



LIKKUTEI TORAH • PARSHAS MATOS • MAAMAR 7

# ביאור ענין החלצו מאתכם יחלצו מיבעי ליה דהא...

An explanation of “Arm  
yourselves from among you”



Midian is rooted in Tohu itself, the primordial state in which the divine attributes stood back to back, each pure and unable to yield to its opposite. Such separateness is overcome only by inter-inclusion, the peace above and below that the Torah of Moshe draws down through Chochmah and Daas, and therefore only by all Israel together: “arm yourselves,” all of you.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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## THE BIG IDEA

Midian is rooted in Tohu itself, the primordial state in which the divine attributes stood back to back, each pure and unable to yield to its opposite. Such separateness is overcome only by inter-inclusion, the peace above and below that the Torah of Moshe draws down through Chochmah and Daas, and therefore only by all Israel together: “arm yourselves,” all of you.

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

## THE MAAMAR IN BRIEF

The maamar asks why Moshe told the people hechaltzu, “arm yourselves,” as if to everyone, when “from among you” implies only some. To answer, it contrasts two kinds of opposition to holiness. The seven Canaanite nations come from the dross left after the sparks of Tohu were refined; such dross has a measure, so the exile it caused after the First Temple lasted seventy years. Midian is rooted deeper, in Tohu itself, where the attributes “did not gaze face to face”: Chesed was only Chesed and Gevurah only Gevurah, opposites like water and fire. The Tikkun overcomes this in two ways: the vessels come to include one another when intellect enters the emotions, and an abundant light drawn through Daas from Keser unites them. This is the peace the Torah makes in the household above, Chochmah with Binah, and in the household below, among the emotive attributes; in a person it is the mind ruling the heart. Therefore Midian could be defeated only by Moshe, the source of the Torah, and only by all Israel together, and the Torah itself was given only after Yisro, the priest of Midian, submitted.

## OUTLINE

- 1 The question, and the dross of Tohu** ¶11  
Why hechaltzu, implying all of you? The seven nations are the dross left after Tohu’s refinement; evil at its root is not wholly evil (“for the sake of Heaven”) but grows harsher as it descends. Midian is rooted in Tohu itself, where the attributes stood back to back, one beneath the other.
- 2 The two aspects of the Tikkun** ¶12–3  
Inter-inclusion comes from Chochmah, ko’ach mah, entering the emotions, as when a person’s mind tempers his anger. The vessels are rectified by including one another, and the lights, drawn from Atika into Z’eir Anpin, bind them; in the soul these are “beautiful of form” and “beautiful of appearance.” Yisro, from Midian, had to submit before the Torah was given.

### 3 A point in the palace

¶4-5

Chochmah, the yud of Havayah, flashes like lightning out of Keser's darkness as "a point in the palace" of Binah. Daas, rooted in the Avira above the hidden Chochmah, joins them, as a new idea comes from above the intellect. Torah studied for its own sake makes this higher peace, "let him make peace for Me."

### 4 The lower peace

¶6-8

Two levels of Daas: the higher joins Chochmah and Binah, the lower joins the attributes. Gevurah without Chesed (the Flood, Sodom, Egypt) is set against "sufferings of love"; Torah draws mochin that nullify judgment, as with Rabbi Shimon bar Yochai. The two kinds of peace are weighed against the two aspects of the Tikkun; mitzvos rectify the vessels and Torah draws the light.

### 5 Mind and heart

¶9-10

In the soul, mind and heart are opposites, joined when the mind rules the heart through Torah study for its own sake. The attributes, rooted in the Tree of Knowledge of good and evil, are refined and included in the good through mochin drawn from Abba.

### 6 Why Moshe, and why all of you

¶11

The war on Midian needed Moshe, the Yesod of Abba and source of the Torah. The First Temple's exile, rooted in the seven nations' dross, had a limit of seventy years; the exile of baseless hatred, rooted in Tohu's separateness, is long. "The vengeance of Havayah" is the Name of the Tikkun prevailing over Tohu, and all Israel fought together, like the camps united under one banner.

## KEY CONCEPTS

#### the World of Tohu (Chaos) עולם התהו

The primordial world of intense lights in vessels too small to hold them, which shattered. Its attributes were single, unmixed "points": Chesed only Chesed, Gevurah only Gevurah, unable to meet.

#### the World of Tikkun (Rectification) עולם התיקון

The world built from the refined fragments of Tohu, in which the attributes include one another and can hold more light; the source of balance and peace.

#### inter-inclusion (hiskallelus) התכללות

Each attribute containing something of its opposite, Chesed within Gevurah and Gevurah within Chesed, so that they can "gaze face to face" and unite. It comes from intellect entering the emotions and from a higher light that binds them.

#### face to face and back to back פנים בפנים / אהור באהור

Images from the Zohar for attributes that turn toward one another and unite, as in the Tikkun, or turn away from one another, as in Tohu.

#### a point in the palace נקודה בהיכלא

Chochmah, a flash of insight like a single point, within Binah, the "palace" that develops it in length and breadth; Daas joins the two.

#### the higher and lower Daas דעת עליון ודעת תחתון

The higher Daas, drawn from Keser, joins Chochmah and Binah; the lower Daas spreads into the emotive attributes and joins them through the light of Chochmah and Binah.

#### peace in the household above and below שלום בפמליא של מעלה ובפמליא של מטה

The two kinds of peace in "let him make peace for Me; peace let him make for Me," which Torah study for its own sake brings about: the union of Chochmah and Binah, and the inter-inclusion of the emotive attributes.

#### ko'ach mah כח מה

A reading of the word Chochmah as "the power of 'what'": the self-effacement (bittul) of Chochmah, linked with the Name Mah (45), through which opposites can be joined.

SECTION 1 • 11

## The question, and the dross of Tohu

**1** ביאור ענין החלצו מאתכם יחלצו מיבעי ליה דהא מאתכם משמע ולא כולכם והחלצו משמע כולכם דהא כתיב וידבר משה<sup>1</sup> אל העם לאמר החלצו.

An explanation of the matter of “Arm yourselves (hechaltzu) from among you”: it should have said “let them be armed” (yechaltzu), for “from among you” implies not all of you, while “arm yourselves” implies all of you, since it is written, “And Moshe spoke to the people, saying: Arm yourselves.”

The maamar opens with Numbers 31:3, where Moshe tells the people to arm men for the war against Midian. The Alter Rebbe points to a tension in the wording: hechaltzu is a command to everyone (“arm yourselves”), while “from among you” means only some, so the verse should have said yechaltzu, “let them be armed.” The answer, given at the end of the maamar, is that this war truly needed all of Israel.

אך הענין כי הנה להבין ענין מדין יש להקדים ענין שבעה עממין הכנעני והחתי כו'

But the explanation is this: to understand the matter of Midian, we must first introduce the matter of the seven nations, the Canaanite and the Hittite, etc.,

Before explaining Midian, the Alter Rebbe first explains the seven Canaanite nations whose land Israel was to conquer. Their spiritual root will be contrasted with Midian's, which is of a different kind.

שנאמר בהם כי את כל התועבות האל<sup>2</sup> עשו אנשי הארץ כו' שהם שיורי הזמ"ל [הז' מלכים] דתהו דהיינו הסיגים והפסולת שנשארו אחר הבירור,

of whom it is said, “For all these abominations the people of the land have done,” etc. They are the remnants of the seven kings of Tohu (Chaos), that is, the dross and the refuse that remained after the refinement,

The verse in Leviticus describes the abominations of the land's earlier inhabitants. The seven nations, the Alter Rebbe says, derive from the “seven kings” of Tohu, the seven emotive attributes of the primordial world whose vessels shattered; when the holy sparks were sifted out of that shattering, the leftover dross and refuse remained, and these nations are rooted in it.

כמו אברהם שיצא ממנו<sup>3,4</sup> כו' שכבר יצא להתברר ונפרד מאברהם ונעשה סיגים וקליפה דהיינו למטה נעשה סיגים אבל לא למעלה

like Avraham, from whom there came out, etc.: for it had already gone out to be sifted away, and was separated from Avraham, and became dross and kelipah (the husk); that is, below it became dross, but not above.

Avraham illustrates this: the Sages say that Yishmael “came out” of Avraham, and the Sifrei calls him the refuse that issued from him. What was sifted away in Avraham’s refinement became dross and kelipah, the forces that conceal holiness, but only “below,” not in Avraham’s root above.

(ר"ל [רוצה לומר] כשנתלבשה נשמת אברהם שמחסד עליון למטה ממנו בגוף אזי יצא ממנו כו' לפי שהגוף נלקח מק"נ [מקליפת נוגה] ששם נשאר ממה שנפל בשבה"כ [בשבירת הכלים] משא"כ מצד נשמת אברהם כמו שהיא למעלה באצילות ועמ"ש בביאור ע"פ שחורה<sup>5</sup> אני ונאווה כאהלי קדר<sup>6</sup> כו').

(That is to say: when the soul of Avraham, which is from the supernal Chesed (kindness), was enclothed below it, in a body, then there came out of him, etc., because the body is taken from kelipas nogah, where there remained [some] of what fell in the shattering of the vessels (sheviras hakeilim); which is not so from the side of Avraham’s soul as it is above, in the World of Atzilus (Emanation). And see what is written in the explanation on the verse “I am black yet comely ... like the tents of Kedar,” etc.)

The parenthesis explains why: Avraham’s soul derives from the supernal Chesed of Atzilus, but once it was enclothed in a physical body, which is drawn from kelipas nogah, where fragments of the shattered vessels remained, such refuse could issue from him. Kelipas nogah is the intermediate realm in which good and evil are mixed; in Avraham’s soul as it stands in Atzilus there is no refuse at all.

והנה מתחלה הוברר אצילות דהיינו שהמובחר מהניצוצי' וכלים דתהו נכלל בקדושת האצילות, ומה שלא היה יכול להיות נכלל באצילות נעשה בריאה, והכל בסטרא דקדושה בחי' ביטול רק באצילות הוא ביטול גמור ובבריאה הוא יש שבטל

Now, first Atzilus was refined: that is, the choicest of the sparks and vessels of Tohu was included in the holiness of Atzilus; and what could not be included in Atzilus became the World of Beriah (Creation). And all of it is on the side of holiness, in the state of self-nullification (bittul); only, in Atzilus it is complete bittul, while in Beriah it is a being (yesh) that is nullified,

The refinement of Tohu’s fragments came in stages: the choicest sparks and vessels were taken into Atzilus, and what could not enter Atzilus became Beriah. Both belong to holiness and are nullified before G-d, but in Atzilus the bittul is total, while in Beriah there is already a sense of a separate “being” (yesh) that then nullifies itself.

וכמו וצבא השמים לך משתחוים<sup>7</sup> וכתוב שמים לא זכו בעיניו<sup>8</sup> וכתוב ובמלאכיו ישים תהלה<sup>9</sup> (באיוב סי' ד') וכמו דאפקוהו למט"ט [למטטרון]<sup>10</sup> ומחיוהו סי' פולסין דנורא,

as in "And the host of heaven bow down to You"; and it is written, "The heavens are not pure in His eyes"; and it is written, "And in His angels He finds fault" (in Iyov, chapter 4); and as when they took Metatron out and struck him sixty lashes of fire,

Three verses show that even heavenly beings have a self that can fall short: the host of heaven bows down, and G-d finds the heavens impure and His angels at fault. The Talmud (Chagigah 15a) tells that the angel Metatron was taken out and struck sixty lashes of fire, which shows that even an exalted angel can be faulted.

(והיינו לפי שאין הביטול כדבעי כמ"ש במ"א<sup>11</sup> ועמ"ש בד"ה צו את בניי [בני ישראל] כו' את קרבני לחמי בענין שירה של המלאכים).<sup>12</sup>

(This is because the bittul is not as it should be, as is explained elsewhere. And see what is written in the discourse beginning "Command the children of Israel," etc., "My offering, My bread," on the subject of the song of the angels.)

Their bittul is not what it should be, because they remain beings with a self. For more on this the Alter Rebbe refers to his discourse on "Command the children of Israel... My offering, My bread" (in Parshas Pinchas), where the song of the angels is discussed.

ומזה יובן איך שבריבוי השתלשלות יוכל להיות נעשה סיגים ממש וזהו שאמרו נתן עיניו במקדש<sup>13</sup> ראשון<sup>14</sup> והרי פעם אמרו שטן ופנינה לש"ש [לשם שמים] נתכוונו,<sup>15</sup>

From this it can be understood how, through the many [steps] of the chain of descending worlds (hishtalshelus), it can become actual dross. And this is what they said: "He set his eyes on the First Temple"; and yet once they said, "The Satan and Peninnah intended it for the sake of Heaven."

The more steps a light passes through in its descent, the coarser it becomes, until it can turn into actual dross. The Alter Rebbe sets two rabbinic statements side by side: the evil inclination "set his eyes on the First Temple" and destroyed it (Sukkah 52a), a statement of real hostility, while elsewhere the Sages said that the Satan and Peninnah acted "for the sake of Heaven" (Bava Basra 16a).

אך שניהם אמת כי שרש התחלת הסיגים והקליפות אינו רע גמור ושם הוא ענין לשם שמים נתכוונו.

But both are true: for the root of the beginning of the dross and the kelipos is not complete evil, and there it is a matter of "they intended it for the sake of Heaven."

Both statements are true, at different levels. At its root, where the dross and kelipos first begin, the opposing force is not complete evil, and there it can truly be said that it acted "for the sake of Heaven."

אמנם מה שמשלשל למטה מטה נעשה סיגים קשים יותר ומקטריגים ממש ואמר החנם ירא איוב<sup>16</sup> כו'.

However, what descends lower and lower becomes harsher dross and actual accusers, and he said, "Is it for nothing that Iyov fears," etc.

Further down the chain of descent, the same force becomes harsher dross and a real accuser. The Satan's challenge to G-d about Iyov, "Is it for nothing that Iyov fears G-d?" (Job 1:9), shows it acting as an accuser.

ועמ"ש בד"ה ויעש משה נחש<sup>17</sup> נחשת<sup>18</sup>. ועד"ז הוא ענין התהוות ז' עממין הכנעני והחתי כו' מז' מדות דתהו.

And see what is written in the discourse beginning "And Moshe made a copper serpent." Along these lines is the coming into being of the seven nations, the Canaanite and the Hittite, etc., from the seven emotive attributes (middos) of Tohu.

The Alter Rebbe refers to his discourse on the copper serpent, which Moshe raised on a pole so that the people would look upward to its root. In the same way, the seven nations came into being from the seven emotive attributes of Tohu, as dross left over after the refinement.

אך ענין מדין הוא מ"ש בספרא דצניעותא (בוהר פ' תרומה קע"ו ב') עד לא<sup>19</sup> הו' מתקלא לא הו' משגיחין אפ"ן באפ"ן, שהיו בחי' אב"א [אחור באחור]

But the matter of Midian is what is written in the Sifra DiTzniusa (in the Zohar, Parshas Terumah, 176b): "Until there was a balance, they did not gaze face to face"; for they were in the state of back to back,

Midian is different. The Sifra DiTzniusa (the "Book of Concealment," a section of the Zohar) says that before there was a "balance" the supernal faces "did not gaze face to face," meaning the attributes stood "back to back," each turned away from the other; this state, before any rectification, is Midian's root.

וזהו בחי' תהו זה תחת זה רה"ר [רשות הרבים] (ו"ל [וזה לשונו] הפי' מתלמיד האריז"ל [האריז' זכרוננו לברכה] שם, ר"ל [רוצה לומר] שבעולם התהו היו השש קצוות משתלשלות זו ע"ג [על גבי] זו וא"כ לא היו משגיחין הכתר פכ"פ [פנים בפנים] עם הת"ת [התפארת]

and this is the level of Tohu: one beneath the other, a "public domain." (And these are the words of the commentary by a disciple of the Arizal there: "That is to say, in the World of Tohu the six extremities descended one upon another; if so, Keser (the Crown) did not gaze face to face with Tiferes (beauty),

Tohu is pictured as attributes arranged "one beneath the other" in a single column, rather than balanced in lines, and as a "public domain" (reshus harabim), a domain of many separate parts. The commentary of the Arizal's disciple explains that because the six attributes were stacked one upon another, Keser could not face Tiferes directly.

כי חסד וגבורה היו מפסיקין ביניהם גם חסד וגבורה בעצמם לא היו פכ"פ [פנים בפנים] כו' משא"כ בעולם התיקון עכ"ל [עד כאן לשונו]. ור"ל [ורוצה לומר] אבל בעולם התיקון חסד וגבורה הם בבחי' פכ"פ [פנים בפנים] וגם כתר עם הת"ת [התפארת]

for Chesed and Gevurah (restraint) interposed between them; also Chesed and Gevurah themselves were not face to face, etc.; which is not so in the World of Tikkun (Rectification)." End of quote. That is to say: but in the World of Tikkun, Chesed and Gevurah are in a state of face to face, and also Keser with Tiferes,

In that arrangement Chesed and Gevurah stood between Keser and Tiferes and blocked them, and Chesed and Gevurah did not face each other either. In the World of Tikkun (Rectification) it is otherwise: Chesed and Gevurah face each other, and so do Keser and Tiferes.

דהיינו עתיקא עם ז"א הם בבחי' פכ"פ [פנים בפנים] וכמש"ש [וכמה שכתוב שם] בפ"י האריז"ל [האריז' זכרוננו לברכה], ועי' בזהר הרקיע פ' בראשית דף ב' ע"ב גבי עאלת אות צי' כו' אנפוי דיו"ד מהדר לאחורא<sup>20</sup> כו' ע"ש)

that is, Atika with Z'eir Anpin (the emotive attributes), are in a state of face to face, as is written there in the commentary of the Arizal. And see the Zohar HaRakia, Parshas Bereishis, folio 2b, on "The letter tzadi entered," etc., "the face of the yud turned backward," etc.; see there.)

Keser facing Tiferes means Atika, the inner dimension of Keser, facing Z'eir Anpin, the configuration of the emotive attributes. The reference to the Zohar's account of the letters (Zohar 1:2b) points to the letter tzadi, in which the yud "turns its face backward," a picture of the back-to-back relation.

והפ"י הוא שלא היה שייכות לחסד עם גבורה שהחסד היה חסד שבחסד והגבורה היה גבורה שבגבורה, וכיון שזה חסד פשוט וזה גבורה פשוטה הרי הם ב' הפכיים כמים ואש שלא יוכל להתחבר ולהזדווג יחד.

And the meaning is that Chesed had no relation with Gevurah, for the Chesed was Chesed within Chesed and the Gevurah was Gevurah within Gevurah; and since this is simple Chesed and that is simple Gevurah, they are two opposites, like water and fire, which cannot join and unite together.

In Tohu each attribute was pure and unmixed: Chesed was only Chesed and Gevurah only Gevurah. Two such absolutes are opposites, like water and fire, with nothing in common through which they could join.

## SECTION 2 • ¶2-3

### The two aspects of the Tikkun

2 וזהו דלא הוו משגיחין אפ"ן באפ"ן, והתיקון הוא להיות בהתכללות והיינו ע"י מ"ה [שם מ"ה] כי השבירה הוא בבחי' ב"ן [שם ב"ן] עולם הנקודים וההתכללות הוא ע"י המשכת המוחין במדות והיינו מבחי' חכמה כח מה.<sup>21</sup>

And this is [the meaning of] “they did not gaze face to face.” And the rectification is that there be inter-inclusion, and this is through the Name Mah (45); for the shattering is in the level of the Name Ban (52), the World of Nekudim (Points), and the inter-inclusion is through drawing the intellect (mochin) into the emotive attributes (middos), and this is from the level of Chochmah (wisdom): ko’ach mah, “the power of ‘what.’”

This separateness is what “not gazing face to face” means, and its remedy is inter-inclusion, each attribute containing something of the others. In the Kabbalah the shattering of Tohu (the World of Nekudim) is linked with the Name Ban (52) and the rectification with the Name Mah (45), two ways of spelling out the letters of the Name Havayah; inter-inclusion comes from drawing Chochmah, ko’ach mah, “the power of ‘what,’” into the emotive attributes.

כי הנה עד"מ מבשרי אחזה<sup>22</sup> שהמדות באדם כשהם בלתי הנהגת השכל אזי כל מדה אין לה קישור וחיבור כלל עם זולתה

For, by way of analogy, “from my flesh I behold” that when the emotive attributes in a person are without the guidance of the intellect, then each attribute has no bond or connection at all with any other,

The Alter Rebbe explains by an analogy from human experience, in the spirit of Iyov’s words, “from my flesh I behold G-d” (Job 19:26); we can understand the divine order from what we see in ourselves. When a person’s emotions are not guided by intellect, each one operates alone, with no connection to the others.

כמו כאשר יכעוס ויקצוף אין לו רחמים וחסד בשעה זו כלל על מי שכועס עליו וכן בהפך

as when he becomes angry and enraged, at that moment he has no compassion or kindness at all toward the one he is angry with; and likewise the reverse.

Thus an angry person, at the moment of his anger, feels no compassion or kindness at all toward the one he is angry with. The same is true in reverse: unguided kindness has no restraint in it.

ונמצא מדות חו"ג [חסד וגבורה] מפורדין המה זה מזה וע"כ יוכל להסתעף ממותר הדין דין קשה ביותר.

It turns out that the attributes of Chesed and Gevurah are separated from one another, and therefore from the excesses of judgment an extremely harsh judgment can branch out.

Separated from each other, Chesed and Gevurah each become extreme, and from the excess of judgment a very harsh judgment can branch out. This is the human counterpart of Tohu, where unmixed attributes could not coexist.

אבל ע"י התלבשות החכמה במדות יתנהגו המדות ע"פ חיוב החכמה ויכבוש כעסו להיות בו ג"כ תערובות חסד ורחמים כו'

But through the enclothing of Chochmah in the emotive attributes, the attributes will conduct themselves as Chochmah dictates, and he will subdue his anger so that there be in it also an admixture of kindness and compassion, etc.

When Chochmah, the intellect, is enclothed in the emotions, they follow what reason requires. A person can then master his anger so that it contains kindness and compassion too: his Gevurah has become inclusive of Chesed.

וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] לעולם יהי אדם רך כקנה ואל יהי קשה כארז והיינו ע"י שיהיה מוח שליט על הלב.<sup>23</sup>

And of this our Sages, of blessed memory, said, "A person should always be soft as a reed and not be hard as a cedar"; and this is through the mind ruling over the heart.

The Sages' teaching (Ta'anit 20b) that a person should be soft and pliant like a reed, not stiff like a cedar, describes this inclusive temperament. It is reached when the mind rules over the heart.

**3** והנה ענין התיקון הם ב' ענינים. הא' להיות התכללות חסד מגבורה וגבורה מחסד, ר"ל [רצוה לומר] שלא יהי' [יהיה] החסד רק בחי' אחד היינו חסד פשוט הנקרא חסד שבחסד.

Now, the rectification consists of two things. The first is that there be inter-inclusion of Chesed (kindness) with Gevurah (restraint) and of Gevurah with Chesed. That is to say, that Chesed should not be only a single aspect, namely simple Chesed, which is called Chesed within Chesed.

The rectification (Tikkun) has two aspects. The first is inter-inclusion: Chesed is no longer a single, simple quality, "Chesed within Chesed," but contains Gevurah, and Gevurah likewise contains Chesed.

וכן הגבורה לא יהיה רק בחינה א' היינו גבורה שבגבורה וזהו פי' עולם הנקודים שכל ספירה היה רק בחי' נקודה א' לבד שהוא מהות א' לבד חסד

And likewise Gevurah should not be only a single aspect, namely Gevurah within Gevurah—and this is the meaning of "the World of Nekudim (Points)": that each Sefirah was only the level of a single point alone, which is a single essence alone, Chesed

In Tohu, Gevurah too was only "Gevurah within Gevurah." That is why Tohu is called the World of Nekudim, "points": each Sefirah was a single point, one undivided essence, Chesed alone or Gevurah alone.

וכן גבורה, אלא שהחסד עצמו יהיה גי' כלול משה מדות חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] וכן הגבורה תהיה כלולה מכל הו"ק [הו' קצוות] או כל אחד יהיה כלול משבע מדות

or likewise Gevurah—but rather that Chesed itself should also be comprised of six attributes, Chesed, Gevurah, Tiferes, Netzach, Hod and Yesod, and likewise Gevurah should be comprised of all six extremities; or each one should be comprised of seven attributes

In the Tikkun, by contrast, Chesed itself is made up of all six emotive attributes (Chesed, Gevurah, Tiferes, Netzach, Hod and Yesod), and so is Gevurah. Alternatively, each is made up of seven attributes.

(עמ"ש לקמן בביאור ע"פ אלה מסעי שלפעמים ההתכללות משה ופעמים משבעה ופעמים כ"א [כל אחד / כל אחת] כלול מע"ס [מעשר ספירות]),

(see what is written below in the explanation on the verse "These are the journeys," that sometimes the inter-inclusion is of six, sometimes of seven, and sometimes each one is comprised of the Ten Sefiros).

The Alter Rebbe notes that his discourse on "These are the journeys" (in Parshas Masei) explains that the inclusion is sometimes counted as six, sometimes as seven, and sometimes as all Ten Sefiros within each one.

ולכן עייז יוכלו להיות משגיחין אפין באפין כי החסד שבגבורה וגבורה שבחסד קרובים להיות שוים ועייז יוכלו להתחבר ולהזדווג יחד החסד עם הגבורה (וכמ"ש בד"ה ואשה כי תזריע<sup>24</sup> כו'),

And therefore, through this they can “gaze face to face,” for the Chesed within Gevurah and the Gevurah within Chesed are close to being equal, and through this Chesed can join and unite together with Gevurah (as is written in the discourse beginning “When a woman conceives,” etc.).

Because Chesed now contains Gevurah and Gevurah contains Chesed, the two are close to being alike, so they can “gaze face to face” and unite. The discourse on “When a woman conceives” (Leviticus 12:2, in Parshas Tazria) is cited for this union of Chesed with Gevurah.

וזהו ענין התיקון שבבחי הכלים והוא עיי המשכת המוחין כנ"ל במשל שעיי גילוי והמשכת החכמה בהמדות נעשה התכללות המדות שהם הכלים.

And this is the rectification in the aspect of the vessels, and it is through drawing down the intellect (mochin), as mentioned above in the analogy: that through the revelation and drawing down of Chochmah (wisdom) into the emotive attributes (middos), the inter-inclusion of the attributes, which are the vessels, comes about.

This first aspect is the rectification of the vessels. As the analogy of the angry person showed, it comes from drawing intellect, Chochmah, into the emotive attributes, which are the vessels.

והבי הוא באורות שעיי ריבוי הכלים מחזיק האור יותר שהשבירה היתה מפני מיעוט הכלים שלא היו יכולים לסבול האור.<sup>25</sup>

And the second is in the lights: that through the multiplication of the vessels, [the vessel] holds the light more. For the shattering came about because of the paucity of the vessels, which could not bear the light.

The second aspect concerns the lights. Tohu shattered because its vessels were too few, single points that could not bear the intense light, so multiplying the vessels makes it possible to hold more light.

משא"כ עיי ריבוי הכלים כנ"ל עיי ההתכללות שמתחלה היה הכלי רק בבחי נקודה לבד ובתיקון נתגדלה ונתרבה להיות כלולה מעשר<sup>26</sup> בחי,

Whereas through the multiplication of the vessels, as mentioned, through the inter-inclusion—for at first the vessel was only in the state of a single point, and in the Tikkun it grew and multiplied to be comprised of ten aspects—

Through inter-inclusion each vessel, which was at first a single point, grows and multiplies until it comprises ten aspects.

לכן עייז מחזיקים האור יותר (ועמש"ל [ועייז מה שכתוב לעיל] בביאור על פסוק וקבל היהודים <sup>27</sup> כו' בפי שהקדימו נעשה לנשמע), <sup>28</sup> ועיקר התיקון <sup>29</sup> הוא עיי האורות שהאורות הם המחברים וכוללים עיי ריבוי הארתם ולא עוד

therefore, through this they hold the light more. (And see what is written above in the explanation on the verse "And the Jews accepted," etc., on the meaning of their putting "we will do" before "we will hear.") And the main rectification is through the lights, for the lights are what join and include [the vessels] through the abundance of their illumination; and not only that,

Therefore the vessels can now contain more light; the Alter Rebbe refers to his explanation of "And the Jews accepted" (Esther 9:23), on why Israel put "we will do" before "we will hear." Yet the main rectification is through the lights themselves, whose abundant illumination binds the vessels and includes them in one another.

אלא דאחליפו דוכתייהו <sup>30</sup> אור החסד בכלי הגבורה כו' (דהיינו שזה גופא שיהיו הכלים בהתכללות אמיתית הוא עיי שנמשך בהם אור ה ביטול מבחי שם מ"ה [שם מ"ה] עיי עושה שלום במרומיו <sup>31</sup> כו' וכמ"ש בפי יתרו בד"ה

but they even "exchanged their places": the light of Chesed in the vessel of Gevurah, etc. (That is: this itself, that the vessels be in true inter-inclusion, comes about through the light of self-nullification (bittul) being drawn into them from the level of the Name Mah, in the manner of "He makes peace in His heights," etc.; and as is written in Parshas Yisro, in the discourse beginning

More than joining the vessels, the lights even "exchanged places": the light of Chesed came to rest in the vessel of Gevurah. True inter-inclusion of the vessels comes from a light of bittul drawn from the Name Mah, as in "He makes peace in His heights" (Job 25:2), which the Midrash explains as G-d making peace between opposites such as fire and water in the heavens.

להבין ענין האבות הן הן המרכבה, שלהיות התכללות הגי קוין והתחברותן כו' צ"ל הארה והמשכה מבחינה עליונה ששם בטלים אלו השני הפכיים כו' וזהו בחי שם מ"ה [שם מ"ה] עיי, והיינו כמ"ש בפי אמור ביאור דפסוק והניף הכהן

"To understand the matter of 'The Patriarchs are the Chariot,'" that for there to be inter-inclusion of the three lines and their joining, etc., there must be an illumination and drawing down from a higher level, where these two opposites are nullified, etc.; and this is the level of the Name Mah; see there. And this is as is written in Parshas Emor, in the explanation of the verse "And the kohen shall wave

The Alter Rebbe's discourse in Parshas Yisro, on "The Patriarchs are the Chariot," explains that the three lines, right, left and center, can join only through an illumination from a higher level where the two opposites are nullified, the level of the Name Mah. His discourse on "And the kohen shall wave them" in Parshas Emor makes a related point.

אותם שיש ב' בחי' התכללות, הא' מצד המשכת המוחין במדות והב' ע"י גלוי האור אח"כ מבחינת שלימותא דכולא כו' וזהו ענין שעיקר התיקון הוא ע"י האורות כו' שר"ל [שרוצה לומר] שע"י נעשה התיקון וההתכללות ביתר שאת כמש"ש [כמה שכתוב שם].

them,” that there are two kinds of inter-inclusion: the first by virtue of the drawing of the intellect into the emotive attributes, and the second through the revelation of the light afterward from the level of “the perfection of all,” etc. And this is the matter that the main rectification is through the lights, etc., meaning that through this the rectification and the inter-inclusion come about to a greater degree, as is written there.

That discourse distinguishes two kinds of inter-inclusion: one from drawing intellect into the emotive attributes, and a second, afterward, from the revelation of light from the level of “the perfection of all.” This is why the main rectification is through the lights: they bring about the rectification and the inter-inclusion to a greater degree.

גם אפשר לומר כי ב' בחי' אלו זהו עצמו פ"י משגיחין אפין באפין דכולל ג"כ ב' ענינים הא' שהמדות עצמן נעשו פכ"פ [פנים בפנים] חסד עם גבורה וזהו ענין התיקון שבבחי' הכלים שהחסד נעשה כלול מגבורה וגבורה מחסד וע"י מתחברים החו"ג [החסד וגבורה] יחד פכ"פ [פנים בפנים].

It is also possible to say that these two aspects are themselves the meaning of “gazing face to face,” which likewise includes two things. The first: that the emotive attributes themselves became face to face, Chesed with Gevurah; and this is the rectification in the aspect of the vessels, in that Chesed became comprised of Gevurah and Gevurah of Chesed, and through this Chesed and Gevurah join together face to face.

The Alter Rebbe suggests that “gazing face to face” itself contains both aspects. The first is the attributes facing each other, Chesed with Gevurah, which is the rectification of the vessels: each includes the other, and so they join.

והפ"י הב' במשגיחין אפין באפין איתא בביאור האריז"ל [האר"י זכרוננו לברכה] שם וז"ל [וזה לשוננו] ומ"מ עיקר השגחת אפין באפין היינו עתיקא בז"א כדבעינן למימר לקמן בעז"ה [בעזרת השם] עכ"ל [עד כאן לשוננו].

And the second interpretation of “gazing face to face” is found in the commentary of the Arizal there, and these are his words: “Nevertheless, the main gazing face to face is [that of] Atika into Z'eir Anpin (the emotive attributes), as we shall say below, with G-d's help.” End of quote.

The second meaning is given by the Arizal in his commentary on the same passage: the main “face to face” is Atika, the inner dimension of Keser, gazing into Z'eir Anpin.

וזהו ענין התיקון באורות שהשגחת עתיקא בז"א היינו המשכת אורות עליונים כי הכתר הוא הממוצע המחבר וממשיך הארת המאציל א"ס ב"ה בנאצלים כו'.

And this is the rectification in the lights: for the gazing of Atika into Z'eir Anpin is the drawing down of supernal lights, because Keser (the Crown) is the intermediary that joins and draws the illumination of the Emanator, the Infinite One (Ein Sof), blessed be He, into the emanated [levels], etc.

That is the rectification through the lights: when Atika gazes into Z'eir Anpin, higher lights are drawn down. Keser is the intermediary that connects the Emanator, the Infinite One, with the emanated levels and draws His illumination into them.

והנה כמ"כ [כמו כן] בנפש יש ב' בחי' אלו תיקון והתכללות הכלים ואחר כך על ידי זה ריבוי האור והוא כמ"ש בד"ה אם לא תדעי לך<sup>32</sup> היפה<sup>33</sup> כו' ביאור ענין ורחל היתה יפת<sup>34</sup> תואר ויפת מראה ורחל היא כנס"י [כנסת ישראל].

Now, likewise in the soul there are these two aspects: the rectification and inter-inclusion of the vessels, and afterward, through this, the abundance of light. And this is as is written in the discourse beginning "If you do not know, O fairest," etc., the explanation of "And Rachel was beautiful of form and beautiful of appearance"; and Rachel is the Congregation of Israel (Knesses Yisrael).

The same two stages exist in the soul: first the rectification and inter-inclusion of its vessels, then, as a result, an abundance of light. The Torah Ohr discourse on "If you do not know, O fairest among women" explains this through the verse that calls Rachel "beautiful of form and beautiful of appearance" (Genesis 29:17), Rachel being the Congregation of Israel.

וענין יפ"ת [יפת תאר] היינו עד"מ תיקון ציור אברי הנפש כמ"ש נעשה אדם בצלמנו<sup>35</sup> שיתארו בהן כל המדות בשלימותן וביופיין כמו שהם למעלה בעולם התיקון דהיינו התכללות המדות אהוי"ר [אהבה ויראה] ומודומ"ע [ומחשבה דבור ומעשה] וכמ"ש לקמן ע"פ אלה מסעי מענין התכללות המדות בעבודת ה'.

And "beautiful of form" is, by way of analogy, the rectification of the form of the limbs of the soul, as it is written, "Let us make man in our image": that all the attributes be given form in them in their completeness and their beauty, as they are above in the World of Tikkun; that is, the inter-inclusion of the attributes, love and awe, and thought, speech and action, as is written below on the verse "These are the journeys," concerning the inter-inclusion of the attributes in the service of G-d.

"Beautiful of form" is the proper shaping of the soul's "limbs," its faculties, after the pattern of "Let us make man in our image" (Genesis 1:26): every attribute complete and beautiful, as in the World of Tikkun. In practice this means that love and awe, and thought, speech and action, include one another in the service of G-d, as the discourse on "These are the journeys" will explain.

וכ"ז [וכל זה] הוא תיקון הכלים ונקי יפ"ת [יפת תאר] ועי"ז יבא אח"כ לבחי' יפת מראה שהוא בחי' רעותא דליבא שהוא בחי' הארה מפנימית אור א"ס ב"ה והוא בחי' אור השורה בכלים הנ"ל וכ"ז [וכל זה] הוא ע"י הדעת וכמשי"ת [וכמו שיתבאר] לקמן בענין יעשה שלום לי כו'.

And all this is the rectification of the vessels, and it is called “beautiful of form.” And through this one will afterward come to the level of “beautiful of appearance,” which is the level of the desire of the heart (re’usa deliba), which is an illumination from the inner dimension (pnimiyus) of the Infinite Light (Or Ein Sof), blessed be He; and this is the level of the light that rests in the vessels mentioned. And all this is through Daas (knowledge), as will be explained below on the subject of “Let him make peace for Me,” etc.

All this is the rectification of the vessels. Through it a person comes to “beautiful of appearance,” the desire of the heart (re’usa deliba), an illumination from the inner dimension of the Infinite Light that rests within those vessels; this comes through Daas, as the maamar will explain on “let him make peace for Me.”

וכן בנפש שכדי להיות המשכת רעו"ד [רעותא דליבא] הוא ע"י דעת עליון כמשי"ל [כמה שכתוב לעיל] ע"פ וידבר משה<sup>36</sup> אל ראשי המטות כו' (ועמ"ש ע"פ ויקהל משה).

And so too in the soul: in order for there to be the drawing down of the desire of the heart, it is through the higher Daas, as is explained above on the verse “And Moshe spoke to the heads of the tribes,” etc.) (And see what is written on the verse “And Moshe assembled.”)

In the soul, as above, drawing down the desire of the heart depends on the higher Daas, as explained in the discourse on “And Moshe spoke to the heads of the tribes” (Numbers 30:2), earlier in Parshas Matos. The discourse on “And Moshe assembled” is also cited.

וגם כי דעת הוא המשכת הפנימית שהוא בחי' האור ולכן איתא משה משה לא פסיק טעמי" [טעמיה] שבחינת האור הוא אלקות גם בבי"ע

And also, because Daas is the drawing down of the inner dimension, which is the level of the light; and therefore it is said, “Moshe, Moshe”: there is no break in its cantillation,” for the level of the light is G-dliness even in Beriah, Yetzirah and Asiyah,

Daas is also the drawing down of the inner dimension, which is the light. That is why, when G-d calls “Moshe, Moshe,” the cantillation puts no break between the two names, meaning that Moshe below was no different from Moshe above: the light remains G-dliness even in Beriah, Yetzirah and Asiyah.

כמו באצילות כמ"ש במ"א בביאור דואלה המשפטים וכן איתא בפע"ח [בפרי עץ חיים] שער הלולב פ"ג [פרק ג'] שהדעת אינו אלא בית קיבול לאלו האורות כו'.

as in Atzilus, as is explained elsewhere, in the explanation of "And these are the laws." And so it is stated in Pri Etz Chaim, Sha'ar HaLulav, chapter 3, that Daas is only a receptacle for these lights, etc.

The light is G-dliness there just as in Atzilus, as explained in the discourse on "And these are the laws." Pri Etz Chaim likewise says that Daas is only a receptacle for these lights.

וזהו ענין ימינך ה' נאדרי בכח<sup>37,38</sup> שמאלא אתכליל בימינא ימינך ה' תרעץ אויב הוא להיפך (ועיי' [ועיי'] בפ"י הרמ"ז [הרב משה זכות] על הזהר בשלח דנ"ב ע"ב).

And this is the meaning of "Your right hand, Havayah, is glorious in power": the left is included in the right. "Your right hand, Havayah, shatters the enemy" is the reverse. (And see the commentary of the Ramaz on the Zohar, Beshalach, folio 52b.)

This is the meaning of "Your right hand, Havayah, is glorious in power" (Exodus 15:6): the left is included in the right, Gevurah within Chesed. The second half, "Your right hand, Havayah, shatters the enemy," is the reverse, the right hand acting with the left's severity; the Zohar on this verse teaches that all is included in the right.

והנה מדין הוא משרש התהו קודם התיקון דלא הוו משגיחין אפין באפין ל כן בא יתרו כהן מדין<sup>39</sup> קודם מ"ת [מתן תורה] וכמ"ש בזהר ר"פ יתרו (דס"ז ע"ב)

Now, Midian is from the root of Tohu before the rectification, when "they did not gaze face to face." Therefore Yisro, the priest of Midian, came before the Giving of the Torah, as is written in the Zohar at the beginning of Parshas Yisro (folio 67b),

Midian stems from the root of Tohu, before the Tikkun, the state in which the attributes "did not gaze face to face." That is why Yisro, the priest of Midian, had to come before the Giving of the Torah, as the Zohar explains at the beginning of Parshas Yisro.

דלא אתיהבת אורייתא עד לבתר דאתי יתרו ואודי<sup>40</sup> והיינו משום כי התורה היא התיקון וכמ"ש ה' יברך את עמו בשלום<sup>41</sup> וצריך להיות ביטול בחי' מדין:

that "the Torah was not given until after Yisro came and acknowledged." And this is because the Torah is the rectification, as it is written, "Havayah will bless His people with peace"; and there must be the self-nullification of the level of Midian.

The Zohar says the Torah was not given until Yisro came and acknowledged G-d's greatness. The Torah is itself the rectification, as in "Havayah will bless His people with peace" (Psalms 29:11), and before that peace could come, the separateness of Midian had to be nullified.

SECTION 3 • ¶4-5

## A point in the palace

4 ב והנה שרש התיקון הוא להיות גילוי שם הוי"ד הוא חכמה בחי" ברק כי ישת חשך סתרו<sup>42</sup> הוא

כתר

2. Now, the root of the rectification is the revelation of the Name Havayah: the yud is Chochmah (wisdom), the level of lightning; for “He made darkness His hiding place”—this is Keser (the Crown).

Section 2 traces the root of the rectification to the Name Havayah. Its first letter, yud, a mere point, stands for Chochmah, which flashes like lightning, while the darkness of “He made darkness His hiding place” (Psalms 18:12) is Keser, hidden above all revelation.

וזהו ענין אילתא דדלגא לטורי חשוכא עיין בזהר פ' פנחס (דרמ"ט) שהוא בחי" מלי שנכלל בכתר

And this is the matter of “the hind that leaps to the mountains of darkness” (see the Zohar, Parshas Pinchas, folio 249), which is the level of Malchus (sovereignty) that is included in Keser;

The Zohar (Pinchas) speaks of a hind that goes into the “mountains of darkness.” The Alter Rebbe explains the hind as Malchus, which rises to be included in Keser, the dark, hidden level above.

כי מגלה עמוקות מני חושך<sup>43</sup> שע"ס [שעשר ספירות] שהם בגילוי הם למעלה בהעלם ג"כ וגם כל ההתכללות חסד שבחסד כו'

for “He reveals deep things out of darkness”: for the Ten Sefiros that are in revelation are above also in concealment, and also all the inter-inclusion, Chesed within Chesed, etc.—

As Iyov says, G-d “reveals deep things out of darkness” (Job 12:22): the Ten Sefiros that are later revealed already exist above in a hidden state, together with all their inter-inclusion, such as Chesed within Chesed.

הכל היה בהעלם תחלה ושם נק' טורי חשוכא, ובנקודים הוא הגילוי והיינו שהגילוי הוא רק בחי' נקודה והשאר הוא בהעלם ומבחינת החשך של הכתר הוא גילוי החכמה ככרך

all was at first in concealment, and there it is called “the mountains of darkness.” And in Nekudim is the revelation; that is, the revelation is only the level of a point, and the rest is in concealment. And from the level of the darkness of Keser is the revelation of Chochmah, like lightning

All of this was first concealed, in what is called “the mountains of darkness.” In the World of Nekudim it was revealed, but only as a point, with the rest still hidden; from Keser's darkness Chochmah breaks forth like a flash of lightning.

(ולכן נקודות הוא בחכמה<sup>44</sup> כמ"ש בפרדס<sup>45</sup> שער הנקודות כי גילוי החכמה מההעלם של הכתר הוא כמשל גילוי הנקודה אחת וכמשל הברק המבריק<sup>46</sup> מתוך החושך ועמ"ש מענין זה בביאור ע"פ וידבר אלקים את כל הדברים האלה<sup>47</sup> כו' ע"ש) ונק' בזהר נקודה בהיכלא.<sup>48</sup>

(and therefore the [vowel] points (nekudos) are in Chochmah, as is written in the Pardes, Sha'ar HaNekudos: for the revelation of Chochmah out of the concealment of Keser is like the revelation of a single point, and like lightning flashing out of the darkness; and see what is written on this subject in the explanation on the verse "And G-d spoke all these words," etc.; see there). And in the Zohar it is called "a point in the palace."

This is why, as the Pardes explains, the vowel points (nekudos) derive from Chochmah: Chochmah emerging from Keser's concealment is like a single point appearing, or lightning flashing in darkness. The Zohar calls Chochmah "a point in the palace," and the Alter Rebbe also refers to his explanation of "And G-d spoke all these words" (Exodus 20:1).

היכלא הוא בחינת בינה דאימא מקננא בכורסיא<sup>49,50</sup> ונק' אלקים חיים ומלך עולם<sup>51</sup> ויש לה התפשטות אורך ורוחב

The "palace" is the level of Binah (understanding)—"Imma nests in the Throne"—and it is called "the living Elokim and King of the world," and it has an expansion of length and breadth;

The "palace" is Binah, of which the Tikkunei Zohar says that Imma, the Mother, "nests in the Throne." Binah is called "the living Elokim and King of the world," words from the blessing before the morning Shema, and it extends in length and breadth, developing an idea in all its dimensions.

אך החכמה הוא בחי' נקודה בלבד דהיינו כמו למשל בשעה שהאדם מתבונן בלמודו נופל לו שכל חדש שהשכל ההוא אינו

whereas Chochmah is the level of a point alone. That is, as for example, when a person contemplates his studies and a new idea occurs to him, that idea is nothing

Chochmah, by contrast, is only a point. A person studying who suddenly grasps a new idea receives it as a single point, not yet developed.

אלא נקודה והוא ברק המבריק בתוך רוח בינתו המתפשט באורך ורוחב בהיכלא, והמחבר להיות נקודה בהיכלא הוא הדעת,

but a point, and it is lightning flashing within the spirit of his understanding, which spreads in length and breadth in the "palace." And what joins [them] so that there be "a point in the palace" is Daas (knowledge),

That point is like lightning flashing within the expanse of his understanding (Binah), which spreads out in length and breadth. What joins the point to the palace, Chochmah to Binah, is Daas.

כי הדעת הוא עולה עד קרומא דאורא, ואורא שלפני הקרומא דחפא על מו"ס [מוחא סתימאה] כו' שהוא מעצמות אור א"ס כמו במשל להיות נובע השכל מלמעלה מהשכל ועי"ז חבור חו"ב [חכמה ובינה] תרין ריעין<sup>52</sup> כו'.

for Daas rises up to the membrane of the Avira (air); and the Avira that is before the membrane that covers the Mocha Stima'ah (the hidden brain), etc., is from the essence of the Infinite Light (Or Ein Sof), as in the analogy of the intellect welling up from above the intellect; and through this is the joining of Chochmah and Binah, "two companions," etc.

Daas can join them because its root reaches up to the "membrane of the Avira (air)," which covers the Mocha Stima'ah, the hidden brain within Keser; the Avira draws from the essence of the Infinite Light. In human terms, intellect springs from something above intellect, and through this Chochmah and Binah, the "two companions," are joined.

(פ"י כי הנה עד"מ כשאדם משכיל ומחדש איזו השכלה חדשה זהו המשכה שנמשך ממקור השכל הנקרא משכיל, ולפעמים אין נופל לו שכל מלמעלה מהשכל, א"כ בהכרח לומר שיש דבר שלמעלה מבחי המקור השכל המשכיל

(The meaning is: by way of analogy, when a person conceives and originates some new insight, this is a flow drawn from the source of the intellect, which is called the maskil (the one who conceives); and sometimes no idea occurs to him from above the intellect. If so, one must necessarily say that there is something above the level of the source of the intellect, the maskil,

The parenthesis explains: a new insight flows from the source of intellect, called the maskil, the faculty that conceives ideas. Yet sometimes no idea comes, so there must be something above that source which connects it to revelation.

שהוא המקשרו ומחברו לבא לידי גילוי בשכל לפעמים כך ולפעמים כך. והנה מקור השכל הנקי משכיל זהו הנקי ח"ס [חכמה סתימאה].

which binds it and joins it to come to revelation in the intellect, sometimes so and sometimes so. Now, the source of the intellect, which is called the maskil, is what is called the hidden Chochmah (Chochmah Stima'ah).

That higher factor links the source of intellect with actual understanding, sometimes letting an idea through and sometimes not. The source of intellect, the maskil, corresponds to the hidden Chochmah (Chochmah Stima'ah).

והבחי שלמעלה מזה זהו בחי אורא שעל קרומא דחפא על מו"ס [מוחא סתימאה]<sup>53</sup> שהוא המקשר ומחבר ח"ס [חכמה סתימאה] לבא לידי גילוי כו' ומה שנק' אורא י"ל [יש לומר] שיוכן עם מ"ש בפ' מקץ בד"ה נר חנוכה כו' מזוזה מימין<sup>54</sup> כו' ע"ש בענין אור ואור.

And the level above this is the level of the Avira over the membrane that covers the Mocha Stima'ah, which is what binds and joins the hidden Chochmah to come to revelation, etc. And why it is called Avira (air) can be understood with what is written in Parshas Mikeitz, in the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right," etc.; see there on the subject of or (light) and avir (air).

Above the hidden Chochmah is the Avira over the membrane that covers it, which binds the hidden Chochmah to revelation. Why it is called Avira, "air," is explained in the Torah Ohr discourse on the Chanukah lamp (Parshas Mikeitz), which discusses or (light) and avir (air).

והנה באורא הוא הארת בחי דעת דע"י [דעתיק יומין]. וז"ש [וזהו שכתוב] ששם שרש הדעת ולכן יש ג"כ ביכולתו של הדעת דאצילות לחבר חו"ב [חכמה ובינה] שהוא בחי נקודה בהיכלא כי שרשו גבוה מאד כנ"ל. ועיין עוד מענין הדעת בזהר הרקיע)

Now, in the Avira is the illumination of the level of the Daas of Atik Yomin. And this is what was said, that the root of Daas is there; and therefore the Daas of Atzilus also has the power to join Chochmah and Binah, which is the level of "a point in the palace," because its root is very high, as mentioned above. And see further on the subject of Daas in the Zohar HaRakia)

Within the Avira shines the Daas of Atik Yomin, the inner dimension of Keser, and that is the root of Daas. Because its root is so high, the Daas of Atzilus has the power to join Chochmah and Binah, the "point in the palace."

(ס"פ תרומה בדף קס"ו) ועמ"ש מזה ג"כ בביאור ע"פ אני ה' אלקיכם דפ' ציצית וע"פ לבבתני אחותי כלה<sup>55</sup> והוא ענין עסק התורה לשמה לשם התורה להיות התורה בבחי חכמה והוי בחכמה<sup>56</sup> כו'

(at the end of Parshas Terumah, on folio 166). And see what is written about this also in the explanation on the verse "I am Havayah your G-d" of the section of tzitzis, and on the verse "You have captured my heart, my sister, bride." And this is the matter of occupying oneself with Torah lishmah, for the sake of the Torah, so that the Torah be in the level of Chochmah, and "Havayah, with Chochmah," etc.,

After referring to further discussions (on "I am Havayah your G-d" in the passage of tzitzis, and on "You have captured my heart, my sister, bride"), the Alter Rebbe applies this to Torah study lishmah, "for the sake of the Torah." Such study binds the Torah to Chochmah, as in "Havayah, with Chochmah, founded the earth" (Proverbs 3:19).

וכמ"ש בזהר דוד קשיר אורייתא דלעילא עם קוב"ה [קודשא בריך הוא] <sup>57, 58</sup> אורייתא דלעילא חכמה עילאה וקשיר בקוב"ה [בקודשא בריך הוא] להיות בו השראת אור א"ס שזהו ענין מגלה עמוקות מני חשך כנ"ל. <sup>59</sup>

as is written in the Zohar: "David bound the Torah above with the Holy One, blessed be He." The Torah above is the supernal Chochmah, and he bound it with the Holy One, blessed be He, so that there be in it the indwelling of the Infinite Light; and this is the meaning of "He reveals deep things out of darkness," as mentioned above.

The Zohar says that David "bound the Torah above with the Holy One, blessed be He": he joined the supernal Chochmah to G-d so that the Infinite Light would dwell in it. This is again "He reveals deep things out of darkness," the hidden light revealed in Chochmah.

5 וזהו או יחזיק במעוזי יעשה שלום לי שלום יעשה לי <sup>60</sup> פ"י יעשה שלום לי הוא שלום בפמשמ"ע [בפמליא

של מעלה] היינו חיבור חו"ב [חכמה ובינה] שהם י"ה ע"י התורה

And this is [the meaning of] "Or let him take hold of My strength; let him make peace for Me; peace let him make for Me." The meaning: "let him make peace for Me" is peace in the household above (pamalya shel maalah), that is, the joining of Chochmah and Binah, which are yud-hei, through the Torah,

The verse in Isaiah, "Let him take hold of My strength; let him make peace for Me; peace let him make for Me," speaks of peace twice. The Alter Rebbe explains the first as peace in the household above, the joining of Chochmah and Binah, the first two letters of Havayah (yud and hei), brought about through the Torah.

שהוא כח"י דעת עליון העושה שלום העליון הנ"ל והוא ע"י המשכת אור א"ס מלמעלה מעלה מהחכמה שיהיה נמשך בחו"ב [בחכמה ובינה] ועמ"ש במ"א בענין כיריעות שלמה. <sup>61</sup>

which is the level of the higher Daas, which makes the higher peace mentioned above; and this is through drawing down the Infinite Light from far above Chochmah, so that it be drawn into Chochmah and Binah. And see what is written elsewhere on the subject of "like the curtains of Shlomo."

The Torah here is the higher Daas, which makes this higher peace by drawing the Infinite Light from far above Chochmah into Chochmah and Binah. The phrase "like the curtains of Shlomo" (Song of Songs 1:5) points to another discussion of the theme.

SECTION 4 • ¶6-8

## The lower peace

6 והנה מבחי' שלום העליון נעשה ג"כ שלום התחתון כדכתיב כי אל דעות הוי' ב' דעות דעת עליון המחבר חו"ב [חכמה ובינה] ודעת תחתון המחבר המדות להיות התכללות המדות חסד שבגבורה וגבורה שבחסד

Now, from the level of the higher peace there also comes about the lower peace, as it is written, “For Havayah is a G-d of knowledges (de’os)”: two [levels of] Daas (knowledge), the higher Daas, which joins Chochmah and Binah, and the lower Daas, which joins the emotive attributes (middos), so that there be inter-inclusion of the attributes, Chesed within Gevurah and Gevurah within Chesed.

From the higher peace comes the lower peace. The verse “For Havayah is a G-d of knowledges” (I Samuel 2:3) uses the plural de’os, which the Alter Rebbe reads as two levels of Daas: the higher, which joins Chochmah and Binah, and the lower, which joins the emotive attributes so that Chesed includes Gevurah and Gevurah includes Chesed.

וזהו ענין ההתכללות המבואר למעלה שלא יהיו המדות בבחי' ענפין מתפרדין אלא בבחי' התכללות לאכללא שמאלא בימינא והיינו ע"י המשכת המוחין בהם.

And this is the inter-inclusion explained above: that the attributes not be in the state of “branches that separate,” but in the state of inter-inclusion, “to include the left in the right”; and this is through drawing the intellect (mochin) into them.

This is the inter-inclusion described earlier: instead of being “branches that separate,” the attributes include one another, “the left included in the right.” It comes about by drawing intellect into them.

וביאור זה למעלה היינו כי יש גבורה בלא חסד כמו דור המבול שנענשו בשביל חטאם ולא בשביל תיקונם

And the explanation of this above [in the supernal realms] is that there is Gevurah (restraint) without Chesed (kindness), as with the generation of the Flood, who were punished because of their sin and not for the sake of their rectification,

In the divine order too there is Gevurah without Chesed, punishment that is judgment alone. The generation of the Flood was punished because of its sin, not in order to rectify the sinners.

שהרי אין להם חלק לעוה"ב [לעולם הבא] וכן אנשי סדום<sup>62</sup> מבול של אש ואין להם חלק לעוה"ב [לעולם הבא]<sup>63</sup>

for they have no share in the World to Come; and likewise the people of Sodom—a flood of fire—and they have no share in the World to Come

The proof is that, as the Mishnah teaches, the generation of the Flood has no share in the World to Come, and the same is said of the people of Sodom, who were destroyed by “a flood of fire.” Their punishment did not serve to cleanse them.

(והיינו כמ"ש במ"א שהמבול היה שרשו מעולם התהו ע"ש ובתהו לא היו התכללות המדות ע"כ היה הגבורה כמו שהיא כו')

(This is as is explained elsewhere, that the root of the Flood was from the World of Tohu—see there—and in Tohu there was no inter-inclusion of the attributes; therefore the Gevurah was as it is, etc.)

The Flood had its root in the World of Tohu, as is explained elsewhere. Since in Tohu the attributes were not included in one another, its Gevurah acted in its pure form, unmixed with Chesed.

וכן מצרים ומ"מ נאמר באבוד רשעים רנה<sup>64</sup> שנצמח מזה תיקון לעולם שהעולם נהנה כו' אבל לגבי הן עצמן נק' גבורה בלי חסד.

and likewise Egypt. Nevertheless, it is said, “When the wicked perish there is joyful song,” for from this a rectification grew for the world, in that the world benefits, etc.; but with respect to them themselves, it is called Gevurah without Chesed.

The same applies to the punishment of Egypt. It is true that “when the wicked perish there is joyful song” (Proverbs 11:10), since the world benefits from their downfall, but toward the wicked themselves it was Gevurah without Chesed.

אבל כי אשר יאהב<sup>65</sup> ה' יוכיח יסורים של אהבה הם כמו שמרחיצין את הקטן לטובתו ולא בשביל החטא

But “For whom Havayah loves He rebukes”: sufferings of love are like washing a small child, for his good, and not because of the sin,

By contrast, “whom Havayah loves He rebukes” (Proverbs 3:12): these are “sufferings of love,” like washing a small child, which is done for the child’s good and not as a punishment.

כי החטא נמחל בלא"ה [בלאו הכי] רק שצריך לתקן כו' ותיקון זה הוא מבחי' התכללות הגבורה בחסד והוא ע"י מוחין

for the sin is forgiven in any case; only, there is need to rectify, etc. And this rectification is from the level of the inter-inclusion of Gevurah in Chesed, and it is through the intellect (mochin),

The sin is forgiven in any case; the suffering only serves to repair. This kind of rectification comes from Gevurah included in Chesed, and it is brought about through intellect (mochin).

כי נה"י [נצח הוד יסוד] דאימא הן מוחין לז"א וע"י התורה מביא תוספת מוחין היינו ע"י שמתחלה יעשה שלום לי חיבור או"א [אבא ואימא] ואח"כ שלום יעשה לי שמאו"א [שמאבא ואימא] נעשו

for Netzach, Hod and Yesod of Imma are the intellect (mochin) for Z'eir Anpin (the emotive attributes), and through the Torah one brings additional intellect. That is: first, "let him make peace for Me"—the joining of Abba and Imma; and afterward, "peace let him make for Me"—that from Abba and Imma there is made

In Kabbalistic terms, the lower Sefiros of Imma (Binah), her Netzach, Hod and Yesod, become the mochin, the intellect, of Z'eir Anpin, and Torah study brings additional mochin. First comes "let him make peace for Me," the union of Abba and Imma (Chochmah and Binah); then "peace let him make for Me," in which Abba and Imma become mochin for Z'eir Anpin.

מוחין לז"א להיות התכללות הו"ק [הי קצוות] שהמשכה זו הוא ג"כ ע"י התורה שבה ועל ידה ממשיכים ממוחין דאו"א [דאבא ואימא] בז"א כמ"ש בד"ה השמים כסאי<sup>66</sup> ובד"ה באתי לגני.<sup>67</sup>

intellect (mochin) for Z'eir Anpin, so that there be inter-inclusion of the six extremities; for this drawing down, too, is through the Torah, for with it and through it one draws from the intellect of Abba and Imma into Z'eir Anpin, as is written in the discourse beginning "The heavens are My throne" and in the discourse beginning "I have come into My garden."

The result is inter-inclusion among the six emotive attributes of Z'eir Anpin. Through the Torah one draws from the mochin of Abba and Imma into Z'eir Anpin, as explained in the discourses on "The heavens are My throne" (Isaiah 66:1) and "I have come into My garden" (Song of Songs 5:1).

וזהו שאמר רשב"י [רבי שמעון בר יוחאי] יכול אני לפטור את כל העולם<sup>68</sup> כולו מן הדין<sup>69</sup> כדאיתא (פ"ד דסוכה דמ"ה ע"ב וכזה איתא ברבות נח פל"ה).

And this is [the meaning of] what Rabbi Shimon bar Yochai said, "I am able to exempt the entire world from judgment," as is found (in chapter 4 of Sukkah, folio 45b; and the like is found in the Rabbah, Noach, section 35).

This explains Rabbi Shimon bar Yochai's statement in the Talmud (Sukkah 45b), "I am able to exempt the entire world from judgment." The Midrash on Noach says something similar of his merit: in his days the rainbow was not seen.

והיינו מפני רבוי מוחין דגדלות שהמשיך ושהיה תורתו אומנתו<sup>70</sup> ומצד שרש מעלת נשמתו<sup>71</sup> שהיה מעלה מ"ן [מיין נוקבין] בבחי' גבוה מאד ובהמשכת מוחין

And this is because of the abundance of the mature intellect (mochin degadlus) that he drew down, and because his Torah was his occupation, and by virtue of the root of his soul's loftiness, for he raised mayin nukvin (feminine waters) at a very high level. And by drawing down the intellect

He could do this because of the abundant mature intellect (mochin degadlus) he drew down, because "his Torah was his occupation" (as the Talmud says of him and his colleagues, Shabbat 11a), and because of the lofty root of his soul. That root let him raise mayin nukvin, the "feminine waters" of an arousal from below, from a very high level.

דגדלות מעצמות חכמה עילאה שלמעלה מהחכמה כפי שמתלבשת במדות מתבטלים כל הדינים כו' זהו יתגדל ויתקדש שמיה רבא ועתה יגדל נא כח אד' <sup>72</sup> וכמ"ש במ"א. <sup>73</sup>

of maturity from the essence of the supernal Chochmah, which is above Chochmah, as it is enclothed in the emotive attributes, all the judgments are nullified, etc. This is "May His great Name be magnified and sanctified," and "And now, may the power of Ado-nai be magnified," as is explained elsewhere.

When mature intellect is drawn from the essence of the supernal Chochmah, above Chochmah itself, and is enclothed in the emotive attributes, all judgments are nullified. This is the meaning of "May His great Name be magnified" in the Kaddish, and of Moshe's prayer, "And now, may the power of Ado-nai be magnified" (Numbers 14:17).

7 ועיין מענין יעשה שלום לי <sup>74, 75</sup> כו' כפי במדבר קי"ח א' ובפי' הרמ"ז [הרב משה זכות] שם ובפ' ויקרא די"ד ע"ב ועמ"ש בביאור ע"פ כה תברכו את בניי [בני ישראל] <sup>76</sup> גבי

And see on the subject of "let him make peace for Me," etc., in [the Zohar,] Parshas Bamidbar, 118a, and in the commentary of the Ramaz there, and in Parshas Vayikra, folio 14b; and see what is written in the explanation on the verse "Thus shall you bless the children of Israel," regarding

For more on "let him make peace for Me," the Alter Rebbe refers to the Zohar on Bamidbar (118a) with the Ramaz's commentary, the Zohar on Vayikra (14b), and his own explanation of the priestly blessing, "Thus shall you bless the children of Israel" (Numbers 6:23).

ענין וישם לך שלום<sup>77</sup> וע"פ כיום השמיני עצרת,<sup>78</sup> ולכאורה היה אפשר לומר שב' בחי' שלום אלו זהו ענין ב' בחי' שבתיקון הנזכר למעלה דהיינו התכללות הכלים ומה שע"ז מחזיק רבוי אור,

the matter of "and grant you peace," and on the verse "On the eighth day, an assembly." Now, at first glance one could say that these two levels of peace are the two aspects in the rectification mentioned above, namely the inter-inclusion of the vessels, and the fact that through this [the vessel] holds an abundance of light;

That explanation discusses "and grant you peace" (Numbers 6:26), and he also cites his explanation of "On the eighth day, an assembly" (Numbers 29:35). At first glance, the two kinds of peace might correspond to the two aspects of the Tikkun described above: the inter-inclusion of the vessels and the greater light the vessels then hold.

ולכן זהו ע"י בחי' דעת עליון ודעת תחתון וא"ש [ואתי שפיר] לפמ"ש [לפי מה שכתוב] במ"א בביאור ע"פ מים רבים<sup>79</sup> שדעת תחתון הוא דעת המתפשט לתוך

and that therefore this is through the levels of the higher Daas (knowledge) and the lower Daas. And this fits well according to what is written elsewhere, in the explanation on the verse "Many waters," that the lower Daas is the Daas that spreads into

On that reading the two would come through the higher Daas and the lower Daas. This fits the Torah Ohr discourse on "Many waters," which defines the lower Daas as the Daas that spreads into the emotive attributes.

המדות להמשיך בהם הארת חו"ב [חכמה ובינה] ומבואר לעיל שע"י שהמדות מתנהגים ע"י המוחין חו"ב [חכמה ובינה] ע"ז נעשה התכללות המדות והוא תיקון והתכללות הכלים וזהו ענין שלום בפמשמ"ט [בפמליא של מטה].

the emotive attributes (middos) to draw into them the illumination of Chochmah and Binah; and it is explained above that through the attributes being conducted by the intellect (mochin), Chochmah and Binah, through this the inter-inclusion of the attributes comes about, which is the rectification and inter-inclusion of the vessels; and this is the matter of peace in the household below (pamalya shel matah).

The lower Daas draws the illumination of Chochmah and Binah into the attributes, and, as explained, emotions guided by intellect become included in one another, which is the rectification of the vessels. That would be the peace in the household below.

8 ודעת עליון הוא הנמשך מבחי' כתר וממשיך מבחי' כתר בחי'ב [בחכמה ובינה] וחוי"ג [וחסד וגבורה] כו' ע"ש.  
וזהו ענין המשכת תוספת אורות חדשים וזהו ענין שלום בפמליא של מעלה.<sup>80</sup>

And the higher Daas (knowledge) is that which is drawn from the level of Keser (the Crown) and draws from the level of Keser into Chochmah and Binah and into Chesed and Gevurah, etc.; see there. And this is the drawing down of an addition of new lights, and this is the matter of peace in the household above.

The higher Daas, drawn from Keser, carries Keser's light into Chochmah and Binah and into Chesed and Gevurah, as the Torah Ohr passage explains. This is the drawing down of new, additional lights, and it is the peace in the household above.

ועוד דמבואר בע"ח [בעץ חיים] שמ"א פ"ז [פרק ז']<sup>81</sup> דחכמה נק' חייהי והמדות וגם בינה נק' גרמוהי, וחייהי היינו אור וגרמוהי היינו כלים כו' וכמ"ש במ"א

Furthermore, it is explained in Etz Chaim, Sha'ar 41, chapter 7, that Chochmah is called "His life-forces" (chayohi), and the emotive attributes, and also Binah, are called "His vessels" (garmohi); and "His life-forces" means light, and "His vessels" means vessels, etc., as is written elsewhere;

A second approach: Etz Chaim says that Chochmah is called chayohi, "His life-forces," while the emotive attributes and Binah are called garmohi, "His vessels," the terms of the Tikkunei Zohar's "He and His life-forces are one; He and His vessels are one." "Life-forces" means lights and "vessels" means vessels.

דהיינו לפי שבחכמה גם הכלי הוא בבחי' בטול לגמרי כח מ"ה [מה]<sup>82</sup> כו' כמ"ש בסש"ב [בספר של בינונים]  
פל"ה בהג"ה [בהגהה], מיהו אינו מיושב לפי ל' [לשון] הפסוק דמשמע שמתחלה נעשה שלום העליון  
ואח"כ שלום התחתון

that is, because in Chochmah even the vessel is in a state of complete self-nullification (bittul), ko'ach mah, etc., as is written in Sefer Shel Beinonim, chapter 35, in the gloss. However, this does not fit the wording of the verse, which implies that first the higher peace is made and afterward the lower peace;

Chochmah counts as light because in it even the vessel is utterly nullified, ko'ach mah, as the Tanya explains in a gloss to chapter 35. But this approach does not fit the order of the verse, which puts the higher peace first and the lower peace after it.

אלא העיקר כמש"ל [כמה שכתוב לעיל] שהוא ענין המשכת האור תחלה בבחינת י"ה ואח"כ נמשך ג"כ בבחי' המדות וי"ה ועמ"ש בביאור ע"פ ונקדשתי בתוך בניי [בני ישראל],<sup>83</sup>

rather, the main [explanation] is as is written above: that it is the drawing down of the light first into the level of yud-hei, and afterward it is drawn also into the level of the emotive attributes, vav-hei. And see what is written in the explanation on the verse "And I shall be sanctified among the children of Israel";

The main explanation, then, is the one given earlier: the light is drawn first into yud-hei (Chochmah and Binah) and afterward into the emotive attributes, vav-hei. The discourse on "And I shall be sanctified among the children of Israel" (Leviticus 22:32) is also cited.

ועי"ל [ועוד יש לומר] דעי"י המצות נעשה תיקון הכלים ועי"י התורה ממשיכים האור וכמ"ש כי נר מצוה ותורה אור<sup>84</sup> ועמ"ש בד"ה ראיתי והנה מנורת זהב כולה<sup>85</sup> כו':

and one may further say that through the mitzvos the rectification of the vessels comes about, and through the Torah one draws down the light, as it is written, "For a mitzvah is a lamp and the Torah is light." And see what is written in the discourse beginning "I saw, and behold, a menorah all of gold," etc.

One may also say that the mitzvos rectify the vessels while the Torah draws down the light, as in "For a mitzvah is a lamp and the Torah is light" (Proverbs 6:23): the lamp holds, the light shines. The discourse on Zechariah's vision of the golden menorah is cited for this.

#### SECTION 5 • 19-10

### Mind and heart

9 ג והנה כמו שהוא ענין התיקון למעלה להיות ההתכללות. כך הוא ג"כ בנפש דענין התכללות חו"ב [חכמה ובינה] הוא בחי' מוחא וליבא שהם בעצם שני הפכים

3. Now, just as the rectification above is that there be inter-inclusion, so it is also in the soul. For the inter-inclusion of Chochmah and Binah is the level of mind and heart (mocha veliba), which in essence are two opposites,

Section 3 applies the Tikkun to the soul. The union of Chochmah and Binah corresponds in a person to mind and heart, which by nature are opposites.

כמו שאנו רואים שברשפי אש הלב מתמעט המוח ר"ל [רוצה לומר] ההשגה ועומק ההתבוננות וכמו  
מתמעט אש הלב וצ"ל התכללות להיות מוח שליט על הלב

as we see that in the fiery flames of the heart the mind—that is, comprehension and depth of contemplation—is diminished, and in the mind the fire of the heart is diminished. And there must be inter-inclusion, so that the mind rules over the heart;

When the heart burns with fiery feeling, comprehension and depth of contemplation shrink; when the mind is at work, the heart's fire cools. Inter-inclusion means that the mind rules over the heart.

דהיינו שיהא הלב נכנע למוח ומתנהג ע"פ הנהגת המוח כו' להיות ובכל נפשך<sup>86</sup> אליך ה' נפשי  
אשא,<sup>87</sup>

that is, that the heart be subdued to the mind and conduct itself according to the guidance of the mind, etc., so that there be “and with all your soul,” “To You, Havayah, I lift up my soul.”

The heart then yields to the mind and follows its guidance, so that a person loves G-d “with all your soul” (Deuteronomy 6:5), as in “To You, Havayah, I lift up my soul” (Psalms 25:1).

והיינו ע"י עסק התורה ואשים דברי בפיו<sup>88</sup> ובצל ידי כסיתך ועי"ז ממשיכים מן המוח אל הלב ע"י  
עסק התורה לשמה גילוי אור א"ס בחכמה.

And this is through occupying oneself with Torah: “I have put My words in your mouth, and in the shadow of My hand I have covered you.” And through this one draws from the mind to the heart, through occupying oneself with Torah lishmah, the revelation of the Infinite Light (Or Ein Sof) in Chochmah.

This is achieved through Torah study, of which it is said, “I have put My words in your mouth, and in the shadow of My hand I have covered you” (Isaiah 51:16). Studying Torah for its own sake draws the revelation of the Infinite Light that is in Chochmah from the mind into the heart.

**10** וזהו ענין השלום וחיבור חו"ב [חכמה ובינה]. וענין ההתכללות במדות כי המדות הן מעה"ד [מעץ הדעת] טו"ר [טוב ורע] כי בחזה דז"א מסתיים יסוד אימא שם מתחיל בחי עה"ד [עץ הדעת] טו"ר [טוב ורע] והתכללות המדות להיות כלולים בטוב הוא ע"י התורה

And this is the matter of the peace and the joining of Chochmah and Binah. And as for the inter-inclusion in the emotive attributes (middos): the attributes are from the Tree of Knowledge of good and evil, for at the chest of Z'eir Anpin (the emotive attributes) the Yesod of Imma ends, [and] there begins the level of the Tree of Knowledge of good and evil; and the inter-inclusion of the attributes, so that they be included in the good, is through the Torah,

This union of mind and heart is the "peace" and joining of Chochmah and Binah. The emotive attributes, however, are rooted in the Tree of Knowledge of good and evil: in the Kabbalistic scheme the Yesod of Imma, Binah's channel, reaches only to the chest of Z'eir Anpin, and below that point begins the level of the Tree of Knowledge, where good and evil are mixed.

שהיא להבדיל בין הטמא<sup>89</sup> וכ"י והיא המברר כ"י ובירור המדות הוא ע"י המוחין כי ע"י תוספת מוחין נעשה התכללות ומוחין נמשכו מבחי אבא.

which is "to distinguish between the impure," etc., and it is what refines, etc. And the refinement of the attributes is through the intellect (mochin), for through additional intellect the inter-inclusion comes about; and the intellect is drawn from the level of Abba.

Including the attributes in the good is the work of the Torah, whose purpose is "to distinguish between the impure and the pure" (Leviticus 11:47), and which refines them. The refinement comes through added intellect (mochin), and that intellect is drawn from Abba, Chochmah.

## SECTION 6 • ¶11

### Why Moshe, and why all of you

**11** ולכן כתיב נקום נקמת<sup>90</sup> בניי [בני ישראל]<sup>91</sup> מאת המדינים אחר תאסף שלא היה יכול להיות מלחמה זו רק בימי משה

Therefore it is written, "Avenge the vengeance of the children of Israel against the Midianites; afterward you shall be gathered": for this war could take place only in the days of Moshe.

This explains why G-d told Moshe, "Avenge the vengeance of the children of Israel against the Midianites; afterward you shall be gathered to your people" (Numbers 31:2). The war against Midian could take place only in Moshe's lifetime.

ולכן אף שנקנסה עליו עלה אל הר העברים<sup>92</sup> כו' מ"מ המתינו לו עד שינקום והיינו כי משה הוא יסוד אבא ולכן נקרא מחוקק ותרגומו ספרא רבא<sup>93</sup> וירא ראשית לו.<sup>94</sup>

And therefore, although it had been decreed upon him, "Go up to the mountain of Avarim," etc., nevertheless they waited for him until he would take vengeance. And this is because Moshe is the Yesod (foundation) of Abba; and therefore he is called mechokek (lawgiver), which the Targum renders "the great scribe," and "He saw reishis (the first) for himself."

Although it had already been decreed that Moshe would ascend Mount Avarim and die there (Numbers 27:12), his death was held back until he had avenged Israel on Midian. Moshe is the Yesod of Abba, the channel of Chochmah; that is why he is called mechokek, "lawgiver," which the Targum renders "the great scribe," and why of him it is said, "He saw reishis for himself" (Deuteronomy 33:21), reishis being Chochmah.

אלא שזכה לבינה<sup>95</sup> והוצרך להיות התיקון על ידו דוקא [וזהו פ"י מחוקק שהוא חקיקת ותיקון הכלים להיות ריבוי הכלים ועי"ז יהי [יהיה] ריבוי האור וכו' ועמ"ש ע"פ במחוקק במשענותם<sup>96</sup> וע"פ אם בחקתי<sup>97,98</sup> בד"ה מבואר בע"ח [בעץ חיים]].

Only, he attained Binah (understanding) [as well]; and the rectification had to come specifically through him. [And this is the meaning of mechokek: it is the engraving and rectification of the vessels, so that there be a multiplication of the vessels, and through this there will be a multiplication of the light, etc. And see what is written on the verse "with the lawgiver, with their staffs," and on the verse "If [you walk] in My statutes," in the discourse beginning "It is explained in Etz Chaim."]

Moshe also attained Binah, as the Sages say that fifty gates of Binah were given to him less one (Rosh Hashanah 21b), so the rectification had to come specifically through him. The bracket reads mechokek as "engraving" (chakikah): carving and fashioning the vessels so that they multiply and can hold more light.

כי הנה המדינים הם מבחי' הפירוד שקודם התיקון עד דלא הוו משגיחין אפין באפין שלכן אריכות זמן חורבן בהמ"ק [בית המקדש] שמפני שנאת חנם

For the Midianites are from the level of the separation that preceded the rectification, when "they did not gaze face to face"; which is why [there is] the length of time of the destruction of the Holy Temple [that came] because of baseless hatred.

The Midianites stem from the separateness that preceded the Tikkun, when the attributes "did not gaze face to face." The Alter Rebbe connects this with the length of the exile after the destruction that came about through baseless hatred, as the contrast with the First Temple that follows shows.

כי בחורבן בית ראשון ע"י שהיה מז' עממין שהם סיגים דשבעה כלים דתהו שנשארו בבחי'

For in the destruction of the First Temple, since it came from the seven nations, which are the dross of the seven vessels of Tohu that remained in the state of

The First Temple, by contrast, was destroyed through sins rooted in the seven nations, which are the dross of the seven vessels of Tohu.

סיגים לאחר התיקון והבירור כל מה שהוברר ונכלל בעולמות דקדושה, והם נשארו בבחי' סיגים, לכך לפי הכלי כך היה הגבול ימי שנותינו בהם<sup>99</sup> שבעים שנה

dross after the rectification and the refinement of all that was refined and included in the worlds of holiness—and they remained in the state of dross—therefore, according to the vessel, so was the limit: “The days of our years are seventy years.”

That dross is what remained after everything that could be refined had been taken into the worlds of holiness, and dross of seven vessels has a measure, “according to the vessel.” Hence that exile was limited to seventy years, as in “The days of our years are seventy years” (Psalms 90:10).

(ר"ל [רוצה לומר] דכמו שיש קצבה ודי לבירור נה"ב [נפש הבהמית] שבאדם על ידי ע' [שבעים] שנה שבהן יוכל האדם לברר הניצוצים שבנה"ב [שבנפש הבהמית] שנלקחה משמרים דז' מדות דתהו, וזהו ימי שנותינו בהם שבעים שנה וכמ"ש בפ' אם

(That is to say: just as there is a set measure that suffices for the refinement of the animal soul in a person, through seventy years, in which a person can refine the sparks in the animal soul, which was taken from the dregs of the seven attributes of Tohu—and this is “The days of our years are seventy years,” as is written in Parshas Im

The parenthesis explains: a person's lifetime of seventy years is a set and sufficient measure for refining his animal soul, which was taken from the dregs of the seven attributes of Tohu, and in those years he can refine the sparks within it. The Alter Rebbe refers to his discourse in Parshas Bechukosai for this reading of “the days of our years are seventy years.”

בחוקתי בד"ה מבואר בע"ח [בעץ חיים] הנזכר לעיל, כך עד"ז היה די לתיקון העוונות שמחמתן נחרב הבית ראשון ג"כ במספר ע' [שבעים] שנה מטעם הנ"ל שלכירור הסיגים שנשתיירו מהכלים לאחר התיקון יש גבול ע' [שבעים] שנה לז' מדות כו')

Bechukosai, in the discourse beginning “It is explained in Etz Chaim,” mentioned above—so in the same way, for the rectification of the sins because of which the First Temple was destroyed, the number of seventy years also sufficed, for the reason mentioned above: that for the refinement of the dross that remained from the vessels after the rectification there is a limit of seventy years, for the seven attributes, etc.)

In the same way, seventy years sufficed to rectify the sins for which the First Temple was destroyed. Refining the dross left over from the vessels after the rectification has a limit of seventy years, corresponding to the seven attributes.

משא"כ שרש התיקון שיהיה מעולם התהו לעולם התיקון זה צריך זמן ארוך כו' וצ"ל בחי' משה יסוד אבא<sup>100</sup> מקור התורה שכל התורה היא תורת משה וקודם מתן תורה בא יתרו להכניע א"ע [את עצמו]

Whereas the root of the rectification, that it be from the World of Tohu to the World of Tikkun—this requires a long time, etc. And there must be the level of Moshe, the Yesod of Abba, the source of the Torah, for the whole Torah is the Torah of Moshe. And before the Giving of the Torah, Yisro came to subdue himself,

Rectifying the very root, the passage from the World of Tohu to the World of Tikkun, takes a long time. It requires the level of Moshe, the Yesod of Abba and the source of the Torah, for the entire Torah is called “the Torah of Moshe”; and before the Torah was given, Yisro came and subdued himself.

כי ה' יברך את עמו בשלום<sup>101</sup> אתעדל"ע [אתערותא דלעילא] שלפני את עדל"ת [אתערותא דלתתא] כו' (ועיין מענין יתרו כהן מדין<sup>102</sup> בפ"י הרמ"ז [הרב משה זכות] בזהר ר"פ יתרו דס"ח א' ד"ה חמוי דיוסף כו' ע"ש בשם הלק"ת [הלקוטי תורה (להאריז"ל)])

for “Havayah will bless His people with peace”: an arousal from above, which is preceded by an arousal from below, etc. (And see on the subject of “Yisro, the priest of Midian,” in the commentary of the Ramaz on the Zohar, at the beginning of Parshas Yisro, folio 68a, in the passage beginning “The father-in-law of Yosef,” etc.; see there, in the name of the Likkutei Torah of the Arizal.)

“Havayah will bless His people with peace” (Psalms 29:11) describes the Torah’s peace as an arousal from above, and such an arousal is preceded by an arousal from below, here Yisro’s submission. For more on Yisro, the priest of Midian, the Alter Rebbe refers to the Ramaz’s commentary on the Zohar, which cites the Arizal’s Likkutei Torah.

וזהו נקמת הוי' כי קודם התיקון בעולם התהו לא היה שמות אלו אהיה והוי' אלא קראן בשמות נוכראין כו' כמ"ש בזהר.

And this is “the vengeance of Havayah”: for before the rectification, in the World of Tohu, there were not these Names, Ehe-yeh and Havayah; rather, He called them by foreign names, etc., as is written in the Zohar.

That is why the war on Midian is called “the vengeance of Havayah” (Numbers 31:3). In Tohu, before the rectification, the holy Names Ehe-yeh and Havayah did not yet apply; the Zohar says those levels were called by foreign names, so the war on Midian, a remnant of Tohu, is the vengeance of the Name that belongs to the Tikkun.

וענין לכל מטות ישראל<sup>103</sup> והחלצו כולכם שכולם היו צריכים למלחמה זו להיות בבחי' התכללות שלכן היו בימי משה שבימי משה ובימי יהושע היו המלחמות בכללות ישראל ביחד משא"כ אח"כ יהודה יעלה<sup>104</sup> כו'

And the matter of “for all the tribes of Israel,” and “arm yourselves,” all of you, is that all of them were needed for this war, so as to be in the state of inter-inclusion. And that is why they were in the days of Moshe; for in the days of Moshe and in the days of Yehoshua the wars were [waged] by Israel as a whole, together, whereas afterward [it was] “Yehudah shall go up,” etc.,

Now the opening question is answered. The verse says “for all the tribes of Israel” (Numbers 31:4) and hechaltzu, “arm yourselves,” all of you, because this war needed all of Israel, in a state of inter-inclusion; in the days of Moshe and Yehoshua Israel fought its wars together, but afterward each tribe fought on its own, as in “Yehudah shall go up” (Judges 1:2).

שלא היו ביחד כי להיות התכללות כללות ישראל שהם ו"ק [וי קצוות] דז"א מחנה יהודה מזרחה כו' when they were not together. For the inter-inclusion of Israel as a whole, who are the six extremities of Z'eir Anpin (the emotive attributes)—“the camp of Yehudah to the east,” etc.,

The inter-inclusion of all Israel, who correspond to the six emotive attributes of Z'eir Anpin, is pictured in the arrangement of the camps around the Mishkan: “the camp of Yehudah to the east” (Numbers 2:3).

וראובן תימנה <sup>105, 106</sup> כוי ובשם אלקינו נדגול <sup>107, 108</sup> הוא ע"י מוחין דאבא שמשם היא ההתכללות יעשה שלום לי שלום יעשה לי: <sup>109, 110</sup>

and “Reuven to the south,” etc., and “In the Name of our G-d we will raise our banners”—is through the intellect (mochin) of Abba, from which the inter-inclusion comes: “let him make peace for Me; peace let him make for Me.”

With “Reuven to the south” (Numbers 2:10) and the other camps, all were united under “In the Name of our G-d we will raise our banners” (Psalms 20:6). This unity comes from the mochin of Abba, the source of inter-inclusion, and the maamar closes with the verse that sums up its argument: “let him make peace for Me; peace let him make for Me.”

#### IN ONE'S AVODAH

Let the mind rule the heart. By studying Torah for its own sake, a person draws the light of Chochmah into his emotions, so that his anger holds kindness and compassion and he becomes “soft as a reed,” not hard as a cedar; his love and awe, and his thought, speech and action, should include one another in the service of G-d. The mitzvos shape these vessels and the Torah fills them with light.

#### QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe distinguish the seven nations, “dross that remained after the refinement,” from Midian, rooted in Tohu itself, and how does this explain the different lengths of the two exiles?
2. What is the difference between the rectification of the vessels and the rectification through the lights, and how does each appear in the soul as “beautiful of form” and “beautiful of appearance”?
3. How does the example of the angry person illustrate “not gazing face to face,” and what makes a person “soft as a reed”?
4. Why does the experience of a new idea point to something above the intellect, and how does this explain the role of Daas in joining Chochmah and Binah?
5. Why could the war against Midian be fought only in Moshe’s lifetime and only by all of Israel together?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 “Moshe spoke to the people, saying: Arm men from among you for the army, and let them go against Midian, to execute the vengeance of Havayah on Midian.” The imperative *hechaltzu*, addressed to all the people, is the starting point of the maamar’s question.

במדבר ל"א:ג' Numbers 31:3

וידבר משה אל־העם לאמר החלצו מאתכם אנשים לצבא ויהיו על־מדין לתת נקמת־י' במדין:

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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- 2 כי את כל התועבות האל Said of the peoples who lived in the land before Israel, whose abominations defiled it. The Alter Rebbe cites it to characterize the seven nations, whom he traces to the dross of Tohu.

ויקרא י"ח:כ"ז Leviticus 18:27

כי את־כל־התועבות האל עשו אנשי־הארץ אשר לפניכם ותטמא הארץ: for all these abominations have the men of the land done, that were before you, and the land is defiled—

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KEHOT’S NOTE

ויקרא יח, כז.

- 3 אברהם שיצא ממנו At the banquet of the future, Avraham declines to lead the grace after meals, saying, “I will not bless, for Yishmael came out of me.” The Alter Rebbe uses it as an example of refuse that issued from a holy source.

פסחים קי"ט ב'ה: Pesachim 119b:5

ואומר להו: איני מקבר, שיצא ממני ישמעאל. אומר לו ליצחק: טול וקבר. אומר להו: איני מקבר, שיצא ממני עשו. אומר לו ליצחק: טול וקבר. אומר להם: איני מקבר, שנשאתי שתי אחיות בחייך, שעתידיה תורה לאוסרן עלי.

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KEHOT’S NOTE

פסחים קיט, ב. ספרי דברים פ"י שיב.

- 4 אברהם שיצא ממנו “When Avraham our father came into the world, refuse (*pesoles*) came out of him: Yishmael and all the sons of Keturah.” The Midrash’s word for refuse is the very term the Alter Rebbe uses for the leftovers of Tohu.

ספרי דברים ש"ב:א'–ב'2:1–2 Sifrei Devarim 312:1

... צאו מתוך שלי, אי אפשר שתהיו בתוכה, תנו לי חלקי שאהא מכירו. כה כשכא אברהם אבינו לעולם יצאה ממנו פסולת, ישמעאל וכל בני קטורה. כא יצחק לעולם יצאה ממנו פסולת, עשו וכל אלופי

אדם. חזרו להיות רעים יותר מן הראשונים. וכשכא יצקב לא יצאה ממנו פסולת, אלא נולדו כל בניו כשרים, כענין שנאמר (בראשית כה כז): “ויצקב איש תם יושב אהלים.” מהיכן המקום מכיר את חלקו? מיעקב, שנאמר: כי חלק ה' עמו יעקב חבל ...

(Devarim 32:9) "For the portion of the L-rd is His people": An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from ...

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- 5 כביאור ע"פ שחורה

That discourse opens by explaining that between the Emanator and the emanated there must be an intermediary, since G-d Himself is none of the attributes, and that the light is only a radiance that changes nothing in His essence.

KEHOT’S NOTE

לקו"ת שה"ש ז, ג.

- 6 שחורה אני ונאווה כאהלי קדר

“I am black yet comely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Shlomo.” The Alter Rebbe refers to his explanation of this verse in Likkutei Torah on Shir HaShirim.

Song of Songs 1:5:ה' שיר השירים

שחורה אני ונאווה בנות ירושלם כאהלי קדר פירעוץ שלמה:

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

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- 7 וצבא השמים לך משתחוים

From the Levites’ praise of G-d, who made the heavens and all their host: “and the host of heaven bow down to You.” Bowing shows that the heavenly hosts are beings who nullify themselves, not beings that are nothing at all.

Nehemiah 9:6:ט' נחמיה

אתה־הוא ה' לבדך אתה עשית את־השמים שמי השמים וכל־צבאם הארץ וכל־אשר עליה הימים וכל־אשר בהם ואתה מחיה את־כלם וצבא השמים לך משתחוים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT’S NOTE

נחמ"י ט, ו.

## 8 שמים לא זכו בעיניו

Eliphaz says: "Behold, He puts no trust in His holy ones, and the heavens are not pure in His eyes." Even the heavenly beings fall short before G-d.

Job 15:15 ט"ו:ט"ו איוב

הן בקדשו לא יאמין ושמם לא יזכו בעיניו:

Behold, He putteth no trust in His holy ones; Yea, the heavens are not clean in His sight.

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KEHOT'S NOTE

איוב טו, טו.

## 9 ובמלאכיו ישים תהלה

"Behold, He puts no trust in His servants, and in His angels He finds fault." The Alter Rebbe himself gives the chapter; the verse shows that the angels' bittul is incomplete.

Job 4:18 ד"י:יח איוב

הן בעבדיו לא יאמין ובמלאכיו ישים תהלה:

Behold, He putteth no trust in His servants, And His angels He chargeth with folly;

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## 10 דאפקוהו למט"ט

Elisha ben Avuyah saw the angel Metatron seated and wrongly concluded that there are two powers; Metatron was then taken out and struck sixty lashes of fire for not having risen before him. The Alter Rebbe cites it to show that even a great angel can be at fault.

Chagigah 15a:6 ט"ו:א חגיגה

אפקוהו למיטטרון ומחיוה שיתין פולסי דגורא. אמרו לקה: מאי טעמא כי חזיתיה לא קמת מקמיה? איתיהיבא לקה רשותא למימחק וכוותא דאחר. יצתה בת קול ואמרה: "שובו בנים שובבים" — חזו מאחר.

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KEHOT'S NOTE

חגיגה טו, א. וראה גם ס' מאמרי אדה"ז-ענינים ע' סט, עא. ס' אגרות קודש דכ"ק אדמו"ר מוהררי"צ נ"ע ח"ב ע' שלה.

## 11 שאין הביטול כדבעי כמ"ש במ"א

There the Alter Rebbe explains that in Beriah, Yetzirah and Asiyah the angels are a "being" (yesh): Michael serves with love and Gavriel with awe, but above love and awe is bittul, the quality of Moshe, who said "and what are we." This is why the angels' bittul is not as it should be.

KEHOT'S NOTE

ראה לעיל פ' בהר מג, ד ובכ"מ.

## 12 בד"ה צו את בניי . . בענין שירה של המלאכים

This is the discourse on the daily offering, which opens by asking why "and say to them" is said twice and explains that prayer was instituted in place of the daily offerings.

KEHOT'S NOTE

לעיל פ' פינחס עז, ג.

## 13 נתן עיניו במקדש

There, in a parenthesis, the Alter Rebbe explains that the kelipos nearer to kelipas nogah are less harsh than those farther from it, and that this is why the Sages sometimes say "The Satan and Peninnah intended it for the sake of Heaven" and elsewhere that "he set his eyes on the First Temple."

KEHOT'S NOTE

סוכה נב, סע"א. ועל"ק (צב, א). [כ]. וראה במ"מ לעיל פ' חוקת סב, א.

## 14 נתן עיניו במקדש ראשון

The Talmud says of the evil inclination that it "set its eyes on the First Temple and destroyed it, and killed the Torah scholars in it." This is the hostile face of evil, which the Alter Rebbe sets against the statement in Bava Basra.

סוכה נ"ב א:י"א Sukkah 52a:10

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

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

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## 15 שטן ופנינה לש"ש נתכוונו

Rabbi Levi: "The Satan and Peninnah intended it for the sake of Heaven." The Satan, seeing G-d inclined toward Iyov, feared that Avraham's love would be forgotten, and Peninnah provoked Chanah for a good purpose; the Alter Rebbe explains that this is true of evil at its root.

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

אמר רבי לוי: שטן ופנינה לשם שמים נתכוונו. שטן - כיון דחזיא להקדוש ברוך הוא דנטיה דעתיה בתר איוב, אמר: חס ושלום מינשי לקה לרחמנותיה דאברהם. פנינה - דכתיב: "וכעסתי צרתה גם כעס, בעבור הרעימה". דרשה רב אחא בר יעקב בפפונגא. אתא שטן, נשקיה לכרעיה. "בכל זאת לא חטא איוב בשפתיו". אמר רבא: בשפתיו לא חטא, בלבו חטא. מאי קאמר? "ארץ נתנה לבד רשע, פני שפתי קספה, אם לא אפיו מי הוא" - אמר רבא: ...

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KEHOT'S NOTE

ב"ב טז, א.

## 16 החנם ירא איוב

The Satan answers G-d: "Does Iyov fear G-d for nothing?" and goes on to accuse him. Here the Satan appears as an

actual accuser, evil as it is far down the chain of descent.

איוב א:ט"ז Job 1:9

וַיַּעַן הַשָּׂטָן אֶת־יְהוָה וַיֹּאמֶר הַחֲנָם יֵרָא אִיּוֹב אֱלֹקִים:

Then Satan answered the L-RD, and said: 'Doth Job fear G-d for nought?

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KEHOT'S NOTE

איוב א, ט.

17

בד"ה ויעש משה נחש הנחשת

There the copper serpent is raised on a pole so that people look upward and see the serpent in its root, not separate from G-d, and the harsh judgments of the burning serpents are sweetened: seen in its root above, evil does not descend from above.

KEHOT'S NOTE

ראה לעיל פי' חקת סב, א.

18

"Moshe made a copper serpent and put it on a pole; and whenever a serpent bit a man, he would look at the copper serpent and live." The Alter Rebbe refers to his discourse on this verse, where looking upward reveals evil's root above.

Numbers 21:9:ט"א במדבר כ"א

וַיַּעַשׂ מֹשֶׁה נָחָשׁ נְחֹשֶׁת וַיִּשְׁמְהוּ עַל־הַנָּס וְהָיָה אִם־נָשָׁךְ הַנָּחָשׁ אֶת־אִישׁ וְהִבִּיט אֶל־נָחָשׁ הַנְּחֹשֶׁת וְחָיָה:

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

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19

עד לא הוו מתקלא לא הוו משגיחין אפיין באפיין

The opening of the Sifra DiTzniusa: "Until there was a balance, they did not gaze face to face, and the first kings died." The Alter Rebbe identifies this state, before the balance of Tikkun, as the root of Midian.

Sofar Zohar, Sifra DiTzniuta 1:2-2:13:ב"י-ב ספרא דצניעותא א"ב-י

Once there was a man who dwelt among the mountains and was a complete stranger to the ways of townfolk. He sowed wheat, but knew no better than to consume it in its natural condition. One day he went down into a city, and there a loaf of good bread was placed before him. He asked what it was, and was informed that it was bread and was meant to eat. He ate it and liked it. "What is it made of?" he said. They told him "Wheat". Later, he ...

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

20

עאלת אות צ' כו' אנפוי דיו"ד מהדר לאחורא

In the Zohar's account of the letters coming before G-d at creation, the tzadi asks that the world be created with it; the Zohar explains that in the tzadi the face of the yud is turned backward, not face to face. The Alter Rebbe refers

to the Zohar HaRakia's comment on this passage as an illustration of "back to back."

Sofar Zohar, Introduction 5:21-6:28:א"ר-י:כ"א-י:כ"ח

Enters the Zade and says: O L-rd of the world, may it please Thee to create with me the world, inasmuch as I am the sign of the righteous (Zadikim) and of Thyself who art called righteous, as it is written, "For the L-rd is righteous, he loveth righteousness" (Ps. 11, 7), and hence it is meet to create the world with me. The L-rd made answer: O Zade, thou art Zade, and thou signifiest righteousness, but thou must be concealed, thou mayest not come out in the open so ...

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

## PARAGRAPH 2

21

חכמה כח מ"ה

The Zohar says that Chochmah rests upon Tiferes, "and in it is ko'ach mah," and spells out the Name Mah, Havayah filled to the value 45. The Alter Rebbe uses this reading of Chochmah as the source of the inter-inclusion of the attributes.

Zohar III, 34a:לד, זח"ג

KEHOT'S NOTE

זח"ג לד, א. הקדמת ת"ז בתחלתה. ובכ"מ.

22

מבשרי אחזה

Iyov says, "From my flesh I shall behold G-d." Chassidus uses the verse to justify learning about the divine order from what a person sees in himself.

איוב כ"ט:יט Job 19:26

ואַחֲרַי עוֹרִי נִקְפְּרוּזָת וּמִבְשָׂרִי אֶחְזֶה אֱלֹהִים:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

23

לעולם יהא אדם רך כקנה

Rabbi Elazar son of Rabbi Shimon taught, after an incident in which he had been harsh: "A person should always be soft as a reed and not hard as a cedar." The Alter Rebbe reads the pliant reed as attributes that include one another.

Taanit 20b:3:ג"ב תענית כ' ב

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

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KEHOT'S NOTE

תענית כ, ב. ראה לעיל פי' אמור לו, ד.

PARAGRAPH 3

- 24 “When a woman conceives and bears a male child...” The Alter Rebbe refers to his discourse on this verse for the joining of Chesed and Gevurah.

ויקרא י"ב:ב' Leviticus 12:2

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תִזְרֹעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּימֵי נִדַת דָּוְתָהּ תִּטְמָא:

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

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- 25 שלא היו יכולים לסבול האור

Quoted in the note: “The cause of the shattering of Tohu is not only the paucity of the vessels but rather the abundance of the light.” It qualifies the reason given here.

KEHOT'S NOTE

”סיבת השבירה דתהו אי”ז מפני מיעוט הכלים לבד כ”א מפני ריבוי האור — סה”מ תרנ”ח ע”ק. וראה בסה”מ תרמ”ט ע”ק רלו ואילך.

- 26 ובתיקון נתגדלה ונתרבה להיות כלולה מעשר

According to the note, that discourse explains that the inclusion of “ten from ten” is the rectification of the vessels, while the inclusion of one attribute in another comes from the lights and is called the rectification of the lights; it discusses at length how the vessels draw down the light.

KEHOT'S NOTE

ראה בד”ה וידבר ויצוים תרמ”ח ע”ק ריא דכאן מבאר דבחי’ ההתכללות יו”ד מיו”ד זהו תיקון הכלים וההתכללות זמ”ז זהו מצד האורות והוא הנק’ תיקון האורות, ע”ש שמבאר בארוכה בענין הכלים שממשיכים האור.

- 27 וקבל היהודים

“And the Jews undertook to do as they had begun.” The Alter Rebbe refers to his explanation of this verse, on Israel’s putting “we will do” before “we will hear.”

אסתר ט:כ”ג Esther 9:23

וְקָבַל הַיְּהוּדִים אֶת אֲשֶׁר־הַחֲלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מֶרְדֵּכַי אֱלִיָּהִם:

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

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- 28 שהקדימו נעשה לנשמע

“When Israel put ‘we will do’ before ‘we will hear,’ a heavenly voice went forth: Who revealed to My children this secret that the ministering angels use?” The text cites the theme in passing as a parallel.

שבת פ”ה א’:ח Shabbat 88a:8

אָמַר רַבִּי אֱלֵעָזָר: בְּשַׁעַר שֶׁהִקְדִּימוּ יִשְׂרָאֵל לְנִשְׁמָע לְנִשְׁמָע יִצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גָלָה לְבָנֵי רָז זֶה שֶׁמֶלְאַכֵּי הַשָּׁרָת מִשְׁתַּמְשָׁנִּים בּוֹ? דְּכִתְיִב: “כָּרְכוּ ה’ מִלְּאֲכֵי גְבָרֵי כַח עֹשֵׂי דְבָרוֹ לְשִׁמְעַת בְּקוֹל דְּבָרוֹ” — בְּרִישָׁא “עֲשִׂי, וְהִדָּר לְשִׁמְעַת.” אָמַר רַבִּי חֲמָא בְּרַבִּי חֲנִינָא: מַאי דְּכִתְיִב

...ביאור ענין החלצו מאתכם יחלצו מיבעי ליה דהא

”כתפוח בעצי היער וגו’” — למה נמשלו ישראל לתפוח, לומר לה: מה תפוח זה פריו קודם לעליו, אף ישראל הקדימו “נעשה” ל”נשמע”.

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- 29 ויעקר התיקון

According to the note, the point is explained at p. 51, and at p. 159 the difference between the lights of Tohu and the lights of Tikkun is explained, together with the matter of abundant light and few vessels.

KEHOT'S NOTE

נתבאר בסה”מ תרנ”ח ע”ק נא. ושם ע”ק קנט מבאר ההפרש בין אורות דתהו לאורות דתיקון וענין ריבוי האור ומיעוט הכלים. בארוכה בד”ה אחרי מות תרמ”ט ע”ק רלג ואילך. תרמ”ח ע”ק ריא.

- 30 דאחליפו דוכתייהו

That discourse asks why the first paragraph of the Shema, which is Chesed (“And you shall love”), has 42 words, the number of the Name associated with Gevurah, while the second paragraph, of Gevurah, corresponds to the Name Av (72), associated with Chesed; it answers from the Zohar that the lights “exchanged their places” and the left was included in the right.

KEHOT'S NOTE

נ”ב. ועל”ק בואתחנן (יב, רע”ד) ב’ הוזהר. וש”נ משה”ש (ל, ג). [כ].

- 31 עושה שלום במרומיו

“Dominion and fear are with Him; He makes peace in His heights.” The Alter Rebbe uses it for the light of bittul from the Name Mah, which makes peace between opposites.

איוב כ”ה:ב’ Job 25:2

הַמֶּשֶׁל וְפָחַד עָמָּה עֹשֶׂה שְׁלֹום בְּמַרְוֹמָיו:

Dominion and fear are with Him; He maketh peace in His high places.

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במדבר רבה י”ב:ו’ Bamidbar Rabbah 12:6

KEHOT'S NOTE

איוב כה, ב. וראה במד”ר יב, ו.

- 32 בד”ה אם לא תדעי לה

There “beautiful of form” is explained as the shaping of the limbs according to their proper proportions and “beautiful of appearance” as the radiance of the face.

KEHOT'S NOTE

תו”א כג, ב ואילך.

- 33 “If you do not know, O fairest among women, go out in the footsteps of the flock.” The Alter Rebbe refers to his Torah Ohr discourse on this verse, which explains Rachel’s twofold beauty.

שיר השירים א’:ח Song of Songs 1:8

אִם־לֹא תִדְעִי לָהּ הִנֵּה פְנֵשִׁים צְאִי־לָהּ בַּעֲקֵבִי הֲצֵאן וְרָעִי אֶת־גְּדִיתֶיהָ עַל מִשְׁקְנֹת הָרִיעִים:

שיר השירים א’:ח Song of Songs 1:8

אִם־לֹא תִדְעִי לָהּ הִנֵּה פְנֵשִׁים צְאִי־לָהּ בַּעֲקֵבִי הֲצֵאן וְרָעִי אֶת־גְּדִיתֶיהָ עַל מִשְׁקְנֹת הָרִיעִים:

If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock And feed thy kids, beside the shepherds’tents.

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34 ורחל היתה יפה

“And Rachel was beautiful of form and beautiful of appearance.” The two kinds of beauty become the two stages of the soul’s rectification, its vessels and its light.

Genesis 29:17 כ”ט:י”ז

וְעֵינֵי לֵאָה רַכּוֹת וְרַחֵל הָיְתָה יִפְתָּתָאָר וִיפֶת מְרָאָה:

And Leah’s eyes were weak; but Rachel was of beautiful form and fair to look upon.

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KEHOT’S NOTE

בראשית כט, יז.

35 “Let us make man in our image, after our likeness.” Man’s form mirrors the complete and balanced attributes of the World of Tikkun.

Genesis 1:26 א:כ”ו

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ עַל־הָאָרֶץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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36 “And Moshe spoke to the heads of the tribes of the children of Israel.” The Alter Rebbe refers to his earlier discourse on this verse for the role of the higher Daas.

Numbers 30:2 ב:י”ב

וַיְדַבֵּר מֹשֶׁה אֶל־רִאשֵׁי הַמִּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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37 From the Song at the Sea: “Your right hand, Havayah, is glorious in power; Your right hand, Havayah, shatters the enemy.” The Alter Rebbe reads the two halves as two directions of inclusion between right and left.

Exodus 15:6 ו:ו

יְמִינְךָ ה' נִאֲדָרִי בְכֹחַ יְמִינְךָ ה' תִּרְעֵץ אוֹיְבִי:

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

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38 ימינך ה' נאדרי בכח

The Zohar (Beshalach) says that all is included in the right and depends on the right, and cites “Your right hand, Havayah, is glorious in power.” The Alter Rebbe refers to the Ramaz’s commentary on this passage.

Sפר הוזהר, בשלח י”ג:קע”ח-י”ד:קצ”ח:Zohar, Beshalach 13:178-14:190 AND ISRAEL SAW THE GREAT HAND.... R. Hiya said: ‘Here was the Supernal Hand completed with all its fingers, and the Left Hand was included-as in its perfect manifestation it must ever be-in the five fingers of the Right Hand. For we have been taught that all is included in this Right Hand and

all depends upon it, as it is written, “Thy right hand, O L-rd, is become glorious in power; thy right hand, O L-rd, hath dashed in pieces the enemy” (Ibid. 15, 6).’

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

39 “Yisro, the priest of Midian, Moshe’s father-in-law, heard all that G-d had done.” Yisro’s coming and acknowledgment preceded the Giving of the Torah.

Exodus 18:1 ח:א

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

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

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40 דלא אתיהבת אורייתא עד לבתר דאתי יתרו ואודי

The Zohar explains that the Torah was not given until after Yisro came and acknowledged, “Now I know that Havayah is greater than all the gods”; only then was G-d’s glory exalted above and below. The Alter Rebbe sees in this the subduing of Midian before the Torah’s peace.

Zohar, Yitro 1:8-18 ח:ח-ח:י”ח

So when that king and that priest acknowledged the Holy One, blessed be He, and were humbled before Him, He was exalted above and below, and then, and then only did He give forth the Torah, as undisputed sovereign over all.’

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

41 ה' יברך את עמו בשלום

“Havayah will give strength to His people; Havayah will bless His people with peace.” The Alter Rebbe reads it of the Torah, whose blessing is peace, the union of opposites.

Psalms 29:11 ט:י”א

ה' עוֹ לַעֲמּוֹ יִתֵּן ה' יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

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

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PARAGRAPH 4

42 ישת חשך סתרו

“He made darkness His hiding place, His canopy around Him.” The Alter Rebbe reads the darkness as Keser, the level hidden above revelation.

Psalms 18:12 י”ח:י”ב

יִשְׁתַּחֲשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סָכְתוֹ חֲשֵׁכ־מַיִם עֲבִי שָׁחֲקִים:

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

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43 מגלה עמוקות מני חושך

“He reveals deep things out of darkness and brings the shadow of death to light.” The Alter Rebbe applies it to the

hidden Sefiros within Keser that come to revelation in Chochmah.

איוב י"ב:כ"ב Job 12:22

מגלה עמקות מני־חשך ויצא לאור צלמות:

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

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KEHOT'S NOTE

איוב יב, כב.

#### 44 נקודות הוא בחכמה

The Pardes, in the Gate of the Vowel Points, relates the vowel points to Chochmah. The Alter Rebbe cites it to explain why Chochmah is a "point."

Pardes Rimmonim 28:6 י"ח:כ"ח פרדס רמון

#### 45 כמ"ש בפרדס

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

KEHOT'S NOTE

שער כח, פ"ו.

#### 46 וכמשל הברק המבריק

In the discourse on "Az yashir Yisrael" (Chukas, 62c) a surrounding light is compared to "lightning flashing" in one's mind and comprehension, which is not grasped or absorbed within it.

KEHOT'S NOTE

עי לעיל ד"ה אז ישיר ישראל פ"א ד"ה וגילוי [סב, ג] ברק המבריק. וסוד"ה לבאר ענין ענין המסעות [צא, א]. וד"ה ואתחנן רפ"ד [ב, ד]. ובקיצור אות ד, יעו"ש. [כ].

#### 47 וידבר אלקים את כל הדברים האלה

"And G-d spoke all these words, saying": the opening of the Ten Commandments. The Alter Rebbe refers to his explanation of this verse for the image of Chochmah flashing from Keser's darkness.

Exodus 20:1 א' כ"א שמות

וידבר אלקים את כל־הדברים האלה לאמר:

And G-d spoke all these words, saying:

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#### 48 נקודה בהיכלא

In the summary of the first discourse of Re'eh, the yud of the Name is Chochmah, the bittul above Binah and Daas, and the upper hei is Binah, contemplation; together these two are called "a point in its palace" and "two companions."

KEHOT'S NOTE

ר"פ ראה (יח, ד). וש"נ. [כ].

#### 49 דאימא מקנא בכורסיא

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

KEHOT'S NOTE

ת"ז ת"ו (כג, א).

#### דאימא מקנא בכורסיא

The Tikkunei Zohar says that Imma, the supernal Mother, "nests in the Throne." The Alter Rebbe uses it to identify the "palace" with Binah.

Tikkunei Zohar 23a:10-11 א"י-י"א

ובההוא זמנא לא תקח האם על הבנים. \*ביצים אינן מסטרא דאופנים אפרוהם מסטרא דנער מטטרוין. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקנא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקנן במטטרוין. אימא תתאה מקנא באופן דאתמר ביה והנה אופן אחד בארץ.

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#### 51 אלקים חיים ומלך עולם

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

KEHOT'S NOTE

ברכת יוצר.

#### 52 תרין ריעין

The same passage calls Chochmah and Binah, the yud and the upper hei of the Name, "two companions," as well as "a point in its palace."

KEHOT'S NOTE

על"ק ר"פ ראה. וש"נ. [כ].

#### 53 בחי' אורא שעל קרומא דחפא על מו"ס

The note points to this discourse for the Avira over the membrane that covers the Mocha Stima'ah; it does not say what is found there.

KEHOT'S NOTE

ראה בד"ה למען דעת תרס"ט ע"מב.

#### 54 נר חנוכה כ"י מזוזה מימין

The Chanukah lamp is placed beside the doorway on the left, "so that the Chanukah lamp is on the left and the mezuzah on the right." The Alter Rebbe refers to his Torah Ohr discourse on this for the relation of light (or) and air (avir).

Shabbat 22a:3-4 ד"ג-א:כ"ב שבת

אמר רב יהודה אמר רב אסי אמר רב: אסור להרצות מעות כנגד נר חנוכה. כי אמריתא קמיה דשמואל, אמר לי: וכי נר קדושה יש בה? מתקרי לה רב יוסף: וכי דם קדושה יש בו? דתנא "ושפך ... וקסה" — במה ששפך יקסה. שלא יכסנו ברגל, שלא יהו מצות בזויות עליו. הקא נמי, שלא יהו מצות בזויות עליו. בעו מיניה מרבי יהושע בן לוי: מהו להסתפק מנזי סוכה כל שבוע? אמר לקה: הרי אמרו אסור להרצות מעות כנגד נר חנוכה. אמר רב ...

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#### 55 לבבתני אחותי כלה

"You have captured my heart, my sister, bride." Another of the Alter Rebbe's explanations cited on this subject.

Song of Songs 4:9 ד' ט"ו השירים

לבבתני אחתי כלה לבבתני באחת מעיניך באחד ענק מצורניך:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of

thy necklace.

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56 וה' בחכמה

"Havayah, with Chochmah, founded the earth." The Alter Rebbe uses it for Torah studied for its own sake, which binds the Torah to G-d through Chochmah.

Proverbs 3:19 משלי ג:יט

ה' בחכמה יסד-ארץ כוונן שמים בתבונה:

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

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KEHOT'S NOTE

משלי ג, יט.

57 כמ"ש בזהר דוד קשיר אורייתא . . קוב"ה

The note points to the Tzemach Tzedek's discussion there in connection with this Zohar; it does not say what is found there.

KEHOT'S NOTE

ח"ג רכב, ב. וראה אור"ת שבועות ע' קעז.

58 דוד קשיר אורייתא דלעילא עם קוב"ה

Explaining David's words "Guard my soul, for I am a chasid," the Zohar says that David joined the Torah above with the Holy One, blessed be He. The Alter Rebbe identifies the Torah above with the supernal Chochmah.

Zohar, Pinchas 30:170-32:178 קע"ב-ל"ב:קע"ח

59 אני ה' אלקיכם

The closing verse of the passage of tzitzis: "I am Havayah your G-d, who brought you out of the land of Egypt." The Alter Rebbe refers to his explanation of it for more on Daas.

Numbers 15:41 מ"א:ט"ו

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים  
אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 5

60 או יחזיק במעוזי יעשה שלום לי שלום יעשה לי

"Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me." The Alter Rebbe reads the doubled phrase as two kinds of peace, in the household above and in the household below.

Isaiah 27:5 ה"ה:כ"ז

או יחזק במעוזי יעשה שלום לי שלום יעשה לי:

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

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...ביאור ענין החלצו מאתכם יחלצו מיבעי ליה דהא

61 כיריעות שלמה

"...like the tents of Kedar, like the curtains of Shlomo." The Alter Rebbe refers to his discussion of this phrase elsewhere.

Song of Songs 1:5 ה"ה:א' שיר השירים

שחורה אני ונאנה בנות ירושלם כאהלי קדר כיריעות שלמה:

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

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PARAGRAPH 6

62 אין להם חלק לעוה"ב וכן אנשי סדום

"The generation of the Flood have no share in the World to Come... The people of Sodom have no share in the World to Come." The Alter Rebbe cites it to show that their punishment was judgment without rectification.

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

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

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

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63 אנשי סדום . . לעוה"ב

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

KEHOT'S NOTE

סנהדרין פ"ו, מ"ב.

64 באבוד רשעים רנה

"When the righteous prosper the city rejoices, and when the wicked perish there is joyful song." The world benefits from the downfall of the wicked, though for them it is judgment without kindness.

Proverbs 11:10 י"א:י"א משלי

בטוב צדיקים תעלץ קרנה ובאבד רשעים רנה:

When it goeth well with the righteous, the city rejoiceth; And when the wicked perish, there is joy.

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KEHOT'S NOTE

משלי יא, י. ושם איי ובאבוד. [כ].

65

כי אשר יאהב ה' יוכיח

"For whom Havayah loves He rebukes, as a father the son in whom he delights." Rebuke out of love is Gevurah included in Chesed.

Proverbs 3:12 משלי ג:

כִּי אֶת־אֲשֶׁר יֶאֱהָב ה' יוֹכִיחַ וְכַאֲב אֶת־בֶּן יִרְצֶה:

For whom the L-RD loveth He correcteth, Even as a father the son in whom he delighteth.

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KEHOT'S NOTE

משלי ג, יב.

66

השמים כסאי

"The heavens are My throne, and the earth My footstool." The Alter Rebbe refers to his discourse on this verse for drawing mochin into Z'eir Anpin through the Torah.

Isaiah 66:1 שיעיהו ס"ו:

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֶדְם רַגְלִי אֵינִי בֵּית אֲשֶׁר תִּבְנוּ לִי וְאֵינִי מְקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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67

באתי לגני

"I have come into My garden, My sister, bride." Another discourse the Alter Rebbe cites for the same theme.

Song of Songs 5:1 שיר השירים ה:

בָּאתִי לִגְנִי אֶחָתִי כָלָה אֶרִיתִי מוֹרִי עִם־בָּשָׂמִי אֲכַלְתִּי יַעֲרִי עִם־דְּבָשִׁי שְׁתִּיתִי יַיִנִי עִם־חֶלְבִי אֲכָלוּ רַעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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68

Rabbi Shimon bar Yochai said: "I am able to exempt the entire world from judgment from the day I was created until now." The Alter Rebbe attributes this power to the mochin he drew down.

Sukkah 45b:4 סוכה מ"ה ב:

וְאָמַר חֲזַקִּיָּה אָמַר רַבִּי יִרְמְיָה מְשׁוּם רַבִּי שְׁמַעוֹן בֶּן יוֹחִי. יָכוֹל אֲנִי לְפָטוֹר אֶת כָּל הָעוֹלָם כּוּלּוֹ מִן הַדִּין — מִיּוֹם שֶׁנִּבְרָאתִי עַד עַתָּה, וְאֵילְמָלִי אֵלְעִיזָר בְּנֵי עָמִי — מִיּוֹם שֶׁנִּבְרָא הָעוֹלָם וְעַד עַכְשָׁיו, וְאֵילְמָלִי יוֹתָם בֶּן עוֹזִיָּהוּ עָמְנוּ — מִיּוֹם שֶׁנִּבְרָא הָעוֹלָם עַד סוֹפּוֹ.

Hezekiah further stated in the name of R. Yirmiyah who said it in the name of R. Shimon b. Yohai: I am able to exempt the whole world from judgement from the day that I was born until now, and Eliezer, my son, were to be with me [we could exempt it] from the day of the creation of the world to the present time, and were Yotam the son of Uzziyah with us, [we could exempt it] from the creation of the world to its final end.

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69

יכול אני לפטור את כל העולם כולו מן הדין

The Midrash on Noach tells that in Rabbi Shimon bar Yochai's days the rainbow was not seen, and records his saying that if there is but one righteous man like Avraham in the world, it is he. The Alter Rebbe cites it as a parallel to the Talmud's statement.

Bereshit Rabbah 35:2 בראשית רבה ל"ה ב':

... רבי חזקיה בשם רבי ירמיה אמר כך אמר רבי שמעון בן יוחאי, אין העולם יכול לעמד בפחות משלשים צדיקים כאברהם אבינו, אי תלין אינון אנא וברי תרי מנהון, ואם עשרים אינון אנא וברי מנהון, ואם חמשה אינון אנא וברי מנהון, ואם תרין אינון אנא וברי הן, ואם חד הוא אנא הוא.

"G-d said: This is the sign of the covenant that I place between Me and you, and every living soul that is with you, for eternal generations" (Genesis 9:12). "G-d said: This is the sign of the covenant that I place between Me and you...for eternal generations [ledorot]" - le dorot is written [missing two vavs], to exclude two generations; the generation of Hezekiah, and the generation of the members of the Great Assembly. Rabbi Hizkiya omits the generation of the members of the Great Assembly and substitutes the generation of ...

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70

ישהי תורתו אומנתו

Rabbi Yochanan says that the rule that colleagues studying Torah do not stop for prayer applies only to "Rabbi Shimon bar Yochai and his colleagues, whose Torah is their occupation." The Alter Rebbe names this as one reason for his power to nullify judgments.

Shabbat 11a שבת י"א

KEHOT'S NOTE

שבת י"א, א.

71

ומצד שרש מעלת נשמתו

There the Alter Rebbe explains that the souls of the early tzaddikim, such as Rabbi Shimon bar Yochai, were souls of Atzilus enclothed in the body itself, while most souls are called souls of Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה לקו"ת שה"ש יט, ג. ד"ה להבין ענין רשב"י תשמ"מ.

72

ועתה יגדל נא כח אד'י

Moshe prays after the sin of the spies: "And now, may the power of Ado-nai be magnified, as You have spoken." The magnifying of the divine Name nullifies the judgments.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדֹּל־נָא כֹחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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KEHOT'S NOTE

במדבר יד, יז.

73

כי א-ל דעות הי

From Chanah's prayer: "For Havayah is a G-d of knowl-edges, and by Him actions are weighed." The plural de'os is read as two levels of Daas.

I Samuel 2:3ג' א ב:יג' שמואל

אֶל־תִּרְבוּ תִדְבְּרוּ גְבוּהָה גְבוּהָה יֵצֵא עֲתָק מִפִּיכֶם כִּי אֵל דְּעוֹת ה' וְלֹא נִתְּכְנוּ עֲלֵלוֹת:

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

ש"א ב, ג.

## PARAGRAPH 7

74

יעשה שלום לי

The Zohar (Bamidbar) says that when a person arouses holiness below, peace is made above and below, as it is written, "let him make peace for Me" above, "peace let him make for Me" below. This is the text's own reference.

ספר הזהר, במדבר א':י"ז-ב':כ"ו Zohar, Bamidbar 1:17-2:26

Observe this', he continued. 'The precepts of the Torah are exalted essences on high. Whenever a man fulfils one of the precepts, that precept presents itself, all adorned, before the Holy One, blessed be He, saying: So-and-so fulfilled me and I proceed from him. That man, thus, as he roused that precept below, caused a stirring on high, and brought about peace on high and below. Of this Scripture says: "Or else let him take hold of my strength, that he make peace with me; yea, let him make peace ...

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

75

יעשה שלום לי

The Zohar (Vayikra) asks why peace is said twice: "let him make peace for Me" is that male and female dwell together, and "peace let him make for Me" is that the Patriarchs are blessed. This is the text's own reference.

ספר הזהר, ויקרא ל':רכ"ו-ל"א:רל"ו Zohar, Vayikra 30:226-31:236

76

כה תברכו את בני

"Thus shall you bless the children of Israel," the opening of the priestly blessing. The Alter Rebbe refers to his explanation of it.

במדבר ו':כ"ג Numbers 6:23

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְּבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם: 'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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77

וישם לך שלום

"May Havayah lift up His face to you and grant you peace," the close of the priestly blessing, discussed in that

explanation.

במדבר ו':כ"ג Numbers 6:26

יְשֵׁא ה' פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם:

The L-RD lift up His countenance upon thee, and give thee peace.

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78

ביום השמיני עצרת

"On the eighth day you shall have an assembly," the verse of Shemini Atzeres, on which the Alter Rebbe also discusses this theme.

במדבר כ"ט:ל"ה Numbers 29:35

בְּיוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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79

בביאור ע"פ מים רבים

There the Alter Rebbe explains the two levels of Daas: the higher Daas is drawn from Keser and joins and unites Chochmah with Binah and Chesed with Gevurah through Keser's illumination, while the lower Daas spreads into the emotive attributes to draw into them the illumination of Chochmah and Binah.

KEHOT'S NOTE

תו"א יט, ב.

## PARAGRAPH 8

80

שלום בפמליא של מעלה

Rabbi Alexandri: "Whoever occupies himself with Torah for its own sake makes peace in the household above and in the household below, as it is said, 'let him make peace for Me; peace let him make for Me.'" This is the teaching behind the maamar's two kinds of peace.

סנהדרין צ"ט ב:י"א-י"ב Sanhedrin 99b:10-11

אָמַר רַבִּי אֶלְכָּסְנָדְרִי: כָּל הַעוֹסֵק בַּתּוֹרָה לְשֵׁמָה מְשִׁים שְׁלוֹם בְּפִמְלִיא שֶׁל מַעְלָה וּבְפִמְלִיא שֶׁל מַטָּה, שְׁנֵאמַר: "אוּ יַחֲזֹק בְּמַעְזֵי יַעֲשֶׂה שְׁלוֹם לִי שְׁלוֹם יַעֲשֶׂה לִּי." רַב אָמַר: כְּאִילוּ בְּנֵה פְּלִטְרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שְׁנֵאמַר: "וְאֲשִׁים דְּבָרִי בְּפִיךָ וּבְצֵל יָדִי כְּסִיתִיךָ לְנִטְעַ שְׁמִי: וְלִיִּסְד אֲרִץ". רַבִּי יוֹחֲנָן אָמַר: אִם מְגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שְׁנֵאמַר: "וּבְצֵל יָדִי כְּסִיתִיךָ". וְלֹא אָמַר: אִם מְקָרֵב אֶת הָאֹלֶה, שְׁנֵאמַר: "וְלֹאֲמַר לְצִיּוֹן עֲמִי אֲתָה".

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

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81 בע"ה שמ"א פ"ז

The note also points to the Tzemach Tzedek's Or HaTorah in connection with this passage of Etz Chaim; it does not say what is found there.

KEHOT'S NOTE

ראה גם אוה"ת בראשית כרך-א דף רז, ב.

82 שבת כח מ"ה . . כח מ"ה

The Zohar says that Chochmah holds ko'ach mah, the power of the Name Mah. The Alter Rebbe uses it for the complete bittul of Chochmah, in which even the vessel is nullified.

Zohar III, 34a, זח"ג לד,

KEHOT'S NOTE

זח"ג לד, א. הקדמת ת"ז בתחלתה. ובכ"מ.

83 ונקדשתי בתוך בני

"And I shall be sanctified among the children of Israel; I am Havayah who sanctifies you." The Alter Rebbe refers to his explanation of this verse.

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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84 כי נר מצוה ותורה אור

"For a mitzvah is a lamp and the Torah is light." The mitzvos are the vessels and the Torah draws down the light.

משלי ו'כ"ג Proverbs 6:23

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

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

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KEHOT'S NOTE

משלי ו, כג.

85 ראיתי והנה מנורת זהב כולה

Zechariah's vision: "I saw, and behold, a menorah all of gold, with its bowl on top of it." The Alter Rebbe refers to his discourse on this verse.

זכריה ד'ב' Zechariah 4:2

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב כלה 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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PARAGRAPH 9

86 ובכל נפשך

"And you shall love Havayah your G-d with all your heart, and with all your soul, and with all your might." Here, loving with all one's soul is the fruit of the mind ruling the heart.

דברים ו'ה' Deuteronomy 6:5

ואהבת את ה' אלקיך בכל-לִבְּךָ ובכל-נַפְשְׁךָ ובכל-מַאֲדְךָ:

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.

87 אליך ה' נפשי אשא

"To You, Havayah, I lift up my soul." The soul lifted wholly to G-d is the heart subdued to the mind.

תהילים כ"ה:א Psalms 25:1

לְדוֹד אֱלֹהֶיךָ ה' נַפְשִׁי אֲשֹׂא:

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

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KEHOT'S NOTE

תהלים כה, א.

88 ואשים דברי בפך

"I have put My words in your mouth, and in the shadow of My hand I have covered you." The Alter Rebbe cites it for Torah study, which draws G-d's light into the person.

ישעיהו נ"א:ט"ז Isaiah 51:16

ואֲשֶׁם דְּבָרֵי בִּפְיִי וּבִצֵּל יָדִי כִּסְיִתִּיךָ לְנֹטֵעַ שָׁמַיִם וְלִיסַד אֶרֶץ וְלֹאמַר

לְצִיּוֹן עֲמִי-אֶתָּה:

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.

PARAGRAPH 10

89 להבדיל בין הטמא

"To distinguish between the impure and the pure, and between the living thing that may be eaten and the living thing that may not be eaten." The Torah's power to distinguish is its power to refine the attributes.

ויקרא י"א:מ"ז Leviticus 11:47

לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהוֹר וּבֵין הַחַיָּה הַנֹּאכֶלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֹאכֵל:

to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

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KEHOT'S NOTE

ויקרא י"א, מז.

PARAGRAPH 11

90

נקמת הוי

"...to execute the vengeance of Havayah on Midian." The Alter Rebbe explains why this vengeance bears the Name Havayah.

במדבר ל"א:ג' Numbers 31:3

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

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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91

נקום נקמת בני

"Avenge the vengeance of the children of Israel against the Midianites; afterward you shall be gathered to your people." Moshe's passing was made to wait for this war.

במדבר ל"א:ב' Numbers 31:2

נקם נקמת בני ישראל מאת המדינים אחר תאסר אל־עמך:

'Avenge the children of Israel of the Midianites; afterward shalt thou be gathered unto thy people.'

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KEHOT'S NOTE

במדבר לא, ב.

92

עלה אל הר העברים

"Go up to this mountain of Avarim and see the land." It had already been decreed that Moshe would die there, yet the decree waited for the war with Midian.

במדבר כ"ז:יב' Numbers 27:12

ויאמר ה' אל־משה עלה אל־הר העברים הנה וראה את־הארץ אשר נתתי לבני ישראל:

And the L-RD said unto Moses: 'Get thee up into this mountain of Abarim, and behold the land which I have given unto the children of Israel.

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KEHOT'S NOTE

במדבר כו, יב.

93

ספרא רבא

The Targum renders the verse: "for there, in his inheritance, Moshe, the great scribe of Israel, is buried." The lawgiver (mechokek) is thus Moshe.

תרגום אונקלוס על דברים ל"ג:כ"א Deuteronomy 33:21 Onkelos

ואתקבל בקדמתא דיליה ארי תמן באחסנתיה משה ספרא רבא דישראל קביר והוא נפק ועל בריש עמא וכו' קדם יי עבד ודינוהי עם ישראל:

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94

מחוקק . . וירא ראשית לו

Moshe's blessing of Gad: "He saw the first portion for himself, for there the portion of the lawgiver is hidden." The

...ביאור ענין החלצו מאתכם יחלצו מיבעי ליה דהא

Alter Rebbe reads reishis as Chochmah and the lawgiver as Moshe.

דברים ל"ג:כ"א Deuteronomy 33:21

וירא ראשית לו כִּי־שם חֶלְקָת מַחֲקֵק סָפוּן וַיֵּתֵא רִאשִׁי עִם צִדְקַת ה' עֲשֵׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל:

And he chose a first part for himself, For there a portion of a ruler was reserved; And there came the heads of the people, He executed the righteousness of the L-RD, And His ordinances with Israel. .

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KEHOT'S NOTE

דברים לג, כא.

95

אלא שזכה לבינה

The Zohar (Raya Mehemna, Mishpatim) recalls the teaching that "fifty gates of Binah were given to Moshe, less one." The Alter Rebbe cites it for Moshe's attainment of Binah.

ראש השנה כ"א ב' Rosh Hashanah 21b

זוהר II, 115a זח"ב קטו, א

KEHOT'S NOTE

ראה ר"ה כא, ב. זח"ב קטו, א. ובניצוצי זהר שם.

96

במחוקק במשענותם

From the Song of the Well: "The well that princes dug... with the lawgiver, with their staffs." The Alter Rebbe refers to his discourse on this verse for the meaning of mechokek.

במדבר כ"א:י"ח Numbers 21:18

באר חפרוה שרים כרוה נדיכי העם במחקק במשענתם וממדבר מתנה:

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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97

וע"פ אם בחקתי

There the Alter Rebbe explains, from Etz Chaim, the tzelem: the intellectual soul that joins the G-dly soul with the animal soul in order to refine it.

KEHOT'S NOTE

לקו"ת פ' בחקתי מז, ג.

98

אם בחקתי

"If you walk in My statutes and keep My commandments." The Alter Rebbe refers to his discourse on this verse, which begins "It is explained in Etz Chaim."

ויקרא כ"ו:ג' Leviticus 26:3

אם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:

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

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99

ימי שנותינו בהם

"The days of our years are seventy years, and if with strength, eighty years." The Alter Rebbe applies the seven-

ty years both to a lifetime's refinement of the animal soul and to the exile after the First Temple.

Tehillim צ"י: 90:10 Psalms

ימי־שנותינו כהם שבעים שנה ואם בגבורת שמונים שנה ורהבם עמל ואין כייגו חיש ונעפה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

תהלים צ, י.

100

משה יסוד אבא

The note points to a talk of the Rebbe in connection with Moshe as the Yesod of Abba; it does not say what is found there.

KEHOT'S NOTE

לקו"ת מהאר"י פ' שמות [כ]. וראה לקו"ש ח"ו ע' 246.

101

ה' יברך את עמו בשלום

"Havayah will bless His people with peace." The Torah's peace comes as an arousal from above, prepared by Yisro's submission below.

Tehillim כ"ט: 29:11 Psalms

ה' עז לעמו יתן ה' יברך את־עמו בשלום:

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

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102

יתרו כהן מדין

"Yisro, the priest of Midian, Moshe's father-in-law, heard." The Alter Rebbe refers to the Ramaz's commentary on the Zohar on this verse.

שמות י"ח:א' 18:1 Exodus

וישמע יתרו כהן מדין חתן משה את כל־אשר עשה אלקים למשה ולישראל עמו כִּי־הוציא ה' את־ישראל ממצרים:

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

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103

לכל משות ישראל

"A thousand from each tribe, from all the tribes of Israel, you shall send to the army." Every tribe had a part in this war.

במדבר ל"א:ד' 31:4 Numbers

אלף למטה אלף למטה לכל משות ישראל תשלחו לצבא:

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

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104

יהודה יעלה

After Yehoshua's death Israel asked who should go up first against the Canaanites, and G-d answered, "Yehudah shall

...ביאור ענין החלצו מאתכם יחלצו מיבעי ליה דהא

go up." From then on the tribes fought separately.

שופטים א':ב' 1:2 Judges

ויאמר ה' יהודה יעלה הנה נתתי את־הארץ בידו:

And L-RD said: 'Judah shall go up; behold, I have delivered the land into his hand.'

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KEHOT'S NOTE

שופטים א, ב.

105

מחנה יהודא מזרחה כו' ראובן תימנה

"Those encamped to the east, toward the sunrise: the banner of the camp of Yehudah." The camps of Israel were arranged around the Mishkan.

במדבר ב':ג' 2:3 Numbers

והחנים קדמה מזרחה דגל מחנה יהודה לצבאתם ונשיא לבני יהודה נחשון בן־עמינדב:

Now those that pitch on the east side toward the sunrising shall be they of the standard of the camp of Judah, according to their hosts; the prince of the children of Judah being Nahshon the son of Amminadab,

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KEHOT'S NOTE

במדבר ב, ג. י והלאה.

106

וראובן תימנה

"The banner of the camp of Reuven to the south." Another of the four camps around the Mishkan.

במדבר ב':י' 2:10 Numbers

דגל מחנה ראובן תימנה לצבאתם ונשיא לבני ראובן אליצור בן־שדיאור:

On the south side shall be the standard of the camp of Reuben according to their hosts; the prince of the children of Reuben being Elizur the son of Shedeur,

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107

ובשם אלקינו נדגול

"We will sing for joy in Your salvation, and in the Name of our G-d we will raise our banners." The Alter Rebbe ties the banners of all the camps to the Name of G-d that unites them.

תהילים כ':ו' 20:6 Psalms

נרננה בישועתך ובשם־אלקינו נדגל ימלא ה' כל־משאלותיך:

We will shout for joy in thy victory, And in the name of our G-d we will set up our standards; The L-RD fulfil all thy petitions.

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KEHOT'S NOTE

תהלים כ, ו.

108

ובשם אלקינו נדגול

According to the note, the end of this maamar, from "In the Name of our G-d we will raise our banners," is quoted there.

KEHOT'S NOTE

עד הסיום מובא באוה"ת במדבר ע' מח.

109 שמשם — שלום יעשה לי

According to the note, a gloss printed there belongs to the end of this maamar.

KEHOT'S NOTE

ראה אוה"ת פרשתנו ע' א' שלז הג"ה השייכת לסיום המאמר כאן.

110 יעשה שלום לי שלום יעשה לי

"Let him make peace for Me; peace let him make for Me."  
The maamar ends with the verse of the two kinds of peace,  
the source of Israel's inter-inclusion.

Isaiah 27:5: ה' כ"ז: ישיעיהו

או יחזק במעוזי יעשה שלום לי שלום יעשה לי:

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

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THE CHASSIDISHE PARSHA

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