

The Parshah in a Nutshell

# Matot

*Numbers 30:2--32:42*

Moses conveys the laws governing the **annulment of vows** to the heads of the **tribes** of Israel.

**War** is waged against **Midian** for their role in plotting the moral destruction of Israel, and the Torah gives a detailed account of the war spoils and how they were allocated amongst the **people**, the **warriors**, the **Levites** and the **High Priest**.

The tribes of Reuben and Gad (later joined by half of the tribe of Menasseh) ask for the lands **east of the Jordan** as their portion in the Promised Land, these being prime pastureland for their **cattle**. Moses is initially angered by the request, but subsequently agrees on the condition that they first join, and lead, in Israel's conquest of the lands **west of the Jordan**.



(c) Sarah Krantz

# Matot

*Numbers 30:2—32:42*  
**Summary & Commentary**

This week's Torah reading concludes the book of Numbers and consists of two *parshiot*: Matot ("

tribes"--Numbers 30:2-32:42) and Massei (" **journeys**"--Numbers 33:1-36:13).

Matot opens with Moses' instruction to the heads of the tribes regarding the laws of vows:

*If a man vows a vow to G-d, or swears an oath to **bind his soul** with a bond; he shall not break his **word**; according to all that proceeds out of his mouth shall he do.*

A vow, however, can be annulled (as long as it does not involve an obligation towards another person). A father has the authority to annul the vows of his daughter and a

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## Commentary

**journeys:** *These are the journeys of the children of Israel...(33:1)*

The forty-two "stations" from Egypt to the Promised Land are replayed in the life of every individual Jew, as his soul journeys from its descent to earth at birth to its return to its Source.

(Rabbi Israel Baal Shem Tov)

**bind his soul:** *A man who shall vow a vow (30:3)*

Vows are a means to asceticism.

(Ethics of the Fathers 3:13)

Ascetism leads to purity, purity leads to holiness, holiness leads to humility, humility leads to fear of sin, fear of sin leads to saintliness, saintliness leads to the [possession of] the holy spirit, and the holy spirit leads to eternal life. (Talmud, Avodah Zarah 20b)

**word:** *According to all that proceeds out of his mouth shall he do (30:3)*

Better that you not vow, than that you should vow and not fulfill.

(Ecclesiastes 5:4)

husband the vows of his wife or betrothed, within 24 hours of the vow's declaration. (**Another** kind of annulment is that effected by a **Torah scholar** or a panel of three judges.)

## The War on Midian

G-d instructs Moses to "Avenge **the vengeance of the children of Israel** upon the Midianites, after which you shall be gathered to your people."

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## Commentary

**Another:** *And Moses spoke to the heads of the tribes (30:2)*

This was the procedure with all the laws that Moses taught: first he would teach them to Aaron and the heads of the tribes, and then he would instruct the people, as described in Exodus 34:31-32.

Why are the tribal heads particularly mentioned by the laws of vows? To teach us that an expert Torah scholar has the ability to annul vows like a tribunal of three laymen. (Talmud; Rashi)

**Torah scholar:** *And Moses spoke to the heads of the tribes of the children of Israel, saying: This is the thing which G-d has commanded (Numbers 30:2)*

This verse can also be interpreted as follows: Moses spoke to the children of Israel regarding the heads of the tribes, that they must follow their instructions as one follows the word of G-d.

(*El*, "to" can also mean "about"; *le* which in this context translates as "of", usually means "to"; thus *el rashei hamatot le'benei yisrael* ("to the heads of the tribes of the children of Israel") can also read, "[And Moses spoke] about the heads of the tribes to the children of Israel, [saying: This is the thing that G-d has commanded]...")

(Alshich)

**the vengeance of the children of Israel:** *And Moses spoke to the people: "Arm yourselves... to take G-d's vengeance on Midian" (31:3)*

G-d had said to Moses, "Avenge the vengeance of the children of Israel upon the Midianites"; yet Moses said: "To take G-d's vengeance on Midian"!

G-d said to Israel: It is you who have an account to settle with them, for they caused Me to harm you. But Moses said: Master of the worlds! If we had been uncircumcised, or idol-worshippers, or had denied the mitzvot, the Midianites would not have hated us. They only persecute us on account of the Torah and the precepts which

And Moses spoke to the people, saying: "Arm from yourselves men for an army, to go **against Midian** and to take G-d's vengeance on Midian...."

And there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

And **Moses** sent them to the war, a thousand of every tribe, them and **Pinchas** the son of Elazar the priest, to the war,

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### Commentary

You have given us! Consequently the vengeance is Yours; and so I say: "To take G-d's vengeance on Midian." (Midrash Tanchuma)

**against Midian:** Avenge the vengeance (31:2)

The double terminology indicates that before the nation of Midian can be defeated, its supernal "minister", which embodies the spiritual essence of Midian, must be vanquished. (Keli Chemda)

The Hebrew word *midian* means "strife". Midian is the essence of divisiveness, which is the root of all evil.

Thus our Sages speak of "groundless hatred" as the greatest of evils. In truth *all* strife is groundless hatred: the so called "grounds" that people and nations have for hating and destroying each other are but the various façades of the divisive "I" of Midian -- the ego that belies the common source and goal of humanity and views the very existence of others as an encroachment upon the self.

On the cosmic level, G-d is the ultimate oneness, and everything G-dly in our world bears the stamp of His unity. All evil derives from the distortion of this oneness by the veil of divisiveness in which G-d shrouds His creation.

So before the people of Israel could conquer the "seven nations" that inhabited the Land of Canaan -- which represent the seven negative traits of the heart -- they first had to destroy Midian, which is their source and cause. This is also why the destruction of Midian could only be achieved under the leadership of Moses, who embodied the traits of utter self-abnegation, (and thus) harmony and truth. (Maamar Heichaltzu 5659)

**Moses:** And Moses sent them to the war... them and Pinchas the son of Elazar the priest (31:6)

G-d charged Moses with the mission, yet he sends others! But since Moses had grown up in the land of Midian, he thought: It is not right that I should punish one who has done good to me. The proverb says: "A well from which you drank, cast not a stone into it."

(Midrash Rabbah)

with the holy instruments, and the trumpets to blow in his hand.

And they **warred** against Midian, as G-d commanded Moses, and they slew all the males.

Also killed are the five kings of Midian (Evi, Rekem, Tzur, Hur and Reva) and the evil prophet **Balaam**. Not killed but captured were "all the women of Midian, and their little ones." Also taken is "the spoil of all their cattle, and all their flocks, and all their goods."

Upon their return,

Moses, and Elazar the priest, and all the princes of the congregation, went out to meet them outside the camp.

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### Commentary

**Pinchas:** And Moses sent... Pinchas the son of Elazar the priest (31:6)

Why did he send Pinchas? He said: "The one who began the mitzvah shall finish it." It was Pinchas who turned away G-d's wrath from Israel and smote the Midianite woman; let him finish the sacred task. (Midrash Rabbah; Rashi)

**warred:** And they warred against Midian, as G-d commanded Moses (31:7)

When laying siege on a city to conquer it, we do not surround it from all four sides, but only from three sides, leaving a way to escape for anyone who wishes to flee for his life. As it is written: "And they warred against Midian, as G-d commanded Moses"; it has been handed down by tradition that this is what G-d had commanded him.

(Mishneh Torah, Laws of Kings and their Wars 6:7)

**Balaam:** Also Balaam the son of Beor they slew with the sword (31:8)

What was Balaam doing in Midian? Rabbi Jonathan said: He went to receive his reward for the twenty-four thousand Israelites whose destruction he had caused [by his advice to entice them with the daughters of Moab and Midian] ... This is what people say: "When the camel went to demand horns, they cut off the ears he had."

(Talmud, Sanhedrin 106a)

*And Moses was angry with the officers of the host... and said to them: "Have you saved all the women alive?"*

*"Behold, these caused the children of Israel, through the counsel of Balaam, to betray G-d in the matter of Pe'or, and there was a plague among the congregation of G-d. Now therefore kill every male among the little ones, and kill every woman that has known man by lying with him. But all the women children, that have not known man by lying with him, keep alive for yourselves."*

Moses also tells them to undergo the seven day purification process for one who comes in contact with the dead, while Elazar instructs them on the laws of *hagalah* ("koshering"--the cleansing of utensils of the non-kosher cooking absorbed in them), by which to cleanse the "gold, silver, copper, iron, tin and lead" utensils captured in the war:

*Everything that passes through the fire, you shall make it go through the fire... and all that does not pass through the fire shall you make to go through water.*

### The Booty

A tally is made of the spoils taken in the war on Midian, which include: 675,000 sheep; 72,000 heads of cattle; 61,000 asses; and 32,000 human captives.

All this was divided into two equal parts: half was given to the soldiers who fought in the war, who in turn gave one five-hundredth of their share as a "tax" to the High Priest; the other half was divided among the people, who gave one fiftieth of their share to the Levites. (Thus the High Priest received 675 sheep, 72 cattle, 61 asses and 32 human captives; while the Levites received 6,750 sheep, 720 cattle, 610 asses and 320 human captives).

Everything else (i.e., utensils, jewelry and the like) was decreed to belong to the soldiers, to each what he had captured. However,

*The officers who were over the thousands of the host, the captains of thousands, and captains of hundreds, approached Moses.*

*And they said to Moses: "Your servants have taken a count of the men of war who are under our charge, and **not one man of us is missing**."*

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### Commentary

**not one man of us is missing:** *A thousand of every tribe, twelve thousand armed for war (31:5)*

*"We have therefore brought an offering for G-d, what every man has gotten, of jewels of gold, chains, and bracelets, rings, earrings, and girdles--to make atonement for our souls before G-d."*

The donated gold totaled 16,750 shekels (approx. 837.5 pounds), which Moses placed in the Tent of Meeting as "a remembrance for the children of Israel before G-d."

### The Eastern Territories

As related in the Parshah of Chukat (Numbers 21), the people of Israel had conquered the lands of Sichon and Og, which lay east of the Jordan River.

*And the children of Reuben and the children of Gad had a very great multitude of cattle; and they saw the land of Yaazer and the land of Gilead, that, behold, the place was **a place for cattle**.*

*And [they] came to Moses, and to Elazar the priest, and to the princes of the congregation, and they said: "... let this land be given to your servants for a possession; do not take us across the Jordan."*

Moses is extremely upset by their request. "Shall your brethren go to war," he demands, "and you sit here?"

"And why," continues Moses, "do you dishearten the children of Israel from going over into the land which G-d has given them?"

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### Commentary

Moses wanted to demonstrate to them that it is not the number of troops or their arms that determines victory or defeat, but their worthiness. For Zimri had caused the death of 24,000 without a single sword or armament; while they, numbering only 12,000, will defeat the far more numerous Midianites, "and not a single one of them was lost" (Numbers 31:49), even though in ordinary wars, there are casualties also on the victorious side. (Me'am Loez)

**a place for cattle:** *And Moses said to them... "Build cities for your young, and sheepfolds for your sheep" (32:24)*

They, on the other hand, had said, "We will build sheepfolds here for our sheep, and cities for our young" (v. 16) giving precedence to their cattle over their children. Said Moses to them: Not so! Make the primary thing primary, and the secondary thing secondary.

(Rashi)

*Thus did your fathers, when I sent them from Kadesh-Barnea to see the land.*

*They went up to the wadi of Eshkol and saw the Land; and they disheartened the children of Israel, that they should not go into the land which G-d had given them.*

*And G-d's anger burned at that time, and he swore, saying: "Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac, and to Jacob..." G-d's anger burned against Israel, and he made them wander in the wilderness for forty years, until all the **generation**, that had done evil in the sight of G-d, was consumed.*

*And, behold, you are risen up in place of your fathers, a brood of sinful men, to augment yet the fierce anger of G-d towards Israel. For if you turn away from after Him, He will yet again leave them in the wilderness; and you will destroy all this people!*

But the Reubenites and the Gadites persist "We will **build** sheepfolds

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## Commentary

**generation:** *And Moses gave the Gilead to Machir the son of Menasseh... And Yair the son of Menasseh went and conquered their villages... (32:40-41)*

We learned: Yair the son of Menasseh and Machir the son of Menasseh were born in the days of Jacob, and did not die before Israel entered the Land. (But does it not say, "And there was not left a man of [the generation of the desert], save Caleb the son of Yefuneh, and Joshua the son of Nun"? Said Rav Acha bar Yaakov: The decree was directed neither against those under twenty years of age, nor against those over sixty years of age.)

(Talmud, Bava Batra 121b)

**build:** *So did your fathers... (32:8)*

If Moses initially saw their request as the equivalent of the Spies' shunning of the Holy Land, why did he, at the end, agree to their proposal, and even expand on it, by adding half the tribe of Menasseh to the tribes of Reuben and Gad?

(The fact that they pledged to participate in other tribes' conquest of the Land only answered the first part of Moses' complaint to them -- "Shall your brethren go to war, and you sit here?" -- but not the other, seemingly more grave accusation, namely that they are repeating the sin of the Spies in spurning the Land, which had caused that entire generation to die out in the desert!)

. here for our cattle, and cities for our little ones." But we have no intention to remain behind while the rest of the people fight for the conquest of the Land; indeed, we promised to march at the fore of the troops and fight in the front lines. "We will not return to our houses, until the children of Israel have inherited every man his inheritance."

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## Commentary

The explanation is to be found in the first words of the response given by the men of Reuben and Gad to Moses: "We will build sheepfolds here for our sheep, and cities for our young."

Chassidic teaching explains the sin of the Spies as resulting from a reluctance to assume the mission of "settling the Land". Though they knew that the very purpose of creation is to "Make for G-d a dwelling in the lowly (i.e., physical) world", they believed themselves incapable of carrying out this mission. "It is a land that consumes its settlers!" the Spies cried upon their return from their survey of the Land. How could they be sure that once they involved themselves with the land, they would not be overwhelmed by its corporeality? How could they know whether they would indeed exploit its lofty potential and not instead sink into the morass of material life?

When the people of Reuben and Gad came forward with their request, Moses thought that he was again meeting with a refusal by a group of "spiritualists" shunning the Divinely-ordained mission to develop the Land.

In truth, however, it was not the dread of the material that motivated these two tribes to remain east of the Jordan. On the contrary: they wanted to *settle* these lands, to build cities and ranches, to raise their sheep and cattle on its pastures. Their plea, "Do not take us across the Jordan" did not express a reluctance to seek out the potential for holiness contained in the Land, but an attraction to even more remote -- and thus even loftier -- "sparks of G-dliness."

After all, the land west of the Jordan, though material, was the "Holy Land" -- a land where even the most mundane pursuits are touched with a spiritual glow. Outside of the Holy Land, the physical world is *more* lowly, and thus contains sparks of Divinity that derive from an even higher source. The tribes of Reuben and Gad were convinced that their mission in life was to pursue, extract and elevate the "sparks" inherent in this more spiritually distant corner of creation.

When they said to Moses, "We will build sheepfolds here for our cattle and cities for our children," Moses understood that what they were seeking was not an escape from the Land, but the opportunity to "make a home for G-d" in an even lowlier domain -- in the territories that lie beyond the borders of the most sacred of lands as defined by Israel's present mandate from G-d.

(From the teachings of the Lubavitcher Rebbe)

Moses agrees, on the **condition** that they fulfill their promise: "If you will do this thing, if you will go armed before G-d to war... Then afterwards you shall return, and be **guiltless** before G-d and before Israel; and this land shall be your possession before G-d."

**Half** of the tribe of Menasseh joins the tribes of Reuben and Gad in settling the territories east of the Jordan.

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## Commentary

**condition:** *If the children of Gad and the children of Reuben will pass with you over the Jordan... (32:29)*

Rabbi Meir said: Every stipulation which is not like that of the children of Gad and the children of Reuben is not legally binding. For it is written: "And Moses said unto them: If the children of Gad and the children of Reuben will pass with you over the Jordan, [... you shall give them the land of Gilead for a possession]," and it is also written, "But if they will not pass over with you armed, then they shall have possessions among you in the Land of Canaan." (I.e., both sides of the condition have to be spelled out -- if the condition is fulfilled, then so-and-so will be the case, but if the stipulation is not fulfilled, then so-and so will be the case.)

(Talmud, Kiddushin 61a)

**guiltless:** *And you shall be guiltless towards G-d and towards Israel (32:22)*

The Sages taught: Always appoint at least two people together as trustees over public funds. Even Moses, who enjoyed the full trust of G-d--as it is written, "In all My house, he is trusted"--figured the accounts of the Sanctuary together with others, as it says: "By the hand of Itamar the son of Aaron" (Exodus 38:21).

Thus the Sages taught: the one who made the appropriation [of the monies donated to the Holy Temple] did not enter the chamber wearing either a hemmed cloak or shoes or sandals or *tefillin* or an amulet (i.e., nothing in which money can be hidden); lest if he became poor people might say that he became poor because of an iniquity committed in the chamber, or if he became rich people might say that he became rich from the monies in the chamber. For it is a man's duty to be free of blame before men as before G-d, as it is said: "And you shall be guiltless towards G-d and towards Israel." (Midrash Tanchuma; Mishnah, Shekalim 3:2)

**Half:** *And half the tribe of Menasseh (32:33)*

Because Menasseh caused the sons of Jacob to rend their clothes by hiding Joseph's goblet in Benjamin's sack (cf. Genesis 44:13), his tribe was rent in two, half receiving its portion in the lands east of the Jordan, and half on the west. (Midrash Rabbah)

## Twelve Sticks

Based on the teachings of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson

And Moses spoke to the heads of the *mattot* ("tribes")....

Numbers 30:2

The stick, it can be said, is a piece of tree that has paid the price of leaving home. Indeed, one would hardly recognize it as the tender green shoot who departed the mother-tree: its supple spine stiffened into a column of inflexibility, its porous skin woodened into a core-deep hardness. The springy bough has become, well, a stick.

The stick, it can also be said, is one who has reaped the rewards of leaving home. The tender shoot gained backbone and stature. It has learned to stand its ground---no longer is it swayed by every passing wind and breeze. Its spell out in the cold has toughened it, made it a force to be reckoned with. The malleable sprig has solidified into the formidable staff.

### Exile

The Torah has two names for the tribes of Israel: *shevatim* and *mattot*. A *shevet* is a "branch" or "switch"; *matteh* means "stick" and "staff."

Both names express the idea that the tribes of Israel are limbs of the "tree of life," offshoots of the supreme source of all life and being. But each represents a different state in the Jew's relationship to his or her roots. The *shevet* bespeaks a state of manifest connection to one's source: the branch is still fastened to the tree, or at least still has its life-juices coursing through its veins. The *shevet* is the Jew in a state of visible connection to his G-d, sustained by an open divine involvement in his/her life.

The *matteh* is a *shevet* who has been uprooted from its tree. The *matteh* is the Jew in *galut*, a "child banished from his father's table"<sup>1</sup> to wander the cold and alien roads of exile. Deprived of its supernal moorings, the *matteh* is compelled

to develop its own resistance to the storms of life; to look to its own frail heart for the strength to hold its own, far from the ancestral home.

### The Torah Reading of Mattot

There is a section of Torah (Numbers 30:2-32:42) that carries the name *Mattot*, as its opening verse describes Moses' instruction to the "heads of the tribes" (*rashei ha-mattot*) of Israel.

It is significant that in the Tribes of Israel are referred to here as *mattot*, and that the entire Torah portion is so named. This Torah section is always read during the "Three Weeks" between from Tammuz 17 to Av 9, during which we mourn and re-experience the destruction of the Holy Temple and the onset of our exile.

Every stick yearns to return to its tree, yearns for the day that it will once again be a fresh, vital branch, united with its siblings and nourished by its progenitor. When that day comes, it will bring with it its hard-earned solidity, the *matteh*-maturity it gained sticking it out in the lone and rootless environment of *galut*.<sup>2</sup>

### FOOTNOTES

<sup>1</sup>. Talmud, Berachot 3a.

<sup>2</sup>. Based on Likkutei Sichot, vol. XVII pp. 382-384.

## The Betrothed

Based on the teachings of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson

One of the mysteries of life is that it is the ordinary, mundane things that are our undoing. The same person who is capable of the most noble thoughts and inspiring creations finds it so difficult to resist that extra cookie or that questionable dollar. Why is it easier to develop our spiritual potential than to gain mastery over our physical selves?

Chassidic teaching explains this phenomenon as a matter of chronology. A person's physical drives are his from the womb, while his spiritual faculties develop only later in life.<sup>1</sup> The same is true on the cosmic level: the spiritual vitality of our world, as well as our own souls, hail from the world of *Tikkun*, which is the more "recent" phase of G-d's creation, while the physical substance of the universe is the residue of the primordial world of *Tohu*--the volatile world that self-destructed when its vitality proved too potent for its own defining parameters.<sup>2</sup> So the effort to overpower one's primordial physical drives can prove an extremely difficult task for the more "recent" spiritual powers of man.

### Two Degrees of Relation

In the 30th chapter of Numbers, the Torah discusses the laws that pertain to the annulment of vows. One of the ways in which a vow can be annulled is through veto by a husband, who has the authority to declare his wife's vows null and void.

The Torah differentiates between two categories of husband: an *arus*, or betrothed, and a *baal*, or full husband. Under Torah law, marriage consists of two distinct stages. First comes the betrothal (*erusin*), by which the bride becomes "forbidden to the rest of the world."<sup>3</sup> From this point on, for another man to have relations with her is tantamount to adultery, and to dissolve the betrothal requires a *get* (writ of divorce), as for a full-fledged marriage. The betrothal, however, only establishes the prohibitive side of marriage (the exclusion of all other men from the relationship), but not the substance of the relationship itself--the two still cannot live together as man and wife. This is achieved through the

second stage of marriage, the *nissu'in*, which renders man and wife "one flesh."<sup>4</sup> In Biblical and Talmudic times, the *erusin* and the *nissu'in* were held on two separate occasions, so that for a certain period of time (usually a year) the bride and groom were bound by the prohibitions of marriage but had not yet begun their actual life together. In this period, the groom is called an *arus*; following the *nissu'in*, he assumes the status of *baal*.

Regarding the annulment of vows, the *arus* and the *baal* differ in two respects. The *baal* has the authority to annul his wife's vows on his own, while the *arus* can do so only in conjunction with his bride's father. On the other hand, there is also an area in which the authority of the *arus* is greater than that of the *baal*: the *baal* can only annul vows made by his wife after their marriage (*nissu'in*), while the *arus* can revoke earlier vows, including those made by his bride prior to their betrothal.

The Talmud explains that these two laws are interdependent. Because the *baal's* ability to annul his wife's vows derives solely from the relationship between them, he has no authority over vows made before this relationship came into being. And because the *arus'* authority is in partnership with the father, it extends as far back as that of the father.<sup>5</sup>

### The Negative Life

No two human beings live the same life. As the Talmud puts it, "just as their faces differ from each other, so, too, do their minds differ from each other."<sup>6</sup> Nevertheless, our sages describe two basic types of individual and state that every man falls under one of these two general categories. Maimonides refers to them as "the perfectly pious" and "the one who conquers his inclinations."<sup>7</sup> In his Tanya, Rabbi Schneur Zalman of Liadi speaks of them as the *tzaddik* and the *beinoni*. We might call them the *baal* personality and the *arus* personality.

The "*arus* personality" is one whose life is taken up with the struggle against evil. Because he is forever battling the negative in himself and the world, he has scant opportunity for cultivating the good. He is like the *arus* and his bride,

whose relationship is defined solely by what must be disavowed and resisted.

The "*baal* personality" is beyond all that. The dark side of human nature does not haunt him and the enticements of evil do not tempt him. Instead, he devotes his life to the development of the divine goodness and perfection implicit in G-d's creation. He is like the *baal* and his wife, whose marriage has progressed beyond merely excluding all that is deleterious to their relationship, to the realization of their union and the generation of progeny.

Morally and spiritually, the *baal* stands on his own two feet, secure in his station, all but immune to the forces that threaten the integrity of the *arus*. The *arus*, on the other hand, knows that he cannot do it on his own, that "were it not for G-d's helping him, he could not defeat the evil inclination."<sup>8</sup> Everything he achieves is "in conjunction with the father"--he is ever dependent upon his Father in Heaven for the strength to wage the battle of life.

But in the *arus*' limitation lies his strength. The *baal* might be sovereign in his spiritual world, but he lacks the capacity to deal with that which preceded him--his reach does not extend to the volatile world of *Tohu*. It the *arus* who, drawing his authority from the father, confronts the primordial font of raw energy trapped in the physical reality. He might never win the battle, but his very engagement of his adversary realizes a deeper and more potent stratum of the divine purpose in creation.<sup>9</sup>

## FOOTNOTES

1. See Genesis 8:21 and Rashi, there; Zohar, part I, 189b; Shulchan Aruch HaRav, Orach Chaim, 4:2 (Mahadura Batra); Ethics of the Fathers 5:22.
2. Zohar, part II, 176b; *ibid.*, III, 128a, 135a-b and 142a-b; Etz Chaim, Heichal HaNikkudim, Portal 8; Shaar HaHakdamot, Derush Be'Olam HaNikkudim; Torah Ohr, Vayeishev 27c, Va'eira 56d and Yitro 110d; et al. See our other articles on "[Tohu and Tikkun](#)."
3. Talmud, Kiddushin 2b.
4. Genesis 2:24.
5. Talmud, Nedarim 66b-67a; Shulchan Aruch, Yoreh De'ah 234.

6. Talmud, Sanhedrin 38a.

7. "Eight Chapters" of introduction to the Ethics of the Fathers.

8. Talmud, Kiddushin 30b.

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