

LESSONS IN קונטרס
החלוצ

A TREATISE ON AHAVAS YISRAEL
BY THE REBBE RASHAB

לע"נ
התמים יצחק אליהו
בן ליפמאן ע"ה
לרגל יום השלושים יז אייר

ולזכות
מרת רייצא בת שיינדל מלכה
לרפו"ש ואריכות ימים ושנים



נדפס ע"י בני משפחתו שיחיו

PUBLISHER'S FOREWORD

Monday night begins Lag B'Omer. One of the reasons we celebrate that holiday is that on this day, a plague that killed thousands of Rabbi Akiva's students ended.

What was the reason for that plague? Our Sages explain, Rabbi Akiva's students were not showing respect for one another.

That explanation has raised a fundamental question. Rabbi Akiva placed great emphasis on sharing and unity. It was he who taught: "Love your fellowman as yourself" is a great general principle in the Torah." How then could his students depart from their master's path and fail to show one another respect?

The answer is that really loving someone means going beyond oneself, not relating to that person for what you can get out of him or her, but for that person's sake. Even with the best intentions – and we can be sure that Rabbi Akiva's students had the best intentions – our self-interest can get in our way. Quite possibly, we will fail to show a person – even one whom we are trying to love – proper respect and consideration.

Taking it a step deeper: Each of Rabbi Akiva's disciples had his own personal approach to Divine service. Because they were highly developed individuals, each had internalized his own particular approach to the point. Moreover, being men of integrity, they no doubt spoke their minds plainly.

Operating from within his own perspective, each of them perceived any approach different from his own as incomplete, an inadequate and inferior path. And because Rabbi Akiva emphasized the commandment to "love your neighbor as yourself," each of his students tried to influence his colleagues to accept his own approach. Being all intensely involved in their own path of service, however, none of them would change. The tension between them began to escalate as the deep commitment every student felt to his own particular approach barred a proper show of respect for colleagues who followed a different path.

There is an obvious lesson: No matter how deeply we are involved in our own service of G-d, we must always be broadminded enough to appreciate that someone else may have a different approach. Although, from our perspective,

his path may appear inadequate, our perception of his inadequacies may stem from our own limitations, and not from his.

These concepts relate to the fundamental concept shared in this chapter of *Heichaltzu*. The chapter continues the discussion of the spiritual counterpart of Midian, the quality leading to strife and contention that exists within our hearts. It explains that Midian reflects the innate self-orientation that characterizes *kelipah*. This distinguishes the realm of *kelipah* from the realm of holiness. Holiness is characterized by *bittul*, which leads to unity. By contrast, *kelipah* is characterized by self-orientation, which leads to separation and ultimately, strife.

The chapter emphasizes the source for the self-orientation of Midian, the realm of *Tohu*. Although the *Sefiros* of *Tohu* were lofty spiritual powers, they were characterized by self-orientation. True, they represented a rung of holiness. However, because of the intensity of their light, they were fundamentally unstable. This brought about the spiritual cataclysm known as *sheviras hakeilim*, “the breaking of the vessels.” After the *keilim* of the *Sefiros* of *Tohu* shattered, their remnants underwent a chainlike descent that led to the *kelipah* of Midian, the quality that brings about the separation, strife, and contention that prevails in our world.

There is an old Jewish expression, “Knowledge of the sickness is half the cure.” As we learn to recognize the influence of Midian in our characters, we gain the ability to overcome it.

Sichos In English

13 Iyar, 5780

the *yahrzeit* of R. Yisrael Aryeh Leib, the Rebbe's brother

* We will בעז"ה be publishing weekly installments of the maamar. If you would like to receive these texts, contact us via email sichosinenglish@gmail.com or WhatsApp 917-868-6509.

ג) **אִמְנָם** כללות הענין הוא, דהנה, מדין הוא לשון מדון¹ ומריבה¹³, דזהו כל ענין קליפת מדין, שהוא הפירוד וההתחלקות, והו"ע שנאת חנם ופירוד הלבבות, שהוא ההיפך לגמרי מסטרא דקדושה, שהוא בחי' האחדות דוקא. וכידוע שזהו עיקר ההפרש בין הקדושה לסט"א, דבקדושה הוא בחי' האחדות, וזהו כל עיקר היחוד דשם הוי', שהוא בחי' היחוד וההתכללות בחכ' ומדות דקדושה כו',

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אִמְנָם כָּלְלוּת הָעֲנִיָּן הוּא, In general terms, the concept can be explained as follows:

דִּהְנָה מִדִּין הוּא לְשׁוֹן מִדּוֹן וּמְרִיבָה, The name Midian (מדין)¹ is etymologically related to the word מדון that means "strife" and "contention."

וְזֶהוּ כָּל עֲנִיָּן קְלִפַּת מִדִּין, שֶׁהוּא הַפִּירוּד וְהַתְּחַלְקוּת, The fundamental characteristic of the *kelipah* of Midian is separation and division,

וְהוּא עֲנִיָּן שְׂנֵאת חָנָם וּפִירוּד הַלְּבָבוֹת, In a personal sense, this refers to baseless hatred and disunity that exists between people's hearts.

שֶׁהוּא הַהֶפֶךְ לְגִמְרֵי מִסְטָרָא דְקַדְשָׁה, This is the direct opposite of the "side" of holiness,

שֶׁהוּא בְּחִינַת הָאֲחָדוּת דְּיוֹקָא. which is characterized by unity.

וְכִידּוּעַ שְׂזֵהוּ עֵקֶר הַהֶפְרֵשׁ בֵּין הַקְדְּשָׁה לְסִטְרָא אַחְרָא, This is, as is well known, the principal difference between holiness and the *sitra achra*.²

דְּבִקְדֻשָּׁה הוּא בְּחִינַת הָאֲחָדוּת, Holiness is unification.

וְזֶהוּ כָּל עֵקֶר הַיְּחוד דְּשֵׁם הוּי', This is the fundamental dimension of the unity of G-d's name *Havayah*,

1. See Zohar, Vol. II, p. 68a; [the Arizal's] *Likkutei Torah* and *Sefer HaLikkutim*, the beginning of *Parshas Yisro* (quoted in *Mikdash Melech* there): "Midian...in holiness is love, in *kelipah*, it is hatred and contention."

2. Lit., "the other side"; a Kabbalistic term for evil. As the Alter Rebbe explains (*Tanya*, ch. 6), anything that is not *batel* to G-d, but has an identity of its own is considered as apart from Him.

דהגם שהם בחי' עשר ספירות, מוחין ומדות כו', מ"מ, הם בבחי' יחוד והתכללות לגמרי, שז"ע השם הוי' שכוללם ומייחדם להיות בבחי' יחוד גמור כו'. ושרש ענין הקליפה הוא להיפך זה, בבחי' הפירוד וההתחלקות דוקא. וזהו מה שאמר יעקב יש

שְׁהוּא בְּחִינַת הַיְחוד
וְהַתְּכַלּוּת בְּחִינַת
וּמִדּוֹת דִּקְדוּשָׁה כו', which is expressed through the unity and synthesis of the attributes of the intellect and emotive qualities as they exist in the realm of holiness.

דִּהְגָּם שֶׁהֵם בְּחִינַת עֶשֶׂר
סְפִירוֹת, מוֹחִין וּמִדּוֹת כו', Although there are ten distinct *Sefiros*, comprising both *mochin*, the intellectual attributes, and *middos*, the emotive attributes,

מִכָּל מְקוֹם הֵם בְּבְחִינַת
יְחוד וְהַתְּכַלּוּת לְגַמְרִי, they are nevertheless unified and combined in perfect harmony.

The ten *Sefiros* represent G-d's intellectual and emotive attributes. By nature, every attribute is unique, with its own definition and therefore, self-contained. The possibility for these attributes to interact and harmoniously combine results from

שְׁזֵה עֲנִיֵּן הַשֵּׁם הוּא the influence of G-d's name *Havayah*.

שְׁכּוּלָלִם וּמִיִּיחָדִם לְהִיּוֹת
בְּבְחִינַת יְחוד גָּמור כו'. It combines and unifies the *Sefiros* in absolute oneness, allowing each one to appreciate how another can complement it.

וְשִׁרְשׁ עֲנִיֵּן הַקְּלִפָּה
הוּא לְהִפְךָ זֶה, In contrast, the source and distinguishing trait of *kelipah* is the opposite;

בְּבְחִינַת הַפְּרִיד
וְהַתְּחַלְקוּת דִּדְקָא, it is specifically separation and division.

The contrast between the two realms is exemplified in the difference between an expression used by Yaakov, the prototype of holiness, as opposed to one used by Esav, the prototype of evil.

וְזֵהוּ מֵה שֶׁאָמַר
יַעֲקֹב יֵשׁ לִי כָל, Yaakov declared,³ "I have *chol* (כל; 'all'),"

לְשׁוֹן הַתְּכַלּוּת, a term which implies *hiskalelus* (התכללות; lit., "mutual incorporation").

3. Bereishis 33:11.

לי כל¹⁴, לשון התכללות, ועשו אמר יש לי רב¹⁵, לשון ריבוי ופירוד כו'¹⁶. וביעקב, הגם' שהיו ע' נפש, כתיב¹⁷ נפש לשון יחיד¹⁸. והיינו כנ"ל דבסט' דקדושה, הגם שיש ע"ס ג' שכליים וז' מדות (וזהו מספר ע' נפש יוצאי ירך יעקב, שהן ז' מדות כ"א כלול

וְעָשׂוֹ אָמַר יֵשׁ לִי רַב, Esav, by contrast, used the expression,⁴ “I have *rav* (‘much’).”

לְשׁוֹן רַבּוּי וּפְרוּד כּו', The word *rav* is related to the word *ribui*, meaning multiplicity and separation, each attribute being distinct and unique.

וּבִיעָקֵב, הָגַם שֶׁהָיוּ ע' נַפְשׁ, Therefore, although there were seventy souls in the family of Yaakov,⁵

כְּתִיב נַפֶּשׁ לְשׁוֹן יְחִיד. when the Torah speaks⁶ of his taking his family to Egypt, the singular form of the word “soul” (*nefesh*) is used to describe them.

וְהִינוּ בְּנִזְכָּר לְעִיל דְּבִסְטָרָא דְקִדְשָׁה, The singular is used, because as mentioned above, the realm of holiness is characterized by oneness. Thus, although they were seventy, they were characterized by oneness. Similarly,

הָגַם שְׁיֵשׁ עֶשֶׂר סְפִירוֹת ג' שְׁכָלִיִּים וז' מְדוֹת even though there are ten *Sefiros* comprising three intellectual attributes and seven emotive attributes,

וּמְכַל מְקוֹם הֵם בְּבִחִינַת יְחִיד בְּתַכְלִית כּו', they are, nonetheless, absolutely unified, as will be explained.
וּכְמוֹ שֶׁיִּתְבָּאֵר.

(וְזֶהוּ מִסְפַּר ע' נַפֶּשׁ יוֹצְאֵי יֶרֶךְ יַעֲקֹב, (These attributes are personified in the seventy descendants of Yaakov

שֶׁהֵן ז' מְדוֹת כָּל אֶחָד כָּלוּל מִיּוֹד כּו', כִּידוּעַ), who represent the seven emotive attributes, each comprising ten particular qualities, thus totaling seventy, [7*10,] as is well known.) The interrelation

4. *Ibid.* 33:9.

5. See *Vayikra Rabbah* 4:6, quoted in *Rashi* on *Bereishis* 46:27.

6. *Ibid.* 46:27.

מיו"ד כו', כידוע¹⁹), ומ"מ הם בבחי' יחוד בתכלית כו', וכמשי"ת. ובעשו הי' רק ששה נפשות, וכתוב²⁰ נפשות לשון רבים, שהוא בבחי' הפירוד וההתחלקות כו'¹⁸. וכן הוא בשרשן בבחי' ספירות דתהו, שהיו בבחי' ענפין מתפרדין כו'²¹, שהמדות דתהו לא היו יכולים לסבול זה את זה, דחסד לא היתה יכולה לסבול מדת הגבורה,

between the different qualities fuses them into a single entity. Therefore, the Torah refers to them using the singular, as mentioned above.

ובעשו ה'יה רק
ששה נפשות, In contrast, though Esav's family numbered only six,

ובכתוב נפשות לשון רבים, when the Torah describes⁷ him taking his family to Seir, the plural ("souls") is used,

שהוא בבחינת הפרוד
וההתחלקות כו'. for they represent separation and divisiveness.

וכן הוא בשרשן The contrast between the realm of holiness and the realm of *kelipah* can be understood by explaining **their source**, the spiritual worlds of *Tohu* and *Tikkun* from which these realms respectively derive

בבחינת ספירות דתהו,
שהיו בבחינת ענפין
מתפרדין כו', *Tohu*, the spiritual source of Esav is characterized by separation. Hence, *Chassidus*⁸ refers to the *Sefiros of Tohu* as "separate branches."

שהמדות דתהו לא היו
יכולים לסבול זה את זה, In *Tohu*, the *middos* (emotive attributes) could not tolerate one another;

דחסד לא היתה יכולה
לסבול מדת הגבורה, וכן
גבורה את מדת החסד, *Chessed* (kindness) could not tolerate the trait of *Gevurah* (might),⁹ nor could *Gevurah* tolerate the trait of *Chessed*.

As will be explained, each attribute in the realm of *Tohu* shone with full force.

7. *Ibid.* 36:6.

8. *Likkutei Torah, Vayikra*, p. 23d.

9. *Gevurah*, translated as "might," refers to the ability to summon up inner power. In that way, it differs from *koach*, which is often translated as "strength." Summoning up inner power requires an inward focus, which as a matter of course, brings about concealment for others. Similarly, in the spiritual realms, the attribute of *gevurah* is associated with *zimtzum*, the contraction of Divine light.

וכן גבורה את מדת החסד, ולכן כתיב בהם וימלוך וימת כו',²² כידוע שז"ע שבה"כ,

Hence, it could not tolerate an attribute of a different nature. To use an example, there are certain people who see only their own point of view. They don't have it in their capacity to see another person's perspective. Thus, a person whose character tends to kindness will always look generously on others and have trouble seeing their faults. When another person points out the need for caution, the kind person may argue against him. Conversely, a person who is overly critical will object and argue against those who challenged his judgment and advocate leniency. Similarly, each of the attributes of *Tohu* could only express their nature and could not understand or tolerate a different quality.

וְלֵכֵן For this reason,

A narrative in the Torah is not just a story of events that transpired in this world; it is a manifestation of spiritual reality, showing us what is happening in the spiritual realms above. All the stories of the Torah actually occurred, with all their details in accord with the straightforward understanding of the Biblical narrative. However, they also contain a spiritual meaning that reflects the makeup of the higher realms. Indeed, fundamentally, the Torah is a description of spiritual reality. That spiritual reality shapes the nature of our material existence – to the extent that these truths manifest themselves in the events and situations in this material world.¹⁰

כְּתִיב בָּהֶם וַיִּמְלֹךְ וַיָּמָת כו', The Torah states that the kings of Edom, the physical counterparts of the attributes of *Tohu* successively “reigned and died.”¹¹

כִּידּוּעַ שְׁזָה עֲנִין This reflects the well-known *kabbalistic* concept of the **shattering of the vessels** of the realm of *Tohu*.
שְׁבִירַת הַקְּלִים,

Our Sage¹² state that G-d “built worlds and destroyed them.” In *Chassidus*,¹³ it is explained that this refers to the world of *Tohu* (chaos), which preceded our realm, the world of *Tikkun*, but which was destroyed in the spiritual cataclysm referred to as *sheviras hakeilim*, “the breaking of the vessels.”

To explain: As the Divine light and life energy began to flow downward to lower rungs, *sefiros*, Divine attributes comprised of *oros*, lights, and *keilim*, vessels, came

10. See *Asarah Maamaros*, the *maamar* entitled *Chikur Din*, sec. 3, ch. 22; *Shelah*, p. 13b ff.

11. *Bereishis* 36:31-39.

12. *Koheles Rabbah* 3:11.

13. *Maamarei Admur HaEmtza'i*, *Devarim*, Vol. 2, p. 583, et al.

שמוזה נעשה ענין הפירוד בקלי' וסט"א. וז"ע קליפת מדין, שהוא המדון וריב בבחי' הפירוד כו', שזהו מה שנפל בשבירה מכללות ענין התהו שהיו המדות בבחי' פירוד כו'. ולכן אין מדין בכלל הז' אומות, דו' אומות הכנעני והחתי כו' הם בהז"מ פרטיות,

into existence. In the realm of *Tohu*, the *oros* were extremely intense and powerful. As a result, these attributes did not bond and interrelate with each other. They were absorbed in their own self-expression and could not conceive of – and had difficulty tolerating – another attribute. This reduced their stability. Moreover, the *keilim* intended for these lights were insubstantial in nature.

As a consequence, they shattered and their remnants – the sparks of *Tohu*, to borrow Kabbalistic terminology – underwent a chainlike descent through the Spiritual Cosmos until they became enclothed in the material substance of our physical world. Through the chainlike descent they underwent, they became more distant from G-dliness. As they descended, the individuality that characterizes them turned into self-orientation.

שְׁמוּזָה נַעֲשֶׂה עֲנִין הַפִּירוּד The fundamental self-orientation intolerance resulting
בְּקִלְפָּה וְסִטְרָא אַחְרָא. from the shattering also brought about the division
that characterizes *kelipah* and the *sitra achra*.

זֶה עֲנִין קִלְפַת מִדְיָן, This constitutes the *kelipah* of Midian, i.e. quali-
שֶׁהוּא הַמְדוֹן וְרִיב ties of strife, contention, and separateness.
בְּבַחֲיַנַת הַפִּירוּד כו',

שְׁזָהוּ מַה שְּׁנָפַל בְּשִׁבְרָה This is the result of the “falling” that followed the
מִכְלָלוֹת עֲנִין הַתְהוֹ שְׁהָיוּ “shattering” of *Tohu*, in which the emotive attri-
הַמְדוֹת בְּבַחֲיַנַת פִּירוּד כו'. butes were discordant.

In the realm of *Tohu*, though the emotive attributes were discordant, they were all holy, expressions of spiritual truth. However, after they shattered and fell, the fundamental negative qualities of self-centeredness and separateness that characterized that realm came into expression and received prominence.

וְלֹכֵן אֵין מִדְיָן בְּכָלֵל Therefore, Midian is not included among the
הַז' אֲמוֹת, seven nations who lived in *Eretz Yisrael*.

As mentioned above, the Torah's narratives are not merely history; they represent spiritual reality. The Jew were promised *Eretz Yisrael* in which lived

כל אחד במדה פרטית דתהו, כנעני חסד, חתי גבורה כו', כמ"ש בספר קה"י¹⁴, וכל אחד הוא קליפה פרטי' ממדה פרטי' דתהו, ומנגדת למדה פרטית דקדושה כו'. אמנם קליפת מדין אינה ממדה פרטית, כ"א מכללות ענין התהו, שהו"ע הפירוד, שזהו הכלל

דו' אמות הכנעני והחתי כו'	seven nations: the Canaanites, Chittites, etc. ¹⁴ ,
הם בהו' מדות פֿרֿטיות,	These nations represent the seven individual emotive attributes of the realm of evil.
פֿל אחד בֿמֿדָּה פֿרֿטית דֿתהו,	Each of these nations represents one specific attribute of <i>Tohu</i> :
כנעני חסד, חתי גבורה כו', כמו שכתוב בספר קהלת יעקב,	the Canaanites – <i>Chessed</i> , the Chittites – <i>Gevurah</i> , etc....,
וְכָל אֶחָד הוּא קֶלֶפָּה פֿרֿטית מִמֶּדָּה פֿרֿטית דֿתהו,	Each of these seven nations represents a specific <i>kelipah</i> , one of the specific attributes of <i>Tohu</i>
וּמִנִּגְדָּת לְמִדָּה פֿרֿטית דִּקְדֻשָּׁה כו'.	and opposes a specific attribute of holiness. As will be explained, the Jews were charged with the mission of conquering the lands of these nations and transforming them into <i>Eretz Yisrael</i> . In a spiritual sense, that refers to man's efforts to refine and transform his emotional qualities.
אֲמָנָם קֶלֶפֶת מִדִּין אֵינָה מִמֶּדָּה פֿרֿטית,	The <i>kelipah</i> of Midian, by contrast, does not relate to a specific attribute.

14. More particularly, G-d promised Avraham that his descendants would inherit the lands of ten nations (*Bereishis* 15:18-21). The lands of three of these nations, the Keni, Kenizi, and Kadmoni will not be conquered until the ultimate future, the Era of *Mashiach*. It is explained that these ten nations are representative of the ten *Sefiros*. The Keni, Kenizi, and Kadmoni represent the *Sefiros* of *Chabad*, the intellectual attributes. The remaining seven nations, referred to as the Canaanite nations, represent the *middos*, the emotive attributes.

The conquest of the lands of these nations and their transformation into *Eretz Yisrael* represents in microcosm the Jews' task in refining this material world and making it a dwelling for G-d. It is explained (see the *maamar* entitled *Al Tatzar es Moav* by the Mittler Rebbe) that until the Era of *Mashiach* it will not be possible to refine the intellectual attributes. Therefore, it is only in that future time that those lands will be conquered. In the present era, man's Divine service involves refining his emotions, represented by the seven Canaanite nations.

שהי' בכללות התהו שהיו בבחי' ענפין מתפרדין כו'. וזאת היתה סבת השבירה דתהו מה שנשתלשלו הז"מ רעות הוא מצד הפירוד שהי' בתהו, שזהו הסיבה כללית להשבירה

כי אם מכללות ענפין התהו, It does not represent any one attribute of *Tohu*, but rather **the entire realm**, which, in general, is characterized by **separation** and division.

שזהו הפלל שיהיה בכללות התהו Midian refers to the fundamental characteristic of separation that defines **the realm of Tohu as a whole**.

שהיו בבחינת ענפין מתפרדין כו'. Hence, it is described as “**separate branches**.”¹⁵

וזאת היתה סבת השבירה דתהו This trend toward separation is **the primary reason** for “**the shattering of the vessels**” of *Tohu*.

מה שנשתלשלו Through a chain of progressive descent (*hishtalshelus*),

The term *hishtalshelus* refers to the chainlike scheme wherein the descent and progressive contraction of the Divine light gives rise to the existence of increasingly more defined and limited realms of existence.

To explain: The kabbalists speak of spiritual worlds. To expound upon that concept by way of analogy: The term sweetness is applied in many different contexts. For example, food is described as being sweet, a melody is called sweet, a person is referred to as sweet, and there is even (to refer to a colloquial Yiddish expression) a *geshmake seichel*, a sweet concept.¹⁶

Now, there are many levels within each of these categories themselves. There are multiple different types of sweet foods, songs, persons, and ideas. However, the difference between two types of sweet food is of a totally diverse nature than the difference between sweet food and a sweet song. The sweetness of both foods can be tasted by the palate, while the sweetness of a song requires the use of higher senses, and the sweetness of a person and an idea cannot be perceived by our physical senses at all. Nevertheless, the same term is used to describe all these four types of sweetness.

15. See *Zohar*, Vol. II, p. 123b.

16. See *Derech Mitzvosecha*, *mitzvas haamanas Elokus*, sec. 6 (translated in *Selections from Derech Mitzvosecha*, Vol. 2), the series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, Vol. II, p. 645; Vol. III, p. 1220; *Kuntres U'Maayan*, Discourse 21, ch. 1-2, et al., where this analogy is employed.

דכלים דתהו כו'. וזהו"ע קליפת מדין למטה, שאינה בכלל הז' עממין, לפי שאינה במדה

In other words, the same motif can exist on different planes and in different forms, and the lower manifestation of the motif can be seen as an analogy for the higher one. A similar concept applies regarding the various levels of spiritual existence. As Divine light and life-energy descend from a higher to a lower plane, their multiple expressions take on different forms and manifestations.

What distinguishes a higher plane from a lower one? The degree of self-awareness possessed by the created beings of that realm and the corresponding degree to which the G-dly light that shines in that realm is veiled.

In that vein, *Chassidus*¹⁷ interprets the verse describing King Shlomoh's wisdom,¹⁸ "He related 3000 analogies," explaining that King Shlomoh would relate 3000 analogies for every Torah concept. He would see – and explain to others – every Torah idea as it exists on 3000 planes of existence;¹⁹ each analogy he gave was a manifestation of the same concept on a lower level of existence. Since these levels of existence followed a pattern of progressive descent, they are considered as links in a chain.

הז' מדות רעות הוא מצד הפרוד שהיה בתהו, the separation that characterized the realms of *Tohu*, gave rise to the seven evil emotive attributes.

שזהו הספכה פללית להשבירה דכלים דתהו כו'. As mentioned, this separation is the general reason for the shattering of the vessels of *Tohu*.

וזהו ענין קלפת מדין למטה, The *kelipah* of Midian in this world is an extension and a result of the fundamental separation that characterized *Tohu*

שאינה בכלל הז' עממין, and, therefore, is not included among the seven nations,

לפי שאינה במדה פרטית, for it is not an individual quality,

17. *Torah Or*, pp. 42c, 43b, et al.

18. *I Melachim* 5:12.

19. The rationale for the number 3000 can be explained as follows: There are ten *sefiros* which interrelate in manifold ways. 1000 can be understood as referring to 10 cubed, i.e., each *sefirah* on two levels of interrelation with each of the others. Now, there are three created realms: *Beriah*, *Yetzirah*, and *Asiyah*. King Shlomoh understood a concept as it exists on the level of the *chochmah* of *chochmah* of *chochmah* of the world of *Beriah* and was able to communicate it to one whose understanding was on the level of *malchus* of *malchus* of *malchus* in the world of *Asiyah*.

פרטית, כ"א בכללות התהו שהוא הפירוד, שזהו שרש ומקור סיבת השבירה כו'.
קיצור. קליפת מדין ענינה מדון ושנאת חנם. ז' אומות — ז' מדות פרטיות.

כִּי אִם בְּכָלְלוֹת הִתְהוּ but rather represents the general condition of
שֶׁהוּא הַפִּירוּד, *Tohu*, which is division.

שְׁזָהוּ שָׂרֵשׁ וּמָקוֹר It is not an effect of the "shattering" but rather the
סִבַּת הַשְּׁבִירָה כו'. root and source of the "shattering."

It is not that division resulted from the shattering of the *Sefiros* of *Tohu* and their fall. Instead, in their very source, the *Sefiros* of *Tohu* were characterized by a thrust towards self-orientation. In the realm of *Tohu* itself, that self-orientation was expressed in a desire to cling to G-d. However, after the "shattering" and the subsequent descent, that self-orientation was expressed in division and led to strife.

As will be explained in the subsequent chapters, our Divine service involves refining and transforming our seven emotional qualities, corresponding to the seven Canaanite nations. Therefore, their lands were to be conquered and made part of *Eretz Yisrael*. The land of Midian was not to be conquered, for the general quality of self-orientation that leads to division and strife must be uprooted; it cannot be transformed into holiness.

קצור. Summary:

קְלִיפַת מְדִיָּן עֲנִינָה The *kelipah* of Midian is identified with strife and
מְדוֹן וְשִׁנְאָת חָנָם. baseless hatred.

ז' אָמוֹת - ז' מְדוֹת פְּרָטִיּוֹת. The seven Canaanite nations represent the seven
specific *middos* in the realm of *kelipah*.

(ט) ראה זח"ב ס"ח, א'. ובל"ת ובס' הלקוטים ר"פ יתרו (הובא במק"מ שם): מדין .. בקדושה הוא אהבה, ובקליפה איבה ומריבה.

(י) ראה ויק"ר פ"ד, ו' הובא בפירש"י ויגש מ"ו, כ"ז.

(13) ראה גם מאמרי אדמו"ר הזקן פרשיות ח"א ע' ש. תורת חיים יתרו עדר, ד. אוה"ת שם ע' תשכט.

(14) וישלח לג, יא.

(15) שם, ט.

(16) ראה אוה"ת תרומה ע' א' תקיד. סה"מ תרל"ג ח"א ע' קנג. תרנ"ח ע' ריב. ה'שי"ת ע' 121.

(17) ויגש מו, כריכו.

(18) ראה לקו"ת פ' ראה ל, א. מאמרי אדמו"ר הזקן תקע"ב ע' לה. סידור עם דא"ח רסב, ב. אוה"ת במדבר ע' כא.

(19) ראה לקו"ת שם, ב. מאמרי אדמו"ר הזקן תקס"ט ע' רצא.

(20) וישלח לו, ו.

(21) ראה זח"א קכג, א.

(22) וישלח שם, לב ואילך (בדילוג). וראה עץ חיים שער הכללים פ"א. ועוד. וראה מאמרי אדמו"ר הזקן תקס"ח

ח"א ע' א ואילך. תורת חיים בראשית ט, א ואילך. ובכ"מ.

(23) ראה שם בערכם אמורי יבוסי כנעני כו' (לקו"ש חכ"א שם).



