

Weekly Shiur

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In merit of Caleiv Shimon, Eliyahu Noam, Miriam Tziporah, and their parents

Lechaim lechaim.

In parashat Matot we are told of the war of revenge against Midyan, as the Rebbe explained the difference between such a war and other wars, to take revenge upon the Midyanites. The only section in the holy Zohar on this parshah is about the war, on the verse, **וְכָל הַטֵּף וְהַנְּשִׁים אֲשֶׁר לֹא יָדְעוּ מִשִּׁכְּב זָכָר הַחַיִּי לָכֶם**. There are 3 parts that need to be killed and one part to keep alive. At first they killed all males. The commentaries explain that like in any war, Pinchas who was the **מְשׁוּחַ מִלְחָמָה**, revealed that this is like any war, where all the males are killed and all the females are kept alive. But, then Moshe came out to greet those coming back from the war, and he was angry at them, because they kept the females alive—for they were the ones responsible for the calamity caused by the Midyanites. He says that all the children should be killed, as well as all the women who have had marital relations. Meaning there are 4 parts to the Midyanites: the adult men, adult women, young children and young girls. They correspond to the 4 letters of Havayah, God's essential Name. Again, Pinchas and the entire army think that only the males need be killed. The fact that Moshe is angry at them for this is because he believes they should have understood this by themselves, and he says that the opposite of what they thought to be the case is what needs to be done. 3/4 need to be killed and only the 1/4 can be kept alive.

In the Mishnah we find a halachah that is learnt from this verse. Rabbi Shimon says that from here we learn that a cohen can marry a converted woman who is younger than 3 years old. He learns this from the words, **וְהַחַיִּי לָכֶם**, you can keep them alive for marriage, and this is for a priest too, because it says **לָכֶם**, to you, and Pinchas (a priest) was among them. But, the sages dispute this and say that this verse does not mean to keep them alive for marriage but in order to be slaves and maidservants. Everyone agrees that for most of the Jewish people **וְהַחַיִּי לָכֶם** can be marriage too, the dispute is regarding only a priest, in this case, Pinchas. In the Talmud, we find that there are those who rule like Rabbi Shimon. But, the conclusion at the end is that the ruling is like the sages. The Rambam and others rule that the reason for this is that even under 3 years old, because the nations are full of licentious behavior, even she is considered to be improper for a priest. But the Ra'avad (**רֵאב"ד**) argues that this is not the reason, rather that based on a verse in Yechezkel we learn that a Priest may only marry a Jewish woman.

In the Zohar printed today the passage on this verse is actually from the Zohar Chadash, there is no original Zohar on Matot-Masei at all. What does the Zohar say? It writes something very important regarding the psyche of a woman, about malchut above and about the reign over the worlds. Malchut is a female, **מַסְטְרָא דְאַתְתָּא**, = **הַטֵּף בְּנִשִּׁים**. **מַלְכוּת**, malchut. Meaning this verse is about the rectification of malchut, and the Zohar

discusses how malchut rules reality. Everything that we talk about leadership has to do with the “young girls” (הטף בנשים), there is something special in the young girls of the nations of the world, that all the life force comes from them. This is also related to the Jewish girls, as the Zohar will explain. The Or Hachayim says that והחיו לכם, means to convert them, כי הם חיינו ואורך ימינו, they should be converted in order that they be wed. Most of the Jewish men are allowed to marry them. והחיו is to give them life, to bring them under the wings of the Divine Presence. For some reason the source of life here is the kelipah of Midyan, the culmination of Moshe Rabbeinu’s entire life is this war of revenge against Midyan, this is the apex of his life’s work, after which he will pass away, as God tells him. Moshe Rabbeinu is very strict here, he says to kill 3/4th of the Midyanites, but there is always an exception to the rule, and these young girls are the source of rectifying malchut. This is an astounding idea, מבהיל את הרעיון, perplexing our thought.

How does the war with Midyan begin? Here it says נקם נקמת בני ישראל מהמדינים, but in the previous parshah it already said, צרור את המדינים והכיתם אותם כי צוררים הם לכם על דבר פעור ועל דבר כזבי, also, the value of מלכות, malchut. But, the entire verse in Pinchas = 1984, which is 4 times malchut, a recitification of all 4 malchuyot, the 4 kingdoms of the kelipah to take out all their sparks and through that to merit the kingdom of the Mashiach. Why does that verse begin singular and continue with plural, because say the commentaries that it begins by addressing Moshe himself, צרור, and then והכיתם אותם refers to the entire Jewish people. There is another important phrase in the Torah that equal 496, ויקהל משה, Moshe Rabbeinu on Shabbat, when Shabbat is Shalom, he brings together congregations in the Jewish people. Says the Ba’al Haturim on this that Moshe Rabbeinu remembers and well knows that Kozbee bat Tzur was sent to seduce him, as her father instructed her to go find the greatest of the Jewish people, but she made a mistake and went to Zimri instead of Moshe Rabbeinu. That is why God commands him specifically to צרור. Then in this war, והכיתם אותם, is 1000 from each tribe, the select warriors who come to battle Moshe’s battle. It says that the kelipah of Midyan is the opposite of Moshe Rabbeinu. They come to cause strife between Jews, to sever them from one another, and Moshe comes to bring the Jewish people together.

וכל הטף בנשים אשר לא ידעו משכב זכר החיו לכם. After bringing this verse, the Zohar brings another pasuk. It says that the rule of malchut is in two ways, chesed and gevurah. וכל אשה חכמת לב בידה טו ויביאו מטה את התכלת ואת הארגמן. What is the wisdom of the woman’s heart, certainly this is talking about the wisdom of the Torah, the wise woman in Mishlei. The Zohar says that this is like cooking, like bringing the correct measure from each ingredient. Likewise, the making of threads in many colors requires the correct measure of each color. The techelet is the din, the crimson (ארגמן) is the chesed, which are like matter and form. In another verse, דרשה צמר ופשתים ותעש בחפץ כפיה, there the wool is the chesed (because it is white) and the flax is the gevurah. We always ask what color we should make a flag, a flag of malchut. Here in the Zohar it is clear that the two essential colors of malchut are techelet and argaman (blue and crimson). The commentaries say that the techelet leans toward black (which is indeed din), but the crimson (which contains both blue and red), which is wool, leans toward white (this is much harder to understand scientifically). Techelet is not what today is called by this name, rather it is

the color of the sky at dusk, when the blue becomes darker. It is deep dark blue. Now the pasuk **ויביאו מטוה** etc. follows the order of the construction of malchut, first techelet, then crimson (argaman). Another gematria, one of the most important phrases regarding malchut in the Tanya is **אין מלך בלא עם = ארגמן** (crimson). If we believe the gematria then this is telling us that there is a primal state of malchut is that it is chesed. Usually we understand that the malchut being constructed from gevurot means strength and might, but here we are told that really it means that the malchut is still in a primal state, in a raw state that is not ready yet to have marital relations. I have to discover in me this same state in the psyche, the ability to be nothing, to be raw material. Why here does Moshe Rabbeinu feel that he has to kill all the Midyanites but saves the young girls? Because they, like Moshe Rabbeinu, are raw material, they are nothingness like him. Even if they have had relations, their virginity “returns.”

If a non-Jew comes to convert, what do we learn from this one time war on Midyan? Why is it written in the Torah if it is special and not universal (a special case)? One might think that it teaches me about the kelipah called Midyan. But, we have to say that really this teaches us not only about which Midyanites have to be killed but also which can be converted. It is telling us principles on how to convert non-Jews in the first place. We have to learn Torah so that it gives us general principles by generalizing from the particular case in the Torah (inductive thinking). In every non-Jew there are 4 aspects: the two adult aspects and the young male, they are all killed. I want to convert a non-Jew today, God forbid that your good friend has married a non-Jew, what do you do? How do you talk with him/her? Maybe you should try to convince them to get divorced, but that is not always possible. Is it ok to talk to the non-Jewish partner? What should you say? Here we learn that we must talk to the young-girl aspect in this non-Jew. Even here there is a dispute between the Ba'al Halachot Gedolot and other enumerators of the 613 mitzvot. He writes that taking the tax, 1 out of 500, of the 1/2 taken by those who conducted the war, is a law, it's a mitzvah for all generations, to bring this tax to the priests of the time. Why didn't Moshe Rabbeinu send Yehoshua to conduct this war but rather sent Pinchas. The sages say that as long as Aharon was alive, Moshe and Aharon always prayed together. This is learnt from the war with Amalek, whenever there was a war the Jewish people had to fight. Like the Rebbe who is always praying for the success of the Jewish people during times of war, he needs someone to help him pray, to stand with him. Now that Aharon was dead, Moshe Rabbeinu needed Yehoshua to help him pray. Very interesting that the person who is destined to be the next leader, even though he has a record as a warrior, he is not allowed to leave the camp and he stays with Moshe to pray. Rather Pinchas who began the mitzvah and he has great speed and swiftness, he is sent out to finish the mitzvah. Pinchas thinks that he did the right thing, but Moshe Rabbeinu says, What were you thinking? It also says that Moshe looked at the faces of the adult women they brought back and saw that they were already thinking about how to seduce the Jewish men. In fact, there is a midrash that says that some of them were the same women who had seduced them earlier. Pinchas forgot a halachah in the Rambam that if a Jew has relations with a non-Jewish women because she seduced

him, she is killed. This strengthens what we said last week that Pinchas' strength was going against the wrong thing done by the Jew, not by the non-Jew.

We were in the middle of the idea that even in a Jew there is the aspect of the young-girl, the raw material of malchut in me, this is the secret of techelet in malchut. To walk with techelet in your tzitzit you have to come to the state of the raw material of malchut. But, this is exactly why the Arizal says that we don't have techelet today, until the Mashiach comes, because the Mashiach himself is this raw material of malchut.

The same thing goes for a non-Jewish wife of a Jew, you have to find in her this original, primal aspect of raw material of malchut in her.

Earlier we mentioned דינא דמלכותא דינא. Regarding Rosh Hashanah, it says that the first day is דינא קשיא – harsh judgment and the second day is דינא רפיא, soft judgment. They correspond to the severing of the keter and the chochmah of the malchut. Therefore, one should pray to be judged on the second day of Rosh Hashanah, since it is softer. But, now according to this week's Zohar we have a different explanation. The first judgment is like a raw, primal point, like the dimensionless point we talked about last week. The second judgment is the ability to add chesed to the din. The loving-kindness, the chesed adds the dimensions, the form to the malchut. In any case, the judgment here is not might, it is not strength, it is not about fighting one another. When God created the world with the measure of din, judgment, what did he want? A world in which everyone fights? No. the din he was talking about is the primal material, to which chesed has to be added, form has to be added.

The Zohar continues by explaining that the woman depends on who she marries. If a woman God forbid is taken by a non-Jew (and this pertains to both a Jewish woman and a converted woman) then because her husband's judgment is very harsh she too becomes full of harshness and full of negative passion and both become haughty like dogs, as it says, והכלבים עוי נפש לא ידעו שבעה. Thus, the woman becomes tied to her husband like a dog. But, if the woman is married to a Jewish man, the chesed of her Jewish husband sweetens her judgment. Not that she doesn't have any din, judgment, but rather that it is sweetened. This returns her din, her judgment to what God wanted the world to be like when he created it. Din is ayin, it is nothingness, raw material and it can be made into something positive or negative. The Zohar is not afraid of the media, it writes exactly what it wants to say without worrying about repercussions. The woman whose judgment has been sweetened is the one who should rule and lead the entire world. She is the only one has both din and chesed together, where even her din is sweetened, again because she received chesed from the Jew who married her. The Jewish man here is merely a means to her having both sides, din and chesed. What we learn from this is that if someone wants to be a matchmaker and give good advice to a young woman, there are those whose advice is that she look for a Torah scholar, talmid chacham. But, whomever has life-experience knows that being a Torah scholar is not what makes you into a Jew in the Zohar's sense. What should a young woman look for? She needs to ask whether this potential husband is a Jew or a non-Jew, meaning is he loving-kindness (chesed) or is he judgment (din). Sometimes specifically because a man is a Torah scholar he is full of judgment. A Jew is described as merciful, shy, and acts with loving-

kindness. It doesn't say that a Jew is a scholar, because a Jew is all loving-kindness, without this, he can be like an academic scholar of Talmud.

A worthy woman is called an Eishet Chayil in the Tanach. There are two verses with this phrase: *אשת חיל מי ימצא ורחוק מפנינים מכרה* and *אשת חיל עטרת בעלה*. Chayil refers to a soldier. A soldier, says the Rebbe is an acronym for *חסידי ירא-שמים למדן*. A wife of a Chayil is the wife of such an individual. So I might think that by calling here an Eishet Chayil I am saying something about her husband? No. I am commending her. The first thing is that he is that he be a chassid, a man full of loving-kindness. Fear of Heaven comes second because there are non-Jews who fear Heaven (insomuch as they know what Heaven means). Because being a Chassid means being a Jew in the sense of having chesed. Once you have chesed, you should have fear of Heaven. When you have both of these you can go on to being a scholar, *למדן*. If she marries a "non-Jew," her din becomes even more harsh, but if she marries a Jew her din is sweetened.

The Zohar ends with a verse from Psalms 89: *אמרתי עולם חסד יבנה*. This is the point of the entire section in the Zohar. The Zohar explain this in relation to levirate marriage: a woman who married a Jew, but had no children from him and now he passed away. About this sad situation the verse says, *אמרתי עולם חסד יבנה*, I said the world will be build out of loving-kindness. The soul of the husband that passed away has to be given a new body, a new world. How is this done, how is he brought down into this world anew? This idea applies to every person who ever passed away. The person who died, it is like he disappeared: *נעלם*. Levirate marriage applies to everyone. The chesed creates the form for the woman. Is this widow in love with her husband's brother? No, hardly at all. That is why we prefer today to do chalitzah rather than yibum. But, when a woman agrees to this levirate marriage it is all because she is doing a kindness to this, her husband's brother. By doing this kindness you build a world. Levirate marriage happened in the Torah with Yehudah who himself is malchut.

We can picture it like this: If a Jewish girl for some reason connects with a non-Jewish man, she is now connected to him like a dog, is there any rectification for her? Her rectification is to cast away her body. What has been profaned is her body, but not her soul. There is an act of self-sacrifice that is an act of loving-kindness: this is when a woman gives herself over to someone she should, even though there is no burning love for this person. This is the case of levirate marriage. Then this woman who is building a world with loving-kindness, she become sthe malchut that reigns and guides over the entire world.

Let's go over this again: the main innovation is the din in the source, its source is a form of primal matter. If I read the pasuk simply then I might think that this nation, Midyna divides into 4 parts, adults and children. God forbid would Pinchas have left all the women. Moshe's anger at him is *מינה דינן מתערין*, anger that comes from binah, it is a form of kepeidah (*קפידה*) because he understands something and someone else doesn't. Pinchas is quickness, and without him, Yehoshua cannot finish the task of conquering the land of Israel, this is the task of *מה*. It is waiting for Mashiach—God forbid people can think that waiting for Mashiach is Mashiach himself. What is the difference between learning Torah and performing mitzvot? The Torah has no end, *ארוכה מארץ מדה ורחבה מני ים*.

But a mitzvah just has to be completed, you can't stretch it indefinitely. The Alter Rebbe rules that it is possible to know all of Torah, this is not about Torah as Torah, it is Torah as a mitzvah. Torah unto itself can never be completed. In the terminology of Chassidut this is called *עד ועד בכלל*, and *עד ולא עד בכלל*. The latter is Torah itself, which cannot be completed. The Ba'al Shem Tov says about this that as much as you learn, you are still like a dog lapping at the ocean. But if you feel that the Torah is whole, then it rejuvenates your spirit. Learning Torah as a mitzvah is called *עד ועד בכלל*, it must be possible in the end to comply with the requirements of the mitzvah, it is called *לצאת ידי חובה*, to complete your duty. It sounds like something mitnagdish, but it means that you have to finish the mitzvah. So now, which is Mashiach: Torah or a mitzvah? If he is Torah, he doesn't have to ever come. But, we want the Mashiach as a mitzvah. When he comes he will indeed teach a Torah without end. Any talmid chacham who does not spend his time dealing with the actual act of bringing malchut yisrael, the kingdom of Israel in Eretz Yisrael, then he sees Mashiach as Torah. But, we should see Mashiach as a mitzvah, in fact it is the first mitzvah that we are commanded to perform upon entering the land of Israel.

Now returning to Moshe and Pinchas. Moshe was angry at him for not understanding that the women should all be killed. But, we said that it is Pinchas who knows how to act quickly to end things, why didn't he do this, why didn't he kill all the adult females as well? The answer is that Pinchas was even better than Shaul, who took the king of the Amalekites home with him, and that night he was able to conceive a successor. Shaul did not perform the mitzvah, because he treated the king differently than he did all his people. But, Pinchas treated everyone equally bad. Pinchas thought that by doing this, like in a *מלחמת הרשות*, he had performed his duty. If Yehoshua who is tevunah would have been there, he might have put his mind to the task and realized that the adult females should also be killed. For example, the same thing has happened in the land of Israel time and again. There is a great and quick victory, like in the 6 day war, and then the generals think that we're done. They've done it so quickly and swiftly that now they can invite the Arabs who fled to come back. This is an atrocious fall of swiftness. When you are victorious so quickly, you think you're done. There is a special mitzvah in the Torah about uprooting idolatry from the land of Israel, this teaches us that in general when it comes to the land of Israel, we have to think things through and finish the task at hand all the way down to its roots. This is consistency, like the consistent sacrifices, the daily sacrifices, the Yehoshua within Pinchas. Without consistency there is a lack of tevunah of thought and then even though there is success, sudden success, like for instance someone who has seen success in the Stock Market, he things that this is it, there is no thought in this special state. The same swiftness and speed that allow the mitzvah to be completed quickly can itself cause this illusion that we have finished something when we really haven't.

We were in the middle of the question of whether this war contains any teaching that is universal. The Ramban says in favor of the Behag (*בעל הלכות גדולות*) that indeed it is necessary to give a tax to God. The Rishonim ask that there is a clear passage in the Talmud that says that this tax was not universal—it didn't apply after this war. The

answer given is that there were two taxes here. One tax was 1/500 of 1/2 of the spoils of war which went to God, and then 1/50 from the 1/2 of the spoils that went to the Levites. The Levites received 10 times as much as the Priests. The spoils that went to the warriors reached highest, and went to the priests. Now there are 4 levels here. The phrase, נפש אדם, begins 3 different verses here, and each time it refers to the הטף בנשים, to the young girls. The sages say that from here we learn that women are referred to as אדם, as Adam. It is also learnt from the verse, כי תפארת אדם לשבת בית, the beauty of man is to dwell in a home. In its original reference in the prophet this is a very negative verse, but in Chassidut it is interpreted positively. Adam is holiness, you are called Adam... "הטף בנשים" is the holy part, the raw material part even in a non-Jew. How can the young girls of Midyan be called Adam? There is a chazal that explains that because in the spoils there were both people and livestock: donkeys, cattle, and צאן (sheep and goats), when we call a Jew an Adam, it is not in relation to animals, but in essence. But, here with respect to the Midyanite women, the idea is that they are human only in relation to animals.

Along the same lines, there is a differentiation between one in relation to 2 and between oneness in and of itself. Apparently the non-Jew is indeed someone who developed from animals, like evolutionary thinking. This is what the sages mean. But, a Jew is something new altogether.

Now we said that in halachah it is not so simple that the nations divide into male and female adults and male and female children. This is because in the verse it says, וכל אישה יודעת איש למשכב זכר הרגו. What we learn from this is that only an adult, regardless of whether she has had marital relations, should be killed, but a little girl, if she has had marital relations she is killed, but if she hasn't she is kept alive. There are thus 4 types just between the women. Pinchas made the mistake that the adults who had ...

The sages explain that the way to get out of the contradiction here is not to understand that there is a difference between whether she had relations or not, but rather only if she is worthy or not of having relations. It is not about the reality of having relations, only the potential. Then it says that now even the word ואישה and a woman, is in potential, it doesn't have to be an adult woman. It just has to be a woman who is able to have relations, meaning anyone over the age of 3. So now anyone over the age of 3 has to be killed. What about הטף בנשים, etc., these are the ones under age 3. This is the simplest answer to the contradiction between the two verses. On the one hand this is a very simple way to understand and solves the contradiction, on the other hand this is a difficult way to understand the literal meaning of the verse. Seemingly the innovation in this case is that this entire law...

Going back for a moment to the Behag, the Noda Beyehuda says that the 1/500 for the priests is universal, always, but the 1/50 for the Levites is only for that one war. The proof is that the Torah does not explicitly state the 1/50 for the Levites. This is a chiddush from the Rebbe.

Going back to the innovation in the law regarding what the Torah refers to when it says, וכל אישה יודעת איש, meaning that she has the potential to know a man, she has the potential to have marital relations. Is this a chumrah or kulah? Theoretically this is a chumrah, this widens the scope of the command to kill every woman who could have

had relations. Who always rules more widely, more chumrah? Beit Shamai. The rule is that Beit Shamai follow the potential (אוליין בטר בכה), while Beit Hilel follow the actual state (אוליין בטר בפועל). The sages here follow the method of interpretation of Beit Shamai, so this is an explicit source for Beit Shamai. Since Beit Shamai is הלכתא למשיחא will be the ruling upon the coming of Mashiach, this shows that this whole war is about bringing the Mashiach. The highlight of Moshe RAbbeinu's entire life is to rule like Beit Shamai. Even in his name, it is an acronym for מוחלוקת שמאי הלל, with Shamai coming before Hilel. Moshe Rabbeinu himself has 2 sons like Beit Shamai, not a son and a daughter like Beit Hilel.

Let's end this part with a beautiful thing. How did they know how old the girls were? Did they have ID cards? You can't trust ID, as everyone knows. The ציץ was what showed them. Pinchas took the ציץ and was able to follow Balam through the air. But, Balaam was a good pilot and he reached the Heavenly Throne of honor and held on to it. Pinchas reaches him, shows him the ציץ and forces him to descend and be tried by Moshe Rabbein and the Sanhedrin and they sentenced him to death. So the ציץ had an important function already. But, its end was here. The end of everything a Jew does in life is to clarify the holy sparks, is to elevate reality. Even at the end of a war of revenge, there are the young girls that have to be kept alive, that can be rectified. They took the girls and brought them before the ציץ, and any girl who was worthy of having marital relations, her face turned yellow or green. What about the others, those who were truly younger than 3 years old? The ones that are primal dimensionless matter. But in Targum Yehonatan it says, adding something new, that these girls were passed before the ציץ and whomever was under 3 years of age, here face turned red like burning fire. What does this tell us? That the act of bringing them before the ציץ reveals that they truly are primal, potential, raw material, and it brings out the passion in them, the holy passion, they have the potential and the ציץ brings it out. The girls of Midyan are אש קודש, holy fire. Why wasn't there a war against Moab who started everything? Because of Ruth that will come out of them. There is another two midrashim who say something else: they were not brought before the ציץ but before the holy ark. First of all, we see that these girls received a lot of attention. Like passing before the Rebbe for dollars. Whomever was pure—i.e., under the age of 3—the ark received them (קולטתן), meaning there was some kind of attraction between them and the ark. It draws them into the Jewish people, and in these girls is the potential of malchut, for Mashiach. Another midrash says that the ones under the age of 3, her face was flushed, the opposite from the regular explanations

The Talmud asks why in the story of the Concubine in Givah, when the story ended with the 400 maidens given to the remaining young men of Benjamin, and there to know who was a maiden, they used a different test. They sat them on a casket of wine, and the ones who were not maidens, their smell carried off, while the ones who weren't, their smell didn't carry. Why didn't they use the ציץ there too, for the girls of Yavesh Gilad? The Talmud says that the ציץ is for something positive not for something negative. If they found that a girl was not a maiden they would have killed her. But here too, with the

daughters of Midyan it was used to kill them? So the Talmud says, no, it cannot be used for something negative only when involving Jews.

At the end 32,000 Midyanite girls were kept alive. Each half was 16,000. The tax for God (to the Priests) was 32 (1/500), the Levites received 320 (even though this is not stated explicitly). The Rebbe brings a different answer from the Rogochover for why the tax for the Levites is not mentioned in the text. We will bring a beautiful sign for this in a moment.

In order to be a good counselor in psychology, the counselor has 2 important tools. Pinchas took the holy tools, the צִיַּן and the holy ark. These are the ones that have the power to discover secrets in the psyche, if we are talking about things that are in potential. But, if all we want to see is the actual state, then it is enough to have a casket of wine, something simple that everyone can put their hands on. All the secrets that comes out because of wine are secrets that are already in reality, $\text{העלם שישנו במציאות}$. But, the secrets that are only in potential, they are primal and don't yet have dimensions, so for these you need the צִיַּן or the holy ark.

We'll end all of this with a beautiful gematria. There are 4 verses that describe the girls, the holy sparks. The first is $\text{וכל הטף בנשים אשר לא ידעו משכב וזכר החיוי לבם}$, the Zohar's verse. Then there are 3 verses that begin with the phrase, ונפש אדם , the first refers to all the people. The second is about the 32 and 16,000, then the third verse is about the half that goes to the people, and that there are 16,000

(יח) $\text{וכל הטף בנשים אשר לא ידעו משכב וזכר החיוי ל}$

this has 34 letters

(לה) $\text{ונפש אדם מן הנשים אשר לא ידעו משכב וזכר כל נפש שנים ושלשים א}$

(מ) $\text{ונפש אדם ששה עשר אלף ומקסם לידוד שנים ושלשים נפש}$:

these 3 have $121 = 11$ squared letters.

(מו) $\text{ונפש אדם ששה עשר אלף}$:

this has 16 letters = 4 squared

So the three have 137 letters, equals קבלה , Kabbalah. The secret of the girl is the secret of Kabbalah. So $137 = 11$ squared plus 4 squared, the secret of this is discussed in length in our book on 137.

Now in the verse that talks about which women need to be killed is ידעת , the word $\text{ידעת} = 484 = 22$ squared, so the average value of every letter is 11 squared. In the next verse it says $\text{לא ידעו} = 121$. So $\text{ידעת} = \text{לא ידעו}$ (4 times!) she is still described as someone who has known a man, because she has the potential to do so.

The sum of the next verse equals 8 times 484, which is equal to 32 times לא ידעו . We discussed teshuvah before. Can a girl who was hurt in the worst possible way in her psyche, can she be rectified? Based on this gematria we learn that every girl has a rectification. This girl is in every one of us. Is it possible to return to the state of a virgin in the psyche, not just in practice, but in essence, without any form.

Now 137 is the 34th prime number, the number of letters in the first verse we looked at.

We learnt that din is matter and chesed is form. This is the conclusion of this entire Zohar. Matter is din, judgment, but primal matter is nothingness. There is no matter without form. But, matter, including the primal matter is all din. It is thus understandable why God begins creating reality with Din. אמרתי עולם חסד יבנה. Which is then the form the informs the din, the matter allowing malchut to guide all of reality.

Now $\text{דין חמר} = 248 \text{ plus } 64 = 312 = 12 \text{ times Havayah, the 12 permutations of Havayah. Adding form, צורה} = 301 \text{ and together they equal } 613, \text{ the entire Torah. So we have that matter is } 248 \text{ and din plus form is } 365. 613 \text{ is an interface number, } 17 \text{ squared plus } 18 \text{ squared. Now form is chesed, which is } 72, \text{ we get } 685, \text{ which is the next interface number, } 19 \text{ squared plus } 18 \text{ squared. Dividing } 685 \text{ by } 5 \text{ we get } 137. 137 \text{ is not only Kabbalah. Perhaps the most important word is מוצא, like in the verse, } \text{על כל מוצא פי ה' יחיה, like in the verse, } \text{על כל מוצא פי ה' יחיה, מוצאיהם למסעיהם. The gateway, מוצא is like an opening, in the mouth there are 5 openings, מוצאות, they really do give form to the matter, meaning they give shape to the letters that come out, the simple sound that comes out of the mouth is inscribed with form with these 5 origins of the mouth, the transformation between nothingness (the primal matter of speech) and somethingness of letters that are heard and understood.}$

אהבה times חסד = אמרתי עולם חסד יבנה, loving-kindness times love. Is there some proof for this in the nigleh part of Torah, for the connection between the war with Midyan and levirate marriage? There is. It begins with the words, החלצו מאתכם, where the first word is connected with חליצה. These are the opening words of famous ma'amarim in Chabad. There is what to learn from levirate marriage but also from Chalitzah, חליצה, which means either swiftness or to take off one's shoe. The sages say they are two different things, and here the meaning is to take off, שלופי מביתא לקרבא, remove yourself from your house to war. We learn from this that even before being swift in war, you have to remove yourself from your home. Remove yourself from heimishkeit, from your rectified vessels, go out of your rectification, which is your sense of comfort. A soldier in the house of David first gives a divorce document to his wife and then goes out to war. Someone who really wants to build malchut, to erect a kingdom of holiness, the first submission that he has to go through is to nullify his current form, to return to his primal matter. Then the war itself is swiftness.

Another point is that in this parashah we find the word להרוג 6 times and once להחיות. הרגו כל זכר, ואת חמשת מלכי מדין הרגו, ואת בלעם בן בעור הרגו ועתה הרגו כל זכר בטף: each of these was a unique form of swiftness. To this point, Pinchas acted with his initial understanding of what needed to be done. Then Moshe Rabbeinu caused him to add two more killings: ועתה הרגו כל זכר בטף. The sages say that ועתה here is a language of teshuvah, that he didn't do what he was supposed to until now. And then הרגו כל זכר בטף וכל אשה ידעת איש למשכב זכר הרגו. The root is הרג, which equals פינחס, Pinchas. Then there is the one והחיו לכם. Then Moshe Rabbeinu says the verse, כל הרג נפש. The order here is the order of the sefirot. What Pinchas does by himself is the first 3 killings that correspond to הג'ית, the first is to kill all the males, loving-kindness, then the 5 kings, gevurah, and the killing of Balaam, tiferet. But, Pinchas is not able to get by himself to netzach and hod, the habitual. Moshe Rabbeinu reaches these.

The sixth is keeping alive, of course yesod. Finally, there is the description of anyone who killed a person during this war, which is malchut.