



LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 1

וידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

“And Havayah spoke... This is the statute of the
Torah which Havayah commanded, saying”



The red heifer is called “the statute of the Torah” because it holds, in open and general form, the two movements on which every mitzvah is built: ratzo, the soul’s running toward G-d, which is the burning of the heifer to ashes, and shov, the return that draws the Torah down, which is the living water put in a vessel. Through it the Torah’s root, its “engraved letters,” is drawn into the Written and the Oral Torah, and the encompassing light of G-d is joined to the light that fills the worlds.

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

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

THE MAAMAR IN BRIEF

The maamar asks why the verse says “which Havayah commanded” when G-d Himself is speaking, and why one mitzvah is called “the statute of the Torah.” Reading chukah as “engraving,” it places above the Written Torah a root of “engraved letters,” one with their source, which the soul came down to draw into the world. Every mitzvah brings a person to ratzo vashov, the running and returning of the Chayos: love from contemplating that even the World to Come is nothing before G-d, and awe from knowing that He is equally present above and below. The heifer “receives from the left,” and so does the animal soul; its burning leaves only the bare power of desire, like ashes, which teshuvah turns to love of G-d, raising sham to shem ayin. The living water is the Torah, which must go into the vessels of the mitzvos and be spoken aloud, as the “worm” of Yaakov prevails with its mouth. Finally, “commanded” means “joined”: the encompassing Havayah is bound to the filling one, as the Shema traces love, words of Torah, and the vessels of the mitzvos.

OUTLINE

- 1 The questions, and the engraved letters** ¶1-2
Why “which Havayah commanded,” and why the heifer is “the statute of the Torah.” Chukah means engraving: the Torah’s root of engraved letters, one with their source, above the written letters; man “makes” the statutes by drawing them down. The mitzvos bring ratzo vashov: love from contemplating that even the World to Come is a single letter, and the return in awe from contemplating sovev kol almin.
- 2 Fire and water: the heifer as the general form** ¶3-8
The Torah is “a fiery law” from G-d’s “right hand,” fire and water; the burning of the heifer is ratzo and the living water is shov, revealed in it as in no other mitzvah. Like Eliezer’s section, which is the union of Mah and Ban in general form, the heifer is the union of running and returning, of heart and brain, while each mitzvah holds it in a particular way.

3 The burning: the animal soul and its desire

¶9-14

The heifer “receives from the left,” the side from which the external forces draw through many contractions; so does the animal soul. Burning wood leaves only the earth, its simple matter, while the form vanishes in smoke: so subduing the forbidden thoughts, words and deeds leaves the bare power of desire, which can be turned to love of G-d. From sham, the distant place of kelipah, G-d is found through teshuvah, and it becomes shem ayin; the heifer purifies from the “death” of the shattering.

4 The living water, and the worm

¶15-17

The living water is the Torah, flowing from G-d, the hidden source, into the vessels of the mitzvot; the ashes go with it because running must remain within returning. The scarlet worm thrown into the fire is the power of the mouth: prayer and spoken words of Torah, said in self-nullification, in which G-d’s words are placed and which tear away the external forces. The one who is a worm in his own eyes becomes a “man,” a giver.

5 The verse explained

¶18-21

“Statute” is both the order of the whole Torah and its engraving. The first Havayah is memalei kol almin and the second sovev kol almin; “commanded” (tzivah) means “joined” (tzavta), so the encompassing light is bound to the filling light through the Divine words. Part of the ashes was kept as a lasting source of the running in every mitzvah, and the first section of the Shema traces love, the words of Torah spoken, and the practical mitzvot as vessels.

KEY CONCEPTS

Ratzo vashov (running and returning) רצוא ושוב

The two movements of the soul, from the Chayot of Ezekiel’s vision: ratzo, the longing to rise and be absorbed in G-d, which is fire in the heart and comes from Binah; and shov, the return to draw G-d’s light down into the world, which is water in the brain and comes from Chochmah. Every mitzvah is built on both.

Engraved letters אותיות החקיקה

Letters cut out of the stone itself, as against ink added to parchment. They stand for the Torah in its root, wholly one with its source, above the Written Torah; chukah, “statute,” is read as chakikah, “engraving.”

The power of desire כח המתאווה

The bare capacity to want, the “simple matter” of the animal soul’s emotions. It is not evil in itself and is rooted in holiness, in “the face of the ox” of the Chariot; once its forbidden garments are burned away, like wood reduced to ashes, it can be turned to love of G-d.

Iskafya and is’hapcha (subduing and transforming) אתכפיא ואתהפכא

First the other side is subdued, by refusing it every thought, word and deed; then darkness itself is transformed into light, as the evil inclination too comes to love G-d.

Living water מים חיים

Spring water that rises from a hidden source, and so the Torah, flowing from G-d, “the source of living water.” It must be put “in a vessel,” the practical mitzvot and the letters of the Torah.

Worm Yaakov תולעת יעקב

Israel’s strength, like the worm’s, is in the mouth: prayer and spoken words of Torah. It works only with self-nullification, “I am a worm and not a man,” and then G-d’s own words are in a person’s mouth.

Tzivah as tzavta (commanding as joining) צוה מלשון צוותא

“Commanded” read as “joined”: the encompassing light, sovev kol almin, the second Havayah of the verse, is bound to and drawn into the light that fills the worlds, memalei kol almin, the first.

SECTION 1 • ¶1-2

The questions, and the engraved letters

1 וידבר הוי' וגו' זאת חקת התורה^{1,2,3} אשר צוה הוי' לאמר. וצ"ל דהא כתיב תחלה וידבר הוי' שהקב"ה הוא המדבר למשה זאת חקת⁴ התורה וא"כ מהו אשר צוה הוי' ה"ל"ל [הוה ליה למימר] אשר אני מצוה.

“And Havayah spoke,” etc., “This is the statute (chukas) of the Torah which Havayah commanded, saying.” Now, we must understand: it is written first, “And Havayah spoke,” [meaning] that the Holy One, blessed be He, is the One speaking to Moshe, “This is the statute of the Torah.” If so, what is [meant by] “which Havayah commanded”? It should have said, “which I command.”

The maamar opens with the verse that introduces the laws of the red heifer. Since the Torah has just said that G-d Himself is speaking to Moshe, the words “which Havayah commanded” sound like someone else reporting His command; in His own voice the verse should have said “which I command.”

גם להבין קצת ענין פרה אדומה⁵ שנאמר בה חקת התורה. אך הענין דהנה התורה נק' תורה שבכתב הקב"ה אומר ומשה כותב⁶ ודברי סופרים נק' תורה שבעל פה.

We also [need] to understand somewhat the matter of the red heifer (parah adumah), of which it is said, “the statute of the Torah.” However, the explanation is this: the Torah is called the Written Torah, [for] “the Holy One, blessed be He, says, and Moshe writes”; and the words of the Scribes are called the Oral Torah.

A second question: why is the red heifer, a single mitzvah, called “the statute of the Torah,” as if it stood for the Torah itself? The answer begins with the familiar division between the Written Torah, the words G-d spoke and Moshe wrote down, and the Oral Torah, the words of the Sages.

אמנם חקת התורה לשון חקיקה (כמ"ש ברבות ר"פ זו חקה חקקתי), והיינו כמו שהתורה היא בשרשה ומקורה ששם היא בבחי' אותיות החקיקה שהוא מדרגה עליונה מבחי' התלבשותה במדרגת שנק' אותיות הכתב להיות נק' תורה שבכתב

But chukas ha-Torah is a term of engraving (chakikah) (as is written in [Midrash] Rabbah at the beginning of this parshah: “I have engraved a statute (chukah chakakti)”). That is, [it refers to the Torah] as it is in its root and source, where it is at the level of engraved letters, which is a degree higher than the level of its being clothed in the degree called written letters, so as to be called the Written Torah.

The Midrash links chukah (statute) with chakikah (engraving). The Alter Rebbe uses this to point to a level of the Torah above the Written Torah: the Torah in its root, where its letters are “engraved” rather than “written.”

כמו עד"מ בגשמיות באותיות הנכתבים ע"ג [על גבין] הקלף לבן הרי האותיות הם דיו שהוא דבר זר ונפרד מהקלף שלא היה לו שום שייכות מקודם אל הקלף רק שאח"כ כשכותב הספר בדיו ע"ג [על גבין] קלף נתאחדו והיו לאחדים.

As, by way of analogy, in physical things: with letters written upon white parchment, the letters are ink, which is a thing foreign to and separate from the parchment, having had no connection at all with the parchment beforehand; only afterwards, when one writes the scroll in ink upon the parchment, they become united and become one.

Written letters are made of ink, a separate substance that had nothing to do with the parchment until the scribe put it there. Even once they are joined, the letters remain something added onto the surface.

אבל אותיות החקיקה הם מיניה וביה והן דבר א' ממש עם האבן שנחקקו בו (ועמ"ש מענין זה בד"ה אם בחקתי תלכו⁷ ועמ"ש בד"ה שחורה אני⁸ ונאווה⁹ בענין שהתורה ניתנה באש שחורה ע"ג [על גבין] אש לבנה. וזהו ענין תורה שבכתב.

But engraved letters are of the thing itself and within it, and they are truly one thing with the stone in which they were engraved. (And see what is written on this matter in the discourse beginning "If you walk in My statutes," and see what is written in the discourse beginning "I am black and comely," on the matter that the Torah was given as black fire upon white fire. And this is the matter of the Written Torah.

Engraved letters are cut out of the stone itself, so they are made of the stone's own substance and are one with it. In Likkutei Torah, Bechukosai, the Alter Rebbe reads "If you walk in My statutes (bechukosai)" as these engraved letters, the letters of supernal thought that are one with their source; in the discourse on "I am black and comely" he explains the Torah given as "black fire upon white fire," which, he adds here, is the Written Torah.

וממש"ש [וממה שכתוב שם] יובן ג"כ ענין פי' אותיות החקיקה דהיינו עד"מ האותיות שבנפש ע"ש) וזהו זאת חקת התורה.

And from what is written there, the meaning of engraved letters will also be understood, namely, by way of analogy, the letters that are in the soul; see there.) And this is [the meaning of] "This is the statute of the Torah."

The same discourse (Likkutei Torah, Shir HaShirim 5:6) explains engraved letters by an analogy from the soul: the letters within the soul itself, before they take shape in thought and speech, are one with it like letters engraved in stone, while the letters of thought and speech are like writing. And this, the Alter Rebbe says, is what "the statute of the Torah" refers to.

כלומר שע"י מצות פרה אדומה שהיא חוקה (עיין בקהלת רבה ס"פ מי כהחכם¹⁰ וברכות בא פייט¹¹ תצוה ר"פ ל"ח¹² אמור ספ"ל¹³ נשא פיי"ב¹⁴ דרמ"ט ע"ד פיי"ג דרנ"ג ע"ד)¹⁵ תמשיכו למעלה בחי' אותיות החקיקה של התורה להיות משם ממש יורד ונמשך בבחי' אותיות הכתב

That is to say: through the mitzvah of the red heifer, which is a statute (chukah) (see Koheles Rabbah, at the end of the passage "Who is like the wise man"; and [Midrash] Rabbah: Bo, chapter 19; Tetzaveh, beginning of chapter 38; Emor, end of chapter 30; Naso, chapter 12, page 249, column d; chapter 13, page 253, column d), you will draw forth on high the level of the engraved letters of the Torah, so that from there itself it descends and is drawn into the level of written letters,

This is the maamar's first answer. Through the red heifer, the classic chok, a mitzvah whose reason is not revealed, a person draws forth the Torah's root, its "engraved" level, so that it comes down into the written letters: chukas ha-Torah is read as "the engraving of the Torah." The parenthesis lists Midrashim on the heifer as a statute; in one of them G-d says of it, "It is a statute, and I have decreed a decree."

דהיינו בתשב"כ [בתורה שבכתב] ומתשב"כ [ומתורה שבכתב] יומשך גילוי זה בתשב"כ [בתורה שבכתב פה].

that is, into the Written Torah; and from the Written Torah this revelation will be drawn into the Oral Torah.

The written letters are the Written Torah, and from it the same revelation flows on into the Oral Torah, the teaching of the Sages. The maamar's last section returns to this drawing-down when it explains "which Havayah commanded."

והיינו לפי שמצות פרה אדומה הוא כללות התורה¹⁶ כמשי"ת [כמו שיתבאר] ולזאת ירדה הנשמה ממקום כבודה בגי' [בגן עדן] ונתלבשה בגוף החומרי כדי לעשות את התורה.^{17, 18, 19, 20, 21, 22, 23, 24}

And this is because the mitzvah of the red heifer is the general and collective expression (klalus) of the Torah, as will be explained. And for this the soul descended from its place of glory in Gan Eden and was clothed in the material body: in order to make the Torah.

The reason, explained later, is that the red heifer is the general and collective expression of the whole Torah; a discourse of 5729 on this verse, quoted in the Kehot note, explains that this means chiefly the mitzvos, since ratzo vashov is the foundation of every mitzvah and the red heifer is ratzo vashov. The soul came down from Gan Eden into a body for exactly this purpose: to "make" the Torah, that is, to draw it down, a phrase the next paragraph takes from the verses about "doing" the statutes.

2 וזהו ויצונו ה' לעשות את כל החקים האלה כו' וזהו ועשיתם אתם²⁵

And this is [the meaning of] "And Havayah commanded us to do all these statutes," etc. And this is [the meaning of] "And you shall do them."

These verses about "doing" the statutes support the claim that the soul came down "to make the Torah." The Hebrew verb asah means both "do" and "make," and the maamar reads it here as "make."

וכתיב ושמרתם את חקתי²⁶ כו' אשר יעשה אותם האדם שהאדם הוא העושה אותן למצות וחוקים שממשיך אותן מבחי' אותיות החקיקה בבחינת תורה שבכתב ועי"ז וחי בהם

And it is written, "And you shall keep My statutes," etc., "which man shall do (ya'aseh)": for man is the one who makes (ha'oseh) them into mitzvos and statutes, in that he draws them from the level of the engraved letters into the level of the Written Torah; and through this, "and he shall live by them."

The verse "And you shall keep My statutes... which man shall do (ya'aseh)" is read as: man is the one who makes (ha'oseh) the statutes into mitzvos, drawing them from the engraved letters, the Torah's root, down into the Written Torah. Through this "he shall live by them," receiving life from what he has drawn down.

וזהו ירידת הנשמות בגוף ירידה צורך עליה ועשיה והמשכה זו היינו ע"י אתעדלית [אתערותא דלתתא] וכמ"ש ואהבת בכל לבבך²⁷ כו', ועי"ז אח"כ והיו הדברים האלה אשר אנכי מצוך²⁸ כו'

And this is [the purpose of] the descent of the souls into the body: a descent for the sake of an ascent. And this making and drawing-down is through an arousal from below (isarusa dilesata), as it is written, "And you shall love... with all your heart," etc.; and through this, afterwards, "And these words, which I command you, shall be," etc.

This is why souls descend into bodies: the descent makes possible a greater ascent. The drawing-down depends on an arousal from below, a person's own love of G-d "with all your heart"; after it comes "these words which I (Anochi) command you," the Torah drawn down to him, the words with which the maamar will answer its opening question.

(וזהו ע"ד שנת' [שנתבאר] סד"ה זכור את יום השבת לקדשו^{29,30} וכתיב שמור כו' גבי וכדי להעלות התורה ולקשרה באור א"ס ב"ה ממש שלמעלה מבחי' אדם כו' ע"ש גם כמ"ש סד"ה נר חנוכה³¹ כו' מזוזה מימין

(And this is along the lines of what was explained at the end of the discourse beginning "Remember the Shabbos day to keep it holy; and it is written, 'Keep,'" etc., regarding "and in order to raise the Torah and bind it to the Infinite Light (Or Ein Sof), blessed be He, itself, which is above the level of Adam (Man)," etc.; see there. Also as is written at the end of the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right":

The parenthesis compares this with the end of the Torah Ohr discourse on "Remember the Shabbos day," about binding the Torah to the Infinite Light above the level called Adam (Man): there the Alter Rebbe explains that to unite giver and receiver, a level above both must be aroused, "for He is not a man (adam)," where there is no division into giver and receiver at all. It also points to the end of the Torah Ohr discourse on the Chanukah lamp, placed on the left of the doorway opposite "the mezuzah on the right."

שאותיות התורה שרשן למעלה מעלה מבחי' התורה ונמשך משם בחי' תוספת אור באור התורה והיינו עיי' ההעלאה של נר מצוה³² ועיי' אותיות התפלה כו' עיי', וענין האותיות שלמעלה מהתורה עצמה היינו בחי' אותיות החקיקה).

that the root of the letters of the Torah is far, far above the level of the Torah, and from there an added light is drawn into the light of the Torah; and this is through the raising up of “the lamp of a mitzvah” and through the letters of prayer, etc.; see there. And the letters that are above the Torah itself are the level of the engraved letters.)

The Chanukah discourse in Torah Ohr explains that the Torah's letters are rooted far above the Torah itself, and that added light is drawn from there into the Torah by raising up the mitzvos (“a mitzvah is a lamp”) and the letters of prayer. Those letters above the Torah, the parenthesis concludes, are what this maamar calls the engraved letters.

ולהבין איך יהיה ביכולתם להמשיך המשכה עליונה זו וגם מה שייכות ענין זה שהוא כללות התורה למצות פרה אדומה דוקא.

And [we need] to understand how they will be able to draw down this supernal drawing-down; and also, what connection this matter, which is the general and collective expression of the Torah, has to the mitzvah of the red heifer specifically.

Two questions remain: how can a human being draw down so lofty a level, and why should this drawing-down, which concerns the whole Torah, be tied to the red heifer in particular?

והענין דהנה מבואר במ"א (בפ' יתרו כד"ה וכל העם רואים³³ את הקולות) שכללות ענין המצות הוא שעיי' נמשך לאדם בחי' ומדרגת מ"ש בחיות הקדש והחיות רצוא ושוב³⁴

And the explanation: it is explained elsewhere (in Parshas Yisro, in the discourse beginning “And all the people saw the sounds”) that the point of the mitzvos in general is that through this there is drawn to a person the level and degree of what is written of the holy Chayos: “And the Chayos ran and returned (ratzo vashov).”

The answer starts from the Torah Ohr discourse on the giving of the Torah: the mitzvos as a whole bring a person to the state of the holy Chayos, the angels of Ezekiel's vision, who “ran and returned” (ratzo vashov). Ratzon is the soul's running toward G-d; shov is its return, as the following lines explain.

וזהו מ"ש באברהם הלך ונסוע³⁵ והוא מ"ש בס"י [בספר יצירה] ואם רץ לבך שוב³⁶ לאחד,

And this is what is written of Avraham, “going and journeying”; and it is what is said in Sefer Yetzirah, “And if your heart runs, return to the One.”

Avraham's “going and journeying” and Sefer Yetzirah's “if your heart runs, return to the One” describe the same two movements. The maamar now explains the first, “your heart runs.”

רץ לבך כי בינה ליבא³⁷ שע"י ההתבוננות בגדולת ה' איך כי ביו"ד נברא העוה"ב [העולם הבא]³⁸

“Your heart runs”: for “Binah (understanding) is the heart,” in that through contemplating the greatness of G-d, how “with the yud the World to Come was created,”

“Your heart runs” because “Binah is the heart,” as the Tikkunei Zohar puts it: contemplation, the work of Binah, stirs the feelings of the heart. One contemplates that the World to Come was created with the yud, the smallest letter of the alphabet.

שאפילו עוה"ב [עולם הבא] שהוא תענוג אין קץ וכמאמר מוטב דלידייניה³⁹ כו' נמשך רק מאות א' דכלא

חשיב ממש לגבי עצמות א"ס ב"ה

so that even the World to Come, which is delight without end, as in the saying, “Better that he be judged,” etc., is drawn from only one letter, which is truly accounted as nothing relative to the essence of the Infinite One (Ein Sof), blessed be He.

The delight of the World to Come is so great that Rabbi Meir said of Acher, “Better that he be judged” and then enter it. Yet all of it comes from a single letter, which is nothing compared with G-d’s own essence.

וזהו כי עמך מקור חיים⁴⁰ שבח"י מקור חיים ג"ע [גן עדן] ועוה"ב [ועולם הבא] הוא רק עמך בח"י טפל כו'

ובטל לגבי מהו"ע [מהותו ועצמותו] ית'

And this is [the meaning of] “For with You is the source of life”: the level of “the source of life,” Gan Eden and the World to Come, is only “with You,” at the level of something secondary, etc., and nullified relative to His being and essence, may He be blessed.

Psalms says, “With You is the source of life.” Gan Eden and the World to Come, the souls’ “source of life,” are only “with You”: beside G-d, secondary to Him and nullified before His essence.

ועי"ז יומשך הרצוא והתשוקה אליו ית' ממש ליכלל וליבטל בו ית'

And through this the running and the longing will be drawn forth toward Him Himself, may He be blessed, to be included and nullified in Him, may He be blessed.

Seeing that even Gan Eden is nothing before G-d’s essence makes the soul run and long for Him alone, to be absorbed and nullified in Him.

וכמ"ש מי לי בשמים ועמך לא הפצתי⁴¹ כו' פי' אפילו בחי' גי'ע [גן עדן] שנק' עמך מקור חיים לא הפצתי רק אליו ית' ממש, ורצוא זה נק' רץ לבך שהוא בחי' יסוד האש שבלב,

As it is written, "Whom have I in heaven? And [what is] with You I do not desire," etc. That is: even the level of Gan Eden, which is called "with You is the source of life," I do not desire, only Him Himself, may He be blessed. And this running is called "your heart runs," which is the level of the element of fire in the heart.

This is how the maamar reads "Whom have I in heaven? And with You I do not desire": not even what is "with You," Gan Eden, but G-d Himself. This running is "your heart runs," the element of fire in the heart.

ואח"כ שוב לאחד ונמשך מחמת ההתכוננות בסכ"ע [בסוכב כל עלמין] אשר אין לפניו מעלה ומטה ועולמות העליונים עם העשייה גשמיות שוין אצלו ית' כמ"ש את השמים ואת הארץ אני מלא⁴²

And afterwards [comes] "return to the One," which is drawn forth because of contemplating the light that encompasses all worlds (sovev kol almin), before which there is no above and below, and the higher worlds together with the physical World of Asiyah (Action) are equal to Him, may He be blessed, as it is written, "I fill the heavens and the earth."

After the running comes the second movement, "return to the One." It comes from contemplating G-d as sovev kol almin, the light that encompasses all worlds, for which there is no above or below: the highest worlds and this physical world are alike before Him, as "I fill the heavens and the earth."

א"כ לא שייך רצוא ועליה כי הוא נמצא למטה כמו למעלה וכל העליות ילכו מחיל אל חיל⁴³ זהו שייך רק בבחי' ממכ"ע [ממלא כל עלמין] כו'

If so, running and ascent do not apply, for He is found below just as above; and all the ascents, "they go from strength to strength," apply only to the level of the light that fills all worlds (memalei kol almin), etc.

If He is equally present everywhere, as much below as above, there is nowhere higher to run to. Rising "from strength to strength" belongs only to memalei kol almin, the light that fills each world according to its measure, so that one world receives more than another.

ואדרבה בחי' גילוי זה דסכ"ע [דסוכב כל עלמין] יהיה לע"ל [לעתיד לבוא] למטה דוקא, וזהו ולא תוסיף קום⁴⁴ שא"צ [שאיין צריך / שאינו צריך] עליות כי יהיה הגילוי למטה ע"י קיום התורה ומצות בעשייה

On the contrary: this revelation of sovev kol almin will be, in the Time to Come, specifically below. And this is [the meaning of] "and she shall rise no more": there is no need for ascents, for the revelation will be below, through the fulfillment of the Torah and mitzvos in Asiyah.

In fact the revelation of sovev kol almin is destined to come, in the Time to Come, specifically below, through actually fulfilling the Torah and mitzvos in this lowest world. The maamar reads "she shall rise no more" this way: there will be no need to rise, for the revelation will be here below.

ולכן נמשך מזה בחי' שוב והוא בחי' יראה וביטול שלמעלה מבחי' אהבה והוא בחי' יסוד המים שבמוח חכמה כח מ"ה [מה] שלמעלה מבחי' בינה ליבא כו'.^{45, 46, 47}

Therefore the level of “return” is drawn from this; and it is the level of awe and self-nullification (bittul), which is above the level of love; and it is the level of the element of water in the brain, Chochmah (wisdom), koach mah (the potential of “what”), which is above the level of “Binah is the heart,” etc.

So the return (shov) follows from this contemplation. It is awe and self-nullification, higher than love: the element of water in the brain, Chochmah, read as koach mah, “the potential of what,” which is above Binah, the understanding that stirs the heart.

SECTION 2 • 13-8

Fire and water: the heifer as the general form

3 ועמ"ש מזה בד"ה וידעת היום. אך איך יבא האדם לבחי' זו הוא ע"י קיום המצות

And see what is written on this in the discourse beginning “And you shall know this day.” But how a person comes to this level is through the fulfillment of the mitzvos,

The text points to a fuller discussion in the discourse “And you shall know this day” (in Likkutei Torah, Va'eschanan). It then answers the first question: a person comes to ratzo vashov through doing the mitzvos.

דכתיב מימינו אש דת⁴⁸ ימינו הוא בחי' מים וגם אש דת שכלולים מב' בחי' אלו ועי"ז יבא האדם לבחי' רצוא ושוב שהן בחי' אש ומים כו'

as it is written, “From His right hand, a fiery law”: “His right hand” is the level of water, and [it is] also “a fiery law,” [meaning] that they are comprised of these two levels. And through this a person will come to the level of ratzo vashov (running and returning), which are the levels of fire and water, etc.,

The Torah is “a fiery law” given “from His right hand.” The right hand is the level of water, and the law itself is fire, so the Torah and its mitzvos hold both; through them a person comes to ratzo, which is fire, and shov, which is water.

שהן כללות התורה שעדי"ז הוסדו כל המצות שהוא רק שיהיה בחינת העלאת מ"ן [מ"ן נוקבין] דהיינו אתעדל"ת [אתערותא דלתתא] והמשכת מ"ד [מ"ן דוכרין] בחי' אתעדל"ע [אתערותא דלעילא].

which are the general and collective expression (klalus) of the Torah; for on this pattern all the mitzvos were founded, which is only that there should be the level of raising mayin nukvin (feminine waters), that is, an arousal from below (isarusa dilesata), and the drawing-down of mayin duchrin (masculine waters), the level of an arousal from above (isarusa dile'eila).

Fire and water, running and returning, are the general pattern of the whole Torah. Every mitzvah is built so that a person raises "feminine waters" (mayin nukvin), his own arousal from below, and in answer "masculine waters" (mayin duchrin), an arousal from above, are drawn down to him.

4 והנה מצות פרה אדומה הוא כללות ענין זה דבחי' הרצוא ושוב, הרצוא זהו ענין שריפת הפרה לאפר.

Now, the mitzvah of the red heifer is the general and collective expression (klalus) of this matter of the level of ratzo vashov. The ratzo (running) is the burning of the heifer to ashes,

The red heifer is now shown to be ratzo vashov in its general and complete form. Burning the heifer to ashes corresponds to the ratzo, the soul's running upward.

והשוב זהו ענין ונתן עליו מים חיים⁴⁹ אל כלי. ולכן נאמר בה דייקא זאת חקת התורה⁵⁰.

and the shov (returning) is [the meaning of] "and he shall put upon it living water in a vessel." Therefore it is specifically of it that it is said, "This is the statute of the Torah."

Putting "living water," fresh spring water, upon the ashes in a vessel corresponds to the shov, the return. This is why this mitzvah in particular is called "the statute of the Torah."

(ועמ"ש בד"ה וקבל היהודים⁵¹ גבי שאין כח בנפש להכיל כו' כ"א בבחי' רצוא ושוב והיינו כמ"ש בזו"ג

[בזהר חלק ג]) (האזינו דרפ"ח ע"ב) ועל האי אקרי כו' והחיות רצוא ושוב.^{52, 53}

(And see what is written in the discourse beginning "And the Jews took upon themselves," regarding [the point] that the soul has no capacity to contain, etc., except in the manner of ratzo vashov; and this is as is written in the Zohar, Part III) (Haazinu, page 288b): "And on account of this it is called," etc., "And the Chayos ran and returned."

The parenthesis refers to the Torah Ohr discourse on "And the Jews took upon themselves," which explains that the soul cannot contain the Divine light except by running and returning. The Zohar says the same of the supernal Head, which no wisdom can grasp: of it is said "And the Chayos ran and returned."

והנה הגם שבכל מצוה יש בחי' זו אך לא בא בחינה זו בביאור וגילוי גמור בכל המצות כמו במצות פרה אדומה.

Now, although in every mitzvah there is this level, this level does not come in full clarity and revelation in all the mitzvos as in the mitzvah of the red heifer,

Every mitzvah contains ratzo vashov, but in most mitzvos it is hidden. In the red heifer it is fully revealed.

שכל ענינה הוא כי בחינות אלו דרצוא ושוב שזהו ענין האפר והמים חיים, ולפיכך הוא נק' חקת התורה.

whose whole content is these two levels of ratzo vashov, which are the ashes and the living water. Therefore it is called “the statute of the Torah.”

The whole procedure of the red heifer consists of these two things, the ashes and the living water, so it openly shows the pattern of the whole Torah. That is why it is called “the statute of the Torah.”

5 וזהו ע"ד משנ"ת [מה שנתבאר] במ"א ע"פ והאיש משתאה לה⁵⁴ בענין מארז"ל [מאמר רבותינו זכרונם לברכה] יפה שיחתן של עבדי בתי אבות מתורתן של בנים⁵⁵ שהרי פרשה של אליעזר כפולה בתורה והרבה גופי תורה לא נתנו אלא ברמיזה.

And this is along the lines of what was explained elsewhere, on the verse “And the man was wondering at her,” on the saying of our Sages, of blessed memory: “The conversation of the servants of the Patriarchs’ households is more beautiful than the Torah of the sons; for the section of Eliezer is repeated in the Torah, while many essentials of the Torah were given only by allusion.”

The text compares this with a discourse on “And the man was wondering at her,” about Eliezer, Avraham’s servant, at the well. It explains the Sages’ saying that the conversation of the Patriarchs’ servants is “more beautiful” than the Torah of their descendants: Eliezer’s story is told twice at length, while many essential laws are only hinted at.

6 והיינו לפי שפרשה של אליעזר הוא ענין התחברות שם ב"ן [שם ב"ן] לשם מ"ה [שם מ"ה] והיינו תשבע"פ [תורה שבעל פה] עם תשב"כ [תורה שבכתב]

And this is because the section of Eliezer is the joining of the Name Ban (52) to the Name Mah (45), that is, the Oral Torah with the Written Torah;

The reason given there: Eliezer’s mission, bringing a wife for Yitzchak, stands for the joining of the Name Ban (52) to the Name Mah (45), the receiving and the giving aspects. In terms of the Torah, this is the joining of the Oral Torah to the Written Torah.

והוא כללות החיבור דמ"ה [דשם מ"ה] וב"ן [ושם ב"ן] ובכל המצות הוא דרך פרטי, שיחוד זה במצוה זו הוא בחינה פרטית כו' ע"ש.⁵⁶

and it is the general and collective expression (klalus) of the union of Mah and Ban, whereas in all the mitzvos it is in a particular way, for this union in a given mitzvah is a particular level, etc.; see there.

Eliezer's story is the general and collective expression of this union, which is why the Torah dwells on it. Each mitzvah effects the same union, but only in a particular, partial way.

7 וכענין זה יובן ג"כ בפרה אדומה שעליה נאמר חקת התורה שהיא ג"כ כללות התורה. דהיינו שע"י האפר ומים חיים הוא כללות חיבור הרצוא ושוב שזהו ענין יחוד מ"ה [שם מ"ה] וב"ן [ושם ב"ן].

In the same way, it will also be understood regarding the red heifer, of which it is said, "the statute of the Torah," that it too is the general and collective expression (klalus) of the Torah: through the ashes and the living water there is the general and collective joining of ratzo and shov, which is the union of Mah and Ban.

The red heifer, too, is the general and collective expression of the Torah: its ashes and its living water join ratzo with shov, and this joining is itself the union of Mah and Ban.

והוא ג"כ כענין התחברות הלב והמוח שיסוד האש הוא בלב וזהו אם רץ לכו.⁵⁷ ויסוד המים הוא במוח והוא בחי' שוב ושיתחברו יחד זהו ענין חיבור הרצוא ושוב ועמ"ש בד"ה החלצו מאתכם^{58,59} כו'.

And it is also like the joining of the heart and the brain: for the element of fire is in the heart, and this is "if your heart runs"; and the element of water is in the brain, and it is the level of "return"; and their joining together is the joining of ratzo and shov. And see what is written in the discourse beginning "Arm from among you," etc.

In a person the same union is the joining of heart and brain: fire, the running, is in the heart ("if your heart runs"), and water, the return, is in the brain. The text points to the discourse "Arm from among you" in Likkutei Torah, Matos, which calls such a union of opposites "peace": the left included in the right, through a light from above the chain of worlds that makes the two truly one.

8 והנה בכל המצות יש ג"כ בחי' אש ומים ולכן ע"י קיום כל מצוה יבא האדם לבחי' רצוא ושוב כי גם כל אבר כלול מהלב ומוח.

Now, in all the mitzvos there is also the level of fire and water; therefore through the fulfillment of every mitzvah a person will come to the level of ratzo vashov, for every limb, too, is comprised of the heart and the brain.

Every mitzvah has fire and water in it, so every mitzvah brings a person to ratzo vashov. In the same way, every limb of the body contains something of both the heart and the brain.

אמנם שם הוא בחינה פרטית, אבל במצות פרה אדומה הוא כללות יחוד זה וכמו חיבור ויחוד המוח והלב עצמן כו'.

There, however, it is a particular level; but in the mitzvah of the red heifer it is the general and collective expression (klalus) of this union, like the joining and union of the brain and the heart themselves, etc.

In a single limb the union of heart and brain is only partial. The red heifer is like the union of the brain and the heart themselves: the union in its general form.

ועמ"ש עוד כפי שלח בד"ה והיה לכם לציצית^{60, 61} בענין אש יו"ד ואש ה"א⁶² דשם מבואר ג"כ איך ע"י המצות נמשך יחוד זה כו' ע"ש:

And see what is written further in Parshas Shelach, in the discourse beginning "And it shall be to you for tzitzis," on the matter of the fire of yud and the fire of hei, where it is also explained how this union is drawn through the mitzvos, etc.; see there.

The text refers to the discourse on tzitzis in Likkutei Torah, Shelach, on the "fire of yud" and the "fire of hei": ish (man) and ishah (woman) both contain esh (fire), with a yud in one and a hei in the other. There the yud is supernal Chochmah, the point of self-nullification, and the mitzvos, "the limbs of the King," draw it down to the souls of Israel so that they become "the fire of hei."

SECTION 3 • ¶9-14

The burning: the animal soul and its desire

9 ב ועתה יש להבין⁶³ ענין שריפת הפרה איך שזהו בחי' רצוא. והענין דאיתא בזהר (פי' חקת דק"פ ע"ב) פרה דקבילת מן שמאלא ומאן הוא לשמאלא שור⁶⁴ כד"א [כמה דאת אמר] ופני שור מהשמאל⁶⁵

2. Now we must understand the burning of the heifer: how it is the level of ratzo. The explanation: it is stated in the Zohar (Parshas Chukas, page 180b): "A heifer, which receives from the left. And who is it that is to the left? The ox, as it says, 'And the face of an ox on the left.'"

Section 2 explains why burning the heifer is ratzo. The Zohar says the heifer "receives from the left," from the ox, as in Ezekiel's vision of the Chariot "the face of an ox" is on the left.

כי שמאל דוחה וימין מקרבת ⁶⁶ ויש למעלה בחי' ימין ושמאל תפרוצי ⁶⁷ שמבחי' ימין נמשך ההשפעה בהתגלות אור וזהו ימין מקרבת

For “the left pushes away and the right draws near.” And above there are the levels of “right and left you shall spread out”: from the level of the right the flow of influence is drawn with a revelation of light, and this is “the right draws near.”

The Sages’ phrase “the left pushes away and the right draws near” describes two ways in which Divine influence is given. From the right, influence comes openly, with revealed light, drawing the receiver close.

ולכן א”א להחיצונים לקבל יניקה מבחי' ימין כי ההשפעה הבאה בבחי' ההתקרבות והחיבה אינו רק לסט' [לסטרא] דקדושה וכמ”ש אהבתי אתכם אמר ⁶⁸ ה' וכתוב יאר פניו אתנו ⁶⁹

Therefore it is impossible for the external forces to receive nourishment from the level of the right; for influence that comes by way of closeness and affection is only for the side of holiness, as it is written, “I have loved you, says Havayah,” and it is written, “May He make His face shine with us.”

Because the right gives in closeness and affection, only the side of holiness receives from it, and the external forces opposed to holiness cannot draw from it. “I have loved you, says Havayah” and “May He make His face shine with us” show that this love and this shining “face” are for the side of holiness.

משא”כ הקליפות אינם מקבלים רק מבחי' אחוריים דהיינו כמאן דשדי בתר כתפין ולזאת אין להם יניקה מבחי' ימין מקרבת כ”א אדרבה ימינך ה' תרעץ אויב ⁷⁰ כתיב

Whereas the kelipos (the husks) receive only from the level of the back (achorayim), that is, like one who throws [something] over his shoulder. Therefore they have no nourishment from the level of “the right draws near”; on the contrary, it is written, “Your right hand, Havayah, shatters the enemy.”

The kelipos receive only from the “back,” like something tossed over one’s shoulder without looking; far from feeding the enemy, G-d’s right hand “shatters” it.

(ולכן בחורבן בהמ"ק [בית המקדש] כתיב השיב אחור ימינו⁷¹ כוי ועמ"ש בד"ה ואהיה אצלו אמו^{72,73} בענין וימינך מקרב חיקך כלה)⁷⁴ כ"א יניקתם הוא מבחי שמאל

(Therefore, at the destruction of the Holy Temple, it is written, "He has drawn back His right hand," etc.; and see what is written in the discourse beginning "Then I was by Him as a nursling," on the matter of "Your right hand, from within Your bosom, consume [them].") Rather, their nourishment is from the level of the left.

So when the Temple was destroyed and the enemy prevailed, Scripture says G-d "drew back His right hand." The text also refers to the discourse "Then I was by Him as a nursling" (Likkutei Torah, Bamidbar), which reads the plea "Your right hand, from within Your bosom, consume" as asking that G-d's hidden kindnesses come out, so that "the right hand of Havayah does valiantly." Rather, the kelipos draw their nourishment from the left.

כי הנה שמאל דוחה שהשפעה שמקו השמאל אינו בבחינת ודרך ימין שמקרבת כ"א בבחי' דחייה שדוחה את ההשפעה

For "the left pushes away": the influence from the line of the left is not in the manner and way of the right, which draws near, but rather in the manner of pushing away, so that it pushes the influence away.

The left "pushes away": its giving is not a drawing near but a pushing off, so that what it gives arrives at a distance from the giver.

ולכן ע"י רבוי הצמצומים דחייה אחר דחייה יוכל להיות שיקבלו ג"כ החיצונים וזהו ענין פרה דקבילת משמאל

Therefore, through many contractions (tzimtzumim), one pushing-away after another, it can come about that the external forces also receive. And this is the meaning of "a heifer, which receives from the left"

Through many contractions, one pushing-away after another, the flow becomes so reduced and distant that even the external forces can receive from it. This is what the Zohar means when it says the heifer "receives from the left."

(ועיין בפ"י הרמ"ז [הרב משה זכות] שם ובלק"ת [ובלקוטי תורה (להאריז"ל)] ס"פ חקת ⁷⁵ וע' בזח"ב [בזהר חלק ב'] פקודי דף רכ"ד ⁷⁶ ע"ב ובפ"י הרמ"ז [הרב משה זכות] שם ובזהר בפ"י אחרי דע"ט ע"ב מענין יניקת החיצונים מקו השמאל) וזהו ענין מצות פרה אדומה לתקן ענין זה.

(see the commentary of the Ramaz there, and the Likkutei Torah of the Arizal at the end of Parshas Chukas; and see the Zohar, Part II, Pekudei, page 224b, and the commentary of the Ramaz there; and the Zohar, Parshas Acharei, page 79b, on the external forces' nourishment from the line of the left). And this is [the purpose of] the mitzvah of the red heifer: to rectify this.

The parenthesis gives further sources on the external forces drawing from the line of the left: the Ramaz (Rabbi Moshe Zacuto, a commentator on the Zohar), the Likkutei Torah of the Arizal (his teachings on the Torah, not the Alter Rebbe's book of the same name) and two Zohar passages. As the Kehot note quotes the Ramaz, no kelipah comes from the right, but the left itself, spreading downward, becomes dross; the red heifer comes to repair this.

ושבע הזיות נכח פני אהל מועד ⁷⁷ היינו להעלות פנימיותה שהוא בחי' הטוב שנמשך ונתפשט בתוכה מבחינת פני שור שבמרכבה ולהחזירו ולהעלותו לשרשו ואח"כ שריפת הפרה לעשותה אפר.

And the seven sprinklings "toward the front of the Tent of Meeting" are to raise up its inner dimension (pnimiyus), which is the level of the good that was drawn and spread within it from the level of the face of the ox in the Chariot, and to return it and raise it to its root. And afterwards [comes] the burning of the heifer, to make it ashes.

Before the heifer is burned, its blood is sprinkled seven times "toward the front of the Tent of Meeting." This raises the good within it, which came from "the face of the ox" in the Chariot, back to its root; only afterwards is the heifer burned to ashes.

הענין דהנה עד"מ כששורפים עצים ועי"ז נעשים אפר שהאפר הוא מהותו ועצמותו של העץ ⁷⁸ הנשרף

The explanation is this: by way of analogy, when wood is burned and through this becomes ashes, the ashes are the very being and essence of the burned wood;

To explain the burning, the maamar uses an analogy: when wood burns, the ashes that remain are the wood's very essence. The Alter Rebbe gives the same analogy in Iggeres HaKodesh (epistle 15), where he heard it from his teacher on Avraham's words "I am dust and ashes."

כי הכל הי' [היה] מן העפר ⁷⁹ רק שנרכבו בו עוד ג' יסודות אש רוח מים אל העפר שהוא עצמותו

for "all was from the dust," only that three more elements, fire, air and water, were compounded in it with the earth, which is its essence.

"All was from the dust": earth is the essence of the wood, and fire, air and water were only compounded with it.

ועי' השריפה באש אזי ג' יסודות אמ"ר [אש מים רוח] שהיו בהעץ חלפו וכלו בעשן המתהווה מהרכבתן

And through the burning in fire the three elements, fire, water and air, that were in the wood pass away and are consumed in the smoke that comes into being from their combination;

The burning separates the elements: in the fire the other three leave the wood and vanish in the smoke that their compound produces.

ויסוד הד' שהי' [שהיה] בעץ שזהו עצמותו שהוא העפר שבו הוא הנשאר קיים והוא האפר והוא ג"כ ענין חומר וצורה^{80,81} שבכל דבר יש חומר וצורה.

and the fourth element that was in the wood, which is its essence, that is, the earth in it, is what remains in existence, and it is the ashes. And this is also the matter of matter and form, for in everything there are matter and form.

The fourth element, earth, the wood's essence, is what remains: the ashes. The same distinction can be put in terms of matter and form, which every physical thing has: matter, the stuff a thing is made of, and form, what makes it this particular thing.

והחומר הפשוט של העץ הוא יסוד העפר וג' היסודות אר"מ [אש רוח מים] הן רק הצורה של העץ ועי' שריפת העץ נשאר רק עצם החומר שלו הפשוט כו'.

The simple matter of the wood is the element of earth, and the three elements, fire, air and water, are only the form of the wood; and through the burning of the wood only the essence of its simple matter remains, etc.

Earth is the wood's simple matter, and the other three elements give it its particular form. Burning removes the form and leaves only the simple matter; the next paragraph applies this to the soul.

10 והנה כך עדי"מ בעבודת ה' יש בחי' עדי"ז והוא כי הנפש הבהמית נשתלשלה ג"כ מפני שור מהשמאל⁸² כמו בחי' פרה דקבילת משמאלא.⁸³

Now, so too, by way of analogy, in the service of G-d there is a level along these lines: the animal soul, too, descended from "the face of an ox on the left," like the level of "a heifer, which receives from the left."

The analogy now turns to a person's service of G-d. The animal soul, the source of a person's natural drives, also comes from "the face of an ox on the left," like the heifer that "receives from the left."

וכמו שמבחי' פרה נמשך אחר כך ההשפעה לחיצונים כך מן המדות דנה"ב [דנפש הבהמית] נמשך החשק והתאוה לתענוגי עוה"ז בהיתר או באיסור ח"ו [חס ושלום],

And just as from the level of the heifer the influence is afterwards drawn to the external forces, so from the emotive attributes (middos) of the animal soul there is drawn the desire and craving for the pleasures of this world, whether in what is permitted or in what is forbidden, G-d forbid.

Just as the heifer's flow continues on to the external forces, so the emotions of the animal soul give rise to desire for the pleasures of this world, whether permitted or forbidden.

והנה כשהאדם חושק וחפץ לדבר מעניני עוה"ז הגשמי הנה אותו הדבר הוא כלי להרצון והתשוקה שבלב האדם

Now, when a person desires and wants something of the matters of this physical world, that thing is a vessel for the will and the longing in the person's heart;

When a person wants some worldly thing, the thing itself becomes a "vessel" for the will and longing in his heart: it is what the will takes hold of and takes shape in.

וכן אותיות המחשבה והדבור שמהרהר ומדבר איך להשיג הדבר הן ג"כ כלים להרצון ההוא וכ"ש [וכל המעשה שהן כולם בחיי כלים ולבושים להרצון

and likewise the letters of thought and speech with which he thinks and speaks of how to obtain the thing are also vessels for that will, and all the more so the action; for they are all the level of vessels and garments for the will.

So too are the thoughts and words with which he plans how to get it, and still more the act of getting it. All of them are vessels and garments in which the will is clothed.

גם הם כמו צורה לחומר לעצם הרצון שהוא עד"מ כמו החומר הפשוט והם הם הצורה להיות רוצה כך וכך כו'.

They, too, are like form to matter, [form] to the essence of the will, which is, by way of analogy, like the simple matter; and it is they that are the form, [so that he] wants such and such, etc.

In the terms of the wood analogy, these vessels are the "form" and the will itself is the "simple matter." The vessels give the bare will its particular shape: wanting this thing or that.

11 והנה עצם הרצון אף שכשנלכש בתאוה רעה הוא רע גמור מ"מ אין מהות כח הזה חטא ורע מצד עצם עצמותו

Now, as for the essence of the will: although when it is clothed in an evil craving it is utterly evil, nevertheless the nature of this power is not sin and evil in its own very essence;

The will itself, even when it is attached to an evil craving and becomes wholly evil, is not evil in its essence.

שהרי עצם מהותו הוא רק כח המתאוה⁸⁴ והרי הוא יכול להיות כח המתאוה לטוב⁸⁵ כמו שהוא עכשיו מתאוה לרע.

for its essential nature is only a power of desire, and it can be a power that desires good just as it now desires evil.

In itself it is only a capacity to desire, and the same capacity could desire good just as it now desires evil. As the Kehot note quotes from Kuntres HaAvodah, this means only that the power has no evil form of its own; it is not therefore good, and by its nature it is drawn to material things.

אלא שהרע הוא מה שהטה והמשיך כח המתאוה להיות מתאוה לרע ונעשה בו הצורה רע מאד ונלכש בלבושים צואים עד שנמשך לסור ממ"ע [ממצות עשה] או להתאוות לאיסור.

Rather, the evil is that he has bent and drawn the power of desire to desire evil, and the form in it became very evil, and it was clothed in filthy garments, until it was drawn to turn away from the positive commandments or to crave what is forbidden.

The evil lies in the direction it was given: it was bent toward evil, took on an evil "form" and was dressed in "filthy garments," until it led the person to neglect positive commandments or to crave what is forbidden.

אבל מצד כח המתאוה בעצמו הרי יש בכח זה להפוך לבבו מן הקצה אל הקצה להיות מתאוה ואוהב וחפץ לדבקה בה' וכמ"ש נפשי אויתך⁸⁶ כמו שאוהב ומתאוה לחיי נפשו⁸⁷ כו'

But in terms of the power of desire itself, this power is able to turn his heart from one extreme to the other: to crave, to love and to want to cleave to G-d, as it is written, "[With] my soul I have craved You," as one loves and craves the life of his soul, etc.

Since the capacity itself is not evil, it can be turned around completely, into a longing to cleave to G-d. Isaiah's words "[With] my soul I have craved You" use the root of ta'avah, craving, and Tanya (chapter 44) reads them as craving G-d as one craves one's own life, for He is one's true life.

כי באמת כח המתאוה שבנה"ב [שבנפש הבהמית] מצד עצמו שרשו ויסודתו בקדושה עליונה מבחי' פני שור שבמרכבה כנ"ל וכמ"ש במ"א ע"פ כי תצא^{88, 89} כו'

For in truth the power of desire in the animal soul, in itself, has its root and foundation in supernal holiness, in the level of the face of the ox in the Chariot, as mentioned above, and as is explained elsewhere on the verse "When you go out," etc.

The desiring power of the animal soul is rooted in holiness, in "the face of the ox" of the Divine Chariot. In Likkutei Torah, Ki Seitzei, on "When you go out" (to war), the Alter Rebbe explains that the animal soul's life comes from the element of fire, whose root is in the faces of the supernal Chariot.

אלא שבירידות המדרגות ונפילתן בשבה"כ [בשבירת הכלים] נמשך שיהיה כח המתאוה גם לדבר עבירה

Only that through the descent of the levels and their fall in the shattering of the vessels (sheviras hakeilim), it came about that the power of desire is [directed] also to a matter of sin.

It came to desire sin only because, in the shattering of the vessels, the levels fell and descended.

ולזאת כשישוב אל ה' יוכל להפוך לבו מן הקצה אל הקצה שגם כח המתאוה שהיה מלובש בתאוה רעה ישוב לאהבת ה' כמו שהי' [שהיה] בשרשו בבחי' פני שור כו'.

Therefore, when he returns to G-d, he can turn his heart from one extreme to the other, so that even the power of desire that was clothed in an evil craving will return to the love of G-d, as it was in its root, in the level of the face of the ox, etc.

Therefore, when a person returns to G-d, he can turn his heart around completely: even the power that had been clothed in an evil craving returns to love of G-d, as it was at its root in "the face of the ox."

משא"כ המעשה רע אשר מתאוה לו מחמת שהוא באמת רע גמור מצד עצמו א"א לו להתכלל בקדושה ואין לה תקנה אלא ביטולה והעברתה מן העולם.

Not so the evil deed that he craves: since it is in truth utterly evil in itself, it cannot be included in holiness, and there is no remedy for it but its nullification and removal from the world.

The evil deed itself is different: it is evil in its own nature and cannot be absorbed into holiness. It can only be nullified and removed from the world.

12 וכמ"ש כ"ז [כל זה] בד"ה להבין⁹⁰ פי' הפסוק מי אל כמוך⁹¹ גבי ענין נושא עון ועובר על פשע.

As all this is explained in the discourse beginning "To understand the meaning of the verse 'Who is a G-d like You,'" regarding "Who bears iniquity and passes over transgression."

The text refers to the discourse in Likkutei Torah, Rosh Hashanah, on "Who is a G-d like You, who bears iniquity and passes over transgression," where all this is explained more fully. There G-d "bears," lifting up, what is still "iniquity" and can rise, but "passes over" "transgression," which is too coarse to rise, so that His kindness is not cut off.

וזהו ענין שריפת הפרה שישאר רק האפר שהוא ענין עצם המדות דנה"ב [דנפש הבהמית] דהיינו כחי כח המתאווה עדי"מ כנ"ל שהוא החומר הפשוט

And this is [the meaning of] the burning of the heifer, so that only the ashes remain, which are the essence of the emotive attributes (middos) of the animal soul, that is, the level of the power of desire, which, by way of analogy as mentioned above, is the simple matter;

The burning of the heifer, which leaves only its ashes, represents this: what remains of the animal soul's emotions is only their essence, the bare power of desire, the "simple matter" of the analogy.

אבל הצורה והלבושים צואים שהי' [שהיה] כח המתאווה מלוכש בהן יהיו חולפים וכלים לגמרי דהיינו שלא יהי' [יהיה] כח המתאווה מלוכש בהן עוד לא במחשבה שיסיח דעתו לגמרי מלחשוב ולדבר בזה וכ"ש [וכל שכן] במעשה ח"ו [חס ושלום].

but the form and the filthy garments in which the power of desire was clothed will pass away and be consumed entirely. That is, the power of desire will no longer be clothed in them, not [even] in thought, for he will put [the matter] entirely out of his mind, [ceasing] from thinking and speaking of it, and all the more so in deed, G-d forbid.

Its "form," the filthy garments in which it was clothed, must be consumed completely: a person should not even think or speak about the forbidden thing, and certainly not do it.

ולהיות עוצם עיניו מראות ברע⁹² וכדומה לאכפא לסט"א [לסטרא אחרא]⁹³ לעשות ההפך ונגד תאות נפש הבהמית בכל החושים ראייה ושמיעה כו' ובמחשבה דבור ומעשה.

And [he is] to be "shutting his eyes from seeing evil," and the like: to subdue the sitra achra (the other side), doing the opposite of and against the craving of the animal soul in all the senses, sight and hearing, etc., and in thought, speech and action.

He is to "shut his eyes from seeing evil" and the like, subduing the other side by acting against the cravings of the animal soul with every sense, and in thought, speech and action.

13 והנה ע"י אתכפיא זה שמבטל הכלים שבהם מלובש הרצון זה ולהיות דוחה אותן ממנו לגמרי הי"ז [הרי

זה] עד"מ כמו שריפת הפרה

Now, through this subduing (iskafya), in which he nullifies the vessels in which this will is clothed and pushes them away from it completely, this is, by way of analogy, like the burning of the heifer,

This subduing (iskafya), in which a person rejects and pushes away all the vessels in which the craving was clothed, is like the burning of the heifer.

שהג' יסודות אר"מ [אש רוח מים] שהיו בדרך הרכבה בה חלפו וכלו ע"י השריפה ונשאר רק עצמותה שהוא האפר.

in which the three elements, fire, air and water, that were compounded in it pass away and are consumed through the burning, and only its essence, which is the ashes, remains.

In the burning of the heifer, the fire, air and water compounded with its essence are burned away, and only the ashes, its essence, remain.

כך כשנפרדו הלבושים צואים מודומ"ע [מחשבה דבור ומעשה] דהאיסור מן הנה"ב [הנפש הבהמית] ונשאר רק

עצם כח המתאווה דנה"ב [דנפש הבהמית] כאשר הוא בעצמותו ואינו מורכב ומלובש במודומ"ע [במחשבה דבור

ומעשה] דאיסור וזהו בחי' האפר

So too, when the filthy garments, the thought, speech and action of what is forbidden, are separated from the animal soul, and there remains only the essence of the animal soul's power of desire as it is in itself, not compounded with and clothed in the thought, speech and action of what is forbidden: this is the level of the ashes.

When the forbidden thoughts, words and deeds are stripped away from the animal soul, what remains is the bare power of desire, no longer clothed in anything forbidden. This is the "ashes."

ואזי יוכל להפוך אח"כ⁹⁴ כח המתאווה זה מהקצה אל הקצה מאהבה רעה לאהבת ה' וכמ"ש ואהבת בכל

לבבך⁹⁵ בשני יצריך, שגם היצירה^{96,97} [היצר הרע] ישוב לאהבת ה' ממש

And then he can afterwards turn this power of desire from one extreme to the other, from an evil love to the love of G-d, as it is written, "And you shall love... with all your heart," "with both your inclinations": that even the evil inclination will return to the love of G-d itself.

Then a person can turn this power around completely, from an evil love to love of G-d. The Mishnah reads "with all your heart (levavcha)," whose doubled letter suggests two hearts, as "with both your inclinations": the evil inclination too is to love G-d. In Likkutei Torah, Va'eschanan, the Alter Rebbe explains the verse the same way: first subduing, then turning the animal soul's fiery craving into a craving to cleave to G-d.

והיינו שמבחי' אתכפיא יבא לבחינת אתהפכ א חשוכא לנהורא^{98,99} וזהו ענין שמע ישראל¹⁰⁰ שם עי'.

That is, from the level of subduing (iskafya) he comes to the level of transforming (is'hapcha) darkness into light. And this is the meaning of "Shema Yisrael": shem ayin.

This is the step from iskafya, subduing the other side, to is'hapcha, transforming darkness into light. The text finds it in "Shema Yisrael": the word Shema (שמע) is read as shem, "name," and ayin, the letter whose value is seventy, written large in the Torah scroll.

דהנה עי' רבתי זהו ז' מדות דקדושה הכלולים מיו"ד והן עי' [שבעים] נפש דיעקב¹⁰¹ ועי' שבה"כ [שבירת הכלים] שהי' [שהיה] בז' מדות הנ"ל בחי' ז' מלכין קדמאין דתהו דארץ אדום¹⁰² וימלוך וימת^{103,104} כו' נתהוו מזה המדות רעות ג"כ עי' [שבעים] בחי'.

For the large ayin is the seven holy emotive attributes, [each] comprised of ten, and they are the seventy souls of Yaakov. And through the shattering of the vessels that took place in these seven attributes, the level of the seven primordial kings of Tohu, of "the land of Edom," "and he reigned... and he died," etc., there came into being from this the evil attributes, also seventy levels.

The large ayin of Shema (ayin is seventy) stands for the seven holy emotive attributes, each made up of ten, which are also the seventy souls of Yaakov's household. When these seven shattered, in the world of Tohu represented by the kings of Edom who "reigned" and "died," seventy evil attributes came into being opposite them.

14 וצריך לברר המדות רעות ולהעלותן לשרשן לבחי' עי' רבתי, ועמ"ש מזה בד"ה וכל בניך¹⁰⁵ למודי¹⁰⁶ גבי ענין רוב שלום, וזהו שם עי'.

And one must refine the evil attributes (middos) and raise them to their root, to the level of the large ayin; and see what is written on this in the discourse beginning "And all your children shall be taught," regarding "and great shall be the peace." And this is shem ayin.

The evil attributes must be refined, their good separated out, and raised back to their root in the large ayin, the seventy holy attributes. The text points to the discourse on "And all your children shall be taught of Havayah, and great shall be the peace of your children" (Likkutei Torah, Re'eh), which explains the "great peace" as coming from ratzo vashov in prayer followed by the yoke of Torah study; then it explains the phrase shem ayin.

דהנה כתיב ובקשתם משם את¹⁰⁷ ה' כו' משם דייקא כמ"ש קראו שם פרעה¹⁰⁸ מלך מצרים,

For it is written, "And from there you will seek Havayah," etc.: "from there" (misham) specifically, as it is written, "They cried there: Pharaoh king of Egypt,"

The verse says "And from there you will seek Havayah": from there (misham) specifically. In the verse "They cried there: Pharaoh king of Egypt," sham, "there," is the place of Pharaoh, the realm opposed to holiness.

כי לשון שם הוא מקום הסט"א [הסטרא אחרא] כי לשון זה הוא דבר שיכול ממש להראות באצבעו

for the term sham (there) denotes the place of the sitra achra (the other side). For the term zeh (this) [denotes] something one can actually point to with one's finger,

Sham, "there," points to something far away, so it denotes the place of the other side. Zeh, "this," is used for something right in front of one, which one can point to with a finger.

אשר יאמר עליו כי הוא זה¹⁰⁹ וא"א לומר כך רק על הקב"ה כמ"ש זה אלי ואנוהו כו' כי מלא כל הארץ כבודו,

of which one would say "that this is it"; and this cannot be said except of the Holy One, blessed be He, as it is written, "This is my G-d, and I will glorify Him," etc., for "the whole earth is full of His glory."

The Torah's phrase "of which one says, 'This is it'" can truly be said only of G-d, as in the Song at the Sea, "This is my G-d," for "the whole earth is full of His glory" and He is present everywhere.

אבל מקום ומשכן הקליפות הוא רחוק מאד לכן נק' שם כלומר עמוק מאד למטה וז"ש [וזהו שכתוב] ושם ימותו¹¹⁰ שהוא מקום המיתה ושבה"כ [ושבירת הכלים] כו' וזהו ובקשתם משם את ה' אלקיך ומצאת כו' כי לית אתר פנוי מיניה^{111, 112}

But the place and dwelling of the kelipos (the husks) is very far away; therefore it is called sham (there), that is, very deep below. And this is [the meaning of] what is written, "And there they shall die": it is the place of death and of the shattering of the vessels (sheviras hakeilim), etc. And this is [the meaning of] "And from there you will seek Havayah your G-d, and you will find," etc.: for "there is no place empty of Him."

The place of the kelipos, by contrast, is very far from Him, so it is called "there": very deep below. "And there they shall die" shows it to be the place of death and of the shattering of the vessels; yet from there one can seek G-d and find Him, for no place is empty of Him.

ולכן גם מבחי' שם יוכלו למצוא את ה' ע"י ובקשתם את ה' לצעוק אל ה' בצר לו¹¹³ מעומקא דליבא
ובחי' תשובה. ועמ"ש מענין זה ע"פ וישב יעקב^{114, 115} וע"פ אני לדודי.¹¹⁶

Therefore even from the level of sham they can find G-d, through “and you will seek Havayah”: crying out to G-d in one’s distress from the depth of the heart, and the level of teshuvah (return). And see what is written on this matter on the verse “And Yaakov settled,” and on the verse “I am my Beloved’s.”

Even from that lowest place a person can find G-d by seeking Him: crying out to Him in distress from the depth of the heart, which is teshuvah. In Torah Ohr, Vayeishev, the Alter Rebbe explains that the soul comes down into the body for the sake of such teshuvah from the depth of the heart; in Likkutei Torah, Re'eh, that teshuvah comes from sovev kol almin, which is equal everywhere, so that even one who has fallen very low can be transformed.

ואזי אתהפכא חשוכא לנהורא¹¹⁷ ומבחי' שם נעשה שם ע' שמתעלה החיות לשרשו וזהו ענין שריפת הפרה לאפר כו' כנ"ל,

And then darkness is transformed into light, and from the level of sham it becomes shem ayin, for the life-force is raised to its root. And this is [the meaning of] the burning of the heifer to ashes, etc., as mentioned above.

Then darkness is turned into light: the life-force that had fallen “there” (sham) is raised to its root and becomes shem ayin, part of the seventy holy attributes; sham, “there,” and shem, “name,” are the same letters with another vowel. This is what the burning of the heifer to ashes accomplishes.

(והיינו כמ"ש בפע"ח [בפרי עץ חיים]¹¹⁸ שם רפ"ח ניצוצין ושם ב"ן [שם ב"ן] בגימט' [בגימטריא] שם¹¹⁹ והם מתעלים לשרשן בע' רבתי ז"ת [זי תחתונות] דס"ג [דשם ס"ג], ועיין מ"ש בפ' וישלח סד"ה ויאבק איש^{120, 121} כו'.

(And this is as is written in Pri Etz Chaim: sham, the 288 sparks and the Name Ban (52), [together] equal sham [340] in numerical value, and they rise to their root in the large ayin, the seven lower [Sefiros] of the Name Sag (63). And see what is written in Parshas Vayishlach, at the end of the discourse beginning “And a man wrestled,” etc.

Pri Etz Chaim explains that the fallen sparks, 288 in number, together with the Name Ban (52), add up to 340, the numerical value of sham. They rise to their root in the large ayin, which is the seven lower Sefiros of the Name Sag. At the end of the Torah Ohr discourse on Yaakov’s wrestling, the Alter Rebbe explains that through such refining, which is teshuvah, even the Malchus of kelipah is raised and included in the Malchus of holiness.

וזהו שהפרה באה לטהר טומאת מת היינו בחי' שבה"כ [שבירת הכלים] דזמ"ל [דז' מלכים] הנ"ל שנק' וימת כו' מאן דנפיל מדרגי' [מדרגיה] אקרי מית^{122, 123} ועמ"ש ע"פ ויאכילך את המן¹²⁴ כו' וזהו שקורין פ' פרה קודם ר"ח [ראש חודש] ניסן ליטהר ולבא לבחי' יציאת מצרים כו' ועיין ברבות בא פיי"ט):^{125, 126}

And this is why the heifer comes to purify from the impurity of the dead: that is, the level of the shattering of the vessels of the seven kings mentioned above, which is called “and he died,” etc., [for] “one who falls from his level is called dead.” And see what is written on the verse “And He fed you the manna,” etc. And this is why Parshas Parah is read before Rosh Chodesh Nissan: to be purified and to come to the level of the Exodus from Egypt, etc. And see [Midrash] Rabbah, Bo, chapter 19.)

This is why the red heifer purifies from the impurity of death: it repairs the “death” of the seven kings, the shattering of the vessels, for “one who falls from his level is called dead.” That is also why Parshas Parah is read before Rosh Chodesh Nissan: to be purified and ready for the Exodus, as the Midrash cited ties the heifer to the Pesach offering.

SECTION 4 • ¶15-17

The living water, and the worm

15 ג והנה בחי' שריפת הפרה לאפר הוא להיות ואהבת בכל לבבך בשני יצריך¹²⁷ והוא בחי' רצוא אם רץ לבך¹²⁸ יסוד האש שבלב ואח"כ צ"ל בחי' שוב

3. Now, the level of the burning of the heifer to ashes is so that there be “And you shall love... with all your heart,” “with both your inclinations”; and this is the level of ratzo, “if your heart runs,” the element of fire in the heart. And afterwards there must be the level of shov,

Section 3 turns to the second stage, the living water. The burning to ashes stood for loving G-d “with both your inclinations,” the ratzo of the fire in the heart; after it must come shov, the return.

והוא ענין מ"ש ונתן עליו מים חיים אל כלי¹²⁹ דכמו מים חיים הם הנובעים מתחת הארץ שמקורם הוא בהעלם בתוך הארץ ונמשכים מהעלם אל הגילוי

and this is the meaning of what is written, “and he shall put upon it living water in a vessel.” For just as living water is [water] that springs up from beneath the earth, whose source is hidden within the earth, and it is drawn from concealment to revelation,

This is the “living water in a vessel” put with the ashes. Living water is spring water, which rises from a source hidden deep in the earth and comes out into the open.

כך הנה הוא ית' נקי מקור מים חיים¹³⁰ כי הוא סתימו דכל סתימין¹³¹ וטמירו דכל טמירין אנכי מי שאנכי וממנו ית' נמשך בחי' מים חיים היא התורה¹³²

so He, may He be blessed, is called “the source of living water,” for He is “the hidden of all hidden ones” and “the concealed of all concealed ones,” “I am who I am”; and from Him, may He be blessed, is drawn the level of living water, which is the Torah,

So G-d is called “the source of living water,” for He is utterly hidden, “the hidden of all hidden ones,” the “I” of “I am who I am.” From Him flows the “living water,” which is the Torah.

שהיא בחי' חכמה עילאה שנאמר בה והחכמה תחיה¹³³ ולכן נאמר ימותו ולא בחכמה.¹³⁴ כי החכמה היא בחי' עץ חיים.

which is the level of supernal Chochmah (wisdom), of which it is said, “and wisdom gives life”; and therefore it is said, “They die, and not with wisdom.” For Chochmah is the level of the Tree of Life.

The Torah is supernal Chochmah, and wisdom “gives life”; of those who perish it is said that they die “not with wisdom.” Chochmah is the Tree of Life.

אך הנה המשכה זו דמים חיים הוא אל כלי דוקא שהם מעשה המצות שהם בחי' כלים

However, this drawing-down of living water is “into a vessel” specifically: these are the deeds of the mitzvos, which are the level of vessels.

But the living water must be put “into a vessel”: the mitzvos done in practice are the vessels that receive and hold the flow drawn from the Torah’s source.

כי רמ"ח מ"ע [מצות עשה] נקי רמ"ח אברים דמלכא^{135, 136} שכל מצוה ומצוה היא בחי' כלי מיוחד לגילוי אור כמו בתפילין הגילוי בבחי' מוחין ובצדקה בבחי' חסד כו'

For the 248 positive commandments are called “the 248 limbs of the King,” for each and every mitzvah is the level of a particular vessel for the revelation of light: as in tefillin the revelation is at the level of the intellect (mochin), and in charity at the level of Chesed (kindness), etc.

The 248 positive commandments are “the 248 limbs of the King”: each mitzvah is a vessel for a particular revelation of Divine light, as each limb serves a particular power. Tefillin reveal the light of the intellect; charity reveals the light of Chesed, kindness.

(ועמ"ש בד"ה ראיתי והנה מנורת זהב¹³⁷ ובד"ה וקבל היהודים)¹³⁸ וכן אותיות התורה הם ג"כ בחי כלים כו'.

(And see what is written in the discourse beginning “I saw, and behold, a menorah of gold,” and in the discourse beginning “And the Jews took upon themselves.”) And likewise the letters of the Torah are also the level of vessels, etc.

The text points to two discourses for more, “I saw, and behold, a menorah of gold” and “And the Jews took upon themselves,” and adds that the letters of the Torah too are vessels for its light.

(ועמ"ש בפ' מקץ בד"ה נר חנוכה כו' ומזוזה מימין כו'). וכ"ז [וכל זה] הוא בחי שוב לאחד

(And see what is written in Parshas Miketz, in the discourse beginning “The Chanukah lamp,” etc., “and the mezuzah on the right,” etc.) And all this is the level of “return to the One,”

A further reference is to the Chanukah discourse on “the mezuzah on the right.” All this drawing-down through Torah and mitzvos is the “return to the One,” the shov.

והיינו שלאחר בחי הרצוא שהוא ענין אפר הפרה צ"ל בחי שוב להמשיך גילוי אור א"ס ב"ה מלמעלה למטה ע"י עסק התומצ"צ [התורה ומצות] והמשכה זו היא ממקור מים חיים ממש שהוא בחי מקור התורה א"ס ב"ה

that is, after the level of ratzo, which is the ashes of the heifer, there must be the level of shov: to draw down the revelation of the Infinite Light (Or Ein Sof), blessed be He, from above to below, through occupation with the Torah and mitzvos. And this drawing-down is from the very source of living water, which is the level of the source of the Torah, the Infinite One (Ein Sof), blessed be He.

After the ratzo, the ashes, must come the shov: drawing the Infinite Light down into the world through Torah study and the mitzvos. This flow comes from the very source of the living water, the Infinite One, who is the source of the Torah itself.

כי רוח אייתי רוח¹³⁹ ואמשיך רוח שע"י אם רץ לבך כו' ואתהפכא חשוכא לנהורא דנה"ב [דנפש הבהמית] שזהו בחי תשובה ע"י ממשיך מבחי מקור מים חיים כו'

For “spirit brings spirit and draws down spirit”: through “if your heart runs,” etc., and the transformation of the darkness of the animal soul into light, which is the level of teshuvah (return), through this one draws from the level of the source of living water, etc.

The Zohar's saying “spirit brings spirit and draws down spirit” explains how: the heart's running, and the turning of the animal soul's darkness into light, which is teshuvah, rise from below and draw down in answer a flow from the source of living water.

ולכן צ"ל נתינת האפר ע"ג [על גבין] המים^{140, 141} כי גם אחר בחי' שוב מ"מ צ"ל ניכר רישומו של הרצוא כי צ"ל תמיד רצוא ושוב וכמ"ש במ"א בד"ה וכל העם רואים^{142, 143} כו'.

Therefore the ashes must be put upon the water: for even after the level of shov, nevertheless the impression of the ratzo must be recognizable, for there must always be ratzo vashov, as is explained elsewhere, in the discourse beginning "And all the people saw," etc.

That is why the ashes are put on the water: the halachah (the Rambam, cited in the Kehot note) puts the ashes on the surface of the water so that they are seen there, and so, even in the return, the mark of the running must remain, for there must always be both running and returning. The text refers to the discourse "And all the people saw."

בשגם כי האפר והרצוא הוא הגורם המשכת המים חיים ממקור מים חיים כנ"ל (ועמ"ש בד"ה ואהיה אצלו אמון¹⁴⁴ בענין אני תורתך שעשעתי¹⁴⁵

All the more so, since the ashes and the ratzo are what cause the drawing-down of the living water from the source of living water, as mentioned above. (And see what is written in the discourse beginning "Then I was by Him as a nursling," on the matter of "I have delighted in Your Torah";

Moreover, the ashes, the running, are what draw the living water down from its source. In the explanation on "Then I was by Him as a nursling" (Likkutei Torah, Bamidbar 20:19), the Alter Rebbe reads "I (ani) have delighted in Your Torah" to say that the supernal delight is drawn into the Torah through ani, when a person turns his "I" (ani) into "nothing" (ayin) by self-nullification.

ועמ"ש במ"א ע"פ הזהר פ' תזריע)¹⁴⁶ (דמ"ט א') בענין הזה עליהם מי חטאת¹⁴⁷ שיורי טלא דבדולחא¹⁴⁸ כו' ועמ"ש בביאור ע"פ ששים המה מלכות¹⁴⁹ כו' אחת היא יונתי¹⁵⁰ כו'.

and see what is written elsewhere on the Zohar, Parshas Tazria (page 49a), on the matter of "Sprinkle upon them the water of purification," "the remnants of the crystal dew," etc. And see what is written in the explanation on "There are sixty queens," etc., "My dove is one," etc.

The text also points to its explanation of a Zohar passage in Parshas Tazria (the Kehot note identifies it as the Mitteler Rebbe's Biurei HaZohar), on the "water of purification" sprinkled on the Levites as "the remnants of the crystal dew." A further reference is to the explanation of "There are sixty queens... My dove is one."

ובזה יובן ג"כ מ"ש ולקח הכהן עץ ארז¹⁵¹ ואזוב ושני תולעת והשליך אל תוך שרפת הפרה.

And with this will also be understood what is written, "And the kohen shall take cedar wood and hyssop and scarlet wool (shni tola'as), and cast [them] into the midst of the burning of the heifer."

The same idea explains the three things thrown into the fire of the heifer: cedar wood, hyssop and "scarlet," shni tola'as, literally the crimson of the worm.

דהנה כתיב אל תיראי תולעת יעקב¹⁵² מתי ישראל

For it is written, “Fear not, worm (tola’as) Yaakov, men of Israel.”

In Isaiah, G-d comforts Israel, small and weak: “Fear not, worm (tola’as) Yaakov.”

וארזי"ל [ואמרו רבותינו זכרונם לברכה] מה תולעת זו אינה מכה ארזים אלא בפיה^{153, 154} כך ישראל אין להם אלא תפלה כו' וכן בדיבור התורה

And our Sages, of blessed memory, said: “Just as this worm strikes the cedars only with its mouth, so Israel have nothing but prayer,” etc. And so too with the speech of Torah,

The Sages explain: as the small worm overcomes the mighty cedar with its mouth alone, so Israel’s weapon is prayer, the power of the mouth. The same holds for spoken words of Torah.

וכמארזי"ל [וכמאמר רבותינו זכרונם לברכה] (במ"ק [במועד קטן] דט"ז ע"ב) גבי דוד כשהיה יושב ועוסק בתורה היה מעדן¹⁵⁵ עצמו כתולעת וכמארזי"ל [וכמאמר רבותינו זכרונם לברכה] ע"פ הקל קול יעקב¹⁵⁶ כו' ועי' מזה בזהר ס"פ וישלח (דקע"ח א') ובפ' תרומה (דקל"ט א').

as our Sages, of blessed memory, said (in Moed Katan, page 16b) regarding David: when he would sit and occupy himself with Torah, he would make himself soft like a worm; and as our Sages, of blessed memory, said on the verse “The voice is the voice of Yaakov,” etc. And see on this the Zohar at the end of Parshas Vayishlach (page 178a) and in Parshas Terumah (page 139a).

The Talmud says that when King David sat and studied Torah he “made himself soft like a worm.” The text adds the Sages’ teaching on “The voice is the voice of Yaakov,” that Israel’s strength is in its voice, and two Zohar passages on the same theme.

והענין כי עסק התורה הנק' מים חיים צ"ל בדבור דוקא וכמ"ש ודברת בהם¹⁵⁷ ולא סגי בהגיון במחשבה לבד. וכנודע ג"כ שכל המצות צריך לקיימן במעשה ודבור ומחשבה.

And the explanation is that occupation with the Torah, which is called living water, must be in speech specifically, as it is written, “and you shall speak of them”; meditation in thought alone does not suffice. And as is also known, all the mitzvos must be fulfilled in action, speech and thought.

Torah study, the “living water,” must be spoken aloud: “and you shall speak of them”; thinking about it alone is not enough. Indeed every mitzvah is to be fulfilled in action, speech and thought.

וגם המצות שאינן נוהגות אלא בפני הבית שא"א לקיימן במעשה אבל בדבור אפשר לקיימן וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל העוסק בתורת עולה¹⁵⁸ כאלו הקריב עולה כו'.

And even the mitzvos that apply only in the presence of the Temple, which cannot be fulfilled in action, can be fulfilled in speech, as our Sages, of blessed memory, said: "Whoever occupies himself with the Torah of the burnt-offering is as if he offered a burnt-offering," etc.

Even the mitzvos that apply only when the Temple stands, which cannot be done in practice, can be fulfilled in speech: one who studies the laws of the burnt-offering is "as if he offered" it.

והענין הוא שע"י הדבור בד"ת [בדברי תורה] נמשך ומתלבש כח הדבור העליון בפי המדבר וכמ"ש ודברי¹⁵⁹ אשר שמתי בפיו¹⁶⁰ וכמ"ש במ"א בכמה דוכתי,

And the explanation is that through speaking words of Torah, the power of the supernal speech is drawn down and clothed in the mouth of the one who speaks, as it is written, "and My words which I have put in your mouth," and as is explained elsewhere in several places.

The reason is that when a person speaks words of Torah, G-d's own supernal speech is drawn down and clothed in his mouth, as in "My words which I have put in your mouth."

(ועמ"ש בפי יתרו בד"ה בחדש השלישי¹⁶¹ בפי לאמר דתחלת עשרת הדברות ועמ"ש [ועיין מה שכתוב שם] סד"ה משה ידבר ועמ"ש סד"ה ביום השמיני עצרת^{162, 163} גבי ואשים דברי בפיו ובצל ידי כסיתיך¹⁶⁴ ובד"ה וארשתיך לי^{165, 166} בענין פי את ה' האמרת היום¹⁶⁷ כו')

(And see what is written in Parshas Yisro, in the discourse beginning "In the third month," on the meaning of "saying" (lemor) at the beginning of the Ten Commandments; and see what is written there at the end of the discourse beginning "Moshe would speak"; and see what is written at the end of the discourse beginning "On the eighth day, an assembly," regarding "And I have put My words in your mouth, and in the shadow of My hand I have covered you"; and in the discourse beginning "And I will betroth you to Me," on the meaning of "You have declared Havayah this day," etc.;

A long parenthesis lists discourses on the power of spoken Torah: on "saying" at the opening of the Ten Commandments, on "Moshe would speak," on "I have put My words in your mouth, and in the shadow of My hand I have covered you," and on "You have declared Havayah this day." In the Shemini Atzeres discourse the breath of spoken Torah becomes a "shade," like a sukkah, an encompassing light around the soul.

ומי"ש סדי"ה להבין מי"ש ביום¹⁶⁸ השמיני עצרת גבי תען לשוני אמרתך¹⁶⁹ ועמי"ש מענין הדבור בד"ת [בדברי תורה] בד"ה קא מיפלגי¹⁷⁰ במתיבתא דרקייעא אם בהרת קדמה¹⁷¹ כו'.

and what is written at the end of the discourse beginning “To understand what is written, ‘On the eighth day, an assembly,’” regarding “My tongue shall respond with Your word”; and see what is written on speaking words of Torah in the discourse beginning “They disputed in the Heavenly Academy: if the white spot preceded,” etc.

It continues with the discourse on “My tongue shall respond with Your word,” which reads it as one who repeats another’s words after him: the learner only repeats G-d’s own word, which He puts in his mouth. It then cites the discourse on the dispute in the Heavenly Academy about the white spot.

ועי' בזהר ס"פ משפטים) (דקכ"ג א') בענין דעת גניז בפומא¹⁷² כו' ומי"ש עי"ז בספר מבוא שערים) (שער שלישי ח"ב [חלק ב'] פ"ג [פרק ג']

And see the Zohar at the end of Parshas Mishpatim) (page 123a), on the matter of “Daas (knowledge) is hidden in the mouth,” etc.; and what is written about this in the book Mavo She'arim (Sha'ar 3, part 2, chapter 3).

The Zohar at the end of Parshas Mishpatim says that Daas, knowledge, is “hidden in the mouth,” and Mavo She'arim, a Kabbalistic work of the Arizal’s school, discusses it.

ועיין ברבות כי תשא פמ"א [פרק מ"א / פרשה מ"א] גבי נתן לו מתוך פיו¹⁷³ כו' מפיו דעת¹⁷⁴ כו' עי"ש ועמי"ש בד"ה ויאמר כו' מי שם פה לאדם¹⁷⁵ כו' ועיין בסש"ב [בספר של בינונים] ח"א [חלק א'] ספ"ה.

And see [Midrash] Rabbah, Ki Sisa, chapter 41, regarding “He gave it to him from within His mouth,” etc., “from His mouth, knowledge,” etc.; see there. And see what is written in the discourse beginning “And He said,” etc., “Who gave man a mouth,” etc. And see Sefer Shel Beinonim (Tanya), Part I, end of chapter 5.

The Midrash says that G-d gave the Torah to Moshe “from within His mouth,” like a father who gives his beloved son a morsel from his own mouth, citing “from His mouth, knowledge and understanding.” Further references are to the discourse on “Who gave man a mouth” and to the end of chapter 5 of Tanya (Sefer Shel Beinonim).

וזי"ש [וזהו שכתוב] למען תהיה תורת ה' בפך כו' בפך דייקא וזהו ענין תולעת יעקב שכחו בפיו דייקא.^{176, 177}

And this is [the meaning of] what is written, “so that the Torah of Havayah may be in your mouth,” etc.: “in your mouth” specifically. And this is [the meaning of] “worm Yaakov,” whose strength is in his mouth specifically.

So the verse says the Torah should be “in your mouth” specifically. This is “worm Yaakov”: like the worm, Israel’s strength is in the mouth.

16 וזהו עיקר בחי' מדבר. וכמ"ש במב"ש [במבוא שערים] שם כי ההבדל בין חי מדבר לחי בלתי מדבר הוא בפה כו'.

And this is the essence of the level of medaber (the speaking being). As is written in Mavo She'arim there, the difference between a living being that speaks and a living being that does not speak is in the mouth, etc.

This power of the mouth is what makes a human being a medaber, a "speaking being," the highest of the kinds of creation. As Mavo She'arim says, what separates a creature that speaks from other living creatures is the mouth.

אך הכח הזה היינו כשיהיה הדבור בד"ת [בדברי תורה] בבחי' ביטול כמ"ש ולא תחללו¹⁷⁸ כו' שלא לעשות חלל ומסך מבדיל.

But this power [comes] when the speech in words of Torah is in a state of self-nullification (bittul), as it is written, "And you shall not profane (techalelu)," etc.: not to make a void (chalal) and a separating screen.

But the mouth has this power only when words of Torah are spoken with self-nullification. "You shall not profane" (techalelu) is read as "do not make a void" (chalal): self-importance creates a gap, a screen that separates a person from G-d.

וזהו בחי' תולעת היינו שיהיה בבחי' ביטול בבחי' נבזה בעיניו נמאס¹⁷⁹ ואנכי תולעת ולא איש^{180, 181} ועי"ז יהיה הכח בפיו כשמדבר דברי תורה להיות ואשים דברי¹⁸² ממש בפיו ועי"ז יהיה עצום כח פיו לגרש ולהפריד יניקת החיצונים

And this is the level of the worm: that he be in a state of self-nullification, at the level of "lowly in his own eyes, despised," and "But I am a worm and not a man." Through this there will be power in his mouth when he speaks words of Torah, so that there be "And I have put My words," truly, "in your mouth"; and through this the power of his mouth will be mighty to drive out and separate the nourishment of the external forces

This self-nullification is the quality of the worm: to be lowly in one's own eyes, as David said, "I am a worm and not a man." Then G-d's words are truly placed in the person's mouth, and his speech has the strength to drive away the external forces and cut off their nourishment.

(ועמ"ש בפ' מקץ בד"ה רני ושמחי¹⁸³ בענין בחי' אחותי שהוא מדרגת מארי תורה. ושם בביאור ע"פ המגביהי לשבת¹⁸⁴ בענין רב יהודה כולה תנוייה בנוזקין הוה)

(and see what is written in Parshas Miketz, in the discourse beginning “Sing and rejoice,” on the level of “my sister,” which is the degree of the masters of Torah; and there, in the explanation on “Who is enthroned on high,” on the matter of Rav Yehudah, all of whose learning was in Nezikin),

The parenthesis refers to two discourses in Parshas Miketz: one on “Sing and rejoice,” about the level called “my sister,” the masters of Torah, and one on “Who is enthroned on high,” about Rav Yehudah, all of whose study was in the laws of damages (Nezikin).

וכמ"ש בפע"ח [בפרי עץ חיים] (שער ה' פ"ג [פרק ג']) בענין עולת תמיד עולת אותיות תולע והוא בחי' תולע יעקב¹⁸⁵ וע"ז נאמר צו את בני ישראל כו' להקריב¹⁸⁶ אותיות להקריב כמו התולע שמכלה ומרקיב את עץ החזק כו'

and as is written in Pri Etz Chaim (Sha'ar 5, chapter 3) on the matter of the continual burnt-offering: olas (burnt-offering) has the letters of tola (worm), and this is the level of “worm Yaakov.” And of this it is said, “Command the children of Israel,” etc.: lehakriv (to offer) has the letters of leharkiv (to rot), like the worm that consumes and rots the strong wood, etc.

Pri Etz Chaim notes that olas (burnt-offering) has the same letters as tola (worm), and lehakriv (to offer) the same letters as leharkiv (to rot). Like a worm that eats through hard wood, the offering wears away what opposes holiness.

ולכן ר"ת [ראשי תיבות] אנא בכח¹⁸⁷ גדולת ית"ץ גימטריא תולע שע"י התורה ימינך נאדרי בכח¹⁸⁸ שממשיך בחי' ח"ע [חכמה עילאה] בחסד דרועא ימינא^{189, 190, 191} כו'

Therefore the initials of “Ana b’choach gedulas yeminecha tatir tzerurah” (“Please, by the great might of Your right hand, release the bound one”) equal tola (worm) in numerical value: for through the Torah, “Your right hand is glorious in power,” in that it draws the level of the higher Chochmah (Chochmah Ila’ah) into Chesed (kindness), “the right arm,” etc.

The initials of the first line of the prayer Ana B’choach equal 506, the numerical value of tola, “worm.” That line speaks of G-d’s “right hand”: through the Torah, supernal Chochmah is drawn into Chesed, the right arm, and “Your right hand is glorious in power.”

ועי"ז נמשך להפריד יניקת החיצונים והוא גם כן מה שכתוב אחר כך קבל רנת עמך כו' ר"ת [ראשי תיבות]
קר"ע שט"ן

And through this [the power] is drawn to separate the nourishment of the external forces. And this is also what is written afterwards, "Kabel rinas amcha" ("Accept the song of Your people"), etc., whose initials are kra Satan ("tear Satan");

This power separates the external forces from their nourishment. The next line of Ana B'choach, "Accept the song of Your people," has initials that spell kra Satan, "tear Satan."

כי כן בחי' לימוד התורה בפיו כשהוא בבחי' ביטול ע"ד ואנכי תולעת כו' להרקיב ולקרוע יניקת
החיצונים שמסטי' [שמסטר] דשמאלא ע"ד פרה דקבילת משמאלא

for so is the level of Torah study with one's mouth, when it is in a state of self-nullification, in the manner of "But I am a worm," etc.: to rot and to tear away the nourishment of the external forces, which is from the side of the left, in the manner of "a heifer, which receives from the left."

Torah spoken with self-nullification, like the worm, rots and tears away the nourishment that the external forces draw from the left, the side from which "the heifer receives."

וזהו ענין קרע שטן (וכמ"ש תהלים ע"א י"ג) יכלו שוטני נפשי,

And this is [the meaning of] "tear Satan," (as is written in Psalms 71:13) "Let the adversaries (sotnei) of my soul be consumed."

"Tear Satan" is like the verse "Let the adversaries (sotnei) of my soul be consumed."

[ועמ"ש בפע"ח [בפרי עץ חיים] ובלק"ת [ובלקוטי תורה (להאריז"ל)] פרשה תרומה כי ג"כ ר"ת [ראשי תיבות]
שועתנו קבל ושמע צעקתנו יודע תעלומות הוא גימטריא תולעת וענין זה י"ל [יש לומר] דקאי על דבור
אותיות התפלה

[And see what is written in Pri Etz Chaim and in the Likkutei Torah of the Arizal, Parshas Terumah, that also the initials of "Shav'asenu kabel ushma tza'akasenu yode'a ta'alumos" ("Accept our cry and hear our plea, You who know hidden things") equal tola'as (worm) in numerical value; and this matter can be said to refer to the speech of the letters of prayer,

A bracketed note cites Pri Etz Chaim and the Arizal's Likkutei Torah: the initials of the last line of Ana B'choach, "Accept our cry and hear our plea, You who know hidden things," equal 906, the value of tola'as, "worm." This, the text suggests, refers to the spoken letters of prayer.

וכמו שארז"ל [שאמרו רבותינו זכרונם לברכה] ע"פ תולעת יעקב דקאי על התפלה וא"ש [ואתי שפיר] ענין השלכת תולעת שני לתוך שרפת הפרה שהוא בבחינת הרצוא שהוא בחי' תפלה.

as our Sages, of blessed memory, said on “worm Yaakov,” that it refers to prayer. And [so] it is well understood why the scarlet worm (tola’as shani) is cast into the burning of the heifer, which is at the level of ratzo, which is the level of prayer.

The Sages, too, read “worm Yaakov” as referring to prayer. That explains why the scarlet worm is thrown into the burning heifer: the burning is ratzo, and prayer is ratzo, the soul’s running upward.

כי בחי' זו תולעת יעקב שייך בבחי' רצוא ובחי' שוב דהיינו בדבור התפלה ובדברי תורה, ועיין בפרדס בעה"כ [בערכי הכינויים] ערך תולעת ובהרמ"ז [ובהרב משה זכות] פ' צו דכ"ז

For this level of “worm Yaakov” applies both to the level of ratzo and to the level of shov, that is, in the speech of prayer and in words of Torah. And see Pardes, in Erchei HaKinuyim, the entry to-la’as, and the Ramaz on Parshas Tzav, page 27.]

The “worm” belongs to both movements: to ratzo in the words of prayer and to shov in the words of Torah. The bracket closes with references to Pardes (Rabbi Moshe Cordovero’s Pardes Rimonim, in its glossary of Kabbalistic terms) and the Ramaz.

ולכן השליכו לתוך שרפת הפרה עץ ארז ואזוב ושני תולעת¹⁹² כו' כי בחי' המדות עליונות נק' צומח וכנודע מענין עץ החיים ועץ הדעת¹⁹³ כו' ויש בהם בחי' קטנות וגדלות וזהו עץ ארז הגדול שבצמחים ואזוב היותר קטן שבצמחים.¹⁹⁴

Therefore they cast into the burning of the heifer cedar wood and hyssop and scarlet wool, etc.; for the level of the supernal attributes (middos) is called “vegetation” (tzome’ach), as is known from the matter of the Tree of Life and the Tree of Knowledge, etc.; and in them there are the levels of smallness (katnus) and greatness (gadlus). And this is the cedar wood, the greatest of plants, and the hyssop, the smallest of plants.

This is why cedar, hyssop and scarlet are cast into the fire: the supernal attributes are called “vegetation,” as in the Tree of Life and the Tree of Knowledge, and they have states of smallness and greatness. The cedar, the tallest of plants, and the hyssop, the smallest, stand for these two states.

17 והנה עיקר שבירת הכלים היה בז' מדות שמזה נשתלשלו ז' מדות דקליפה ויניקתם מז' מדות עליונות ושני תולעת הוא מרקיב העץ דקליפה ומפריד יניקת החיצונים מבחי' המדות דקדושה שהן הן בחי' צומח שבקדושה כו',

Now, the shattering of the vessels was chiefly in the seven attributes (middos), and from this the seven attributes of kelipah (the husk) descended, and their nourishment is from the seven supernal attributes. And the scarlet worm rots the wood of kelipah and separates the nourishment of the external forces from the level of the holy attributes, which are themselves the level of vegetation in holiness, etc.

The shattering of the vessels took place chiefly in the seven emotive attributes, and from them came the seven attributes of kelipah, which draw their life from the holy attributes. The scarlet worm “rots” the wood of kelipah and cuts it off from the holy attributes, the “vegetation” of holiness.

(ועיין בפע"ח [בפרי עץ חיים] שם איך יש ג"כ תולע בקליפה ואפשר שרפת התולעת שני רומז ג"כ ע"ז להתגבר תולע שבקדושה על תולע שבקליפה וכן בעץ ארז ואזוב¹⁹⁵ כו' וע' בוח"ג [בזהר חלק ג] פ' מצורע) (דנ"ג ע"ב) מענין עץ ארז ואזוב.

(And see in Pri Etz Chaim there how there is also a worm in kelipah; and perhaps the burning of the scarlet worm also alludes to this: that the worm of holiness should prevail over the worm of kelipah; and likewise with the cedar wood and hyssop, etc. And see the Zohar, Part III, Parshas Metzora) (page 53b) on the matter of the cedar wood and hyssop.

Pri Etz Chaim speaks of a “worm” in kelipah as well, and the text suggests that burning the scarlet worm alludes to the worm of holiness overcoming it, and likewise with the cedar and hyssop. The Zohar on Metzora discusses the cedar and hyssop.

וזהו ג"כ פ"י תולעת יעקב מתי ישראל¹⁹⁶ פ"י ע"י שמשים אדם את עצמו בעסקו בתורה ותפלה כתולעת להיות נבזה בעיניו נמאס¹⁹⁷

And this is also the meaning of “worm Yaakov, men of Israel (mesei Yisrael)”: that is, when a person makes himself like a worm in his occupation with Torah and prayer, to be “lowly in his own eyes, despised,”

“Worm Yaakov, men of Israel” describes a person who makes himself like a worm in his Torah study and prayer, lowly in his own eyes.

דהיינו שמשים א"ע [את עצמו] כשיריים הנה ע"ז יהיה בחי' מתי ישראל תרגום אונקלוס ע"פ כל עיר מתם^{199, 198} גבריא כו'

that is, he makes himself like leftovers; then through this he will be at the level of mesei Yisrael; [for] Targum Onkelos on the verse "every city of men (mesim)" [renders it] "men" (gavraya), etc.,

One who counts himself as mere leftovers becomes "men (mesei) of Israel." Onkelos translates mesim in "every city of men" as gavraya, "men."

דהיינו זכרים והוא כמ"ש במ"א בפ"י למען תזכרו ועשיתם את כל מצותי²⁰⁰ שתהיו בבחי' זכרים ומשפיעים לעשות ולהמשיך האור בהמצות כו' וכדלעיל בפ"י אשר יעשה אותם האדם²⁰¹ כו':

that is, males. And this is as is explained elsewhere on the meaning of "So that you shall remember (tizkeru) and do all My commandments": that you be at the level of males (zecharim) and givers, to make and to draw the light into the mitzvos, etc., as [explained] above on the meaning of "which man shall do," etc.

"Men" here means males, that is, givers. As explained on "so that you shall remember (tizkeru) and do all My commandments," whose verb shares the root of zachar, "male," such people become givers who draw the light into the mitzvos, as with "which man shall do" earlier.

SECTION 5 • ¶18-21

The verse explained

18 ד וזהו וידבר ה' אל משה ואל אהרן לאמר. זאת חקת התורה.²⁰²

4. And this is [the meaning of] "And Havayah spoke to Moshe and to Aharon, saying: This is the statute of the Torah."

Section 4 returns to the opening verse, "And Havayah spoke to Moshe and to Aharon, saying: This is the statute of the Torah," to read it in the light of all that has been explained.

דהנה כללות ענין מעשה פרה אדומה הוא ב' ענינים הללו דבחי' הרצוא ובחי' השוב והנה על ב' ענינים אלו דרצוא ושוב הוסדה כל עיקר התורה והמצות.

For the procedure of the red heifer, as a whole (klalus), is these two matters, the level of ratzo and the level of shov. Now, on these two matters of ratzo and shov the whole essence of the Torah and the mitzvos was founded.

The whole procedure of the red heifer consists of ratzo and shov, and these two are the foundation of the entire Torah and its mitzvos.

ולכן נאמר ע"ז זאת חקת התורה. כענין פ"י חקות שמים וארץ²⁰³ דהיינו הנהגות שמים וארץ כו'.

Therefore it is said of this, "This is the statute of the Torah," in the sense of "the statutes of heaven and earth," that is, the ordering of heaven and earth, etc.

That is why it is called "the statute (chukas) of the Torah," in the sense of "the statutes of heaven and earth," the laws by which they are ordered. The heifer holds the basic order on which all the mitzvos run.

והוא ג"כ לשון חקיקה דהיינו להמשיך מקור התורה שהיא בחי' אותיות החקיקה להמשיך משם האור וההמשכה לבחי' חכמה עילאה שהיא תורה שבכתב וממנה לתשבע"פ [לתורה שבעל פה].

And it is also a term of engraving: that is, to draw down the source of the Torah, which is the level of the engraved letters, to draw from there the light and the flow into the level of supernal Chochmah (wisdom), which is the Written Torah, and from it into the Oral Torah.

Chok also means "engraving": the heifer draws from the Torah's source, the engraved letters, into supernal Chochmah, which is the Written Torah, and from there into the Oral Torah.

(ועיין בזהר חלק ב' ויקהל) (דף רי"ש ע"א) ועמ"ש ע"פ תקעו בחדש^{204, 205} בענין כי חק לישראל הוא²⁰⁶ ג"כ מלשון חקיקה כו'

(And see the Zohar, Part II, Vayakhel) (page 200a). And see what is written on the verse "Blow [the shofar] on the New Moon," regarding "For it is a statute (chok) for Israel," that it too is from the term engraving, etc.,

The text points to the Zohar on Vayakhel and to its own discussion of "Blow [the shofar] on the New Moon... for it is a statute (chok) for Israel." There (Likkutei Torah, Rosh Hashanah) the Alter Rebbe reads chok as sustenance, as permanence and as engraving: the letters "engraved in the supernal purity," in which the soul is rooted.

ומ"ש לקמן גבי במחוקק במשענותם,²⁰⁷ ועוד יובן ענין המשכה זו שמבחי' אותיות החקיקה לבחינת תשב"כ [תורה שבכתב] ע"ד שנתבאר בד"ה תורה צוה.^{208, 209}

and what is written below regarding "with the lawgiver (bimchokek), with their staffs." And further, this drawing-down from the level of the engraved letters to the level of the Written Torah will be understood along the lines of what was explained in the discourse beginning "The Torah [that Moshe] commanded."

Further references: to the discussion below of "with the lawgiver (mechokek), with their staffs," and to the discourse on "The Torah [that Moshe] commanded" for how the engraved letters are drawn into the Written Torah.

כי התורה נקרא נובלות חכמה שלמעלה אבל כדי שיומשך מבחי' עצמיות חכמה עילאה כו' ע"ש וזהו ענין חקת התורה אשר צוה הוי' לאמר וכמשי"ת [וכמו שיתבאר].

For the Torah is called “the fallen fruit of the supernal wisdom”; but in order that there be drawn from the level of the very essence of supernal Chochmah, etc.; see there. And this is [the meaning of] “the statute of the Torah which Havayah commanded, saying,” as will be explained.

There the Torah is called “the fallen fruit of supernal wisdom,” only an outer echo of Chochmah, and the question is how to draw from Chochmah’s very essence. That is what “the statute of the Torah which Havayah commanded” is about, as the next paragraph explains.

19 וזהו וידבר ה' אל משה ואל אהרן²¹⁰ שהם מבחי' ונחנו מ"ה [מה]²¹¹ ח"ע [חכמה עילאה] כו' זאת חקת התורה להמשיך בח"ע [בחכמה עילאה] מבחי' אותיות החקיקה שלמעלה מהחכמה.

And this is [the meaning of] “And Havayah spoke to Moshe and to Aharon,” who are of the level of “and what (mah) are we,” the higher Chochmah (Chochmah Ila'ah), etc.: “This is the statute of the Torah,” to draw into the higher Chochmah from the level of the engraved letters, which is above Chochmah.

Now the verse is read in detail. Moshe and Aharon said of themselves “and what are we,” utter self-nullification, which is the higher Chochmah; through them “the statute of the Torah” draws into Chochmah from the engraved letters above it.

וזהו אשר צוה הוי' לאמר. כי הנה שם הוי' הראשון זהו בחי' ממכ"ע [ממלא כל עלמין] ביו"ד נברא העוה"ב [העולם הבא] כו' ושם הוי' הב' זה הוא בחי' סוכ"ע

And this is [the meaning of] “which Havayah commanded, saying.” For the first Name Havayah is the level of the light that fills all worlds (memalei kol almin), “with the yud the World to Come was created,” etc.; and the second Name Havayah is the level of the light that encompasses all worlds (sovev kol almin).

This answers the opening question about “which Havayah commanded.” The Name Havayah appears twice: the first, in “And Havayah spoke,” is memalei kol almin, the light that fills the worlds, the level of “with the yud the World to Come was created”; the second, in “which Havayah commanded,” is sovev kol almin, the light that encompasses all worlds.

(ועיין בזח"ג [בזהר חלק ג] דקלי"ח ע"ב. ובפי' האריז"ל [הארי"י זכרוננו לברכה] שם.²¹² ועמ"ש בד"ה וירא ישראל²¹³ את היד²¹⁴ בענין פי' ויאמינו בהוי').

(And see the Zohar, Part III, page 138b, and the commentary of the Arizal there; and see what is written in the discourse beginning “And Israel saw the hand,” on the meaning of “and they believed in Havayah.”)

The Biur on this maamar (Likkutei Torah, Chukas 2) opens with the Zohar passage cited here: wherever the Name Havayah appears twice in one verse, the first is in Z'eir Anpin and the second in Atik, that is, memalei and sovev. The text also points to the Torah Ohr discourse on “and they believed in Havayah” at the Sea, where the higher Havayah is reached through self-nullification.

ופי' צוה מלשון צוותא וחיבור שנתחבר ונמשך בחינת סוכ"ע אל בחינת ממכ"ע [ממלא כל עלמין] וזהו לאמר המאמרות הן בחינת אותיות הנמשכים מחכמה בראשית נמי מאמר הוא²¹⁵ ות"י [ותרגום ירושלמי] בראשית בחכמתא כו',

And the meaning of tzivah (commanded) is from the term tzavta (companionship) and joining: that the level of sovev kol almin is joined and drawn to the level of memalei kol almin. And this is lemor (saying): the utterances are the level of letters drawn from Chochmah; “Bereishis (In the beginning) is also an utterance,” and the Targum Yerushalmi [renders] Bereishis as “with wisdom,” etc.

Tzivah, “commanded,” is read as tzavta, “joining”: the encompassing light is joined to and drawn into the light that fills the worlds. Lemor, “saying,” refers to the Divine utterances, letters drawn from Chochmah, as the Talmud counts “In the beginning” as an utterance and the Targum renders it “with wisdom.”

וכמ"ש והיו הדברים האלה²¹⁶ אשר אנכי מצוך שבכחי הדברים האלה יהיה נמשך בחי' גילוי אנכי מי שאנכי סתימו דכל סתימין²¹⁷ וזהו אנכי מצוך בכחי צוותא והתקשרות ממש והוא מ"ש אשר צוה הוי' לאמר.²¹⁸

And as it is written, “And these words, which I (Anochi) command you, shall be”: into the level of “these words” there will be drawn the revelation of “I (Anochi) am who I am,” “the hidden of all hidden ones.” And this is “I command you” (metzavecha): in the manner of companionship (tzavta) and actual bonding. And this is what is written, “which Havayah commanded, saying.”

So too “these words which I (Anochi) command you”: the hidden “I” of “I am who I am” is to be revealed within “these words,” the words of Torah, bonded with them (metzavecha, from tzavta). This is “which Havayah commanded, saying”: the encompassing Havayah joined to the filling one through the Divine words.

20 והיינו ע"י ויקחו אליך פרה²¹⁹ כו' שבח"י האפר זהו בח"י רצוא אם רץ לבך^{220, 221} כו' בכה ארוץ גדוד²²² כו' להיות ואהבת בכל לבבך בשני יצריך²²³ כו'

And this is through "that they take to you a heifer," etc.: for the level of the ashes is the level of ratzo, "if your heart runs," etc., "With You I run against a troop," etc., so that there be "And you shall love... with all your heart," "with both your inclinations," etc.

This joining comes about through "that they take to you a heifer": its ashes are ratzo, the running of the heart, of which David sings, "With You I run against a troop." The running is love of G-d "with both your inclinations," the evil one included.

ואח"כ שוב לאחד הוא בח"י מים חיים דהיינו מ"ש והיו הדברים האלה אשר אנכי מצוך²²⁴ כו'.

And afterwards, "return to the One," which is the level of living water, that is, what is written, "And these words, which I command you, shall be," etc.

After the running comes "return to the One," the living water: "these words which I (Anochi) command you," the Torah drawn down.

שזהו יסוד כל התורה להיות בח"י רצוא ושוב.

For this is the foundation of the entire Torah: that there be the level of ratzo vashov.

Running and returning are the foundation of the whole Torah, which is why the heifer that holds both is called "the statute of the Torah."

21 ובכל מצוה ג"כ יש בח"י זו דרך פרט. אך כללות בח"י זו הוא ענין זה דפרה כו'.

And in every mitzvah, too, there is this level, in a particular way; but the general and collective expression (klalus) of this level is this matter of the heifer, etc.

Every mitzvah has running and returning in a particular form, but the red heifer is their general and collective expression.

ולכך הוא מעורר וממשיך בח"י חקת התורה להיות נמשך בתשב"כ [בתורה שבכתב] ותשב"ע"פ [ותורה שבעל פה], וזהו שאמר שלמה ע"ז אמרתי אחכמה והיא רחוקה ממני.^{225, 226} לפי שהיא מעוררת למעלה מעלה מהחכמה כו'

Therefore it arouses and draws down the level of "the statute of the Torah," so that it be drawn into the Written Torah and the Oral Torah. And this is what Shlomo said of it, "I said, 'I will become wise,' but it is far from me": because it arouses [a level] far, far above wisdom, etc.

That is why it draws down "the statute of the Torah," its engraved root, into the Written and the Oral Torah. Shlomo's words about it, "I said, I will become wise, but it is far from me," show that it reaches far above wisdom.

(ומשם נמשך בבחי' חכמה וכענין אאלפך חכמה ²²⁷ כו' וזהו נוצר חסד לאלפים ²²⁸ כו' ועמ"ש באגה"ק [באגרת הקודש] ד"ה למה נסמכה פ' מרים, ²²⁹ וגם ענין אפר הפרה היינו שמבחינת פר ה' נעשה אפר שהוא כח י' פר אל"ף כמ"ש הפירוש בלק"ת [בלקוטי תורה] (להאריז"ל)).

(And from there it is drawn into the level of Chochmah (wisdom), as in the matter of “I will teach you (a’alefcha) wisdom,” etc.; and this is “He preserves kindness for thousands (alafim),” etc. And see what is written in Iggeres HaKodesh, in the passage beginning “Why was the section of Miriam placed next,” etc. And also the matter of the ashes of the heifer: that from the level of par-hei (parah, the heifer) it becomes efer (ashes), which is the level of par-alef, as the explanation is written in the Likkutei Torah of the Arizal.)

From that level above wisdom it is drawn into Chochmah. The verses cited share the root alef: a’alefcha, “I will teach you,” and alafim, “thousands”; likewise parah, the heifer (par with a hei), becomes efer, ashes (par with an alef), as the Arizal’s Likkutei Torah explains. The text also refers to Iggeres HaKodesh 28, which opens with the Sages’ question why the death of Miriam is placed beside the red heifer.

ובכל הנ"ל יובן מ"ש והיתה לעדת בניי [בני ישראל] למשמרת ²³⁰ כו' שהוא לבד האפר שמקדשין ומזין ממנו עוד זאת היו מצניעין ממנו בחיל למשמרת ²³¹ כמבואר בפרש"י [בפירש רש"י / בפירוש רש"י] ובמשנה ספ"ג [סוף פרק ג'] דפרה ובהרמב"ם [ובהרבי משה בן מימון].

And with all the above will be understood what is written, “And it shall be for the congregation of the children of Israel for a keeping,” etc.: that apart from the ashes with which they would sanctify and sprinkle, they would also set some of it aside in the cheil (the rampart) for safekeeping, as is explained in Rashi’s commentary, and in the Mishnah at the end of chapter 3 of [tractate] Parah, and in the Rambam.

This also explains why part of the ashes was not used at all but set aside “for a keeping” in the cheil, the rampart of the Temple Mount, as Rashi, the Mishnah and the Rambam explain.

והענין הוא לפי שבאמת בכל מצוה ומצוה יש בחי' רוי"ש [רצוא ושוב] והכח לזה נמשך מבחי' מעשה דפרה שהאפר פרה זהו כללות בחי' הרצוא כו'

And the explanation is that, in truth, in each and every mitzvah there is the level of ratzo and shov, and the power for this is drawn from the level of the procedure of the heifer; for the ashes of the heifer are the general and collective expression of the level of ratzo, etc.

Every mitzvah contains running and returning, and the power for it comes from the red heifer, whose ashes are the running in its general form.

וע"ז נאמר והיתה למשמרת כו', וזהו מבואר ג"כ בפ' ראשונה דק"ש [דקריאת שמע]

And of this it is said, "And it shall be for a keeping," etc. And this is also explained in the first section of the Shema:

That is why some of the ashes were kept "for a keeping": they preserve the source of the running for all the mitzvos. The first section of the Shema shows the same order.

ואהבת ככל לבבך ובכל נפשך²³² כו' זהו בחי' הרצוא ואח"כ והיו הדברים האלה²³³ זהו בחי' שוב כו' ושננתם לבניך ודברת במ²³⁴ כו',

"And you shall love... with all your heart and with all your soul," etc.: this is the level of ratzo; and afterwards, "And these words shall be," this is the level of shov, etc.; "And you shall teach them to your children, and you shall speak of them," etc.,

"You shall love... with all your heart and with all your soul" is the running; "And these words shall be" is the return; and "you shall teach them to your children and speak of them" is Torah spoken aloud.

והיינו שצ"ל הדבור דייקא בתורה כנ"ל וקשרתם כו' וכתבתם כו' כי המים חיים צ"ל אל כלי²³⁵ דוקא שהוא מעשה המצות שהן בחי' כלים כו':²³⁶

that is, there must be speech specifically in Torah, as mentioned above; "And you shall bind them," etc., "And you shall write them," etc.: for the living water must be "into a vessel" specifically, which is the deeds of the mitzvos, which are the level of vessels, etc.

As explained above, Torah must be spoken. The Shema goes on to "you shall bind them" and "you shall write them," because the living water must go into a vessel: the mitzvos done in practice.

IN ONE'S AVODAH

Love of G-d should come from contemplating that even Gan Eden and the World to Come are nothing before Him, and it should lead back to Torah study spoken aloud and to mitzvos done in practice, the vessels for His light. A person's own desires are not to be denied as evil in themselves: their forbidden garments, every thought, word and deed of the forbidden, must be burned away, and then the bare power of desire can be turned to love of G-d. And speech in Torah and prayer has its power only when a person is lowly in his own eyes, like the worm.

QUESTIONS FOR DISCUSSION

1. Why does an engraved letter express its source better than a written one, and what does this say about the Torah's root?
2. What two contemplations produce ratzo and shov, and why must the ashes remain in the water, so that the running stays within the return?
3. How can the power of desire be "not evil in itself" while the evil deed has no remedy but removal? What does this distinction mean in practice?
4. Why must Torah study be spoken aloud, and why does the power of speech depend on self-nullification?
5. How does reading tzivah (commanded) as tzavta (joining) answer the maamar's opening question about "which Havayah commanded"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 זאת חוקת התורה

The Kehot note says that the Mitteler Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי ממאמר זה נדפס בסה"מ תקס"ה ח"ב ע' תערב. הגהות באוה"ת חוקת ע' תשנט. תשס. וראה אוה"ת חוקת כרך ה' ע' איתרזו. איתרזו.

2 G-d tells Moshe and Aharon the law of the red heifer: "This is the statute of the Torah which Havayah commanded, saying: Speak to the children of Israel, that they take you a red heifer..." The maamar asks why G-d, who is the speaker, says "which Havayah commanded" rather than "which I command," and why this one mitzvah is called the statute of the whole Torah.

Numbers 19:2:ב"ט:ב

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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3 Reading "Let my heart be whole in Your statutes," the Midrash pairs the statute of the Pesach offering with the statute of the red heifer and finds the heifer greater, since those who eat the Pesach need it for their purity.

Shemot Rabbah 19:2:ב"ט:ב

דבר אחר: זאת חקת הפסח, זה שאמר הכתוב (תהלים קיט, פ): יהי לבי תמים בחקיר. אמר דוד: רבון העולם! כשאני עוסק בחקיר, לא יהא רשות ליצר הרע להציץ בי, שנאמר (שם פו, יא): הורני ה' דרכך אהלך באמתך, שלא יטעה אותי יצר הרע ואני מתבייש מן הצדיקים. ועוד, שמתוך שהוא מטעה אותי, אני מונע עצמי מדברי תורה, ואני בא להשמיע תלמודי לפניך, וקטנים ממני, הם משיבין ואומרים: אינו כך ואני מתבייש, אלא עשה לבי אחד, כדי שיהא עוסק בתורה בתמות. הדא הוא דכתיב: יהי לבי תמים בחקיר למען לא אבוש. ...

Another interpretation: "This is the statute of the paschal offering" - that is what Scripture states: "Let my heart be whole in Your statutes" (Psalms 119:80). David said: 'Master of the universe, when I engage in Your statutes, let the evil inclination not have permission to look at me, as it is stated: "Teach me, L-rd, Your way, I will walk in Your truth" (Psalms 86:11). [Do this] so that the evil inclination will not mislead me, and I will be ashamed before the righteous. Moreover, because it misleads me, ...

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4

וידבר ה' . . זאת חקת

The words here quote Numbers 19:1; the passage is shown below.

Numbers 19:1:ט:א

וידבר ה' אל-משה ואל-אהרן לאמר:

And the L-RD spoke unto Moses and unto Aaron, saying:

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KEHOT'S NOTE

במדבר יט, א-ב.

5

The Midrash notes that Scripture sometimes calls the offering a female, "that they take you a red heifer, unblemished," and sometimes a male, "take a young bull."

Shemot Rabbah 38:3:ג"ח

לקח פר בן בקר - הה"ד (תהלים קיא): גדולים מעשי ה' דרושים לכל חפציהם, כשהוא רוצה הוא קוראה לשון נקבה, שנא' (במדבר יט): ויקחו אליך פרה אדומה תמימה, וכשהוא רוצה הוא קוראו לשון זכר, שנאמר: לקח פר בן בקר לכפר עליהם, על מה שעתיד, שנאמר (ויקרא ט): ויאמר אל אהרן קח לך עגל בן בקר לחטאת, לכך נאמר: גדולים מעשי ה' דרושים לכל חפציהם. דבר אחר: שעשה הקב"ה כבוד לאהרן, שהלבישו כמלאכי השרת, שנאמר (מלאכי ב): כי מלאך ה' צבאות הוא. אמר רבי יהודה: מכאן אמרו: כל כהן שהוא ...

"Take one young bull" - that is what is written: "Great are the works of the L-rd, ready for all that is desired" (Psalms 111:2). When He wishes, He calls it in the feminine, as it is stated: "They shall take for You an unflawed red cow" (Numbers 19:2), and when He wishes, He calls it in the masculine, as it is stated: "Take one young bull." To atone for them for what is destined to transpire, as it is stated: "He said to Aaron: Take for yourself a young ...

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6

הקב"ה אומר ומשה כותב

Discussing who wrote the Torah's last verses, the Talmud says that up to that point "the Holy One, blessed be He, says, and Moshe writes." The phrase defines the Written Torah as G-d's words written down by Moshe.

Bava Batra 15a:5:ה"א

אמר לו רבי שמעון: אפשר ספר תורה חסר אות אחת, וקתיב: "לקח את ספר התורה הזה"? אלא עד כאן הקדוש ברוך הוא אומר - ומשה אומר וכותב; מכאן ואילך הקדוש ברוך הוא אומר - ומשה כותב בדמע, כמו שנאמר להלן: "ויאמר להם ברוך: מפיו יקרא אלי את כל הדברים האלה, ואני כותב על הספר בדיו".

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

KEHOT'S NOTE

ב"ב טו, א.

7 בד"ה אם בחקתי תלכו

There "If you walk in My statutes" is read as the level of the Patriarchs, supernal thought, where the letters are "engraved" and truly one with their source; in it a person can come to "walking." Because of the body's physicality that engraving cannot last without the vessels of the mitzvos, hence "and you shall keep My commandments."

KEHOT'S NOTE

לקו"ת בחקותי מה, ד. סה"מ תקס"ד ע"ק. אוה"ת ויקרא ג ע' תתקכא.

8 בד"ה שחורה אני

That discourse explains the saying that the Torah was given as black fire upon white fire, and applies it also to "with the yud the World to Come was created," describing the World to Come as the souls' endless delight, so great that of Acher it was said, "Better that he be judged and come to the World to Come." Further on (Shir HaShirim 5:6) it compares the letters within the soul itself to engraved letters, one with the soul, and the letters of thought and speech to writing, referring there to this maamar on "This is the statute of the Torah."

KEHOT'S NOTE

לקו"ת שה"ש ד, ב.

9 שחורה אני ונאווה

The beloved, Israel, tells the daughters of Jerusalem: "I am black and comely." The Likkutei Torah discourse on this verse explains the Sages' saying that the Torah was given as black fire upon white fire, and compares the letters within the soul to engraved letters.

Song of Songs 1:5 שיר השירים א:ה

שְׁחֹרָה אֲנִי וְנָאוּה בָנוֹת יְרוּשָׁלַם כְּאֶהְיֶה קֶדֶר כִּירְעוֹת שְׁלָמָה:

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

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10 On "Who is like the wise man," the Midrash tells that when Moshe asked how impure kohanim could be purified, G-d answered with the ashes of the heifer and said, "It is a statute, and I have decreed a decree, and no creature can fathom My decree."

Kohelet Rabbah 8:1:5 ה'ה:ח'א:8:1 קוהלת רבה ח'א:8:1:5

דָּבָר אַחֵר, מִי כְהֻכָם, וְהַמֶּשֶׁה, דִּקְתִּיב בָּקָה (משלי כא, כב): עֵיר גְּבִירִים עָלָה חֻכָם. וּמִי יוֹדֵעַ פֶּשֶׁר דָּבָר, שֶׁפֶּשֶׁר תּוֹרָה לְיִשְׂרָאֵל. רַבִּי מְנַא דְּשָׂאֵב בְּשֵׁם רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר, עַל כָּל דָּבָר וְדָבָר שֶׁהִיא הַקְדוּשָׁה בְּרוּךְ הוּא אוֹמֵר לְמִשְׁחָה, הִיא אוֹמֵר לוֹ טְמֵאָתוֹ וְטִהָרְתּוֹ, וְכִיּוֹן שֶׁהִגִּיעַ לְפָרֶשֶׁת (ויקרא כא, א): אָמַר אֶל הַכֹּהֲנִים, אָמַר לְפָנָיו רַבּוֹנוֹ שֶׁל עוֹלָם וְאֵם נִטְמָאוּ אֵלּוּ בְּמָה הוּא טִהָרְתָּ, לֹא הִשְׁיִיב דָּבָר, אוֹתָהּ שָׁעָה נִשְׁתַּנּוּ פָּנָיו שֶׁל מֹשֶׁה, וְכִיּוֹן שֶׁהִגִּיעוּ לְפָרֶשֶׁת פָּרָה אֲדָמָה, ...

Another matter, "who is like the wise man" - this is Moses, in whose regard it is written: "A wise man ascended against the city of the mighty" (Proverbs 21:22). "And who knows the meaning of a matter" - as he explained the Torah to Israel. Rabbi Mana of Shaab said in the name of Rabbi Yehoshua ben Levi: For each and every matter that the Holy One

blessed be He would say to Moses, He would tell him its ritual impurity and purity. When he reached the portion of: ...

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11 וברכות בא פי"ט

The note quotes the Midrash comparing the statutes of the Pesach offering and the red heifer, pointing to Or HaTorah on Chukas for it, and to a lengthy discussion further on there.

KEHOT'S NOTE

"ד"א יהי לבי תמים בחוקיך זה חוקת הפסח וחוקת פרה אדומה, למה ששניהן דומין זה לזה, בזה נאמר זאת חקת הפסח ובוה נאמר זאת חקת התורה, ואי אתה יודע איזה חקה גדולה מזו" — אוה"ת חקת ע' תשעג. וראה שם ע' תתיב בארובה.

12 תצוה ר"פ ל"ח

The note quotes the Midrash that sometimes calls the offering by a feminine term, "that they take you a heifer," pointing to Or HaTorah on Chukas for it.

KEHOT'S NOTE

"כשהוא רוצה הוא קוראה לשון נקבה שנאמר ויקחו אליך פרה כו" — אוה"ת חקת ע' תשעד.

13 אמור ספ"ל

The note quotes the Midrash on the many "takings" G-d commanded for Israel's merit, the red heifer among them, pointing to Or HaTorah on Chukas for it.

KEHOT'S NOTE

ע"פ ולקחתם לכם ביום הראשון . . הרבה קיחות צויתי אתכם בשביל לזכותיכם אמרתי אליכם ויקחו אליך פרה אדומה תמימה" — אוה"ת חקת ע' תשעד.

14 נשא פי"ב

The note quotes the Midrash that Israel were sanctified through the heifer of the sin offering when the Mishkan was completed, pointing to Or HaTorah on Chukas for it.

KEHOT'S NOTE

ע"פ ויהי ביום כלות משה, ישראל נתקדשו בפרת חטאת שנאמר דבר אל בניי ויקחו אליך פרה אדומה וגו' — אוה"ת חקת ע' תשעה.

15 פי"ג דרנ"ג ע"ד

The note quotes Rabbi Pinchas ben Yair's remark linking a spelling in Nesanel's offering to the red heifer prepared that day, pointing to Or HaTorah on Chukas for it.

KEHOT'S NOTE

"ע"פ ביום השני הקריב נתנאל כו' הקריב את קרבנו אמר ר"פ בן יאיר למה הוסיף הקרב וחסר יו"ד, אלא כנגד פרה אדומה שעשו באותו היום" — אוה"ת חקת ע' תשעה.

16 לפי שמצות פרה אדומה הוא כללות התורה

Quoted in the note: the intent is chiefly the mitzvos of the Torah, as the explanation in this maamar shows; the red heifer is the general and collective expression of the Torah because the foundation of all the mitzvos is ratzo vashov, and the red heifer is ratzo vashov.

KEHOT'S NOTE

בד"ה זאת חוקת תשכ"ט הנ"ל מבאר "הכוונה היא בעיקר למצות התורה [כמובן מהביאור בלקו"ת שם [נו, ב ואילך], דזה שמצות פרה אדומה הוא כללות התורה הוא כי יסוד כל המצוות הוא רצוא ושוב, ופרה אדומה הו"ע רצוא ושוב".

17 בדמ"צ מצות פרה אדומה (צט, ב) ז"ל

Quoted in the note: the explanation of these matters is to be copied from his notebook beginning "For on this day He will atone," a teaching heard on Parshas Pinchas on the Mishnah of tractate Parah, "All are fit to sanctify." The matter of the scarlet thread (tola'as) is not explained there, but in the maamar "And Havayah spoke to Moshe... This is the statute of the Torah" and its explanation, of 5565, in manuscript; the note identifies that text with the one printed in Sefer HaMaamarim 5565.

KEHOT'S NOTE

ביאור הדברים צריך להעתיק אי"ה מכתב ידי בניכעל המתחיל כי ביום הזה יכפר כו' את התורה ששמענו פי פנחס על המשנה דמ"ס פרה הכל כשרים לקדש כו' וענין התולעת לא נתי' שם אך נתי' בתורה ע"פ וידבר ה' אל משה כו' זאת חוקת התורה וביאורה שנת תקס"ה כ"י כדו"ח הרב שי [הוא הנדפס בסה"מ תקס"ה הנ"ל]. למאמר זה ראה גם ד"ה זה בסה"מ תרכ"ט ע' פה. סה"מ תרס"ה ע' רכד. המשך בששה"ק תעריב ע' מא. לקו"ש חיי"ג ע' 67. ד"ה לה"ע פרה בסה"מ תקס"ב-ב ע' שסח (וש"ג). ד"ה זאת חקת התורה פ' פרה תשמ"ו. ד"ה זאת התורה אדם תשמ"ז. ד"ה זאת חקת התורה תשמ"ח. תשמ"ח. ד"ה זאת חקת תשכ"ט (נדפס בקונטרס יב-יג תמוז תנש"א) בסה"מ מלוקט ח"ה. ביכעל קטן שמינית בויגין כתי"י שתח"י באריכות יותר (קיד, ב) מבכאן [כ].

18 ויצונו ה' לעשות את כל החקים

The words here quote Deuteronomy 6:24; the passage is shown below.

דברים ו':כ"ד ד"ה 6:24 Deuteronomy

וַיִּצְוֵנוּ ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־ה' אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֵּינוּ כְּהַיּוֹם הַזֶּה:

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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KEHOT'S NOTE

דברים ו, כד.

19 Of the many "takings" G-d commanded, among them "that they take you a red heifer," the Midrash says they were for Israel's merit, the heifer to purify them, and not for His own need.

Vayikra Rabbah 30:13 ויקרא רבה ל':י"ג

20 Kehot's note points to Jeremiah 36:18 for these words.

ירמיהו ל"ו:י"ח

וַיֹּאמֶר לָהֶם בְּרוּךְ מִפִּי יְקֹרָא אֱלִי אֶת כָּל־הַדְּבָרִים הָאֵלֶּה וְאֲנִי כָתַב עַל־הַסֵּפֶר בְּדִי:

Then Baruch answered them: 'He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.'

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21 G-d's promise of blessing opens: "If you walk in My statutes (bechukosai) and keep My commandments and do them." The Likkutei Torah discourse on this verse reads bechukosai as the engraved letters (chakikah), as this maamar does.

ויקרא כ"ו:ג

אם־בְּחֻקְתִּי תֵלְכוּ וְאֶת־מִצְוֹתֵי תִשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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22 At the opening of Parshas Chukas the Midrash has G-d say of the heifer's laws, "I have engraved a statute, I have decreed a decree." The Alter Rebbe takes the pairing of chukah with chakakti as showing that "statute" means "engraving."

Bamidbar Rabbah 19:1 במדבר רבה י"ט:א'

23 On the day the Mishkan was completed, the Midrash says that Israel were sanctified through the heifer of the sin offering, and dates its burning to the second of Nissan and the sprinkling of its waters on the Levites to the third.

Bamidbar Rabbah 12:15 במדבר רבה י"ב:ט"ו

24 Rabbi Pinchas ben Yair explains an unusual spelling in the offering of Nesanel on the second day as corresponding to the red heifer prepared on that day.

Bamidbar Rabbah 13:15 במדבר רבה י"ג:ט"ו

PARAGRAPH 2

25 ועשיתם אתם

In the passage of tzitzis: "and you shall remember all the commandments of Havayah and do them." Read here as "make them": drawing them down.

במדבר ט"ו:ל"ט Numbers 15:39

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וְעֲשִׂיתֶם אֹתָם לֹא־תִתּוּרֹו אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT'S NOTE

במדבר טו, לט.

26 ושמרתם את חקתי

"And you shall keep My statutes and My judgments, which man shall do and live by them." Man makes the statutes into mitzvos, and through this he lives by them.

ויקרא י"ח:ה' Leviticus 18:5

וּשְׁמַרְתֶּם אֶת־חֻקְתִּי וְאֶת־מִשְׁפָּטִי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחִי בָהֶם אֲנִי

Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

27 ואהבת בכל לבבך

In the Shema, Moshe commands Israel: "And you shall love Havayah your G-d with all your heart." Love, the arousal from below, comes first.

Deuteronomy 6:5: דברים ו:ה

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

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

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KEHOT'S NOTE

דברים ו, ה.

28 והיו הדברים האלה אשר אנכי מצוך

The next verse: "And these words which I (Anochi) command you this day shall be upon your heart." After the love comes the drawing-down of the words of Torah; at the maamar's end, Anochi, "I," answers its opening question.

Deuteronomy 6:6: דברים ו:ו

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-לִבְּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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29 סדי"ה זכור את יום השבת לקדשו

There "Remember" is the giver's role and "Keep" the receiver's waiting and longing.

KEHOT'S NOTE

תו"א עא, ג.

30 זכור את יום השבת לקדשו

"Remember the Shabbos day to keep it holy." The discourse on this verse in Torah Ohr is cited for binding the Torah to the Infinite Light above the level of Adam.

Exodus 20:8: שמות כ:ח

זְכוֹר אֶת-יּוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

Remember the sabbath day, to keep it holy.

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31 סדי"ה נר חנוכה

The passage describes the letters of prayer raised up to their root in Keser, so that new letters and a new will are drawn down, beyond the measured judgment of Torah that comes from Chochmah; and it says the same holds for the mitzvot, "for a mitzvah is a lamp."

KEHOT'S NOTE

תו"א מג, ב.

32 נר מצוה

"For a mitzvah is a lamp, and the Torah is light." The raising up of the mitzvah, the "lamp," adds light to the Torah.

Proverbs 6:23: משלי ו:כג

כִּי נֵר מִצְוָה וְתוֹרָה אֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוֹסֵר:

וידבר הוי"ו וגו' זאת חקת התורה אשר צוה הוי"ו לאמר

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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33 בד"ה וכל העם רואים

There Avraham's "going and journeying" is ratzo vashov, and the fire and water "in His heights" are the same two movements: fire in the heart is the soul's thirst, the running of "if your heart runs," which comes through "Binah is the heart."

KEHOT'S NOTE

תו"א עג, ד.

34 והחיות רצוא ושוב

In Ezekiel's vision of the Divine Chariot: "And the Chayos ran and returned, like the appearance of a flash of lightning." The angels' darting to and fro is the pattern of the soul's two movements.

Ezekiel 1:14: יחזקאל א:יד

וְהַחַיּוֹת רָצוּא וְשׁוּב כְּמֶרְאֵה הַקֶּזֶק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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35 הלוח ונסוע

"And Avram journeyed, going and journeying toward the south." Avraham's continual movement is the same running and returning.

Genesis 12:9: בראשית י"ב:ט

וַיֵּסַע אַבְרָם הַלּוֹךְ וְנֹסֵעַ הַנֹּגֵבָה:

And Abram journeyed, going on still toward the South.

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36 ואם רץ לבך שוב

Sefer Yetzirah: "and if your heart runs, return to the place," citing "and the Chayos ran and returned." The Alter Rebbe quotes it as "return to the One."

Sefer Yetzirah 1:8: ספר יצירה א:ח

עשר ספירות בלימה בלום פיה 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)

37 בינה ליבא

In Eliyahu's prayer (Patach Eliyahu), which opens the Tikkunei Zohar, the Sefiros are described as a body: "Chochmah is the brain, thought within; Binah is the

heart, and with it the heart understands.” Contemplation, which is Binah, is what moves the heart.

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

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א) קרקפתא דלא מנח תפלי. *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועי וענפוי (נ"א ואנפוי). כמ"א דאשקי לאילנא ואתרבי בהווא שקיו.

Constantinople, 1740 (CC-BY-NC)

38

ביו"ד נברא העוה"ב

The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. All the delight of the World to Come comes from one small letter.

Menachot 29b:13-14 י"ג-י"ד ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהם שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנו

Wikisource Talmud Bavli (CC-BY-SA)

39

מוטב דלידייניה

When Acher (Elisha ben Avuyah) died, Rabbi Meir said, "Better that he be judged and come to the World to Come." The maamar cites it to show how great the delight of the World to Come is.

Chagigah 15b:3 ט"ו ב:ג"ג-ט"ו

כי נח נפשיה דאחר, אמרי: לא מידן לידדייניה, ולא לעלמא דאתי ליתי. לא מידן לידדייניה — משום דעסק באורייתא, ולא לעלמא דאתי ליתי — משום דחטא. אמר רבי מאיר: מוטב דלידייניה וליתי לעלמא דאתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

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

40

כי עמר מקור חיים

David: "For with You is the source of life; in Your light we see light." In the plain sense life comes from closeness to G-d; the maamar reads "with You" as beside You, secondary: Gan Eden and the World to Come, the "source of life," are nothing before His essence.

Psalms 36:10 י"ז-י"ז

כ"עמר מקור חיים באורך נראה אור:

For with Thee is the fountain of life; In Thy light do we see light.

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41

מי לי בשמים ועמר לא חפצתי

Asaf: "Whom have I in heaven [but You]? And with You, I desire nothing on earth." In the plain sense, close to G-d, he wants nothing else in heaven or on earth; the maamar reads "with You" as "what is with You": even Gan Eden,

יידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

"with You is the source of life," he does not desire, only G-d Himself. (context: Steinsaltz Tanakh)

Psalms 73:25 כ"ה-כ"ה

מ"ל' בשמים ועמר לא חפצתי בארץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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42

את השמים ואת הארץ אני מלא

G-d through Jeremiah: "Do I not fill the heavens and the earth? says Havayah." Near and far are the same to Him, so the soul has nowhere higher to run.

Jeremiah 23:24 כ"ג-כ"ד

אם יסתתר איש במסתרים ואני לא אראנו נאם ה' הלא את השמים ואת הארץ אני מלא נאם ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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43

ילכו מחיל אל חיל

Of the pilgrims going up to Zion: "They go from strength to strength." Ascent from level to level belongs to memalei kol almin.

Psalms 84:8 ח"ח-ח"ח

ילכו מחיל אל חיל יראה אל אלקים בציון:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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44

לא תוסיף קום

Amos laments Israel's fall: "She has fallen, she shall rise no more, the maiden of Israel." The maamar reads it in a positive sense: in the Time to Come there will be no need to rise, for the revelation will be below.

Amos 5:2 ב'י-ב'י

נפלה לא תוסיף קום בתולת ישראל נטשה על אדמתה אין מקימה:

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

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45

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

Numbers 19:2 ב'ט-ב'ט

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

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

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46

"And Havayah commanded us to do all these statutes, to fear Havayah our G-d." The maamar stresses "to do": man

is the one who makes the statutes.

דברים ו':כ"ד Deuteronomy 6:24

וַיִּצְוֵנוּ ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לִּירְאָה אֶת־ה' אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֵּינוּ כִּהְיוֹם הַזֶּה:

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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- 47 “And all the people saw the sounds,” at the giving of the Torah. The discourse on this verse in Torah Ohr is cited for the mitzvos as bringing ratzo vashov.

Exodus 20:15 שמות כ':ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלֵּפִידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָרָה עֶשֶׂן וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמָדוּ מֵרָחֵק:

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

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PARAGRAPH 3

- 48 In his last blessing Moshe describes the giving of the Torah: “Havayah came from Sinai... from His right hand, a fiery law for them.” The maamar reads “His right hand,” Chesed, as water and “a fiery law” as fire: the Torah unites the two.

דברים ל"ג:ב Deuteronomy 33:2

וַיֹּאמֶר ה' מְסִינִי בָּא וְזָרַח מִשְׁעִיר לָמוֹ הוֹפִיעַ מִהָר פָּאֶרָן וְאֶתָּה מִרְבֶּבֶת קִדְשׁ מִיָּמִינוּ אֵשׁ דֵּת לָמוֹ:

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

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PARAGRAPH 4

- 49 “And they shall take for the impure one from the ashes of the burning of the sin offering, and he shall put upon it living water in a vessel.” The water placed on the ashes is the shov.

Numbers 19:17 במדבר י"ט:י"ז

וְלָקְחוּ לְטָמֵא מִצֶּפֶר שְׂרֵפֶת הַחַטָּאת וְנָתַן עָלָיו מֵיִם חַיִּים אֶל־כֶּלִי:

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

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וידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

- 50 “This is the statute of the Torah.” Because the red heifer openly holds both ratzo and shov, it is called the statute of the whole Torah.

במדבר י"ט:כ"ב Numbers 19:22

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

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

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- 51 וקבל היהודים

“And the Jews took upon themselves what they had begun to do.” The discourse on this verse in Torah Ohr is cited on the soul’s capacity to contain the light only through ratzo vashov.

Esther 9:23 אסתר ט':כ"ג

וַקָּבַל הַיְּהוּדִים אֶת אֲשֶׁר־הֵחִלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם:

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

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- 52 ועל האי אקרי כו' והחיות רצוא ושוב

In the Idra Zuta the Zohar says of the supernal Head, Atika Kadisha, that it is not known and does not attach to wisdom or understanding; “and of this it is called, ‘Flee to your place,’ and ‘the Chayos ran and returned.’”

Zohar, Idra Zuta 1:29–4:37 ספר הזוהר, האדרא וזוטא א' כ"ט-ד':ל"ז

- 53 והחיות רצוא ושוב

“And the Chayos ran and returned.” The verse the Zohar quotes for the running and returning before the highest level.

Ezekiel 1:14 יחזקאל א':יד

וְהַחַיּוֹת רָצוּא וְשׁוּב כְּמֵרָאֵה הַבֹּקֶץ:

And the living creatures ran and returned as the appearance of a flash of lightning.

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PARAGRAPH 5

- 54 והאיש משתאה לה

“And the man was wondering at her, keeping silent, to know whether Havayah had made his journey prosper.” Eliezer watches Rivkah at the well; the discourse on this verse explains why his story is repeated.

Genesis 24:21 בראשית כ"ד:כ"א

וְהָאִישׁ מִשְׁתָּאֵה לָּהּ מִחֲרִישׁ לְדַעַת הַהֲצִלִּיחַ ה' דְּרָכּוֹ אִם־לֹא:

And the man looked stedfastly on her; holding his peace, to know whether the L-RD had made his journey prosperous or not.

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55 יפה שיחתן של עבדי בתי אבות מתורתן של בנים

Rabbi Acha's saying: the conversation of the Patriarchs' servants is more beautiful than the Torah of their children, for Eliezer's account fills two or three columns and is told and retold, while an essential law, such as the impurity of a creeping thing's blood, is learned only from an extra word.

בראשית רבה ס"ח:ח' Bereshit Rabbah 60:8

... אין הוון קדמאין מלאכין, אנן בני נש! ואין הוון בני נשי, אנן חמרין, ולית אנן כחמרתיה דרי פנחס בן יאיר, חמרתיה דרי פנחס בן יאיר יהבון לה שיערי דטיבלא, לא אכלת יתהון, ואנן אכלינן תאנייא דטיבלין. ויתן תבן ומספוא לגמלים אמר רבי אחא: יפה שיחתן של עבדי בתי אבות מתורתן של בנים. פרשתו של אליעזר שנים ושלושה דפים. הוא אומר ושונה, ושרץ מגופי תורה ואין דמו מטמא כבשרו, אלא מריבוי המקרא. ר' שמעון בן יוחאי אומר: טמא הטמא. ר' אליעזר בן יוסי אומר: זה וזה. ומים לרחוץ רגליו, ורגלי ...

"The man came to the house and unfastened the camels. He gave straw and feed for the camels, and water to wash his feet and the feet of the men who were with him" (Genesis 24:33). "The man came to the house [and unfastened the camels]..." - he untied their muzzles. Rabbi Huna and Rabbi Yirmeya asked Rabbi Hiyya bar Rabba: Were the camels of Abraham our patriarch not like the donkey of Rabbi Pinhas ben Yair? Robbers once took the donkey of Rabbi Pinhas ben Yair. It spent three ...

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PARAGRAPH 6

56 ביו"ד נברא העוה"ב

The words here quote Menachot 29b:13-14; the passage is shown below.

Menachot 29b:13-14 ד"ג-י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 7

57 אם רץ לבך

"And if your heart runs, return." The running is the fire in the heart; the return is the water in the brain.

ספר יצירה א'ח:ח' Sefer Yetzirah 1:8

עשר ספירות בלימה בלום פין 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

וידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

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)

58

כד"ה החלצו מאתכם

There the joining of opposites is called "peace": the left included in the right, the sweetening of the Gevuros by the Chasadim.

KEHOT'S NOTE

לקו"ת מטות פו, ג.

59

החלצו מאתכם

Moshe tells the people: "Arm men from among you for the army," for the war against Midian. The Likkutei Torah discourse on this verse is cited for more on joining fire and water.

במדבר ל"א:ג' Numbers 31:3

וידבר משה אל־העם לאמר החלצו מאתכם אנשים לצבא ויהיו על־מדון לתת נקמת־ה' במדון:

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

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PARAGRAPH 8

60 כד"ה והי' לכם לציצית

There "for from man (ish) she was taken" is read as esh, fire, with a yud, supernal Chochmah, the point of self-nullification; the 248 mitzvos, the limbs of the King, draw this Chochmah down to the souls of Israel, and the next lines call this drawing the fire of yud into "the fire of hei."

KEHOT'S NOTE

לקו"ת שלח מד, ד.

61

והיה לכם לציצית

"And it shall be to you for tzitzis, and you shall see it and remember all the commandments of Havayah." The discourse on this verse in Likkutei Torah discusses the fire of yud and the fire of hei.

במדבר ט"ו:ל"ט Numbers 15:39

והיה לכם לציצית וראיתם אתו וזכרתם את־כל־מצות ה' ועשיתם אתם ולא־תתורו אחרי לבבכם ואחרי עיניכם אשר־אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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62

אש יו"ד ואש ה"א

Rabbi Akiva taught: "A man and a woman (ish and islah): if they are worthy, the Shechinah is between them; if not,

fire consumes them.” Take away the yud of ish and the hei of ishah, and each word is esh, fire.

סוטה י"ז א:ב'-ג':2-3a:17 Sotah

מ"ואם לא שָׁכַב איש וגו' ואת כי שָׁטִית תחת אישך, ואינו כותב "והשביע הכהן את האשה". וכותב: "יתן ה' אותך לאֵלֶּה ולשִׁבְעָה. וכאן המים המאֲרִיִּים האֵלֶּה כְּמַעֲיָה לַצְּבוֹת בָּטָן וְלִנְפֹל יָרֵךְ". ואינו כותב "וְאִמְרָה הָאִשָּׁה אֲמֹן אֲמֹן".

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

PARAGRAPH 9

63

ועתה יש להבין

The note points there for a discussion parallel to this whole section.

KEHOT'S NOTE

לסעיף זה ראה סה"מ תרכ"ט (הוצאת תשנ"ב) ע' קא ואילך.

64

פרה דקבילת מן שמאלא ומאן הוא לשמאלא שור

The Zohar on Chukas: "A heifer, which receives from the left. And who is to the left? The ox, as it says, 'And the face of an ox on the left.'" It goes on to read "red" (adumah) as the decree of judgment.

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

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

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

65

ופני שור מהשמאל

In Ezekiel's vision each of the Chayos has the face of a lion on the right and "the face of an ox on the left." The ox, on the left, is the root from which the heifer receives.

Ezekiel 1:10ה"י:10 יחזקאל

וְדִמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אֲרִיָּה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁר לְאַרְבַּעַתָּם:

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

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KEHOT'S NOTE

יחזקאל א, י.

66

שמאל דוחה וימין מקרבת

The Sages teach that one should always let "the left push away and the right draw near," not as Elisha pushed away

וידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

Gechazi with both hands. Here it describes the two modes of the Divine flow.

סוטה מ"ז א:ו'-ז':6-7a:47 Sotah

תנו רבנן: לעולם תהא שמאל דוחה וימין מקרבת, לא כְּאַלְיָשָׁע שְׁדַּחְפוּ לְגִחְזֵי בִשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשֻׁעַ בֶּן פְּרִיחָה שְׁדַּחְפוּ לִישׁוֹ הַנוֹצְרִי מִתְלַמִּידָיו בִּשְׁתֵּי יָדָיו. אֲלִישָׁע מֵאִי הִיא, דְּכַתִּיב: "וַיֹּאמֶר נַעֲמָן הוּאֵל קַח כִּכְרִים", וְכַתִּיב: "וַיֹּאמֶר אֵלָיו לֹא לְכִי הֲלֹךְ כְּאִשֶּׁר הִפֵּה אִישׁ מֵעַל מִרְכַּבְתּוֹ לְקִרְאָתָהּ הֵעֵת לְקַחְתָּ אֶת הַכֶּסֶף וְלִקְחַת בְּגָדִים וְזֵיתִים וְכִרְמִים וְצֹאן וְקָקֵר וְעֶבְדִּים וְשִׁפְחוֹת".

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

KEHOT'S NOTE

סוטה מז, א. וש"נ.

67

ימין ושמאל תפוצי

G-d promises Zion, pictured as a barren woman who will have many children: "For you shall spread out to the right and to the left." The maamar uses its words for the two lines, right and left, that exist above.

Isaiah 54:3ה"ג:3 ישעיהו

כִּי־יִמִּין וּשְׂמֹאל תִּפְרָצִי וְזָרַעָה גוֹיִם יִירֶשׁ וְעָרִים נְשֹׁמוֹת יוֹשִׁיבוּ:

For thou shalt spread abroad on the right hand and on the left; And thy seed shall possess the nations, And make the desolate cities to be inhabited.

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KEHOT'S NOTE

ישעי' נד, ג.

68

אהבתי אתכם אמר ה'

G-d tells Israel through Malachi: "I have loved you, says Havayah." Influence that comes with love and closeness is only for the side of holiness.

Malachi 1:2ה"ב:2 מלאכי

אֶהְבֵּתִי אֶתְכֶם אָמַר ה' וְאִמְרַתְּם בְּמֶה אֶהְבֵּתֵנוּ הֲלוֹא־אֶחָד עָשׂוֹ לְעִבְכֶּם נָאס־ה' וְאֶהְבֵּתִי אֶת־יִעֲקֹב:

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב.

69

יאר פניו אתנו

"May G-d be gracious to us and bless us; may He make His face shine with us." The giving of the "face," the right, is closeness.

Psalms 67:2ה"ב:2 תהילים

אֱלֹהִים יִחַנְנוּ וְיִבְרַכְנוּ יֵאֲרֶפְנוּ אֶתְּנוּ סֶלָה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב.

70

ימינך ה' תרעץ אויב

From the Song at the Sea: "Your right hand, Havayah, shatters the enemy." The right hand does not feed the enemy but breaks it.

Exodus 15:6 ט"ו:ו שמות

ימינך ה' נאדרי בכח ימינך ה' תרעץ אויב:

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

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KEHOT'S NOTE

שמות טו, ו.

71

השיב אחר ימינו

"He has drawn back His right hand before the enemy." At the destruction the right hand was withdrawn, and the enemy prevailed.

Lamentations 2:3 ג'ג:ב איכה

גדע כהריאף כל קרן ישראל השיב אחר ימינו מפני אויב ויבצר ביצקב כאש להכה אכלה סביב:

He hath cut off in fierce anger All the horn of Israel; He hath drawn back His right hand From before the enemy; And He hath burned in Jacob like a flaming fire, Which devoureth round about.

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KEHOT'S NOTE

איכה ב, ג.

72

בד"ה ואהי אצלו אמון

That explanation (Likkutei Torah, Bamidbar 20) begins with the sweetening of the Gevuros, brought about by a person's subduing and transforming the other side, since the kelipos are rooted in the Gevuros; sweetening means the Gevuros themselves become sweet, as a sour food is made into a preserve.

Numbers 18:4 ד"ח:ד במדבר

ונלוו עליך ושמרו את־משמרת אהל מועד לכל עבדת האהל וזר לא־יקרב אליכם:

And they shall be joined unto thee, and keep the charge of the tent of meeting, whatsoever the service of the Tent may be; but a common man shall not draw nigh unto you.

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KEHOT'S NOTE

לעיל במדבר יח, ד. מאמרי אדה"צ כתובים-א ע' רד.

73

ואהיה אצלו אמון

Wisdom, the Torah, speaks: "Then I was by Him as a nursling (amon), and I was His delight every day." The explanation on this verse in Likkutei Torah is cited for the matter of G-d's right hand. (context: Steinsaltz Tanakh)

Proverbs 8:30 ל"ח:ג משלי

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

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

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74

ימינך מקרב חיקך כלה

"Why do You draw back Your hand, Your right hand? From within Your bosom, consume [them]!" A plea for the right hand, withdrawn since the destruction, to act against the enemy.

Psalms 74:11 ע"ד:י"א תהילים

למה תשיב ירך וימינך מקרב חיקך כלה:

Why withdrawest Thou Thy hand, even Thy right hand? Draw it out of Thy bosom and consume them.

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75

ובלקו"ת ס"פ חקת

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

KEHOT'S NOTE

להאריז"ל.

76

בזח"ב פקודי דף רכ"ד ובפ"י הרמ"ז שם

The note quotes the Ramaz on this Zohar passage, "for from the right there is no kelipah, but the left itself, as it spreads downward, becomes dross," and points to the Tzemach Tzedek's explanations of the Zohar for more.

KEHOT'S NOTE

"כי הימין אין ממנה קליפה אבל השמאל עצמו בהתפשטותו למטה נעשה סיגים". ביאורו להצ"צ-א ע' שעג. ובכרך-ב ע' תתנב ד"ה אמר לצפון תני — תרין ע' שצ. ראה גם לקמן נז, ג.

77

ושבע הזיות נוכח פני אהל מועד

"And Elazar the kohen shall take of its blood with his finger and sprinkle toward the front of the Tent of Meeting seven times." The sprinklings raise the heifer's inner good to its root.

Numbers 19:4 ט"ט:ד במדבר

ולקח אלעזר הכהן מדמה באצבעו והזה אל־נכח פני אהל־מועד מדמה שבע פעמים:

And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood toward the front of the tent of meeting seven times.

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KEHOT'S NOTE

ראה במדבר יט, ד.

78

שהאפר הוא מהותו . . של העץ

There the same analogy, which the author heard from his teacher, explains Avraham's words "I am dust and ashes": the ashes are the essence of the burned wood, left when fire, water and air have vanished in smoke, yet they bear no comparison to the wood before it burned.

KEHOT'S NOTE

ראה אגה"ק סי' טו. אוה"ת יתרו ע' תתכו.

79

הכל הי' מן העפר

"All go to one place; all was from the dust, and all returns to the dust." The dust is the essence of every body, and it

is what remains as ashes.

Ecclesiastes 3:20: קהלת ג':כ"ו

הכל הולך אל־מקום אחד הכל היה מן־העפר והכל שב אל־העפר:

All go unto one place; all are of the dust, and all return to dust.

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KEHOT'S NOTE

קהלת ג, כ.

80

חומר וצורה

The note points to the Rambam's philosophical work for the terms matter and form.

KEHOT'S NOTE

במ"נ להרמב"ם בשלישי פכ"ב ובח"א (פי"ז) ובפ"א מח' פרקים שלו. [כ].
ראה הלי יסודות רפ"ד.

81

חומר וצורה

The Rambam writes that all bodies below the heavens are composed of matter (golem) and form, their matter compounded of the four elements, fire, air, water and earth. The Kehot note points to this chapter for the terms the maamar uses.

משנה תורה, Mishneh Torah, Foundations of the Torah 4:1, הלכות יסודי התורה ד':א

ארבעה גופים הללו שהם אש ורוח ומים וארץ הם יסודות כל הנבראים למטה מן הרקיע. וכל שיהיה מאדם ומבהמה ועוף ורמש ודג וצמח ומתכת ואבנים טובות ומרגליות ושאר אבני בנין והרים וגושי עפר הכל גלמן מחבר מארבעה יסודות הללו. נמצאו כל הגופים שלמטה מן הרקיע חוץ מארבעה יסודות האלו מחברים מגלם וצורה. וגלם שלהם מחבר מארבעה יסודות האלו. אבל כל אחד מארבעה היסודות אינו מחבר אלא מגלם וצורה בלבד:

These four elements, namely: fire, air, water and earth, are the elements of all the creatures beneath the expanse; all that be whether of man, beast, fowl, creeping thing, fish, vegetation, minerals, precious stones, pearls, structural stones, mountains and glaciers, the body of each and every one is the joint issue of these four elements. Consequently all bodies beneath the expanse, save only these four elements, are joint issue of matter and form; and the body of each is the joint issue of these four elements; but each of these ...

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

PARAGRAPH 10

82

מפני שור מהשמאל

"And the face of an ox on the left." The animal soul, like the heifer, has its root in the ox on the left of the Chariot.

Ezekiel 1:10: יחזקאל א':י"ד

ודמות פניהם פני אדם ופני אריה אל־הימין לארבעתם ופני־שור מהשמאל לארבעתם ופני־נשר לארבעתם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and

יידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

they four had the face of an ox on the left side; they four had also the face of an eagle.

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83

פרה דקבילת משמאלא

The Zohar's "a heifer, which receives from the left," quoted in the previous paragraph, is now applied to the animal soul.

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

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

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

PARAGRAPH 11

84

כח המתאה

Nearly the same passage appears there: the power that desires forbidden things is not sin in itself, since it is the same whether for the forbidden or the permitted; its root is in supernal holiness, and it came to desire sin only through the shattering of the vessels, so in teshuvah it can be turned to love of G-d, "with both your inclinations."

KEHOT'S NOTE

ראה לקמן ר"ה טא, ד. נתבאר בסה"מ תרס"ד ע' רטו.

85

שחרי עצם מהותו . . לטוב

Quoted in the note: what is written in several places, as in this maamar, that the power of desire is not evil in its essence means only that it has no evil form in essence; nevertheless it is not good, and on the contrary, by its nature it is drawn to material things.

KEHOT'S NOTE

בקונטרס העבודה פ"ה מציין "מ"ש בכ"ד שכח המתאוה בעצם אינו רע וכמ"ש בלקו"ת ד"ה זאת חוקת התורה זהו רק שאין בו ציור רע בעצם, אבל מ"מ אינו טוב, ואדרבא בטבעו הוא נמשך לענינים חומריים".

86

נפשי אויתך

The prophet speaks of himself: "[With] my soul I have craved You in the night; with my spirit within me I seek You." The verb comes from the root of ta'avah, craving: the power that craves this world's pleasures, turned to G-d, longing for Him as for one's own life. (context: Steinsaltz Tanakh)

Isaiah 26:9: ישעיהו כ"ו:ט

נפשי אויתך בלילה אֶחְיֶיהִי בְקִרְבִּי אֶשְׁתַּחֲוֶה כִּי כְאֶשֶׁר מִשְׁפֹּטֶיךָ לְאֶרֶץ צָדִיק לְמַדּוֹ יֵשֵׁב תָּבֵל:

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy

judgments are in the earth, The inhabitants of the world learn righteousness.

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KEHOT'S NOTE

ישעיי כו, ט.

87

כמו שאוהב ומתאוה לחיי נפשו

Tanya reads "[With] my soul I have craved You" as: because You are my soul and my true life, I crave You as a person craves the life of his soul, and longs for it to return to him when he is weak.

Numbers 8:3 ח' במדבר

ויעש כן אהרן אל־מול פני המנורה העלה נרתיקה כאשר צוה ה' את־משח:

And Aaron did so: he lighted the lamps thereof so as to give light in front of the candlestick, as the L-RD commanded Moses.

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KEHOT'S NOTE

ראה תניא פרק מד. וראה לעיל במדבר ח, ג ובמ"מ לשם.

88

ע"פ כי תצא

That discourse explains prayer as a battle, in place of the offerings on which fire came down from heaven: the life of the animal soul comes from the element of fire, and the fire below was absorbed in the fire above, whose root is in the faces of the supernal Chariot.

KEHOT'S NOTE

לקו"ת תצא לד, ג ואילך.

89

כי תצא

"When you go out to war against your enemies." The discourse on this verse in Likkutei Torah is cited for the root of the animal soul in the faces of the supernal Chariot.

Deuteronomy 21:10 י"א: דברים

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וְנָתַנּוּ ה' אֱלֹהֶיךָ בְּיָדְךָ וְשָׁבִיתָ שְׁבִי:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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PARAGRAPH 12

90

בד"ה להבין — מי א-ל כמוך

There "Who is a G-d like You" is explained as the Thirteen Attributes: G-d's kindness descends to the lowest places.

KEHOT'S NOTE

לקו"ת ר"ה ס, ד ואילך.

91

מי אל כמוך

The prophet Micah praises G-d: "Who is a G-d like You, who bears iniquity and passes over transgression for the remnant of His heritage?" The Likkutei Torah discourse

וידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

on this verse is cited for the treatment of the animal soul's desires.

Micah 7:18 ח"ז: מיכה

מִי־אֵל כְּמוֹךָ נִשְׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ לֹא־הִחְזִיק לְעַד אָפוּ כִּי־יִחַץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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92

עוצם עיניו מראות ברע

Isaiah describes the one who may dwell with G-d: "He who walks in righteousness... and shuts his eyes from seeing evil." Here it is an example of subduing the animal soul through the senses.

Isaiah 33:15 ט"ז: ישעיהו

הִלֵּךְ צְדָקוֹת וְדִבֵּר מִיִּשְׁרִים מֵאֵס בְּבָצַע מַעֲשֵׂקוֹת נֶעַר כַּפְּיוֹ מִתְמַךְ בַּשָּׁחַד אִטְם אָזְנוֹ מִשְׁמַע דְּמִים וְעֵצָם עֵינָיו מִרְאוֹת בְּרָע:

He that walketh righteously, and speaketh uprightly; He that despiseth the gain of oppressions, That shaketh his hands from holding of bribes, That stoppeth his ears from hearing of blood, And shutteth his eyes from looking upon evil;

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93

לאכפיא לסט"א

The Zohar praises one who brings a wicked person to leave his bad way, for he causes the other side to be subdued and the glory of the Holy One, blessed be He, to be raised.

Zohar II, 128b כ"ב קכח, בזח"ב

KEHOT'S NOTE

זח"ב קכח, ב.

PARAGRAPH 13

94

ואזי יוכל להפוך אח"כ

There "with all your heart" is explained as first subduing the other side, "shutting his eyes from seeing evil," and then transforming darkness into light: the natural element of fire in the animal soul, which craves every desire, is turned from the darkness of this world into a craving to cleave to G-d.

KEHOT'S NOTE

ראה לקמן פ' ואתחנן ב, ג. ולעיל פ' שלח מ, ב. אוה"ת סידור עי נט.

95

ואהבת בכל לבבך

"And you shall love Havayah your G-d with all your heart." Read by the Sages as including the evil inclination.

Deuteronomy 6:5 ו' דברים

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

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

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96 ואהבת בכל לבבך בשני יצריך

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

97 בכל לבבך בשני יצריך

The Mishnah explains "with all your heart" as "with both your inclinations, with the good inclination and with the evil inclination."

Mishnah Berachot 9:5 ח"ה: ט"ה ברכות

חַיֵּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֶׁשָּׂהוּא מְבָרֵךְ עַל הַטּוֹבָה, שְׁנֵאֲמַר (דברים ו) וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. בְּכָל לְבָבְךָ, בְּשֵׁנֵי יִצְרֶיךָ, בְּיִצְרְךָ טוֹב וּבְיִצְרְךָ רָע. וּבְכָל נַפְשְׁךָ, אֲפִלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מְאֹדְךָ, בְּכָל מְמוֹנְךָ. דְּבַר אַחֵר בְּכָל מְאֹדְךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לָךְ הֵי מִדָּה לֹו בְּמֵאֵד מְאֹד. לֹא יִקַּל אָדָם אֶת רֹאשׁוֹ כְּנִגַּד שֶׁעַר הַמְּזִיחַ, שֶׁהוּא מְכֻוֵּן כְּנִגַּד בֵּית קֹדֶשׁ הַקֹּדֶשִׁים. לֹא יִכְנַס לְהַר הַבַּיִת בְּמִקְלּוֹ, וּבְמִנְעֵלּוֹ, ...

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

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98 אתהפכת חשוכא לנהורא

Kehot's note points to Zohar III, 267a for these words.

Zohar III, 267a זח"ג רסו,

KEHOT'S NOTE

ראה זהר בהקדמה ד, א. זח"ג רסו, א.

99 חשוכא לנהורא

In its introduction the Zohar praises those who "turn darkness into light and taste the bitter as sweet." This is is'hapcha, the transformation that follows subduing.

Zohar, Introduction 9:48-10:56 ח"ה: ט"ז-י"ח הקדמה

100 שמע ישראל

Moshe declares: "Hear, O Israel: Havayah is our G-d, Havayah is One." In the Torah scroll the ayin of Shema is written large; read as shem ayin, it alludes to the seventy attributes.

Deuteronomy 6:4 דברים ו' ד'

שְׁמַע יִשְׂרָאֵל ה' אֵלֵינוּ ה' אֶחָד:

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

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KEHOT'S NOTE

דברים ו, ד.

101 ע' נפש דיעקב

"All the souls of the house of Yaakov who came to Egypt were seventy." The seventy holy attributes correspond to the seventy souls of Yaakov.

Genesis 46:27 ראשית מ"ז: כ"ז

וּבְנֵי יוֹסֵף אֲשֶׁר-יָלְדוּ לוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנַיִם כָּל-הַנֶּפֶשׁ לְבֵית יַעֲקֹב הָבְאָה מִצְרַיִם שְׁבַעִים:

And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob, that came into Egypt, were threescore and ten.

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KEHOT'S NOTE

בראשית מו, כז.

102 דארץ אדום

"And these are the kings who reigned in the land of Edom, before any king reigned over the children of Israel." In Kabbalah these kings are the attributes of the world of Tohu.

Genesis 36:31 ראשית ל"א: ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ-מִלְכָּה לְבְנֵי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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103 וימלוך וימת

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

KEHOT'S NOTE

שם לו, לב-לג והלאה.

104 וימלוך וימת

Each king of Edom "reigned" and then "died." Their death is read as the shattering of the vessels of Tohu.

Genesis 36:32-33 ראשית ל"ב-ל"ג

וַיִּמְלֹךְ בְּאֶדוֹם בִּלְע בֶּן-בְּעוֹר וְשֵׁם עִירוֹ דִּנְהָבָה: וַיָּמָת בִּלְע וַיִּמְלֹךְ תַּחְתָּיו יוֹכָב בֶּן-זֵרַח מִבְּצָרָה:

And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

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PARAGRAPH 14

105 בדי"ה וכל בניך

There "all your children shall be taught of Havayah" means that they receive from the level of Yud-Hei so as to be in ratzo vashov, which is the service of prayer; afterwards they become "your builders" through the yoke of Torah study, and through this "great shall be the peace."

KEHOT'S NOTE

לקו"ת ראה ל, ב.

106 וכל בניך למודי

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

on this verse is cited for refining the attributes and raising them to the large ayin.

Isaiah 54:13:ג"ד:י"ד:י"ג:י"ד:

וְכָל־בְּנוֹיָךְ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךְ:

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

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107

ובקשתם משם את ה'

Moshe foretells that in exile, "from there you will seek Havayah your G-d, and you will find Him, if you seek Him with all your heart and with all your soul." "From there," even from the lowest place, G-d can be found.

Deuteronomy 4:29:ט"ז:כ"ב:ט"ז:

וּבִקְשֶׁתֶּם מִשָּׁם אֶת־ה' אֱלֹהֵיךָ וּמִצָּאתָ כִּי תִדְרָשְׁנֻהוּ בְּכָל־לֵבְכֶם וּבְכָל־נַפְשְׁכֶם:

But from thence ye will seek the L-RD thy G-d; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

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KEHOT'S NOTE

דברים ד, כט.

108

קראו שם פרעה

Jeremiah's prophecy against Egypt: "They cried there: Pharaoh king of Egypt is but a noise; he has let the appointed time pass." The maamar takes its "there" (sham) as the place of Pharaoh, the realm of the other side.

Jeremiah 46:17:י"ז:י"ז:י"ז:

קְרָאוּ שֵׁם פְּרַעֲהַ מֶלֶךְ־מִצְרַיִם שְׁאוֹן הַעֶבֶר הַמוֹעֵד:

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

ירמיה' מו, יז.

109

אשר יאמר עליו כי הוא זה

In the law of an object claimed from a watchman, the owner points to it and says, "This is it." The word zeh, "this," is used for something one can point to directly.

Exodus 22:8:ח"ב:ח"ב:

עַל־כָּל־דְּבַר־פֶּשַׁע עַל־שׁוֹר עַל־חֲמוֹר עַל־שֵׁשׁ עַל־שִׁלְמָה עַל־כָּל־אֲבִדָּה אֲשֶׁר יֹאמֶר כִּי־הוּא זֶה עַד הָאֱלֹקִים יָבֹא דְבַר־שְׁנֵיהֶם אֲשֶׁר יִשְׁעֶן אֱלֹקִים יִשְׁלֹם שְׁנֵיהֶם לְרַעְהוּ:

For every matter of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, whereof one saith: 'This is it,' the cause of both parties shall come before G-d; he whom G-d shall condemn shall pay double unto his neighbour.

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110

ושם ימותו

G-d's decree on the generation of the spies: "In this wilderness they shall be consumed, and there they shall

וידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

die." "There" is the place of death, the shattering.

Numbers 14:35:ל"ה:י"ד:י"ד:

אֲנִי ה' דִּבַּרְתִּי אִם־לֹא זֹאת אֶעֱשֶׂה לְכָל־הָעֵדָה הָרָעָה הַזֹּאת הַנוֹעֲדִים עָלַי בְּמִדְבַר הַזֶּה יִתְמוּ וְשָׁם יָמָתוּ:

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.

111

לית אתר פנוי מיני

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

KEHOT'S NOTE

ת"ז תנ"י.

112

לית אתר פנוי מיני

"There is no place empty of Him." So even "from there," the lowest place, G-d can be sought and found.

Tikkunei Zohar 91b:6-92a:1:א"א:ב"ר:צ"ב:א"א:

... בְּכָל סְפִירָה, וּבְכָל כְּסִיף, וּבְכָל מְלָאכִין, וּבְכָל אֶבֶר וְאֶבֶר דְּבַר נֶשֶׁם, דְּלִית אֲתָר פָּנוּי מִיָּהּ לֹא בְּעֵלְאִין וְלֹא בְּתַתְּאִין, יְהוּיָהּ לֹא אֲתַקְרִי בִּיחּוּדָא דְּאַרְבַּע אֲתוּנוּ אֲלֵא בְּעֵלְת הַעֲלֻת דְּמִיחּוּד לִוְן, וּבְגִין דְּאִיהוּ מִיחּוּד אֲרַבַּע אֲתוּנוּ, בָּקָה אֲתַקְרִיאוּ יְהוּיָהּ בִּיחּוּדָא חֲדָא יְהוּיָהּ אֲחָד וְשִׁמּוּ אֲחָד, וּבְגִין דָּא שׁוּי אֲמוּנָה דִּישְׂרָאֵל בְּאַרְבַּע אֲתוּנוּ אֲלִין, וְכָל שְׁמֵהּ שׁוּי כְּנוּיָין לְשִׁמָּה דָּא, לִית שְׁמָה עַד אִין סוּף וְעַד אִין תְּכֵלִית וּבְרָכָא וְשִׁלְטָנָא מִן דָּא, לְעֵילָא עַד אִין סוּף, וְלִתְתָּא עַד ...

Tikkunei Zohar - Vocalized (Public Domain)

113

לצעוק .. בצר לו

"Then they cried to Havayah in their distress; He delivered them from their straits." The cry from the depth of the heart is how G-d is found "from there."

Psalms 107:6:ו"ז:ו"ז:

וַיִּצְעֻקוּ אֱלֹהֵי בְּצָר לָהֶם מִמִּצְוֹקוֹתֵיהֶם יִצִּילֵם:

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

ראה תהלים קז, ו. כח.

114

ע"פ וישב יעקב

The discourse on "And Yaakov settled" explains that through the Shechinah's exile among the nations the sparks of holiness are refined, and that the soul descends into the body for the sake of teshuvah from the depth of the heart, which brings a closer bond with G-d, "as light excels when it comes out of darkness."

KEHOT'S NOTE

תו"א כו, ד.

115

וישב יעקב

"And Yaakov settled in the land of his father's sojournings." The discourse on this verse is cited for more

126

מלא כה"א כבודו

The Seraphim's call: "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." He is present everywhere, so He can be called "this."

ישעיהו ו:ג

וְקָרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ הִי צְבָאוֹת מְלֵא כְלֵי־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישעיהו ו, ג.

PARAGRAPH 15

127

ואהבת בכל לבבך בשני יצריך

The Mishnah reads "with all your heart" as "with both your inclinations, the good inclination and the evil inclination." This is what the burning of the heifer brings about.

משנה ברכות ט:ה"ח

חַיֵּב אָדָם לְבָרֶךְ עַל הָרָעָה כְּשֶׁשׁ הָיָה מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מַאֲדְךָ. בְּכָל לְבָבְךָ, בְּשֵׁנֵי יִצְרֶיךָ, בְּיָצֵר טוֹב וּבְיָצֵר רָע. וּבְכָל נַפְשְׁךָ, אֶפְלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מַאֲדְךָ, בְּכָל מְדָה וּמְדָה שֶׁהוּא מוֹדֵד לָךְ הָיָה מוֹדֵה לוֹ בְּמַאֲד מַאֲד. לֹא יִקַּל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמְּזוּזָה, שֶׁהוּא מְכֻוֵּן כְּנֶגֶד בֵּית קִדְשֵׁי הַקֹּדֶשִׁים. לֹא יִכְנֹס לְהֵר הַבֵּית בְּמִקְלוֹ, וּבְמַנְעֵלוֹ, ...

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

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128

אם רץ לבך

"And if your heart runs, return." The running is the burning; the return is the living water.

ספר יצירה א:ח"ט

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

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

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

129

ונתן עליו מים חיים אל כלי

"And he shall put upon it living water in a vessel." The living water is the Torah, and the vessel is the mitzvot.

במדבר י"ז:ט"ז

וְלִקְחוּ לְטִמָּא מִצִּפּוֹר הַחֲטָאֹת וְנָתַן עָלָיו מֵיִם חַיִּים אֶל־כֵּלִי:

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

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130

מקור מים חיים

G-d's complaint through Jeremiah: "They have forsaken Me, the source of living water, to hew themselves cisterns, broken cisterns that can hold no water." G-d is the hidden source from which the Torah flows.

ירמיהו ב:13

כִּי־שָׁתִׁים רָעוֹת עָשָׂה עָמִי אֲתִי עֲזָבוּ מְקוֹר מַיִם חַיִּים לְחַצְבַּ לָהֶם בָּאֲרוֹת בָּאֲרֹת נִשְׁבְּרִים אֲשֶׁר לֹא־יִכְלוּ הַמַּיִם:

For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, That can hold no water.

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KEHOT'S NOTE

ירמיהו ב, יג.

131

סתימין דכל סתימין

The Zohar's phrase for the most hidden level, "the hidden of all hidden ones," cited in the Kehot note; it is used here for G-d as the hidden source of the living water.

זח"ב פט, א, 89a

KEHOT'S NOTE

זח"ב פט, א, ובכ"מ.

132

בחי' מים חיים היא התורה

The note points there on the Torah as "living water."

KEHOT'S NOTE

ראה לקו"ש ח"ו ע' 321.

133

והחכמה תחי'

"Wisdom gives life to those who have it." The Torah, which is Chochmah, is living water.

קהלת ז:12

כִּי בָצַל הַחֲכָמָה בָּצַל הַכֶּסֶף וַיִּתְּרוֹן דַּעַת הַחֲכָמָה תַּחֲיָהּ בְּעֵלְיָהּ:

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.

134

ימותו ולא בחכמה

Eliphaz, describing mortal men: "They die, and not with wisdom." In the plain sense they perish without ever gain-

ing wisdom; the maamar reads it as death being the absence of Chochmah, the Tree of Life.

איוב ד' כ"א: Job 4:21

הלא־נפע יתרם כם 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.

135 רמ"ח מ"ע נקי רמ"ח אברים דמלכא

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

KEHOT'S NOTE

ראה תיז ת"ל.

136 רמ"ח מ"ע נקי רמ"ח אברים דמלכא

The Tikkunei Zohar calls the 248 positive commandments the 248 limbs of the King. Each mitzvah is a vessel for a particular revelation.

Tikkunei Zohar 74a:8 ח"א: תקוני זוהר ע"ד

ועוד מצווה דא עמודא דאמצעימא, דאיהו מצווה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצווה ועושה מתרוייהו, ובגין דא אתמר על תרוייהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תתא, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהי מצות יהויה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

137 ראיתי והנה מנורת זהב

The prophet tells the angel what he sees: "I saw, and behold, a menorah all of gold." The discourse on this verse is cited on the mitzvos as vessels for light.

Zechariah 4:2 ב'ד: זכריה

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב קלה וגלה על־ראשה ושבעה נרותיה עליה שבעה ושבעה מוצקות לנרות אשר על־ראשה:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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138 וקבל היהודים

"And the Jews took upon themselves." The discourse on this verse is cited on the mitzvos as vessels for light.

Esther 9:23 ג'כ: אסתר

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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רוח אייתי רוח

The Zohar teaches that "spirit draws spirit and brings spirit": the spirit a person raises from below draws down spirit from above.

Zohar II, 162b כסב, זח"ב

KEHOT'S NOTE

זח"ב קסב, ב.

140 נתינת האפר ע"ג המים

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

KEHOT'S NOTE

רמב"ם הלי פרה פ"ט, ה"א.

141 נתינת האפר ע"ג המים

The Rambam rules that the ashes are put on the surface of the water, so that they are seen on it, and that putting the ashes in first disqualifies; cited in the Kehot note for putting the ashes on the water.

Mishneh Torah, הלכות פרה אדומה ט"א: Mishneh Torah, Red Heifer 9:1

כיצד מקדשין את המים באפר הפרה. נותן את המים שנתמלאו לשם מי חטאת בכלי ונותן אפר על פני המים כדי שיראה על פני המים. אף על פי שהיא חבית גדולה מלאה מים. ומערב הכל. ואם נתן האפר תחלה ואחר כך נתן עליו המים פסל. ומהו זה שנאמר בתורה (במדבר יט יז) "ונתן עליו מים חיים". כדי לערב את האפר במים:

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142 בד"ה וכל העם רואים

There ratzo vashov are the fire and water "in His heights," between which G-d makes peace so that the water does not quench the fire; fire in the heart is the soul's thirst, the running of "if your heart runs."

KEHOT'S NOTE

תו"א עג, ד.

143 וכל העם רואים

"And all the people saw the sounds." The discourse on this verse explains why there must always be both ratzo and shov.

Exodus 20:15 ט"ו: שמות

וכל־העם ראים את־הקולת ואת־הלפידים ואת קול השפך ואת־ההר עשן וירא העם ויגעו ויעמדו מרחק:

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

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144 ואהיה אצלו אמון

Wisdom, the Torah, speaks: "Then I was by Him as a nursling, and I was His delight every day." The explanation on this verse is cited for how the running draws down the Torah.

Proverbs 8:30 ל'ח: משלי

ואהיה אצלו אמון ואהיה שעשועים יום יום משחקת לפניו בכל־עת:

Then I was by Him, as a nursling; And I was daily all delight,
Playing always before Him,
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145 **אני תורתך שעשעתי**

“Their heart is gross as fat; I have delighted in Your Torah.” Cited from the discourse on “Then I was by Him as a nursling.”

Psalms 119:70: עי' תהילים קי"ט

טפם כחלב ללבי ואני תורתך שעשעתי:

Their heart is gross like fat; But I delight in Thy law.

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146 **במ"א ע"פ הזהר פ' תזריע**

The note identifies the explanation of the Zohar passage on Tazria that the text refers to as the one printed there.

KEHOT'S NOTE

ביא"ה ל"כ אדה"א עג, א ואילך. נוסחא שני' בסה"מ תקס"ה.

147 **הזה עליהם מי חטאת**

G-d tells Moshe how to purify the Levites: “Sprinkle upon them the water of purification.”

Numbers 8:7: ח'ז' במדבר

וכה-תעשה להם לטהרם הזה עליהם מי חטאת והעבירו תער על-כל-בשרם וכבסו בגדיהם והטהרו:

And thus shalt thou do unto them, to cleanse them: sprinkle the water of purification upon them, and let them cause a razor to pass over all their flesh, and let them wash their clothes, and cleanse themselves.

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148 **שירי טלא דבדולחא**

In Parshas Tazria the Zohar describes the water of purification sprinkled on the Levites as “the remnants of the crystal dew.”

Zohar, Tazria 24:123-25:134: קל"ד כ"ח: קל"ג-כ"ח: קל"ד

149 **ששים המה מלכות**

“There are sixty queens and eighty concubines.” The explanation on this passage is cited for more.

Song of Songs 6:8: וי' שיר השירים

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines, And maidens without number.

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150 **אחת היא יונת**

“My dove, my perfect one, is one.” Part of the same explanation cited for more.

Song of Songs 6:9: וי' שיר השירים

אחת היא יונתי תמתי אחת היא לאמה ברה היא ליוולדתה ראוה בנות ויארסוה מלכות ופילגשים ויהללוה:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The

ידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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151 **ולקח הכהן עץ ארו**

“And the kohen shall take cedar wood and hyssop and scarlet wool, and cast them into the midst of the burning of the heifer.” The maamar now explains these three.

Numbers 19:6: וי'ט' במדבר

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

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

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KEHOT'S NOTE

במדבר יט, ו.

152 **אל תיראי תולעת יעקב**

G-d comforts Israel through Isaiah: “Fear not, worm Yaakov, men of Israel; I will help you, says Havayah.” Israel, small and weak, is called a worm, whose strength is in its mouth.

Isaiah 41:14: וי"ד שיעהו מ"א

אל-תיראי תולעת יעקב מתי ישראל אני עזרתיה נאם-ה' וגאלה קדוש ישראל:

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

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KEHOT'S NOTE

ישעי' מא, יד.

153 **מה תולעת זו אינה מכה ארזים אלא בפיה**

At the end of Parshas Vayishlach the Zohar, cited by the text itself, takes up the image of Yaakov as the worm whose power is in its mouth.

Zohar I, 178a: ח"א קעה,

KEHOT'S NOTE

זח"א קעה, א. תנחומא בשלח, ט. [כ]. ראה לקו"ש-כח ע' 335.

154 **מה תולעת זו אינה מכה ארזים אלא בפיה**

The Midrash on “worm Yaakov”: as the worm strikes the cedar only with its mouth, so Israel's strength is only in prayer.

Midrash Tanchuma, Beshalach 9:2: ט' בשלח

ואומר: אל תיראי תולעת יעקב (ישעיה מא, יד). למה נמשלו ישראל לתולעת? לומר לה: מה תולעת הזה אינה מכה את הארזים אלא בפיה, והיא רכה ומכה את הקשה, כך אין להם לישראל אלא תפלה. שהאמות נמשלו כארזים, שנאמר: הנה אשור ארו בלכנון (יחזקאל לא, ג). ואומר: וישבר ה' את ארזי הלבנון (תהלים כט, ה). וכשהן מתגברים עליהם, חוזרים בתשובה וצועקים ומתפללים. וכן הוא אומר: ואני נתתי לה שכם אחד וגו' (בראשית מח, כב). וכי בחרבו ...

Furthermore it says: Fear not, thou worm Jacob (Isa. 41:14). Why is Israel compared to a worm? To teach us that just as a worm has only a soft and tender mouth with which to strike at a hard cedar tree, so Israel has only its prayers. Idolaters

are likened to a cedar, as Scripture states: Behold, the Assyrian was a cedar in Lebanon (Exod. 31:3). And yea, the L-rd breaketh in pieces the cedars in Lebanon (Ps. 29:5). Whenever their enemies overpowered them, the Israelites would become penitent and ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

- 155** On David's title "Adino ha-Etzeni": when he sat and studied Torah he made himself soft like a worm, and when he went out to war he made himself hard as wood.

מועד קטן ט"ז ב:כ"ו Moed Katan 16b:26

"ראש השלישים" — תהא ראש לשלשת אבות. "הוא עדינו העצני", כשהיה יושב ועוסק בתורה — היה מעדן עצמו כתולעת, ובשעה שיוצא למלחמה — היה מקשה עצמו כעץ.

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

- 156** וכמארז"ל ע"פ הקל קול יעקב

Yitzhak, touching Yaakov disguised as Eisav: "The voice is the voice of Yaakov, but the hands are the hands of Eisav." Yaakov's power is his voice.

בראשית כ"ז:22 Genesis 27:22

ויגש יעקב אל-יצחק אביו וימשהו ויאמר הקל קול יעקב והידיים ידי עשו:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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Gittin 57b:9-10 גיטין נ"ז ב:ט"י

"הקול קול יעקב והידיים ידי עשו" — "הקול", זה אדרייניוס קיסר, שהרג באלקסנדריוס של מצרים ששים רבוא על ששים רבוא, כפלים כיוצאי מצרים. "קול יעקב" — זה אספסיניוס קיסר, שהרג בכרה ביתר ארבע מאות רבוא, ואמר לה: ארבעת אלפים רבוא. "הידיים ידי עשו" — זו מלכות הרשעה, שהחריבה את בתינו, ושרפה את היכלנו, והגלתנו מארצנו. דבר אחר: "הקול קול יעקב" — אין לה תפלה שמועלת, שאין בה מרעו של יעקב. "הידיים ...

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

KEHOT'S NOTE

בראשית כז, ב. גיטין נז, ב.

- 157** ודברת כם

"And you shall teach them to your children and speak of them." Torah study must be spoken, not only thought.

Deuteronomy 6:7 דברים ו:ז

ושננתם לבניך ודברת כם בשבתך בביתך ובילכתך בדרך ובשכבך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו, ז.

וידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

- 158** כל העוסק בתורת עולה

Reish Lakish reads "This is the Torah of the burnt-offering" as teaching that whoever occupies himself with Torah is as if he offered a burnt-offering. The Kehot note observes that Chassidic texts usually quote it with "the Torah of the burnt-offering."

Menachot 110a:13-14 מנחות ק"א:י"ג-י"ד

אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם: מתני' נאמר בעולת בהמה (ויקרא א, ט) אשה ריח ניחוח ובעולת עוף (ויקרא א, ט) אשה ריח ניחוח ובמנחה (ויקרא ב, ב) אשה ריח ניחוח לומר לך אחד המרבה ואחד הממעט ובלבד שיכוין לבו לשמים:

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות קי, א ושם ליי בתורת עולה [כ]. אבל ברוב המקומות כדא"ה מובא תיי "עולה". ראה לעיל פי במדבר יג, א. אחרי כו, ד.

- 159** משה ידבר

"Moshe would speak, and G-d would answer him with a voice." The discourse on this verse is cited on the power of speech.

שמות י"ט:19 Exodus 19:19

ויהי קול השפצר הולך וחקק משה ידבר והאלקים יענו בקול:

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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- 160** ודברי אשר שמתי בפיו

G-d's covenant with Israel through Isaiah: "My spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth." G-d's speech clothed in the mouth of one who speaks Torah. (Kehot: Isaiah 59:1)

ישעיהו נ"ט:כ"א Isaiah 59:21

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתי בפיו לא ימושו מפיה ורעך ומפי רעך אמר ה' מעתה ועד-עולם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישעיי נט, א.

- 161** בחדש השלישי

"In the third month after the children of Israel went out of Egypt." The discourse on this verse in Parshas Yisro is cited on the meaning of "saying" in the Ten Commandments.

שמות י"ט:1 Exodus 19:1

בחדש השלישי לצאת בני-ישראל מארץ מצרים ביום הזה באו מדבר סיני:

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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162 סד"ה ביום השמיני עצרת

There "I have put My words in your mouth, and in the shadow of My hand I have covered you" means that the breath of spoken Torah becomes a "shade," a sukkah, an encompassing light for the soul: "all that comes forth from the mouth of Havayah."

KEHOT'S NOTE

לקו"ת שמע"צ פד, ב.

163 ביום השמיני עצרת

"On the eighth day there shall be an assembly for you." Two discourses on this verse are cited on speaking words of Torah.

במדבר כ"ט:ל"ה

ביום השמיני עצרת תהיה לכם כל-מלאכת עבודה לא תעשו:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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164 ואשים דברי בפיו ובצל ידי כסיתך

"And I have put My words in your mouth, and in the shadow of My hand I have covered you." The spoken words of Torah become a protective "shadow" for the soul.

ישעיהו נ"א:ט"ז

ואשים דברי בפיו ובצל ידי כסיתך לנטע שמנים וליסד ארץ ולאמר לציון עמי-אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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165 ובד"ה וארשתך לי

The passage explains "I will betroth you to Me forever": now the Community of Israel is "the fallen sukkah of David," rising and falling, but in the Time to Come it will stand forever.

KEHOT'S NOTE

לקו"ת במדבר ח, ד.

166 וארשתך לי

"And I will betroth you to Me forever." The discourse on this verse is cited for the meaning of "You have declared."

הושע ב' כ"א

וארשתך לי לעולם וארשתך לי בצדק ובמשפט ובחסד וברחמים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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את ה' האמרת היום

Moshe tells Israel: "You have declared (he'emarta) Havayah this day to be your G-d, and to walk in His ways." In the plain sense they have chosen Him and raised Him up as their G-d; here it is a declaration in speech that binds Israel to G-d. (context: Steinsaltz Tanakh)

דברים כ"ו:17

את-ה' האמרת היום להיות לך לאלקים וללכת בדרךיו ולשמר חקיו ומצותיו ומשפטייו ולשמע בקלו:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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168 סד"ה להבין מ"ש ביום השמע"צ

There "My tongue shall respond (ta'an) with Your word" is read like one who answers after another, repeating his words: the Torah is G-d's word, which He gives each day, "I have put My words in your mouth," and the one who learns only repeats it after Him, so that G-d's own word is revealed in his speech.

KEHOT'S NOTE

לקו"ת סוכות פא, ג.

169 תען לשוני אמרתך

"My tongue shall respond with (ta'an) Your word, for all Your commandments are righteous." In the plain sense the psalmist declares G-d's word aloud; the Likkutei Torah discourse reads ta'an as answering after another, repeating the words he says, so that the learner repeats G-d's own word. (context: Steinsaltz Tanakh)

תהילים קי"ט:172

תען לשוני אמרתך כי כל-מצותיה צדק:

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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170 בד"ה קא מיפלגי

That discourse opens with the Talmud's account of the dispute in the Heavenly Academy over the white spot, decided by Rabbah bar Nachmani, and asks how the Tannaim and Amoraim could work such great wonders.

KEHOT'S NOTE

לקו"ת תזריע כב, ב ואילך.

171 קא מיפלגי במתיבתא דרקינא אם בהרת קדמה

The Heavenly Academy disputed whether a white spot preceding the white hair is impure; the Holy One, blessed be He, said pure, and Rabbah bar Nachmani was summoned to decide. The discourse on this passage is cited on the power of speaking Torah.

בבא מציעא פ"ו א' ו'7-6

אתויה לקמיה, עייליה לאדרונא וטרקיה לבבא באנפיה. בעא רחמי, פרק אשיתא ערק ואזל לאנפא. הנה יתיב אגירדא ודקולא וקא גריס.

קא מיפלגי במתיבתא דרביעא: אם בהרת קודמת לשער לכן - טמא, ואם שער לכן קודם לבהרת - טהור. ספק - הקדוש ברוך הוא אומר: טהור, וכולהו מתיבתא דרביעא אמרי: טמא. ואמרי: מאן נוכח? נוכח רבה בר נחמני. דאמר רבה בר נחמני: אני יחיד בנגעים, אני יחיד באהלות.

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172

דעת גניז בפומא

At the end of Parshas Mishpatim the Zohar says that Daas, knowledge, is hidden in the mouth.

ספר זוהר, משפטים כ"ב:תקכ"ח-528-536 Zohar, Mishpatim תקל"ו

173

נתן לו מתוך פיו

On "And He gave to Moshe": like a rich man whose beloved son wants only the morsel in his father's mouth, G-d gave the Torah to Moshe "from within His mouth," as it says, "from His mouth, knowledge and understanding."

Shemot Rabbah 41:3:ג"ג:מ"א

... אמר לו: איני מבקש אלא מזה שבתוך פיו. מה עשה? נתנו לו. ולמה? על שהיה מחבבו, נתן לו מתוך פיו. הוי, כי ה' יתן חכמה, וכל מי שהוא מחבבו יותר, מפיו דעת ותבונה. והא' אומר: משל לעשיר, שהיה לו בן בא מבית הספר ונתן לו מנה. אמר לו בנו: איני מבקש, אלא מן הפיצטלין שבתוך פיו. נטל ונתן לו מתוך פיו. הוי, כי ה' יתן חכמה, אלא מפיו דעת ותבונה. דבר אחר: כי ה' יתן חכמה אתה מוצא, בשעה שעמדו ישראל על הר סיני לקבל את התורה, היו מבקשים ...

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

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174

מפיו דעת

"For Havayah gives wisdom; from His mouth, knowledge and understanding." Knowledge comes "from His mouth."

Proverbs 2:6:ר"ו:מ

כ"ה יתן חכמה מפיו דעת ותבונה:

For the L-RD giveth wisdom, Out of His mouth cometh knowledge and discernment;

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175

מי שם פה לאדם

G-d answers Moshe, who says he is not a man of words: "Who gave man a mouth?" The discourse on this verse is

וידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

cited on the power of speech.

שמות ד':י"א-Exodus 4:11

ויאמר ה' אליו מי שם פה לאדם או מי יושם אלים או חרש או פקח או עור הלא אנכי ה'

And the L-RD said unto him: 'Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the L-RD?

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176

למען תהי תורת ה'

Of the tefillin, a sign on the hand and between the eyes: "so that the Torah of Havayah may be in your mouth." The Torah must be in the mouth specifically.

שמות י"ג:ט"ז-Exodus 13:9

והיה לך לאות על-ידך ולזכרון בין עיניך למען תהיה תורת ה' בפיה כי בנד תזקק הוצאך ה' ממצרים:

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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KEHOT'S NOTE

שמות יג, ט.

177

Kehot's note points to Zohar, Mishpatim 22:529 for these words.

ספר זוהר, משפטים כ"ב:תקכ"ט-22:529 Zohar, Mishpatim

PARAGRAPH 16

178

ולא תחללו

G-d commands Israel: "And you shall not profane (techalelu) My holy Name." The maamar hears in techalelu the word chalal, a void: do not make a gap between yourself and G-d.

ויקרא כ"ב:ל"ב-Leviticus 22:32

ולא תחללו את-שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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KEHOT'S NOTE

ויקרא כב, לב.

179

נבזה בעיניו נמאס

David describes the one who may dwell on G-d's holy mountain: nivzeh be'einav nimas, in its plain sense "in his eyes a vile person is despised." Chassidus reads it as "lowly and despised in his own eyes," the self-nullification of the worm, and the maamar renders it that way. (context: Steinsaltz Tanakh)

תהילים ט"ו:ד-Psalms 15:4

נבזה בעיניו נמאס ואת-יראי ה' יכבד בשבע להרע ולא ימר:

In whose eyes a vile person is despised, But he honoureth them that fear the L-RD; He that sweareth to his own hurt,

and changeth not;

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KEHOT'S NOTE

תהלים טו, ד.

180 ואנכי תולעת ולא איש

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

KEHOT'S NOTE

שם כב, ז.

181 ואנכי תולעת ולא איש

David, in a psalm of distress: "But I am a worm and not a man, scorned by men and despised by the people." In its plain sense he describes how his enemies regard him; the maamar takes it as the worm's self-nullification. (context: Steinsaltz Tanakh)

Psalms 22:7: תהלים כ"ב:ז

ואנכי תולעת ולא איש הרפת אדם וכזוי עם:

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

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182 ואשים דברי

"And I have put My words in your mouth." When a person is nullified, G-d's own words are in his mouth.

Isaiah 51:16: ישעיהו נ"א:ט"ז

ואשים דברי בפיה ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמיאתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישעיה נא, טז.

183 רני ושמחי

"Sing and rejoice, daughter of Zion." The discourse on this verse in Parshas Miketz is cited on the level of the masters of Torah.

Zechariah 2:14: זכריה ב':יד

רני ושמחי בתציון כי הנני בא ושבך בתוכך נאם ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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184 המגביהי לשבת

"Who is like Havayah our G-d, who is enthroned on high." The explanation on this verse is cited on Rav Yehudah's study.

Psalms 113:5: תהלים קי"ג:ה

מי כה' אלקינו המגביהי לשבת:

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

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וידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

תולעת יעקב

185

"Fear not, worm Yaakov." The Sages read the worm as Israel's power of prayer.

ישעיהו מ"א:יד: Isaiah 41:14

אל־תִּירָא יַעֲקֹב תוֹלַעַת יַעֲקֹב מִתִּי יִשְׂרָאֵל אֲנִי עֲזָרְתִּיךָ נְאֻם־ה' וְגֹאֲלֶךָ קְדוֹשׁ יִשְׂרָאֵל:

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

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186 צו את בני ישראל כו' להקריב

G-d commands the daily offerings: "Command the children of Israel... you shall take care to offer (lehakriv) to Me in its season." Lehakriv, "to offer," has the letters of leharkiv, "to rot."

Numbers 28:2: במדבר כ"ח:ב

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבָּנִי לַחֲמִי לְאִשֵּׁי רִיחַ נִחְחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעָדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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187 ר"ת אנא בכח . . גימטי תולע

The note cites this Kabbalistic work as a source for the gematria of the initials of Ana B'choach.

KEHOT'S NOTE

מא"א אות ת סעיף יב. וראה אוה"ת פ' כי תבוא ע' תתשג. ובאוה"ת פ' פנחס ע' אקבא מציין לספר ילקוט ראובני — קבלה ערך קליפות ע"ש בארוכה.

188 ימינך נאדרי בכח

"Your right hand, Havayah, is glorious in power." The right hand is Chesed, into which the Torah draws supernal Chochmah.

Exodus 15:6: שמות ט"ו:ו

יְמִינְךָ ה' נֶאֱדָרִי בְּכַח יְמִינְךָ ה' תִּרְעֵץ אוֹיֵב:

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

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KEHOT'S NOTE

שמות טו, ו.

189 בחסד דרועא ימינא

Kehot's note points to Zohar I, 26a for these words.

Zohar I, 26a: זח"א כו, א

KEHOT'S NOTE

זח"א כו, א. ת"ו בהקדמה (פתח אלי').

190

בחסד דרועא ימינא

The Zohar's description of Chesed as "the right arm," cited in the Kehot note.

ספר זוהר, בראשית כ"א:רמ"ה-21:248-22:255
כ"ב:רנ"ה

In reference to that time it is said of Moses and Israel, "Then thou shalt delight in the L-rd", and the words shall be fulfilled, "then Moses shall sing" (Ex. 15, 1). The Hebrew text of this page does not correspond entirely to the English translation. Further, the river "shall part from thence and become four heads" (Gen. 2, 10). The first of these is Hesed (Kindness), which is the right arm. From this shall drink the camp of Michael, and with it the tribe of Judah and his two accompanying ...

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

191

בחסד דרועא ימינא

In Eliyahu's prayer (Patach Eliyahu) the Sefiros are described as limbs: "Chesed, the right arm."

Tikkunei Zohar 17a:16-17 י"ז-י"ז א"ט:י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבינ. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

192

עץ ארז ואזוב ושני תולעת

"Cedar wood and hyssop and scarlet wool," cast into the burning of the heifer.

Numbers 19:6 י"ט:ו

ולקח הכהן עץ ארז ואזוב ושני תולעת והשליך אל-תוך שרפת הפרה:
And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

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193

עץ החיים ועץ הדעת

"And the Tree of Life in the midst of the garden, and the Tree of Knowledge of good and evil." The supernal attributes are called "vegetation," like trees.

Genesis 2:9 ט:ט

ויצמח ה' אלקים מן-האדמה פלעץ נחמד למראה וטוב למאכל ועץ החיים בתוך הגן ועץ הדעת טוב ורע:

And out of the ground made the L-RD G-d to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

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194

"Let the adversaries (sotnei) of my soul be ashamed and consumed." Sotnei, "adversaries," shares the root of Satan; the maamar hears in it the tearing away of Satan.

Psalms 71:13 ג:י"א

יבשו יכלו שטני נפשי יעטו חרפה וכלמה מבקשי רעתי:

Let them be ashamed and consumed that are adversaries to my soul; Let them be covered with reproach and confusion that seek my hurt.

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PARAGRAPH 17

195

עץ ארז ואזוב

The Zohar on Parshas Metzora, cited by the text on the cedar wood and hyssop of the leper's purification: when one who was defiled returns in teshuvah, the holiness that had left him returns and rests on him.

ספר זוהר, מצורע ד"י:י"ח-ד"ב:י"ח-4:18-7:25

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

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

196

תולעת יעקב מתי ישראל

"Fear not, worm Yaakov, men (mesei) of Israel." In the plain sense mesei means "people"; the maamar, through Onkelos, reads it as "men," males, givers: the one who is a worm in his own eyes becomes a "man."

Isaiah 41:14 ד"ד:י"א

אל-תירא תולעת יעקב מתי ישראל אני עזרתיה נאם-ה' וגאלך קדוש ישראל:

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

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197

נבזה בעיניו נמאס

Being lowly and despised in one's own eyes, as the worm.

Psalms 15:4 ד:י"ד

נבזה בעיניו נמאס ואת-ירא' ה' יכבד נשבע להרע ולא ימר:

In whose eyes a vile person is despised, But he honoureth them that fear the L-RD; He that sweareth to his own hurt, and changeth not;

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198

כל עיר מתם

Moshe recalls the war with Sichon: "And we destroyed every city of men (mesim), women and children." Onkelos renders mesim as gavraya, "men."

Deuteronomy 2:34 ד:ל"ד

ונלכד את-כל-עיריו בעת ההוא ונחרם את-כל-עיר מתם והנשים והטף לא השאירו שריד:

And we took all his cities at that time, and utterly destroyed every city, the men, and the women, and the little ones; we left none remaining;

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KEHOT'S NOTE

דברים ב, לד, ג, ו.

199 כל עיר מתם

“Destroying every city of men, women and children.” The same phrase, also cited in the Kehot note.

דברים ג:ו' Deuteronomy 3:6

וַנַּחֲרֵם אוֹתָם כַּאֲשֶׁר עָשִׂינוּ לְסִיחֹן מֶלֶךְ חֶשְׁבּוֹן הַחֶרֶם כָּל־עִיר מִתָּם הַנָּשִׁים וְהַטָּף:

And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying every city, the men, and the women, and the little ones.

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200 למען תזכרו ועשיתם את כל מצותי

“So that you shall remember and do all My commandments, and be holy to your G-d.” Read here as becoming “males,” givers who draw light into the mitzvos.

במדבר ט"ו:מ"ד Numbers 15:40

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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201 אשר יעשה אותם האדם

“Which man shall do and live by them.” As explained at the beginning, man “makes” the mitzvos by drawing light into them.

ויקרא י"ח:ה' Leviticus 18:5

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּם הָאָדָם וְחַי בָּהֶם אָנִי

Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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PARAGRAPH 18

202 וידבר ה' אל משה ואל אהרן לאמר. זאת חקת התורה

“And Havayah spoke to Moshe and to Aharon, saying: This is the statute of the Torah.” The maamar's opening verse, now read in the light of its explanation.

במדבר י"ט:א-ב' Numbers 19:1-2

וַיְדַבֵּר ה' אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ פָּרָה אֲדָמָה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוֹם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עַל:

And the L-RD spoke unto Moses and unto Aaron, saying: 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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וידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

203 חקת שמים וארץ

G-d through Jeremiah: “If I have not set My covenant of day and night, the statutes of heaven and earth...” Chok as the fixed order by which the world runs.

Jeremiah 33:25: ירמיהו ל"ג:כ"ה

כֹּה אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל יוֹמָם וָלַיְלָה חֻקֹּת שָׁמַיִם וָאָרֶץ לֹא־שִׁמַּתִּי:

Thus saith the L-RD: If My covenant be not with day and night, if I have not appointed the ordinances of heaven and earth;

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KEHOT'S NOTE

ירמיי' לג, כה.

204 ע"פ תקעו בחדש

That discourse on “Blow the shofar on the New Moon” reads “For it is a chok for Israel” three ways: chok as sustenance (“the bread of my portion”), as permanence, and as engraving, the letters engraved “in the supernal purity,” in which the soul is rooted, so that the soul becomes a vessel and dwelling for the Infinite Light.

KEHOT'S NOTE

לקו"ת ר"ה נד, ד.

205 תקעו בחדש

Asaf's psalm for Rosh Hashanah: “Blow the shofar on the New Moon.” The Likkutei Torah discourse on this verse is cited on chok as engraving.

Psalms 81:4: תהילים פ"א:ד'

תקעו בַּחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לַיּוֹם הַגָּנוּ:

Blow the horn at the new moon, at the full moon for our feast-day.

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206 כי חק לישראל הוא

“For it is a statute (chok) for Israel, a judgment of the G-d of Yaakov.” In the plain sense chok is a fixed law; Likkutei Torah reads it also as engraving.

Psalms 81:5: תהילים פ"א:ה'

כִּי חֻק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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207 במחוקק במשענותם

From the Song of the Well: the princes dug it “with the lawgiver's staff (mechokek), with their staffs.” In the plain sense mechokek is the ruler's staff; the word comes from chakak, to engrave or inscribe, and the maamar cites it with chok and chakikah. (context: Steinsaltz Tanakh)

Numbers 21:18: במדבר כ"א:י"ח

בְּאֵר חֲפְרוּהָ שָׂרִים כְּרוּהָ נְדִיבֵי הָעָם בְּמַחְקָק בְּמִשְׁעָנָתָם וּמִמְדָּבָר מִתְּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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208

בד"ה תורה צוה

The explanation of "The Torah [that Moshe] commanded" begins: the Written Torah is Chochmah, yet the Midrash calls the Torah "the fallen fruit of supernal wisdom," because Chochmah of Atzilus is beyond comprehension, called ayin (nothing), and what is drawn from it to become the letters of the Torah comes only from its back and outer aspect.

KEHOT'S NOTE

לקמן פי' ברכה צוה, א ואילך.

209

תורה צוה

"The Torah that Moshe commanded us is the heritage of the congregation of Yaakov." The explanation on this verse is cited for drawing from the essence of Chochmah.

דברים ל"ג:4 ד' Deuteronomy 33:4

תורה צוה לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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PARAGRAPH 19

210

וידבר ה' אל משה ואל אהרן

"And Havayah spoke to Moshe and to Aharon, saying: This is the statute of the Torah." The opening verse, read now in detail.

במדבר י"ט:2-1 Numbers 19:1-2

וידבר ה' אל משה ואל אהרן לאמר: 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:

And the L-RD spoke unto Moses and unto Aaron, saying: 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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211

ונחנו מה

Moshe tells the people, of himself and Aharon: "and what (mah) are we? Your complaints are not against us, but against Havayah." In the plain sense they are only messengers; the maamar reads mah as Chochmah, koach mah, the self-nullification of Moshe and Aharon. (context: Steinsaltz Tanakh)

Exodus 16:8 שמות ט"ז:8

ויאמר משה בנת ה' לכם בערב בשר לאכל ולחם בבקר לשבע בשמע ה' את תלונתיכם אשר אתם מליגים עליו ונחנו מה לא עלינו תלונתיכם כי על-ה'

And Moses said: 'This shall be, when the L-RD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the L-RD heareth your murmurings which ye murmur against Him; and what are we? your murmurings are not against us, but against the L-RD.'

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KEHOT'S NOTE

שמות טז, ח.

212

בזח"ג . . ובפי' האריז"ל שם

The Biur opens with this Idra passage (Zohar 3:138b): wherever the Name Havayah appears twice in one verse, the first is in Z'eir Anpin and the second in Atik; though all is one, they are memalei kol almin and sovev kol almin.

KEHOT'S NOTE

ראה לקמן בתחילת הביאור ולעיל פי' שלח נא, ב.

213

בד"ה וירא ישראל

There "the great hand which Havayah did in Egypt" is the higher Havayah, reached only through "turning from evil," self-nullification and contraction, which above becomes the yud, and "doing good," expansion, which becomes the hei.

KEHOT'S NOTE

תו"א סב, א.

214

וירא ישראל את היד

"And Israel saw the great hand... and they believed in Havayah and in Moshe His servant." The discourse on this verse is cited on the higher Name Havayah.

שמות י"ד:31 Exodus 14:31

וירא ישראל את-היד הגדלה אשר עשה ה' במצרים ויראו העם את-ה' ויאמינו בה' ובמשה עבדו:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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215

בראשית נמי מאמר הוא

Counting the ten utterances of creation, the Talmud says that "In the beginning" is also an utterance. The utterances are letters drawn from Chochmah.

ראש השנה ל"ב א:י"ט-20 Rosh Hashanah 32a:19-20

"ויאמר" דבראשית תשעה הו! "בראשית" נמי מאמר הוא, דקתיב: "בדבר ה' שמים נעשו". רבי יוחנן בן נורי אומר: אם אומר שלש שלש מכוון — יצא. איבעיא להו, היכי קתני: שלש מן התורה, שלש מן הנביאים, ושלוש מן הכתובים — דהו תשע, ואיכא בינייהו חדא, או דלמא: אחד מן התורה, ואחד מן הנביאים, ואחד מן הכתובים — דהוין להו שלש, ואיכא בינייהו טובא?

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

KEHOT'S NOTE

ר"ה לב, א.

216

והיו הדברים האלה

"And these words which I command you this day shall be upon your heart." Anochi, "I," is bonded (tzavta) with the words of Torah.

דברים ו:6 Deuteronomy 6:6

והיו הדברים האלה אשר אנכי מצוך היום על-לבבך:

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, 1.

217 סתימו דכל סתימין

The Zohar's phrase "the hidden of all hidden ones," used for the Anochi revealed within the words of Torah.

Zohar, Yitro 27:464-475 תע"ד-תע"ה ספר הזהר, יתרו כ"ז: תע"ד-תע"ה
All the souls of the righteous-so we have been taught- on this day are feasted on the delights of the Holy Ancient One, the Allhidden. A breath of this rapture is extended through all the worlds; it ascends and descends, and spreads abroad to all the children of the holy, to all the guardians of the Torah, so that they enjoy perfect rest, forgetting all cares, all penalties, all toil and drudgery. It is the day on which "the L-rd giveth thee rest from thy sorrow, and from thy fear, ...

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

218 Kehot's note points to Genesis 18:1-22:24 for these words.

בראשית י"ח:א-כ"ב: כ"ד: Genesis 18:1-22:24

PARAGRAPH 20

219 ויקחו אליך פרה

"That they take to you a red heifer, unblemished." Its ashes are the running.

במדבר י"ט:2 Numbers 19:2

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

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

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220 אם רץ לבך

Page 56b holds the second paragraph of this maamar, where "And if your heart runs, return to the One" is first quoted from Sefer Yetzirah and explained: the heart runs through contemplating that even the World to Come is nothing before G-d's essence, and returns through contemplating sovev kol almin, before which above and below are equal.

KEHOT'S NOTE

נסמן לעיל נו, ב.

221 אם רץ לבך

"And if your heart runs, return." The ashes are the running; the living water is the return.

ספר יצירה א"ח:8 Sefer Yetzirah 1:8

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

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the

וידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

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)

222 בכה ארוץ גדוד

David's song of deliverance: "For with You I run against a troop (arutz gedud); with my G-d I leap over a wall." In the plain sense he charges, or crushes, an enemy band with G-d's help; the maamar hears in arutz the soul's running, ratzo. The maamar's spelling, בכה ארוץ, is that of the same song in II Samuel 22:30. (context: Steinsaltz Tanakh)

Psalms 18:30 תהילים י"ח:ל

כִּי־בָךְ אֶרֶץ גְּדוּד וּבְאַלְקֵי אֲדָלְגִישׁוֹר:

For by Thee I run upon a troop; and by my G-d do I scale a wall.

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KEHOT'S NOTE

תהלים יח, ל.

223 ואהבת בכל לבבך בשני יצריך

"With all your heart: with both your inclinations." The love of the running includes the evil inclination.

משנה ברכות ט"ה:5 Mishnah Berakhot 9:5

חַיֵּב אָדָם לְבָרַךְ עַל הַרְעָה כְּשֶׁשֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. בְּכָל לְבָבְךָ, בְּשֵׁנֵי יִצְרֶיךָ, בְּיִצְרֵךְ טוֹב וּבְיִצְרֵךְ רָע. וּבְכָל נַפְשְׁךָ, אֶפְלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מְאֹדְךָ, בְּכָל מְמוֹנֶךָ. דְּבָר אַחֵר בְּכָל מְאֹדְךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לָךְ הַיּוֹי מוֹדֵה לוֹ בְּמֵאֵד מֵאֵד. לֹא יִקַּל אָדָם אֶת רִאשׁוֹ כְּנִגְדֵּי שֶׁעַר הַמְּזֻזָּה, שֶׁהוּא מְכֻוֵּן כְּנִגְדֵּי בֵּית קֹדֶשׁ הַקֹּדֶשִׁים. לֹא יִכְנַס לְהֵר הַבַּיִת בְּמִקְלּוֹ, וּבְמִנְעֻלּוֹ, ...

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

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

224 והיו הדברים האלה אשר אנכי מצוך

"And these words which I command you shall be upon your heart." The words of Torah are the living water of the return.

דברים ו:6 Deuteronomy 6:6

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לְבָבְךָ:

And these words, which I command thee this day, shall be upon thy heart;

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PARAGRAPH 21

225 אמרתי אחכמה והיא רחוקה ממני

Koheles (Shlomo): "I said, 'I will become wise,' but it is far from me." The Midrash says Shlomo said this of the red heifer, whose reason eluded him though he understood the rest of the Torah; the maamar takes it as reaching above wisdom.

Ecclesiastes 7:23ג"כ: קהלת ז'

כל־זה נסיתי בחכמה אמרתי אחכמה והיא רחוקה ממני:

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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KEHOT'S NOTE

קהלת ז, כג.

226 אמרתי אחכמה והיא רחוקה ממני

The Midrash has Shlomo say: "All these I have mastered, but the section of the red heifer I investigated, asked about and searched, and 'I said, I will become wise, but it is far from me.'" This is what the maamar means by "what Shlomo said of it."

Bamidbar Rabbah 19:3ג"ט: במדבר רבה י"ט:ג'א

227 אאלפך חכמה

Elihu to Job: "Listen to me; be silent, and I will teach you (a'alefcha) wisdom." A'alefcha, "I will teach you," is from the root of alef.

Job 33:33ג"ל: איוב ל"ג:ל"ג

אם־אין אתה שמע־לי הִרש וְאֶאֱלֶפְךָ חִכְמָה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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KEHOT'S NOTE

איוב לג, לג.

228 ונוצר חסד לאלפים

From the Thirteen Attributes: "He preserves kindness for thousands." Alafim, "thousands," from the same root.

Exodus 34:7ז"ד: שמות ל"ד:ז

נִצֹר חֶסֶד לְאַלְפִים נֶשָׂא עֹז וְפָשַׁע וְחַטָּאָה וְנִקְמָה לֹא יִנְקָה פֶקֶד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שְׁלֹשִׁים וְעַל־רַבְעִים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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KEHOT'S NOTE

שמות לד, ז.

229 למה נסמכה פ' מרים

A letter of consolation that opens with the Sages' question why the section of Miriam's death is placed next to the

וידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

section of the red heifer: as the heifer atones, so does the death of the righteous.

Tanya, Iggeres HaKodesh 28:2-3ג"ב: ח"ב:אגרת הקדש

למה נסמכה פרשת מרים לפרשת פרה, לומר לה: מה פרה מכפרת וכו'. וצריך להבין, למה נסמכה דוקא לפרה אדומה הנעשה חוץ לשלש מחנות, אלא דחטאת קרייה רחמנא [בכתב יד הנוסחא: 'הנעשה בחוץ'. ומן תיבת "לשלש" עד תיבת "רחמנא" ליתא בכתב יד] ולא נסמכה לפרשת חטאת הנעשה בפנים על גבי המזבח - כפרה ממש.

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230 והיתה לעדת בניי למשמרת

"And it shall be for the congregation of the children of Israel for a keeping, for the water of sprinkling." Part of the ashes was kept, preserving the source of the running.

Numbers 19:9ט"ט: במדבר י"ט:ט

ואסף איש טהור את אפר הפרה והניח מחוץ למחנה במקום טהור והיתה לעדת בני־ישראל למשמרת למי נדה חטאת הוא:

And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of sprinkling; it is a purification from sin.

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231 בחיל למשמרת

Rashi explains that the ashes were divided into three parts, one of which was placed in the cheil, the rampart, for safekeeping.

רש"י על במדבר י"ט:ט: רש"י על במדבר י"ט:ט

והניח מחוץ למחנה. לשלשה חלקים מחלקה, אחד נתן בהר המשחה, ואחד מתחלק לכל המשמרות, ואחד נתן בחיל (ספרי; פרה פ"ג), זה של משמרות היה חוץ לעזרה, לטל ממנו בני העירות וכל הצריכין לטהר, וזה שבהר המשחה פהנים גדולים לפרות אחרות מקדשין הימנה, וזה שבחיל נתון למשמרת מגזרת הכתוב, שנאמר והיתה לעדת בני ישראל למשמרת: למי נדה. למי ההך, כמו "וידו אכן בי" (איכה ג'), "לִידוֹת אֶת קְרֻנוֹת הַגּוֹיִם" (זכריה ב'), לשון זריקה: חטאת הוא.

לשון חטוי, ...

AND HE SHALL LAY THEM UP WITHOUT THE CAMP — He divided it (the ashes) into three portions: one he placed on Mount Olivet, another was divided between all the priestly divisions, and the other he placed in the hil (the space that surrounded the Temple area) (Sifrei Bamidbar 124:1; Mishnah Parah 3:11). That portion given to the priestly divisions was outside the forecourt, so that the inhabitants of the cities and anyone who required to be cleansed might take of it; as for that which was ...

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

232 ואהבת בכל לבבך ובכל נפשך

"And you shall love Havayah your G-d with all your heart

and with all your soul.” The running.

Deuteronomy 6:5 וי:ה' דברים

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

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

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233 והיו הדברים האלה

“And these words... shall be upon your heart.” The return.

Deuteronomy 6:6 וי:ה' דברים

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנִּי מְצַוְךָ הַיּוֹם עַל-לִבְּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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234 ושננתם לבניך ודברת בם

“And you shall teach them to your children and speak of them.” Torah spoken aloud.

Deuteronomy 6:7 וי:ה' דברים

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשֹׁכֶמְתְּךָ בְּבֵיתְךָ וּבִלְקַחְתְּךָ בְּדֶרֶךְ וּבְשֹׁכֶמְךָ וּבְקוּמְךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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235 המים חיים צ"ל אל כלי

“Living water in a vessel.” The living water of Torah must be received in the vessels of the practical mitzvos.

Numbers 19:17 וי:ט' במדבר

וְלִקְחוּ לְטָמֵא מֵעֵפֶר שָׂרֶפֶת הַחַטָּאת וְנָתַן עָלָיו מֵיִם חַיִּים אֶל-כֵּלִי:

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

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236 The Mishnah describes the division of the ashes into three parts, one of them placed in the cheil.

Mishnah Parah 3:11א' משנה פרה ג'

כִּרְכוּן בְּשִׁירֵי הַלְשׁוֹן וְהַשְׁלִיף לְתוֹךְ שָׂרֶפֶתָהּ. נִשְׂרָפָה, חֹבֶטִין אוֹתָהּ בְּמַקְלוֹת, וְכוֹבְרִין אוֹתָהּ בְּכִבְרוֹת. רַבִּי יִשְׁמַעֲלֵאל אָמַר, בְּמַקְבוֹת שֶׁל אֶבֶן וּבְכִבְרוֹת שֶׁל אֶבֶן הִיטָה נִעְשִׂית. שְׁחוֹר שֵׁישׁ בּוֹ אָפֶר, כּוֹתֵשִׁין אוֹתוֹ. וְשֹׂאִין בּוֹ, מְנִיחִין אוֹתוֹ. הֶעָצָם, בֵּין כֶּה וּבֵין כֶּה הִיָּה נִכְתָּשׁ. וְחוֹלְקִים אוֹתוֹ לְשִׁלְשָׁה חֲלָקִים, אֶחָד נִתֵּן בַּחֵיל, וְאֶחָד נִתֵּן בְּהַר הַמִּשְׁחָה, וְאֶחָד הִיָּה מִתְחַלֵּק לְכָל מִשְׁמֵרוֹת:

He then wrapped them together with the remains of the strip of wool and cast them into the fire. When it was burnt up they would beat it with sticks and then sift it with sieves. Rabbi Ishmael says: this was done with stone hammers and stone sieves. If there was a black coal on which there were some ashes they would crush it but if there were no [ashes] they would leave it. A bone was crushed in either case. It was then divided into three parts: one part ...



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THE CHASSIDISHE PARSHA

About this edition

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

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

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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