbe teaches that the nega'im of tzaraas come from the withdrawal of Chochmah, the intellect of Abba. The intellect of Imma, contemplation, produces ratzo, a fiery love that longs to leave all vessels behind; the intellect of Abba produces bittul, and from bittul comes shov, the drawing of G-dliness down into vessels, the letters of the Written and Oral Torah, which are Leah and Rachel. When Abba's light withdraws, ratzo stands alone, the external forces feed on it, and in place of the holy "name" of letters there arise the nega'im, a "bad name," as in lashon hara and Korach's rebellion. The cure is "the torah of the metzora": Torah, the good oil of Chochmah, which heals when studied with bittul. Yet Abba's light can return only after the blemish in Imma is repaired: first "he shall be brought to the kohen," rousing ratzo and absorbing it into bittul (teshuvah, the hei returning to the yud), and then "the kohen shall go out," the shov into Torah and mitzvos. Shov is the main service; with the "scarlet" of the Oral Torah, the Congregation of Israel need not fear the "snow" of baheres.

OUTLINE

- 1 The root of tzaraas** ¶1
The opening verse and the Arizal's principle: the nega'im come from the withdrawal of the light of Chochmah, for the metzora is considered like one who is dead, and "they die, and not with wisdom."
- 2 Two kinds of intellect: ratzo and shov** ¶2-4
The intellect of Imma brings ratzo, love like flashes of fire; the intellect of Abba brings bittul and from it shov, the drawing down into vessels, the letters of the Written and Oral Torah, which are Leah and Rachel.
- 3 How the nega'im arise: the "bad name"** ¶5
Without Abba's light, Leah and Rachel are not built; ratzo alone feeds the external forces, and nega'im, a "bad name," come out in place of the holy letters, as with lashon hara, the Tower of Babel, the Nefilim and Korach.

4 The cure: the kohen and the Torah

¶6–10

The kohen draws down the light of Abba, which breaks through into the vessels of thought and speech; Torah, the good oil of Chochmah, heals and purifies, but only when studied with bittul.

5 Brought to the kohen, then the kohen goes out

¶11–16

The two verses describe two stages: first teshuvah rouses ratzo and absorbs it into bittul, the hei returning to the yud, as the Levites' song precedes the kohanim; then shov goes out into vessels and letters.

6 Shov as the main service

¶17–19

After teshuvah one's Torah "shall be" complete, drawing G-dliness all the way down; ratzo is only a beginning, and the main thing is to make many vessels through Torah and mitzvos, even reciting Torah without full understanding.

7 She does not fear the snow

¶20

Baheres, white as snow, is the withdrawal of Chochmah's life; the Congregation of Israel, clothed in the "scarlet" of the Oral Torah that draws down Chochmah, has no room for it.

KEY CONCEPTS

Ratzo and shov (running and returning) רצוא ושוב

Ratzo is the soul's fiery longing to leave its bounds and be absorbed in G-d; shov is the return to draw G-dliness down into the world through Torah and mitzvos. The maa-mar teaches that shov is the main thing and ratzo only its beginning.

The intellect of Imma and the intellect of Abba מוחין דאבא

דאימא ומוחין דאבא

The intellect of Imma (Binah) is contemplation, which gives birth to love and ratzo; the intellect of Abba (Chochmah), where the Infinite Light rests, brings bittul, and from it shov and the vessels.

Leah and Rachel לאה ורחל

Two feminine configurations behind Z'eir Anpin: Leah is the letters of thought (the Written Torah), Rachel the letters of speech and action (the Oral Torah). They are formed only when the intellect of Abba is revealed.

Nega'im נגעים

The afflictions of tzaraas: se'es in place of Leah, sapachas and baheres in place of Rachel. They arise when Abba's light withdraws and the external forces draw nurture from the lights of Imma.

Good name and bad name שם טוב ושם רע

The holy letters, Leah and Rachel, are called shem, a "good name," for the Torah is G-d's names; lashon hara causes letters called a "bad name" to emerge in their place, the source of life for the kelipos.

Teshuvah: the hei returns to the yud תשובה — תשוב ה' — לגבי יי"ד

לגבי יי"ד

Sin separates Binah (the upper hei) from Chochmah (the yud); teshuvah rouses the ratzo of Binah and reunites it with the bittul of Chochmah.

Reaching and not reaching מטי ולא מטי

Etz Chaim's term for lights that go out and return, staying attached to their source so that the external forces cannot seize them; in divine service it is ratzo and shov.

SECTION 1 • ¶1

The root of tzaraas

1 זאת תהיה תורת המצורע ביום טהרתו וגו'. הנה מבואר בע"ח של"ז¹ פ"ז שסיבת הנגעים הוא מחמת הסתלקות אור החכמה כי מצורע חשוב כמת² וכתוב ימותו ולא בחכמה^{3,4} כו' ע"ש.^{5,6}

"This shall be the law (torah) of the metzora on the day of his purification," etc. Now, it is explained in Etz Chaim, Sha'ar 37, chapter 7, that the cause of the nega'im (afflictions) is the withdrawal of the light of Chochmah (wisdom); for a metzora is considered like one who is dead, and it is written, "They die, and not with wisdom," etc.; see there.

The maamar opens with the verse that begins the purification of the metzora, one afflicted with tzaraas (Leviticus 14:2), and sets out the root of the matter from the Arizal's Etz Chaim: the nega'im, the skin afflictions of tzaraas, come about when the light of Chochmah, divine wisdom, withdraws. The proof is that a metzora is considered like one who is dead, and the verse ties dying to the absence of wisdom: "They die, and not with wisdom." The Kehot edition notes that the gate the text numbers 37 (in the Shklov printing) is Gate 38 in current editions.

SECTION 2 • ¶2-4

Two kinds of intellect: ratzo and shov

2 ולהבין זה קצת צ"ל ענין מוחין דאימא ומוחין דאבא,⁷ כי הנה מוחין דאימא הוא כמ"ש אם הבנים שמחה⁸ שע"י ההתבוננות נולד האהבה והשמחה ורשפי אש והוא בחי' הרצוא להסתלק וליכלל בעצמותו ית'.

To understand this somewhat, we need [to explain] the matter of the intellect (mochin) of Imma and the intellect of Abba. For the intellect of Imma is as it is written, "The mother of the children is joyful": through contemplation are born the love and the joy and the flashes of fire, and this is the level of ratzo (running forth), to depart and be absorbed into His essence, may He be blessed.

To explain why the loss of Chochmah causes nega'im, the Alter Rebbe distinguishes two kinds of divine intellect: that of Imma, which is Binah (understanding), and that of Abba, which is Chochmah (wisdom). The intellect of Imma is contemplation, and like "the joyful mother of children" it gives birth to love, joy and fiery longing; its result is ratzo, the soul's "running" to leave its bounds and be absorbed into G-d's very essence.

אך יש עוד בחי' שלמעלה מהאהבה ברשפי אש דהיינו מוחין דאבא שאור א"ס ב"ה שורה בחי' ⁹ ועי' נמשך הביטול עד שאין בו כח ויכולת להגביה א"ע בבחי' רצוא שהוא בחי' יש מי שאוהב,

But there is yet another level, which is above the love in flashes of fire, namely, the intellect of Abba: that the Infinite Light (Or Ein Sof), blessed be He, rests in the higher Chochmah (Chochmah Ila'ah), and through this self-nullification (bittul) is drawn down, to the point that one has no strength or ability to lift himself up in the mode of ratzo, which is the level of "there is someone who loves."

Higher than this fiery love is the intellect of Abba: the Infinite Light rests in the higher Chochmah, and from it comes bittul, a self-nullification so complete that a person cannot even lift himself up into ratzo. Ratzo, for all its passion, still implies "someone who loves," a self that does the loving; the bittul of Chochmah leaves no such self.

וזהו ענין ההשתחוואות שבשמונה עשרה ¹⁰ וכמ"ש מזה בדוכתי טובא ועמ"ש ע"פ כאשר השמים החדשים ¹¹ וע"פ וכל העם רואים את הקולות ¹² וע"פ זאת חוקת התורה ¹³ ובד"ה ועבד הלוי הוא ¹⁴ ובד"ה מצה זו כו'

And this is the matter of the bowings in the Shemoneh Esreh, as is explained on this in many places. And see what is written on the verse "As the new heavens," and on the verse "And all the people saw the sounds," and on the verse "This is the statute of the Torah," and in the discourse beginning "And the Levite, he shall serve," and in the discourse beginning "This matzah," etc.,

The bowing in the Shemoneh Esreh (the Amidah) expresses this bittul. A Kehot note quotes another transcript of this maamar: one who hears from afar that the king has come runs eagerly to see him, but when he comes close he falls to the ground and has no strength even to raise his head, a state above his eager running. The Alter Rebbe then lists other discourses where this is explained.

ובד"ה צאינה וראינה ¹⁵ בענין ויין ישמח כו' להצהיל פנים משמן ¹⁶ וע"פ כי תבואו ¹⁷ אל ארץ מושבותיכם ¹⁸ כו' כפי נסכים.

and in the discourse beginning "Go forth and see," on the matter of "And wine gladdens," etc., "to make the face shine more than oil"; and on the verse "When you come into the land of your dwellings," etc., in the passage on the libations.

The list continues with the discourse "Go forth and see," on wine that "gladdens" and oil that makes the face "shine," and with the discourse on the libations in Parshas Shelach. The passage cited there describes the seraphim, who stand always in fiery fervor because they are made of the single element of divine fire.

3 וזהו אם רץ לבך שוב לאחד.^{19, 20, 21} כי ע"י הביטול דמוחין דאבא נמשך בחי' שוב והוא המשכת אלהות למטה. ולהמשכה זו צ"ל הרחבת הכלים והן אותיות התשב"כ ותשבע"פ.

And this is [the meaning of] "If your heart runs, return to the One." For through the self-nullification (bittul) of the intellect (mochin) of Abba, the level of shov (returning) is drawn forth, and this is the drawing down of G-dliness below. And for this drawing down there must be an expansion of the vessels, and these are the letters of the Written Torah and the Oral Torah.

The phrase "If your heart runs, return to the One" (from the Tikkunei Zohar) names both movements: the heart's running, ratzo, and the return, shov. The return comes from the bittul of Chochmah and means bringing G-dliness down into the world; this needs "vessels" to hold it, and those vessels are the letters of the Written and the Oral Torah.

וז"ש בע"ח שער לאה ורחל פ"ז וז"ל וזכור כלל זה שאין נעשה ב' פרצופים אלו לאה ורחל כאן אלא אחר התגלות מוחין דאבא בז"א²² עכ"ל,

And this is what is written in Etz Chaim, Sha'ar Leah v'Rachel (the Gate of Leah and Rachel), chapter 7; these are its words: "And remember this rule: that these two partzufim (configurations), Leah and Rachel, are not formed here except after the revelation of the intellect of Abba in Z'eir Anpin (the emotive attributes)," end of quote.

The Arizal teaches that the partzufim of Leah and Rachel, two feminine configurations that stand behind Z'eir Anpin, are formed only after the intellect of Abba is revealed in Z'eir Anpin. Since Leah and Rachel are letters, as the next lines explain, this shows that letters and vessels come from the intellect of Abba.

כי לאה היא אותיות המחשבה²³ והיא בחי' תשב"כ כי ס"ר אותיות התורה²⁴ היינו אותיות המחשבה כמ"ש במ"א ע"פ את שבתותי תשמרו.

For Leah is the letters of thought, and she is the level of the Written Torah; for the six hundred thousand letters of the Torah are the letters of thought, as is explained elsewhere on the verse "You shall keep My Shabbosos."

Leah is the letters of thought and corresponds to the Written Torah, for the six hundred thousand letters of the Torah are letters of thought. A Kehot note gives Megaleh Amukos, ofan 186, as the source for the Torah's six hundred thousand letters, and the Alter Rebbe refers to his discourse on "You shall keep My Shabbosos."

4 ורחל היא אותיות הדבור תשבע"פ. ולכן התהוות ב' בחי' אלו נמשך ע"י התגלות מוחין דאבא דייקא

And Rachel is the letters of speech, the Oral Torah. Therefore the coming into being of these two levels is drawn forth specifically through the revelation of the intellect (mochin) of Abba,

Rachel is the letters of speech and corresponds to the Oral Torah. Both Leah and Rachel, the letters of thought and of speech, come into being specifically through the revelation of the intellect of Abba.

שהוא הביטול שמזה נמשך השוב והוא ההמשכה בבחי' כלים ואותיות כו' משא"כ מבחי' מוחין דאימא שמהם נמשך הרצוא שהוא אדרבה ההסתלקות מהכלים והאותיות.

which is the self-nullification (bittul) from which the shov is drawn forth, and that is the drawing down in the level of vessels and letters, etc.; which is not so with the level of the intellect of Imma, from which the ratzo is drawn forth, and that is, on the contrary, the withdrawal from the vessels and the letters.

The reason: the intellect of Abba is bittul, and bittul brings shov, the drawing of light down into vessels and letters. The intellect of Imma brings ratzo, which is the very opposite, a rising out of vessels and letters toward what is beyond them.

ועיין מ"ש בד"ה וייצר את האדם^{25,26} בפי' בראשית איך שהאותיות נמשכים דייקא מח"ע שלמעלה מהבינה ע"ש באריכות.

And see what is written in the discourse beginning "And He formed the man," in Parshas Bereishis, how the letters are drawn forth specifically from the higher Chochmah (Chochmah Ila'ah), which is above Binah (understanding); see there at length.

The Alter Rebbe refers to his discourse "And He formed the man" in Torah Ohr, Bereishis, which explains at length that letters derive specifically from the higher Chochmah, above Binah. This supports the claim that vessels and letters come from Abba, not Imma.

SECTION 3 • 15

How the nega'im arise: the "bad name"

5 ולכן מחמת הסתלקות מוחין דאבא שזהו ענין צרעת דתרגומו סגירו מזה נסתעף שאין נבנים פרצופי לאה ורחל ויוצאים תמורתם הנגעים שאת נגד לאה כו'

Therefore, because of the withdrawal of the intellect (mochin) of Abba, which is the matter of tzaraas, which the Targum renders segiru ("closure"), from this it follows that the partzufim (configurations) of Leah and Rachel are not built, and in their stead come forth the nega'im: se'es corresponding to Leah, etc.;

Because tzaraas is a withdrawal of the intellect of Abba (the Targum renders tzaraas as segiru, "closure," which the Zohar reads as the closing up of the supernal light), the partzufim of Leah and Rachel are not built. In their place come the nega'im: se'es, which corresponds to Leah, and, as the text goes on, sapachas and baheres, which correspond to Rachel.

דהיינו מחמת שאין נמשך בחי' שוב בכלים ואותיות דקדושה אזי מבחי' הרצוא לבד יוכל להסתעף
יניקת החיצונים

that is, because the level of shov is not drawn down into the vessels and letters of holiness, then from the level of ratzo alone the nurture of the external forces can branch out,

Without shov drawing light down into the holy vessels and letters, the ratzo is left on its own, and from it the external forces, the powers opposed to holiness, can draw nurture.

כמו שאחר ההתלהבות בתפלה אם אינו עוסק בתורה יוכל להתהוות מההתלהבות בחי' דינים קפידא וכעס ומזה נסתעף ג"כ יש וגסות כו' או תאוות רעות.

just as after the fervor in prayer, if one does not occupy himself with Torah, there can come into being from the fervor the level of severities (dinim): irritability and anger; and from this there also branch out a sense of self (yesh) and haughtiness, etc., or evil desires.

An example from a person's own service: after fervent prayer, if one does not go on to study Torah, the fervor itself can turn into severities, irritability and anger, and from there into ego and haughtiness, or into evil desires. Ratzo with no vessels to hold it feeds the opposite of holiness.

[ו]ז"ש בע"ח שם שאת כנגד לאה ספחת בהרת כנגד רחל²⁷ כי לאה יש לה אור אחד ורחל ב' והם ג'
אלפין כו'

(And this is what is written in Etz Chaim there: se'es corresponds to Leah, sapachas [and] baheres correspond to Rachel; for Leah has one light and Rachel two, and these are the three alefs, etc.

In a parenthetical passage the Alter Rebbe brings the Arizal's words: of the three kinds of nega, se'es corresponds to Leah, and sapachas and baheres to Rachel. In Etz Chaim, Leah receives one of three lights from the Chasadim of Imma and Rachel two, and these three lights are the three alefs in the Name Mah, spelled out with alefs, in Z'eir Anpin.

והענין כי לאה היא בחי' מחשבה ורחל היא בחי' דיבור וגם בחי' מעשה עשייה שבאצילות היא המלי'
ועמ"ש בפי' שלח בענין דור המדבר כו'

The explanation is that Leah is the level of thought, and Rachel is the level of speech and also the level of action; [for] the Asiyah (Action) that is in the World of Atzilus (Emanation) is Malchus (sovereignty). And see what is written in Parshas Shelach on the matter of the generation of the wilderness, etc.,

Why Rachel has two lights: Leah is thought, while Rachel is both speech and action, for Malchus is the "Asiyah," the level of action, within Atzilus. The Alter Rebbe refers to his discourse in Parshas Shelach on the generation of the wilderness for more on Leah and Rachel.

מענין לאה ורחל והם ג' לבושים מדומ"ע ונמשכים ממוחין דאבא וזהו ענין האלפין שהאל"ף הוא יו"ד וי"ו יו"ד (כמ"ש בד"ה מראיהם ומעשיהם^{28,29} ובד"ה להבין ביאור ענין האבות³⁰ כו' ע"ש).

regarding Leah and Rachel. And these are the three garments, thought, speech and action, and they are drawn from the intellect of Abba; and this is the matter of the alefs, for the alef is a yud, a vav and a yud (as is explained in the discourse beginning "Their appearance and their workings," and in the discourse beginning "To understand the explanation of the matter of the Patriarchs," etc.; see there).

Thought, speech and action are the soul's three "garments," and they are drawn from the intellect of Abba. That is why the lights are alefs: the letter alef is formed of a yud, a vav and a yud, and the discourses cited explain this form (one of them describes it as a yud above, a yud below and a line between).

ובהסתלקות אור אבא יוצאין תמורתן הנגעים אותיות שמהם נמשך יניקה לחיצונים]. וזהו ענין מצורע מוציא שם רע³¹ וכמ"ש בע"ה שלאה ורחל נק' שם

And when the light of Abba withdraws, there come forth in their stead the nega'im, letters from which nurture is drawn to the external forces.) And this is the matter of "metzora: one who brings out a bad name (motzi shem ra)"; and as is written in Etz Chaim, that Leah and Rachel are called shem ("name"),

When the light of Abba withdraws, nega'im come out in place of Leah and Rachel: "letters" that feed the external forces. This is the Sages' wordplay on metzora as motzi shem ra, "one who brings out a bad name," for Etz Chaim says that the feminine aspect, Leah and Rachel, is called shem, "name."

והיינו כמארז"ל כל התורה כולה³² היא שמותיו של הקב"ה והם בחי' שם טוב. והמדבר לשון הרע שהוא הפך הטוב באותיות וכלים דקדושה.

that is, as our Sages, of blessed memory, said, "The whole Torah in its entirety is the names of the Holy One, blessed be He"; and they are the level of a good name. And one who speaks evil speech (lashon hara), which is the opposite of the good, in the letters and vessels of holiness,

A name is made of letters, and the Sages teach that the whole Torah is names of G-d; so the holy letters are a "good name." A Kehot note gives the Ramban's introduction to his Torah commentary as the source of this teaching, with parallels in Yonas Elem and the Zohar. Evil speech, lashon hara, is the opposite of the good that is in the holy letters and vessels.

גורם שגם למעלה במקום שם טוב שהם האותיות והכלים דקדושה יצאו תמורתן אותיות הנקי שם רע
דהיינו שבח"י שם ההוא ואותיות אלו הוא מקור חיות הרע

brings it about that above, too, in place of the good name, which is the letters and vessels of holiness, there come forth in their stead letters that are called a bad name; that is, that this level of name, and these letters, are the source of the life-force (chayus) of the evil,

Such speech has an effect above: in place of the "good name," the holy letters and vessels, there emerge letters called a "bad name," and these become the source of life for evil.

והיינו כמ"ש בע"ח שמהנגעים נמשך יניקת הקליפות (ועמ"ש בד"ה לסוסתי ברכבי^{33,34} שפרעה העמיד
תחלה סוסים נקבות כו' ע"ש).

as is written in Etz Chaim, that from the nega'im the nurture of the kelipos (husks) is drawn (and see what is written in the discourse beginning "To My mare in the chariots," that Pharaoh first set out female horses, etc.; see there).

Thus, as Etz Chaim says, the kelipos, the husks that conceal holiness, draw their nurture from the nega'im. The Alter Rebbe refers to his discourse "To My mare in Pharaoh's chariots," which explains that letters are called "horses" and recalls, from the Zohar, that Pharaoh first set out mares and afterward put the males before the females.

והענין הוא ע"ד מ"ש בדור הפלגה ונעשה לנו שם³⁵ ועד"ז נאמר הנפילים היו בארץ כו' אנשי השם.³⁶
וכן בעדת קרח כתיב אנשי שם.³⁷

The explanation is along the lines of what is written of the generation of the Dispersion: "And let us make ourselves a name"; and in the same way it is said, "The Nefilim were on the earth," etc., "the men of the name." And so, too, of the company of Korach it is written, "men of name."

The word shem, "name," recurs in the Torah's accounts of rebellion: the builders of the Tower of Babel ("let us make ourselves a name"), the Nefilim before the Flood ("the men of the name"), and the princes who joined Korach ("men of name").

והיינו מפני שמחלוקת קרח על אהרן הוא ג"כ שלא רצה שיהיו הלויים טפלים ונכנעים לבח"י המשכת
מוחין דאבא שזהו בח"י אהרן הכהן כ"א להיות הלויים דבר בפ"ע

That is because Korach's dispute against Aharon was also that he did not want the Levites to be subordinate and submissive to the level of the drawing down of the intellect of Abba, which is the level of Aharon the kohen, but rather [wanted] the Levites to be a thing by themselves,

Korach's dispute with Aharon was, at its root, a refusal to let the Levites be subordinate to the intellect of Abba that Aharon the kohen draws down. He wanted the Levites to stand on their own.

שהוא להיות בבחי' רצוא לבד וכמ"ש בזהר ר"פ קרח שמאלא אתכליל תדיר בימינא קרח בעי לאחלפא ³⁸ כו',

which is to be in the level of ratzo alone; as is written in the Zohar at the beginning of Parshas Korach: "The left is always included in the right; Korach sought to exchange," etc.;

To stand on their own means to remain in ratzo alone, without shov. The Zohar at the beginning of Parshas Korach says that Aharon is the right and the Levites the left, that the left must always be included in the right, and that Korach sought to exchange them.

ומזה נמשך יניקת הקליפות הנק' שם רעוכמ"ש ברבה פ' בראשית ס"פ כ"ו נאמר כאן אנשי השם ונאמר להלן קראי מועד אנשי שם ³⁹ כו'.

and from this is drawn the nurture of the kelipos, which are called a bad name. And as is written in Midrash Rabbah on Parshas Bereishis, at the end of section 26: "It says here, 'the men of the name,' and it says there, 'those called to the assembly, men of name,'" etc.

From such separated ratzo the kelipos, called a "bad name," draw their nurture. The Midrash links "the men of the name" said of the Nefilim with "men of name" said of Korach's company, to teach that dispute is as grievous as the sin of the generation of the Flood.

וגם מלשון שם וכמ"ש קראו שם פרעה ⁴⁰ כו' וזהו ושם ימותו. ⁴¹ ומצורע חשוב כמת. ⁴² ועמ"ש מענין שם בד"ה חוקת התורה: ^{43, 44, 45}

And also from the sense of sham ("there"), as it is written, "They called there (sham): Pharaoh...", etc., and this is "and there (sham) they shall die." And a metzora is considered like one who is dead. And see what is written on the matter of shem in the discourse beginning "The statute of the Torah."

The same Hebrew word, read sham, "there," appears in "They called there: Pharaoh..." and in "and there they shall die," said of the generation that died in the wilderness, linking the "bad name" to death. This brings the argument back to its start: the metzora, cut off from the life of Chochmah, is considered like one who is dead.

SECTION 4 • ¶6-10

The cure: the kohen and the Torah

6 ב והנה התיקון של הנגעים ורפואתן הוא ע"י והובא אל הכהן.⁴⁶ כי הכהן הוא הממשיך אור אבא וכמ"ש ע"פ בהעלותך⁴⁷ את הנרות⁴⁸ וע"ש בענין שלך גדול משלהם כו'

2. Now, the rectification of the nega'im and their healing is through "And he shall be brought to the kohen." For the kohen is the one who draws down the light of Abba, as is explained on the verse "When you raise up the lamps"; and see there on the matter of "Yours is greater than theirs," etc.

Section 2 turns to the cure. The verse prescribes "he shall be brought to the kohen" because the kohen draws down the light of Abba. The Alter Rebbe refers to his discourse on "When you raise up the lamps," which explains that oil is Chochmah, and to the Midrash's words to Aharon there, "Yours is greater than theirs": his kindling of the lamps outweighed the offerings of the tribal princes.

וע"י המשכת מוחין דאבא בז"א אזי יסוד אבא בוקע יסוד אימא והוא המשכת בחי' השוב.

And through the drawing down of the intellect (mochin) of Abba into Z'eir Anpin (the emotive attributes), the Yesod (foundation) of Abba breaks through the Yesod of Imma, and this is the drawing down of the level of shov.

When the intellect of Abba is drawn into Z'eir Anpin, "the Yesod of Abba breaks through the Yesod of Imma": in the Arizal's teaching the Yesod (the channel of transmission) of Abba is longer and reaches further down than that of Imma, so Abba's light breaks out beyond Imma's covering. This breaking through is shov, the downward flow.

וזהו ענין זיווג יעקב עם לאה ורחל יעקב אותיות יבקע⁴⁹ שיסוד אבא בוקע יסוד אימא ומשם נמשך ההשפעה באותיות המחשבה והדבור לאה ורחל עור בעד עור⁵⁰ כו' בחי' לבושים מודומ"ע וכמ"ש ה' מלך גאות⁵¹ לבש כו'.

And this is the matter of the union of Yaakov with Leah and Rachel: Yaakov is the letters of yivka ("will break through"), for the Yesod of Abba breaks through the Yesod of Imma, and from there the flow is drawn into the letters of thought and speech, Leah and Rachel, "skin for skin," etc., the level of garments, thought, speech and action; as it is written, "G-d reigns; He has clothed Himself in majesty," etc.

This is the union of Yaakov with Leah and Rachel: the name Yaakov has the letters of yivka, "will break through." Through it the flow reaches the letters of thought and speech, Leah and Rachel, which Etz Chaim places on Z'eir Anpin's "skin" (hence "skin for skin"), as garments of thought, speech and action, like "He has clothed Himself in majesty."

7 וזהו ענין זאת תהיה תורת המצורע.⁵² וכמ"ש בע"ה שם וז"ל כי זהו ענין אומרו זאת תהיה תורת המצורע

And this is the matter of "This shall be the law (torah) of the metzora," as is written in Etz Chaim there; these are its words: "For this is the matter of its saying, 'This shall be the torah of the metzora':

The Alter Rebbe now quotes Etz Chaim's own reading of the opening verse, which turns on the word torah in "the torah of the metzora."

כי כל בחי' היותו מצורע הוא לסבת הסתלקות מוחין דמצד אבא חכמה הנק' תורה⁵³ וא"כ אין תיקונו for the whole matter of his being a metzora is on account of the withdrawal of the intellect (mochin) from the side of Abba, Chochmah (wisdom), which is called Torah; and if so, his rectification is not

Tzaraas comes from the withdrawal of the intellect that comes from Abba's side, which is Chochmah, and Chochmah is called Torah, since the Torah is G-d's wisdom. So the cure must come from the same place.

אלא ע"י עסק התורה כמארז"ל לכן אמר תורת המצורע ולא טהרת המצורע או כיוצא עכ"ל. except through occupying himself with the Torah, as our Sages, of blessed memory, said. Therefore it says 'the torah of the metzora,' and not 'the purification of the metzora' or the like," end of quote.

Only occupying oneself with Torah can restore what was lost; that is why the verse says "the torah of the metzora" and not "the purification of the metzora." The Sages indeed teach (Arachin 15b) that the remedy for one who speaks lashon hara, if he is a Torah scholar, is to occupy himself with Torah.

8 ועד"ז איתא בתנחומא ובילקוט מרפא לשון עץ חיים⁵⁴ שהתורה עץ חיים היא והיא רפואתו⁵⁵ של המצורע שהוציא שם רע כו' ע"ש

Along the same lines it is found in the Tanchuma and in the Yalkut: "The healing of the tongue is a tree of life": that the Torah is a tree of life, and it is the healing of the metzora who brought out a bad name, etc.; see there.

The Midrash says the same (Tanchuma on Metzora, and the Yalkut on Proverbs): the Torah is the "tree of life," and "the healing of the tongue is a tree of life," so the Torah heals the one whose tongue spoke evil and brought out a bad name.

והיינו משום שע"י התורה ממשיך מוחין דאבא וזהו טוב שם משמן טוב^{56,57} שע"י התורה שהיא בחי' שמן הטוב⁵⁸ ח"ע ממנה נמשך טוב שם

That is because through the Torah one draws down the intellect (mochin) of Abba. And this is "A good name is from good oil": that through the Torah, which is the level of "the good oil," the higher Chochmah (Chochmah Ila'ah), from it is drawn a good name,

The reason is that Torah draws down the intellect of Abba. The Alter Rebbe reads "A good name is better than good oil" as "a good name comes from good oil": the Torah, the higher Chochmah, is "the good oil," and from it comes the "good name," the holy letters that replace the "bad name."

שהוא הטבת השם ע"ד הטבת הנרות וכמ"ש במ"א בד"ה ואלה שמות^{59,60} בענין לאתקנא רזא דשמיה ובד"ה משה ידבר^{61,62} כו'

which is the making good of the name, like the making good of the lamps, as is explained elsewhere in the discourse beginning "And these are the names," on the matter of "to rectify the mystery of His Name," and in the discourse beginning "Moshe would speak," etc.

"Making good" the name resembles the daily "making good" of the Menorah's lamps, when the kohen cleaned and prepared them (the Torah uses the same verb, Exodus 30:7). The Alter Rebbe refers to his discourses "And these are the names," on the Zohar's phrase "to rectify the mystery of His Name," and "Moshe would speak."

והיינו ע"י התומצ"צ שהם המשכת שמן הטוב שמן משחת⁶³ קדשהפך בחי' שם רע הנ"ל ועיין בפ' יתרו דפ"ז סע"ב בענין טוב שם משמן טוב וכמ"ש במ"א ע"פ שמן תורק שמך⁶⁴ כו'.⁶⁵

That is, through the Torah and mitzvos, which are the drawing down of "the good oil," "oil of holy anointing," the opposite of the level of a bad name mentioned above. And see [the Zohar] in Parshas Yisro, folio 87, end of side b, on the matter of "A good name is from good oil"; and as is explained elsewhere on the verse "Oil poured forth is your name," etc.

This is done through the Torah and mitzvos, which draw down "the good oil," also called "oil of holy anointing," the opposite of the "bad name." The Zohar cited here, on Parshas Yisro, reads "A good name from good oil" as the holy Name drawing its blessing from the oil that lights the holy lamps.

9 וזהו ג"כ ענין ביום טהרתו⁶⁶ וכמ"ש בפ' קדושים ד"פ ע"ב ות"ח לא אתדכי בר נש לעלמין

And this is also the matter of "on the day of his purification," as is written [in the Zohar] in Parshas Kedoshim, folio 80, side b: "Come and see: a person is never purified

"On the day of his purification" also points to Torah. The Zohar on Parshas Kedoshim says that a person is purified only through words of Torah.

אלא במילין דאורייתא⁶⁷ בגין כך מילין דאורייתא לא מקבלין טומאה. בגין דאיהי קיימא לדכאה לאלין מסאבי.

except through words of Torah. Therefore words of Torah do not receive impurity, because it stands to purify those who are impure.

The Zohar adds that words of Torah do not receive impurity, because the Torah “stands to purify” those who are impure.

10 ואסוותא באורייתא אשתכח⁶⁸ כו' ועיי' בפ' הרמ"ז⁶⁹ שהוא לפי שהתורה שרשה ממו"ס שבה מלובש גבורה דעתיק והיא מקור המתקת הדינים שמשם נמשך קרע שטן כו' ע"ש.

And healing is found in the Torah,” etc. And see there in the commentary of the Ramaz (Rabbi Moshe Zacuto), that this is because the Torah’s root is from Mocha Stima’ah (the hidden brain), in which the Gevurah (restraint) of Atik is clothed, and it is the source of the sweetening of the severities (dinim), from where “Kera Satan” (“tear apart the accuser”) is drawn, etc.; see there.

The Zohar’s sentence ends, “and healing is found in the Torah.” The Ramaz (Rabbi Moshe Zacuto) explains why: the Torah is rooted in Mocha Stima’ah, the “hidden brain” within Keser, where the Gevurah of Atik (the innermost dimension of Keser) is clothed, so the Torah is the source that sweetens severe judgments. From there comes “Kera Satan,” the Divine Name formed from the initials of the second line of the prayer Ana BeKoach, which “tears apart the accuser.”

ועמש"ל פ' תזריע⁷⁰ בענין התנאים ואמוראים בעסקם בתורה שעיי' היה להם כח לעשות נסים גדולים כו'. ועכ"ז והובא אל הכהן.⁷¹

And see what is written above in Parshas Tazria on the matter of the Tannaim and Amoraim, that through their occupation with the Torah they had the power to perform great miracles, etc. Nevertheless, “And he shall be brought to the kohen.”

The Alter Rebbe recalls what he wrote earlier in Parshas Tazria: through their Torah study the Tannaim and Amoraim, the Sages of the Mishnah and the Talmud, had the power to perform great miracles. Even so, Torah alone is not enough: the verse still requires “he shall be brought to the kohen.”

כי עיקר עסק התורה צ"ל בבחי' ביטול וכנ"ל בענין שוב לאחד משא"כ האומר אין לו אלא תורה⁷²
(יבמות ק"ט ע"ב) לו בבחי' יש אפילו תורה אין לו:

For the main thing in occupying oneself with the Torah must be in the level of self-nullification (bittul), as mentioned above regarding "return to the One"; whereas "one who says, 'He has nothing but Torah'" (Yevamos 109b), [having it] for himself, in the level of a sense of self (yesh), "does not have even Torah."

The kohen stands for bittul, and Torah study must be done in bittul, the "return to the One." The Talmud says that one who says he has nothing but Torah does not have even Torah; the Alter Rebbe reads the words "to him" as Torah held for himself, as a separate self (yesh), and such Torah is forfeited.

SECTION 5 • 111-16

Brought to the kohen, then the kohen goes out

11 ג והנה להבין פי' אומרו והובא אל הכהן⁷³ שמשמעו שיביאו את המצורע אל מקום הכהן.

3. Now, to understand the meaning of its saying "And he shall be brought to the kohen," which implies that they bring the metzora to the place of the kohen:

Section 3 raises a difficulty in the verses. "He shall be brought to the kohen" suggests that the metzora is brought to where the kohen is.

והלא סמוך מיד אמר ויצא הכהן אל מחוץ למחנה⁷⁴ דמשמע להפך שהכהן יצא אליו חוצה. גם ענין זאת תהיה תורת המצורע דתיבת תהיה מיותרת לכאורה וכמ"ש באלשיך.

but immediately after it, it says, "And the kohen shall go forth outside the camp," which implies the opposite, that the kohen goes out to him, outside. Also, [there is] the matter of "This shall be the law (torah) of the metzora," for the word "shall be" is seemingly superfluous, as the Alshich writes.

Yet the very next verse says "the kohen shall go forth outside the camp," meaning the kohen goes to him. Also, as the Alshich (Rabbi Moshe Alshich, the sixteenth-century commentator of Safed) notes, the word "shall be" in "This shall be the torah of the metzora" seems superfluous.

אך הענין יובן עפמ"ש בזהר דמ"ט ע"ב בפ"י והובא אל הכהן והועלה מיבעי ליה⁷⁵ כו' וביאר דבריו בע"ח⁷⁶ והביאם הרמ"ז ס"פ תזריע

But the matter will be understood according to what is written in the Zohar, folio 49, side b, on the meaning of "And he shall be brought (vehuva) to the kohen": "It should have said 'and he shall be brought up (vehu'alah),' etc.; and its words are explained in Etz Chaim, and the Ramaz cited them at the end of Parshas Tazria:

The answer comes from the Zohar on Parshas Tazria, which asks why the verse says "brought" (vehuva) and not "brought up" (vehu'alah); it answers that "brought" means brought in, one thing inserted into another, as the staves were "brought into" the rings. Etz Chaim explains the Zohar's words, and the Ramaz cites Etz Chaim at the end of Parshas Tazria.

כי ע"י הראותו אל הכהן התחתון גורם למעלה שאותם האורות⁷⁷ דמצד אימא שבז"א היוצאים לחוץ ושאו שם נעשים בחוץ בחי' נגעים וע"י הראותו אל הכהן גורם למעלה שאותם האורות יחזרו למקומן כו'

"For through his being shown to the lower kohen, he causes above that those lights from the side of Imma that are in Z'eir Anpin (the emotive attributes), which go out, and which then become there, outside, the level of nega'im (afflictions), through his being shown to the kohen he causes above that those lights return to their place, etc.,

Etz Chaim's explanation: by being shown to the kohen below, the metzora causes an effect above. The lights of Chesed from the intellect of Imma in Z'eir Anpin had gone out and, outside, became nega'im; now they return to their place.

בבחי' מטי ולא מטי יוצא לחוץ וחוזר ונכנס ומתדבק במקורו וע"כ לא יהיה כח אל החיצונים להתאחז בהם כו' עכ"ל.

in the mode of 'reaching and not reaching': going out, and returning and entering, and cleaving to its source; and through this the external forces will have no power to take hold of them," etc., end of quote.

They return in the mode of "reaching and not reaching": going out and coming back in, so that they stay attached to their source. Light that remains attached to its source gives the external forces nothing to take hold of.

12 וביאור הענין בעבודת ה' דהנה עם היות שסיבת הצרעת והנגעים הוא מחמת הסתלקות מוחין דאבא שהוא בחי' הביטול והשוב שמחמת זה נמשך יניקת החיצונים מבחי' הרצוא וההתלהבות דמוחין דאימא.

The explanation of the matter in the service of G-d: Now, although the cause of the tzaraas and the nega'im is the withdrawal of the intellect (mochin) of Abba, which is the level of self-nullification (bittul) and shov, and because of this the nurture of the external forces is drawn from the level of the ratzo and the fervor of the intellect of Imma,

Now the Alter Rebbe explains all this in terms of a person's service of G-d. The cause of tzaraas is the loss of Abba's bittul and shov, which leaves the ratzo and fervor of Imma exposed to the external forces.

והיה עולה על הדעת שתיוקן המעוות הוא די ע"י העבודה בהמשכת מוחין דאבא לכד דהיינו בחי' השוב בעסק התורה שהיא המשכת מוחין דאבא בהאותיות והכלים כנ"ל.

one might have thought that the rectification of what was made crooked would be accomplished sufficiently through the service of drawing down the intellect of Abba alone, that is, the level of shov, in occupying oneself with the Torah, which is the drawing down of the intellect of Abba into the letters and the vessels, as mentioned above;

One might think the remedy is simply to restore shov: to study Torah, which draws the intellect of Abba into letters and vessels.

שע"י החזרת מוחין דאבא בז"א כמקדם יתוקן הדבר כי אור אבא דוחה יניקת החיצונים כנ"ל.

for through restoring the intellect of Abba into Z'eir Anpin (the emotive attributes) as before, the matter would be rectified, since the light of Abba repels the nurture of the external forces, as mentioned above.

The reasoning seems sound: once the intellect of Abba returns to Z'eir Anpin, its light repels the external forces, as Etz Chaim said.

אך באמת אי אפשר להמשיך המוחין דאבא בז"א. בלתי שיתחיל מתחלה לתקן המעוות בפגם שהיה במוחין דאימא. כי תשובה באותו מקום⁷⁸ ואז אח"כ ימשיך המוחין דאבא.

But in truth it is impossible to draw the intellect of Abba into Z'eir Anpin without first beginning to rectify what was made crooked, in the blemish that was in the intellect of Imma. For teshuvah (return) [must be] in the same place, and then afterwards he will draw down the intellect of Abba.

But the intellect of Abba cannot be drawn down without first repairing the damage where it occurred, in the intellect of Imma. As the Sages describe complete teshuvah as coming "in the same place" where one had sinned, the repair must begin in Imma, and only afterwards can Abba's intellect be drawn down.

13 והיינו שצריך לעורר בחי' הרצוא וההתלהבות הנמשך ממוחין דאימא ואח"כ יתחברו לבחי' הביטול דמוחין דאבא בחי' ואם רץ לכך שוב לאחד.^{79,80}

That is, one must arouse the level of the ratzo and the fervor that is drawn from the intellect (mochin) of Imma, and afterwards they will be joined to the level of the self-nullification (bittul) of the intellect of Abba: the level of "And if your heart runs, return to the One."

The repair begins by arousing ratzo and fervor, the intellect of Imma, and then joining them to the bittul of Abba: first the heart runs, then it returns to the One.

וזהו ענין תשובה תשוב ה' לגבי יו"ד כי הה"א עילאה היא בינה שבחטאו פגם בה שנפרדה מן היו"ד שהוא הביטול דח"ע ועי"ז נמשך יניקת החיצונים ממוחין דאימא שזהו ענין הנגעים כנ"ל.

And this is the matter of teshuvah (return): tashuv hei, "the hei shall return," to the yud. For the upper hei is Binah (understanding), in which, through his sin, he made a blemish, so that it became separated from the yud, which is the self-nullification of the higher Chochmah (Chochmah Ila'ah); and through this the nurture of the external forces is drawn from the intellect of Imma, which is the matter of the nega'im, as mentioned above.

The word teshuvah is read as tashuv hei, "the hei shall return" to the yud: the upper hei of the Divine Name is Binah (Imma) and the yud is Chochmah (Abba). Sin blemishes Binah and separates it from Chochmah's bittul, and then the external forces draw nurture from the intellect of Imma; this is the nega.

14 וע"י שמתעורר בתשובה מעומקא דליבא ממעמקים קראתיך⁸¹ ב' עומקים דיסודות או"א יחד דהיינו בבחי' רצוא ושוב

And through his being aroused in teshuvah (return) from the depth of the heart, "From the depths I have called You," the two depths of the Yesods (foundations) of Abba and Imma together, that is, in the mode of ratzo and shov,

Teshuvah "from the depth of the heart" is described by "From the depths I have called You": "depths" in the plural, the depths of the Yesod of Abba and of the Yesod of Imma together, which is ratzo and shov joined.

שהוא בחי' אהבה רבה והביטול שלמעלה מהאהבה עי"ז נעשה תשוב ה' לגבי יו"ד. אבל קודם התעוררות הרצוא שממוחין דאימא א"א להמשיך המוחין דאבא.

which is the level of a great love and the self-nullification (bittul) that is above the love, through this there comes about tashuv hei, "the hei returns," to the yud. But before the arousal of the ratzo that is from the intellect (mochin) of Imma, it is impossible to draw down the intellect of Abba.

The two depths are the great love of ratzo and the bittul above love, and together they bring about the hei's return to the yud. But the order cannot be reversed: without first arousing the ratzo of Imma, the intellect of Abba cannot be drawn down.

15 ועיין במ"ש בד"ה צאינה וראינה⁸² בענין ויין ישמח כו' להצהיל פנים משמן.⁸³ ועד"ז נאמר ועבד הלוי הוא⁸⁴ שעבודת הלויים להמשיך מוחין דאימא

And see what is written in the discourse beginning "Go forth and see," on the matter of "And wine gladdens," etc., "to make the face shine more than oil." Along these lines it is said, "And the Levite, he shall serve": that the service of the Levites is to draw down the intellect (mochin) of Imma,

The Alter Rebbe refers to his discourse "Go forth and see," on wine that gladdens and oil that makes the face shine, and gives a parallel: "the Levite, he shall serve," the Levites' service, draws down the intellect of Imma.

וזהו ענין השיר ועי"ז אח"כ יומשך מוחין דאבא והוא ענין הכהנים משא"כ כהנים בלא לויים אי אפשר כו'.

and this is the matter of the song; and through this, afterwards, the intellect of Abba will be drawn down, and this is the matter of the kohanim; whereas kohanim without Levites is impossible, etc.

The Levites' song is the intellect of Imma, ratzo, and through it the intellect of Abba is then drawn down, which is the service of the kohanim. Kohanim without Levites is impossible: the kohen's bittul needs the Levite's song first.

וז"ש בע"ח שאותן האורות יחזרו למקומן כו' בבחי' מטי ולא מטי⁸⁵ כו' שהוא בחי' רצוא ושוב.

And this is what is written in Etz Chaim, that those lights shall return to their place, etc., in the mode of "reaching and not reaching," etc., which is the level of ratzo and shov.

This is Etz Chaim's "reaching and not reaching," the lights going out and returning, which in a person's service is ratzo and shov.

(ועיין מ"ש מענין רצוא ושוב בד"ה וכל העם רואים את הקולות^{86,87} כו'). ובזה יש לפרש פי' ו הובא אל הכהן ואח"כ ויצא הכהן.⁸⁸ והובא אל הכהן.

(And see what is written on the matter of ratzo and shov in the discourse beginning "And all the people saw the sounds," etc.) With this one can explain the meaning of "And he shall be brought to the kohen," and afterwards, "And the kohen shall go out." "And he shall be brought to the kohen":

After pointing to his discourse on "And all the people saw the sounds" for ratzo and shov, the Alter Rebbe resolves the difficulty raised in section 3: "he shall be brought to the kohen" and then "the kohen shall go out" describe two stages, in that order.

היינו ענין התעוררות הרצוא הנמשך ממוחין דאימא ושיבוא הרצוא ויוכלל בבחי' ביטול דמוחין דאבא.
ע"ד תשוב הי' לגבי יו"ד.

this is the matter of the arousal of the ratzo that is drawn from the intellect of Imma, and that the ratzo should come and be absorbed into the level of the self-nullification (bittul) of the intellect of Abba, in the manner of tashuv hei, "the hei returns," to the yud.

"He shall be brought to the kohen" is the first stage: arousing ratzo from the intellect of Imma and bringing it into the bittul of Abba, as the hei returns to the yud.

16 וזהו ענין שמע ישראל⁸⁹ שם גימטריא ב"ן ורפ"ח^{90,91} יוחזר ויוכלל לשרשו ע' רבתי ז"ת דאימא ויוכלל בישראל סבא כו'. ואח"כ ויצא הכהן.⁹²

And this is the matter of "Hear (Shema), O Israel": shem is the numerical value of [the Name] Ban (52) and 288; it is returned and absorbed into its root, the large ayin, the seven lower [Sefiros] of Imma, and it is absorbed into Yisrael Saba, etc. And afterwards, "And the kohen shall go out":

The same is hinted in "Shema Yisrael": the word Shema is shem plus the letter ayin. Shem (340) equals Ban (52), a form of the Divine Name associated with Malchus, plus 288, the fallen sparks; in the Shema they are returned to their root, the large ayin of Shema (70), the seven lower Sefiros of Imma, and absorbed into Yisrael Saba, a configuration of Abba.

היינו המשכת השוב להתלבש בכלים ואותיות והוא בחי' שיסוד אבא בוקע יסוד אימא ונמשך ומתפשט לחוץ וכנודע מענין אך יצא יצא יעקב⁹³ כו'.

this is the drawing down of the shov, to be clothed in vessels and letters; and this is the level of the Yesod (foundation) of Abba breaking through the Yesod of Imma and being drawn and spreading outward, as is known from the matter of "Yaakov had scarcely gone out," etc.

"And the kohen shall go out" is the second stage, shov: the light is drawn down to be clothed in vessels and letters, as the Yesod of Abba breaks through the Yesod of Imma and spreads outward. The Alter Rebbe alludes to the doubled "going out" in "Yaakov had scarcely gone out," Yaakov being the one who "breaks through," as explained above.

SECTION 6 • ¶17-19

Shov as the main service

17 ועוד יובן ענין זה ממ"ש במ"א בד"ה ראה אנכי^{94,95} בענין נחל איתן⁹⁶ היינו חיבור בחי"י"ה תרין רעין.

This matter will be further understood from what is written elsewhere, in the discourse beginning "See, I [set before you]," on the matter of nachal eisan ("a strong stream"): that is, the union of the level of yud-hei, "the two companions."

Another discourse, "See, I set before you" (Likkutei Torah, Re'eh), sheds light on this through the phrase nachal eisan, "a strong stream" (Deuteronomy 21:4). There eisan is the union of yud and hei, Chochmah and Binah, whom the Zohar calls "the two companions" who never part.

ונחל איתן הוא ההמשכה מבחי" איתן שנמשך ומתפשט בו"ה שהוא בחי" המדות והלבושים מחשבה דבור ומעשה כו'.

And nachal eisan is the drawing down from the level of eisan ("strong"), which is drawn and spreads into vav-hei, which is the level of the emotive attributes (middos) and the garments, thought, speech and action, etc.

The "stream" (nachal) is the flow from that union down into vav-hei, the emotive attributes and the garments of thought, speech and action. The union above, yud-hei, comes first, and then the flow below, vav-hei.

ועד"ז יובן כאן ענין והובא אל הכהן ואח"כ ויצא הכהן כו' ועי"ז והנה נרפא⁹⁷ כו'.

In the same way, the matter here of "And he shall be brought to the kohen" and afterwards "And the kohen shall go out," etc., will be understood; and through this, "and behold, it is healed," etc.

The verses of the metzora follow the same pattern: first "he shall be brought to the kohen," the union above, and then "the kohen shall go out," the flow below; through both, "behold, it is healed."

ועד"ז יובן ג"כ ענין זאת תהיה תורת המצורע⁹⁸ היינו שכאשר והובא אל הכהן כו' בחי"

And in the same way the matter of "This shall be the law (torah) of the metzora" will also be understood: that is, when "he shall be brought to the kohen," etc., the level of

This also answers the second question raised in section 3, why the verse adds the seemingly superfluous "shall be" in "This shall be the torah of the metzora." The answer depends on the stage of "he shall be brought to the kohen," teshuvah.

תשובה תשוב ה' לגבי יו"ד אז אח"כ תהיה תורתו שלימה שהיא המשכת יו"ד לגבי ה' וגם בו"ה מלמעלה למטה משא"כ מקודם התשובה.

teshuvah (return), tashuv hei, "the hei returns," to the yud, then afterwards his Torah shall be complete, which is the drawing of the yud to the hei, and also into vav-hei, from above to below; which is not so before the teshuvah.

Once teshuvah has returned the hei to the yud, his Torah "shall be" complete: it then draws the yud down to the hei and further into vav-hei, from above to below. Before teshuvah his Torah cannot do this, and so the verse speaks of the Torah that "shall be" afterwards.

18 והנה לזאת עיקר עבודת האדם להיות אחר הרצוא בחי' שוב שהרצוא אינו אלא התחלה לעורר הנפש אבל העיקר הוא ההמשכה בכלים רבים דאותיות התורה ובמצות.

Now, therefore, the main service of a person is that after the ratzo there be the level of shov; for the ratzo is only a beginning, to arouse the soul, but the main thing is the drawing down into many vessels, of the letters of the Torah, and into the mitzvos.

The practical conclusion: the main service is shov after ratzo. Ratzo only awakens the soul; the essential thing is to draw the light into many vessels, the letters of the Torah and the mitzvos.

ועמ"ש בד"ה כי כאשר השמים החדשים⁹⁹ דכמו שהארץ אינה רק כגרגיר חרדל לגבי השמים כך ערך בחי' הרצוא לגבי השוב כו' ע"ש.

And see what is written in the discourse beginning "For as the new heavens": that just as the earth is no more than a mustard seed relative to the heavens, so is the measure of the level of ratzo relative to the shov, etc.; see there.

The Alter Rebbe refers to his discourse "For as the new heavens," which says that as the earth is no more than a mustard seed compared with the heavens, so is ratzo compared with shov. Shov, the drawing of light into the vessels of Torah and mitzvos, far outweighs ratzo.

19 וזהו שארז"ל ספ"ק דע"ז¹⁰⁰ לעולם ליגרס אינש ואע"ג דמשכח^{101, 102} ואע"ג דלא ידע מאי קאמר שנאמר גרסה נפשי לתאבה.¹⁰³

And this is what our Sages, of blessed memory, said at the end of the first chapter of Avodah Zarah: "A person should always recite (ligros), even though he forgets, and even though he does not know what he is saying, as it is said, 'My soul is crushed (garsah) with longing.'"

This explains the Talmud's teaching that a person should always recite Torah, even if he forgets and even if he does not understand what he is saying, based on "My soul is crushed (garsah) with longing," a word that echoes ligros, "to recite." A Kehot note compares the teaching that a child is taught the whole Torah before birth and afterwards made to forget it.

והיינו משום שעיקר העבודה לעשות כלים רבים לגילוי והמשכת האור והם אותיות של התורה שיגרוס וילמוד כו' ואז ממילא יומשך ויתקיים האור ועמ"ש מזה בביאור ע"פ וקבל היהודים^{104, 105} כו'.

That is because the main service is to make many vessels for the revelation and drawing down of the light, and these are the letters of the Torah, which he recites and studies, etc.; and then, of itself, the light will be drawn down and endure. And see what is written on this in the explanation of the verse "And the Jews accepted," etc.

The reason: the main service is to make many vessels for the light, and these are the letters of Torah that a person recites and studies. Once the vessels are there, the light is drawn into them and endures of its own accord. The Alter Rebbe refers to his explanation of "And the Jews accepted" in Torah Ohr.

SECTION 7 • ¶ 20

She does not fear the snow

20 ובכ"ז יובן מ"ש לא תירא^{106, 107} לביתה משלג¹⁰⁸ כי כל ביתה לבוש שנים פי' כי בהרת עזה כשלג^{109, 110}

Through all this will be understood what is written, "She does not fear the snow for her household, for all her household is clothed in scarlet." The explanation: for baheres is "bright as snow,"

All this explains the verse in Eishes Chayil, "She does not fear the snow for her household, for all her household is clothed in scarlet." The connection is that baheres, the first kind of nega, is described as "bright as snow."

והוא ענין הסתלקות ועיכוב התפשטות הדם באותו מקום הבהרת שבהדם מלובש חיות הנפש וכשמסתלק נהפך לחוור כשלג.

and this is the matter of the withdrawal and holding back of the spreading of the blood in that place of the baheres; for in the blood is clothed the life-force (chayus) of the soul, and when it withdraws, [the place] turns white as snow.

A bright white spot appears where the blood stops spreading through the skin: the life-force of the soul is clothed in the blood, and where the blood withdraws the place turns white as snow.

והוא ענין הסתלקות מוחין דאבא כי והחכמה תחיה¹¹¹ ובה מלובש אור א"ס וזהו ענין הדפק (וכמ"ש במ"א ע"פ קול דודי דופק).¹¹²

And this is the matter of the withdrawal of the intellect (mochin) of Abba, for "wisdom gives life," and in it the Infinite Light (Or Ein Sof) is clothed; and this is the matter of the pulse (dofek) (as is explained elsewhere on the verse "The voice of my beloved knocks (dofek)").

Spiritually this is the withdrawal of the intellect of Abba, for "wisdom gives life" and the Infinite Light is clothed in it. This is the "pulse" of life, which the Alter Rebbe elsewhere connects with "The voice of my Beloved knocks (dofek)."

והנה תשבע"פ נק' חוט השני וכמ"ש סד"ה נאוו לחייך בתורים.^{113, 114} ועמ"ש בענין תולעת שני ע"פ זאת חקת התורה¹¹⁵

Now, the Oral Torah is called "the scarlet thread," as is explained at the end of the discourse beginning "Your cheeks are comely with rows." And see what is written on the matter of the scarlet wool (tola'as shani) on the verse "This is the statute of the Torah,"

The Oral Torah is called "the scarlet thread," as explained in the discourse "Your cheeks are comely with rows" in Likkutei Torah on Shir HaShirim, and in the discourse "This is the statute of the Torah," on the scarlet wool used with the red heifer.

והיא המשכת אור וחיות הח"ע וחוט השני אדום זהו כמשל התפשטות דם הנפש הפך הבהרת שהיא עיכוב סיבוב הדם כו'

and it is the drawing down of the light and the life-force of the higher Chochmah (Chochmah Ila'ah); and the scarlet thread is red, which is like the analogy of the spreading of the blood of the soul, the opposite of the baheres, which is the holding back of the circulation of the blood, etc.

The Oral Torah draws down the light and life-force of the higher Chochmah, and the scarlet thread is red, like the blood that spreads with the life of the soul. It is the very opposite of baheres, where the circulation of the blood is held back.

ועמ"ש בד"ה בשעה שהקדימו ישראל נעשה לנשמע¹¹⁶ בענין שהתורה נק' אדם א' דם שהוא הממשיך חיות לכל הרמ"ח איברים

And see what is written in the discourse beginning "When Israel put 'we will do' before 'we will hear,'" on the matter that the Torah is called adam: alef, dam ("blood"), which is what draws life-force to all the 248 limbs,

The Alter Rebbe also cites his discourse "When Israel put 'we will do' before 'we will hear'": the Torah is called adam, read as alef plus dam, "blood," the blood that carries life to the 248 limbs, which are the mitzvos.

שהם המצות וע"כ נאמר על כנס"י שהיא בחי' רחל שכנגדה הקליפה הנקי' בהרת עזה כשלג כמ"ש בע"ח
שלא תירא מהתהוות בחי' זו מפני

which are the mitzvos. Therefore it is said of the Congregation of Israel (Knesses Yisrael), which is the level of Rachel, opposite whom is the kelipah (husk) called "baheres bright as snow," as is written in Etz Chaim, that she does not fear the coming into being of this level, because

Therefore the verse is said of the Congregation of Israel, which is Rachel, whose opposing kelipah is the "baheres bright as snow," as Etz Chaim says. She need not fear that this kelipah will come into being.

כי כל ביתה לבוש שנים תשבע"פ שממשיך גילוי ח"ע אבא יסד ברתא^{117, 118} ועי"ז אין שום מקום
להתהוות בחי' בהרת הנ"ל (ועי"ן בפ' ויחי דרל"ח ע"ב ע"פ לא תירא כו' ובפ' חקת דקפ"ד ע"א):

"all her household is clothed in scarlet": the Oral Torah, which draws down the revelation of the higher Chochmah, "Abba founded the daughter"; and through this there is no room at all for the level of baheres mentioned above to come into being. (And see [the Zohar] in Parshas Vayechi, folio 238, side b, on the verse "She does not fear," etc., and in Parshas Chukas, folio 184, side a.)

Her household is clothed in "scarlet," the Oral Torah, which draws down to her the revelation of the higher Chochmah, as in the Zohar's words, "Abba (Chochmah) founded the daughter (Malchus)." With the life of Chochmah flowing, there is no room for the white, lifeless baheres; the Alter Rebbe adds two places in the Zohar on this verse.

IN ONE'S AVODAH

The maamar draws the lesson itself: fervor in prayer that is not followed by Torah study can turn into anger, ego and evil desires, so after the ratzo of prayer one must turn to shov, drawing the light into the many vessels of Torah and mitzvos. Torah must be studied with bittul, not as one's own possession. Teshuvah must begin where the blemish is, by rousing the heart's love and then bringing it into bittul. And one should keep reciting Torah even when one forgets or does not fully understand, for the letters are vessels into which the light is drawn of itself.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that ratzo, the fiery love of G-d, can become a source of nurture for the external forces? What does it need in order to be holy?
2. How does the maamar answer the apparent contradiction between "he shall be brought to the kohen" and "the kohen shall go out"?
3. Why can Torah study alone not cure the metzora, and what must come before it?
4. What is the connection between Leah and Rachel, the letters of thought and speech, the "good name," and the "bad name" of the metzora?
5. According to the maamar, why is it worthwhile to recite Torah even without understanding it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 מבוואר בע"ה שלי"ז

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

KEHOT'S NOTE

דפוס שקלאוו תק"ס. לפנינו הוא שלי"ה. [כ].

2 מצורע חשוב כמת

The Talmud lists four who are considered as dead: a poor man, a metzora, a blind man and one who has no children. Here it shows that tzaraas is a kind of death, a loss of life-giving wisdom.

Nedarim 64b:6 ר"ב: נדרים

אמר רבי יהושע בן לוי: כל אדם שאין לו בנים — חשוב כמת, שנאמר: "הכה לי בנים ואם אין מתה אנכי". ותנא, ארבעה חשובין מת: עני, ומצורע, וסומא, ומי שאין לו בנים. עני — דכתיב: "כי מתו כל האנשים". מצורע — דכתיב: "אל נא תהי כמת". וסומא — דכתיב: "במחשכים הושיבני כמתי עולם". ומי שאין לו בנים — דכתיב: "הכה לי בנים ואם אין מתה אנכי".

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

KEHOT'S NOTE

נדרים סד, ב.

3 ימותו ולא בחכמה

"They die, and not with wisdom": the verse links death with the lack of wisdom, so a metzora, who is reckoned as dead, has lost the light of Chochmah.

Job 4:21 א"ב ד: יא"ב

הלא נסע יתרם בם ימותו ולא כחכמה:

Is not their tent-cord plucked up within them? They die, and that without wisdom.'

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KEHOT'S NOTE

איוב ד, כא.

4 מצורע חשוב כמת וכתוב ימותו ולא בחכמה

The Arizal's exposition of the passage on nega'im: the cause of tzaraas is that the intellect of Z'eir Anpin from the side of Abba, Chochmah, is not revealed, and he brings both "considered like one who is dead" and "They die, and not with wisdom" to show it. The Alter Rebbe builds the whole maamar on this chapter.

Sefer Etz Chaim 38:7 עץ חיים ל"ח: ז

... הנה כונת דבריו הוא כי נגע הוא קדושה אלא שהוא דין קשה והנה הכהן הוא אבא ששהוא דוחה את רוח הטומאה אשר באדם או בבית המונגע והגורם לנגע זו הוא הצרעת אשר תרגומו סגירו ופיי סגירו דנהורא עלאה שהם מוחין דז"א דמצד אבא חכמה עלאה שלא נתגלו בז"א הוא גרמת הצרעת שהוא אחיות החצונים. וז"ס שארז"ל שהמצורע חשוב כמת כי כבר נתבאר אצלנו בענין האבלות כי הסתלקות מוחין עלאין דז"א דמצד אבא הוא גרמת המיתה וז"ס ימותו

ולא בחכמה כי סיבת המיתה הוא לסבת חסרון החכמה שהם הוחין כנ"ל ...

Sefer Etz Chaim (Public Domain)

5 זאת תהי

The note lists this as the Mittlerer Rebbe's transcript (hanachah) of this maamar, printed in his Biurei HaZohar: a parallel record of the same teaching.

KEHOT'S NOTE

הנחת כ"ק אדה"א בביאה"ז עב, א. ובדרך מצותך מצות טומאת המצורע ק, א ואילך (ושם עם הגהות כ"ק אדמו"ר הצ"צ). והנחת הר"מ בן אדה"ז בסה"מ תקס"ה ע' תכג ואילך. ראה קונטרס לימוד החסידות ע' 19 וש"נ.

6 זאת תהי תורת המצורע

The verse that opens the Torah's laws of the metzora's purification. The Alter Rebbe will read "the torah of the metzora" as pointing to the Torah itself as his cure.

Leviticus 14:2 ויקרא י"ד: ב'2

זאת תהיה תורת המצורע ביום טהרתו והוכא אל־הכהן:

This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest.

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KEHOT'S NOTE

ויקרא יד, ב.

PARAGRAPH 2

7 מוחין דאימא ומוחין דאבא

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע' ע"ח שי הולדת אריא וזו"ן פ"ד. [כ].

8 אם הבנים שמחה

"The mother of the children is joyful." Imma (Binah) is the mother whose "children" are the love and joy born of contemplation.

Psalms 113:9 תהילים קי"ג: ט'9

מושיבי עקרת הבית אם־הבנים שמחה הללו־קה:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

9 א"ס ב"ה שורה בח"ע

The note points to the gloss in Tanya, chapter 35, for the principle stated here, that the Infinite Light, blessed be He, rests in Chochmah.

Tanya, Likkutei Amarim ל"ה35 אמרים ל"ה

KEHOT'S NOTE

PARAGRAPH 3

19 אם רץ לבך שוב לאחד

The note lists Or HaTorah on Parshas Yisro among the places that discuss the phrase "If your heart runs, return to the One" and its readings.

KEHOT'S NOTE

הקדמת ת"ז (ז, א). ועוד גי' שם: שוב לאחור. בס"י פ"א הגירסא: שוב למקום. וראה אוה"ת יתרו ע' תתקעח. ע' תתקפא. סה"מ תרנ"ט ע' ריא בהערה. בב"ה"ז לאדה"א עב, ב. ובדרך מצותיך ק, ב מציין לס"י. אדמו"ר ציין ע"ז מסייב ב[לקו"ת] חקת נו, ב. [כ].

20 אם רץ לבך שוב לאחד

In the introduction to the Tikkunei Zohar the phrase appears in a discussion of the letter alef in the Name; the Kehot note mentions the variant reading "return backward" there. The Alter Rebbe reads the "return" as the shov that follows the heart's running.

Tikkunei Zohar 7a:3ג:א:ג

תנ"ינא (יחזקאל א כו), ועל דמות הפסא דמות כמראה אדם עליו מלמעלה דא איהו י"ד הא ואו הא כליל תשע נקודין, ועשרה שכינתא כלילא מכלהו, וכלא א, דלית אדם בלא א, וכלא איהו עמודא דאמצעיטא, איהו יהו"ה דכליל א, ואיהו שמה מפרש דכליל א לאחזאה דאם רץ לבך שוב לאחור.

Tikkunei Zohar - Vocalized (Public Domain)

21 אם רץ לבך שוב לאחד

Sefer Yetzirah reads "If your heart runs, return to the Place," and connects it with "And the chayos ran and returned" (Ezekiel 1:14), the source of the terms ratzo and shov.

ספר יצירה א"ח:8:1

עשר ספירות בלימה בלום פיך 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 Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

22 זכור כלל זה שאין נעשה ב' פרצופים אלו לאה ורחל כאן אלא אחר התגלות מוחין דאבא בוי"א

The Arizal's rule in his exposition of nega'im: the lights that build Leah and Rachel come out to form them only when the intellect from the side of Abba is clothed in them, since that intellect drives off the external forces.

עץ חיים ל"ח:7:38

... ורחל באחור ז"א. והנה תמורת אלו יוצאין ג' מיני נגעים הנקרא שאת ספחת בהרת אשר מהם יניקת כל החצונים ואין שם נעשה פרצוף לאה ורחל וזכור כלל זה שאין נעשין ב' פרצופים אלו לאה ורחל כאן אלא אחר התגלות מוחין דאבא בוי"א. ואל תתמה בזה כי הנגע איננה

הטומאה עצמה רק בחי' דינין קשים קדושים אשר ממנו יניקת החצונים הטמאים ואינו נתקן אלא ע"י אהרן הכהן אבא עלאה וז"ל זוהר פי' תזריע דמ"ט א"ר יצחק והא כתיב נגע צרעת כי תהיה באדם והובא אל הכהן א"ה דא קוב"ה א"ל ...

Sefer Etz Chaim (Public Domain)

23 לאה . . מחשבה

The note lists these places in the Siddur where Leah is explained as thought.

KEHOT'S NOTE

ראה סידור ס, ג. סט, א. קג, ג. תו"א ויצא כב, ד. מאמרי אדה"ז-פרשיות ע' קנו. תקמ. תו"ח ויצא כז, ד. שער היחוד פל"ו. קהלת יעקב בערכו ט. לקמן לח, ד.

24 ס"ר אותיות התורה

The note gives this Kabbalistic work as the source for the six hundred thousand letters of the Torah.

KEHOT'S NOTE

מגלה עמוקות אופן קפו.

PARAGRAPH 4

25 בד"ה וייצר את האדם

At the cited column Torah Ohr explains that man's soul is from the higher Chochmah, "With wisdom He founded the earth," and that man was formed with two Names because speaking soul and inanimate body are so far apart; then it opens a further explanation of "And G-d formed the man," the discourse the text refers to on the letters coming from Chochmah.

KEHOT'S NOTE

תו"א ד, א.

26 וייצר את האדם

"And G-d formed the man": the opening words of the Torah Ohr discourse that explains how the letters derive from the higher Chochmah.

בראשית ב':7

וַיִּצְרֶה ה' אֱלֹקִים אֶת־הָאָדָם עֹפָר מִן־הָאֲדָמָה וַיִּפֹּחַ בָּאָפִי נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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

PARAGRAPH 5

27 שאת כנגד לאה ספחת בהרת כנגד רחל

The Arizal explains that se'es comes in place of the one light that goes to Leah, and sapachas and baheres in place of the two lights that go to Rachel; he also says that Leah and Rachel are called shem, and that the metzora who

speaks evil causes the kelipos, called "a bad name," to emerge above in their place.

עץ חיים ל"ח:73 Sefer Etz Chaim 38:73

ונבאר פרשה נגעים ויתבאר קצת ביאורי רחל ולאח כתיב אדם כי יהיה בעור בשרו שאת או ספחת או כהרת וגו' הנה האדם הוא ז"א שיש בו שם מ"ה דמילוי אלפ"ן כמנין אדם וזהו סדר התחלקות השם הזה בו. הנה קוצו של יו"ד כתר שבו י" חכמה שבו ה' בינה שבו ואל"ף של מילוי ה"א בדעת שלו וגו' אותיות וא"ו בת"ת (שבו) בגי"ש שבו כנודע וה"א אחרונה כנ"ה שהם כ' פלגי גופא וא' של מילוי ה"א הוא כיסוד שבו. והנה בהוי"ה זו יש בה ג' אלפ"ן בסוד המילוי ושלשתן הם בקו ...

Sefer Etz Chaim (Public Domain)

28 בד"ה מראיהם ומעשיהם

The text cites this discourse for the form of the alef as yud, vav and yud.

KEHOT'S NOTE

תו"א סט, ג.

29 מראיהם ומעשיהם

"Their appearance and their workings," from the vision of the wheels of the Chariot: the title of a Torah Ohr discourse cited for the form of the alef.

Ezekiel 1:16 יחזקאל א':ט"ז

מראה האופנים ומעשיהם כעין תרשיש ודמות אחד לארבעתן ומראהם ומעשיהם כאשר יהיה האופן בתוך האופן:

The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel.

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30 ובד"ה להבין ביאור ענין האבות

On why the Patriarchs are called the Chariot, this discourse explains that adam (man) is the inclusion of three lines, in the form of an alef: a yud at its head, a yud at its end and a line in the middle.

KEHOT'S NOTE

תו"א עב, ד.

31 מצורע מוציא שם רע

Resh Lakish reads "This shall be the law of the metzora" as "the law of one who brings out a bad name (motzi shem ra)." The Alter Rebbe explains the wordplay through the "name" of holy letters.

Arakhin 15b:9-10 ערכין ט"ו ב:ט"ז-ט"ח

אמר ריש לקיש: מאי דכתיב "זאת תהיה תורת המצורע"? זאת תהיה תורתו של מוציא שם רע. ואמר ריש לקיש: מאי דכתיב "אם ישך הנפש בלא לחש ואין יתרון לבצל הלשון"? לעתיד לבא מתקבצות כל החיות ובאות אצל נחש, ואומרות: ארי דורס ואוכל, ואב טורף ואוכל, אתה מה הנאה יש לך? אומר להם: וכי מה יתרון לבצל הלשון?

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

32 כל התורה כולה שמותיו של הקב"ה

A Kabbalistic work that the note lists, after the Ramban's introduction, as a source for the teaching that the whole Torah is names of the Holy One, blessed be He.

Zohar II, 87a ז"ב פז, ז

KEHOT'S NOTE

רמב"ן בהקדמתו עה"ת. יונת אלם פכ"ט. ועד"ז זח"ב פז, א. ובכ"מ. ובהבא להלן ראה גם לקו"ש ח"י"ב ע' 82. על"ק בפנחס עו, ריש ע"ב. [כ].

33 בד"ה לסוסתי ברכבי פרעה

The discourse cites the Zohar that Pharaoh first set out mares and afterward reversed the order, males before females, and explains that letters are called horses: as a horse carries its rider to places he could not reach alone, so the letters, though the intellect directs them, carry it further.

KEHOT'S NOTE

תו"א סג, ד "כמו פרעה העמיד תחלה סוסים נקבות ואח"כ היפך זכרים קודם לנקבות כמ"ש בזהר פ' בשלה (די מז).

34 לסוסתי ברכבי

"To My mare in Pharaoh's chariots I have likened you, My beloved": the title of the Torah Ohr discourse cited here.

Song of Songs 1:9 שיר השירים א':ט

לסוסתי ברכבי פרעה דמיתיה רעיתי:

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

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35 ונעשה לנו שם

The builders of the Tower of Babel sought "to make a name" for themselves; the Alter Rebbe links this "name" with the "bad name" of the kelipos.

Genesis 11:4 בראשית י"א:ד

ויאמרו הבה נבנה לנו עיר ומגדל וראשו בשמים ונעשה לנו שם פרו נפוץ על-פני כל-הארץ:

And they said: 'Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.'

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KEHOT'S NOTE

בראשית י"א, ד.

36 הנפילים היו בארץ כו' אנשי השם

The Nefilim before the Flood are called "the men of the name," another "name" associated with the unholy side.

Genesis 6:4 בראשית ו':ד

הנפילים היו בארץ בימים ההם וגם אחריכֹן אשר יבאו בני האלקים אל-בנות האדם וילדו להם המה הגברים אשר מעולם אנשי השם:

The Nephilim were in the earth in those days, and also after that, when the sons of nobles came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.

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37

אנשי שם

The two hundred and fifty princes who joined Korach are called "those called to the assembly, men of name."

Numbers 16:2:ט"ז:ב' במדבר

וַיָּקֻמוּ לִפְנֵי מֹשֶׁה וְאַנְשֵׁי מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמֵאָתָּה נְשִׂאֵי עֵדָה קְרָאִי מוֹעֵד אֲנָשֵׁי־שֵׁם:

and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;

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KEHOT'S NOTE

במדבר טז, ב.

38

שמאלא אתכליל תדיר בימינא קרח בעי לאחלפא

At the beginning of Parshas Korach the Zohar says that Aharon is the right and the Levites the left; the left is always included in the right, and Korach sought to reverse this order. The Alter Rebbe reads this as Korach wanting the ratzo of the Levites to stand alone.

Zohar, Korach 1:1-5:ה'א-קרח הוזהר, ספר

R. Judah said: 'The left should always be embraced in the right. Korah sought to change the order fixed both above and below, and therefore he perished both above and below.

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

39

נאמר כאן אנשי השם ונאמר להלן קראי מועד אנשי שם

From the shared phrase the Midrash teaches that dispute is as grievous as the sin of the generation of the Flood. Here it ties the "name" to the divisiveness that feeds the kelipos.

Bereshit Rabbah 26:7:ז'ז' בראשית רבה

... כי נר מצוה ותורה אור. רבי אחא בשם רבי יהושע בן לוי אמר: קשה היא המחלוקת, כדור המבול. נאמר כאן אנשי השם ונאמר להלן (במדבר טז): נשיאי עדה קריאי מועד אנשי שם.

"The giants were on the earth in those days, and also thereafter, when the children of the great ones consorted with the daughters of man, and they bore them children; they are the mighty who were from ancient times, the men of renown" (Genesis 6:4). "The giants were on the earth in those days." They were called by seven names: Eimim, Refa'im, Giborim, Zamzumim, Anakim, Avim, Nefilim. Eimim - as anyone who saw them, fear of them [eimatan] would descend upon them. Refa'im - as anyone who saw them, his ...

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40

קראו שם פרעה

"They called there: Pharaoh, king of Egypt, is but a noise." The Alter Rebbe cites it for the word shem read as sham, "there."

Jeremiah 46:17:י"ז:ל"ז ירמיהו

קראו שם פרעה מלך־מצרים שאון העביר המועד:

They cried there: 'Pharaoh king of Egypt is but a noise; He hath let the appointed time pass by.'

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KEHOT'S NOTE

ירמיהו יז, יז.

41

שם ימותו

"In this wilderness they shall come to an end, and there they shall die," said of the generation of the spies; the word sham links the theme of "name" with death.

Numbers 14:35:ה"ל:ל"ה במדבר

אֲנִי ה' דִּבַּרְתִּי אֶם־לֹא זֹאת אֶעֱשֶׂה לְכָל־הָעֵדָה הָרָעָה הַזֹּאת הַנוֹעֲדִים עָלַי בְּמִדְבַּר הַזֶּה יִתְמוּ וְשָׁם יָמֻתוּ:

I the L-RD have spoken, surely this will I do unto all this evil congregation, that are gathered together against Me; in this wilderness they shall be consumed, and there they shall die.'

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KEHOT'S NOTE

במדבר יד, לה.

42

מצורע חשוב כמת

The Talmud counts the metzora among those considered as dead, closing the circle with the opening of the maamar.

Nedarim 64b:6:ו"ב נדרים

אמר רבי יהושע בן לוי: כל אדם שאין לו בנים — חשוב כמת, שנאמר: "הקה לי בנים ואם אין מתה אנכי". ותנא, ארבעה חשובין מת: עני, ומצורע, וסומא, ומי שאין לו בנים. עני — דכתיב: "כי מתו כל האנשים". מצורע — דכתיב: "אל נא תהי כמת". וסומא — דכתיב: "במחשכים הושיבני כמתי עולם". ומי שאין לו בנים — דכתיב: "הקה לי בנים ואם אין מתה אנכי".

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

43

הנפילים היו בארץ

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

KEHOT'S NOTE

שם ו, ד.

44

בד"ה חוקת התורה

The text sends the reader there for more on shem.

KEHOT'S NOTE

לקמן חקת נו, ד.

45

Kehot's note points to Zohar, Korach 1:3 for these words.

Zohar, Korach 1:3:א'קרח הוזהר, ספר

PARAGRAPH 6

46

והובא אל הכהן

"And he shall be brought to the kohen": the first step of the metzora's purification, which the Alter Rebbe reads as bringing the light of Abba to bear.

Leviticus 14:2:ב'י"ד ויקרא

זאת תהיה תורת המצורע ביום טהרתו והובא אל־הכהן:

This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest.

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47 הכהן — ע"פ בהעלותך

There oil is explained as Chochmah, and the Torah, the higher Chochmah, is called oil; Chochmah is the level of bittul, and Etz Chaim's teaching that "the Yesod of Abba is long" is explained as the flow of the power of bittul even into what is separate.

KEHOT'S NOTE

לקו"ת בהעלותך לב, א.

48 בהעלותך את הנרות

The command to Aharon to kindle the lamps of the Menorah; the discourse on it in Likkutei Torah explains that oil is Chochmah, and the kohen draws it down.

במדבר ח':ב'2: Numbers 8:2

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרוֹת אֶל־מֹלֶךְ פְּנֵי הַמִּנְוָה יֵאֲדָרוּ שִׁבְעַת הַנְּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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49 יעקב אותיות יבקע

There the drawing down is called by the name Yaakov because Yaakov has the letters of yivka, with verses such as "He split (yivka) rocks in the wilderness" and "Then your light shall break forth (yibaka) like the dawn": as dawn breaks the darkness of night, so the level of Yaakov breaks through the concealment to shine in revelation.

KEHOT'S NOTE

נסמן לעיל ח, ד.

50 עור בעד עור

"Skin for skin": applied here to Leah and Rachel, who are attached to the "skin" of Z'eir Anpin as its outer garments.

איוב ב':ד'4: Job 2:4

וַיַּעַן הַשָּׂטָן אֶת־ה' וַיֹּאמֶר עֹר בְּעֹד־עֹר וְכָל אֲשֶׁר לְאִישׁ יִתֵּן בְּעֹד נַפְשׁוֹ:

And Satan answered the L-RD, and said: 'Skin for skin, yea, all that a man hath will he give for his life.

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KEHOT'S NOTE

איוב ב, ד.

51 ה' מלך גאות

"G-d reigns; He has clothed Himself in majesty": kingship (Malchus) as a garment, like the garments of thought, speech and action.

Psalms 93:1: תהילים צ"ג:א'1: Psalms 93:1

ה' מֶלֶךְ גָּאוֹת לְבִשׁ לְבִשׁ ה' עוֹ הַתְּאֹר אֶת־תְּכוֹן תִּבֵּל כָּל־תְּמוּנָה:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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KEHOT'S NOTE

תהלים צג, א.

PARAGRAPH 7

52 זאת תהיה תורת המצורע

The verse speaks of the "law" (torah) of the metzora; Etz Chaim hears in it the Torah itself as his cure.

ויקרא י"ד:ב'2: Leviticus 14:2

זֹאת תִּהְיֶה תּוֹרַת הַמִּצְרָע בְּיוֹם טְהֻרָתוֹ וְהוּכָא אֶל־הַכֹּהֵן:

This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest.

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

53 כי כל בחי' היותו מצורע הוא לסבת הסתלקות מוחין דמצד אבא חכמה הנק' תורה

The Arizal's words, quoted here almost verbatim: tzaraas is caused by the withdrawal of the intellect from the side of Abba, Chochmah, called Torah, so its rectification is only through Torah study, and the verse says "torah of the metzora" rather than "purification of the metzora."

עץ חיים ל"ח:7: Sefer Etz Chaim 38:7

... אנו מכנים אותו בבחי' אהי"ה דאלפי"ן ג"כ. ואמנם אינה הבינה עצמה רק המילוי שלה לבד הנכנס בסוד מוחין דזעיר אנפין וממלא חללי דגולגלתא. גם נלע"ד שמעתי כי זהו ענין אומרו זאת תהיה תורת המצורע כי כל בחי' היותו מצורע הוא לסבת הסתלקות מוחין דמצד אבא חכמה הנקרא תורה כנודע ואם כן אין תיקונו אלא על ידי עסק התורה כמארו"ל לכן אמר תורת המצורע ולא אמר זאת טהרת המצורע או כיוצא. והנה כיון שהסבה אל הצרעת והנגע הוא הסתלקות מוחין דז"א דמצד אבא לכן והובא אל אהרן הכהן שהוא ימשיך ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 8

54 מרפא לשון עץ חיים

"A healing tongue is a tree of life"; the Midrash reads it as: the healing of the (evil) tongue is the tree of life, the Torah.

משלי ט"ו:ד'4: Proverbs 15:4

מִרְפָּא לְשׁוֹן עֵץ חַיִּים וְסֻלָּף כֶּה שֹׁכֵר בְּרוּחַ:

A soothing tongue is a tree of life; But perverseness therein is a wound to the spirit.

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55 שהתורה עץ חיים היא והיא רפואתו

The Tanchuma on "This shall be the law of the metzora" teaches that the Torah is the tree of life and the healing of lashon hara, as it says, "The healing of the tongue is a tree of life."

מדרש תנחומא, מצורע ב':א'1: Midrash Tanchuma, Metzora 2:1

... מִן הַחַיִּים וְחַיִּים בְּיַד לְשׁוֹן וְגו' (משלי יח, כא), הַכֹּל תְּלוּי בְּלִשׁוֹן. וְכֵן, לְחַיִּים, נִתְחַיֵּב, לְמִוֶּת. עֵסֶק בְּתוֹרָה בְּלִשׁוֹנוֹ, וְכֵן לְחַיִּים. שֶׁהַתּוֹרָה עֵץ חַיִּים, שֶׁנֶּאֱמַר: עֵץ חַיִּים הִיא לְמַחְזִיקִים כֶּה (שם ג, יח). וְהִיא רְפוּאָתוֹ שֶׁל לְשׁוֹן הָרַע, שֶׁנֶּאֱמַר: מִרְפָּא לְשׁוֹן עֵץ חַיִּים, וְסֻלָּף כֶּה שֹׁכֵר בְּרוּחַ (שם טו, ד). וְאִם עֵסֶק אָדָם בְּלִשׁוֹן הָרַע, מִתְחַיֵּב בְּנַפְשׁוֹ, לְמִוֶּת. שֶׁקִּשָּׁה לְשׁוֹן

הרע כשפיכת דמים. שכל ההורג, אינו הורג אלא נפש אחת. והמספר לשון הרע, הורג שלשה, האומר ...

(Lev. 14:2:) "This shall be the law of the leper." This text is related (to Prov. 18:21), "Death and life are in the power of the tongue." Everything depends on the tongue. [If] one is acquitted, he is acquitted for life; [if] one is not acquitted, he is condemned to death. [If] one is engaged in Torah with his tongue, he is acquitted for life, inasmuch as the Torah is a tree of life, as stated (in Prov. 3:18), "[Wisdom] is a tree of life to those who take hold ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

56 טוב שם משמן טוב

"A good name is better than good oil"; the Alter Rebbe reads the mem as "from": the good name comes from the good oil, Chochmah.

Ecclesiastes 7:1א:ז קהלת

טוב שם משמן טוב יום המות מיום הולדו:

A good name is better than precious oil; And the day of death than the day of one's birth.

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KEHOT'S NOTE

קהלת ז, א.

57 טוב שם משמן טוב

The Zohar on Parshas Yisro, cited by the text: "the holy Name comes from oil, to be blessed and to light the holy lamps," and it identifies this oil with "the good oil" of Psalms 133:2.

ספר זוהר, יתרו כ"ד:תל"א-כ"ו:תמ"א 24:431-26:441 Zohar, Yitro

R. Abba derived the same lesson from the words from this commandment: "Thou shalt not make... any graven image (pesel)", which he connected with the verse, "Hew (pesal) thee two tables of stone" (Ex. 34, 1), interpreting thus: "Thou shalt not 'hew' unto thee another Torah, which thou neither knowest [from books], nor hast learnt from thy master; for I the L-rd thy G-d am a jealous G-d and shall punish thee in the world to come when thy soul shall long to enter into the spheres of glory and ...

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

58 שמן הטוב

"Like the good oil upon the head," here an image for the higher Chochmah, the Torah.

Psalms 133:2ג:ב תהלים קל"ג

כשמן הטוב עליהראש ירד עליהזקן וקוֹאֲהָרָן שִׁירָד עַל־פִּי מְדוּתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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KEHOT'S NOTE

תהלים קלג, ב.

59 בד"ה ואלה שמות

The discourse "And these are the names" in Torah Ohr, which the text cites for the Zohar's phrase "to rectify the mystery of His Name."

KEHOT'S NOTE

תו"א מט, ד ואילך. אוה"ת שמות

60 ואלה שמות

"And these are the names": the title of a Torah Ohr discourse cited for the rectifying of the Name.

שמות א:1א: Exodus

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִם אִישׁ וּבֵיתוֹ בָּאוּ:

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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61 וכד"ה משה ידבר

The discourse opens by asking what Moshe spoke and what G-d answered, since the first two commandments were heard from G-d Himself, and what the giving of the Torah added, given that Avraham kept the whole Torah before it was given.

KEHOT'S NOTE

תו"א טז, ד.

62 משה ידבר

"Moshe would speak, and G-d would answer him with a voice": the title of a Torah Ohr discourse on the giving of the Torah.

שמות ט"ט:19 Exodus

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְהַקוֹל מֵאֵד מִשֶּׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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63 שמן מושחת קודש

The "oil of holy anointing" used to anoint the Mishkan and the kohanim; here a name for the Chochmah drawn down by the Torah and mitzvos.

שמות ל:25 Exodus

וַעֲשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ רֶקֶחַ מִרְקַחַת מַעֲשֶׂה רֶקֶחַ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה:

And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil.

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KEHOT'S NOTE

שמות ל, כה.

64 שמן תורק שמך

"Oil poured forth is your name": oil and name together, the same pairing as "a good name from good oil."

שיר השירים א:3 Song of Songs

לְרִיחַ שְׁמֶנִּיךָ טוֹבִים שֶׁמֶן תּוֹרֵק שְׁמֶךָ עַל־פִּי עֲלֻמּוֹת אֲהַבּוּךָ:

יומא פו, ב וש"נ.

its staves shall be brought into the rings" (Exodus 27:7) that he is brought in to the kohen to be purified.

ספר זוהר, תזריע כ"ה:קל"ד-כ"ז:קמ"א:143-27:134 Tazria, Zohar, R. Isaac said: 'We have learnt as follows. "Plague" means stern judgement impending over the world. "Leprosy" means the shutting out from the world of the supernal light and goodness. "When it shall be in a man": this is he that is called "man". "He shall be brought unto the priest": this is the earthly priest, who is qualified to open what has been shut up and to kindle the lights, that blessings may through him be spread above and below, and the plague be removed and the light of ...

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

76 בע"ה

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

KEHOT'S NOTE

שלי"ח ש' לאה ורחל פ"ה [פ"ו]. [כ].

77 כי ע"י הראותו אל הכהן התחתון גורם למעלה שאותם האורות

The Arizal's explanation, quoted here: being shown to the lower kohen causes the lights of Chasadim from Imma that went outside and became nega'im to return to their place, "reaching and not reaching," so the external forces cannot take hold of them.

Sefer Etz Chaim 38:7"י:חיים ל"ח

... ונלע"ד ששמעתי פירוש זה של והובא אל אהרן באופן אחר והוא במ"ש בזהר פרשה תזריע דמ"ט ע"ב אוף הכא דיכנסון ליה לכהנא לדכאה ליה ויעלון מלה קמיה כו' והוא ע"ד מ"ש בענין ביאור נתינת תרומה גדולה לכהן שביארנו שהוא חזרת אור אל מקומו בוי"א וכן הכונה כאן כי ע"י הראותו אל הכהן התחתון גורם למעלה שאותן האורות של החסדים של מוחין דמצד אמא היוצאין לחוץ ואז שם נעשין בחוץ בחינת נגעים כמ"ש בע"ה ונע"י הראותו אל הכהן גורם למעלה שאותן האורות יחזרו למקומם תוך הז"א ויתחברו עם שורשם שהיא ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 12

78 תשובה באותו מקום

The Talmud defines the true penitent as one who faces the same temptation "with the same woman, at the same time, in the same place" and is saved from it. The Alter Rebbe draws from it that the repair must come where the blemish was, in the intellect of Imma.

Yoma 86b:8-9"ח:ב-ח"ט

היכי דמי בעל תשובה? אמר רב יהודה: בגוץ שפאת לידו דבר עבירה פעם ראשונה ושניה וניצל הימנה. מחוי רב יהודה: באותה אשה, באותו פרק, באותו מקום. אמר רב יהודה, רב רמי — כתיב: "אשרי נשוי פשע כסוי חטא", וכתוב: "מכסה פשעיו לא יצליח"! לא קשיא: הא בחטא מפורסם, הא בחטא שאינו מפורסם. רב זוטרא בר טוביה אמר רב נחמן: כאן בעבירות שבין אדם לחבירו, כאן בעבירות שבין אדם למקום.

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

KEHOT'S NOTE

PARAGRAPH 13

79 ואם רץ לבך שוב לאחד

The note marks the earlier discussion of this phrase in Tazria.

KEHOT'S NOTE

נסמן לעיל כג, ג.

80 ואם רץ לבך שוב לאחד

The phrase from the introduction to the Tikkunei Zohar, here naming the joining of Imma's ratzo to Abba's bittul.

Tikkunei Zohar 7a:3"ג:א:תקוני זוהר

תנ"ינא (יחזקאל א כו), ועל דמות הקסא דמות כמראה אדם עליו מלמעלה דא איהו יוד הא ואו הא כליל תשע נקודין, ועשראה שכינתא קלילא מכלהו, וכלא א, דלית אדם בלא א, וכלא איהו עמודא דאמצעיתא, איהו יהו"ה דכליל א, ואיהו שמא מפרש דכליל א לאחזאה דאם רץ לבך שוב לאחור.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 14

81 ממעמקים קראתיך

"From the depths I have called You, O G-d": the plural "depths" is read as the two depths of Abba and Imma.

Psalms 130:1"א:קתהלים

שיר המעלות ממעמקים קראתיך ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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KEHOT'S NOTE

תהלים קל, א.

PARAGRAPH 15

82 צאינה וראינה

The title of the discourse cited again here.

Song of Songs 3:11"א:ג:שיר השירים

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

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

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83 ויין ישמח כו' להצהיל פנים משמן

Wine that gladdens and oil that makes the face shine: the theme of the discourse cited.

Psalms 104:15"ד:ט:תהלים

ויין ישמח וכבאנוש להצהיל פנים משמן ולחם לכבאנוש יסעד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.
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84 ועבד הלוי הוא

“And the Levite, he shall serve”: the Levites’ service, read as drawing down the intellect of Imma through song.

Numbers 18:23גכ"ח:כ"ג

ועבד הלוי הוא את־עבדת אהל מועד והם יִשְׂאוּ עֲוֹנוֹם חֶקֶת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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KEHOT'S NOTE

במדבר יח, כג.

85 שאתן האורות יחזרו למקומן כו' בבחי' מטי ולא מטי

Etz Chaim's “reaching and not reaching”: the lights go out and return to cleave to their place; the Alter Rebbe identifies it with ratzo and shov.

Sefer Etz Chaim 38:7ז"ח:ז"ח

... ונלע"ד ששמעתי פירוש זה של והובא אל אהרן באופן אחר והוא במ"ש בוהר פרשה תזריע דמ"ט ע"ב אוף הכא דיכנסון ליה לכהנא לדכאה ליה ויעלון מלה קמיה כו' והוא ע"ד מ"ש בענין ביאור נתינת תרומה גדולה לכהן שביארנו שהוא חזרת אור אל מקומו בוי"א וכן הכונה כאן כי ע"י הראותו אל הכהן התחתון גורם למעלה שאתן האורות של החסדים של מוחין דמצד אמא היוצאין לחוץ ואז שם נעשין בחוץ בחינת נגעים כמ"ש בע"ה וע"י הראותו אל הכהן גורם למעלה שאתן האורות יחזרו למקומם תוך הזי"א ויתחברו עם שורשם שהיא ...

Sefer Etz Chaim (Public Domain)

86 בד"ה וכל העם רואים את הקולות

There ratzo and shov are explained as fire and water, which are at peace “in His heights”: the element of fire is in the heart, the place of thirst, which is ratzo, as in “if your heart runs,” “your heart” specifically, aroused through Binah.

KEHOT'S NOTE

תו"א עג, ד.

87 וכל העם רואים את הקולות

The title of the Torah Ohr discourse on ratzo and shov cited here.

Exodus 20:15י"ט:כ

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלֵּפִידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָרָה עֲשׂוֹ וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמִדוּ מִרְחָק:

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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88 ויצא הכהן

“And the kohen shall go out”: the second stage, after “he shall be brought to the kohen.”

Leviticus 14:3ג"ג:ג"ג

וַיֵּצֵא הַכֹּהֵן אֶל־מַחוּץ לַמַּחֲנֶה וַיֵּרָא הַכֹּהֵן וְהִנֵּה נִרְפָּא נִגְעֵ־הַצֹּרַעַת מִן־הַצֹּרַעַת:

And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

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PARAGRAPH 16

89 שמע ישראל

“Hear, O Israel”: the Alter Rebbe divides Shema into shem and ayin.

Deuteronomy 6:4ד"ד:ד"ד

שְׁמַע יִשְׂרָאֵל הָאֵלֵינוּ הָאֵלֵינוּ הָאֵלֵינוּ:

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

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KEHOT'S NOTE

דברים ו, ד.

90 שם גימטריא ב"ן ורפ"ח

The note points to this lexicon of Kabbalistic terms, under the letter shin, for the gematria of shem as Ban and 288, alongside Pri Etz Chaim.

KEHOT'S NOTE

מא"א מערכת ש' סנ"ג ובפע"ה ש' הק"ש בפ"ט [כ].

91 שמע ישראל שם גימטריא ב"ן ורפ"ח

The Arizal's teaching that the 288 fallen sparks and the Name Ban together equal shem, which in the Shema is joined to the large ayin, the seven lower Sefiros of Binah.

Pri Etz Chaim, Gate of the Recitation of the Shema 9:1-2פ"ד

עץ חיים, שער הקריאת שמע ט:א-ב

ונתחיל לפרש שמע. הנה תחלה תכוין להאיר אל המלכות מן אמא, ואל ז"א מן אבא, וזהו שמע לנוקבא, וישראל זכר. והנה תחלה תכוין דרך קיצור, כי שמע פי' שם ע', כי המלכות הנקראת שם, תקבל עתה מן ז"ת דאמא, אשר כל אי מהם כלול מ"י, הרי ע'. ולכך ע' זו היא גדולה, להורות כי היא באמא, כי אותיות גדולות הם באמא. אמנם ביאור זה הוא, כי הלא המלכות נקראת שם, כי הלא כבר הודעתך, כי כל האחוריים העליונים שנפלו בימי המלכים שנתבטלו, אשר אותן הביטולים הם סוד מ"ן, שאנו מעלים ...

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92 ויצא הכהן

“And the kohen shall go out”: read as the shov, the outward spreading of the light.

Leviticus 14:3ג"ג:ג"ג

וַיֵּצֵא הַכֹּהֵן אֶל־מַחוּץ לַמַּחֲנֶה וַיֵּרָא הַכֹּהֵן וְהִנֵּה נִרְפָּא נִגְעֵ־הַצֹּרַעַת מִן־הַצֹּרַעַת:

And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

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93 אך יצא יצא יעקב

“Yaakov had scarcely gone out”: the doubled “going out,” said of Yaakov, whose name has the letters of “break through.”

בראשית כ"ו:ל" Genesis 27:30

וַיְהִי כַּאֲשֶׁר כָּלָה יִצְחָק לְכַרֵּךְ אֶת־יַעֲקֹב וַיְהִי אֵךְ יֵצֵא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו וַעֲשׂוֹ אַחִיו בָּא מִצִּידוֹ:

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

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KEHOT'S NOTE

בראשית כו, ל.

PARAGRAPH 17

94 בד"ה ראה אנכי

The discourse the text cites for nachal eisan.

KEHOT'S NOTE

לקו"ת ראה יח, א.

95 ראה אנכי

“See, I set before you today a blessing and a curse”: the title of the Likkutei Torah discourse cited here.

דברים כ"א:כ"ו Deuteronomy 11:26

רְאֵה אֲנֹכִי נֹתֵן לְפָנֶיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה:

Behold, I set before you this day a blessing and a curse:

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96 נחל איתן

The “strong stream” (nachal eisan) to which the heifer of the eglah arufah is brought; the discourse reads it as the flow from the union of Chochmah and Binah.

דברים כ"ד:ד Deuteronomy 21:4

וְהוֹרְדוּ זָקְנֵי הָעִיר הַהִוא אֶת־הָעֵגְלָה אֶל־נַחַל אֵיתָן אֲשֶׁר לֹא־יֵעָבֵד בּוֹ וְלֹא יִהְיֶה יָרֵעַ וְעָרְפוּ־שָׁם אֶת־הָעֵגְלָה בְּנַחַל:

And the elders of that city shall bring down the heifer unto a rough valley, which may neither be plowed nor sown, and shall break the heifer's neck there in the valley.

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KEHOT'S NOTE

דברים כא, ד.

97 והנה נרפא

“And behold, the nega of tzaraas is healed”: the result of the kohen's going out to the metzora.

ויקרא י"ד:ג' Leviticus 14:3

וְיָצֵא הַכֹּהֵן אֶל־מַחֲוֹץ לְמַחֲנֶה וְרָאָה הַכֹּהֵן וְהִנֵּה נִרְפָּא נִגְעַת־הַצֹּרַעַת מִן־הַצֹּרַעַת:

And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

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98 זאת תהיה תורת המצורע

The opening verse, whose word “shall be” is now explained as the Torah that becomes complete after teshuvah.

ויקרא י"ד:ב' Leviticus 14:2

זאת תהיה תורת המצורע ביום טהרתו והובא אל־הכהן:

This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest.

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PARAGRAPH 18

99 כי כאשר השמים החדשים

“For as the new heavens and the new earth”: the title of the discourse that compares ratzo and shov to earth and heavens.

ישעיהו ס"ו:כ"ב Isaiah 66:22

כִּי כַּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עִמָּדִים לְפָנַי נְאֻמִּים כֵּן יַעֲמִד וְרַעְכָם וְשִׁמְכָם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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PARAGRAPH 19

100 ספ"ק דע"ז

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

KEHOT'S NOTE

ט, א.

101 ואע"ג דמשכח

The note sends the reader to this later discourse in connection with studying Torah “even though he forgets.”

KEHOT'S NOTE

ועליק ד"ה והי לכם לציצית האי [מד, א]. פ"ג מלמדין אותו כל התורה כולה ואח"כ משכחין ודו"ק. ועי' שה"ש ביאור שחורה ח, ד. [כ].

102 לעולם ליגרס אינש ואע"ג דמשכח

Rava's teaching that a person should always recite (Torah) even though he forgets and even though he does not know what he is saying, learned from “My soul is crushed with longing.”

עבודה זרה י"ט א"י-י"א Avodah Zarah 19a:10-11

וְאָמַר רַבָּא: לְעוֹלָם לִיגְרִיס אִינִישׁ, וְאִף עַל גַּב דְּמִשְׁכַּח, וְאִף עַל גַּב דְּלָא יָדַע מַאי קָאָמַר, שְׁנַאמְר: “גְּרִסָּה נִפְשִׁי לְתַאֲבָה”, “גְּרִסָּה” כְּתִיב וְלָא כְּתִיב “טַחְנָה”. רַבָּא רְמִי: כְּתִיב “עַל גִּפְי”, וְכְתִיב “עַל כֶּסֶּא”! בְּתַחֲלָה “עַל גִּפְי”, וְכִסּוּף “עַל כֶּסֶּא”.

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103

גרסה נפשי לתאבה

"My soul is crushed with longing for Your judgments at all times": the verse the Talmud uses for reciting Torah even without full understanding.

Psalms 119:20 כי יט: תהילים קי"ט

גרסה נפשי לתאבה אל-משפטיך בכל-עת:

My soul breaketh for the longing that it hath unto Thine ordinances at all times.

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KEHOT'S NOTE

תהלים קיט, כ.

104

בניאור ע"פ וקבל היהודים

There the mitzvos, called the 248 limbs, are the vessels of the ten Sefiros; through the many vessels the light of the Infinite is added to and takes hold, whereas without a vessel the light withdraws to its source, like a flame that departs when there is no wick.

KEHOT'S NOTE

תו"א צו, ב.

105

וקבל היהודים

"And the Jews accepted what they had begun to do": the title of the Torah Ohr explanation cited on the many vessels of Torah and mitzvos.

אסתר ט:23 כי"ג

וקבל היהודים את אשר-החלו לעשות ואת אשר-כתב מרדכי אליהם:

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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PARAGRAPH 20

106

לא תירא

The Zohar on Vayechi, cited by the text: "She does not fear the snow" is said of the Congregation of Israel, protected from the judgment of "snow" because her household is clothed in "pairs" of mitzvos.

Zohar, Vayechi 60:597-607 י"ז:תקצ"ז-תרי"ז

107

לא תירא

The Zohar on Chukas, cited by the text: the Congregation of Israel draws from both mercy and judgment and does not fear the snow, for there is white within red and red within white.

Zohar, Chukat 11:79-12:88 י"ב:פ"ח-י"א:תק"א

108

לא תירא לביתה משלג

From Eishes Chayil: the woman of valor does not fear the snow, for her household is clothed in scarlet. The Alter Rebbe reads the woman as the Congregation of Israel, the snow as baheres, and the scarlet as the Oral Torah.

משלי ל"א:כ"א

לא-תירא לביתה משלג כי כל-ביתה לבש שנים:

She is not afraid of the snow for her household; For all her household are clothed with scarlet.

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KEHOT'S NOTE

משלי לא, כא.

109

בהרת עזה כשלג

Kehot's note points to Shevuot 5a for these words.

שבועות ה' א"א

KEHOT'S NOTE

שבועות ה, א.

110

בהרת עזה כשלג

The Mishnah lists the shades of nega'im, the first being baheres, "bright as snow"; the Kehot note cites the Talmud's discussion of it in tractate Shevuos.

משנה נגעים א':א

מראות נגעים שנים שהן ארבעה. בהרת עזה כשלג, שניה לה כסיד ההיכל. והשאת כקרום ביצה, שניה לה כצמר לבן, דברי רבי מאיר. וחקמים אומרים, השאת כצמר לבן, שניה לה כקרום ביצה:

The signs of negaim are two which, in fact, are four. The bright spot (baheret) is bright white like snow; secondary to it is the sign as white as the lime of the Temple. The rising (se'et) is as white of the skin of an egg; secondary to it is the like white wool, the words of Rabbi Meir. But the sages say: the rising (se'et) is white wool and secondary to it is like the white of the skin of an egg.

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111

והחכמה תחיי

"Wisdom gives life to those who have it": Chochmah is the source of life, so its withdrawal leaves the lifeless whiteness of baheres.

קהלת ז':י"ב

כי בצל החכמה בצל הכסף ויתרון דעת החכמה תחיה בעליה:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

112

קול דודי דופק

"The voice of my Beloved knocks": the word dofek, "knocks," also means the pulse, the beat of life drawn from Chochmah.

שיר השירים ה':ב

אני ושנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תמתי שראשי נמלא-טל קוצותי רסיסי לילה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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113

וכמ"ש סד"ה נאוו לחייך בתורים

At the end of that discourse, "Your cheeks are comely with rows" is explained as the Written and the Oral Torah, and "your neck with strings of beads" as the drawing of the "thread" through the whole chain of worlds, from the highest level to the lowest.

KEHOT'S NOTE

לקו"ת שה"ש יג, ג.

114

נאוו לחייך בתורים

"Your cheeks are comely with rows": the title of the discourse that calls the Oral Torah "the scarlet thread."

Song of Songs 1:10 שיר השירים א':י

נאוו לחייך בתורים צוארך בחרוזים:

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

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115

זאת חקת התורה

The law of the red heifer, whose ashes were prepared with scarlet wool; the discourse on it explains the scarlet as the Oral Torah.

Numbers 19:2:ב'ט' במדבר י"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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116

בשעה שהקדימו ישראל נעשה לנשמע

"When Israel put 'we will do' before 'we will hear,' a heavenly voice went forth": the title of the discourse that explains adam as alef and dam.

Shabbat 88a:7-8 ח'ז' ח'ז' שבת פ"ח א'ז' ח'ז' ח'ז'

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מן ישראל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל, ירדו מאה ועשרים ריבוא מלאכי השרת ופירקום, שנאמר: "ויתנצלו בני ישראל את עינים מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — כדאמרן, בחורב פרקו — דכתיב: "ויתנצלו בני ישראל וגו'". אמר ...

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117

אבא יסד ברתא

One of the places in the Zohar on Pinchas that the Kehot note lists for the phrase "Abba founded the daughter," the Zohar's reading of "G-d founded the earth with wisdom" (Proverbs 3:19).

Zohar III, 248a זח"ג רמח, א

KEHOT'S NOTE

זח"ג רמח, א. רנו, ב. רנח, א. ת"ז תכ"א (סא, ב).

118

אבא יסד ברתא

The Tikkunei Zohar reads "G-d founded the earth with wisdom" (Proverbs 3:19) as: with Chochmah, which is Abba, He founded the daughter, which is the earth. Chochmah is the foundation of Malchus, the Congregation of Israel.

Tikkunei Zohar 61b:4-5 ה'ד' ס"א ב'ד' תקוני זוהר ס"א ב'ד' ה'ד'

וכד אית בישראל משכילים בחכמה דאיהי י' מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה לההוא אתר דאתגזרת בגין דברתא באבא אתעבידת. הה"ד י' בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו ו'. דאבנא דאיהי תגא. עטרי על רישיה עטרה דס"ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גביהו.

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THE CHASSIDISHE PARSHA

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

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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