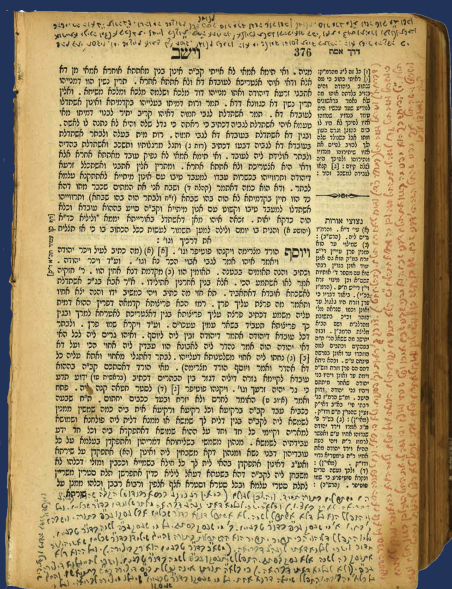


GEMS FROM LIKKUTEI LEVI YITZCHOK —IN ENGLISH—

The Glosses of
רבי' Levi Yitzchok Schneerson זצ"ל



IN HONOR OF CHOF AV, 5782
— THE 78TH HILULA —
MEMENTO
FOR THE CHARTER FLIGHT TO ALMATY, KZ

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Harav HaGaon HaChasid HaMekubal, R' Levi Yitzchak Schneerson זצ"ל
18 Nissan, 5638 (1878) - 20 Menachem Av, 5704 (1944)

**Cover photo: A page of Zohar with commentary from
R' Levi Yitzchok, which he had with him in exile.**

Note the various colors of the ink, due to the variety of
flowers used by Rebbetzin Chana to make ink.

*Courtesy: Chabad Library of Agudas Chasidei Chabad,
770 Eastern Parkway and Kehot Publication Society.*

Boruch Hashem

“With gratitude to Hashem, I have merited a great and wondrous Zechus, in that some of my father’s writings and Seforim have reached me”, wrote the Rebbe, in the introduction to Likutei Levi Yitzchok, the published writings of his father, of righteous memory.

This rare expression gives us a glimpse of insight into how precious and dear these teachings are to our Rebbe.

We echo the sentiment of what a “great and wonderful Zechus” we have to publish a sampling of R’ Levi Yitzchok Schneerson’s teachings, in English, making them accessible to an audience for whom they have thus far been a closed book.

These teachings are taken from the Chayenu publication where they feature each week.

We have included 20 teachings, for the 20th of Av, the 78th Hilula-Yahrzeit.

With Hashem’s help we will produce the remainder in the right time.

May we merit that the Zechus of the Ba’al Hahilula, R’ Levi Yitzchok Schneerson ל"ו ז"ל shines upon us and that studying his teachings brings him and his son, our Rebbe, great nachas.

20 Av, 5782

CHAYENU

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FOREWORD

Gratitude

At the outset, we ought to thank all those who made this publication possible.

First and foremost, we owe a debt of gratitude to Rebbetzin Chana, who with tremendous sacrifice toiled to provide the “ink” for her husband to be able to jot down his novel Torah insights. The Rebbe always credited her with the fact that we have his teachings today.

As you can read in her journal (pg. 133), it was also a lifelong wish of hers that these ultimately get published. Unfortunately, she didn’t merit to see them printed in her lifetime, but she too has Nachas that this booklet is in your hands.

Yalkut Levi Yitzchak al HaTorah

While there are a number of books out there deciphering the deeply coded in-depth Kabbalistic teachings of R’ Levy Yitzchok זצ”ל (see pg. 137 for Resources), without doubt the most extensive and elaborate treatment on his teachings is the series known as “Yalkut Levi Yitzchak al HaTorah” which is authored by **Rabbi Dovid Dubov** of Chabad in Princeton, New Jersey. In these vol-

umes he unpacks the deeply subtle and elusive, nuanced language of Likkutei Levi Yitzchok & Toras Levi Yitzchok, while also bringing an abundance of footnotes with sources in Chasidus and Nigleh to aid the reader in understanding the profundity in R' Levi Yitzchok's words. Rabbi Dubov has worked closely with our team at Chayenu each week as we endeavored to make sure we were adapting the concept into English correctly.

He also records a weekly video on the very same teaching, which can be found online (see pg. 142).

Rabbi Yaakov K. Chaiton, of Chabad at Robbinsville, New Jersey has tirelessly drafted the English text each week, laying the groundwork for its publication, aiming to deliver both the context of the idea and its novelty.

Rabbi Itzick Yarmush, Editor of Chayenu, meticulously reviews the text, offering critical feedback.

Rabbi Michoel Goldman, Editor-in-Chief at Chayenu reviews the draft, checks its accuracy with the original Likkutei Levi Yitzchok, often adds actual quotes of the original Hebrew text and prepares it for press.

Rabbi Mendy Angyalfi, Chayenu in-house typesetter and graphic artist puts his aesthetic touch on the final product, delivering a polished, neat end product.

Rabbi Yossi Pels, Executive Director of Chayenu and the driving force behind all its offerings and projects, ensures its timely distribution to Jews worldwide, for Shabbos each week.

We are grateful to **Sholom & Esther Laine** for their sponsorship of the weekly column in Chayenu and helping to facilitate this unique content.

We very much thank **Yaakov & Leah Feldman** For their

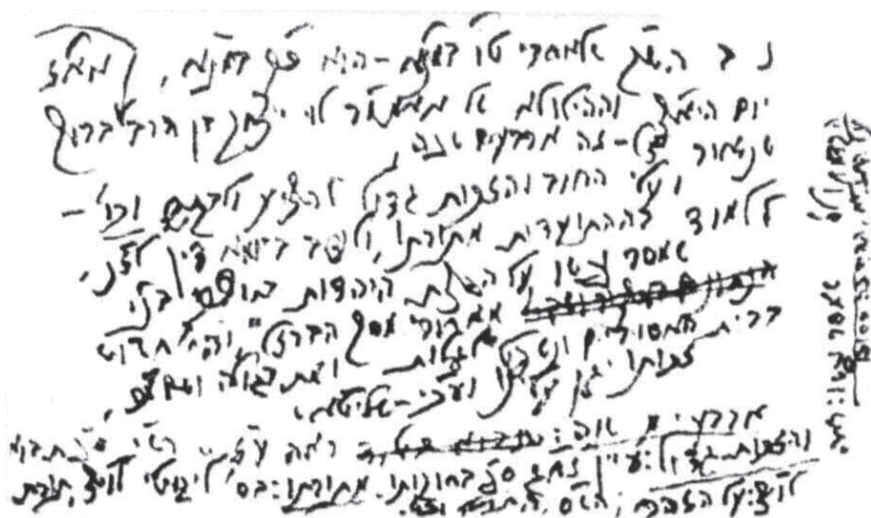
ongoing generous support for the English translation of Yalkut Levi Yitzchok al HaTorah.

Special thanks to **Rabbi Friedman of Kehot Publication Society** for granting us permission to include the original text of Likkutei / Toras Levi Yitzchok each week, and in this publication, and for permission to reprint the photo of the Rebbe's father, R' Levi Yitzchok Schneerson זצ"ל. Thank you too, to **Rabbi Chaim Shaul Bruk of Lahak Publications** for his efforts in obtaining and remastering the original photo.

Finally, our gratitude to **Mr. Ezzy Rappaport** of Surfside, Florida for partnering with us in making this publication possible. May he and his beautiful family be blessed abundantly in the merit of bringing the Rebbe's father's teachings to the English-speaking world, in honor of the 78th Hilula-Yahrtzeit.

Studying the Teachings of R' Levi Yitzchok

The following note was penned by the Rebbe on Motzei Tisha B'av 5744 to his secretariat for it to be included in answers that would come from the Rebbe during those few days.



נ.ב. הש"ק שלאחרי ט"ו מנ"א - הוא כ"ף מנ"א, יום היא"צ וההילולא של אאמו"ר לוי

יצחק בן הרב אא"ז ברוך שניאור ז"ל - זה ארבעים שנה.

ועלי החוב והזכות גדול להציע ולבקש וכו' - ללמוד בהתוועדות מתורתו, ולנדב
ביומא דין לז"נ, שמסר נפשו על הפצת היהדות בתוככי בנ"י "מאחורי מסך הברזל",
ועי"ז ה' חבוש בבית האסורים ונשפט לגלות ומת בגולה ושם מ"כ,
זכותו יגן עלינו ועכ"י שליט"א.

(Translation)

P.S. The Shabbos following 15 Av, Chof Av, is the fortieth
Yahrtzeit of my father Horav Levi Yitzchok son of my grandfa-
ther Horav Boruch Shneur, of blessed memory.

It is my great obligation and merit to suggest and request
etc. — a communal study of his Torah, as well as donating to tze-
dakah on this day in his memory. [My father] devoted his life to
the spreading of Yiddishkeit amongst the Jews "behind the iron
curtain," which resulted in his arrest and his being sentenced to
exile, where he passed away and was laid to rest.

May his merit shield us and all Jews, may they live and be
well.

בראשית

BEREISHIS



תולדות TOLDOS

The Kabbalah of Bread vs. Lentils

וַיֹּאמֶר עֲשׂוֹ אֶל יַעֲקֹב הִלְעִיטֵנִי נָא מִן הָאֲדָם הָזֶה
כִּי עֵינַי אָנֹכִי עַל בֵּן קָרָא שְׁמוֹ אֶדֹם...
וַיַּעֲקֹב נָתַן לְעֲשׂוֹ לֶחֶם וּנְזִיד עֲדָשִׁים וַיֹּאכַל
וַיִּשְׂתֵּה וַיָּקָם וַיֵּלֶךְ וַיָּבֹז עֲשׂוֹ אֶת הַבְּכֹרָה.

AND EISAV SAID TO YA'AKOV, "POUR DOWN (*my throat*)
SOME OF THIS RED STUFF, FOR I AM EXHAUSTED"; HE
WAS THEREFORE NAMED EDOM (*red*). YA'AKOV GAVE
EISAV BREAD AND THE STEW OF LENTILS, AND HE
ATE AND DRANK AND GOT UP AND LEFT, AND EISAV
SCORNE THE BIRTHRIGHT. (*Toldos 25:30, 34*)

Introduction: In Parshas Toldos we read the story of Ya'akov preparing a lentil soup for his father Yitzchak, who is mourning the loss of his father Avraham. Eisav returns from the field

hungry and tired. When he sees the dish that his brother is preparing he asks him to pour it down his throat. Ya'akov then gives Eisav bread and lentil dish for Eisav's birthright.

Driving Question:

- Why did Ya'akov feed Eisav bread and lentils, when Eisav only asked for the red lentils?¹

The Explanation

This story, which is taking place between two brothers, Yaa-kov and Eisav, is also playing out in a spiritual sense, between the metaphysical layers that they each represent. Through understanding the significance of bread and lentils, we can gain a better understanding of the “trade-off” that was going on between Ya'akov and Eisav.

The Kabbalah of Food

The Kabbalists make three observations about the spiritual side of food:

1. The food a person consumes draws forth the energy a Divine energy and energizes him.²
2. Certain foods give strength and awaken the G-dly soul while others awaken the animalistic soul.

1. See also Alshich on Toldos, 25:34.

2. This theme is alluded to in the verse “Not upon bread alone does man live, but upon the word of G-d” (Devarim 8:3), which although literally refers to G-d's ability for the Manna to sustain the people in the desert, Kabbalistically refers to the divine energy within the food which provides the true source of nourishment.

3. There is a parallel between food which nourishes the body and wisdom which nourishes the mind. In other words: the different foods represent and elicit different mental capacities and states of consciousness.³

Bread vs. Legumes

Bread represents a mental state called *Mochin d'Gadlus*—expanded consciousness (literally, broad-mindedness)—in which a person has a profound appreciation for a Divine revelation; a state of *Chesed*.⁴

The reason for this is because the spiritual root of bread is from the divine attribute of *Chochma* (wisdom). The attribute of *Chochma* is the first of the ten attributes, and is the entry point for the infinite light of G-d to be channeled into the worlds. Even after the energy of *Chochma* descends and takes on the physical appearance of bread, it still retains some of that essential Divine quality. In fact, it is because of this lofty “energy-source” that bread is the staple of sustenance. This representation of *Chochma* is the reason why bread is synonymous with *Mochin d'Gadlus*, expanded consciousness.

Lentils, and legumes in general, represent a mental state called *Mochin d'katnus* - constricted consciousness (literally, small-mindedness) - in which a person has a constricted appreciation for the Divine; a state of *Gevurah* (restraint and limitation).

3. Thus the Talmud states that a child only begins to articulate “father” “mother” after he begins to eat grains (Berachos 40b), indicating at a development of mental capacity in conjunction with certain foods.

4. This “specialty” of bread is evident in its use for holy purposes such as Challah and Matza. It is also demonstrated by the fact that it was awarded its own special bracha.

This small-mindedness represented by lentils can be seen from the Hebrew words for legumes, *Kitniyos* (קטניות), which share the same letters as the word *Katan* (קטן), small.⁵

In summary: Eating bread stems from, and has the potential to elicit, a space of broad consciousness and G-dly revelation—*Mochin d'Gadlus*. In contrast, eating lentils stems from, and may elicit, a space of limitation and concealment - *Mochin d'katnus*.

The Trade-off

Eisav, representing the animalistic drive for lust and pleasures, wants a portion of lentil legume soup, because it is through the limitation and concealment of G-dliness—*Mochin d'katnus* - that the animal soul and the unholy can derive some energy.

[There are 3 connections between the lentil soup and concealment:

1. Mourners eat lentils after the funeral of a loved one and death is an act of concealment.
2. The lentils here are red (האדם הזה), the color which represents Gevurah.⁶
3. If someone comes into contact with a dead creature within the category of the “*Shemone Shrotzim*”⁷ he becomes impure if the dead creature was at least the size of a lentil.⁸]

Ya'akov is aware that if he only serves Eisav lentils, he is fuel-

5. This “deficiency” in lentils and legumes is evident in that legumes are typically food for animals.

6. And Eisav is known as “the red one”.

7. Typically translated as the “eight creeping things,” they are certain animals described in Parshas Shmini (11:29–30), which have special laws in regard to ritual impurity and Shabbos.

8. In many other cases ritual impurity, the impurity is transmitted with an object that is at least the size of an olive, Kzayis.

ing his animalistic character alone. He therefore adds bread to the meal,⁹ as the antidote for the lentils, so that the revelation in the bread can have an influence over the concealment of the lentils, and transform Eisav.¹⁰



In R' Levi Yitzchok's own words

... פת שהוא לחם מחטה, רומז על הג' מוחין דגדלות, כי לחם גימטריא ג' פעמים הוי'... וקטנית שהוא גם כן מאכל אך נקרא קטנית מלשון קטנות, הוא מבחינת מוחין דקטנות. (כי אכילה הוא בחינת מוחין... ואם האכילה הוא לחם... הוא בחינת מוחין דגדלות, ואם האכילה הוא קטנות הוא בחינת מוחין דקטנות...)
(ועל פי האמור יובן ואתי שפיר מה שיעקב בשקנה את הבכורה מעשו נתן לו לחם ונייד עדשים, אם שעשו בקש רק "הלעיטני נא מן האדם האדם הזה" שהוא העדשים שהם אדומים. והיינו עשו ינקתו מהמוחין דקטנות שהם בחינת דינים וגבורות... לכן ביקש רק הנייד עדשים שהוא קטנית, המוחין דקטנות שהם אדומים בחינת גבורות ודינים. והנה אם יעקב ה' נתן לו רק הנייד עדשים מוחין דקטנות, אז ה' קיים לעשו תמיד חס ושלוש, כי ממוחין דקטנות הוא חיותו וקיומו, ולכן נתן לו יעקב בצירוף להנייד עדשים לחם גם כן שהוא המוחין דגדלות, ג' שמות הוי'... והוא שהמשיך המוחין דגדלות בהמוחין דקטנות...)

*(Likkutei Levi Yitzchak - Likkutim Al Pesukei
Tanach uMa'amorei Chazal, pg. 182)¹¹*

9. There is also a *Remez* (*Gematria*) here: The numerical value of the word לחם is 78. The name of Hashem יהוה = 26. $26 \times 3 = 78$. This also sheds light on the custom to dip the bread - לחם - three times into salt - מלח - the same 3 letters as לחם, thus equivalent to the name of Hashem which represents Divine revelation.
10. This is part of a larger underlying theme throughout the narrative of Eisav and Ya'akov's encounters during the course of their lives, where according to Kabbalah and Chasidus, Yaa'kov continuously attempts to tap into the raw power of Eisav's energy and channel it toward holiness, ultimately realizing that he is not ready for this transformation, and it will only manifest in the future (See Torah Or, Vayishlach.)
11. See Yalkut Levi Yitzchak, Vol. 1, Chapters 211, 240.

וַיַּצֵּא

VAYEITZEI

*The Paradigms of
Rochel & Leah*

וַלְלָבָן שְׁתֵּי בָנוֹת נָשָׁם הַגְּדוֹלָה לֵאָה וְנָשָׁם הַקְּטָנָה רָחֵל

NOW LAVAN HAD TWO DAUGHTERS; THE NAME OF
THE ELDER ONE WAS LEAH, AND THE NAME OF THE
YOUNGER ONE WAS RACHEL. (*Vayeitzei* 29:16)

Introduction: In Parshas Vayeitzei we read about the engagement and subsequent marriage of Ya'akov to Leah and Rochel.

When introducing us to Lavan's two daughters, the language used to describe which one was older vs. younger in this verse is *הַגְּדוֹלָה* *HaGedolah* and *הַקְּטָנָה* *HaKetanah*, which literally translate as 'the big one' and 'the small one.'¹

1. Interestingly, when Lavan is asked why he tricked Ya'akov. He replied: "וַיֹּאמֶר לָבָן: "לִפְנֵי הַבְּכִירָה לֹא יַעֲשֶׂה בֶן בְּמִקְוָמֵנוּ לְתֵת הַצְעִירָה". And Lavan said, "It is not done so in our place to give the younger one (in marriage) before the elder." This seems a more appropriate language to describe an older vs. younger sibling.

Question:

- What is alluded to in the words הגדולה, הקטנה (HaGedolah, HaKetanah)?
- What insight can this give us about the nature of Leah and Rochel?

Ya'akov and his wives are not merely our ancestors but they represent and embody various modes of Divine service and the stories of their lives give us deep insight into the Divine structure.

The word הגדולה *HaGedolah* can be read as ה-גדולה *Hei Gedolah*, meaning the large (letter) *Hei* (ה) and הקטנה *Haketanah* can read as ה-קטנה *Hei Ketanah*, meaning the minor letter *Hei* (ה).

What are these two *Hei*-letters referring to?

Hashem is referred to by various names. The primary name, the Tetragrammaton, is spelled יה-ו-ה (Yud-Hei-Vav-Hei). The first *Hei* (ה) is the *Hei Gedolah*, the major *Hei*. The second *Hei* (ה) is the *Hei Ketanah*, the minor *Hei*.

Kabbalah teaches us that each of these four letters correspond to a different aspect of G-dly energy as the Creator engages with creation.²

-
2. These four categories include the spectrum of the Ten Sefiros (conduits of creative energy), and are also mirrored in the Divine soul structure with which we are imbued (which being a “part of G-d” contains a microcosm of the Divine structure).

The Yud (י) represents Chochma, the seminal flash of insight in the mind.

The first Hei (ה) refers to the mental capacity of Bina—the ability to absorb an idea, broaden it and reach a comprehensive understanding of it.

The Vav (ו) corresponds to the six middos—the core emotional spectrum.

The final Hei (ה) refers to the power of action—how we impact the world (Malchus).

The Alter Rebbe explains:³

... כְּתִיב וּלְלֶבֶן שְׁתֵּי בָנוֹת שֵׁם ה' גְּדוּלָּהּ לֵאמֹר שְׁשׁ־שָׁה מִבְּחִינַת ה' עֲלֵאָה דְּשֵׁם
הוּי"ה. וְשֵׁם ה' קִטְנָה רָחֵל כו'. וְנִקְרָא שְׂכִינָתָא עֲלֵאָה וְשְׂכִינָתָא תַּתָּא... הִנֵּה
לֵאָה וְרָחֵל הֵם אוֹתִיּוֹת הַמַּחֲשָׁבָה וְאוֹתִיּוֹת הַדְּבֹר. שֶׁהֵם עֲלָמָא דְּאַתְכַּסְיָא
וְעֲלָמָא דְּאַתְגַּלְיָא... בְּחִינַת לֵאָה זֶהיָא מְדִינָה יוֹתֵר גְּבוּהָ מִבְּחִינַת רָחֵל וּבְמִשְׁלַ
הַמַּחֲשָׁבָה שֶׁהִיא רוּחָנִיּוֹת וְנַעֲלִית מִן הַדְּבֹר

Leah embodies Machshva, thought, which is the hidden realm, Rochel embodies Dibur, speech, which is the revealed realm. It is through speech that there is revelation, and Rochel is therefore the mainstay of the home... The great Hei, refers to the first letter Hei, in G-d's name, while the minor Hei is the second Hei.

This difference between Leah and Rochel manifested in their very lives.

Leah corresponds to the hidden realm עֲלָמָא דְּאַתְכַּסְיָא (*alma d'iskasya*), just as study is with the mind; Intellect is a concealed faculty revealed only to the person himself. Thus, Leah's life was one of concealment.

Rochel corresponds to the revealed realm עֲלָמָא דְּאַתְגַּלְיָא (*alma d'igalya*). Action is clear and visible to all, thus Rochel's life was open and revealed.

This contrast between Leah and Rochel manifested in two areas of their lives:

Thus, Leah (the larger Hei) corresponds to Bina, and Rochel (the smaller Hei) to Malchus.

3. Torah Or 22d-23d, 29d

	Marriage	Death	Burial
Leah	Covertly arranged	Not mentioned in Torah	In a cave, 2w beneath the ground
Rochel	Openly arranged	Talked about in Torah	On the road, visible.

In the words of the Zohar:⁴

וְכָל עוֹבְדוֹי דְּלֵאָה בְּאַתְבָּסִּיאַ אֵינוֹן, בְּגִין דְּעֵלְמָא עֲלָאָה אִיהוּ בְּאַתְבָּסִּיאַ, וְלֹא
בְּאַתְגְּלִיאַ, וּבְגִין כֵּךְ לֹא אֶדְבֵּר מִיתְתָּהּ דְּלֵאָה, כְּמִיתְתָּהּ דְּרַחֵל. וְתֵא חַיִּי, דְּהִכִּי
הוּא וְדָאִי. בְּגִין דְּעֵלְמָא עֲלָאָה, כָּל מְלֹי בְּאַתְבָּסִּיאַ, וְעֵלְמָא תִּתְּאָה כָּל מְלֹי
בְּאַתְגְּלִיאַ. בְּגִין כֵּךְ, אֶתְבָּסִּיאַ לֵאָה בְּמַעְרָתָא דְּכַפְלָתָא, וְרַחֵל בְּגִלּוּיָא דְּאוּרְחָא,
דָּא בְּסִתְרָא, וְדָא בְּאַתְגְּלִיאַ.

All that transpires with Leah is concealed, since she embodies the upper realms, which are concealed, and not revealed. For this reason, Leah's death is not recorded in the Torah, unlike Rachel which is mentioned.... Leah is concealed in the cave of Machpelah, Rachel is buried in the openness of the road (I.e., the side of a traveled road).

Based on this foundational principle on the core difference between Rochel & Leah and what they represent, R' Levi Yitzchak expounds on other areas where we find this contrast between Rochel and Leah.⁵

Rochel and Leah were married to Ya'akov, who had two names, Yisroel and Ya'akov.⁶ The letters for the name Yisroel יִשְׂרָאֵל can be rearranged to spell *Li Rosh* לִי רֹאשׁ, (lit.) the head is to me. Ya'akov יַעֲקֹב, on the other hand, comes from the word עֲקֵב,

4. Zohar 158a

5. This theme is a recurring theme throughout the teachings of R' Levi Yitzchok, which he references often and draws many novel parallels to other areas of Torah.

6. While other personalities in Torah had their names changed for good, Ya'akov maintained both names simultaneously, representing two states of being.

heel. Thus, explains R' Levi Yitzchok, each wife corresponded to one name of his and primary state of being. Leah, corresponds to his upper and elevated consciousness, when he is called Yisroel, head. While the other, Rochel, corresponds to Ya'akov's spiritual effect on the material and mundane, his heel.⁷

*(Likkutei Levi Yitzchak⁸
Igrot Kodesh, pg. 284;
Toras Levi Yitzchak pg. 206, 266, 337)*

7. See Toras Chaim of the Mittlerer Rebbe (Shmos vol. 1 pg. 18c) where he elaborates on this further.

8. See Yalkut Levi Yitzchak, Vol. 2, Chapters 16 & 17 and the various sources quoted there.

ויחי

VAYECHI

A Prophetic Family Reunion

וַיִּפֹּל עַל צַוְאֵי בְנֵימִן אָחִיו וַיִּבֶךְ וּבְנֵימִן בָּכָה עַל צַוְאָיו.
וַיִּנָּשֶׁק לְכָל אָחָיו וַיִּבֶךְ עֲלֵהֶם וְאַחֲרֵי כֵן דִּבְּרוּ אָחָיו אִתּוֹ.

AND HE FELL ON HIS BROTHER BINYAMIN'S NECK AND
WEPT, AND BINYAMIN WEPT ON HIS NECK. AND HE
KISSED ALL HIS BROTHERS AND WEPT OVER THEM, AND
AFTERWARDS HIS BROTHERS SPOKE WITH HIM. (45:14,15)

Introduction: The Parsha tells us of the dramatic reunion of Yosef and his brothers. The two long-lost brothers, Yosef & Binyamin embrace and weep on one another's neck.

The Talmud¹ makes an interesting observation:

The wording here raises a question, as the word *tzavrei*—צַוְאֵי

1. Megillah, 16b.

(necks) is plural, (implying that Binyamin had more than one neck). The singular form, as it appears just a couple words later, is *tzavarav*—צָוָרָו² (neck), which makes perfect sense.

The Talmud understands the unusual mention of the neck as a reference to the *Beis Hamikdash*³.

Thus, the reunion between Yosef and his brothers was more than just a family reconciliation and gathering. Every detail of what took place was a foretelling of what was to occur generations later and is very precise.

Yosef was weeping over the two Temples that were destined to be in the territory of Binyamin in the Land of Israel and were ultimately going to be destroyed (hence the plural usage of ‘neck’).

“And Benyamin wept on his neck” - he cried over the tabernacle of Shiloh that was destined to be in the territory of Yosef in the Land of Israel and it too would ultimately be destroyed⁴ (hence the singular usage of ‘neck’)⁵.

2. While it might seem that צָוָרָו in reference to Yosef's neck is also plural (whereas three singular ought to have read צָוָרוּ), Rashi (on Midrash Bereishis Rabba 93:12) points out that indeed that can be singular form too. וְצָוָרָו לְשׁוֹן יְחִיד הוּא כְמוֹ. בְּעֵלְיוֹ אֲדָנָיו אָבֵל צָוָרָי מִשְׁמַע שְׁנַיִם.

3. The Zohar on this Passuk (Vol. 1, pg. 209b) elaborates on the parallels between the neck and the Beis Hamikdash. After quoting the verse “כְּמִגְדַל דָּוִיד צָוָרָךְ” (Your neck is like the Tower of David) from Shir HaShirim (Song of Songs 4:4) as a Biblical reference, it brings 3 metaphorical similarities as evident in the neck's: (a) elegance/beauty in the body's posture; (b) being a place of adornment; (c) critical role as a vital part of the body - and how these are found in the Beis Hamikdash. The Rebbe, in Likkutei Sichos Vol 10, page 146, offers a broader explanation vis-a-vis its role in channeling life from the brain to the body as the bridge.

4. See Rambam, Hilchos Beis Habechirah - Chapter 1, 3.

5. Rashi on this verse quotes this Talmudic teaching (Vayigash 45:14). We can also now understand why there is no mention of Yosef crying on the brothers' necks, as they had no Temple in their portion of land in Eretz Yisroel.

The Zohar⁶ takes the futuristic nature of this episode a step further:

After Yosef cries over Binyamin's neck, he weeps over his brothers. This, says the Zohar, is about the exile of the ten lost tribes⁷ which would ultimately transpire.

His brothers, however, did not cry with him, as the verse continues, "*and (Yosef) wept over them, and afterwards his brothers spoke with him.*" The reason for this is because Yosef was endowed with *Ruach Hakodesh*⁸ (and thus foresaw the future) but his brothers were not.

Driving Questions:⁹

- Where in these verses is there any reference that Yosef cried about the future exile of the tribes?
- Why did Yosef's brothers not have *Ruach Hakodesh*?

Rabbi Levi Yitzchak explains: Upon closer scrutiny, one will notice that the word *Aleihem*—עֲלֵיהֶם ("over them") appears without the letter *Yud*—י. This is a departure from the more standard spelling of the word with a *Yud*—עֲלֵיָהֶם?¹⁰

The major catastrophe which affected the other ten tribes in

6. Ibid.

7. See Melachim (Kings) II 17:6.

8. Lit. Holy Spirit. A Divine gift to a worthy holy person to perceive otherwise hidden matters.

9. We have chosen a few questions to address here. In the original there are a total of 13 questions answered in this one explanation of Rabbi Levi Yitzchak.

10. See, for example, Mikeitz, 42:24: ויסב מעליהם ויבך ("he turned away from them and wept"), and Vayeira 18:8.

the future, was their exile from the land of Israel. This is hinted at in the verse with the missing letter *Yud*, which has the Gematria (numerical value) of 10, in the word *Aleihem*—עֲלֵהֶם. Meaning, he is weeping over the exile of the *Yud* - 10 tribes that would be driven from the land.

The reason the brothers did not cry over this is because from the moment that they sold Yosef until Ya'akov came down to Egypt many years later, their *Ruach Hakodesh* was stripped away from them as a punishment for their actions.

This was *Mida K'neged Midah* (measure for measure) for what they had caused to their father Ya'akov. Rashi, quoting Targum Yonasan, on the words¹¹ “וַיֵּקֶבּ אֲבִיהֶם וַתְּחַי רוּחַ” (and the spirit of their father Ya'akov was revived)—which transpired once Ya'akov found out that Yosef was alive—comments that the *Shechina* (Divine Presence), which had separated from him all these years, had now returned. From the time Yosef disappeared until this point the *Shechina* had been removed from Ya'akov. Therefore, the brothers did not have a *Ruach HaKodesh* and thus couldn't see prophetically about the destruction and exile. Their *Ruach Hakodesh* did return to them later on when Ya'akov received his.

Binyamin, on the other hand, did in fact weep over the destruction of the Tabernacle in Yosef's land. Thus, he must have had a measure of *Ruach HaKodesh* (Divine, prophetic spirit). Yet, he did not weep about the exile of the tribes, since the destruction of *Mishkan Shiloh* did not result in an exile, for the Jewish people remained in the Land of Israel thereafter.

Likkutei Levi Yitzchak, Ho'oros on Zohar - Bereishis, pg. 195
(*Yalkut Levi Yitzchak al Hatorah, Vol. 3, ch. 97*)



11. Vayigash, 45:27.

In R' Levi Yitzchok's own words

לְכַאוֹרָה גַם בְּנִימִין גָּלָה, וְאִם בֶּן הֵם י"א שְׁבָטִים? יֵשׁ לוֹמַר כִּי הִכְבֵּי עַל גְּלוּת בְּנִימִין נִבְלָל בְּהִכְבֵּי שְׁבָכָה עַל צוּאֵרֵי בְּנִימִין, אִם בֶּן הִכְבֵּי ד"ו יִבְדֵּךְ עֲלֵיהֶם" הוּא רַק עַל י' שְׁבָטִים (וְהֵינּוּ מֵה שְׁעֲלֵיהֶם כָּתוּב חֶסֶד י' לְרַמּוֹ עַל גְּלוּת י' שְׁבָטִים) ...

וְאָמַר ד"אִיְהוּ בְּכָה דְנִצְנָצָה בִּי רוּחָא קְדִישָׁא וְאֵינּוּן לָא בְּכוּ דְלֹא שָׂרָא עֲלֵיהּ רוּחַ קוּדְשָׁא, אִם בֶּן בְּנִימִין שְׁבָכָה נִצְנָצָה בּוֹ גַם בֶּן רוּחַ הַקּוֹדֶשׁ (וּבִפְיּוּשׁ רִש"י בְּחוּמֵשׁ שְׁבָכִיית בְּנִימִין הִי עַל מִשְׁכַּן שִׁילָה שְׁבַחְלָקוּ שֶׁל יוֹסֵף שְׁעֵתִיד לְפֹל, וְהוּא מְגֻמָּרָא דְמִגִּילָה פֶּרֶק קָמָא). אַךְ בְּיוֹסֵף הָיוּ ב' בְּכִיּוֹת, א' עַל חוּרְבָן ב' בְּתֵי הַמִּקְדָּשׁ, ב' עַל גְּלוּת יִשְׂרָאֵל, וּבְבְנִימִין הִי רַק בְּכִי א' עַל חוּרְבָן מִשְׁכַּן שִׁילָה, וְלֹא עַל גְּלוּת יִשְׂרָאֵל, כִּי בְּחוּרְבָן מִשְׁכַּן שִׁילָה לֹא גָלוּ יִשְׂרָאֵל...

וְלֹא נִצְנָצָה בָּהֶם... וְהוּא מִפְּנֵי שְׁחָטָאוּ בְּמִכִּירַת יוֹסֵף, וְגִרְמוּ שְׁנִסְתַּלְקָה שְׂכִינָה מֵעֵקֶב אֲבִיהֶם כְּמוֹ שְׁכָתוּב "וְתָחִי רוּחַ יַעֲקֹב אֲבִיהֶם" שְׁנִסְתַּלְקָה מִמֶּנּוּ כְּשֶׁמָכְרוּ אֶת יוֹסֵף... לָכֵן מִדָּה כְּנֻגָּה מִדָּה לֹא שָׂרָא עֲלֵיהּ רוּחַ קוּדְשָׁא אֲפִילוּ כְּשֶׁנִּתְעַדוּ מִיוֹסֵף...

שמות

SHEMOS



וּאֵרָא

VAEIRA

Freedom Comes In Fours

לְכֵן אָמַר לְבְנֵי יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי אֶתְכֶם
מִתַּחַת סְבֻלַּת מִצְרַיִם וְהַצֵּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם וְגָאֵלְתִּי
אֶתְכֶם בְּזִרְעַ נְטוּנָה וּבְשִׁפְטִים גְּדֹלִים: וְלָקַחְתִּי אֶתְכֶם
לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים וִידַעְתֶּם כִּי אֲנִי יְהוָה
אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת סְבֻלֹת מִצְרַיִם.

*THEREFORE, SAY TO THE CHILDREN OF ISRAEL, 'I AM
THE LORD, AND I WILL **FREE** YOU FROM THE BURDENS
OF THE EGYPTIANS, AND I WILL **RELEASE** YOU FROM
THEIR LABOR, AND I WILL **REDEEM** YOU WITH AN
OUTSTRETCHED ARM AND WITH GREAT JUDGMENTS.
AND I WILL **TAKE** YOU TO ME AS A PEOPLE, AND I WILL
BE A GOD TO YOU, AND YOU WILL KNOW THAT I AM THE
LORD YOUR GOD, WHO HAS BROUGHT YOU OUT FROM
UNDER THE BURDENS OF THE EGYPTIANS. (Va'eira, 6:6-7)*

The Talmud Yerushalmi states¹:

From where [do we derive the requirement to drink] four cups [of wine at the Pesach Seder]? Rabbi Yochanan [said] in the name of Rav, “Rabbi Benayah said, ‘They correspond to the four [expressions of] salvations: “...I will free you...I will release you...I will redeem you...I will take you.””²

Driving Question:

- What is the significance of the number 4 as it relates to the four cups and to redemption?

There were two steps to the redemption. The first was the physical exodus from Egypt, but more importantly, the ultimate goal was for the Jewish people to reach Mount Sinai and receive the Torah on Shavuot³. True freedom is achieved through Torah study, as the Mishna states⁴, “there is no free individual, except for he who occupies himself with the study of Torah.” The Exodus was the freedom of the body; the Torah brings freedom to the soul.

It thus follows that just as there are four elements of physical

1. Jerusalem Talmud Pesachim 68b:

2. Va'eira 6:6-7.

3. This is evident from what G-d tells Moshe at the *S'neh*—burning bush “When you take the people out of Egypt, they will worship G-d on this mountain.” (Shemos, 3:12). The burning bush was on Mount Sinai. Thus the start of the Exodus process was linked with its final purpose—receiving the Torah.

It is for this reason that the two festivals, Pesach and Shavuot, are closely connected and in some ways seen as an extension of one another. There is no date for Shavuot in the Torah, rather it is marked as the 50th day count from Pesach, signifying that it is the culmination of the Exodus.

4. Avot 6:2

liberation as expressed in the four expressions of redemption⁵, there are also four elements of the freedom of the soul brought about through Torah. This is expressed in what is known as the פרדס *Pardes* (lit. “orchard”)—an acronym for four levels of Torah interpretation: פ = *p’shat* (the literal meaning of the text), ר = *remez* (its allusions), ד = *derush* (the homilies that can be derived from it), and ס = *sod* (its mystical secrets).

These four levels also correspond⁶ to the four letters in the Divine name יהוה-ו-ה YHVH (referred to as *Havaya*).⁷

Furthermore, the four letters of G-d’s name correspond to a parallel four elements within the Jewish soul structure which

5. Which correspond to - and are the undoing of - the four decrees of Par’oh (Shemos Rabba, ch.6).

6. The Mishnas Chasidim (מסכת חייב הנשמות פ"א, מ"ב) teaches that the four levels of Torah interpretation correspond to the four worlds/realms: אצילות, בריאה, יצירה, עשיה (which in turn are parallel to the four letters of יהוה-ו-ה). This is also found in Eitz Chayim. In English, see chabad.org/2718387

The Shaloh HaKadosh mentions that the four cups of wine correspond to the 4 letters of יהוה-ו-ה.

7. Hashem is referred to by various names. The primary name, the Tetragrammaton, is spelled יהוה-ו-ה (*Yud-Hei-Vav-Hei*). The divine soul within the Jew, which emanates from G-d’s essence contains a microcosm of these four elements, represented by the four letters.

The Yud (י) represents Chochma, the creative capacity in one’s mind.

The first Hei (ה) refers to the mental capacity of Bina - the ability to absorb an idea, broaden it and reach a comprehensive understanding of it.

The Vov (ו)—whose numerical value (Gematria) is 6—corresponds to the six middos—the core emotional spectrum. The final Hei (ה) refers to the powers of thought, speech and primarily action—how we impact the world.

To be truly free, we need to allow G-dliness to radiate in all four areas. The soul should shine through every part of our being. Our mind should be absorbed, involved and connected to holiness. Our emotions should feel G-dliness in a real way. Our actions should be in line with the teachings of the Torah.

stems from and is a part of G-d⁸.

By learning Torah on all the four levels one experiences the freedom it brings in all four soul elements as well. This is expressed in the four expressions of redemption in our Parsha.

Thus, the four cups, corresponding to the four expressions of redemption are not only referring to the physical Exodus (of the body) from slavery, but to the four elements of soul—paralleling four elements in Hashem - which are librated through the the four dimensions of Torah study.

ה <i>Hei</i>	ו <i>Vav</i>	ה <i>Hei</i>	י <i>Yud</i>	Name of G-d
מלכות <i>Malchus</i>	ז"א <i>Middos</i>	בינה <i>Bina</i>	חכמה <i>Chochmah</i>	Levels of Soul
פשט <i>Peshat</i>	רמז <i>Remez</i>	דרוש <i>Derush</i>	סוד <i>Sod</i>	Levels of Torah
והוצאתי <i>and I will free you</i>	והצלתי <i>and I will release you</i>	וגאלתי <i>and I will re-deem you</i>	ולקחתי <i>And I will take you</i>	Expressions of Redemption

8. This is hinted at in the first of the Ten Commandments, the opening of the Receiving of Torah. G-d says, “I am י-ה-ו-ה your G-d (אלוקיך)...” Elokim comes from the word power. Thus, the verse can be interpreted as meaning: I am powering each of you with the four letters of My Holy name (See Likkutei Torah, Parshas Re’eh). In Tanya Igeres HaTeshuva, chapter 4, this same teaching is based on the verse: עמו כי חלק הוי’ (interpreted as “Havaya is a part of His people”).



In R' Levi Yitzchok's own words

הִנְנִי מְבַרֵךְ אֶתְכֶם לַחֵג הַפֶּסַח הַקָּדוֹשׁ וְהַטָּהוֹר הַזֶּה הַבָּא עֲלֵינוּ לְטוֹבָה, שְׂבוּ
יִצְאוּ יִשְׂרָאֵל לְחֵירוֹת עוֹלָם, בְּד' לְשׁוֹנוֹת שֶׁל גְּאוּלָּה, (שֶׁלִּנְגִידָם תִּיקְנוּ חֻכְמִים ד'
בּוֹסוֹת, שְׁעָקֵר עֲנָן הַחֵירוֹת דִּי צִיָּאת מִצְרִים... הוּא הִנְרִמּוּ בְּהַבּוֹסוֹת ... וְכַמֵּאֲמַר
רְבוּתֵינוּ וְכוּנָם לְבִרְכָה בְּפִסְחִים סוּף דִּף ק"ט, רְבִינָא אָמַר אַרְבַּעָה כָּסִי תִקְינוּ
רְבִנְךָ דֶּרֶךְ חֵירוֹת ...)

... בְּדִי לְזִכּוּתֵינוּ אַחֲרֵי זֶה לְקַבֵּלֶת אוֹר הַתּוֹרָה שֶׁהִיא הַתְּכֵלִית דִּהְחֵירוֹת עוֹלָם,
שְׂאִין לָךְ בֶּן חוּרִין אֵלָּא מִי שְׁעוֹסֵק בַּתּוֹרָה. וְכֵשֶׁם שֶׁבְּהַחֵירוֹת דִּהַבּוֹסוֹת יֵשׁ ד'
בְּחֵינוֹת גְּאוּלָּה וְחֵירוֹת, שֶׁלִּנְגִיד זֶה הוּא הִד' בּוֹסוֹת, כְּמוֹ כֵּן בֶּבֶן חוּרִין דִּתּוֹרָה יֵשׁ
ד' בְּחֵינוֹת דִּתּוֹרָה, דִּהֵינוּ פֶּרֶד"ס שֶׁבַּתּוֹרָה, וְהֵם לִנְגִיד ד' אוֹתִיּוֹת דִּשֵׁם הוּי' שֶׁבַּזֶּה
נַעֲשֶׂה חֵירוֹת מִמֶּשׁ בְּנִשְׁמָה וּבְגוֹף בְּגִשְׁמִיּוֹת וּבְרוּחָנוֹת...

*Likkutei Levi Yitzchak, Igros Kodesh,⁹ pg. 276.
(Yalkut Levi Yitzchak al Hatorah, Vol. 4, ch. 44)*

9. This letter, dated "Erev Shabbos HaGadol, 5692" was sent to the Rebbe and Rebbetzin. Rabbi Levi Yitzchak begins with wishes for a liberative Pesach, mentions the four expressions of redemption, then in parentheses launches into a 7-page in-depth Kabbalistic dissertation on the mystical meaning of the significance of the four cups before concluding with the above teaching (in 5 lines)!

בשלח

BESHALACH

Amalek: The Disconnect

מִלְחָמָה לַה' בְּעַמֶּלֶק מִדֹּר דֹּר

THE LORD IS AT WAR WITH AMALEK FROM
GENERATION TO GENERATION. (17:16)

Driving Questions:

- What is the *Kelipa*¹ of Amalek?
- How is the *Kelipa* of Amalek expressed in the name עמלק?
- How is this expressed in the numerical value of the word עמלק?

Introduction: In defining the root evil of Amalek and what it represents as an antithesis of holiness, Chassidus attri-

1. *Kelipa* (literally, a shell, peel or husk) is the term Kabbalah and Chasidus employ for a phenomena or force which obscures G-dliness, as the shell conceals what's inside it. Just as there are a variety of types of shells, peels etc, so too are there many spiritual opposing forces to the revelation of G-dliness, each with its own 'nature'.

butes the phrase² “one who knows his Master, but wilfully rebels against Him”—יִדְעַתְּ אֶת רַבּוֹנוֹ וּמִכְנֵן לְמַרְדּ בּוֹ.

The human intellectual capacity consists of three components: *Chochmah*, *Binah*, and *Da'as* (conception, comprehension and intimate knowledge).

Chochmah is the concise, nutshell of an idea that has been conceived, yet it has not been developed and is not really understood.

Bina is the ability to absorb an idea, broaden it and reach a comprehensive understanding of it.

Da'as is the connection between the concept as it began in *Chochmah*, was developed through *Bina*, and now impacts the attributes of character (*middos*) through deeply connecting with the information.

By way of example: A person can meditate upon the greatness of G-d and truly reach a deep understanding and appreciation of G-dliness. However, without the element of *Da'as*, meaning application of these concepts in terms of how it impacts me personally this will remain an esoteric, intellectual pursuit and have no emotional result as a tangible love.

The idea of Amalek being “one who knows his Master, but wilfully rebels against Him” means it is the antithesis of the element of *Da'as*. The knowledge exists, but because the *Da'as* has

2. This expression appears in Toras Kohanim, Bechukosai 26:14. Rashi (No'ach 10:9) quotes it in reference to Nimrod. Although the context in classic Torah commentary is not in reference to Amalek, Chassidus does attribute this characteristic to Amalek as its definition. See Likkutei Sichos vol. 19, page 224, footnote 29. See also Ohr HaTorah Parshas Zachor (pg. 1786) where the Tzemach Tzedek brings support for this based on the Midrash (Ester Rabba 7:13) which connects Amalek with Bil'am of whom Torah says יִדְעַתְּ דַּעַת עֲלֵיָן, he knows the Supernal's knowledge, (which he nonetheless transgressed).

been compromised this person can brazenly act against it. *Amalek* attempts to sever the connection between our *mochin*—intellectual capacities and *middos*—emotional faculties.

The name of a person or item expresses its essence and theme³.

This idea then is expressed in the meaning of the word *Amalek* - עמלק.

The word *Amalek* is derived from the word מלק as in the verse⁴ “וּמָלַק אֶת רֹאשׁוֹ” - “nip off its head”. *Amalek* attempts to sever the connection between the head and the rest of the body. This action occurs on the neck of the bird⁵, this is also where the faculty of *Da'as* is located in the human anatomy⁶, the part that connects our head to our body and heart.

Rabbi Levi Yitzchak takes this a step further.

The meaning and relevance of a word or term is also hinted at in its numerical value.⁷

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3. See Talmud Yoma 83b: Rabbi Meir would analyze names and discern one's nature from one's name. In Tanya, Shaar HaYichud VeHaEmunah, ch. 1, the Alter Rebbe explains based on Kabbalah that the letters comprising an entity's name are the Divine life-force animating it, and thus hold the secret to its identity and purpose.
 4. Vayikra, 1:15, in reference to the method with which the Kohen would slaughter the bird offerings, known as *Melikah*.
 5. Specifically, it is the back of the neck where the Kohen performs *Melika* (cutting off it's head). In a person, that spot is where the knot of the head-Tefillin sits. The knot is shaped like a *daled* and corresponds to *Da'as* i.e. elevating a person's capacity to know Hashem and bond, which is precisely what *Amalek* opposes.
 6. This is also where the knot of the head Tefilin is placed. This knot is in the shape of a *Daled*. This *Daled* refers to *Da'as*, hinting to us that this is where a person's *Da'as* is located.
 7. Gematria is typically the level of *Remez* (allegory) in Torah. A foundational approach of Rabbi Levi Yitzchak's teachings and writings is showing how all the levels of Torah are truly one, and he thus interweaves and combines the secret

The numerical value of the words עמלק (*Amalek*) and דעת (*Da'as*) are equivalent.

When using a system of *Gematria* known as counting “מילוי”⁸ and adding “אותיותיו”⁹ the word *Amalek* equals 474. (See chart below.) The word *Da'as* also equals 474.

עמלק	
130	ע = ע (70) + י (10) + ך (50)
80	מ = מ (40) + ם (40)
74	ל = ל (30) + מ (40) + ך (4)
186	ק = ק (100) + ו (6) + ך (80)
Plus one for each letter of the word:	
4	ע (1) + מ (1) + ל (1) + ק (1)
474	130+80+74+186+4

דעת	
474	ד (4) + ע (70) + ת (400)

Thus, *Amalek* by opposing our *Da'as* attempts to prevent us from bringing that which we understand and know to be true in our minds, into our emotional lives to connect intimately with. This is an inner battle we must fight, for all generations, until Moshiach eradicates the nation of *Amalek* and our own inner one.



(Sod) with Remez, Drush & Pshat into one holistic fabric.

8. Instead of the standard system of counting the value of each letter, we write out the letter and add that up to create the total. For example: (א) is 1 but when written out as (אׁלף) it now totals 111.

9. With this process we add an additional 1 for every letter in the word. Not to be confused with עם הכולל in which 1 is added for the entire word.

In R' Levi Yitzchok's own words

הנה עמלק ואגג והמן, פולם הם הלעומת דדעת דקדושה...
וזהו שעמלק הוא בחינת מלך כמו שכתוב "ומלך את ראשו", שמליקה הוא
בעורף, ששם הוא הד' דקשר דתפלין של ראש, שלנגד דעת דזעיר אנפין ועיין
בתורה אור פרשת תצוה בדרוש המתחיל זכור ובהביאור עיין שם.
עמלק במלוי גימטריא ית ועם ד' אותיותיו הוא דעת, כי עמלק בחינתו הוא
שיודע את רבונו ומכוון למרד בו.

*Likkutei Levi Yitzchak, Igros Kodesh, pg. 294¹⁰.
(Yalkut Levi Yitzchak al Hatorah, Vol. 5, ch. 33)*

10. In this letter Rabbi Levi Yitzchak expounds how this is also connected to *Agag* and *Haman*. For the purposes of this publication we have explained *Amalek* as this is what is mentioned in the Parsha.

פקודי

PEKUDEI

Mishkan, Mishkan: The Concealed & Revealed

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה

THESE ARE THE ACCOUNTS OF THE MISHKAN (*Tabernacle*),
THE MISHKAN OF THE TESTIMONY, THAT WERE CALCULATED
ACCORDING TO MOSHE'S INSTRUCTIONS (*Pekudei*, 38:21)

The Midrash¹ tells us that it took three months² for Moshe to construct the Mishkan (Tabernacle), and then it was folded up (packed away) for the next three months, until its inauguration on Rosh Chodesh Nissan.

1. Shemos Rabbah, 52:2.

2. When Moshe descended Mt. Sinai for the second time, with the second set of Luchos, it was Yom Kippur. The very next day he related G-d's command to construct the Mishkan, on Tishrei 11. Thus, the construction was completed some time in Teves, and then packed away until Nissan.

Driving Question:

- Why would the Mishkan be stacked away for three months until it was erected?³

Fascinatingly, we find a parallel to this in Moshe's personal life. When Moshe was born, his mother hid him for three months, after which time he was discovered and revealed: וַתֵּרָא אֹתוֹ כִּי טוֹב הוּא וַתִּצְפְּנֶהוּ שְׁלֹשָׁה יָרָחִים וְלֹא יָכְלָה עוֹד הִצְפִּינוּ “*when she saw how beautiful he was, she hid him for three months*” (Shemos 2:2).

Here too, there is a period of concealment followed by a period of revelation, the former lasting for three months.

These defining early days of Moshe's life also set the precedent for his life's mission - bringing the Torah from Hashem to the Jewish people. For in Torah, too, we find that there is both a concealed element, known as *Nistar*⁴, as well as a revealed dimension, known as *Nigleh*.⁵ Ultimately, these two dimensions of Torah complement one another forming a holistic unit.⁶ However, they are nonetheless distinct areas of Torah, each with its own criteria. Moshe's primary life mission was to ultimately serve as the conduit for the Torah to be transmitted to the Jewish people,

3. The simple explanation, as evident from this Midrash, is that Hashem wanted to wait until the month of Nissan which is the time that our Patriarch Yitzchak was born. But that doesn't fully answer the need for it to be hidden for 3 months. The construction project could have been drawn out over 6 months. Such a significant aspect is certainly not merely circumstantial.

4. Kabbalah, Agada, Chasidus etc.

5. Tanach, Mishnah, Talmud, Halacha etc.

6. Much of R' Levi Yitzchok's teachings demonstrate how the two dimensions of Torah, *Nigleh* & *Nistar*, are indeed interconnected and interdependent. He will alternate seamlessly between a Talmudic passage and a quote from the Zohar, showing how they both inform one another and are inherently connected.

in both dimensions. This pattern is evident in Moshe's infancy, already having these two time periods and phases⁷.

The Midrash (quoted above) continues⁸ with another insight.

“בַּיּוֹם הַתִּנָּתוּ וּבַיּוֹם שֶׁמִּחַת לְבוֹ—אֵימָתִי נֹאמֵר הַפְּסוּק הַזֶּה? בַּיּוֹם שֶׁעָמַד
הַמִּשְׁכָּן, שֶׁהֵיטָה שִׂמְחָה גְּדוֹלָה בִּישְׂרָאֵל שֶׁהִקְדוּשׁ בְּרוּךְ הוּא שׁוֹרָה אֶצְלָם

“The day of His wedding and the day of His joy”—when does this refer to? The day the Mishkan was erected, when the Jewish people rejoiced greatly that Hashem would reside (His Shechina) amidst them.

Elsewhere,⁹ the day of the Jewish people's “marriage” to Hashem is connected to the Giving of the Torah. Here, the Midrash connects it with the Mishkan's inauguration. Thus, there is a parallel between these two events. Just as the Torah has two dimensions—concealed and revealed - so too does the Mishkan have these two aspects.

The opening verse in our Parsha mentions Mishkan twice consecutively. Our sages highlight this seeming repetition as referring to the two Temples but also to two dimensions within the Mishkan.¹⁰ In Likkutei Torah¹¹ Parshas Pekudei, the Alter Rebbe discusses the two dimensions of the Mishkan, both hidden and revealed as alluded to in this verse. **“these** are the accounts of the Mishkan”—refers to a revealed aspect, to which

7. For more on this, see Chayenu for Shemos, this section, where this part of the same source-text was explored in more detail.

8. Shemos Rabbah 52:5.

9. Mishnah, Ta'anis 4:8.

10. The Shaloh HaKadosh quotes the Midrash that this refers to the Supernal Mishkan which is parallel to the earthly one.

11. Page 3 and on.

one can point and say “these”. Whereas, the second phrase משכן העדות, “the Mishkan of **Testimony**”, refers to something hidden concerning which one requires testimony. When something is plainly obvious and known no testimony is needed. Thus, our verse is clearly identifying two components within the Mishkan, referring to two dimensions of G-dliness, one more manifest and revealed and the other, higher one, more concealed.

This explains why the Mishkan’s construction and preparation itself also contained these two phases of concealment and revelation.¹²



In R’ Levi Yitzchok’s own words

...ועל פי מה שנתבאר בסייעתא דשמיא, יש לפרש גם כן מה שאיתא במדרש רבה פקודי פרק נ"ב, דהמשכן כשנגמר הי' מקופל ג' חדשים עד שהקימו משה עיין שם, והיינו בשם שבתורה יש ב' בחינות, נסתר דתורה ונגלה דתורה, ונסתר דתורה בחינת משה כי טוב הי' צפון ג' ירחים מקודם, ואחר כך מתגלה לחוץ דהיינו הנגלה דתורה, כמו כן במשכן שהוא גם כן על דרך כמו בחינת דתורה כמאמר ביום חתונתו זו מתן תורה ויש גם כן דרש דביום חתונתו במשכן במדרש רבה פקודי שם פרק נ"ב סעיף ה' עיין שם, יש גם כן ב' בחינות, בחינת נסתר ובחינת נגלה.

והיינו אלה פקודי המשכן הוא הנגלה דמשכן וזהו אלה לשון גלוי, ומשכן העדות אשר פקד על פי משה, הוא הנסתר דמשכן, וזהו עדות שהוא על דבר הנסתר, עיין בלקוטי תורה בדרוש המתחיל אלה פקודי ותבין.

12. As to why exactly 3 months and the significance of this time period, R' Levi Yitzchok launches into a deep Kabbalistic discussion based on a story in the Talmud (Pesachim 62b) where Rabbi Simla'i wants to learn the Book of Yuchasin in 3 months, a Midrashic commentary and Rabbi Yochanan denies him that privilege claiming he isn't worthy. Here too we see 3 months as a time period associated with exploring the hidden realm.

וְזֶהוּ שְׁמִקּוּדָם שֶׁהוֹעֵמֵד הַמִּשְׁכָּן בְּגִלּוֹי לְכָל, דְּהֵיִינוּ הַבְּחִינָת נִגְלָה דְּמִשְׁכָּן, הִי
מְקוּפָּל ג' חֲדָשִׁים. הַמְּקוּפָּל ג' חֲדָשִׁים הוּא הַנִּסְתָּר דְּהַמִּשְׁכָּן כְּמוֹ שֶׁמִּנְשָׂה כִּי טוֹב,
נִסְתָּר דְּתוֹרָה, הִי צָפוֹן ג' יְרָחִים...

*Likkutei Levi Yitzchak, Likkutim al Tanach uMa'amorei Chazal,*¹³ page 131
(*Yalkut Levi Yitzchak al Hatorah, Vol. 4, ch. 13*)

13. In the summer of 5689 (1930), Rabbi Levi Yitzchok wrote a lengthy, complex and deep Reshima (journal of Torah thought), exploring multiple topics. In its printed form it spans 42 pages. He sent a copy to the Rebbe, his son.

וִיקְרָא

VAYIKRA



וִיקְרָא

VAYIKRA

Size: Measured by Quantity or Quality?

נֶאֱמַר בְּעוֹף יֵיחַ גִּיחוֹחַ, וְנֶאֱמַר בְּבִהֶמָּה יֵיחַ גִּיחוֹחַ,
לֹאֵמַר לָךְ אֶחָד הַמְרִבָּה וְאֶחָד הַמִּמְעִיט,
וּבְלִבֶּד שְׂיִכּוֹן אֶת לְבֹ לַשָּׁמַיִם

NOW, REGARDING A BIRD (*sacrifice*), IT SAYS HERE: “A PLEASING FRAGRANCE (*to the Lord*),” AND REGARDING CATTLE (*sacrifices*), IT SAYS (*verse 9*), “A PLEASING FRAGRANCE (*to the Lord*)” . THIS TEACHES US: WHETHER ONE OFFERS A SUBSTANTIAL (*offering*) OR A MEAGER (*offering*), (*it is equally pleasing to God,*) PROVIDED THAT HE DIRECTS HIS HEART TOWARD HEAVEN. (*Rashi on Vayikra, 1:17*)

At first glance Rashi seems to be quoting directly from the source in the Mishna¹ and Talmud:²

1. Menachos 13:11.

2. Menachos, 110a.

IT IS STATED WITH REGARD TO AN ANIMAL (*Olah (burnt) SACRIFICE*): “A FIRE OFFERING, AN AROMA PLEASING (*to the L-rd*)” (*Vayikra 1:9*) AND WITH REGARD TO A BIRD (*Olah (burnt) SACRIFICE*): “A FIRE OFFERING, AN AROMA PLEASING (*to the L-rd*)”.³

(*This apparent redundancy in the language is*) TO SAY TO YOU (*that*) ONE WHO BRINGS A SUBSTANTIAL (*offering*) AND ONE WHO BRINGS A MEAGER (*offering have equal merit*), PROVIDED THAT HE DIRECTS HIS HEART TOWARD HEAVEN.

Driving Question:

- Upon closer scrutiny, Rashi makes a significant change from the original text. Why?

To clarify: The Mishna appears to be focusing on the physical size of the animals being sacrificed; the bull is large and the fowl is small. It then parallels this by saying, “One who brings a substantial offering” (i.e. cattle), “And one who brings a meager offering” (i.e. a bird), are the same before G-d as long as the correct intention is there.

Order of the Mishna / Talmud:

Cattle offering / bird offering

Substantial / meager

Rashi, however, flips the order by first mentioning the bird followed by the cattle which does not seem to fall in line with the

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3. The Mishna & Talmud continue: “and with regard to a meal offering: “A fire offering, an aroma pleasing to the L-rd” (*Vayikra 1:9*)”. R’ Levi Yitzchak addresses the significance of the meal offering, and why Rashi in his commentary on Chumash deliberately omits this aspect. However, it is beyond the scope of this publication. See the original for the explanation pertaining to this.

next words he quotes, “Whether it is substantial or meager...”. He should have written, “Whether it is meager (referring to the bird) or substantial (referring to the bull).

Rashi:

Bird offering / cattle offering

Substantial / meager

R’ Levi Yitzchak offers a novel approach to understanding this Rashi.

Instead of viewing the words ‘substantial’ and ‘meager’ as descriptive of the *physical* size of the sacrifice, view it as a *spiritual* description - its qualitative size.

The Outer Mizbeiach (Altar), upon which the sacrifices were offered, had a red line wrapped around it marking the halfway mark. This was known as the *Chut Hasikra*. The Mishnah⁴ explains its purpose: “A line of red paint ran round it in the middle to divide between the upper bloods and the lower bloods.”

The blood of certain Karbanos (sacrifices) was required to be sprinkled on the top half, while others needed to be sprinkled on the bottom.⁵

From a spiritual perspective, the Karbanos offered on the top portion represent a higher level than those offered on the bottom portion.

Regarding the Korban Olah (burnt offering), the topic of this Rashi, the Mishnah states:⁶ “A **bird** olah is performed above (the

4. Middos, 3:1.

5. See Mishnah Kinnim 1:1, which differentiates between a Korban Chatas (Sin offering) and Korban Olah (burnt offering) in this regard, having opposite rules.

6. Kinim 1:1.

red line), but a **beast** olah below (the red line)."

With this in mind we can understand and appreciate the precise language of Rashi.⁷

When Rashi matches the bird and beast to the words "Whether it is substantial or meager" he is referring to the greatness of the sacrifice, it's qualitative "size". Thus, the bird, offered on the top half of the Mizbeiach, corresponds to the "substantial", while the bull, offered on the lower half, corresponds to the "meager".

With this in mind, Rashi concludes, regardless of which level of sacrifice you bring, it is pleasing before G-d if done with the proper intentions.



In R' Levi Yitzchok's own words

וַיֵּשׁ לְדַמּוּר עוֹד שְׁבִיכָה רִשִּׁי הוּא כְּוֹנֵה אַחֲרָה, וְהוּא שְׂאֵחַד הַמִּזְבֵּחַ קָאִי
עַל עוֹף וְאַחַד הַמִּמְעִיט קָאִי עַל בְּהֵמָה, וְלִכְּנֵן הַקֳּדִים רִשִּׁי עוֹף לְבֵהֶמָה כְּמוֹ
שֶׁהַקֳּדִים אֶחָד הַמִּזְבֵּחַ לְאַחַד הַמִּמְעִיט כו'... עוֹף גָּדוֹל מִבְּהֵמָה, וּמָה גַם בְּעוֹלָה
(כִּי יֵרֵחַ נִחוּחַ בְּתִיב בְּעוֹלוֹת בְּהֵמָה וְעוֹף) שְׂעוֹלוֹת הָעוֹף נַעֲשִׂית לְמַעַל וְעוֹלוֹת
בְּהֵמָה לְמַטָּן כְּדֹאִיתָא בְּרִישׁ מִסְכַּת קָנִים... וְהָרִי לְמַעַל הוּא בְּחִינַת יוֹתֵר גְּבוּהָ
מִלְמַטָּן, אִם כֵּן עוֹלוֹת הָעוֹף הוּא כְּמוֹ אֶחָד הַמִּזְבֵּחַ וְעוֹלוֹת בְּהֵמָה הוּא כְּמוֹ אֶחָד
הַמִּמְעִיט...

*Likkutei Levi Yitzchak,
Ha'aros L'Zohar B'shalach, pg. 69-70*

7. We might suggest that perhaps this is also why Rashi chooses the language of the Mishnah and not the Beraisah (in the Talmud), for the latter emphasizes the words "large bull" and "small bird", clearly placing the emphasis on the physical size, consistent with its approach that "substantial" refers to the beast and "meager" to the bird. Whereas in Rashi's wording, there is no mention of physical size, since that is not the emphasis (Rabbi Dovid Dubov — author of Yalkut Levi Yitzchak Al HaTorah).

מצורע

METZORA

Purifying the Metzorah—decoded

וְלָקַח הַכֹּהֵן מִדָּם הָאֲשֶׁם וַיִּתֵּן הַכֹּהֵן עַל תְּנוּפֹת אֵזֶן הַמִּטְהָר
הַיִּמָּנִית וְעַל בִּהֶן יָדוֹ הַיִּמָּנִית וְעַל בִּהֶן רַגְלוֹ הַיִּמָּנִית...
וּמִיֶּתֶר הַשֶּׁמֶן אֲשֶׁר עַל כַּפּוֹ יִתֵּן הַכֹּהֵן עַל תְּנוּפֹת
אֵזֶן הַמִּטְהָר הַיִּמָּנִית וְעַל בִּהֶן יָדוֹ הַיִּמָּנִית וְעַל
בִּהֶן רַגְלוֹ הַיִּמָּנִית עַל דָּם הָאֲשֶׁם... וְהִנּוֹתָר בַּשֶּׁמֶן
אֲשֶׁר עַל כַּף הַכֹּהֵן יִתֵּן עַל רֹאשׁ הַמִּטְהָר...

*THE KOHEN SHALL TAKE SOME OF THE BLOOD OF
THE GUILT OFFERING, AND THE KOHEN SHALL PLACE
IT ABOVE THE CARTILAGE OF THE RIGHT EAR OF THE
PERSON BEING CLEANSED, ON THE THUMB OF HIS RIGHT
HAND, AND ON THE BIG TOE OF HIS RIGHT FOOT.*

*AND SOME OF THE REMAINDER OF THE OIL THAT IS IN HIS PALM,
THE KOHEN SHALL PLACE ON THE CARTILAGE OF THE RIGHT EAR
OF THE PERSON BEING CLEANSED, ON THE THUMB OF HIS RIGHT
HAND AND ON THE BIG TOE OF HIS RIGHT FOOT, ON [TOP OF]*

THE BLOOD OF THE GUILT OFFERING..... AND WHAT IS LEFT OVER FROM THE OIL THAT IS IN THE KOHEN'S PALM, HE SHALL PLACE UPON THE HEAD OF THE PERSON BEING CLEANSED... (14:14-18)

This Parsha describes the purification process of the Metzora (leper). Besides for the various Korbanos (sacrifices) he is required to bring as part of his atonement, there is also the unusual ritual whereby the Kohen takes some of the blood of the *Korban Asham* (Guilt Sacrifice) and places some of it on the Metzora's (1) right ear lobe, (2) right thumb, and (3) right big toe. Then, he covers the blood in those 3 spots with some of the prepared oil, but he adds some oil to the Metzora's head too.

Driving Questions:

- Why is the blood placed on these three body parts specifically?
- How does this ritual achieve atonement?
- Why is the oil placed in a 4th place, the head?
- What is the meaning of this unusual practice?

Introduction

In order to understand this, we need to preface with the mystical perspective of the Metzora and Tzara'as as taught in the teachings of Kabbalah and Chasidus.

Every phenomenon in Torah, whether a historical narrative, a Mitzvah or subtle nuance of an event, when viewed through the lens of the inner dimension of Torah, represents a spiritual dynamic at its core, which plays out on multiple levels, even ultimately on the physical plane. But Kabbalah and Chasidus seek to uncover the underlying secret, root or essence behind it.

Similarly, here with Tzara'as, although the manifestation is a

lesion of the skin (or spotted clothing or home) due to Lashon Hora, which is an overt sin and indeed signifies a spiritual fault¹, on an even deeper level there's an imbalance in the soul experience of the Metzora, which is the earliest root cause of this malady.

What exactly is the soul-imbalance root cause of Tzara'as?

In Likkutei Torah², the Alter Rebbe teaches—based on the Eitz Chayim³—that Tzara'as occurs with the absence of (or un-activated) soul-power of *Chochmah*.

We find that a Metzora is compared to a dead person—מצורע⁴ חשוכי כמות. Death is only possible with the absence of *Chochmah*, the first of our soul powers and highest expression. *Chochma* is where spiritual life begins, as the verse states מותו ולא בחכמה, “they die, but not with *Chochmah*”. Thus, it follows that (spiritual) death begins where there is no *Chochmah*. Hence, the Metzora's spiritual root malady (which ultimately manifests as actual *Tzara'as*) is that his *Chochmah* is absent, non-activated, for that is the root cause of death, to which the Metzora is likened.

In other words, his soul-power of *Bina* is unhinged from *Chochmah*. From there, it flows downward, flawed, resulting in the rest of his body being misaligned, and needing purification.

What does this actually mean?

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1. We know that Tzara'as was a miraculous occurrence, and not a mere physical health problem. It occurred as a direct result of a spiritual illness. See Mishneh Torah (Rambam), Laws of Tzara'as 16:10. This explains why it only occurred in earlier generations, when people were on a much higher level, more aligned, and only their outermost area of life (home, clothing, skin) required cleansing and purification (Likkutei Torah, Parshas Tazria, pg. 22b).
 2. Parshas Metzora, pg. 24c.
 3. Sha'ar 38:7.
 4. Talmud Nedarim 64b.

The Sefer Yetzirah⁵ writes: אם רץ לבך שוב לאחד, if you heart races, return (retreat) to oneness. The ebb and flow of the soul, the endless cycle of striving upward coupled with absorbing and integrating is a healthy soul-dynamic. This is known as *Ratzo* (racing, yearning) and *Shuv* (retreating, absorbing).

Chochmah represents a downward flow of energy⁶ , המשכה , known as *Shuv*, whereas *Bina* is associated with the opposite, a rising up העלאה, an effort, an aspiration to comprehend⁷, *Ratzo*.

For this reason, *Bina* is also associated with *Gevurah*⁸. One is a mental function, one emotional, but both rise in an upward/inward direction⁹.

The Metzorah's problems begin with his *Bina* operating without the balance of his *Chochmah*¹⁰. Thus, his purification

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5. Ch. 1, See Also Introduction to Tikkunei Zohar 7a. The versions there read לאחור but in Chasidus, it's quoted as לאחד.
 6. Chochmah, being the first Sefirah, is the entry point of Ein-Sof light into the human system. It's the point of utter self-nullification (see Tanya Ch. 35 in the footnote), where one's identity is not the focus but on receiving from Above. It is synonymous with the power of vision and sight, because when we witness an event, we are silently absorbing and taking it in completely.
 7. Bina is the mind-power of understanding, which requires our own effort to dissect, analyze and decipher information. It's also synonymous with hearing, because when we hear pieces of information we piece it together in our mind, formulating a coherent story or picture.
 8. The Posuk (Mishlei 8:14) states: "אני בינה לי גבורה", I have understanding, I have might. *Gevurah*, (often translated as might, but more broadly is restraint, discipline) too, is an inward/upward pull, versus *Chesed* which is a downward/outward flow. *Gevurah* is likened to fire which rises upward, epitomizing *Ratzo*.
 9. Both, too, draw borders, define, and categorize. *Bina* is the mind analyzing and dissecting, developing structures; *Gevurah* is the heart's way of drawing emotional boundaries and putting up limits.
 10. In simpler terms, this means that one who has ambition and aspiration to grow and achieve, but lacks the humility (*Bittul*) that stems from *Chochmah* faces the potential pitfall of egocentricity in their spiritual path (See Likkutei Torah in

must come about through a Kohen, who represents *Chochmah*.

Based on this, R' Levi Yitzchok explains the steps of the Metzorah's healing process:

First the Kohen must administer blood—which is synonymous with *Gevurah*—to the three body parts of the Metzorah: (1) His ear, which is associated with hearing and understanding, *Bina*. Then, the (2) right thumb—the hands corresponding to the *Middos*¹¹ (which are primarily), *Chesed*, *Gevurah* etc. Then, (3) the right big toe, which corresponds to action (*Malchus*). Thereafter, he must place oil—which is synonymous with *Chochmah*—on all three places, to temper the unbalanced *Gevurah* with *Chochmah*. Finally, he places oil on the head, representing a restoration of the quality of *Chochmah*, in its entirety.



In R' Levi Yitzchok's own words

כִּי שֶׁמֶן הוּא בְּחִינַת חֶכְמָה... וְשֶׁמֶן הַדִּלְקָת הַמְּנוּרָה הוּא בְּחֶכְמָה. וְזֶהוּ שֶׁהַמְּדַלֵּק
הַמְּנוּרָה הָיוּ כְּהֻנִּים שֶׁהֵם מְבַחֲשִׁין חֶכְמָה, עַל דְּרֹךְ כְּמוֹ שֶׁתִּהְיֶה הַמְּצוּרָה
שֶׁנֶּסְתָּלֵק מִמֶּנּוּ בְּחִינַת חֶכְמָה הוּא עַל יְדֵי כֹהֵן דְּחֶכְמָה, וְעֵינֵי בְּלִקּוּטֵי תוֹרָה
בְּדֹשׁ הַמִּתְחִיל זֹאת תִּהְיֶה תוֹרַת הַמְּצוּרָה...

(וּמִצִּינוּ בְּטִהֲרַת הַמְּצוּרָה שֶׁהָיָה עַל יְדֵי שֶׁמֶן דְּחֶכְמָה כְּמוֹ שֶׁכָּתוּב בְּפָרֶשֶׁת מְצוּרָה,
וְהָיָה ה' דְּבָרִים בְּטִהֲרָתוֹ, דָּם הָאֵשׁ, וְשֶׁמֶן בֶּגֶד מְקוֹמוֹת בְּאֶזְן יָד רֹגֶל, וְהַשֶּׁמֶן הָיָה
נוֹתֵן גַּם כֵּן עַל רֹאשׁוֹ, וְעֵינֵי בְּמַסְכַּת נִגְעִים פָּרָק י"ד מִשְׁנֵה י' עֵינֵי שָׁם. וְהֵינּוּ נִתְּנִית
דָּם הָאֵשׁ שֶׁדָּם הוּא בְּחִינַת גְּבוּרָה, הוּא כְּמוֹ וְהוּבָא אֶל הַכֹּהֵן הָעֹלֵאת הָרְצוּא
אֶל הַשּׁוֹב בְּלִקּוּטֵי תוֹרָה הַנּוֹכַח לְעִיל. וְהָיָה זֶה בֶּגֶד מְקוֹמוֹת, אֶזְן יָד רֹגֶל שֶׁבָּהֶם צְרִיךְ
לְתַקֵּן זֶה. אֶזְן הוּא בְּבִינָה, ... כִּי שֶׁדֶשׁ הַצִּרְעָה הוּא מְבִינָה וְלִמְטָה מִצַּד הַמּוֹחִין
דְּאִימָא כְּמוֹ שֶׁכָּתוּב בְּעֵץ חַיִּים וּבְלִקּוּטֵי תוֹרָה הַנּוֹכַח לְעִיל, לְכֵן צְרִיךְ לִהְיוֹת
הַטִּהֲרָה בֶּגֶד מְקוֹמוֹת הַנּוֹכַח לְעִיל, מֵאֶזְן וְלִמְטָה, שֶׁאֶזְן הוּא בִּינָה, וְיָד הוּא זְעִיר

footnote 2). Hence, the Kohen's work of restoring that crucial ingredient.

11. See Introduction (II) to Tikkunei Zohar, "Pasach Eliyahu".

אַנְפִּין (כִּי זַעִיר אַנְפִּין עִיקְרוֹ חֶסֶד גְּבוּרָה תַּפְאֶרֶת שֶׁהֵם יָדִים) וְרָגְלָא הוּא בְּמַלְכוּת
שְׁקוּמָתָהּ לְנֶגֶד נֶצַח הוֹד יְסוֹד.

וְאַחֲרֵי כֵן הָיָה נוֹתֵן הַשֶּׁמֶן בְּג' מְקוֹמוֹת הֶלֶל, הוּא כְּמוֹ וַיֵּצֵא הַכֹּהֵן, הַמְּשַׁבֵּת הַשּׁוֹב
דְּחֻכְמָה בְּג' מְקוֹמוֹת הֶלֶל. וְאַחֲרֵי כֵן הָיָה נוֹתֵן הַנּוֹתֵר בְּשֶׁמֶן עַל רֹאשׁ הַמִּיטֶה, הוּא
עַל רֹאשׁ דְּבַחֲנִית חֻכְמָה עֲצֻמָּה, וְכְמוֹ שֶׁכָּתוּב וְשֶׁמֶן עַל רֹאשׁוֹ אֶל יַחְסָר,
וְעֵינָיו בְּתַנְיָא פֶּרֶק נ"א וּפְרָק נ"ג...

Toras Levi Yitzchok
Pp. 359-360

קְדוּשִׁים

KEDOSHIM

The Mystics' Horse Rider

קְדוּשִׁים תִּהְיוּ בִּי קְדוֹשׁ אֲנִי ה' אֱלֹהֵיכֶם

YOU SHALL BE HOLY, FOR I, YOUR GOD, AM HOLY. (19:2)

The Zohar on this verse¹, brings a peculiar story:

Rabbi Yosi was going on his way when Rabbi Chiya met him...

As they were going, they met a person riding on a horse at a place where the town trash and refuse is kept. (As he departed there), he put out his hand to a branch of the tree (and broke it off). Rabbi Yosi said: This is what is written, "you shall sanctify yourselves, and you shall be holy" (Vayikra 11:44). Man purifies himself below and he is purified from on High. This is the essence of the verse, "You shall be holy, for I, your G-d, am Holy."

1. Vol. 3, 81a.

Driving Questions:

- What does this story with the horse have to do with the verse?
- Why did this occur with these particular sages, and on their walk?

R' Levi Yitzchok elaborates on the story and connects the dots, based on the following 3 principles:

- One commandment leads to another commandment, and transgression leads to another transgression²—מִצְוָה גּוֹרֶרֶת מִצְוָה, וְעֲבֵרָה גּוֹרֶרֶת עֲבֵרָה.
- The forces of good are paralleled with those of the opposite.—זֶה לְעִמָּת זֶה עֲשֵׂה הָאֱלֹקִים.— So, if we witness a phenomenon in one realm it must have its counterpart.
- There is a “reaction” and response Above to what happens below.³

Now, this man was a Rasha (evildoer). His intention with riding the horse was an unwholesome one, a negative engagement.⁴

2. Pirkei Avos 4:2.

3. We find a source for this in the teachings of the Maggid of Mezritch. The Mishna (Pirkei Avos 2:1) states, דַּע מַה לְּמַעַלָּה מִמֶּךָ, which literally means “Know what there is above you”. The Maggid interprets this to mean: Know, that which is Above is from you. That is, that our actions trigger a response from Above, and cause a flow of Divine energy.

4. While some commentaries of the Zohar describe his initial sin as riding in a private garden or field and trampling others' produce, R' Levi Yitzchok prefers the commentary (Nitzutzei Ohr) which explains this as a sin involving the horse itself, because the Zohar doesn't indicate that it was an external issue. The Nitzutzei Ohr learns that he wanted to act immorally with the horse, which even for gentiles is forbidden as one of the Seven Laws of Noach. This sin is connected to one's “Yesod”, the reproductive organ which corresponds to the

Thus it led him to violate a further transgression of *בל תשחית* “do not destroy,”⁵ referring to unnecessary destruction of valuable goods, in this case the tree branch being severed.

When the sages witnessed this, specifically R’ Yosi, it elicited a visual demonstration of (not only principle 1, that one evil leads to another, but principle 3) that what began as an effort “below”, triggered a follow-up “above” (this even manifested physically, not just metaphorically, where the first sin was with the lower body⁶ and the second was above his body), and there must be an equivalent in the realm of holiness (principle 2), where positive actions on man’s part elicit a holy response from Above—which is alluded to in the verse “וְהִתְקַדְשְׁתֶּם וְהִיִּתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי”—you shall sanctify yourselves and be holy, for I am holy. This the Zohar interprets as, once you sanctify yourselves (from below) you will be holy, for the holiness from Above will shine upon you.⁷

Thus, the phrase in our Parsha *קְדוֹשִׁים תִּהְיוּ*, actually has a dual meaning. It is both a command, “you *shall* sanctify yourselves” (referring to man’s effort) as well as an assurance “you *will* be holy” (referring to G-d’s response by showering our efforts with Divine holiness).⁸

Sefira of Yesod (bonding).

5. Based on Devarim 20:19–20.

6. See footnote 4.

7. A fascinating observation here is that the man’s initial sin is one of those mentioned at the end of the previous Parsha, Acharei-Mos, which lists the sexually forbidden behaviors. This is then immediately followed with *קְדוֹשִׁים*, the command to be holy. Thus the sequence in the Zohar’s story follows the Parshiyos narrative (From Rabbi Dubov, author of Yalkut Levi Yitzchok Al HaTorah).

8. The word *תִּהְיוּ* carries both meanings. If it were to imply only “you shall” it could have employed a phrase such as *הֲיוּ*.

The Rebbe points out⁹ something fascinating in the story, based on his father's interpretation. When witnessing something unwholesome, a negative scene, one would expect the first reaction to be a negation of the inappropriateness of what occurred. This is even a Torah-sanctioned approach as known from the process of *מִרְעוֹנְעָשָׂה טוֹב*, “Shun evil and do good.”¹⁰ Here, the very first thought and response from the Sages was seeing how this phenomenon of man's actions below triggering a follow-up reaction above exists within the realm of Kedusha, holiness. Thus, they saw the underlying dynamic in its root and pure form, beyond its externality and distorted manifestation.

This teaches us a profound life lesson in how we are to view the world events we encounter, through a lens of Torah, and more particularly Kabbalah and Chasidus which highlight the Divine within all of creation and world events.

R' Levi Yitzchok, in his unique approach to Torah interpretation, continues to elaborate in great detail on the significance of why this happened to these two sages.¹¹

Rabbi Yosi's name יוסי has the numerical equivalent¹² of 86.

9. See *Toras Menachem*—Tiferes Levi Yitzchok (Lahak/Kehot), vol. 3, pp. 178-182.

10. *Tehillim* 34:15.

11. From the perspective of Kabbalah and the Kabbalists view of reality, it is irrelevant whether the horse-rider was aware or not of these mystical elements of his behavior. This does not detract from the Divine forces operating beneath the surface. This view of reality is reminiscent of R' Levi Yitzchok's own diary of his arrest and imprisonment, where he records in detail how every move of his oppressors was in alignment with Kabbalah, despite them being wicked people. For, ultimately Hashem runs all of creation and nothing is outside of His reality. Thus, the mystics see, even in the most apparently godless occurrences, the Hand of G-d's presence.

12. Yosi יוסי is: $10 + 6 + 60 + 10 = 86$.

This is equivalent to הטבע (the natural world (which also equals¹³ 86). This corresponds to the Sefira of Malchus, the lowest of the Ten Sefiros, usually associated with energizing the world, and concealment of G-dliness. Rabbi Chiya, represents the higher Sefirah of Yesod.¹⁴ Thus, their very encounter is a “lower realm” representing worldly affairs, encountering a higher realm (representing a G-dly response). Furthermore, according to Kabbalah, the horse corresponds to Malchus, and the tree branch to Yesod. So, what they witnessed in the man’s behavior, mirrored the theme inherent in the very objects it occurred with, which also correspond with these sages’ own soul-level.



In R' Levi Yitzchok's own words

...נמצא ר' יוסי בחינת מלכות דקדושה הוא על דרך כמו הסוס דקדושה. ור' חייא יסוד דקדושה הוא על דרך כמו ענף האילן דעץ החיים דקדושה, בחינת יסוד. והו' שר' חייא ור' יוסי בשאזלו "אשכחו חד בר נש רביב על סוסא ואשתמיט ידיו לחד ענפא דאילנא", הבר נש הזה ה' מסטרא דלעומת זה, שה' רשע. ורכב על סוסא הוא על סוס דלעומת זה מלכות דקליפה, ונטל חד ענפא דאילנא, הוא מהאילן דעץ הדעת, הלעומת דעץ חיים דקדושה, והענפא דאילנא שנטל הוא יסוד דדבורא דקליפה, והיינו כמו עבירה גזירת עבירה העבירה שרכב על סוסא דקליפה, הוא מה שטימא את עצמו מלמטה, מלמטה ממש, כי הסוס ה' תחתיו שרכב עליו, גזירת עבירה, הוא מה שנטל הענפא דאילנא יסוד דקליפה. והיינו מה שמטמאין אותו מלמעלה... וכן על פי פשוט הסוס ה' תחתיו מלמטה. והענף בהאילן ה' בגובה למעלה ממנו. והרים ידו ללקחה, ולמד מזה ר' יוסי... שפכו בן ומכל שכן הוא בהיפך בסטרא דקדושה אדם מקדש עצמו מלמטה... מקדשין אותו מלמעלה....

ואמר על זה הפסוק והתקדשתם והייתם קדושים. והתקדשתם הוא מה שמקדש

13. HaTeva הטבע is: $5 + 9 + 2 + 70 = 86$.

14. Nitzutzei Oros, on Idra Rabba. It is beyond the scope of this essay to explain this, but R' Levi Yitzchok's works are replete with this.

עצמו מלמטה, והייתם קדושים הוא מה שמקדשין אותו מלמעלה, הדא
 הוא דבתיב קדושים תהיו, הוא מה שנכללין ב' הקדושות דמלמטה דמלכות
 ודמלמעלה דיסוד, יחד, בי פרוש תהיו הוא ציווי היינו הקידוש מלמטה. שעל זה
 מצוים וגם פירוש תהיו הוא הבטחה שתהיו קדושים, הוא מה שמבטיחין שיהי'
 קדוש שיקדשו אותו מלמעלה, והיינו החבור ב' הבחינות יחד ...

*Likkutei Levi Yitzchok, Vol. 2,
 (Shemos - Devarim), pg. 311*

במדבר

BAMIDBAR



קרח

KORACH

Staying In Line

וַיִּקַּח קֶרַח

KORACH ... TOOK [HIMSELF TO ONE SIDE] (*Bamidbar, 16:1*)

The Talmud¹ declares that this world was created by Hashem through the letter ה *Hei*² as evident from the verse יְהוָה תִּוֹרֵא לְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם אֶל תִּקְרֵי בְּהִבְרָאָם אֶלָּא בְּהִבְרָאָם בְּרָאָם. **These are the generations of the heaven and of the earth when they were created [*behibare'am*]** (Bereishis 2:4), **do not read it as *behibare'am*, meaning: when they were created; rather, read it as *behei bera'am*, meaning: He created them with the letter *hei*.**

1. Menachos 29b.

2. While all 22 letters of the Hebrew Aleph-Beis are part of the creative channels of Divine energy utilized in the 10 utterances of creation (see Mishna Avos 5:1, and Tanya Sha'ar HaYichud VeHaEmunah), with each letter representing a particular creative force, the letter *hei* represents the pure “breath” of Hashem, as when one pronounces the *Hei* pure air emerges, beyond any particular sound or structure. The *hei* is Kabbalistically termed (מששא) (ממשא) ב' דלית, a pure letter with no substance.

Kabbalah and Chassidus³ explain that the physical structure of the hebrew letter ה *hei* indicates to us how one's Avodah, service of G-d in this world ought to be.

The primary part of our service of G-d is to elevate and transform our thought, speech, and action to be conduits of holy expression.

The top horizontal line represents thought—the “top” ה and beginning of every action.

The downward line on the right represents speech. Our words are the conduit that bring our thoughts into reality, thus, shown with a vertical line. The small half leg on the left side represents action.

With this in mind, we can understand how R' Levi Yitzchak expounds⁴ on the name⁵ Korach—קרח.

The letters in Korach's name, in contrast to the ה *Hei*, represent an imperfect service of G-d. קרח

The three letters of his name קרח (Kuf, Reish, Ches) are al-

3. See Torah Ohr, 95b.

4. The Rebbe, during a talk on Gimmel Tammuz, 5742 shared the following teaching (about the letters in Korach's name in comparison to the letter *hei*) in the name of his father. It is also mentioned in other Seforim, but he learned it from his father. Interestingly, this teaching appears elsewhere in the Rebbe's Sichos (see last footnote), but only this time does he mention learning it from his father. For a possible explanation, see Sichas Chof Av, 5739, ch. 53 (Sichos Kodesh pg. 559).

5. The name of a person encapsulates within it the elements of his/her life and inner dimensions (Talmud Yoma 83b), and in fact this is true of the Hebrew name of all objects and phenomena (Tanya, Shaar Hayichud VeHaEmunah, ch. 1).

most identical to the letter *hei* but with some minor, yet significant, changes. All the changes are in the left leg, the one representing action—the physical deeds of Mitzvos.

The left leg of the letter *Kuf* extends downward, beyond the line. This shows on adding to the Mitzvot according to one's own volition. Regarding this the Torah cautions,⁶ “You shall not add anything to what I command you”.

The letter *Reish* does not have a left leg at all. This represents one who detracts from the Mitzvos. Regarding this it states,⁷ “... or take anything away from it [the mitzvos].”

The left foot of the letter *Ches* is completely closed and blocked, with no opening on top at all.

The space that is missing is an important part of fulfilling the Mitzvos. Before a person carries out a good deed, he should pause and contemplate if it is being done in the best way possible. For example, when involved in giving charity, a person may rush into it without properly assessing the needs of the recipient.

This is what the *Ches* is missing, the pause needed to ensure the Mitzvah is being done properly.

Korach represents these three elements, the exact opposite of the way a person is supposed to live.

If one follows the three lines of the letter *hei* as they are designed to be, he will maximize his service of G-d here on earth that was created with the *hei*, thus having the ideal balance in his thought, speech and action.

6. Vaeschanan, 4:2.

7. Ibid.



In the words of the Rebbe, in the name of R' Levi Yitzchok⁴

...און דאס איז די רמז אין די דריי אותיות פון ווארט קרח - קו"ף, רי"ש, חי"ת:
 עולם הזה איז (פאשאפן געווארען און איז) געגליכען צו אות ה"א. און ווייל
 ענינו של קרח איז משנה ויין עולם הזה, זיינען דעריבער די אופנים פון דעם
 שינוי מרומז אין די דריי אותיות - קו"ף, רי"ש און חי"ת - וועלכע זיינען עגלעך
 בתמונת צום אות ה"א, אבער - בשינוי, בדלקמן.
 אין א ה"א זיינען פאראן דריי קוין: א קו למעלה, און צוויי קוין - מימין און
 משמאל. שטייט אין קבלה און חסידות, אז דער קו שלמעלה ושבמין וויין אויף
 מחשבה ודבור, און דער קו השמאל ווייזט אויף מעשה. און דער קו השמאל איז
 מיט די אנדערע צוויי קוין נישט מחבר - ווייל צווישן מחשבה ודבור און מעשה,
 איז דא א הפסק.
 און דער שינוי פון די דריי אותיות הנ"ל (קר"ח) לגבי דעם ה"א באשטייט
 (בעיקר) אינעם קו השמאל וואס ווייזט אויף מעשה: אין אות קו"ף איז דער קו
 השמאל גאר לאנג, אין רי"ש איז ער לגמרי נישטא, און אין חי"ת - איז ער מחבר
 מיט די אנדערע צוויי קוין...
 (לקוטי שיחות חלק ח' ע' 801)

*Based on Sichas Gimmel Tammuz, 5742
 Torah Menachem, Hisvaaduyos vol. 3, page 1714-1718⁸*

8. See Likkutei Sichos, volume 8, page 108 (Korach, Sichah 1), for a lengthy treatment of this same teaching with a slightly different angle. See Sefer HaSichos 5748, Vol. 2, pp. 502-503, too (See footnote 4 above).

For another rendition of this thought in English, see essay by Yanky Tauber at: MeaningfulLife.com/the-gap

בלק BALAK

Agag Demystified

וְיָרֵם מֶאֶגַּג מֵלְכּוֹ

HIS KING SHALL BE RAISED OVER AGAG... (24:7)

The Biblical commentaries¹ (based on the Midrash) explain this as a reference to King Shaul, who was Israel's first king. He would prevail over Agag, King of Amalek.²

“Agag” is not merely the name of one particular Amalekite king. Every ruler of the people of Amalek was titled Agag, just as Egyptian rulers were called Pharaoh, and just as the rulers of the Philistines were always known as Avimelech. Similarly, kings of Jerusalem in those days always had a title incorporating

1. Rashi, Ibn Ezra, Rambam, Rashbam etc.

2. Shaul didn't actually kill Agag, only the rest of the Amalakite nation (and precisely for this reason he lost his kingship). However, he did prevail over him (see Shmuel I, 15:8). The prophecy of Bil'am doesn't specifically predict death but “conquering” (יִכְבּוֹשׁ אֶת אֲגָג).

the word ‘Tzedek’ צֶדֶק, such as Malki Tzedek, and Adoni Tzedek.³

A general principle⁴ is that the name of a person,⁵ or any object,⁶ is indicative of its meaning and purpose. It carries a clue as to its soul.

Driving Questions:

- What does the name Agag have to do with Amalek?
- Where do we see this in the actual name?

Agag in Hebrew (אַגַּג) has the word אָג meaning roof. This represents something high up. No wonder that Amalek is synonymous with haughtiness and arrogance.

Furthermore, Amalek is representative of cognitive dissonance — a disconnect between mind and heart.⁷

The word עֲמָלֵק *Amalek* is derived from the word מָלַק as in the verse⁸ “וּמָלַק אֶת רֹאשׁוֹ”—“nip off its head”. This action of “melika” occurs on the neck of the bird.⁹ *Amalek* attempts to sever the con-

3. Rashbam on our verse.

4. This is true of Torah in general. In the teachings of R' Levi Yitzchok in particular, this is not only a recurring theme, but a cornerstone of his Derech haLimmud, a core of his approach to understanding a specific sage's statement. By understanding his name, which enlightens us on his soul-type, we can fully appreciate his teachings in that light.

5. See Talmud Yoma 83b: Rabbi Meir would analyze names and discern one's nature from one's name.

6. Tanya, Shaar HaYichud veHaEmunah, end of chapter 1, based on the Arizal.

7. For further elaboration of this theme, see Chayus for Parshas Beshalach (Chayenu.org/Chayus-archives).

8. Vayikra 1:15, in reference to the method with which the Kohen would slaughter the bird offerings, known as *Melikah*.

9. Specifically, it is the back of the neck where the Kohen performs *Melika* (cutting

nection between the head and the rest of the body. This is also where the faculty of *Da'as* is located in the human anatomy, the part that connects our head to our body and heart.

Da'as is one's mental capacity to truly connect with what we understand and become one with it. Unlike the intellectual capacities of *Chochma* and *Bina*, conception and comprehension respectively, which are purely in the mind, *Da'as* is the bridge from mind to heart.

Thus Amalek is referred to as יֹדֵעַ אֶת רַבּוֹנוֹ וּמַכֵּן לְמַרְדּוֹ בּוֹ “one who knows his Master, and willfully rebels against Him”. Meaning he is the antithesis of the element of *Da'as* as it ought to function in *Kedusha*. The knowledge exists, but because the *Da'as* has been compromised this person can brazenly act against it. *Amalek* attempts to sever the connection between mind and heart.

Now, the middos (emotions) of the heart are categorized into 6:

4. נְצַח – Netzach = Perseverance	1. חֶסֶד – Chesed = Love
5. הוֹד – Hod = Humility	2. גְּבוּרָה – Gevurah = Fear
6. יְסוֹד – Yesod = Bonding	3. תַּפְאֶרֶת – Tiferes = Compassion

These are generally grouped in 2 sets of 3, known by their acronym: חג"ת, נה"י (ChaGaS, NeHiY).

Thus: the name אָגָג (Agag) who is the archetypal king of Amalek corresponds to this sequence.

א = corresponds to *Da'as*

ג = corresponds to the first set of 3 (ChaGaS)

ג = corresponds to the 2nd set of 3 (NeHiY).

off its head). In a person, that spot is where the knot of the head-Tefillin sits. The knot is shaped like a *daled* and corresponds to *Da'as* i.e. a person's capacity to know Hashem and bond intimately, which is precisely what *Amalek* opposes.

By attacking one's *Da'as*, he wants to ensure that the 6 middos that flow from it are not influenced.



In R' Levi Yitzchok's own words

הִנֵּה עֲמֶלֶק וְאַגַּג וְהָמָן, כּוֹלֵם הֵם הִלְעוּמַת דְּדַעַת דְּקְדוּשָׁה שְׁלֵגַגְד שֶׁם עוֹמְדַת...
הַד' דְּקֶשֶׁר דְּתַפְלִין שֶׁל רֹאשׁ...

וְזֶהוּ שֶׁעֲמֶלֶק הוּא בְּחִינַת מֶלֶךְ כְּמוֹ שֶׁכָּתוּב "וּמֶלֶךְ אֶת רֹאשׁוֹ", שְׁמִלִיקָה הִיא
בְּעָרְף, שֶׁשֶּׁם הוּא הַד' דְּקֶשֶׁר דְּתַפְלִין שֶׁל רֹאשׁ, שְׁלֵגַגְד דַּעַת דְּזַעִיר אֲנָפִין, וְעֵינַיִן
בְּתוֹרָה אֹר פֶּרֶשֶׁת תְּצַוָּה בְּדְרוֹשׁ הַמַּתְחִיל זְכוֹר וּבְהִיאֹר עֵינַיִן שָׁם...

כִּי עֲמֶלֶק בְּחִינָתוֹ הוּא שִׁי"ד עַת רְבוּנוֹ וּמִכּוּוֹן לְמֹד בּוֹ. וְכֵן אֲגַג שֶׁהוּא מִלְשׁוֹן
גַּג שֶׁהוּא בְּגוֹבָה, כִּי בְּחִינָתוֹ הוּא גִּסּוּת וְגִּסּוּת הוּא הִלְעוּמַת דְּלֶאָה הַד' דְּקֶשֶׁר
דְּתַפְלִין שֶׁל רֹאשׁ שֶׁעוֹמֵד בְּגוֹבָה לְמַעַלָּה וּכְמֵאמֹר רְבוּתֵינוּ זְכוּרָנָם לְבִרְכָּה
בְּמִנְחוֹת דָּף ל"ה "קֶשֶׁר שֶׁל תַּפְלִין צָרִיךְ שִׁיָּהָא לְמַעַלָּה" ... וְלַעֲמֻתָּהּ הוּא אֲגַג
שֶׁהוּא מְזַרַע עֲמֶלֶק...

(וְכָל מַלְכֵי עֲמֶלֶק נִקְרְאוּ אֲגַג כְּמוֹ שֶׁכָּתוּב בְּרִשְׁב"ם בְּפָסוּק וַיֹּרֶם מֵאֲגַג מֶלֶכּוֹ
עֵינַיִן שָׁם, וְהֵינּוּ כִּי כָלְלוּת עֲנִין קְלִיפַת עֲמֶלֶק הוּא גִּסּוּת וְגִּסּוּת, שְׁעַל זֶה רּוֹמֵז אֲגַג
שֶׁהוּא מִלְשׁוֹן גַּג שֶׁהוּא בְּגוֹבָה)...

וְהוּא אֲגַג בָּא' וּב' גִּימְלִי"ן ... הָאוֹת א' דַּעַת שֶׁהוּא הַחַיּוּת לְהוֹי מִדּוֹת הַנִּחְלָקִים
לִג' חֲגִ"ת וְג' נה"י.

*Likkutei Levi Yitzchak, Igros Kodesh, pg. 294
(Yalkut Levi Yitzchak al Hatorah, Vol. 5, ch. 33)*

מטות-מסעי

MATOS-MAS'EI

From Desolate To Divine

וַיֵּחָנוּ עַל הַיַּרְדֵּן מִבֵּית הַיְשֻׁמוֹת עַד
אֶבֶל שִׁטִּים בְּעֶרְבַת מוֹאָב

THEY CAMPED ALONG THE JORDAN FROM BEIS HAYESHIMOS
TO AVEL SHITTIM, IN THE PLAINS OF MO'AV. (33:49)

This was the final encampment of the Jewish People's 40 year trek in the desert.

Rashi on this verse quoting the Talmud¹ gives us unique insight into the nature of this location:

*“Here (the Torah) teaches you the extent of Israel’s camp being **twelve mil**.² For Rabbah bar bar Channah said, “I myself saw that place and it is **three parsa**³ by three parsa.”*

1. Eruvin, 55b.

2. A *mil* is a Talmudic era measurement of distance, equal to 2000 *amos* (each *amo* being roughly 1.5 feet). Thus, a *mil* is approximately 3500 ft. By comparison to today's standards, a kilometer is 3280 ft. and a mile is 5280 ft. So, a *mil* is slightly more than 1 km. and approximately $\frac{2}{3}$ of a mile.

3. A *parsa* is also a Talmudic era measurement, equivalent to 4 *mil*. Thus, 3 *parsa* = 12 *mil*.

Driving Questions:

- Why does the Torah delve into the detail of this particular encampment and not others?
- What is the significance of the numbers 3 and 12 in this context?

R' Levi Yitzchak explains:

The fact that this was the final encampment in their journey before entering the Holy Land, represents the totality of their divine mission in traversing the desert as a preparatory sojourn to entering Eretz Yisroel.

The desert is a desolate and barren place physically, which represents the same emptiness on a spiritual level. This particular area was called *Yeshimos*—which translates as barrenness, representing even further wasteland. This refers to the state known in Kabbalistic teachings as *Tohu*⁴—chaos. This is expressed in the verse: *וַיִּמְצְאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֵהוּ יֵלֵל יִשְׁמֵן*, “He found him in a desert region, in an empty howling waste...”⁵

The second detail mentioned here is that it was in *Shittim*. The word *Shittim* stems from the root word *shtus*—folly. This represents a spirit of folly that is sourced in *Klipa* (unholy energy) which ensnares a person and causes them to sin.⁶

4. Kabbalah teaches that before our world existed, there was a previous “attempt” at creation which wasn’t sustainable. This first version was called *Tohu* (lit. chaos) and it didn’t endure because the raw energy was too intense and could not be channelled into infrastructure efficiently. In contrast, our world is termed “Tikkun” (lit. rectification) because it maintains a balance between energy (אור) and infrastructure (קלים), and serves as the repair of the prior collapse of *Tohu*.

5. Devarim 32:10.

6. Talmud Sotah 3a: “Reish Lakish says: A man commits a transgression only if a spirit of folly [*shtus*] enters him.”

The mission of the Jewish People is to transform the spiritually desolate state represented by a wasteland—*Tohu*—of the world and the folly from the side of negativity, into a place where G-d can be seen and felt in actuality. This is done by adopting an approach of service that goes beyond the letter of the law and transcends rationale. This is known as a *Shtus D’Kedusha*—a folly of holiness.⁷

Ultimately, it is transformed into a place of עֲרֵבוּת (*Arvus*),⁸ which represents inter-connectedness. It was at this place that the Jewish People entered into a pact of responsibility to one another.

We can now understand the significance of the numbers 3 and 12. The Jewish People are likened to the moon,⁹ with twelve cycles, representing their impact on the totality of time.

The 12 *mil* corresponds to the twelve tribes.¹⁰ Each tribe,

7. Basi L’Gani 5710, chapter 5: As we have seen, man has a potential for deviating from the middle path, lower than reason and understanding; this deviation [by which he sinks to the level of an animal] is called the folly of unholiness. Similarly he has a potential for a deviation above reason and understanding [and by means of this deviation he can approach self-transcendence]. This level of conduct is also called folly, the folly of holiness. (This is based on a Talmudic story—quoted by R’ Levi Yitzchok here—of the man who danced “like crazy” at a wedding and it was referred to as holy *Shtus*. See *Kesubos* 17a.)

8. The literal meaning of עֲרֵבוּת is “plains”, but *Arvus*, from the word עָרַב (*Areiv*) also refers to כָּל יִשְׂרָאֵל עֲרֵבִים זֶה בָּזֶה, meaning we are interdependent; this represents a unity achieved there. Chassidus also explains that the word means “sweet” and it refers to the sweetness of G-dliness, representing it becoming conducive to G-dliness.

9. See Talmud Sukkah 29a, regarding the Jewish People’s association to the moon. In Kabbalah, “*Knesses Yisrael*” (the community of Israel) is synonymous with *Malchus*, the divine feminine. The moon receives its light from the sun, as the female is the recipient of the male energy, and is thus also synonymous with *Malchus*. Similarly, the Jewish People are the bride and recipient of G-d’s *shefa*.

10. See *Chiddushei Agados* on the quoted Talmud who explains that the calculation

encompassing every single Jew, is charged with the mission of bringing and revealing the G-dly energy into every aspect of time.

Similar to the moon itself, which radiates a light it receives from the sun, the Jewish People reveal the G-dliness which is radiated to them.

From where do they receive this energy? What is its source?

We receive it from our *Avos* (forefathers)—Avraham, Yitzchak and Yaakov. This is hinted at with the number three. Every soul possesses this energy as an inheritance and through it is empowered to transform the world into a G-dly place.

Also significant in relation to the number three is, that at this encampment G-d made a third covenant with them.¹¹ This constituted a reacceptance of the Torah, and is thus also a milestone encampment with an overarching implication.



In R' Levi Yitzchok's own words

בְּעֵינֵי מַחֲנֵה יִשְׂרָאֵל שֶׁהָיָה ג' פְּרָסִי לְנֶגֶד הַג' אָבוֹת, וְי"ב מִיל לְנֶגֶד הַי"ב שְׁבָטִים
יֵשׁ לוֹמֵר, יִשְׂרָאֵל הֵם מִבְּחִינַת מַלְכוּת, כִּי כָּל יִשְׂרָאֵל בְּנֵי מַלְכִּים הֵם, וּמַלְכוּת
נִקְרָאת בְּנֶסֶת יִשְׂרָאֵל... וְהַשְׁעוּר דִּי"ב מִיל הוּא לְנֶגֶד מַלְכוּת לְבָנָה... כְּמוֹ הַי"ב
חֲדָשִׁים שְׁבַמְלָכוֹת...

וְדַע שֶׁמָּה שֶׁמַּחֲנֵה יִשְׂרָאֵל הוּא ג' פְּרָסִי נִלְמַד זֶה מִמָּה שֶׁכָּתוּב "מִבֵּית הַיְשׁוּמֹת
עַד אֲבֵל הַשָּׁטִים" כְּדֹאִיתָא בְּעִירוּבִין, לָמָּה מִהֶמְקוֹם הַזֶּה דּוֹקָא נִלְמַד זֶה. הֶמְקוֹם

was in fact one mil per tribe.

11. Midrash Tanchuma, Parshas Nitzavim teaches that the 3 covenants were: (1) Upon the Exodus, (2) At Mount Sinai, (3) Prior to entering the Land of Israel, at this final encampment.

הָזֶה הוּא הַמָּקוֹם הָאַחֲרוֹן שֶׁחָנוּ בוֹ יִשְׂרָאֵל בַּמַּדְבָּר. הַמַּדְבָּר בְּכָלֹל רוֹמֵז עַל תְּהוֹ
 שֶׁהָיָא אֶרֶץ לֹא עֲבַר בָּהּ אִישׁ כּו', כִּידוּעַ, וְהַמָּקוֹם הַזֶּה הָאַחֲרוֹן דִּהְמַדְבָּר בַּפֶּרֶט
 רוֹמֵז עַל תְּהוֹ בְּשִׁנְשִׁיבָר כָּלוּ. וְזֶהוּ שֶׁהוּא בֵּית הַיְשֻׁמָּה וְאִבְל הַשְּׂטִיִּים, בֵּית הַיְשֻׁמָּה
 רוֹמֵז עַל תְּהוֹ שֶׁעָלִיו כְּתִיב "וְרָאָה שִׁמְמַתִּינוּ"... וְכְתִיב וּבִתְהוֹ יִלָּל יְשִׁימוֹן... וְשֵׁם
 חָנוּ בְּנֵי יִשְׂרָאֵל בְּנֵי יִשְׂרָאֵל בַּמַּסָּע הָאַחֲרוֹן לְהַכְנִיעַ כָּל זֶה וּלְבָרֶרם...
 הָרִי מֶה שֶׁיִּשְׂרָאֵל חָנוּ שֵׁם הוּא שֶׁבָּרוּ אֶת הַמָּקוֹם הַזֶּה, שֶׁנַּעֲשֶׂה סְטָרָא דְקִדְשָׁה,
 וְהָרִי בְּהַמָּקוֹם הַזֶּה בַּעֲרֻבוֹת מוֹאֵב נִכְרַת בְּרִית פַּעַם שְׁלִישִׁי עַל הַתּוֹרָה, אִם כֵּן עַל
 בְּרִיחַ שֶׁנַּעֲשֶׂה סְטָרָא דְקִדְשָׁה...
 עַד אִבְל הַשְּׂטִיִּים, הוּא בַּחֲנִינָה שְׂטוּת דְקִדְשָׁה, עַל דֶּרֶךְ "מוֹטֵב שְׂאֵהִי שׁוֹטֵה כָּל
 יָמַי", "אֶהְיָא לִי שְׂטוּתָא לְסָבָא, פְּתִי יֶאֱמִין לְכָל דְּבַר, בְּהִמּוֹת הָיִיתִי עִמָּךְ בְּתִנְיָא
 פֶּרֶק ח"י.

*Likkutei Levi Yitzchok, Igros Kodesh,¹² page 399
 (Yalkut Levi Yitzchak al Hatorah, Vol. 5, ch. 29.)*

12. This letter, dated 7 Iyar, 5697 (1937) was a reply from R' Levi Yitzchok to his son, the Rebbe, commenting on many novel Torah thoughts which the Rebbe sent his father. It seems that the kernel of this idea was the Rebbe's suggestion, upon which his father added Kabbalistic commentary.

דברים

DEVARIM



ראה RE'EH

Gifts Of Freedom

הַעֲנִיִּיק תַעֲנִיִּיק לוֹ מִצֹּאֲנֶה וּמִגֶּרֶנֶה וּמִיִּקְבֵּה
אֲשֶׁר יִבְרַךְ ה' אֱלֹהֶיךָ תִּתֵּן לוֹ

YOU SHALL ADORN HIM GENEROUSLY, (*giving him*) OF
YOUR SHEEP, (*and of the produce*) OF YOUR GRANARY, AND
WINEPRESS, (*and of*) WHATEVER THE ETERNAL YOUR
GOD HAS BLESSED YOU, YOU SHALL GIVE HIM, (15:14)

Introduction: One of the requirements that a master has to-
wards his slave is to shower him with gifts upon his release
from slavery.¹ This Biblical Mitzvah is called הַעֲנָקָה — Ha'anakah.²

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1. Sefer HaChinuch (and others) understand the reason for this Mitzvah as being a method of ingraining an attitude of gratitude within the master, by tangibly showing his appreciation for the work.
 2. Rashi on the verse explains this word to be connected to the word ornament (עֲדִי) but also one worn high and obvious as a giant (עָנָק) stands tall.

Driving Question:

- Why does the Torah give these three items as examples³ of gifts (sheep, grain, and wine)?

R' Levi Yitzchok explains:

We can understand the uniqueness of these three items as examples of a parting gift from master to servant, by looking at the very next verse for the reason for this commandment: וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיְפַדְּךָ ה' אֱלֹהֶיךָ-יָד עַל כֵּן אֶנֹכִי מְצַוְךָ אֶת הַדָּבָר הַזֶּה הַיּוֹם.

Bear in mind that you were slaves in the land of Egypt and the Eternal your God redeemed you; therefore I enjoin this commandment upon you today.

The Torah ties this Mitzvah directly to the Exodus from Egypt.⁴ Each of these three items are directly connected to our Exodus on Pesach and to the manner in which we commemorate it each year:

יְצִיאַת מִצְרַיִם EXODUS	הַעֲנָקָה HA'ANAKAH
Korban Pesach ⁵	Sheep (מִצְאֵנָה)
Matzah ⁶	Produce from your granary (מִגְרָנָה)
Four cups of wine ⁷	Winepress (מִיִּקְבָּה)

3. In fact, one is allowed to give a variety of other gifts, provided they are the type which can continue to generate/reproduce more, as these do.

4. Rashi explains the connection as follows: And you shall remember that you were a slave [in the land of Egypt]: And I loaded you up [with booty], and then did so a second time, from the spoil of Egypt and from the spoil at the Sea [of Reeds]; so too should you load him up, and then do so a second time.—[Sifrei]

One may ask: One of the key elements of the Seder is the eating and mentioning of the Maror, as Rabban Gamliel states,⁸ “Rabban Gamliel used to say: Whoever does not discuss the following three things on Passover has not fulfilled his duty, namely: Passover (the Passover-sacrifice), Matzah (the unleavened bread) and **Maror (the bitter herbs)**.”

How can this be missing from the gift of Ha’anakah if it’s supposed to parallel the Exodus experience?

R’ Levi Yitzchok raises this point and answers:

When a master is setting his slave free, he wants him to experience the true taste of freedom without the shackles of his former situation. The Maror is a direct reminder of the suffering and therefore inappropriate to be included in the parting gifts. Furthermore, a Hebrew slave is required to be treated in a dignified manner throughout his servitude, as the Torah warns the master⁹ “You shall not rule over him ruthlessly.” Thus, in truth, even during his slavery there ought not be a marror-like experience.

Thus the three items, Korban Pesach (sheep), Matzah (grains) and four cups of wine (winepress), all mark and celebrate the joyous element of becoming free.

5. “Because the Omnipresent passed over our fathers’ houses in Egypt” (Haggadah Shel Pesach).

6. “The dough of our fathers did not have time to become leavened.” (Ibid.)

7. From where [do we know the requirement to drink] four cups? Rabbi Yochanan [said] in the name of Rav, “Rabbi Banniah said, ‘Corresponding to the four [expressions of] salvations.’ (Jerusalem Talmud Pesachim 68b:20.)

8. Ibid, 1.

9. Behar, 25:43.



In R' Levi Yitzchok's own words

וַיֵּשׁ לְזִמְרָה עוֹד מִדֶּה שֶׁהוֹזְכְּרוּ הַג' דְּבָרִים הַלְלוּ צֵאן גֶּזֶן וַיִּקָּב בְּהֶעֱנֵקָה, הוּא כִּי כְּתוּב אַחֵר כֵּן "וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּפְדֶּךָ ה' אֱלֹהֶיךָ עַל כֵּן אֲנֹכִי מְצִוְךָ אֶת הַדָּבָר הַזֶּה". הִנֵּה בִּיצִיאת מִצְרַיִם הוּא ג' דְּבָרִים, פֶּסַח מִצְאֵן, וּמִצֵּה מִדְּגָן שֶׁבִּגְדָן, וְכוּסוֹת מִיַּיִן שֶׁבִּיקָב. שֶׁכָּל אֱלֹהֵי הַג' רוּמוֹת עַל יְצִיאת מִצְרַיִם, פֶּסַח "עַל שֵׁם שֶׁפֶּסַח הַמָּקוֹם כּו", מִצֵּה "עַל שֵׁם שְׁלֹא הִסְפִּיק בְּצִקָּת כּו' לְהַחֲמִיץ", כּוּסוֹת עַל שֵׁם הַד' לְשׁוֹנוֹת שֶׁל גְּאוּלָּה.

לְכֵן כְּמוֹ כֵּן צְרִיךְ לְהֶעֱנִיק אֶת הָעֶבֶד הַיּוֹצֵא לְחַפְשֵׁי, בְּג' אֱלֹהִים.

(וְאַל תִּקְשִׁי הָרִי יֵשׁ מְרוֹר גַּם כֵּן, הִנֵּה מְרוֹר לֹא רוּמוֹ עַל הַיְצִיָּאָה מִמִּצְרַיִם, אֲלֵא אֲדָרְבָּה עַל קוּשֵׁי הַשְּׁעָבוֹד "עַל שֵׁם שֶׁמְרוֹרוֹ הַמִּצְרַיִם אֶת חַיֵּי אֲבוֹתֵינוּ כּו" וַיִּמְרוּ אֶת חַיֵּיהֶם כּו'. אִם כֵּן לֹא שָׁיִךְ לְהֶעֱנִיק בּוֹ אֶת הָעֶבֶד. וְאֲדָרְבָּה בְּשִׁיעֲנִיקוֹ בְּמְרוֹר יְרֵמוֹ לֹא מְרִירוֹת הָעֶבְדוֹת מִדֶּה שֶׁהִי עֶבֶד. גַּם בְּעֶבֶד עֲבָרִי לֹא שָׁיִךְ מְרוֹר אֲפִילוֹ בְּהִיוֹתוֹ עֶבֶד, כִּי הָרִי כְּתִיב "לֹא תִרְדְּנוּ בְּפֶרֶךְ").

(Toras Levi Yitzchok, Chiddushim U'biurim B'shas, page 120)

כִּי תֵצֵא

KI SEITZEI

The Kabbalah of Marital Harmony

כִּי יִקַּח אִישׁ אִשָּׁה ... וְהָיָה אִם לֹא תִמְצָא חֵן בְּעֵינָיו
... וְכָתַב לָהּ סֵפֶר כְּרִיתָת וְנָתַן בְּיָדָהּ וְשָׁלְחָהּ מִבֵּיתוֹ.

WHEN A MAN TAKES A WIFE ... AND IT HAPPENS THAT
SHE DOES NOT FIND FAVOR IN HIS EYES ... AND HE WRITES
FOR HER A BILL OF DIVORCE AND PLACES IT INTO HER
HAND, AND SENDS HER AWAY FROM HIS HOUSE. (24:1)

*A woman is acquired by, [i.e., becomes betrothed to a man to
be his wife] in **three ways**,¹ and she acquires herself, [i.e., asserts
her independence from the marriage,] in **two ways**.² (Mishna,
Kiddushin, 1:1)*

-
1. The Mishna continues, enumerating the three possible ways through which she is betrothed: money, a contract or marital relations.
 2. The Mishna continues: And a woman asserts her independence through (either) a bill of divorce or the death of the husband.

The Talmud (Kiddushin 3a) asks: Why does the Mishna first state the **number** of ways in which a marriage and divorce can take place and not suffice with enumerating what they are? The number count seems redundant!

The Talmud's answer is that emphasizing that there are (only) 3 ways to consecrate a marriage and 2 ways to dissolve it, is to exclude other approaches I may have thought possible.

Driving Question:

- Why indeed **are there** 3 paths to marriage and 2 ways to its dissolution?³

Chasidus explains⁴ that our world, known as the world of “Tikkun” was/is preceded by another realm of existence, known as the world of “Tohu”. In Tohu (which literally means chaos) the energy was too raw and intense, and thus not sustainable. The various Sefiros (channels of G-dly energy) didn't coexist in harmony. Ultimately it “shattered” and in our world we “pick up the pieces” and rectify it (the meaning of the word Tikkun).

Tohu is characterized by the number two. Two symbolizes that there are polar opposite forces, each independent of the other. Separation and division is the hallmark of Tohu. Things are one way or another. No inter-inclusion. Tikkun, on the other hand, is symbolized by the number three. The third element brings harmony and inter-inclusion between the other two.

Rabbi Levi Yitzchok, referencing this teaching, now explains

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3. The Talmud's resolution only addresses why the mention of the numbers is important. From the Talmud we learn that the number is significant, but not what it inherently means. This is where R' Levi Yitzchok's explanation, according to the esoteric dimension of Torah, goes deeper.
 4. See Torah Ohr, Parshas Vayishlach 24d.

why when it comes to marriage there are 3 possible ways to establish it, whereas when it comes to the dissolution of marriage, there are 2 ways.

Marriage is Tikkun, it's 'constructing' a new entity, which is also dependent on inter-inclusion of opposites and thus symbolized by the number 3.

In a relationship between husband and wife there can't only exist Chesed or Gevurah; it is unsustainable and unhealthy for either side. This is the deeper meaning of what the Mishnah is teaching: For a marriage to exist, there needs to be the presence of three attributes. Namely—Chesed, Gevurah, and Tiferes.

Tiferes means beauty. Beauty comes from a variety of colors. Thus, the Sefirah of Tiferes synthesizes the opposites of Chesed & Gevurah bringing inter-inclusion.

On the flip side: If a marriage only has the two extremes, it is unsustainable and can end with separation. Tohu ended up broken. This is why the dissolution of marriage is in 2 ways, just as Tohu is symbolized by 2 poles.

Harmony and coexistence is the ultimate blessing in marriage and life in general, characterized by the number 3.



In R' Levi Yitzchok's own words⁵

בְּנֵי אֱהוֹבֵי חֲבִיבֵי יְדִידֵי יְקִירֵי וּמַחְמַדֵּי מִנְחָם מֵעֲנָדֵל שִׁיחִי,
 קִבֵּל אֶת בְּרַכְתִּי מֵעוֹמֶק לִבִּי נִפְשִׁי פְּנִימָה לַיּוֹם חֲתוּנָתְךָ לְמוֹל טוֹב אֲשֶׁר תִּהְיֶה
 בְּעֹזֶרֶת הַשֵּׁם יִתְבָּרַךְ בַּיּוֹם הַשְּׁלִישִׁי (שְׁמַעְלָתוֹ גָּדֹל מְאֹד כִּי רוֹמֵז עַל מֵדֶת
 הַתְּפָאֶרֶת, קוֹ הָאֶמְצָעִי, שְׁעוּלָה עַד פְּנִימִיּוֹת אֵין סוּף. וְכָל הַדְּבָרִים הַיּוֹתֵר גְּדוּלָּם
 הֵיוּ בַּיּוֹם הַשְּׁלִישִׁי, הֶעֱקְדָה "בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשָׂא אֲבִרָהָם אֶת עֵינָיו ... מִתֵּן תּוֹרָה
 "וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי בְּהִית הַבֶּקֶר" וּמִתֵּן תּוֹרָה הוּא "בַּיּוֹם חֲתַנְתּוּ כו'..." לְעֵתִיד
 לְבֹא "בַּיּוֹם הַשְּׁלִישִׁי יְקִימוּ וְנָחִי לְפָנָיו" וְעוֹד בְּכַמָּה דְּבָרִים וְדו"ק) ... וְהֵינּוּ כִּי
 יוֹם הַשְּׁלִישִׁי שְׁנָאֵמֵר בּוֹ פְּעָמִים "כִּי טוֹב" הוּא כּוֹלֵל גַּם הַב' יָמִים הָרִאשׁוֹנִים,
 כְּמוֹ שֶׁיַּעֲקֹב כּוֹלֵל אֲבִרָהָם וַיִּצְחָק, וְהֵינּוּ הַשְּׁלֹשׁ דְּרָכִים שֶׁהָאִשָּׁה נִקְנִית בָּהֶן כְּסָף
 שֹׁטֶר וּבִיאָה הָרוּמוֹזִים עַל חֶסֶד גְּבוּרָה תְּפָאֶרֶת...
 (וּבְעוֹד אֲגִרַת מִשְׁנַת תר"צ, נִדְפָס בְּלִקוּטֵי לְוִי יִצְחָק - אֲגָרוֹת קוֹדֶשׁ ע' שטו)
 וְהֵינּוּ הֵג' קוִינ דְּעוֹלָם הַתְּקוּן, שֶׁ"הַחוּט הַמְּשֻׁלָּשׁ לֹא בְּמַהֲרָה יִנָּתֵק", הַיִּפְךָ תִּהְיֶה
 שֶׁהִי רַק בְּבִחִינַת שְׁנֵי קוִינ פְּרוּד שְׁנִיתָק בְּמַהֲרָה ...

Likkutei Levi Yitzchok, Igros Kodesh, pp. 203, 315
(Yalkut Levi Yitzchok Al HaTorah—Michtvei HaChasuna⁶ 121-122)

5. This letter was penned by R' Levi Yitzchok to his son, the (future) Lubavitcher Rebbe, in the days preceding his (the latter's) wedding, which he unfortunately could not attend in person.

It is dated: 6 Kislev, 5689, Dnepropetrovsk. The wedding was on Kislev 14. In the letter R' Levi Yitzchok explains, according to Kabbalah, many aspects of the forthcoming wedding. In this segment, he focuses on the fact that the wedding was scheduled for a Tuesday, the 3rd day of the week. Thus, in his unique approach of viewing every detail of life and worldly phenomena through the lens of Kabbalah, this day of the week is, Kabbalistically, aligned with the overall theme of marriage, and the number 3, as explained above.

In the Rebbe's own journal where he recorded a summary of the letters he received from his father, he captioned the theme of this letter as follows: "הַחוּט הַמְּשֻׁלָּשׁ. מַעֲלֵת יוֹם הַג'. כְּסָף שֹׁטֶר וּבִיאָה. י"ד. כְּסָלוּ"

6. This recently published volume (available at Kehot.com) is a comprehensive analysis and unpacking of all the letters from R' Levi Yitzchok to his son, the Rebbe, around the time of his (the latter's) wedding.

הַאֲזִינוּ

HA'AZINU

*Breadth & Depth in
Torah Scholarship*

כְּשֶׁעִירָם עָלֵי דָשָׁא וְכִרְבִּיבִים עָלֵי יַעֲשֹׁב

LIKE SHOWERS ON YOUNG GROWTH, LIKE
DROPLETS ON THE GRASS (32:2)

Introduction: Moshe Rabbeinu opens the Song of Ha'azinu with the prayerful wish that his words flow like rain. As we know, even poetic nuance in Torah is precise and layered with meaning and depth. In this verse he refers to two types of rain falling on two types of vegetation.

Driving Question:

- What are the two types of “rain” and “vegetation” in their context as a metaphor for Torah?

In Likutei Torah¹ (of the Alter Rebbe, Rabbi Shneur Zalman) he explains this based on a teaching in Likutei Torah (of the Arizal). שַׁעִיר (se'ir) usually translated as rain also shares the same root as שַׁעַר meaning hair. Thus, it refers to very light rain, which is “thin” as hair. The light rain falls on the דֶּשֶׁא (young growth), which is the early stages of grass, as it begins to sprout.

In contrast, רִבִּיב refers to stronger, thicker raindrops which fall on עֵשֶׂב which is already firmly established grass.

In their corresponding metaphor in Torah, the שַׁעַר which is hairlike refers to Halachos (laws) of Torah, which are not only in great abundance as hair on the head, but also share a deeper parallel. Although hair grows on the head, where the brain, the seat of intelligence resides, and is in such close proximity to it, they nonetheless contain a very minute amount of vitality.² Hair, therefore, symbolizes a quantum leap from the intensity and depth of the source to something vastly reduced to contain merely a tiny expression of its source. This is similar to the Halachos (the dos and don'ts) of Torah, which while originating in the depth of Divine wisdom (*Chochmah*) are narrowed down to very technical details and minutiae which hardly reflect or express the source from which they originate.

Shir HaShirim³ describes the Groom (G-d), saying “His locks are curled” קְוֻצוֹתָיו תִּלְתְּלִים—a metaphor for Hashem's “hair”. The Talmud expounds on this saying, one can derive from each stroke of each letter mounds upon mounds [*tilei tilim*] of Halachos (laws) תִּלְתְּלֵי תִּלְתְּלִים שֶׁל הִלְכוֹת⁴. From here we see that the abundance of Halachos are likened to hair. This type of Torah-rain is a begin-

1. Ha'azinu, Drush #3, pg. 76d.

2. Thus, can be cut with no pain.

3. 5:11.

4. A play on the word תִּלְתְּלִים.

ner level and thus appropriate for the earlier stages of growth.

In contrast, the depth of Talmudic debate and intense analysis of Torah, known as פלפול ועיין is represented by the thicker raindrops which are able to nourish the stronger grass which is already firmly rooted.

R' Levi Yitzchok draws a parallel to two Talmudic sages:

In the Talmud⁵, we find two sages whose learning style personified these two approaches. Rav Yosef is called “Sinai”; Rabba was likened to one who “uproots mountains”. Rashi explains that Rav Yosef was called “Sinai” because his vast knowledge of Torah was as it was given to us at Mt. Sinai⁶. Rabba, on the other hand specialized in *pilpul* which explores multiple layers of depth in each topic.

This is reflected in their names as well⁷.

The name Yosef יוסף represents a broad knowledge of Torah (albeit not necessarily in great depth)—preceded by an awe of G-d.

ה (89)	ס (60)	ו (6)	י
80 Beraisos (of Toras Kohanim)	60 Masechtos / Tractates	ששה סדרי משנה Six books of Mishna	יראת השם

Rabba רבה means great, referring to the great depth with which he learned and taught Torah. It is also the Gematria of

5. Horiyot 14a.
6. Rashi says that all the Mishnayos & Beraisas were familiar to him as they were transmitted at Mt. Sinai.
7. A recurring theme in the teachings of R' Levi Yitzchok (based on the Talmudic story of R' Meir analyzing people's name—See Yoma 83b) is that one can find a clue as to the nature of a sage's teachings and overall outlook in Torah in their very name.

(numerically equivalent to) רז, secret and light, referring to the light hidden in the depth of Torah.

207	רבה (ר) 200 + (ב) 2 + (ה) 5 =
207	אור (א) 1 + (ו) 6 + (ר) 200 =
207	רז (ר) 200 + (ז) 7 =

Thus, Rav Yosef who knowledge was vast but did not specialize in exploring the depths, is likened to the שעירים, the light rains of Torah, which are the Halachos (hair-like in abundance and in minutiae), while Rabba who “uprooted mountains” is like the רביבים which are strong powerful raindrops to nurture the advanced Torah learner. Both are necessary and crucial roles in Torah study.



In R' Levi Yitzchok's own words

זמן מתן תורתנו, שבו נאמר "בה תאמר לבית יעקב ותגיד לבני ישראל", אמירה לבית יעקב אלו הנשים, ותגיד לבית ישראל אלו הזכרים. וההפרש בין אמירה להגדה יש לומר, אמירה הוא עצם אמירת ההלכות כמו שנמסרו למשה מסיני, והגדה דברים הקשין בגידין הוא החריפות והפלא שבתורה. והוא כמו ההפרש בין סיני לעוקר הרים בסוף מסכת הוריות שרב יוסף ה' סיני ורבה עוקר הרים.... ורב יוסף ה' סיני שבקי בהלכות שהיו סדורין לו בנתינתן מסיני, בשמו יוסף מלשון תוספת וריבוי ונרמזים בשמו האות ס', ס' מסכתות, האות פ', פ' ברייתות, והאותיות י' ו' שמקודם הוא הו' סדרי משנה. ולכל זה צריך להיות יראת השם... היינו אות י' שמונה על יראה ... ועיין בלקוטי תורה בדרוש המתחיל האינו דרוש הג' בענין בשעירים עלי דשא וכרביבים עלי עשב ומה שמבאר שם... ושמו רבה שפרשו גדול מורה על זה... רבה גימטריא אור, רז....

Likkutei Levi Yitzchok, Igros Kodesh, pg. 343⁸

8. Yalkut Levi Yitzchok Al HaTorah, vol. 5, ch. 56.

מועדים

YOMIM-TOVIM



שמיני עצרת

SHEMINI

ATZERES

The 8th Day

בְּיוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם

THE EIGHTH DAY SHALL BE A TIME OF
RETENTION FOR YOU (29:35)

Introduction: The Yomtov of Shemini Atzeres is the 8th day following the first day of Sukkos. It is described in Torah as a day of retention. Throughout Sukkos, a total of 70 Korbanos were offered in the Beis Hamikdash, corresponding to the 70 nations. On the 8th day, Hashem celebrates with the Jewish People alone.¹ Hence, the word עֲצֶרֶת meaning retention.

1. Talmud, Sukkah, 55b, quoted by Rashi on our verse. The Talmud continues: “A parable (to this is) a king who said to his servants: “Prepare me a great feast (that will last for several days). On the last day, he said to his beloved (servant): “Prepare for me a small feast so that I can derive pleasure from you (alone).”” Thus, the Korban for Shmini Atzeres was “one bull, one ram”, representing the one unique nation, and their intimate relationship with Hashem.

The Zohar² parallels this with a different event in the Torah.

When Yosef was finally ready to reveal his identity to his brothers, he stated:³ “Have everyone withdraw from me!” Thus, “No one stood with him when Yosef made himself known to his brothers.” (Again, an act of retention, celebrating intimately with his beloved to the exclusion of foreigners.)

To quote the Zohar:

There is a time when G-d is one i.e. alone with the Jewish People, without the presence of any other nations. Regarding this the verse states, “The eighth day shall be a time of retention for you” because this is when there is an exclusive union between G-d and the Jewish People.

Driving Question:

- What is the inner connection between Yosef and the festival of Shemini Atzeret?

According to Kabbalah, Yosef corresponds to the *Sefira*⁴ (Divine attribute) called *Yesod*⁵ (lit. foundation.)

The unique quality of *Yesod* is that it serves as the conduit for all of the *sefiros* which precede it, channeling them to the recipi-

2. Zohar, Vol. 1, page 208b.

3. Vayigash, 45:1.

4. Kabbalah teaches that there are 10 Divine channels of energy known as Sefiros, with which G-d creates and runs the world. These have their parallel within a person's soul structure and even the body's design (which is in G-d's image). Three are intellectual capacities and seven are emotional. Of note, we find that certain Tzadikim embodied and channeled a specific Sefirah, predominantly (e.g. Avraham embodying Chesed).

5. *Yesod* is the soul's capacity to bond, and is represented in the body by the male reproductive organ.

ent, *malchut* (the feminine), which receives from it.⁶ Our three forefathers Avraham, Yitzchak and Yaakov embodied and represented the attributes of *Chesed* (love), *Gevurah* (awe) and *Tiferes* (compassion) respectively.

However, the Avos (forefathers) remained somewhat detached from the mundane world. It was Yosef who acted as the ultimate bridge between the spiritual and the physical. He managed the finances of Egypt, while maintaining his inner character of righteousness. He also channeled abundance as indicated by the role he played in supplying food and sustenance to his family and the entire region. He embodied *Yesod*.

Rabbi Levi Yitzchok shows how this is reflected in his name:

The name Yosef has the same numerical value as the word בן (*ben* i.e. son) multiplied three times. This indicates that Yosef is the ‘son’ meaning recipient of Avraham, Yitzchak and Yaakov.⁷

156	= 3 × 52 = (50) י + (2) ב
156	= (80) י + (60) ה + (6) ו + (10) י

We can also now see the connection with Shemini Atzeres:

Shemini Atzeres is celebrated on the 22nd day of Tishrei. The numerical value of the first letters of the names of the Avos — Avraham, Yitzchak, and Yaakov equals 21. This represents the number of days in Tishrei preceding Shemini Atzeres. The first ten days of Tishrei are days of awe — *Gevurah*. These are the

6. This is why the sefirah of *Yesod* is also called “Tzadik” as in the verse וְצַדִּיק יְסֹד עוֹלָם “a righteous person is the foundation of the world” (Mishlei 10:25). One who protects the sanctity of his *Yesod* earns the title “righteous”, which is why Yosef is commonly referred to as Yosef HaTzadik, ever since he overcame his temptation with Potiphar’s wife, thus preserving his *Yesod* in sanctity.

7. This point is brought in Likkutei Levi Yitzchak, Ho’oros L’Tanya, page 50. See also Yalkut Levi Yitzchak Al Hatorah, Vol. 3, chapter 8, for further elaboration.

ten days associated with Yitzchak. Following this are the eleven days of Avraham and Yaakov, as these days are characterized by *Chesed* and *Rachamim*.

Thus, Shemini Atzeres, the 8th day after the start of Sukkos, contains and retains the energy of the preceding 21 days, and it corresponds to Yosef.⁸

This teaching in the Zohar was taught to Rabbi Chiya (חייא) whose name contains clues to all these days.

Shmini Atzeres	8	ח
10 days from Rosh Hashanah to Yom Kippur (Gevurah, Din)	10	י'צחק
11 days from Yom Kippur through Sukkos (Chesed, Rachamim)	10	י'עקב
	1	אברהם



In R' Levi Yitzchok's own words

בְּחִינַת שְׁמִינִי עֲצֵרַת יוֹמָא בְּתַרְאָה דְּחַג. שֶׁהוּא בְּחִינַת יוֹסֵף יְסוֹד, שְׂאֵז הוּא הַיְחוד דְּיִסוּד בְּמַלְכוּת. כְּמוֹ שֶׁכָּתוּב "וְלֹא עָמַד אִישׁ אִתּוֹ בְּהַתְּוֹדֵעַ יוֹסֵף אֶל אָחָיו" "בְּיוֹמָא דְּקוּדְשָׁא בְּרִיךְ הוּא הָהּ מִתְחַבֵּר בְּהוּ בְּיִשְׂרָאֵל כו' בְּגִין כָּאֵן בְּיוֹם הַשְׁמִינִי עֲצֵרַת תַּהֵי לָכֶם כְּמוֹ שֶׁכָּתוּב בְּזֵהר חֶלֶק א' דָּף ר"ח ע"ב עֵינֵי שָׁם...

כִּי יוֹסֵף שְׁהֵי יָפֶה תֹּאֵר וְיָפֶה מְרֹאֶה הוּא עַל דְּרֹךְ מֶלֶךְ הַשְׁמִינִי הָדָר וְהֵינּוּ שְׁמִינִי עֲצֵרַת. שְׁמִינִי דְּוָקָא עַל דְּרֹךְ מֶלֶךְ הַח' הָדָר. (מֵה שְׂאֵינוּ כֵּן בּו' יְמֵי סְבוֹת מְקַרְבִּין ע' פְּרִים לְנֶגֶד ע' אֲמוֹת שְׁשָׁרְשָׁם מו' מְלָכִים הַקּוּדְמִים דְּתַהוּ....)

וּבְר' חֵיִיא הוּא הָאוֹת הָרֵאשׁוֹן דְּשֵׁמוֹ (שֶׁהָאוֹת הָרֵאשׁוֹן הוּא הָעֵיקָר וְהוּא הַכּוֹלֵל כָּל הַתִּיבָה וְעֵינֵי בְּתִנְיָא חֶלֶק ב' פָּרָק י"ב). ח' הוּא עַל דְּרֹךְ שְׁמִינִי עֲצֵרַת. יוֹם הַח'. וְשִׁאֲרֵי הָאוֹתִיּוֹת דְּר' חֵיִיא י"א הוּא כְּמוֹ הַכ"א יְמֵים שְׁקוּדִים שְׁמִינִי עֲצֵרַת מִן

8. There is extensive commentary in Chassidus on the connection between the number 8 and *Yesod*. The Bris Mila is on the 8th day and happens on the organ associated with *Yesod* (see footnotes 5 & 6). See Sefer HoArochim, Volume "Osiyos", letter Ches, pg. 22 for sources.

ראש השנה עד שמיני עצרת. י' הוא ה' ימים הראשונים מראש השנה עד יום
הכפורים, גבורות "שמאלו תחת לראשי". י"א הוא כמו ה"א ימים שממחרת
יום הכפורים עד יום ה' דסוכות... חסדים "וימינו תחבקני" ... שהוא אותיות י"א
דחייא....

(גם אותיות י"א דחייא ראשי תיבות יעקב יצחק אברהם, כי יסוד יוסף מקבל
מהג' אבות.) ...

*Likkutei Levi Yitzchok Ho'oros L'Zohar, Shemos-Devarim, pg.
426 (Yalkut Levi Yitzchak al Hatorah, Vol. 3, ch. 51.)*

שמחת תורה SIMCHAS TORAH

Torah Brings Harmony

וַיֹּאמֶר ה' מִסִּינִי בָּא וְזָרַח מִשְׁעִיר לָמוֹ הוֹפִיעַ מִהָר פָּאָרָן וְאַתָּה מִרְבֶּבֶת קֹדֶשׁ מִיְמִינוּ אֵשׁ דָּת לָמוֹ

HE SAID: “THE LORD CAME FROM SINAI AND SHONE FORTH FROM SE’IR TO THEM; HE APPEARED FROM MOUNT PARAN AND CAME WITH SOME OF THE HOLY MYRIADS; FROM HIS RIGHT HAND WAS A FIERY LAW FOR THEM. (*V’zos HaBerachah*, 33:2)

Introduction: Moshe, in his final address before his passing, is blessing the Jewish People. He recounts the landmark episode of the Giving of the Torah, when our relationship with Hashem was solidified.

He alludes to the land of Se’ir and Paran, which Rashi (based on the Midrash) explains as follows:

וְזָרַח מִשְׁעִיר לָמוֹ: שֶׁפָּתַח לִבֵּי עַשׂוֹ שִׁיקְבְּלוּ אֶת הַתּוֹרָה וְלֹא רָצוּ... הוֹפִיעַ מִהָר פָּאָרָן: שֶׁהָלַךְ שֵׁם וּפָתַח לִבֵּי יִשְׁמָעֵאל שִׁיקְבְּלוּהָ וְלֹא רָצוּ

He (G-d) first addressed Himself to the sons of Eisav (the inhabitants of Se'ir) that they should accept the Torah, but they refused... and addressed Himself to the sons of Yishmael (who dwelt in Paran) that they should accept it and they also refused.¹ (Rashi)

The Midrash² elaborates:

"First He went to the children of Eisav, and He asked them: Will you accept the Torah? They asked: What is written in it? He answered: "You shall not kill"³. They answered: The entire essence of our father is murder, as it is written⁴ "And the hands are the hands of Eisav." (so they rejected it)...

He then went and found the children of Yishmael and asked them: Will you accept the Torah? They asked: What is written in it? He answered: "You shall not commit adultery"⁵.

Driving Questions:

- Why indeed is Eisav associated with murder and Yishmael with adultery?
- What is the idea behind the 'right' and the 'fire'?

Avraham corresponds to the character trait of Chesed -

1. Sifrei Devarim 343:6; Avodah Zarah 2b.

2. The Midrash Sifri which is seemingly Rashi's source has a slightly different version of the story, attributing the claim of Yishmael to the descendants of Amon & Mo'av. Yet, we find several sources which quote the Midrash as above. This can be found in Me'or Einayim (Toldos); See Ma'amorei Admur HaEmtza'i, Hanochos 5577 pg. 40; Toras Shmuel, 5627, pg. 405.

3. Yisro, 20:13.

4. Toldos, 27:22.

5. Yisro, 20:13.

Kindness⁶. The hallmark feature of Chesed, and subsequently a prime feature of Avraham's character and life, is giving and giving without restraint. This was demonstrated in his abundant hospitality even to strangers.

His wayward son Yishmael inherited this trait from his father. Yet, unlike Avraham who unleashed the power of his Chesed for holy purposes, Yishmael used it for negative and lustful pursuits. This is expressed in the act of adultery.

A person who commits adultery is implying that he does not suffice with being a giver (Mashpia) for his own wife, but rather looks for others to fulfill this craving. It is an unwholesome expression of giving abundantly - Chesed of Kelipah.

Yitzchak, on the other hand, corresponds to the character trait of Gevurah - restraint and discipline. The hallmark feature of Gevurah and subsequently a prime feature of Yitzchak's character and life, is restraint. Thus he lived a more inward focused life, didn't travel outside of the Holy Land, and dug many wells⁷.

His evil son Eisav inherited this Gevurah from his father. Yet unlike Yitzchak who used his natural characteristics to serve G-d, he used it to murder and end the life of others. This is a Gevurah-like act, as it cuts back on life.

The Torah, which was given to the Jewish People contains the perfect balance and harmony⁸ between these two opposite char-

⁶. Pardes Rimonim (22:4), in the name of Sefer Habahir, states: The divine attribute of kindness (Chessed) said before G-d, "All the days of Avraham's life, I did not need to do my role, since he is doing it on my behalf".

⁷. For more on this, see meaningfullife.com/redigging-wells-love

⁸. This is also why Ya'akov, the 3rd Patriarch, is known as **בְּחֵיר שְׁבָאֲבוֹת**, the choicest Patriarch, and why he merited to have 12 sons who were all righteous, because he channeled the two polar character traits of both his father and grandfather, Chesed and Gevurah, synthesizing them in harmony and inter-inclusion, thus

acter traits and thus provides a balanced, wholesome life. Thus, it was from Hashem's "right hand" (which symbolizes Chesed⁹), and yet simultaneously is a "Law of Fire" which is Gevurah.



In R' Levi Yitzchok's own words

וְהַעֲנֵן הוּא כִּי רוֹצֵחַ הוּא מִבְּחִינַת גְּבוּרוֹת וְדִינִים דְּקְלִיפָה, וְנוֹאֵף הוּא מִבְּחִינַת חֲסָדִים דְּקְלִיפָה, כִּי נוֹאֵף הוּא שְׂאִינוּ מִסְתַּפֵּק בְּאִשְׁתּוֹ בְּלִבָּד, לְהַמְשִׁיךְ בָּהּ טַפַּת זֶרַע וּלְהוֹלִיד מִמֶּנָּה זֶרַע אֶלָּא שְׂמֻזָּגָה גַם אִם נָשִׁים אַחֲרוֹת, שְׂמֻשְׁפִּיעַ בָּהֶם טִיפּוֹת זֶרַע, וּמוֹלִיד גַם מֵהֶם יְלָדִים. וְהֵינּוּ כְּמוֹ עֵנִין חֲסָדִים שְׂעֵנִין חֲסָדִים הוּא לְהַשְׁפִּיעַ וּלְהַרְבּוֹת, יָמִין מְקַרְבֵּת, וְהַיָּפֶךְ מִזֶּה הוּא רוֹצֵחַ שֶׁהוּא הֵיפֶךְ מִהַשְׁפָּעָה, וְאֶדְרָבָה הוּא הוֹרֵג אֲנָשִׁים שְׂכָבֵר נוֹלָדוֹ, וְהוּא עֵנִין גְּבוּרוֹת, שְׂטָבַע הַגְּבוּרוֹת לְמַעַט, שְׂמָאֵל דּוֹחָה, וְהוּא קְלִיפּוֹת יִשְׁמַעְיָאֵל וְעֵשׂוֹ, יִשְׁמַעְיָאֵל הוּא חֶסֶד דְּקְלִיפָה, וְעֵשׂוֹ הוּא גְבוּרָה דְּקְלִיפָה, וּבִנֵּי יִשְׁמַעְיָאֵל לֹא רָצוּ לְקַבֵּל הַתּוֹרָה מִפְּנֵי שְׂכָתוֹב בָּהּ "לֹא תִנָּאֵף", כִּי הוּא יִשְׁמַעְיָאֵל רוֹצֵחַ בְּנִיאוֹף לְהַשְׁפִּיעַ וּלְהַרְבּוֹת, וּבִנֵּי עֵשׂוֹ לֹא רָצוּ לְקַבֵּל הַתּוֹרָה מִפְּנֵי שְׂכָתוֹב בָּהּ "לֹא תִרְצַח", כִּי עֵשׂוֹ רוֹצֵחַ בְּרִצְיָחָה, לְהַרְגַּ וּלְמַעַט, כְּמוֹ שְׂכָתוֹב בּוֹ "וְעַל חֲרִבֵּךְ תַּחֲיֶיךָ"

תּוֹרָה תִּפְאָרֶת (הַכּוֹלֵל חֶסֶד וְגְבוּרָה כְּמוֹ שְׂכָתוֹב עַל תּוֹרָה "מִיֵּמִינוּ אִשׁ דֵּת לָמוֹ", יָמִין חֶסֶד, אִשׁ גְּבוּרָה) כְּמֵאמֹר "וְהַתִּפְאָרֶת - זֶה מִתֵּן תּוֹרָה...

*(Adapted from Toras Levi Yitzchak 10,
Chiddushim U'Biurim L'Shas, page 191;
Ho'oros to Zohar, Bereishis, pg .3)*

not allowing either one to dominate and have the "side-effect" it had on his brother and uncle.

9. See Introduction II to Tikunei Zohar, "Pasach Eliyahu".

10. See Yalkut Levi Yitzchak Al HaTorah, vol. 1, chapter 241.

י"ד כסלו / י"ג סיון

14 KISLEV

13 SIVAN

In honor of R' Levi Yitzchok's wedding anniversary, we are sharing something different, something unique. While this is not a typical teaching with Talmudic/Kabbalistic interpretations, it is a sentimental letter - actually a telegram - which R' Levi Yitzchok sent to his son, Menachem Mendel (the future Lubavitcher Rebbe) on the day of his wedding.

We will also, for the first time, include the actual manuscript, so that you can try to decipher his own handwriting in the original.

Brief historical context:

Sadly, the Rebbe's parents were not able to be physically present at his wedding due to several circumstances. Although the engagement of the Rebbe and his future wife, Chaya Mushka, had taken place years earlier, due to the Communists' relentless harassment of the Previous Rebbe and the constant dangers involved, the wedding was not able to take place for quite some time. In the interim, the Previous Rebbe was arrested, imprisoned, and ultimately miraculously set free and left the Soviet Union for Warsaw, Poland, where the wedding would eventually take place, amidst great celebration. The Russian government refused to give R' Levi Yitzchok - who was also on their hit list

(and was also eventually arrested, imprisoned and exiled) - permission to leave the country to attend his eldest son's wedding. It was a heartbreaking situation, yet the Rebbe's parents made the best of it, holding a simultaneous celebration at their home.

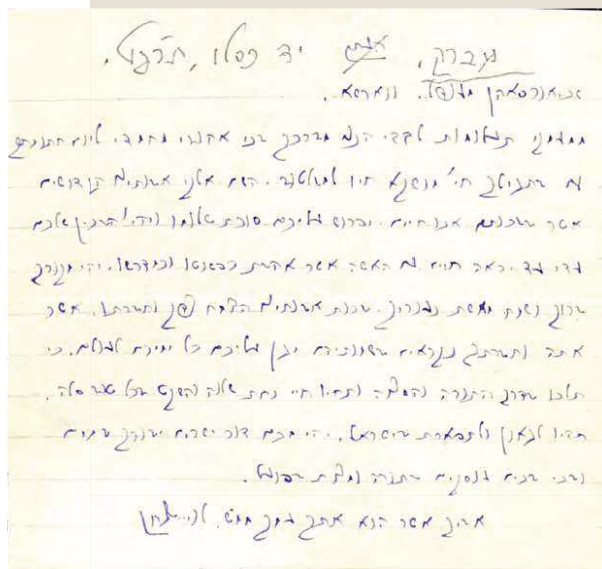
R' Levi Yitzchok wrote many letters to the Rebbe (and his bride/wife) over the course of that time period (and in subsequent years. Many of them are filled with deep Torah thoughts. They all begin and end with very affectionate and often emotional words, where one can witness their deepest soul connection and his fatherly love. The "Igros Kodesh" were shared with the public by the Rebbe and are printed in the Likkutei Levi Yitzchok series. Recently, a special volume with decoding and commentary on these "Wedding Letters" was published¹¹ in the series "Yalkut Levi Yitzchak Al HaTorah".

In her diary¹², Rebbetzin Chana (R' Levi Yitzchok's wife) wrote: "The tablecloth was soaked from my husband's tears as he wrote that telegram."

11. Produced by Rabbi Dovid Dubov of Princeton, NJ, and published by Kehot. Available at Kehot.com (product#: "HO-YALKLYMC")

12. See her account of the wedding celebration, here: Chabad.org/1708351

מברק. יד בסל, תרפ"ט.



שניאורסאהן מענדל, ווארשא.

במעמקי תעלומות לבבי הנני מברך
בני אהובי מחמדי ליום חתונתך
עם בת גילך חי' מושקא יחיו למזל טוב,
השם אלקי אבותינו הקדושים
אשר בזכותם אנו חיים, ופרוש עליכם
סופת שלומו ויהי הבגין שלכם
עדי עד. ראה חיים עם האשה אשר
אהבת כפשוטו וכמדרשו. יהי מקורך
בורך ושמח מאשת נעורך. זכות
אבותינו הצמח צדק וחברתו, אשר אתה
וחברתך נקראים בשמותיהם גן עליכם
כל ימיכם לעולם. כי

תלכו בדרך התורה והמצוה ותחיו חיי נחת שלווה והשקט בכל טוב סלה.
תהיו לגאון ולתפארת בישראל. יהי מכם דור ישרים יבורך בנים
ובני בנים עוסקים בתורה ומצות בפועל.
אביך אשר הוא אתך עמך ממש. לוי יצחק

Telegram. 14 Kislev, 5689¹³

Schneerson Mendel, Warsaw.

From the innermost depths of my heart I bless you, my beloved, cherished son, on the occasion of your marriage to your spouse Chaya Mushka, in an auspicious time. May the G-d of our holy ancestors, in whose merit we live, spread His shelter of peace over you¹⁴, and may your edifice be everlasting. "May you

¹³. This is the Rebbe's handwriting on his father's hand-written telegram.

¹⁴. Paraphrased from the Friday night Ma'ariv prayer, Hashkiveinu.

experience life with woman you have loved¹⁵ – both literally and as its interpreted in Midrash. “Let your source be blessed and find joy in the wife of your youth¹⁶”. May the merit of our patriarch the Tzemach Tzedek and his companion - whose names you and your companion carry¹⁷ - protect you all the days of your life. For you will go in the ways of Torah and Mitzvos, and may live a life of happiness, tranquility and peace, with only goodness, forever. May you (both) be a beacon of pride and glory amongst the Jewish people¹⁸. (May you) be blessed with a generation (i.e. progeny with the quality) of uprightness, sons and grandsons who toil in Torah and Mitzvos in actuality.

You father who is absolutely with you. Levi Yitzchok

*(Printed in Likkutei Levi Yitzchok
Igros Kodesh pg. 207)*



15. Koheles 9:9.

16. Mishlei 5:18.

17. The Rebbe was named after his ancestor, the 3rd Chabad Rebbe, known as the “Tzemach Tzedek” (for his Sefer by that name), whose name was Menachem Mendel. His wife, Rebbetzin Chaya Mushka was named after the Tzemach Tzedek’s wife, from whom she was a descendant. The Rebbe, on numerous occasions (see, for example, Igros Kodesh Vol. 10 #143) that he name must be spelled מענדל with an ם because that’s how the Tzemach Tzedek (whom he’s named for) spelled it, and the Gematria (numerical equivalent) of = מנחם מענדל = צמח צדק.

18. Based on Yeshayahu 4:2.

In a follow up telegram after the wedding, dated 5 Teves, 5689, R' Levi Yitzchok writes:

”... מְכַל הַמוֹן הַדִּיפְעָשִׁין שֶׁהִגִּיעוּךָ, חֲפָצִי מְאֹד שֶׁהַדִּיפְעָשׁ שְׁלִי שִׁישׁ בּוֹ יִמָּאֵה וְאַחַד תִּיבּוֹת, יִהְיֶה שְׁמוֹר אֶצְלְךָ, בִּי נִכְתַּב מְקִירוֹת לְבִי, וּמַעֲוֹמֵק נַפְשִׁי... וְתִשְׁמְרֵנוּ לְאוֹרֶךְ יָמִים וְשָׁנִים טוֹבוֹת וְנַעֲמִים, וְתִקְוֹתֵי לֵהֲשִׁי"ת (לֵהֲשֵׁם יִתְבָּרֵךְ) שִׁיקוּיֵינוּ עֲלֵיכֶם כָּל הָאֲמוּר בּוֹ...”

“Of all the countless telegrams that you received, I truly desire that my own telegram to you—the one consisting of 101 words—should be safeguarded with you, because it was written from the depths of my heart and soul... And you shall safeguard it for many long, pleasant years. I hope to Hashem that He always fulfills all the good wishes contained there.”

Clearly, there was an intentional choice to write precisely 101 words in this telegram.

Although R' Levi Yitzchok doesn't indicate the significance of why it had to be 101 words, elsewhere¹⁹ he elaborates on the significance of the number 101²⁰.

Some possible clues (many of which he discusses²¹):

The Talmud (Chagigah 9b) teaches that one who reviews their Torah 100 times is not serving Hashem optimally, rather one who reviews it 101 times is, and is called עֹבֵד אֱלֹקִים (Oved Elokim).

19. In Yalkut Levi Yitzchak Al HaTorah - Michtvei HaChasuna, Rabbi Dubov brings 20 places throughout the teachings of R' Levi Yitzchok where he highlights the significance of 101.

20. See CHAYUS, Vayechi 5781. Here: chayenu.org/wp-content/uploads/2020/12/CHAYUS-Vayechi-5781-012.pdf

21. The Rebbe discusses the significance of 101 extensively, in Likkutei Sichos vol. 26, pg. 208. Sichas Parshas Tetzaveh, 5741.

In Tanya (ch. 15), the Alter Rebbe explains that in those days it was customary to routinely review their studies 100 times. Thus, the 101st time is like “going the extra mile” i.e. beyond one’s nature and is thus equivalent to all 100 times before it²².

The Arizal (Eitz Chaim, Sha’ar HaZivugim 15:6) states that there is an angel who is tasked with the unusual mission of getting Jews to forget their Torah learning. The name of the angel is Mas מַס. The gematria (numerical value) of מַס (Mas) is 100. Thus 101 exceeds its power and reviewing one’s Torah 101 times overcomes the challenge of forgetfulness and secures it in one’s memory.

The Gematria of the word זֵכֶר (remembrance) is 227. The Gematria of שכחה (forgetfulness) is 328. The difference between them is precisely 101, which is why this amount of times’ review of one’s Torah combats the angel’s attempt and allows one to retain the memory of their Torah²³. Interestingly, twice in the above (follow-up) telegram, R’ Levi Yitzchak mentions the words שמור (safeguarding) which is the opposite of forgetfulness²⁴.

101 is also the Gematria of the word מֵאֵן (lit. “from where”) as in “מֵאֵן יָבוֹא עֲזָרִי”²⁵ (“from where will my salvation come?!”) - which Chasidus also interprets as, not only a question, but containing the answer: “My salvation will come from Ayin” - Ayin represents the highest levels of Hashem from which ultimate salvation stems²⁶.

22. R’ Levi Yitzchok, in his own Tanya (which he had with him in exile) comments (in the margin) on this and elaborates on this idea, connecting it to the Arizal’s teaching which follows.

23. Ohr HaTorah, Nach, Vol. 1 pg. 533.

24. This is a suggestion by Rabbi Dubov in “Yalkut Levi Yitzchak Al HaTorah - Michtevei HaChasuna”.

25. Tehillim 121 - which happens to be the Rebbe’s Kapitel this year.

26. Ohr HaTorah, Nach, Vol. 1 pg. 993.

פסח

PESACH

The Remez of Aviv—אביב

את חג המצות תשמר שבועת ימים תאכל מצות כַּאֲשֶׁר
צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי בּוֹ יֵצְאָתָּ מִמִּצְרָיִם

YOU SHALL OBSERVE THE FESTIVAL OF MATZOS—
FOR A SEVEN-DAY PERIOD YOU SHALL EAT MATZOS
AS I HAVE COMMANDED YOU, AT THE APPOINTED
TIME OF THE MONTH OF AVIV, FOR IN THIS MONTH
YOU WENT OUT OF MITZRAYIM (*Shemos, 23:15*)

The Torah emphasizes that Pesach must be celebrated in the month of “Aviv”. Typically this is translated as the spring¹. However, literally, the word is closely related to the word אב, father².

-
1. This is why we have a leap year every few years, where an entire month of Adar is added, in order to ensure that Pesach falls in the springtime.
 2. Rashi, who sticks as close as possible to Pshat (the literal level of interpretation) comments on this word (Mishpotim 23:15), bringing both interpretations: (a) spring, (b) “father”. בְּכוֹר וְרִאשׁוֹן לְבָשֶׁל פְּרוֹת. —meaning, אָבִיב is a term related to אב father for it is the prime and first of the months to ripen fruit.

Question:

- What deeper meanings are alluded to in the word Aviv אביב for which this month is called?

One of the main decrees against the Jewish people in Egypt was that their sons would be killed by being thrown into the Nile river, thereby stemming their reproduction and “fathering” a new generation. Thus, the liberation from slavery also came with the relief of this decree and the ability to once again produce progeny.

On a symbolic level, too, exile is likened to a gestational period, and redemption to the birthing period. Thus, the Exodus is when our people were birthed into being a nation. It is therefore perfectly appropriate that the month of Nissan has a name associated with “fathering” אב³. This also explains the emphasis on the Mitzvah of telling the story of the Exodus to our children.

Taking a deeper look into the name אביב, we discover many fascinating allegories. The word is divided into two: אב-יב.

אב—(Av, lit. father) refers to our forefathers, whereas יב (numerically equivalent to 12) refers to the 12 tribes, the progeny, which represent all Jewish progeny. אב (Av) is numerically equivalent to 3, corresponding to our 3 Patriarchs, Avraham, Yitzchak, Ya’akov.

Furthermore, the division of the letters into a 1+2 is signifi-

3. The above teaching of R’ Levi Yitzchok is from a letter, dated 11 Nissan 5698, to his oldest son, Menachem Mendel & daughter-in-law, Chaya Mushka (who would later become the Rebbe & Rebbetzin), on the occasion of his 36th birthday. It is interesting to note, although he doesn’t mention this explicitly but it is implicit throughout, that it was in the month of Nissan that R’ Levi Yitzchok himself fathered the Rebbe. Also significant is that this week (18th Nissan) is the birthday of R’ Levi Yitzchok himself.

cant, as Avraham—whose name begins with Alef א—is the first and foremost Patriarch of the Jewish Nation, whereas Yitzchak & Ya’akov follow, thus being represented in the second letter. א is the first letter of אברהם (Avraham), and כ is the last letter of יעקב (Ya’akov). Thus, this unit captures the Patriarchs in both meaning (father), Gematria (3) as well as the way the numbers are divided, and in the letters of their names.

Similarly so, with the י"ב, which represents the 12 tribes. Not only is it numerically equivalent, but the letters themselves are specific⁴. For, the tribes became divided into two groups—the ten tribes (of the Northern Kingdom of Israel) and the two tribes of Yehudah and Binyamin (the Southern Kingdom). Thus, the division of the letters into 10-2, י-ב. Although Yehudah & Binyamin are only 2 of the tribes, they actually encapsulate and represent the collective of all 12.

Yehudah was the last of Leah’s sons, concluding her progeny⁵, whereas Binyamin was the final of Rochel’s. Both are associated with royalty. The first king, Shaul, who initiated Sovereignty amongst the Jewish People stemmed from Binyamin, while Yehudah was blessed with ultimately being the royal family (of Dovid and forever—until Moshiach). Furthermore, the Beis HaMikdash, which was built from money collected from all tribes and “belonged” to all Jews was built in the portion of land belonging to Yehudah & Binyanim!

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4. We find this fascinating approach to Gematria as a theme in R’ Levi Yitzchok’s teachings, where not only does he address the Gematria of a word, but the way in which we arrive at that Gematria, and the specific letters used are also absolutely precise. The order of the letters too, is significant. In our case, one can arrive at the total of 3 / 12 in a number of ways, but these specific letters, and their order too, are exact and carry hidden messages.
 5. Although she gave birth to two more sons, it was after Yehudah that the Torah says ותעמד מלדת, she stopped birthing, symbolizing that her allotment had been completed, to some extent.

The **י"ב** are thus an acronym for **יהודה** and **בנימין**. These are also the first and last letters of **יעקב** (Ya'akov). Furthermore, the Gematria (numerical value) of Yehudah & Binyamin = Ya'akov.

30	= (י 10 + ה 5 + ו 6 + ד 4 + ה 5)
152	= (ב 2 + נ 50 + י 10 + מ 40 + ן 50)
182	= (י 10 + ע 70 + ק 100 + ב 2)

Lastly, the total value of **אביב** which includes both the fathers and their sons equals 15, which is the very day of the Exodus, the 15th of Nissan.



In R' Levi Yitzchok's own words

...הַמִּקְוֶה דְּכָל נִשְׁמוֹת יִשְׂרָאֵל הֵם הַשְּׁלֵשָׁה אָבוֹת וִי"ב שָׁבָטִים, שֶׁנִּרְמַז זֶה בַּחֲדָשׁ
נִסָּן הַנִּקְרָא חֲדָשׁ הָאָבִיב. אָבִיב הוּא א"ב י"ב. א"ב הוּא הַשְּׁלֵשָׁה אָבוֹת הַנִּרְמָזִים
בִּא"ב שֶׁמִּסְפְּרוֹ ג' שְׂרָאשִׁיתֶם אַבְרָהָם וְאַחֲרֵיתֶם יַעֲקֹב וְהוּא א"ב הָאוֹת הָרִאשׁוֹן
דְּאַבְרָהָם א' וְהָאוֹת הָאַחֲרוֹן דְּיַעֲקֹב ב', וְאָב שֶׁהוּא מִסְפֵּר ג' הוּא א' בְּפָנָי עֲצָמוֹ
וּב' בְּפָנָי עֲצָמוֹ. כִּי אַבְרָהָם שֶׁהוּא הָאָב הָרִאשׁוֹן הוּא הָאָדָם הַגָּדוֹל בְּעֵנָקִים,
וְהוּא הַמְּשֻׁקָּף. וְיִצְחָק וְיַעֲקֹב הֵם שְׁתֵּי הַמְּזוּזוֹת בְּמִדְרָשׁ רַבֵּה פֶּרֶשֶׁת בָּא...

י"ב הוּא הִי"ב שָׁבָטִים הַנִּחְלָקִים לְב' בְּחִינּוֹת, עֲשֶׂרֶת הַשָּׁבָטִים וְהֵב' שָׁבָטִים
יְהוּדָה וּבִנְיָמִן, וְיְהוּדָה וּבִנְיָמִן גּוֹפָא כּוֹלָלִים כָּל הִי"ב שָׁבָטִים, כִּי יְהוּדָה הוּא סוֹף
בְּנֵי לֵאָה שְׂאֲחֵרֵי כְּתִיב וְהַתַּעֲמֹד מִלֵּדֶת וּבִנְיָמִן הוּא סוֹף בְּנֵי רָחֵל, כִּי הַשָּׁבָטִים
הֵם בְּמַלְכוּת בְּכָלֵל, וּמַלְכוּת הִיא בְּחִינַת יְהוּדָה בְּנִימִין, יְהוּדָה הוּא מַלְכוּת כִּי
לוֹ נִתְּנָה הַמְּלוּכָה וְהוּא הִי הַמֶּלֶךְ בְּאֶחָיו ... וְהַמֶּלֶךְ הָרִאשׁוֹן הִי שְׂאוֹל מִבְּנֵימִין,
וְאַחֲרָיו דָּוִד שֶׁמִּלְכוּתוֹ קָיָם לְעוֹלָם מִיְהוּדָה.

וְהִי"ב שָׁבָטִים נוֹלְדוּ מֵיַעֲקֹב, הֵינּוּ יְהוּדָה בְּנִימִין שֶׁהֵם מִסְפֵּר יַעֲקֹב וְהָרִאשִׁי
תִּיבּוֹת שְׁלֵהֶם הוּא הָרִאשׁ תִּיבּוֹת וְסוֹף תִּיבּוֹת דְּיַעֲקֹב. וְיְהוּדָה הִי הָעֶרֶב בְּעֵד בְּנִימִין
כְּמוֹ שְׂכֵתוֹב אֲנָכִי אֶעְרְבֶנּוּ כו', וּבְחִלָּקֶם נִבְנְהָ בֵּית הַמִּקְדָּשׁ, שְׂבִית הַמִּקְדָּשׁ שִׁיךְ
לְכָל הִי"ב שָׁבָטִים... וְהוּא בְּחִלָּקֶם דִּיהוּדָה וּבִנְיָמִין, הִרִי שֶׁהֵם כּוֹלָלִים כָּל הִי"ב
שָׁבָטִים. וְהֵינּוּ מֵה שִׁי"ב רָאשֵׁי תִיבּוֹת יְהוּדָה בְּנִימִין...

וְנִסְּן הַנְּקִרָאֵת חֲדָשׁ הָאָבִיב... וְהוּא מֶה שֶׁנַּעֲשֶׂה בְּחִינַת אָב לְבָנִים, הִנֵּה הֵנִס
 דִּיצִיאת מְצָרִים שְׁבָנִסְן בִּט"ו בּוֹ כְּמִסְפָּר אָבִי"ב, הוּא גַם בֵּן עֶמְלָן הוֹלֵדֵת בָּנִים
 שְׂאֵז הַמוֹלִידִם נַעֲשֶׂה בְּחִינַת אָב לָהֶם. כִּי הֵרִי גִזֵּרֶת פְּרָעָה הִי אִם בֵּן הוּא וְהַמֵּתָן
 אוֹתוֹ, כָּל הַבֵּן הַיִּלּוּד הַיְּאוֹרָה תִּשְׁלִיכּוּהוּ, אִם בֵּן הֵנִס דְּגֵאוֹלֶת וַיִּצִיאת מְצָרִים
 הוּא לֵידֵת בָּנִים וְכִידוּעַ שְׁהַגְלוֹת נִמְשָׁל לְעִיבוֹר וְהַגְאוֹלָה נִמְשָׁל לְלִידָה. וְהֵינּוּ
 מֶה שֶׁהִסְפּוֹר וְהַהֲגָדָה דִּיצִיאת מְצָרִים הוּא לְבָנִים דּוֹקָא כְּמוֹ שְׁכַתּוֹב וְהַגְדָּת
 לְבִנְךָ כו', וְהִי כִי יִשְׁאַלְךָ בֶּנְךָ כו'...

*Likutei Levi Yitzchok*⁶
Igros Kodesh pp. 414-419

6. Elaborated in **Yalkut Levi Yitzchok Al HaTorah, Volume 4, Ch. 87.**

פסח שני / ל"ג בעומר PESACH SHEINI LAG B'OMER

Recovering from or Eliminating Death

וַיְהִי יָאֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים לְנֶפֶשׁ אָדָם וְלֹא
יָכְלוּ לַעֲשׂוֹת הַפֶּסַח בַּיּוֹם הַהוּא ... וַיֹּאמֶר אֱלֹהִים
מֹשֶׁה "עֲמְדוּ וְאַשְׁמְעָה מֶה יִצְוֶה ה' לָכֶם..."
"אִישׁ אִישׁ כִּי יִהְיֶה טָמֵא לְנֶפֶשׁ אוֹ בְּדֶרֶךְ
רַחֲקָה לָכֶם אוֹ לְדֶרֶתֵיכֶם וְעָשָׂה פֶסַח לָהּ.
בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבָּעָה עָשָׂר יוֹם..."

*THERE WERE MEN WHO WERE **RITUALLY UNCLEAN**
[BECAUSE OF CONTACT WITH] A DEAD PERSON, AND
THEREFORE COULD NOT MAKE THE PESACH SACRIFICE ON
THAT DAY... MOSHE SAID TO THEM, "WAIT, AND I WILL
HEAR WHAT THE LORD INSTRUCTS CONCERNING YOU."*

*"...ANY PERSON WHO BECOMES UNCLEAN FROM [CONTACT
WITH] THE DEAD, OR IS ON A DISTANT JOURNEY, WHETHER
AMONG YOU OR IN FUTURE GENERATIONS, HE SHALL MAKE A*

PESACH SACRIFICE FOR THE LORD. IN THE SECOND MONTH, ON THE FOURTEENTH DAY, IN THE AFTERNOON...” (*Bamidbar, 9:6-11*)

This week’s Parsha discusses the Mitzvah of Pesach Sheini. This Yomtov always falls in close proximity to Lag B’Omer.

Driving Question:

- What inner connection might there be between these two special days? What are the similarities and differences between Pesach Sheini and Lag B’omer?

With the mitzvah of Sefiras Ha’Omer, counting the 49 days, comes an internal journey to refine our emotions. There are seven basic emotions that make up the spectrum of human experience. Each of the seven weeks between Pesach and Shavuot is dedicated to examining and refining one of them.

The seven weeks, which represent these emotional attributes, further divide into seven days making up the 49 days of the counting. Since a fully functional emotion is multidimensional, it includes within itself a blend of all seven attributes. Thus the first night of counting would correspond to the attribute of *Chesed Shebechesed* and so on.¹

Pesach Sheini, the 14th of Iyar, is always on the beginning of the 5th week of the Omer. The corresponding attribute is *Chesed of Hod*, the first day in the week of Hod.

A few days following that, on the 18th of Iyar is *Lag B’omer* —

1. This explanation of the emotional attributes as they correspond to Sefiras Haomer is largely taken from, *A Spiritual Guide to the Counting of the Omer*, by Simon Jacobson.

the 33rd day of the Omer. The corresponding attribute is *Hod* of *Hod*.

R' Levi Yitzchak points out that the fact that these two holidays share the same *Sefirah*/attribute is not merely a coincidence, but points to a thematic connection.

Rabbi Akiva. Interestingly, Rabbi Akiva shares an important opinion regarding Pesach Sheini. The Mishna² states: **What is the definition of a ‘distant journey’** that exempts one from observing the first Pesach?³ **Anywhere from the city of Modiin and beyond**, and from anywhere located an equal **distance** from Jerusalem and beyond **in every direction; this is the statement of Rabbi Akiva.**⁴

Rectifying death. The day of Pesach Sheini is a תיקון (rectification) for death, i.e. those who were impure from coming into contact with a dead corpse are now purified and able to bring the Korban Pesach.⁵ The result of death has been cleansed.

Lag B'omer marks the day on which the plague, which had claimed the lives of 24,000 of Rabbi Akiva's students, ceased. As the Shulchan Aruch states,⁶ "... and on Lag B'omer they stopped dying."

2. Pesachim, 93b.

3. One of the reasons a person is required to observe Pesach Sheini is because they are "on a distant journey". The Mishna is attempting to clarify the parameters of these words.

4. Far more than merely incidental to the topic, Rabbi Levi Yitzchok delves into how this particular opinion of Rabbi Akiva is aligned with who he was and the Tikkun of Pesach Sheni on a mystical level. This is beyond the scope of this essay.

5. This is emphasized by the fact that this was the reason that Pesach Sheini came about. The other reasons for bringing the Korban Pesach were introduced once G-d was giving the detailed instructions for this day.

6. Shulchan Aruch Harav, Chapter 493:5.

R' Levi Yitzchak points out that in this regard there is a big difference between the transformative impact Pesach Sheini has on death and that of Lag B'omer.

Pesach Sheini is a rectification to individuals who contracted the impurity brought upon by death but it **does not reverse death itself**.⁷

Lag B'omer, however, hints at a complete **abolishment of death**. This can be seen in the precise language that is used in reference to the events of Lag B'omer, "...because [the students] **stopped** dying on this day".

The word 'stopped' signifying an end to the very concept of death itself, as the Navi says,⁸ בִּלְעַד הַמָּוֶת לְנֶצַח "He will destroy death forever."

Rashbi. The day of Lag B'omer also marks the Yom Hahilula (Yartzeit) of Rabbi Shimon Bar Yochai⁹. His name שִׁמְעוֹן **Shimon** stems from the word **Shmiah** (שְׁמִיעָה)—Hearing.¹⁰

When the group of impure Yidden approached Moshe with their concern, Moshe's response (with regard to Pesach Sheini) was¹¹ עֲמִדוּ וְאֶשְׁמָעָה "*Wait, and I will **hear** what G-d instructs me.*" With this seemingly superfluous expression, the Torah is tying

7. In other words, it's a response in the aftermath and consequence of death but death itself was not abolished.

8. Isaiah, 25:8.

9. Although Rashbi was one of the 5 students of Rabbi Akiva who survived the epidemic, many years later he passed on that very day. Although chronologically it transpired years later, there is an inherent connection between his soul purpose and that day, evident from the fact that it's his yartzeit. Thus, even the suspension of death years earlier is connected to his mission.

10. Leah named her son Shimon because Hashem heard her. וַתֹּאמֶר בִּי שְׁמָע ה'...וַתִּקְרָא שִׁמּוֹן (Vayeitzei 29:33)

11. See introductory verses.

the day of Pesach Sheini with the function of hearing.

This is also alluded to in Rabbi Shimon Bar Yochai's (Rashbi) name. The verse states¹², "שִׁמְעוּ וְתַחֲי נַפְשְׁכֶם"—"...listen and your soul shall live". The word שִׁמְעוּ (*Shim'u*) is similar to Shimon. The verse, on a homiletical level, is teaching us that through Rabbi Shimon 'You will live'.

Thus the events of Lag B'omer, Rabbi Shimon's day of passing—the culmination of his life's work, and the ending to the plague, are intrinsically connected.¹³



In the words of R' Levi Yitzchok:

כְּתוּב אֶצְלִי זֶה אֵיזָה שְׁנִים רְשִׁימָה גְדוֹלָה הַמְחֻזָּקת כַּמָּה בּוּגִין עַל פֶּסַח שְׁנִי,
הִיא עֲמוּקָה מְאֹד, וְאִי אֶפְשָׁר לְשַׁלְּחָהּ בְּפַעַם אַחַת. וְאֶעֱוֹרֶךְ רַק רֹאשֵׁי פְּרָקִים,
בְּהַפְּלֹגְתָּא דְּרַבִּי עֲקִיבָא וְרַבִּי אֱלִיעֶזֶר כַּמָּה הוּא דֶּרֶךְ רְחוּקָה אִם מִן הַמּוֹדִיעִים
וְלַחוּץ לְרַבִּי עֲקִיבָא, אִם מֵאֶסְקַפַּת הָעֲוֶרָה וְלַחוּץ לְרַבִּי אֱלִיעֶזֶר, שֶׁכֵּל אֶחָד מֵהֶם
מֵיִירִי כְּבָחִינָתוֹ וְכִשְׁמוֹ.

וְיִסּוּדֵי הַדְּבָרִים הוּא שֶׁפֶּסַח שְׁנִי הוּא עֲנִין הַתְּקוּן הַבָּא לְתַקֵּן אֶת הַשְּׁבִירָה דְּתַהוּ...
וּפֶסַח שְׁנִי הוּא בְּהַתְחַלֵּת סְפִירַת הַהוֹד... וְכָתִיב בּו "עֲמִדוּ וְאִשְׁמְעוּ", וְהוּא
רַק הַתְּקוּן לְטִמְאֵי נֶפֶשׁ, וְלִ"ג בְּעֶמֶר הוּא בְּהוֹד שְׁבִיחָה הוּא הַסּוּף שֶׁבּו הַלּוּלָא
דְּרִשְׁבִּי שֶׁשְׁמוֹ עֲצֻמוֹ הוּא שְׁמִעוֹן, שְׁמִיעָה, שְׁעַל יְדֵי שְׁמִיעָה, "שְׁמִעוּ", נַעֲשֶׂה
"וְתַחֲי נַפְשְׁכֶם"...

וְאִזּוּ פֶּסְקוֹ לְמוֹת תְּלַמִּידֵי רַבִּי עֲקִיבָא שֶׁהוּא הַסּוּבֵר שֶׁהַשְּׁעוֹר הוּא בְּמוֹדִיעִים...

12. Ibid, 55:3.

13. Rashbi introduced Pnimiyyus HaTorah (the esoteric dimension of Torah) to the world, which is termed עֵץ הַחַיִּים, the tree of life. Thus, his life purpose through the unique dimension of Torah he introduced, which will ultimately bring the redemption is linked to the abolishment of death.

See *Sichos Kodesh*, 5740, Pesach Sheini, ch. 3 for an explanation to Rabbi Shimon's words: יְכוּלְנִי לַפְטוֹר אֶת כָּל הָעוֹלָם מִן הַדִּין.

וְהֵינּוּ הַתִּקּוּן לְמִיתָה עֲצֻמָּה, לֹא רַק לְטִמְאֵי נֶפֶשׁ, שֶׁלֹּא יִהְיֶה עוֹד מִיתָה, בְּלֹעַ
הַמָּוֶת בּוֹ, אֲלָא רַק חַיִּים וְטוֹב סָלָה.

*Likkutei Levi Yitzchok,*¹⁴ *Igros Kodesh*, pg. 307

14. Yalkut Levi Yitzchak al HaTorah, vol. 2, pg. 284

הוספות

APPENDIX



הרבנית חנה שניאורסון

FROM THE “MEMOIRS OF REBBETZIN CHANA”



...I RECALL MY HUSBAND DESCRIBING HOW HE FELT UPON ARRIVING IN Alma Ata in 1940, after eleven months of constant surveillance in prison. He was told he was free to go on his own wherever he wanted, except beyond the boundaries of the Republic of Kazakhstan.

Despite the latter limitation, he felt such a sense of freedom. It was difficult for him to imagine no one was following or watching him. He felt a strong desire to share his joy with someone, and doubtless it would have been an opportunity to expound on this. But there wasn't even a single fellow-Jew with whom to converse, and he had no choice but to continue stifling this desire, although it was now for a different reason than before.¹

¹ I.e. it wasn't by compulsion, as it had been previously, but because he had no one

He told me this two months later [after I joined him there], yet, while relating it, he deeply relived that experience.

His life was tragic and after his passing the situation remains tragic. Throughout his life he wrote down so many of his Torah insights. Thousands of pages of his writings were left in his study at our home [in Yekaterinoslav], which was later destroyed by Hitler. As for his other writings on Chasidism and Kabbalah during the course of his six years of wandering—until two weeks before his passing—I left them in Moscow. Friends took them from me and concealed them in various hiding places.² Who knows where they are now?...

Publishing Rabbi Levi Yitzchak's works

Several weeks have passed, but I feel no better, and perhaps even weaker. It could be this is just a temporary feeling which will improve.

I would like to make a wish that I will see publication of the letters of my husband, of blessed memory, which are extant.³ Something ought to be published from such a personality, such a flowing “wellspring” of incessant Torah thought, never ceasing even a moment, who, when he had no one to address, would write down his thoughts on paper in installments.

Certainly I am entitled to hope for this, after all that I have witnessed in my life. In any event, it is something that ought to come about. I can do nothing to help it happen, but my desire for

available with whom to share his feelings.

² See the Rebbe's letters of 6 Kislev, 5718; Tevet, 5720 (Igrot Kodesh, vol. 16, p. 128; vol. 19, p. 117ff.).

³ The Rebbetzin is referring here to her husband's letters and accompanying writings sent to his son, the Rebbe, from 1927 to 1939. At that time, the volumes of Zohar with Rabbi Levi Yitzchak's handwritten comments around the margins had not yet been brought out of the Soviet Union. See the following footnote.

it is strong and I hope it will happen.⁴

Date: After 15 Shevat, 5713 (1953)

(*Memoirs of Rebbetzin Chana, Part 35*⁵)

The life of my husband, of blessed memory, was tragic, and the same is true after he left this world. It would be desirable that there be some memorial to him. It appears to me that some of his writings could be published. But perhaps not? There are probably good reasons [why they are not being published yet].

Thursday, Kislev, 5715

(*Memoirs of Rebbetzin Chana - Part 38*⁶)

TO READ THE FULL MEMOIRS OF REBBETZIN CHANA

(IN THE ORIGINAL YIDDISH/HEBREW OR TRANSLATED
INTO ENGLISH, FRENCH, SPANISH, RUSSIAN)

visit: Lahak.org/2977537

-
- 4 On 20 Menachem Av, 5729 (1969, the 25th anniversary of his father's passing), after the Minchah service, the Rebbe gave the following instructions: his father's comments written on the margins of the volumes of Zohar and Tanya (that had been brought to him in his place of exile by his mother) should be typeset for publication.

The following is a listing of the publication dates of the extant works by R. Levi Yitzchak:

Likkutei Levi Yitzchak on Tanya: Rosh Chodesh Menachem Av, 5730 (1970)

Likkutei Levi Yitzchak on Zohar, Bereishit: Rosh Chodesh Menachem Av, 5730 (1970)

Likkutei Levi Yitzchak on Zohar, Shemot-Devarim: Purim, (1971)

Torat Levi Yitzchak on the Talmud (Mishnah and Gemara): 20 Menachem Av, 5731 (1971)

Likkutei Levi Yitzchak on assorted Scriptural verses and Rabbinic passages, together with his letters to his son, the Rebbe: Erev Shabbat Mevarchim Menachem Av, 5732 (1972)

- 5 For the full Memoir, in English, visit: Lahak.org/2980304

- 6 For the full Memoir visit Lahak.org/2980306

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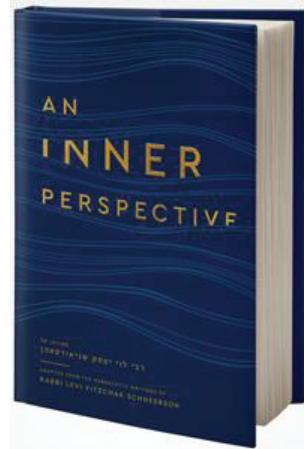
Publisher: Kehot Publication Society

Author: Rabbi Eli Block

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Rabbi, Mystic, Leader

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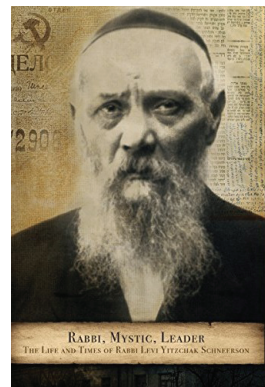
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FROM LIKKUTEI / TORAS LEVI YITZCHOK
ON THE PARSHA

ENGLISH

Each week, a column of R' Levi Yitzchok's teachings, as they appeared in this booklet, are printed in the Chayenu weekly publication.

These are based on the Parsha of the week or Yomim Tovim.

At the end of each English section, there is a quote from the original text of R' Levi Yitzchok, thus allowing you to learn it and understand it in his own words.

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Tefillin

וקשרתם אתם לאות על ידכם והיו למעשה בין עיניכם

*You should bind them [the boxes of Tefillin] as a sign upon your hand
and they shall be for ornaments between your eyes. (11:18)*

The Talmud instructs the order in which the Tefillin are supposed to be donned:
*When one dons the Tefillin, he first dons the Tefillin of the arm and afterward dons the
Tefillin of the head. (Talmud, Menachos, 36a)*

From another teaching of the Talmud regarding the definition of a rebellious Jew
one can appreciate the importance of donning Tefillin:

Who are considered 'rebellious Jews who have sinned with their bodies'?

Rav said: This is referring to the skull that did not [ever] don Tefillin (תקפתא רבא בעי) (Talmud, Rosh Hashanah, 17a)

◀ 175 | Chayenu: Elkev, 5782

**A YouTube video — on the same
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author of Yalkut Levi Yitzchok al HaTorah**

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