LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

פרשת מסעי

Parshas Masei

The 10 maamarim of Likkutei Torah on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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"These are the journeys of the children of Israel who went out..."

The pure heart that true closeness to G-d demands is reached through Moshe and Aharon: Moshe, the King's groomsman, draws G-d down through Torah, mitzvos and the plain knowledge that a Jew is part of Him, so that evil, even in permitted things, falls away; Aharon, the Queen's groomsman, raises the soul's hidden love in prayer until it is nullified before Him and cleaves to the One. Either may come first, for the two are equal.

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

THE MAAMAR IN BRIEF

Psalm 24 asks who may ascend G-d's mountain: one with "clean hands and a pure heart," whose striving upward is not in vain. Such purity is "deep, deep," and the counsel is Moshe and Aharon. Fear and wisdom seem to depend on each other, but fear of sin comes first: avoiding what is forbidden needs no wisdom. Permitted things are different; "Sanctify yourself in what is permitted to you" requires wisdom first. That comes through Moshe, the King's groomsman, who brings G-d's encompassing light into this world through the Torah, which is G-d's Names, and the mitzvos, His "limbs"; the tallis and tefillin draw G-dliness onto a person, and evil melts away like wax before fire. Moshe is also Daas: knowing that he is "Havayah's portion," a Jew will not want bodily indulgence that separates him from the One, for the permission is only for his body. Aharon, the Queen's groomsman, awakens longing in prayer: contemplating how everything is nullified before G-d frees the soul's hidden love, and since all is nothing before Him, nothing separates, so one can cleave to Him. Sometimes Moshe comes first, sometimes Aharon.

OUTLINE

1 Who may ascend the mountain ¶1

The opening verses credit Israel's journeys to Moshe and Aharon. Psalm 24 demands clean hands and a pure heart, so that a person's self-elevation in G-d's ways is not in vain.

2 Fear of sin before wisdom ¶2

Wisdom and fear seem to depend on each other, but fear of sin comes first. What is actually forbidden, even rabbinically, is complete evil, and avoiding it needs no wisdom.

3 The King's groomsman ¶3–4

Sanctifying oneself in what is permitted needs wisdom first, through Moshe, who brings the King, sovev kol almin, to dwell below through the Torah, G-d's Names, and the mitzvos, His limbs. The tallis and tefillin draw G-dliness onto a person, and evil falls away of itself.

4 Moshe as Daas ¶5

Knowing that he is Havayah's portion, a Jew will not want to separate himself from the One through bodily matters; the permission is only "to you," to the body, not to the G-dliness within.

5 The Queen's groomsman ¶6–7

Aharon awakens longing for G-d in prayer. The soul's love is hidden in exile; contemplating how the physical is nullified before the spiritual, and every level before the one above it and everything before G-d, sets the heart aflame.

6 Close in His exaltedness; which comes first ¶8

G-d's limitless exaltedness is no distance, since all is nullified before Him, so one can cleave to Him. Sometimes Torah and mitzvos come first and sometimes prayer, for Moshe and Aharon are equal.

KEY CONCEPTS

The King's groomsman שושבינא דמלכא

The Zohar's name for Moshe: he brings the King, G-d's transcendent light, to dwell in this world through Torah and mitzvos, and gives a Jew the Daas to know that he is part of G-d.

The Queen's groomsman שושבינא דמטרוניתא

The Zohar's name for Aharon: he awakens longing from below, through contemplation in prayer, until the soul is nullified before G-d and cleaves to Him.

Sanctify yourself in what is permitted to you קדש עצמך במותר לך

The Talmud's call to restraint even in permitted things; the maamar reads "to you" as "to your body," since the G-dliness within a person has no such permission.

the light that encompasses all worlds (sovev kol almin) סובב כל עלמין

G-d's light that is too great to enter the worlds; Moshe's path, the Torah and mitzvos such as the tallis, draws it down to hover over a person.

self-nullification (bittul) ביטול

Counting as nothing before what is higher: the physical before the spiritual, each spiritual level before the one above it, and everything before G-d. Because of it, G-d's exaltedness is no distance from us.

SECTION 1 · ¶1

Who may ascend the mountain

1 אלה מסעי[1] בני[2] ישראל אשר יצאו מארץ מצרים ביד משה ואהרן. כתיב נחית כצאן עמך[3] ביד משה ואהרן.

"These are the journeys of the children of Israel who went out of the land of Egypt by the hand of Moshe and Aharon." It is written, "You led Your people like a flock by the hand of Moshe and Aharon."

> The maamar opens with the first verse of Parshas Masei, which says that Israel's journeys out of Egypt were "by the hand of Moshe and Aharon," and sets beside it a verse from Psalms that uses the same words. The rest of the maamar explains what Moshe and Aharon stand for in a person's own service of G-d.

הנה זה כלל גדול בעבודת השי"ת [השם יתברך] שכל מי שבא לדבקה אליו יתי, הנה כתיב מי יעלה בהר[4] ה' ומי יקום וגו'

Now, this is a great principle in the service of G-d, blessed be He: as for anyone who comes to cleave to Him, blessed be He, it is written, "Who shall ascend the mountain of Havayah, and who shall stand," etc.:

> The Alter Rebbe lays down a basic rule for anyone who wants to cleave to G-d, starting from Psalm 24. The psalm asks who is worthy to ascend G-d's mountain and stand in His holy place.

נקי כפים ובר לבב[5] שיהא לבו בר וזך לגמרי בלי שום סיג אשר לא נשא לשוא נפשי נפשו כתיב נפשי קרי כמ"ש אליך ה'

"Clean of hands and pure of heart," that his heart be pure and entirely clear, without any dross; "who has not lifted up My soul in vain": "his soul" is written, "My soul" is read, as it is written, "To You, Havayah,

> The psalm answers: one with clean hands and a pure heart, which the Alter Rebbe reads as a heart entirely free of any admixture. In the next phrase the written text has "his soul" while the traditional reading is "My soul," and he brings a verse in which a person lifts up his soul to G-d.

נפשי אשא[6] אכל בי עשרה שכינתא שריא[7] דהיינו שלא תהא התנשאותו והגבהותו בדרכי ה' לשוא ולשקר ח"ו [חס ושלום].

I lift up my soul," [and] "upon every [gathering of] ten the Shechinah (Divine Presence) rests." That is to say, his self-elevation and his loftiness in the ways of G-d should not be in vain and for falsehood, G-d forbid.

> The Talmud's saying that the Shechinah rests on every gathering of ten Jews suggests why the verse can read "My soul": the Divine Presence rests within Jews, so the soul a person lifts up is, in a sense, G-d's as well. The demand, then, is that a person's spiritual self-elevation must not be empty or false.

SECTION 2 · ¶2

Fear of sin before wisdom

2 ובודאי מדרגה כזו עמוק עמוק מי ימצאנו.[8,9,10] והעצה היעוצה לזה ע"י בחי' משה ואהרן. דהנה נודע מאמר רז"ל [רבותינו זכרונם לברכה] אם אין יראה אין חכמה[11]

Certainly a level like this is "deep, deep; who can find it?" The counsel offered for this is through the level of Moshe and Aharon. For the saying of our Sages, of blessed memory, is known: "If there is no fear, there is no wisdom,

> Such complete purity of heart is so far beyond ordinary reach that the Alter Rebbe applies to it the words of Ecclesiastes, "deep, deep; who can find it?" The way to it, he says, is through "Moshe and Aharon," two modes of serving G-d that the maamar goes on to explain. He begins with a Mishnah that seems to make any start impossible.

ואם אין חכמה אין יראה,[12] ולכאורה א"א להתחיל לא בזה ולא בזה כיון שאי אפשר לזה בלא זה והאיך יתחיל,

and if there is no wisdom, there is no fear." Seemingly, it is impossible to begin with either this or that, since the one is impossible without the other; so how is one to begin?

> The Mishnah makes wisdom and fear of G-d depend on each other. Since neither can exist without the other, it seems one could never begin with either.

אך אמרו חז"ל [חכמינו זכרונם לברכה] כל שיראת חטאו קודמת[13] לחכמתו חכמתו מתקיימת[14] פי' שיש שני מיני רע.

But our Sages, of blessed memory, said, "Anyone whose fear of sin precedes his wisdom, his wisdom endures." The explanation is that there are two kinds of evil.

> Another Mishnah resolves the circle: fear of sin should come before wisdom, and then the wisdom will endure. The Alter Rebbe explains the resolution by distinguishing two kinds of evil.

הא' הוא רע ממש באיסור אפי' [אפילו] הוא איסור קל של דברי סופרים הוא רע גמור ולזה צריך שיהיה יראת חטאו קודמת לחכמתו

The first is actual evil, in what is forbidden: even if it is a light prohibition from the words of the Scribes, it is complete evil. And for this, one's fear of sin must precede his wisdom,

> The first kind is whatever is actually forbidden, and even a minor rabbinic prohibition ("the words of the Scribes") counts as complete evil. Here fear of sin must come first, without waiting for understanding.

כי טהור עינים מראות רע[15] והדבר הרע הוא נקי תועבת[16] ה' וא"צ [ואין צריך / ואינו צריך] לזה שום חכמה לסור ממוקשי הרע הנ"ל.

for "[You are] too pure of eyes to look upon evil," and the evil thing is called "an abomination to Havayah"; and no wisdom at all is needed for this, to turn away from the snares of the evil mentioned above.

> Such evil is utterly repugnant to G-d, who is "too pure of eyes to look upon evil," and Scripture calls it "an abomination." Keeping away from it needs no wisdom, only simple fear of sin.

SECTION 3 · ¶3–4

The King's groomsman

3 והמין הב' הוא בהיתר שאפילו בהיתר אמרו חז"ל [חכמינו זכרונם לברכה] קדש עצמך במותר לך[17] שלא יהיה נבל ברשות

The second kind is in what is permitted, for even concerning what is permitted our Sages, of blessed memory, said, "Sanctify yourself in what is permitted to you," so that one not be a scoundrel with the permission

> The second kind of evil lies within what is permitted. Rava's teaching "Sanctify yourself in what is permitted to you" asks a person to hold back even from permitted indulgence, and the Ramban warns that without this one could be a scoundrel while breaking no explicit law.

התורה[18] כמ"ש הרמב"ן [הרבי משה בן נחמן] ר"פ קדושים, וכדי לפטור מהרע הזה צריך להקדים חכמתו והואע"י בחי' משה ואהרן משה שושבינא דמלכא אהרן שושבינא דמטרוניתא,[19, 20, 21] פי' שושבינא דמלכא

of the Torah, as the Ramban writes at the beginning of Parshas Kedoshim. To be free of this evil, one must put his wisdom first, and this is through the level of Moshe and Aharon: Moshe is the King's groomsman, Aharon is the Queen's groomsman. The meaning of "the King's groomsman"

> Here wisdom must come first, since only understanding can show a person why to refrain from what is permitted. That wisdom comes through Moshe and Aharon, whom the Zohar calls the King's groomsman and the Queen's groomsman: a groomsman attends one side of a wedding and brings the couple together, Moshe on the side of G-d, the King, and Aharon on the side of the Shechinah, the Queen.

שהוא מביא את המלך להתייחד בזה העולם שבחינת סובב כל עלמין יהא שורה בתחתונים כמ"ש רז"ל [רבותינו זכרונם לברכה] הקב"ה מתאוה[22] שיהיה לו דירה בתחתונים[23]

is that he brings the King to unite with this world, so that the level of the light that encompasses all worlds (sovev kol almin) will dwell among the lower realms, as our Sages, of blessed memory, said: the Holy One, blessed be He, desires to have a dwelling place among the lower realms.

> Moshe, the King's groomsman, brings G-d's transcendent light, sovev kol almin, down to dwell in this lowest world. This fulfills the Midrash that G-d desired a dwelling place among the lower realms.

והיינו ע"י תורה ומצות שהם המשכת אלהותו יתי, דהתורה כולה שמותיו של הקב"ה[24] שבחי' שם הוא באותיות והוא דבר שאינו נתפס כלל בשכלנו

And this is through Torah and mitzvos, which are the drawing down of His G-dliness, blessed be He. For the whole Torah is the Names of the Holy One, blessed be He, and the level of a name is in letters, and it is something that cannot be grasped at all by our intellect,

> This drawing down happens through Torah and mitzvos. The Torah is made entirely of G-d's Names (as the Ramban writes in his introduction to the Torah, according to the Kehot note), and a name is expressed in letters, yet even so it is beyond our understanding.

כי גבוה גבוה מאד משכלנו אפילו בחינת מה שנקרא אצלו יתי בחינת שם לבד וכן ע"י המצות הנקראים אברי דמלכא.

for it is high, exceedingly high above our intellect, even the level of what is called, in relation to Him, blessed be He, merely the level of a name. And so too through the mitzvos, which are called "the limbs of the King."

> Even what is merely a "name" in relation to G-d, an outward designation rather than His essence, is still far above human intellect. The mitzvos likewise draw G-dliness down; they are called "the limbs of the King," a phrase the next paragraph explains.

4 ומשל המצות באברים כי כמו בכל אבר יש חיות הנשמה. כמו כן בכל מצוה יש חיות אלהות וכשאדם

The mitzvos are likened to limbs because, just as in every limb there is the life-force of the soul, so too in every mitzvah there is a G-dly life-force. And when a person

> Paragraph 3 called the mitzvos "the limbs of the King," and here the comparison is explained. Just as each limb of the body carries the soul's life-force, each mitzvah carries G-dly life-force.

עושה המצוה כגון שמתעטף בטלית ציצית בבוקר ממשיך עליו בחינת סוכ"ע שיהא חופף עליו וכן בתפילין הוא המשכת אחדות[25]

performs the mitzvah, for example when he wraps himself in a tallis with tzitzis in the morning, he draws upon himself the level of the light that encompasses all worlds (sovev kol almin), so that it hovers over him. And likewise with tefillin: it is the drawing down of oneness.

> Wrapping oneself in the tallis draws the encompassing light, sovev kol almin, to surround and hover over a person, as the tallis itself surrounds him. Tefillin draw down G-d's oneness.

ובזה ממילא נפרד הרע ממנו כדכתיב כהמס דונג מפני אש[26] יאבדו רשעים מפני אלהים וכתיב והר סיני[27] עשן כולו מפני אשר ירד עליו ה' באש כי הם קוצים כסוחים באש יצתו.[28]

And through this the evil separates from him of itself, as it is written, "As wax melts before fire, [so] the wicked perish before G-d," and it is written, "And Mount Sinai was all in smoke, because Havayah descended upon it in fire"; for they are "thorns cut down, set ablaze in fire."

> When G-dliness is drawn down this way, evil separates from the person by itself, without a struggle, as wax melts before fire and as Mount Sinai smoked when G-d descended on it in fire. Evil is like dry, cut thorns that catch fire at once.

SECTION 4 • ¶5

Moshe as Daas

5 והיינו ע"י בחינת משה בחינת דעת שיודע שהוא באחד[29] ויתבונן במה שאמרו חז"ל [חכמינו זכרונם לברכה] אין אדם עובר עבירה[30] אא"כ [אלא אם כן] נכנס בו רוח שטות וכמ"ש

This is through the level of Moshe, the level of Daas (knowledge): that one knows that He is One, and contemplates what our Sages, of blessed memory, said: "A person does not commit a transgression unless a spirit of folly has entered him." And as is explained

> Moshe's way is the way of Daas, knowledge in the sense of a firm inner awareness: knowing that G-d is One (a phrase from a piyut of the Days of Awe, as the Kehot note says). A person also reflects on the Talmud's teaching that no one sins unless a "spirit of folly" enters him, so sin is never what a Jew truly wants.

במ"א שאפילו קל שבקלים אינו רוצה להיות פורק עול ומוסר נפשו על קדושת השם ית' וא"צ [ואין צריך / ואינו צריך] שום התבוננות אחר רק שידע כי חלק[31] ה' עמו

elsewhere, even the lowest of the low does not want to cast off the yoke, and gives up his life for the sanctification of G-d's Name, blessed be He. And no other contemplation is needed, only that he know that "Havayah's portion is His people."

> As explained elsewhere (see Tanya, chapter 18), even the lowest Jew does not want to cast off G-d's yoke and would give up his life to sanctify G-d's Name. No long contemplation is needed, only the knowledge that a Jew is, in the verse's words, "Havayah's portion."

ובזה שהוא חושב או מדבר דברים גופניים הוא מפריד את עצמו מאחד בודאי לא ירצה בזה כמו שא"א ליקח הבן מאצל אביו דרך הטבע

And by thinking or speaking about bodily matters he separates himself from the One; certainly he will not want this, just as it is naturally impossible to take a son away from his father.

> One who knows this sees that thinking or speaking about bodily matters separates him from the One, and he will not want that. It is like a son, who by nature cannot be parted from his father.

וזהו מה יפה ירושתנו[32] וכתיב גם חשך לא יחשיך[33] ממך שחשך נקי אש שאפילו אש אינו מפסיק, וזה פי׳ קדש עצמך במותר לך[34] שאף

This is [the meaning of] "How beautiful is our inheritance!" And it is written, "Even darkness does not darken from You": darkness is called fire, for even fire does not separate. And this is the meaning of "Sanctify yourself in what is permitted to you": even though

> The words "How beautiful is our inheritance," from the prayers, express this bond. The verse "Even darkness does not darken from You" is read to mean that nothing can separate a Jew from G-d: "darkness" here means fire, and even fire does not separate. With this the Alter Rebbe rereads "Sanctify yourself in what is permitted to you."

שהוא מותר אינו רק לך מחמת גופך אבל מחמת השורה בך שהוא אלהותו יתי׳ אינו מועיל היתר זה.

it is permitted, it is only [permitted] "to you," on account of your body; but on account of what dwells within you, which is His G-dliness, blessed be He, this permission is of no avail.

> A thing is permitted only "to you," that is, to the body. The G-dliness that dwells within a person has no such permission, so one who is aware of it will sanctify himself even in permitted matters.

SECTION 5 · ¶6–7

The Queen's groomsman

6 וזהו והייתם קדושים כי קדוש אני[35] הי׳ וזהו לשם יחוד קוב"ה [קודשא בריך הוא] ושכינתיה[36] ובחינת אהרן שושבינא דמטרוניתא שמביא ומוליד תשוקה להש"י [להשם יתברך]

And this is [the meaning of] "You shall be holy, for I, Havayah, am holy"; and this is "for the sake of the unification of the Holy One, blessed be He, and His Shechinah (Divine Presence)." And the level of Aharon, the Queen's groomsman, is that he brings and engenders a longing for G-d, blessed be He,

> The verse "You shall be holy, for I am holy" now reads as the reason to sanctify oneself even in permitted things: G-d's holiness dwells within a person. The formula said before a mitzvah, "for the sake of the unification of the Holy One, blessed be He, and His Shechinah," means the same: bringing the King to unite with His Presence below. The Alter Rebbe then turns to Aharon, the Queen's groomsman, who awakens a person's longing for G-d.

שהוא התעוררות תשוקה ממטה למעלה שהוא ע"י תפלה כמ"ש צמאה לך נפשי[37,38] התבוננות בפסוקי דזמרה קודם ק"ש [קריאת שמע] ואחריו כשמגיע לואהבת שבק"ש [שבקריאת שמע].

which is an arousal of longing from below upward, and this comes through prayer, as it is written, "My soul thirsts for You": contemplation during the Pesukei deZimrah before the Shema, and afterward, when one reaches "And you shall love" in the Shema.

> Aharon's work is an arousal from below, a longing that rises from the person toward G-d, as in "My soul thirsts for You," and it is awakened in prayer. It comes through contemplation during Pesukei deZimrah, the psalms of praise before the Shema, and becomes love when one reaches "And you shall love" in the Shema.

כי הנה נפש כל אדם משתוקקת רק שהאהבה היא בגלות ומסותרת כמו גלו לאדום שכינה עמהם[39,40] פי' אע"פ [אף על פי] שעושה מעשה אדום אעפ"כ [אף על פי כן] שכינה עמהם ויתלהב לב האדם להיות בטל נגדו יתי'.

For the soul of every person yearns, except that the love is in exile and hidden, as in "They were exiled to Edom: the Shechinah is with them." That is, even though he does the deeds of Edom, nevertheless the Shechinah is with them. And the person's heart will be set aflame to be nullified before Him, blessed be He.

> The soul already longs for G-d, but its love is "in exile," hidden. Just as the Sages taught that wherever Israel went into exile the Shechinah went with them, so even when a person acts like Edom the Shechinah is still with him; contemplation uncovers this love until his heart burns to be nullified before G-d.

כמו למשל שאנו רואים דבר גשמי מעשה של אדם בטל נגד רוחניות כמו מחשבה וזהו רגלי החיות כנגד כולם[41] פי' מדרגה

As, for example, we see that a physical thing, a person's deed, is nullified before spirituality, such as thought. And this is [the meaning of] "The feet of the Chayos are equal to them all": that is, a level

> To show what being nullified means, the Alter Rebbe begins with something familiar: a physical deed counts for nothing beside thought, which is spiritual. He then cites the Talmud's description of the holy Chayos, angels that it places above all the heavens, whose feet alone equal everything below them.

שהיא התחתונה בבחי' חיות שהוא רוחניות כנגד כולם כי אין ערך דבר גשמי נגד רוחניות.

that is the lowest in the level of life-force (chayus), which is spirituality, is equal to them all, for a physical thing bears no comparison to spirituality.

> The Alter Rebbe reads "Chayos" as chayus, life-force: even the lowest level of life-force, which is spiritual, outweighs everything physical together. The physical and the spiritual have no common measure.

כי אפילו בדבר גשמיות נאמר שהארץ כגרגיר חרדל[42] נגד עולם הגלגלים שהם ג"כ גשמיים מכש"כ נגד דבר רוחניות. [מכל שכן]

For even among physical things it has been said that the earth is like a mustard seed compared with the world of the [celestial] spheres, which are also physical; all the more so compared with something spiritual.

> Even within the physical world, the earth is said to be like a mustard seed compared with the celestial spheres, which are physical too. How much more is everything physical as nothing beside the spiritual.

7 וכן כל דבר רוחני נגד רוחניות הגבוה ולמעלה ממנו כמ"ש שוקי החיות[43] נגד כולם קרסולי החיות נגד כולם וקמיה כולא כלא חשיב[44] שהכל כאין ואפס ובטלים נגדו יתי'.

So too every spiritual thing [is nullified] before the spirituality that is higher and above it, as it is said, "The shins of the Chayos are equal to them all; the ankles of the Chayos are equal to them all." And "before Him all is considered as nothing": everything is as nothing and naught, and nullified before Him, blessed be He.

> The same holds between spiritual levels: each is nullified before the one above it, as the Talmud says that each higher part of the Chayos equals all that is below it. Above them all, "before Him all is considered as nothing."

וזה פי' הכל ירוממוך סלה[45] שלעולם ירוממוך שכל מה שמרוממים אותך אין כלום כי יש עוד לרומם.

This is the meaning of "All shall exalt You, Selah": they shall exalt You forever, for however much they exalt You, it is nothing, since there is still more to exalt.

> The words "All shall exalt You, Selah," from the Shabbos morning blessing before the Shema (as the Kehot note says), mean that the praise never ends, "Selah" meaning forever. However much G-d is exalted, it is as nothing, for there is always more to exalt.

SECTION 6 · ¶8

Close in His exaltedness; which comes first

8 ועוד זה אין לו שיעור שהוא למעלה למעלה מכל מה שנוכל לרומם ואין רוממותו התרחקת מאתנו ח"ו [חס ושלום]

And this "more" has no limit, for He is far, far above all that we can exalt. Yet His exaltedness is not a distancing from us, G-d forbid;

> There is always more to exalt, and this "more" has no end, since G-d is infinitely above any praise we can give. One might think that such exaltedness makes Him remote, but the Alter Rebbe rejects this.

כי אדרבה שבזה התקרבות אצלנו מאחר שהכל בטל אצלו יתי וקמיה כלא חשיב א"כ אין הפסק וזהו בחיי אהרן לדבקה בו[46] ולמהוי אחד באחד.[47]

on the contrary, through this there is closeness to us, since everything is nullified before Him, blessed be He, and "before Him [all] is considered as nothing"; if so, there is no separation. And this is the level of Aharon: to cleave to Him, and to be one with the One.

> Because everything is nullified before Him and counts as nothing, nothing can stand between Him and us; His very exaltedness means there is no barrier. This is Aharon's way: to cleave to G-d and become one with the One.

אך הנה כתיב הוא אהרן ומשה[48] הוא משה ואהרן[49,50] שלפעמים צריך להקדים התורה והמצות כדי שיתפלל אחר

However, it is written, "This is Aharon and Moshe," [and] "This is Moshe and Aharon": for sometimes one must put Torah and mitzvos first, so that he will pray after

> The Torah names "Aharon and Moshe" in one verse and "Moshe and Aharon" in the next, and the Alter Rebbe sees in this two orders of service. Sometimes one starts with Moshe's path, Torah and mitzvos, which then makes it possible to pray with love.

כך מאהבה ולפעמים ההתחלה מהתעוררות האהבה בתפלה ואח"כ יכול ללמוד ולעשות[51] ע"ד שנתבאר (ועיין ברבות בראשית ס"פ[52] אי בחקתי פל"ו מענין הוא משה ואהרן[53,54] כו'):

that with love; and sometimes the beginning is from the arousal of love in prayer, and afterward one can study and do, along the lines that have been explained. (And see [Midrash] Rabbah on Bereishis, end of chapter 1, [and on] Bechukosai, chapter 36, on the matter of "This is Moshe and Aharon," etc.)

> At other times one starts with Aharon's path, awakening love in prayer, and afterward can study and keep the mitzvos, as explained above. The Midrash cited in parentheses says that Scripture varies the order to teach that Moshe and Aharon are equal.

IN ONE'S AVODAH

Keep away from anything forbidden out of simple fear of sin, without waiting to understand. In permitted matters, let wisdom lead: through Torah study and mitzvos such as the tallis and tefillin draw G-dliness onto yourself, and know that you are "Havayah's portion," so that bodily indulgence that separates you from the One becomes something you do not want. In prayer, contemplate during Pesukei deZimrah how everything is nullified before G-d, so that by "And you shall love" in the Shema the soul's hidden love is aroused. Sometimes begin with study and deeds, and sometimes with prayer.

QUESTIONS FOR DISCUSSION

1. Why does avoiding what is forbidden need no wisdom, while sanctifying oneself in what is permitted requires wisdom first?
2. How does knowing that one is "Havayah's portion" make a person not want to indulge even in permitted bodily matters?
3. Why does G-d's exaltedness above all praise bring Him closer to us rather than make Him distant?
4. What distinguishes Moshe's path, as the King's groomsman, from Aharon's, as the Queen's groomsman, and when might each come first?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **אלה מסעי**

Another transcript (hanachah) of this same maamar is printed there, as the note says.

KEHOT'S NOTE

הנחה אחרת במאמרי אדה"ז — פרשיות ע' תרצד, ובסי' בשני המאורות ל, א (סי' זה כולל הנחות כ"ק אדה"א ממאמרי אדה"ז מתקופת לאוניא).

2 **אלה מסעי בנ"י**

"These are the journeys of the children of Israel who went out of the land of Egypt by their hosts, by the hand of Moshe and Aharon." The opening verse of Parshas Masei, from which the maamar takes its theme.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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KEHOT'S NOTE

במדבר לג, א.

3 **נחית כצאן עמך**

"You led Your people like a flock by the hand of Moshe and Aharon." The Alter Rebbe pairs it with the opening verse: both credit the leading of Israel to Moshe and Aharon together.

Psalms 77:21 תהילים ע"ז:כ"א

נָחִיתָ כַצֹּאן עַמֶּךָ בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

Thou didst lead Thy people like a flock, By the hand of Moses and Aaron.

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KEHOT'S NOTE

תהלים עז, כא. וראה אוה"ת מסעי ע' א'שנב שמביא בשם הרבות.

4 **מי יעלה בהר ה'**

"Who shall ascend the mountain of Havayah, and who shall stand in His holy place?" The psalm's question frames the demand for purity with which the maamar opens.

Psalms 24:3 תהילים כ"ד:ג'

מִי־יַעֲלֶה בְהַר־ה' וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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KEHOT'S NOTE

תהלים כד, ג.

5 **נקי כפים ובר לבב**

"One with clean hands and a pure heart, who has not lifted up My soul in vain, and has not sworn deceitfully." In this verse the word read "My soul" (נפשי) is written "his soul" (נפשו); the Alter Rebbe draws on both.

Psalms 24:4 תהילים כ"ד:ד'

נְקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה׃

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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6 **אליך ה' נפשי אשא**

"To You, Havayah, I lift up my soul." It shows that "lifting up the soul" means raising it toward G-d.

Psalms 25:1 תהילים כ"ה:א'

לְדָוִד אֵלֶיךָ ה' נַפְשִׁי אֶשָּׂא׃

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

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KEHOT'S NOTE

תהלים כה, א.

7 **אכל בי עשרה שכינתא שריא**

The Talmud cites the teaching "Upon every [gathering of] ten the Shechinah rests" (in Rabban Gamliel's exchange with the emperor). The Alter Rebbe uses it to show that the Divine Presence rests among Jews, which explains the reading "My soul."

Sanhedrin 39a:11 סנהדרין ל"ט א:י"א

אָמַר לֵיהּ קֵיסָר לְרַבָּן גַּמְלִיאֵל: אָמְרִיתוּ כֹּל בֵּי עֲשָׂרָה שְׁכִינְתָּא שָׁרְיָא, כַּמָּה שְׁכִינְתָּא אִיכָּא? קָרְיֵיהּ לְשַׁמָּעֵיהּ, מְחָא בֵּיהּ בְּאַפָּתְקָא. אָמַר לֵיהּ: אַמַּאי עָל שִׁמְשָׁא בְּבֵיתֵיהּ דְּקֵיסָר? אֲמַר לֵיהּ: שִׁמְשָׁא אַכּוּלֵי עָלְמָא נָיְחָא. וּמָה שִׁמְשָׁא דְּחַד מִן אֶלֶף אַלְפֵי רִבּוֹא שַׁמָּשֵׁי דְּמַמֵּי קוּדְשָׁא בְּרִיךְ הוּא נָיְחָא אַכּוּלֵי עָלְמָא, שְׁכִינְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא עַל אַחַת כַּמָּה וְכַמָּה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

Tanya, Likkutei Amarim 11:7–8 תניא, חלק ראשון; ליקוטי אמרים י"א:ז'-ח'

אַךְ מִי שֶׁאֵינוֹ מִתְחָרֵט לְעוֹלָם, וְאֵין בָּאִים לוֹ הִרְהוּרֵי תְּשׁוּבָה כְּלָל – נִקְרָא "רָשָׁע וְרַע לוֹ", שֶׁהָרַע שֶׁבְּנַפְשׁוֹ הוּא לְבַדּוֹ נִשְׁאַר בְּקִרְבּוֹ, כִּי גָּבַר כָּל כָּךְ עַל הַטּוֹב עַד שֶׁנִּסְתַּלֵּק מִקִּרְבּוֹ וְעוֹמֵד בִּבְחִינַת מַקִּיף עָלָיו מִלְמַעְלָה. וְלָכֵן אָמְרוּ רַבּוֹתֵינוּ זִכְרוֹנָם־לִבְרָכָה: "אֲפִלּוּ בֵּי עֲשָׂרָה שְׁכִינְתָּא שָׁרְיָא":

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KEHOT'S NOTE

סנהדרין לט, א. תניא פי"א ובליקוט פירושים שם.

The Alter Rebbe quotes it, in reverse order, to pose the problem of where to begin.

Pirkei Avot 3:17 משנה אבות ג:יז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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13 **כל שיראת חטאו קודמת**

Part of what follows in this maamar is cited there, with changes and additions, as the note says.

KEHOT'S NOTE

אבות פ"ג, מ"ט. חלק מהבא לקמן הובא בהמשך מים רבים תרל"ו פרק קצ עם שינויים והוספות.

14 **כל שיראת חטאו קודמת לחכמתו חכמתו מתקיימת**

Rabbi Chanina ben Dosa says: "Anyone whose fear of sin precedes his wisdom, his wisdom endures," while one whose wisdom comes first, his wisdom does not endure. This breaks the circle: begin with fear of sin.

Pirkei Avot 3:9 משנה אבות ג:ט

רַבִּי חֲנִינָא בֶן דּוֹסָא אוֹמֵר, כָּל שֶׁיִּרְאַת חֶטְאוֹ קוֹדֶמֶת לְחָכְמָתוֹ, חָכְמָתוֹ מִתְקַיֶּמֶת. וְכָל שֶׁחָכְמָתוֹ קוֹדֶמֶת לְיִרְאַת חֶטְאוֹ, אֵין חָכְמָתוֹ מִתְקַיֶּמֶת. הוּא הָיָה אוֹמֵר, כָּל שֶׁמַּעֲשָׂיו מְרֻבִּין מֵחָכְמָתוֹ, חָכְמָתוֹ מִתְקַיֶּמֶת. וְכָל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, אֵין חָכְמָתוֹ מִתְקַיֶּמֶת:

Rabbi Hanina ben Dosa said: anyone whose fear of sin precedes his wisdom, his wisdom is enduring, but anyone whose wisdom precedes his fear of sin, his wisdom is not enduring. He [also] used to say: anyone whose deeds exceed his wisdom, his wisdom is enduring, but anyone whose wisdom exceeds his deeds, his wisdom is not enduring.

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PARAGRAPH 2

8 **עמוק עמוק מי ימצאנו**

"That which was is far off, and deep, deep; who can find it?" The Alter Rebbe borrows the words to describe how hard it is to reach a perfectly pure heart.

Ecclesiastes 7:24 קהלת ז:כ"ד

רָחוֹק מַה־שֶּׁהָיָה וְעָמֹק עָמֹק מִי יִמְצָאֶנּוּ׃

That which is far off, and exceeding deep; who can find it out?

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KEHOT'S NOTE

קהלת ז, כד. ובפרש"י שם: אין לו רשות להרהר בהן מה למעלה כו' ומה לאחור — וראה חגיגה רפ"ב. תקו"ז ת"ע (קכז, סע"א) חו"ב ובשל"ה (ו, ב. ח, א) קוצו של יו"ד. לקו"ש חכ"א ע' 163 הערה 47.

9 **עמוק עמוק מי ימצאנו**

Rashi explains that these are matters one has no permission to ponder: what is above and below, before and behind. The Kehot note brings him to show how deep "deep, deep" is.

Rashi on Ecclesiastes 7:24 רש"י על קהלת ז:כ"ד

רָחוֹק מַה שֶּׁהָיָה. אֶת הַדְּבָרִים הָרְחוֹקִים שֶׁהָיוּ בִּיצִירַת בְּרֵאשִׁית: וְעָמֹק עָמֹק הוּא "מִי יִמְצָאֶנּוּ", שֶׁאֵין לִי רְשׁוּת לְהַרְהֵר בָּהֶן, מַה לְּמַעְלָה וּמַה לְּמַטָּה, מַה לְּפָנִים וּמַה לְּאָחוֹר: וְעוֹד:

That which was is far beyond me. The distant things that were in the Creation. And so very deep it is; who can find it, for I am not permitted to delve into them, what is above and what is below, what is before and what is after. Furthermore —

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10 **עמוק עמוק מי ימצאנו**

The Tikkunei Zohar applies the verse to a level that no one can grasp except through Chochmah and Binah. The Kehot note cites it on the doubled "deep."

Tikkunei Zohar 127a:5 תקוני הזהר קכ"ז א:ה'

... יהו"ה לְכָל קוֹרְאָיו, בְּהַהוּא זִמְנָא אִתְמַר בֵּקהּ (קהלת ז כד) רָחוֹק מַה שֶּׁהָיָה, וְעָמֹק עָמֹק מִי יִמְצָאֶנּוּ, לֵית מָאן דְּאַשִּׂיג לֵקהּ אֶלָּא בְּחָכְמָה וּבְבִינָה, וּבְגִין דָּא כַּד אִסְתַּלַּק לְהַהוּא אֲתַר לָא מַשְׂגִּיגִין לֵקהּ בְּכָל סְפִירָן, אֶלָּא בַּחָכְמָה וּבְבִינָה, דְּאִינּוּן י"ם י' חָכְמָה מ' בִּינָה, וּבְגִין דָּא רָחוֹק מַה שֶּׁהָיָה, וְעָמֹק עָמֹק מ"י יִמְצָאֶנּוּ, וְרָזָא דְמִלָּה (מלכים א ה כט) קְרוֹבִים אֶל יהו"ה אלהי"ו.

Tikkunei Zohar - Vocalized (Public Domain)

11 **אם אין יראה אין חכמה**

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

KEHOT'S NOTE

אבות פ"ג, מ"ז.

12 **אם אין יראה אין חכמה ואם אין חכמה אין יראה**

Rabbi Elazar ben Azariah says: "If there is no wisdom, there is no fear; if there is no fear, there is no wisdom."

scoundrel with the Torah's permission"; so the Torah commands restraint even in what is permitted.

Ramban on Leviticus 19:2 רמב"ן על ויקרא י"ט:ב

15 **טהור עינים מראות רע**

The prophet says to G-d: "[You are] too pure of eyes to look upon evil." The Alter Rebbe cites it to show how utterly evil a forbidden thing is.

Habakkuk 1:13 חבקוק א':י"ג

טְהוֹר עֵינַיִם מֵרְאוֹת רָע וְהַבִּיט אֵל־עָמָל לֹא תוּכָל לָמָּה תַבִּיט בּוֹגְדִים תַּחֲרִישׁ בְּבַלַּע רָשָׁע צַדִּיק מִמֶּנּוּ׃

Thou that art of eyes too pure to behold evil, And that canst not look on mischief, Wherefore lookest Thou, when they deal treacherously, And holdest Thy peace, when the wicked swalloweth up The man that is more righteous than he;

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KEHOT'S NOTE

חבקוק א, יג. וראה בהנסמן בס' מאמרי אדה"ז — פרשיות ח"א לע' שמו.

16 **תועבת ה'**

"For whoever does these things is an abomination to Havayah." The phrase "an abomination to Havayah" appears in several verses; the Kehot note points here, among others.

Deuteronomy 18:12 דברים י"ח:י"ב

כִּי־תוֹעֲבַת ה' כָּל־עֹשֵׂה אֵלֶּה וּבְגַלַּל הַתּוֹעֵבֹת הָאֵלֶּה ה' אֱלֹקֶיךָ מוֹרִישׁ אוֹתָם מִפָּנֶיךָ׃

For whosoever doeth these things is an abomination unto the L-RD; and because of these abominations the L-RD thy G-d is driving them out from before thee.

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KEHOT'S NOTE

ראה דברים יח, יב. ועוד.

PARAGRAPH 3

17 **קדש עצמך במותר לך**

Rava teaches: "Sanctify yourself in what is permitted to you." The Alter Rebbe uses it to define the second kind of evil, the misuse of what is permitted.

Yevamot 20a:15 יבמות כ' א:ט"ו

אִיסּוּר קְדוּשָּׁה — שְׁנַיִּים מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיקּהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אָמַר לֵיקּהּ רָבָא: וְכֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְּרֵי, רָשָׁע נָמֵי לָא מִיקְּרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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KEHOT'S NOTE

יבמות כ, א.

18 **שלא יהיה נבל ברשות התורה**

On "You shall be holy," the Ramban explains that since the Torah permits marital relations, meat and wine, a person driven by desire could indulge without limit and be "a

19 **משה שושבינא דמלכא ואהרן . . דמטרוניתא**

In a passage on the offering brought when the great Sanhedrin errs, the Zohar says that Moshe was the King's groomsman, which is Tiferes, and Aharon the Queen's groomsman, which is Malchus.

Zohar III, 20a זח"ג כ, א

KEHOT'S NOTE

זח"ג כ, א. ערה, ב. נתבאר במאמרי אדה"א פ' מסעי ע' א'תתמ. זח"ג (נג, ב). [כ].

20 **משה שושבינא דמלכא אהרן שושבינא דמטרוניתא**

The same pairing, "Moshe the King's groomsman, Aharon the Queen's groomsman," appears here in a discussion of the great and small Sanhedrin.

Zohar, Shoftim 5:21–24 ספר הזהר, שופטים ה':כ"א-כ"ד

21 **משה שושבינא דמלכא אהרן שושבינא דמטרוניתא**

The Zohar asks which is higher, Moshe or Aharon, and answers that Moshe is: Moshe is the King's groomsman and Aharon the Queen's, like a groomsman a king gives his queen to look after her and her house.

Zohar, Metzora 4:18–7:25 ספר הזהר, מצורע ד':י"ח-ז':כ"ה

He replied: 'It is written here, "two living clean birds and cedar wood and scarlet and hyssop". "Living" is a reference to two of the "living creatures" (Hayoth) that Ezekiel saw, denoting the place from which the true prophets draw inspiration. "Cedar wood" we have explained. "Scarlet" indicates the place of Severity, which is associated with him at first. "Hyssop" is the lesser Vau which gives sustenance to the Community of Israel. All these again rest upon him because he has been purified.' R. Judah and R. Isaac were once ...

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

22 **הקב"ה מתאוה שיהי' לו דירה בתחתונים**

An earlier passage of Likkutei Torah on this Midrash; the note adds that further sources are listed there.

Tanya, Likkutei Amarim 36:1–2 תניא, חלק ראשון; ליקוטי אמרים ל"ו:א'-ב'

וְהִנֵּה, מוּדַעַת זֹאת מֵאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה, שֶׁתַּכְלִית בְּרִיאַת עוֹלָם הַזֶּה הוּא - שֶׁנִּתְאַוָּה הַקָּדוֹשׁ־בָּרוּךְ־הוּא לִהְיוֹת לוֹ דִּירָה בַּתַּחְתּוֹנִים. וְהִנֵּה, לֹא שַׁיָּךְ לְפָנָיו יִתְבָּרַךְ בְּחִינַת מַעְלָה וּמַטָּה, כִּי הוּא יִתְבָּרַךְ מְמַלֵּא כָּל עָלְמִין בְּשָׁוֶה.

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KEHOT'S NOTE

תנחומא נשא, טז. ועי"ל (ע, ג). ושי"נ. [כ]. ראה תניא פל"ו ובליקוט פירושים שם בשם כ"ק אדה"ז.

23 **הקב"ה מתאוה שיהיה לו דירה בתחתונים**

"When the Holy One, blessed be He, created the world, He desired to have a dwelling among the lower beings just as

there is among the upper ones." The Alter Rebbe applies it to Moshe, who brings the King to dwell below.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט"ז:א

... מִכָּל עֵץ הַגַּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לְקוּדְשָׁא בְּרִיךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיִּהְיֶה לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתָךְ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ בָּרוּךְ הוּא שְׁכִינָתוֹ לָרָקִיעַ הָרִאשׁוֹן. מִנַּיִן, דִּכְתִיב: וַיִּשְׁמְעוּ אֶת קוֹל ה' אֱלֹקִים מִתְהַלֵּךְ בַּגַּן (שם ג, ח). כֵּיוָן שֶׁעָבְרוּ עַל הַצִּוּוּי, סִלֵּק שְׁכִינָתוֹ לָרָקִיעַ הָרִאשׁוֹן. עָמַד קַיִן וְהָרַג לְהֶבֶל, מִיַּד סִלֵּק שְׁכִינָתוֹ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

24 **דהתו' כולה שמותיו של הקב"ה**

The note points to chapter 29 of this work of Kabbalah, beside the Ramban's introduction to the Torah, for the teaching that the whole Torah is the Names of G-d.

Zohar II, 87a זח"ב פז, א

KEHOT'S NOTE

רמב"ן בהק' עה"ת. יונת אלם פכ"ט. ועד"ז זח"ב פז, א. ובכ"מ.

PARAGRAPH 4

25 **המשכת אחדות**

Where this passage is cited there, the Rebbe remarked (so the note) that all three manuscripts of Hemshech Mayim Rabbim read "oneness" (אחדות), and that perhaps it should read "G-dliness" (אלקות).

KEHOT'S NOTE

בהמשך מים רבים שם (פקי"צ) העיר כ"ק אדמו"ר זי"ע: "אחדות" כ"ה בכל ג' הכת"י [דהמשך מים רבים. המו"ל] ואולי צ"ל: "אלקות".

26 **כהמס דונג מפני אש**

"As smoke is driven away, so drive them away; as wax melts before fire, so the wicked perish before G-d." In the presence of revealed G-dliness, evil vanishes on its own.

Psalms 68:3 תהילים ס"ח:ג

כְּהִנְדַּף עָשָׁן תְּנַדֵּף כְּהֵמֵס דּוֹנַג מִפְּנֵי־אֵשׁ יֹאבְדוּ רְשָׁעִים מִפְּנֵי אֱלֹקִים:

As smoke is driven away, so drive them away; As wax melteth before the fire, So let the wicked perish at the presence of G-d.

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KEHOT'S NOTE

תהלים סח, ג. ראה לעיל פי' נשא כ, א.

27 **והר סיני כולו**

"And Mount Sinai was all in smoke, because Havayah descended upon it in fire." The Alter Rebbe adds it as a second picture of G-d's descent in fire.

Exodus 19:18 שמות י"ט:י"ח

וְהַר סִינַי עָשַׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו ה' בָּאֵשׁ וַיַּעַל עֲשָׁנוֹ כְּעֶשֶׁן הַכִּבְשָׁן וַיֶּחֱרַד כָּל־הָהָר מְאֹד:

Now mount Sinai was altogether on smoke, because the L-RD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

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KEHOT'S NOTE

שמות יט, יח.

28 **קוצים כסוחים באש יצתו**

Isaiah's words "thorns cut down, set ablaze in fire." The Alter Rebbe borrows the image: evil is like cut, dry thorns, which burn at once.

Isaiah 33:12 ישעיהו ל"ג:י"ב

וְהָיוּ עַמִּים מִשְׂרְפוֹת שִׂיד קוֹצִים כְּסוּחִים בָּאֵשׁ יִצָּתוּ:

And the peoples shall be as the burnings of lime; As thorns cut down, that are burned in the fire.

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PARAGRAPH 5

29 **שהוא באחד**

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

KEHOT'S NOTE

פיוט דימים נוראים.

30 **אין אדם עובר עבירה**

Reish Lakish says: "A person does not commit a transgression unless a spirit of folly has entered him," learning it from the wording of the passage of the sotah. The Alter Rebbe makes it a subject of contemplation: sin comes only from folly.

Sotah 3a:4–5 סוטה ג' א:ד'-ה'

רֵישׁ לָקִישׁ אָמַר: אֵין אָדָם עוֹבֵר עֲבֵירָה אֶלָּא אִם כֵּן נִכְנַס בּוֹ רוּחַ שְׁטוּת, שֶׁנֶּאֱמַר: "אִישׁ אִישׁ כִּי תִשְׂטֶה אִשְׁתּוֹ", "תִּשְׂטֶה" כְּתִיב. תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: מִפְּנֵי מָה הָאֱמִינָה תּוֹרָה עַד אֶחָד בְּסוֹטָה — שֶׁרַגְלַיִם לַדָּבָר, שֶׁהֲרֵי קִינֵּא לָהּ, וְנִסְתְּרָה, וְעַד אֶחָד מְעִידָהּ שֶׁהִיא טְמֵאָה.

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Tanya, Likkutei Amarim 19:9 תניא, חלק ראשון; ליקוטי אמרים י"ט:ט'

וְלָכֵן נִקְרֵאת אַהֲבָה זוֹ בַּנֶּפֶשׁ הָאֱלֹהִית, שֶׁרְצוֹנָהּ וְחֶפְצָהּ לְדָבֵק בַּה' חַיֵּי הַחַיִּים בָּרוּךְ־הוּא, בְּשֵׁם "אַהֲבָה מְסוּתֶּרֶת", כִּי הִיא מְסוּתֶּרֶת וּמְכוּסָּה בִּלְבוּשׁ שֵׁק דְּקְלִיפָּה בְּפוֹשְׁעֵי יִשְׂרָאֵל, וּמִמֶּנָּה נִכְנָס בָּהֶם רוּחַ שְׁטוּת לְחַטּוֹא, כְּמַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "אֵין אָדָם חוֹטֵא כוּ'".

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KEHOT'S NOTE

סוטה ג, א. ראה תניא פי"ט. כד. תו"א צה, ג.

31 **כי חלק ה' עמו**

"For Havayah's portion is His people; Yaakov is the lot of His inheritance." Knowing this alone is enough to make a Jew unwilling to be separated from G-d.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

32 **מה יפה ירושתנו**

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

KEHOT'S NOTE

נוסח התפלה.

33 **גם חשך לא יחשיך**

"Even darkness does not darken from You, and night shines like day." The Alter Rebbe reads it to mean that not even "darkness," which he identifies with fire, separates from G-d.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

34 **קדש עצמך במותר לך**

Rava's "Sanctify yourself in what is permitted to you." Here the Alter Rebbe stresses the words "to you": the permission is for the body, not for the G-dliness within.

Yevamot 20a:15 יבמות כ' א:ט"ו

אִיסּוּר קְדוּשָּׁה — שְׁנִיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיהּ אִיסּוּר קְדוּשָּׁה? אֲמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אֲמַר לֵיהּ רָבָא: וְכֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמֵי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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PARAGRAPH 6

35 **והייתם קדושים כי קדוש אני**

"You shall sanctify yourselves and be holy, for I am holy." The Alter Rebbe reads it as the reason to sanctify oneself even in what is permitted.

Leviticus 11:44 ויקרא י"א:מ"ד

כִּי אֲנִי ה' אֱלֹקֵיכֶם וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים כִּי קָדוֹשׁ אָנִי וְלֹא תְטַמְּאוּ אֶת־נַפְשֹׁתֵיכֶם בְּכָל־הַשֶּׁרֶץ הָרֹמֵשׂ עַל־הָאָרֶץ׃

For I am the L-RD your G-d; sanctify yourselves therefore, and be ye holy; for I am holy; neither shall ye defile yourselves with any manner of swarming thing that moveth upon the earth.

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KEHOT'S NOTE

ויקרא יא, מד.

36 **לשם יחוד קוב"ה ושכינתי'**

A commentary on the Tikkunei Zohar; the note points to its comment beginning "ואי תימרון" for this formula.

KEHOT'S NOTE

ראה כסא מלך להק' ת"ז ד"ה ואי תימרון.

37 **צמאה לך נפשי**

Kehot's note points to Psalms 93:2 for these words.

Psalms 93:2 תהילים צ"ג:ב'

KEHOT'S NOTE

תהלים צג, ב.

38 **צמאה לך נפשי**

"G-d, You are my G-d, I seek You; my soul thirsts for You, my flesh longs for You." It expresses the longing from below that prayer awakens.

Psalms 63:2 תהילים ס"ג:ב'

אֱלֹקִים אֵלִי אַתָּה אֲשַׁחֲרֶךָּ צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם׃

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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39 **גלו לאדום שכינה עמהם**

Rabbi Shimon bar Yochai teaches that wherever Israel was exiled the Shechinah was with them: in Egypt, in Babylon, and at the future redemption. The Kehot note refers here for the saying "They were exiled to Edom: the Shechinah is with them."

Megillah 29a:4 מגילה כ"ט א:ד'

תָּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בּוֹא וּרְאֵה כַּמָּה חֲבִיבִין יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁבְּכָל מָקוֹם שֶׁגָּלוּ — שְׁכִינָה עִמָּהֶן. גָּלוּ לְמִצְרַיִם — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "הֲנִגְלֹה נִגְלֵיתִי לְבֵית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם וגו'". גָּלוּ לְבָבֶל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה". וְאַף כְּשֶׁהֵן עֲתִידִין לִיגָּאֵל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "וְשָׁב ה' אֱלֹקֶיךָ אֶת שְׁבוּתְךָ". "וְהֵשִׁיב" לֹא נֶאֱמַר, אֶלָּא "וְשָׁב". מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שָׁב עִמָּהֶן מִבֵּין הַגָּלְיוֹת.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

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KEHOT'S NOTE

ראה מגילה כט, א. על"ק תצא (לה, סע"ד). ושי"נ. [כ].

40 **גלו לאדום שכינה עמהם**

The Sifrei lists Israel's exiles and says of each that the Shechinah went with them, in these very words: "They were exiled to Edom: the Shechinah is with them," citing "Who is this who comes from Edom?" (Isaiah 63:1). The Alter Rebbe applies it to the soul's hidden love, which stays with a person even when his deeds are like Edom's.

Sifrei Bamidbar 84:4 ספרי במדבר פ"ד:ד'

... אלמלא מקרא שכתוב אי אפשר לאומרו, אמרו ישראל לפני המקום: פדית את עצמך! את מוצא שכל מקום שגלו - שכינה עמהם, שנאמר (שמואל א ב) "הנגלה נגליתי אל בית אביך בהיותם במצרים בבית פרעה". גלו לבבל - שכינה עמם, שנאמר (ישעיה מג) "למענכם שולחתי בבלה". גלו לאדום - שכינה עמהם, שנאמר (ישעיה סג) "מי זה בא מאדום". וכשהם חוזרים - שכינה חוזרת עמהם, שנאמר (דברים ל) "ושב ה' אלקיך את שבותך". והשיב לא נאמר, אלא "ושב ה'". ואומר (שיר השירים ד) "אתי מלבנון כלה, אתי מלבנון תבואי":

"and let Your haters flee before You": Now are there "haters" before Him who spoke and brought the world into being? The intent is, rather, that all who hate the righteous are, as it were, haters of the L-rd. Similarly, (Shemot 15:7) "and in the greatness of Your grandeur you destroy those who rise against You." Now are there any who "rise" before the L-rd? The intent is, rather, that all who rise against the righteous are, as it were, "rising" against the L-rd. And, similarly (Psalms 74:23) "Forget not ...

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41 **רגלי החיות כנגד כולם**

The Talmud measures the heavens and says that above them are the holy Chayos, and "the feet of the Chayos are equal to them all." The Alter Rebbe reads "Chayos" as life-force, that is, spirituality.

Chagigah 13a:4 חגיגה י"ג א:ד'

לְמַעְלָה מֵהֶן — חַיּוֹת הַקֹּדֶשׁ. רַגְלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּם, קַרְסוּלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, שׁוֹקֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רְכוּבֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, יַרְכֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, גּוּפֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, צַוָּארֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רָאשֵׁי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, קַרְנֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן. לְמַעְלָה מֵהֶן — כִּסֵּא כָּבוֹד. רַגְלֵי כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, מֶלֶךְ אֵל חַי וְקַיָּם רָם וְנִשָּׂא שׁוֹכֵן עֲלֵיהֶם, וְאַתָּה אָמַרְתָּ: "אֶעֱלֶה עַל בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן" — ...

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KEHOT'S NOTE

חגיגה יג, א.

42 **שהארץ כגרגיר חרדל**

As the note quotes it, Torah Ohr there says that the earth is only like a mustard seed.

KEHOT'S NOTE

ע' בתו"א ד"ה כי כאשר השמים החדשים [ב, א] (וכל) [ש]הארץ אינה רק כגרגיר חרדל כו'. ומקורו משל"ה הקי בעשרה מאמרות ריש מאמר הגי [מח, סע"א ד"ה עתה] וז"ל הכל כגרגיר חרדל נחשב נגד עולם הגלגלים, יע"ש. ועל"ק דרושים לר"ה (נט, ג). חגיגה (יג, א) ושם אי' לגבי השמים. [כ].

PARAGRAPH 7

43 **שוקי החיות כנגד כולם**

After "the feet of the Chayos are equal to them all," the Talmud continues: "the ankles of the Chayos are equal to them all, the shins of the Chayos are equal to them all," and so on up to their horns and the Throne of Glory. The Alter Rebbe uses this ascending scale for spiritual levels, each nullified before the one above.

Chagigah 13a:4 חגיגה י"ג א:ד'

לְמַעְלָה מֵהֶן — חַיּוֹת הַקֹּדֶשׁ. רַגְלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּם, קַרְסוּלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, שׁוֹקֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רְכוּבֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, יַרְכֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, גּוּפֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, צַוָּארֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רָאשֵׁי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, קַרְנֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן. לְמַעְלָה מֵהֶן — כִּסֵּא כָּבוֹד. רַגְלֵי כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, מֶלֶךְ אֵל חַי וְקַיָּם רָם וְנִשָּׂא שׁוֹכֵן עֲלֵיהֶם, וְאַתָּה אָמַרְתָּ: "אֶעֱלֶה עַל בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן" — ...

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KEHOT'S NOTE

חגיגה יג, א.

44 **וקמי' כולא כלא חשיב**

The Zohar describes the essential fear of G-d as fear of Him because He is great and rules, the root of all worlds, "and everything before Him is considered as nothing," citing Daniel. The Alter Rebbe applies it to the nullification of everything before G-d.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

45 **הכל ירוממוך סלה**

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

KEHOT'S NOTE

ברכת יוצר דשבת.

PARAGRAPH 8

46 **לדבקה בו**

"To love Havayah your G-d, to listen to His voice, and to cleave to Him." The Alter Rebbe uses its words for the goal of Aharon's path, attachment to G-d.

Deuteronomy 30:20 דברים ל':כ'

לְאַהֲבָה אֶת־יְהוָה אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

נכונים לגאלם, דכתיב (שיר ד, ה): שני שדיך כשני עפרים. ושערך צמח, הגיע הקץ של גאולה. ואת ...

"G-d saw the children of Israel, and G-d knew" (Exodus 2:25). "G-d saw the children of Israel," as it is stated: "I have seen the affliction of My people" (Exodus 3:7). "And G-d knew" (Exodus 2:25); "as I know its pains" (Exodus 3:7). Alternatively, "G-d saw" that they did not have good deeds for which their redemption would be warranted. Likewise, it is explicated by Ezekiel: "I rendered you as numerous as the plants of the field [and you increased and grew, and you came to great beauty: Breasts developed ...

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KEHOT'S NOTE

שמות ו, כו-כז. וראה שמו"ר פ"א. הובא ברש"י על הכתוב.

50 **הוא משה ואהרן**

"They are the ones who spoke to Pharaoh, king of Egypt, to bring the children of Israel out of Egypt; this is Moshe and Aharon." In the next verse Moshe is named first.

Exodus 6:27 שמות ו:כ"ז

הֵם הַמְדַבְּרִים אֶל־פַּרְעֹה מֶלֶךְ־מִצְרַיִם לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מִמִּצְרָיִם הוּא מֹשֶׁה וְאַהֲרֹן׃

These are they that spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These are that Moses and Aaron.

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51 **אך הנה כתיב . . ואח"כ יכול ללמוד ולעשות**

This passage, from "However, it is written" to "one can study and do," is copied there, and Or HaTorah refers from it to several discourses of Chassidus.

KEHOT'S NOTE

נעתק באוה"ת וארא ע' רכה ושם מציין לכמה דרושים בדא"ח.

52 **ברבות בראשית ס"פ א' ובחקתי פל"ו**

The text's reference to the Midrash Rabbah is copied there.

KEHOT'S NOTE

נעתק באוה"ת פ' וארא ע' רכד.

53 **מענין הוא משה ואהרן**

The Midrash notes that Scripture everywhere puts Moshe before Aharon, but in one place says "This is Aharon and Moshe," teaching that the two are equal; it says the same of heaven and earth and other pairs. This is one of the two passages the text itself cites.

Bereshit Rabbah 1:15 בראשית רבה א:ט"ו

... בכל מקום הוא מקדים אברהם ליצחק ויעקב ובמקום אחד הוא אומר (ויקרא כו, מב): "וזכרתי את בריתי יעקב וגו'" מלמד ששלשתן שקולין זה כזה. בכ"מ הוא מקדים משה לאהרן ובמקום אחד הוא אומר (שמות ו, כו): "הוא אהרן ומשה" מלמד ששניהן שקולין זה כזה. בכל מקום הוא מקדים יהושע לכלב ובמקום אחד הוא אומר (במדבר יד, ל): "כי אם כלב בן יפונה הקנזי ויהושע בן נון" מגיד ששניהן שקולין זה

47 **ולמהוי אחד באחד**

The Zohar says that the Holy One, blessed be He, who is One above, does not sit on His Throne of Glory until the Shechinah becomes one below in the mystery of One, like Him, "to be one with One." The Alter Rebbe borrows the phrase for the soul's union with G-d.

Zohar II, 135a זח"ב קלה, א

KEHOT'S NOTE

זח"ב קלה, א.

48 **הוא אהרן ומשה**

Rashi comments: "There are places where Aharon is put before Moshe and places where Moshe is put before Aharon, to tell you that they are equal as one." The Kehot note traces this to Shemos Rabbah, chapter 1.

Rashi on Exodus 6:26 רש"י על שמות ו:כ"ו

הוא אהרן ומשה. אֵלּוּ שֶׁהֻזְכְּרוּ לְמַעְלָה, שֶׁיָּלְדָה יוֹכֶבֶד לְעַמְרָם. הוא אהרן ומשה. יֵשׁ מְקוֹמוֹת שֶׁמַּקְדִּים אַהֲרֹן לְמֹשֶׁה וְיֵשׁ מְקוֹמוֹת שֶׁמַּקְדִּים מֹשֶׁה לְאַהֲרֹן, לוֹמַר לְךָ שֶׁשְּׁקוּלִין כְּאֶחָד: על צבאתם. בְּצִבְאוֹתָם, כָּל צָבָאָם לְשִׁבְטֵיהֶם; יֵשׁ עַל שֶׁאֵינוֹ אֶלָּא בְּמָקוֹם אוֹת אַחַת, "וְעַל חֲרִבְךָ תִחְיֶה" (בראשית כ"ז), כְּמוֹ בְּחַרְבְּךָ, "עֲמַדְתֶּם עַל חַרְבְּכֶם" (יחזקאל ל"ג) - בְּחַרְבְּכֶם:

הוא אהרן ומשה THESE ARE THAT AARON AND MOSES who are mentioned above where it states (v. 20) that Jochebed bore them to Amram. הוא אהרן ומשה There are some passages where Scripture mentions Aaron before Moses (as here) and other passages where it mentions Moses before Aaron; this is done in order to indicate that they were equal in all respects (more lit., that they weighed alike) (Mekhilta). על צבאתם — This is the same as בצבאותם with their hosts — all their hosts according to their tribes. Sometimes ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

49 **הוא אהרן ומשה הוא משה ואהרן**

"This is Aharon and Moshe, to whom Havayah said: Bring the children of Israel out of the land of Egypt." Here Aharon is named first.

Exodus 6:26 שמות ו:כ"ו

הוּא אַהֲרֹן וּמֹשֶׁה אֲשֶׁר אָמַר ה' לָהֶם הוֹצִיאוּ אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צִבְאֹתָם׃

These are that Aaron and Moses, to whom the L-RD said: 'Bring out the children of Israel from the land of Egypt according to their hosts.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

Shemot Rabbah 1:35 שמות רבה א:ל"ה

וירא אלקים את בני ישראל, כמה דתימא (שמות ג, ז): ראה ראיתי את עני עמי. וידע אלקים (שם שם, ז): כי ידעתי את מכאוביו. דבר אחר: וירא אלקים, שלא היה בידם מעשים טובים שיגאלו בשבילם. וכן הוא מפורש על ידי יחזקאל, (יחזקאל טז, ז): רבבה כצמח השדה נתתיך, לא היה צורך לומר, אלא ושערך צמח ואחר כך: שדים נכונו, שקודם בא סימן התחתון מן העליון. אלא מהו שדים נכונו? זה משה ואהרן, שהיו

כזה. בכ"מ הוא מקדים תורין לבני יונה ובמקום אחד הוא אומר (ויקרא יב, ו): "ובן יונה או תור לחטאת" ...

Beit Shammai and Beit Hillel, Beit Shammai say: The heavens were created first and the earth was created thereafter. Beit Hillel says: The earth was created first and the heavens thereafter. These cite a reason for their position and those cite a reason for their position. According to the opinion of Beit Shammai, who say that the heavens were created first and the earth thereafter, it is analogous to a king who had a throne made, and once that was made he had its footstool made. So, the Holy One ...

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54 מענין הוא משה ואהרן

> On Parshas Bechukosai the Midrash brings the same list of pairs whose order varies, including "This is Aharon and Moshe," to teach that they are equal. This is the second passage the text cites.

Vayikra Rabbah 36:1 ויקרא רבה ל"ו:א׳

אלה מסעי בני ישראל
אשר יצאו מארץ מצרים...

These Are the Journeys of the Children of Israel

The forty-two journeys in the wilderness are the soul's ascent out of every "Egypt," every limit, even the limit of understanding: by turning all seven emotive attributes, each with its six facets, to G-d in self-nullification, a person cuts off the hidden nourishment of the kelipos and reaches the "scent" of G-d's will, which is above all comprehension.

THE MAAMAR IN BRIEF

The maamar asks why all the journeys of Parshas Masei are called a going out of Egypt, and why they are credited to Moshe and Aharon. The wilderness feeds the kelipos, which draw only from the outermost "hairs" of G-d's Malchus, His speech that is "mute" toward them, like a ewe before her shearers. Man, created in G-d's "image" (the higher unity, in which the world is nothing) and "likeness" (the lower unity, in which it seems real), can draw down from both, and his journeys cut that nourishment off. Their work is to transform the seven emotive attributes, each including six, into G-dliness: forty-two in all. Moshe, whose present-tense name means constant drawing, embodies the higher unity contemplated in the Shema. Love then includes fear of sin, compassion for the fallen soul, the inborn love that prevails through the day, acknowledgment and bonding, and awe includes them too. The upward journeys leave out Malchus, since ascent needs self-nullification. Aharon reveals the G-dliness in souls. The goal, Jericho, is "scent": G-d's will in the mitzvos, above even the comprehension of Gan Eden, to be revealed in the time to come.

OUTLINE

1 **The questions** ¶1–2

Why are the many journeys all called "going out of Egypt," and why "under the hand of Moshe and Aharon"? What are the forty-two journeys and encampments, and why do they end at Jericho? The wilderness feeds the kelipos, and the Congregation of Israel is Rachel, the ewe.

2 **The ewe and her shearers** ¶3–4

The external forces draw only from the shorn "hairs" of Malchus, and G-d's speech is mute toward them. The journeys of the Jewish people, created in G-d's image, cut off even that nourishment.

3 **Image and likeness** ¶5–7

"Likeness" is the lower unity, "image" the higher unity. Man can draw down both sovev and memalei, and the journeys leave the constriction of Egypt by turning all seven attributes to G-d, until Malchus shines openly.

4 **Forty-two, Moshe and the Shema** ¶8–11

Each attribute includes six, as in the seven lines of "Ana BeKo'ach." Moshe's name points to the constant drawing of light, a drop beside the Infinite. The six words of "Hear, O Israel" lead to love with both inclinations, the heart's desire for G-d alone.

5 **All the attributes within love** ¶12–17

Love includes fear of sin and compassion for the fallen spark of the soul. Through the day it is carried by the inborn love of Netzach, the acknowledgment of Hod and the bonding of Yesod.

6 **All the attributes within awe** ¶18–20

Accepting G-d's kingship with love, not kicking at suffering, compassion for one's unmoved soul, and prayer as a plea for revelation. Six attributes in each of seven make the forty-two journeys.

7 **Forty-nine and forty-two** ¶21

Drawn from above, the attributes are forty-nine, including Malchus. The upward journeys are six in each attribute, because ascent requires ayin, not the feeling of oneself.

8 **Aharon, the Shema and the Shemoneh Esreh** ¶22

Aharon reveals the G-dliness in souls. Journeying is ratzo, the forty-two words of the Shema; encamping is shov, the Shemoneh Esreh that draws G-dliness down.

9 **Jericho: the scent of the will** ¶23–24

Even Gan Eden is a limit. Jericho is scent, the encompassing will expressed in the mitzvos, above comprehension and the source of the Written and the Oral Torah; it will be revealed in the time to come.

KEY CONCEPTS

The higher unity (yichuda ila'ah) יחודא עילאה

The world as it is before G-d: nothing at all, so that creation changed nothing in Him. The maamar identifies it with "Our image" and with Moshe.

The lower unity (yichuda tata'ah) יחודא תתאה

The world as it appears: a real "something," given life by G-d from within. The maamar identifies it with "Our likeness."

Mitzrayim and meitzar מצרים / מיצר

Egypt read as constriction and limitation. Every journey leaves a further limit behind, up to the limit of comprehension itself, which even the higher Gan Eden has.

Hairs שערות

The outermost extension of a level, connected to its source but without its inner life. The kelipos draw only from the shorn "hairs" of Malchus, and the soul enters the body only as a small radiance, like hair.

Ratzo and shov רצוא ושוב

Running upward and returning downward. The journeys and the Shema are ratzo; the encampments and the Shemoneh Esreh are shov, which draws G-dliness down.

Ayin and yesh אין ויש

Self-nullification as against a sense of one's own being. The upward journeys require ayin, so they leave out the Malchus of each attribute, the level of yesh.

Scent (rei'ach) ריח

A small radiance from a thing's essence, perceived without being grasped. It stands for G-d's will, expressed in the mitzvos, which is above comprehension.

Encompassing lights (makifim) מקיפים

Light that surrounds rather than enters. The mitzvos, the soul's "garments," are makifim, rooted in the supernal will above Chochmah.

SECTION 1 · ¶1–2

The questions

1 אלה מסעי[1] בני ישראל אשר יצאו מארץ מצרים[2] לצבאותם ביד משה ואהרן. להבין לשון אלה מסעי שהוא לשון רבים וכתיב אשר יצאו מארץ מצרים.

"These are the journeys of the children of Israel, who went out of the land of Egypt by their hosts, under the hand of Moshe and Aharon." We need to understand the wording "These are the journeys," which is plural, and [yet] it is written, "who went out of the land of Egypt."

> The maamar opens with the first verse of Parshas Masei (Numbers 33:1), which introduces the list of Israel's stations in the wilderness. Its first question: the verse speaks of "journeys," in the plural, yet describes them all as the journeys of those "who went out of the land of Egypt."

והרי מארץ מצרים הוא רק יציאה ונסיעה ראשונה שנסעו מרעמסס לסוכות. גם להבין מהו ביד משה ואהרן, וגם שהרי קצת המסעות היו אחרי מות אהרן.

But [going out] from the land of Egypt was only the first going-out and journey, when they journeyed from Raamses to Sukkos. We must also understand what "under the hand of Moshe and Aharon" means; and also, after all, some of the journeys took place after the death of Aharon.

> Strictly speaking, only the first journey, from Raamses to Sukkos, was a going out of Egypt; all the rest were travels through the wilderness. The verse also says the journeys were "under the hand of Moshe and Aharon," though Aharon died before some of them took place. The maamar answers these questions later on (paragraphs 9, 22 and 23).

2 וגם להבין כל ענין מ"ב מסעות ויסעו ויחנו ויהי בנסוע הארון[3] ויאמר משה קומה ה' וכו' וינוסו משנאיך מפניך ובנוחה יאמר שובה[4] ה' כו' ועיקר נסיעתם היה לבא לירדן יריחו.

We must also understand the whole matter of the forty-two journeys, "and they journeyed," "and they encamped"; and "It was, when the Ark journeyed, that Moshe said, 'Arise, Havayah,' etc., 'and let those who hate You flee before You'; and when it rested he would say, 'Return, Havayah,'" etc. And the main [aim] of their journeying was to come to the Jordan [at] Jericho.

> The questions continue with the inner meaning of the forty-two stations listed in the parshah, each described as "they journeyed" and "they encamped." The verses about the Ark (Numbers 10:35–36) give the pattern: when it set out, Moshe prayed that G-d's enemies flee, and when it came to rest, he prayed for G-d's return. All the travel aimed at one destination, the plains by the Jordan at Jericho, where the list of stations ends.

הנה המדבר שהלכו בו בנ"י [בני ישראל] נק' מדבר העמים[5] וכתיב המוליכך במדבר כו' נחש שרף ועקרב[6] (דברים ח' ט"ו) שכל הקליפות מקבלים חיותם מן המדבר הנ"ל.

Now, the wilderness in which the children of Israel walked is called "the wilderness of the nations," and it is written, "who led you through the wilderness," etc., "snake, fiery serpent and scorpion" (Deuteronomy 8:15); for all the kelipos (husks) receive their life-force from the wilderness mentioned above.

> Ezekiel calls the desert "the wilderness of the nations," and the Torah describes it as a place of snakes, serpents and scorpions. It is a place empty of holiness, and the kelipos, the forces that conceal G-dliness, draw their life-force from it.

והנה כנס"י [כנסת ישראל] נק' בשם רחל[7] כדכתיב רחל מבכה[8] על בניה[9] וכתיב כרחל לפני גוזזיה נאלמה[10] כי כל הבהמות אינם נגזזים כ"א הרחלים. וגם שמניחה א"ע [את עצמו] ליגזז ואינה מבעטת.

Now, the Congregation of Israel (Knesses Yisrael) is called by the name Rachel, as it is written, "Rachel weeps for her children," and it is written, "like a ewe (rachel) before her shearers, she is mute"; for of all the animals, none is shorn except the ewes. And also, she lets herself be shorn and does not kick.

> The Congregation of Israel, the collective soul of the Jewish people, is called Rachel, as in Jeremiah's "Rachel weeps for her children." The name also means "ewe," and Isaiah's "like a ewe before her shearers, she is mute" supplies the image the maamar will develop. Two features of the ewe matter: of all animals, it is the one that is shorn, and it lets itself be shorn without kicking.

SECTION 2 · ¶3–4

The ewe and her shearers

3 והענין דהנה כתיב ומלכותו בכל משלה[11] שאפילו החיצונים מקבלים חיותם מבחי' מלכות רק שכל חיותם אינו אלא מבחי' שערות.

The explanation is this: it is written, "and His kingship rules over all"; that is, even the external forces (chitzonim) receive their life-force from the level of Malchus, except that all their life-force is only from the level of hairs.

> Psalms 103:19 says that G-d's kingship "rules over all." Nothing exists outside G-d's Malchus, the attribute through which He creates and rules, so even the external forces (the kelipos) are sustained by it; but they receive only from its "hairs," its outermost level.

וכמו למשל שהשערות הם בחי' חיצוניות ואינם ממהות ועצמות כנראה בחוש שאין שום הרגשת כאב מגזיזות וחתיכות השערות רק שיניקתם מעצמיות.

As in the analogy: hairs are the level of the outer dimension (chitzoniyus) and are not of the essence and being, as is plainly seen, for there is no feeling of pain at all from shearing and cutting the hair; it is only that their nourishment is from the essence.

> Hair grows from the body and draws nourishment from it, yet it is not part of the person's living self: cutting it causes no pain. So too, what the external forces receive is connected to its holy source only at a distance, without its inner life.

4 וכן כל החיצונים אינם מקבלים חיותם מפנימיות מדת מלכותו ית' כ"א מבחי' שערות ואף גם זאת אינם אלא לאחר גזיזתן.

So too, all the external forces do not receive their life-force from the inner dimension (pnimiyus) of the attribute of His Malchus, may He be blessed, but only from the level of hairs; and even this, only after they are shorn.

> The point is sharpened: the external forces do not touch the inner dimension of G-d's Malchus at all, only its "hairs," and only after the hairs are shorn, that is, cut off from their source. What they receive has already been separated from holiness before it reaches them.

וזהו כרחל לפני גוזזיה נאלמה לפני גוזזיה דוקא נאלמה כמ"ש נאלמתי דומיה[12] שבחי' הדבור שבעשרה מאמרות הוא בבחי' שתיקה ודומיה[13] שאין מקבלים חיות מע"מ [מעשרה מאמרות] עצמם כ"א ע"י לבושים ושערות המסתירים על בחי' הדבור

This is [the meaning of] "like a ewe before her shearers, she is mute": specifically "before her shearers" is she mute, as it is written, "I was mute with stillness." That is, the level of the speech in the Ten Utterances is in a state of silence and stillness, so that [the external forces] do not receive life-force from the Ten Utterances themselves, but only through garments and hairs that conceal the level of the speech

> This is why the ewe is "mute" specifically "before her shearers," before those who take her wool. Malchus is G-d's speech, the Ten Utterances through which the world was created; toward the external forces this speech is "mute," as in "I was mute with stillness" (Psalms 39:3). They receive nothing from the divine words themselves, only through layers of garments and hairs that hide the speech.

(ועמ"ש מזה בד"ה והיה אור הלבנה[14,15] גבי ענין מהרה ישמע כו' קול כלה ובביאור ע"פ והיה מספר בנ"י [בני ישראל]).[16,17]

(and see what is written about this in the discourse beginning "And the light of the moon shall be," regarding the matter of "Soon may there be heard," etc., "the voice of the bride," and in the explanation on the verse "And the number of the children of Israel shall be").

The Alter Rebbe refers to two other maamarim of Likkutei Torah: one on "And the light of the moon shall be like the light of the sun" (Isaiah 30:26), which asks why "the voice of the bride" is not yet heard, and one on "And the number of the children of Israel shall be" (Hosea 2:1). Both deal with the concealment of Malchus in the present time.

והנה כל המ"ב מסעות היו בכדי שינוסו משנאיו לבלתי יהיה להם שום יניקה כו' והיינו ע"י נסיעת בנ"י [בני ישראל]

Now, all the forty-two journeys were in order that those who hate Him should flee, so that they would have no nourishment at all, etc.; and this is through the journeying of the children of Israel

Here the maamar begins its answer: the forty-two journeys were meant to fulfill "let those who hate You flee," so that the external forces would have no nourishment at all from holiness. This was accomplished by the journeying of the Jewish people themselves.

דוקא בהיות שנבראו בצלמו ודמותו וכמ"ש נעשה אדם בצלמנו[18] כדמותנו וירדו בדגת הים וכו' וכתיב אדם אתם[19] אתם קרוים אדם[20] ולכן הכל תלוי במעשה בנ"י [בני ישראל].[21]

specifically, since they were created in His image and His likeness, as it is written, "Let us make man in Our image, after Our likeness, and let them rule over the fish of the sea," etc.; and it is written, "You are adam (man)": "you are called adam." Therefore everything depends on the deeds of the children of Israel.

Only the Jewish people could do this, because man was created "in Our image, after Our likeness" and given dominion over the world (Genesis 1:26). The Sages, reading Ezekiel 34:31, "You are adam," teach that the Jewish people are called adam (man); this is why everything depends on their deeds.

SECTION 3 · ¶5-7

Image and likeness

5 והנה ענין צלמנו ודמותנו[22] הוא בחי' יחודא עילאה ויחו"ת [ויחודא תתאה] דמותנו הוא בחי' יחו"ת [יחודא תתאה] שהוא בחי' דמות ומראה שנדמה ונראה לנו ארץ ושמים וכל הברואים בבחי' יש ודבר.

Now, the meaning of "Our image" and "Our likeness" is the level of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah). "Our likeness" is the level of the lower unity, which is the level of a likeness and an appearance: earth and heaven and all the created beings seem and appear to us as something existent (yesh), an entity.

> The maamar now explains "Our image" and "Our likeness" as two ways of seeing G-d's unity. The "likeness" is the lower unity: heaven, earth and all creatures appear to us as real, independent things, and G-d's unity is that He gives them life from within. It is called "likeness" and "appearance" because this is how things seem to us, not how they truly are.

אבל באמת אני הוי' לא שניתי[23] כתיב ואתה הוא עד שלא[24] נברא העולם כו' וכולא קמיה כלא ממש[25]

But in truth, "I, Havayah, have not changed," it is written; and "You are He before the world was created," etc.; and all before Him is as actually nothing,

> In truth, creation changed nothing: G-d says, "I, Havayah, have not changed" (Malachi 3:6), and the prayers say, "You are He before the world was created." Before Him everything is "as actually nothing," in the words of the Zohar.

רק שנראה ונדמה העולם לעיני בשר ליש ודבר בפ"ע [בפני עצמו] ע"ד ועל דמות הכסא[26] דמות כמראה אדם.

except that the world appears and seems to eyes of flesh as something existent (yesh), an entity by itself, in the manner of "and upon the likeness of the throne, a likeness like the appearance of a man."

> The world seems to be a thing in its own right only to "eyes of flesh." Ezekiel saw upon the throne "a likeness like the appearance of a man": a likeness and an appearance, not the essence itself, and in the same way the world's independent existence is only an appearance.

6 ובצלמנו הוא בחי' יחודא עילאה כמו שהוא באמת כולא קמיה כלא חשיב[27] וכמו שהוא קודם שנברא העולם כן גם עתה בלי שום שינוי כו' ועמ"ש מזה ע"פ ראשי המטות.[28,29]

And "in Our image" is the level of the higher unity (yichuda ila'ah), as it is in truth: "all before Him is considered as nothing"; and just as He is before the world was created, so too [He is] now, without any change at all, etc. And see what is written about this on the verse "the heads of the tribes."

> "In Our image" is the higher unity: the world as it truly is before G-d, "considered as nothing." From this point of view creation changed nothing, and G-d is now exactly as He was before the world was created. For more on this the Alter Rebbe refers to his maamar on "the heads of the tribes" in Parshas Matos.

7 והנה כך עלה ברצונו יתי לברוא את האדם בבי בחי' הנ"ל צלם ודמות כי אין מלך בלא עם[30,31] עם דוקא

Now, so it arose in His will, may He be blessed, to create man with the two levels mentioned above, image and likeness; for "there is no king without a nation," a nation specifically.

> G-d willed to create man with both levels, "image" and "likeness," because "there is no king without a nation." A king rules a people distinct from himself, so G-d's kingship requires a being who lives in a world that seems separate (the "likeness") and also carries the truth of the higher unity (the "image").

ולכן יש בכח האדם להמשיך משני בחי' הנ"ל שהם סוכ"ע וממכ"ע [וממלא כל עלמין], ולכן היה כל מ"ב מסעות שהוא בכדי לצאת מבחינת מצרים בחינת מיצר וגבול ולהפכא

Therefore it is in man's power to draw down from the two levels mentioned above, which are the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin). And therefore there were all the forty-two journeys, which were in order to go out of the level of Mitzrayim (Egypt), the level of meitzar (constriction) and limitation, and to transform

> Because man bears both levels, he can draw down from the light that encompasses all worlds (sovev) and from the light that fills all worlds (memalei). This is the purpose of the forty-two journeys: to go out of Mitzrayim (Egypt), which the Alter Rebbe reads as meitzar, "constriction" and limitation.

מחשוכא לנהורא כל הז׳ מדות ופרטותיהן להיות לך ה׳ הגדולה וכו׳ לך דוקא עד לך ה׳ הממלכה שבחי׳ המלכות שהוא דבר ה׳ יהיה בהתגלות האור דע״מ [דעשרה מאמרות] ולא בבחינת נאלמה.[32]

from darkness to light all the seven emotive attributes (middos) and their particulars, so that [they] be "Yours, Havayah, is the greatness," etc., "Yours" specifically, up to "Yours, Havayah, is the kingdom": that the level of Malchus, which is the word of G-d, be in a revelation of the light of the Ten Utterances, and not in the state of "mute."

> Leaving Egypt means transforming all seven emotive attributes, with all their details, from darkness to light, so that each becomes G-d's, from "Yours, Havayah, is the greatness" (Chesed) to "Yours, Havayah, is the kingdom" (Malchus) in I Chronicles 29:11. Then Malchus, G-d's word, will shine with the revealed light of the Ten Utterances instead of being "mute."

SECTION 4 · ¶8–11

Forty-two, Moshe and the Shema

8 והנה לפי שכל מדה כלולה ששה לכן המסעות הם במספר מ״ב כמו שם אנא בכח גדולת כו׳

Now, because each attribute is comprised of six, therefore the journeys number forty-two, like the Name "Ana BeKo'ach Gedulas" ("Please, by the power of the greatness"), etc.,

> Each of the seven attributes contains all six emotive attributes within it, so the journeys number six times seven, forty-two. The same structure appears in the prayer "Ana BeKo'ach," which encodes the Name of forty-two letters known from Kabbalah.

שיש בו ז׳ פסוקים ובכל פסוק ששה תיבות והשם הנ״ל הוא בחי׳ עליה ממטה למעלה כמ״ש ובשתים יעופף[33] כו׳.

which has seven verses, with six words in each verse; and this Name is the level of ascent from below upward, as it is written, "and with two he would fly," etc.

> That prayer has seven verses of six words each, forty-two words in all. Its Name expresses ascent from below to above, like the angels in Isaiah's vision who "with two would fly" (Isaiah 6:2); so too the journeys are a rising upward.

9 וכל המסעות היו ע״י משה ואהרן דוקא כי משה הוא בחי׳ יחו״ע [יחודא עילאה] לכן נק׳ משה מלשון

And all the journeys were through Moshe and Aharon specifically. For Moshe is the level of the higher unity (yichuda ila'ah); therefore he is called Moshe, from the expression

> Now the maamar answers why the journeys were "under the hand of Moshe and Aharon." Moshe embodies the higher unity, and his name shows it.

כי מן המים משיתהו,[34] דלכאורה היה צריך לקרותו משוי בלשון עבר ומהו משה לשון הוה

"for I drew him out of the water." For seemingly he should have been called Mashui ["drawn"], in the past tense; what then is Moshe ["drawing"], in the present tense?

> Pharaoh's daughter named him Moshe, saying, "for I drew him out of the water" (Exodus 2:10). Since the drawing out had already happened, a past-tense name, Mashui ("drawn"), would seem to fit; Moshe instead is in the present tense, "one who draws."

אלא שהוא מרמז על יחו"ע [יחודא עילאה] שתמיד נמשך ונדלה הארה והמשכה מבחינת אור א"ס ב"ה להיות ממכ"ע [ממלא כל עלמין] וסוכ"ע כמ"ש דלה דלה לנו[35] והארה הנ"ל אינו

Rather, it alludes to the higher unity: that a radiance and a flow are constantly drawn forth and drawn up from the level of the Infinite Light (Or Ein Sof), blessed be He, to become [the light that] fills all worlds and [the light that] encompasses all worlds, as it is written, "he surely drew [water] for us." And this radiance is no

> The present tense alludes to the higher unity: a radiance is constantly being drawn forth from the Infinite Light, like water drawn up from a well, to become both the light that fills the worlds and the light that encompasses them. Of Moshe, Yisro's daughters said, "he surely drew water for us" (Exodus 2:19).

אלא כטפה מים אוקינוס ולזאת כל עלמין בטלים ונכללין בעצמותו יתי וכלא ממש חשיב לגביה.

more than a drop of the waters of the ocean; and therefore all the worlds are nullified and included in His essence, may He be blessed, and are considered as actually nothing in relation to Him.

> Yet the whole radiance that becomes all the worlds is only like a drop compared with the ocean. That is why all the worlds are nullified and included in G-d's essence and count as nothing before Him, which is the higher unity.

10 וכמו למשל הטיפה שהיא עגולה כמ"כ [כמו כן] הארה הנ"ל מקפת וסובבת כל עלמין מכל צד כמ"ש

And as in the analogy of the drop, which is round: likewise this radiance surrounds and encompasses all worlds from every side, as it is written,

> A drop of water is round, and the radiance is compared to it: it surrounds and encompasses all worlds equally, from every side.

הנה מקום אתי[36] הוא מקומו של עולם[37] וכו' רק שלעיני בשר נראה ונדמה העולם ליש ודבר.

"Behold, there is a place with Me": He is the place of the world, etc.; only, to eyes of flesh the world appears and seems to be something existent (yesh), an entity.

> G-d says, "Behold, there is a place with Me" (Exodus 33:21), and the Midrash explains that He is called Makom (Place) because "He is the place of the world," and the world is not His place. The world exists within Him; only to eyes of flesh does it appear as a separate entity.

11 וזהו דלה דלה לנו[38] לנו דוקא וכו'. וזהו בחי' יחו"ע [יחודא עילאה] שבפ' שמע ישראל[39] שיש בו ג"כ שית תיבין שע"י התבוננות יחודא עילאה הנ"ל יעלה ויגיע לבחי' ואהבת בכל לבבך בשני יצריך[40,41]

And this is [the meaning of] "he surely drew [water] for us": "for us" specifically, etc. And this is the level of the higher unity (yichuda ila'ah) in the passage "Hear, O Israel," which also has six words; for through contemplating the higher unity mentioned above, one will rise and reach the level of "And you shall love with all your heart": with both your inclinations,

> Yisro's daughters said Moshe drew water "for us": the higher unity, drawn by Moshe, is meant for the Jewish people. It is expressed in the first verse of the Shema, "Hear, O Israel, Havayah is our G-d, Havayah is one," which also has six words, like the lines of "Ana BeKo'ach." Contemplating this higher unity brings a person to love G-d "with all your heart," which the Mishnah reads as "with both your inclinations," the good and the evil.

דהיינו לאתהפכא כל המדות לה' לבדו ואהבת את[42] הוי' אלקיך אהבה הוא מלשון אבה[43] שהוא בחי' רעותא דליבא שיהיה חפצנו ורצוננו שיהיה הוי' אלקיך בבחי' גילוי ועמך לא חפצתי[44] כו':

that is, to turn all the emotive attributes to G-d alone. "And you shall love Havayah your G-d": ahavah (love) is from the expression avah (want), which is the level of the heart's desire (re'usa d'liba): that our desire and our will be that Havayah be "your G-d" in a revealed manner, and "besides You I desire nothing," etc.

> Loving G-d with both inclinations means turning all one's emotive attributes to G-d alone. The Alter Rebbe reads ahavah (love) as related to avah (want): love is the heart's deepest desire, that Havayah be "your G-d" openly, so that a person can say, "besides You I desire nothing" (Psalms 73:25).

SECTION 5 · ¶12–17

All the attributes within love

12 ב והנה במדת אהבה וחסד בה נכלל ג"כ מדת הגבורה ויראה יראת חטא שירא לנפשו שלא ליפרד מיחודו ואחדותו ע"י שום חטא ועון ואפילו איסור קל של דבריהם

2. Now, within the attribute of love and Chesed (kindness) there is also included the attribute of Gevurah (restraint) and awe, the fear of sin: that he fears for his soul lest he be separated from His unity and oneness through any sin or transgression, even a minor prohibition of the words [of the Sages],

> The second section shows that the love of G-d described above contains the other attributes too. Within love (Chesed) there is also Gevurah, awe in the form of fear of sin: one who loves G-d dreads being separated from His unity by any sin, even a minor prohibition of the Sages.

כי עונותיכם מבדילים[45] כו' (ועמ"ש מענין יראת חטא סד"ה וידבר משה אל ראשי המטות[46] הנ"ל ומ"ש סד"ה ויקח קרח[47] גבי תכלת).

for "your iniquities separate," etc. (And see what is written about the matter of the fear of sin at the end of the discourse beginning "And Moshe spoke to the heads of the tribes," mentioned above, and what is written at the end of the discourse beginning "And Korach took," regarding the techeiles.)

> Sin is what separates, as Isaiah says, "your iniquities separate between you and your G-d" (Isaiah 59:2). The Alter Rebbe refers to two other maamarim on the fear of sin: the end of the one on "And Moshe spoke to the heads of the tribes" (Parshas Matos, cited in paragraph 6), and the end of the one on "And Korach took," where he discusses techeiles, the blue thread.

וגם כלול בה מדת הרחמים שע"י התבוננות הנ"ל מעורר ג"כ רחמים רבים על ניצוץ אלקות המחיה את נפשו איך שירדה מטה מטה מאיגרא רמה[48] כו'

And also included in it is the attribute of compassion: through the contemplation mentioned above he also arouses great compassion for the spark of G-dliness that gives life to his soul, how it has descended lower and lower, "from a lofty roof," etc.,

> Love also contains compassion. Contemplating G-d's unity, a person realizes how far the spark of G-dliness that gives life to his soul has fallen: "from a lofty roof to a deep pit," in the Talmud's words.

כי יעקב חבל נחלתו[49] וישראל עלו במחשבה[50, 51] וירדה להתלבש בגוף ונפש החיונית לדאוג ולחשוב בכל עניני הגוף פרנסה ותאוות.

for "Yaakov is the lot of His inheritance," and "Israel arose in [G-d's] thought," and it descended to be enclothed in a body and a vital soul, to worry and to think about all the affairs of the body, livelihood and desires.

> The spark comes from the highest place: "Yaakov is the lot of His inheritance" (Deuteronomy 32:9), and "Israel arose in [G-d's] thought" even before creation (Bereshit Rabbah 1:4). Yet it has come down into a body and a vital soul, to be busy with worries over livelihood and with physical desires.

13 וכנראה בחוש שכאשר יישן האדם אין לו שום דאגה וכו' ובהתעורר משינתו יתעוררו כל הדאגות כו'.

As is plainly seen: when a person sleeps he has no worry at all, etc., and when he wakes from his sleep all the worries wake, etc.

> Everyday experience shows how the body's worries cling to the soul: while a person sleeps he has no worries, but the moment he wakes they all wake with him.

והוא ג"כ בחינת כרחל לפני גוזזיה[52] כוי שבחינת הנשמה אינה מתלבשת בגוף כ"א הארה מועטת בבחינת שערות

This too is the level of "like a ewe before her shearers," etc.: for the level of the soul [itself] is not enclothed in the body, but only a small radiance, in the manner of hairs.

> This is another meaning of "like a ewe before her shearers": the soul itself does not enter the body; only a small radiance of it does, like hair that extends from the body.

והוא כרחל לפני גוזזיה שעל ידי שמאירה בגוף על ידי זה הגוף חושב ומעמיק בענינים גשמיים והרי זהו בחינת גוזזיה.

And this is "like a ewe before her shearers": because it shines in the body, through this the body thinks and delves into material matters; and this is the level of "her shearers."

> Because this radiance shines in the body, the body can think and become absorbed in material matters, using the soul's light for its own concerns. That is what "her shearers" means here: the body takes the soul's outer "wool."

14 ואי לזאת הרחמנות גדלה מאד על ניצוץ אלקות. וזהו שאנו מבקשים ברחמיך הרבים רחם עלינו[53] ברחמיך דייקא

Therefore the compassion for the spark of G-dliness is very great. And this is why we ask, "In Your great compassion, have compassion on us": "in Your compassion" specifically,

> Seeing this, one's compassion for the spark of G-dliness becomes very great. In the blessing before the morning Shema we ask, "In Your great compassion, have compassion on us"; the stress on "Your" compassion means we ask for G-d's compassion, not our own.

כי אנו אין לנו השגה ותפיסא ביה כי לית מחשבה תפיסא ביה[54] לכן אין אנו משיגים גודל הרחמנות.[55]

for we have no comprehension or grasp of Him, for "no thought can grasp Him"; therefore we do not comprehend how great the compassion is.

> We cannot grasp G-d, for "no thought can grasp Him," as the Tikkunei Zohar says. So we cannot grasp how far the soul has fallen, and our own compassion falls short.

אבל הוא יתברך שהוא המדע והוא היודע[56,57] מהותו ועצמותו ויקר תפארת גדולתו[58] אשר כולא קמיה כלא לכן רחם עלינו ולכן מבחינת תפארת שלמעלה נמשך הרחמים כו'.

But He, blessed be He, who is the knowledge and who is the knower of His own being and essence and of "the precious splendor (tiferes) of His greatness," before which all is as nothing: therefore, "have compassion on us." And therefore the compassion is drawn from the level of Tiferes above, etc.

> G-d, however, is Himself the knowledge and the knower, as the Rambam writes; He knows His own being and greatness, before which all is as nothing, and so He knows how far the soul has fallen. Therefore we ask Him to have compassion, and His compassion is drawn from the attribute of Tiferes above.

15 וכ"ז [וכל זה] בקריאת שמע שמתבונן ביחודא עילאה בשכלו והשגתו. אך כל היום[59] שאחר התפלה שאין לו עוד התבוננות הנ"ל וא"א להתפלל כל היום כמאמר רז"ל [רבותינו זכרונם לברכה] הלואי שיתפלל אדם כל היום.[60]

All this is in the recital of the Shema, when one contemplates the higher unity (yichuda ila'ah) with his intellect and comprehension. But [during] the whole day after prayer, when he no longer has this contemplation, and it is impossible to pray all day, as our Sages, of blessed memory, said, "If only a person would pray all day."

> Contemplation of the higher unity belongs to the time of the Shema, when one meditates with intellect and understanding. Afterward, through the day, that contemplation is gone, and no one can pray all day, as the Sages' wish "If only a person would pray all day" (Berakhot 21a) shows.

ולכן צ"ל בחי' נצחון שהוא בחינת אהבה מסותרת שבכל נפש מישראל בתולדתו כי יעקב חבל נחלתו חלק הוי' עמו ולזאת יש להם אהבה רבה בטבעם ולכן נק' עם קשה עורף.[61,62,63]

Therefore there must be the level of victory (nitzachon), which is the level of the hidden love that is in every Jewish soul from birth; for "Yaakov is the lot of His inheritance," "Havayah's portion is His people." Because of this they have a great love by their nature, and therefore they are called "a stiff-necked people."

> For the rest of the day a person needs nitzachon, the power to prevail: the hidden love for G-d that every Jewish soul has from birth, because the Jewish people are "Havayah's portion" (Deuteronomy 32:9). This natural love is so strong that they are called "a stiff-necked people" (Exodus 34:9), unbending in their attachment to G-d.

16 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ג' עזים[64] הן ישראל באומות וכו' שהם בטבעם עזים וחזקים במדת הניצוח לאהבה את ה' באהבה רבה אף בלי שום התבוננות והוא

Therefore our Sages, of blessed memory, said: "Three are bold: Israel among the nations," etc.; for by their nature they are bold and strong in the attribute of victory, to love G-d with a great love even without any contemplation. And it is

> The Talmud (Beitzah 25b) lists three creatures that are bold, among them "Israel among the nations." The Alter Rebbe reads this boldness as the attribute of victory: the Jewish people are by nature strong and unyielding in loving G-d with a great love, even without contemplation.

כמו למשל הלכה פסוקה שכך הוא הדין בלי שום טעם וסברא (וזהו ג"כ פי' הלואי שיתפלל אדם כל היום.[65]

like, by way of analogy, a decided halachah: that such is the law, without any reason or argument. (And this is also the meaning of "If only a person would pray all day."

> This love works like a decided halachah: the law is so, without needing a reason or an argument. The parenthesis adds that this also explains "If only a person would pray all day": in this way prayer can continue through the whole day.

כי בחי' הנצח זהו ההסכם שנשאר מההתבוננות שבשעת התפלה, ועמ"ש ע"פ ועשית ציץ[66] בענין פי' מצח אהרן[67] כו' הוא ההסכם כו' ומצח ונצח הוא בחינה א' כמ"ש במ"א בענין וגם נצח ישראל לא ישקר[68] כו')

For the level of Netzach (victory) is the resolve that remains from the contemplation during prayer. And see what is written on the verse "And you shall make a tzitz (headplate)," on the meaning of "Aharon's forehead," etc., that it is the resolve, etc.; and metzach (forehead) and netzach are one level, as is explained elsewhere on "And also the Eternal One (Netzach) of Israel will not lie," etc.)

> Netzach is the resolve that remains from the contemplation of prayer, and it lasts all day. The Alter Rebbe links metzach (forehead) with netzach: the tzitz, the golden plate on the High Priest's forehead (Exodus 28:36-38), stands for this resolve, and the two words are one level, as in "the Eternal One (Netzach) of Israel will not lie" (I Samuel 15:29).

ובחינה זהו הראה הקב"ה ליעקב אבינו שיהיו דורות אחרונים שלא יהיה להם אהבה ע"י התבוננות וכו' מהיות שכלם קטן מהכיל התבוננות הנ"ל בהרחבה רק שיהיה להם מדת הניצוח כנ"ל. וזהו ויאבק איש עמו[69] כו' בכף ירכו.[70]

And this level the Holy One, blessed be He, showed to our father Yaakov: that there would be later generations who would not have love through contemplation, etc., since their minds are too small to contain this contemplation expansively, but they would have the attribute of victory, as mentioned above. And this is [the meaning of] "And a man wrestled with him," etc., "at the socket of his thigh."

> G-d showed Yaakov, through the angel who wrestled with him and touched "the socket of his thigh" (Genesis 32:25-26), that later generations would lack the breadth of mind to reach love through contemplation, but would still have the attribute of victory.

17 והודאה הוא ענין שמודה על האמת שכן הוא אף אם הוא אינו משיג בשכלו כמ ו שאנו אומרים מודים אנחנו לך שאתה הוי' אלקינו כו'.

And acknowledgment (hoda'ah) is the matter of acknowledging the truth, that it is so, even if he does not comprehend it with his intellect; as we say, "We acknowledge to You that You are Havayah our G-d," etc.

> Next comes hoda'ah, acknowledgment, the attribute of Hod: admitting that something is true even when one does not understand it. In the Modim blessing of the Amidah we say, "We acknowledge to You that You are Havayah our G-d."

כלומר הגם שאין אנו משיגים כו' אעפ"כ [אף על פי כן] מודים אנחנו לך שאתה הוי' אלקינו כו' כי יש חילוק בין ברכה להודאה לשון ברכה הוא בחי' המשכה מהעלם אל הגילוי מלשון בריכה כו'.

That is to say: although we do not comprehend, etc., nevertheless "we acknowledge to You that You are Havayah our G-d," etc. For there is a difference between blessing (berachah) and acknowledgment: the term berachah denotes drawing down from concealment into revelation, from the term berichah, etc.

> Its meaning: although we do not comprehend, we acknowledge nevertheless. Here lies the difference between blessing and acknowledgment: berachah (blessing) means drawing down from concealment into revelation, related to the word berichah.

והודאה אינו בבחי' השגה וטעם ודעת רק שהוא מודה כנ"ל (ועמ"ש מזה ע"פ ציון במשפט תפדה[71] ובפ' עקב גבי בהמ"ז [ברכת המזון] נודה לך כו' ובפ' במדבר בד"ה והיה מספר בנ"י [בני ישראל][72] גבי ונקבצו בנ"י [בני ישראל] ובני יהודה[73] כו')

But acknowledgment is not in the manner of comprehension, reason and knowledge; it is only that he acknowledges, as mentioned above. (And see what is written about this on the verse "Zion shall be redeemed with justice," and in Parshas Eikev regarding Grace after Meals, "We give thanks to You," etc., and in Parshas Bamidbar, in the discourse beginning "And the number of the children of Israel shall be," regarding "And the children of Israel and the children of Yehudah shall be gathered," etc.)

> Acknowledgment does not rest on understanding, reason or knowledge; it is simply assent. The parenthesis refers to three other discussions: the maamar on "Zion shall be redeemed with justice" (Isaiah 1:27), one in Parshas Eikev on "We give thanks to You" in Grace after Meals, and the maamar on "And the number of the children of Israel shall be" in Parshas Bamidbar, about the gathering of Yehudah and Israel (Hosea 2:1–2).

ויסוד הוא בחי' התקשרות שמקשר דעתו בחוזק ואומץ ועומק הדעת ויש בחי' זו בכל מדה הן באהבה הן ביראה כו' והוא בחי' כי כל בשמים[74] כנ"ל:

And Yesod (foundation) is the level of bonding: that he binds his mind with strength, firmness and depth of knowledge; and this level is in every attribute, both in love and in awe, etc. And it is the level of "for all that is in heaven," as mentioned above.

> Yesod is the attribute of bonding: binding one's mind to G-d with strength, firmness and depth. It runs through every attribute, love and awe alike, and it corresponds to "for all that is in heaven [and on earth]" in the verse "Yours, Havayah, is the greatness," quoted in paragraph 7.

SECTION 6 · ¶18–20

All the attributes within awe

18 והנה כמו כן צ"ל בבחי' יראה כל הבחי' הנ"ל והיינו ג"כ ע"י התבוננות ביחודו ואחדותו כנ"ל יקבל עליו עול מלכות שמים באהבה ורצון ולא יהיה העול עליו למשא כמ"ש לאהבה את[75] ה' אלקיך כי הוא חייך.

Now, likewise, in the level of awe there must be all the levels mentioned above. That is: also through contemplating His unity and oneness, as mentioned above, he will accept upon himself the yoke of the Kingdom of Heaven with love and goodwill, and the yoke will not be a burden upon him, as it is written, "to love Havayah your G-d, for He is your life."

> All these attributes have their counterparts within awe as well. Through the same contemplation of G-d's unity, a person accepts the yoke of the Kingdom of Heaven with love and goodwill, so that it is no burden. The verse "to love Havayah your G-d ... for He is your life" (Deuteronomy 30:20) shows love joined with the acceptance of His rule.

אלקיך הוא בחי' יראה קבלת עומ"ש [עול מלכות שמים] שום תשים עליך מלך[76] כי הוא חייך. כמ"ש יראת ה' לחיים.

"Your G-d" (Elokecha) is the level of awe, the acceptance of the yoke of the Kingdom of Heaven: "you shall surely set a king over yourself"; "for He is your life," as it is written, "The fear of Havayah is for life."

> The Alter Rebbe reads "your G-d" (Elokecha) as awe, the acceptance of G-d's kingship, as in "you shall surely set a king over yourself" (Deuteronomy 17:15). And "for He is your life" echoes "The fear of Havayah is for life" (Proverbs 19:23): awe of G-d brings life.

כי כל חיות העולמות הוא מבחינת מלכות כמ"ש מלכותך מלכות כל עולמים[77] כי אין מלך בלא עם[78] ולזאת יקבלו עומ"ש [עול מלכות שמים] באהבה כמאמר וכולם מקבלים עליהם עול מלכות שמים ונותנים באהבה כו' ועיין בתד"א [בתנא דבי אליהו] פרק י"ח.[79]

For all the life-force of the worlds is from the level of Malchus, as it is written, "Your kingship is a kingship over all worlds"; for "there is no king without a nation." Therefore they will accept the yoke of the Kingdom of Heaven with love, as in the words, "And they all accept upon themselves the yoke of the Kingdom of Heaven, and give with love," etc. And see Tanna DeBei Eliyahu, chapter 18.

> All the worlds receive their life from Malchus, as in "Your kingship is a kingship over all worlds" (Psalms 145:13); and since "there is no king without a nation," His kingship is what gives them life. Therefore the yoke is accepted with love, as the morning prayers describe the angels who "accept upon themselves the yoke of the Kingdom of Heaven ... with love." The text also refers to Tanna DeBei Eliyahu, chapter 18.

19 והוא בחי' חסד שבגבורה וכן לא יבעט ביסורים כי מלך במשפט יעמיד ארץ.[80] וע"י התבוננות הנ"ל תפול עליו אימה ופחד בחי' יראה כו'

And this is the level of Chesed within Gevurah. So too, he will not kick against afflictions, for "a king establishes the land through justice." And through the contemplation mentioned above, dread and fear will fall upon him, the level of awe, etc.;

> Accepting G-d's rule with love is Chesed within Gevurah. Such a person also does not "kick" against suffering, as the ewe does not kick (paragraph 2), since "a king establishes the land through justice" (Proverbs 29:4): judgment is part of His kingship. And contemplation brings awe in its own form too, dread and fear before G-d.

ונכלל בה ג"כ מדת הרחמנות על נפשו כשרואה שאין מתפעל מכל התבוננות הנ"ל ואין פחד אלקים לנגד עיניו[81] ונמשל כבהמות נדמו. אי לזאת יעורר ר"ר [רחמים רבים] על נפשו ויבקש רחמים בתפלתו שיהיה גילוי אלקותו ית'.

and also included in it is the attribute of compassion for his own soul, when he sees that he is not moved by all the contemplation mentioned above, and "there is no fear of G-d before his eyes," and he "is likened to the beasts, he is like them." Therefore he should arouse great compassion for his soul and ask for compassion in his prayer, that there be a revelation of His G-dliness, may He be blessed.

> Awe also includes compassion, here for one's own soul: when a person sees that all this contemplation does not move him, that there is "no fear of G-d before his eyes" (Psalms 36:2) and he is like the animals, he should feel great pity for his soul. Then he prays for compassion, that G-dliness be revealed to him.

20 וזהו ברוך אתה הוי' שיהי' [שיהיה] בבחי' התגלות ולא בבחי' הסתר. וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] אל יעשה אדם תפלתו קבע אלא רחמים ותחנונים לפני המקום.[82]

And this is [the meaning of] "Blessed are You, Havayah": that it be in a state of revelation and not in a state of concealment. And this is what our Sages, of blessed memory, said: "A person should not make his prayer fixed, but compassion and supplication before the Omnipresent (HaMakom)."

> This prayer for revelation is the meaning of "Blessed are You, Havayah": that G-d be revealed and not hidden. It is also why the Mishnah says not to make one's prayer a fixed routine, but "compassion and supplication before HaMakom" (Pirkei Avot 2:13).

מקום הוא בחי' יחו"ע [יחודא עילאה] הוא מקומו של עולם[83] שיבקש רחמים שיהיה בחי' זו בגילוי דהיינו שיהיה התגלות אלקות כו'.

Makom (Place) is the level of the higher unity (yichuda ila'ah): "He is the place of the world." [The meaning is] that he should ask for compassion that this level be revealed, that is, that there be a revelation of G-dliness, etc.

> HaMakom, "the Place," is a name for G-d as the higher unity: "He is the place of the world" (Bereshit Rabbah 68:9), containing the world rather than contained in it. The prayer for compassion asks that this level, now hidden, be revealed.

וכן כל פרטי המדות כלולים ג"כ במדת הגבורה כנ"ל וכן כל ז' מדות ופרטיותיהן יהפך להי' לבדו ליכלל וליבטל ביחודו ואחדותו יתברך. וזהו בחינת מ"ב מסעות ששה פעמים ז' הם מ"ב:

So too, all the particulars of the attributes are also included in the attribute of Gevurah, as mentioned above. And so too, all seven attributes and their particulars he should turn to G-d alone, to be included and nullified in His unity and oneness, blessed be He. And this is the level of the forty-two journeys: six times seven is forty-two.

> Just as all the details of the attributes were included in love, they are included in Gevurah, awe. Each of the seven attributes, with its details, is to be turned to G-d alone and nullified in His unity; and since each includes six, there are six times seven, forty-two: the forty-two journeys.

SECTION 7 · ¶21

Forty-nine and forty-two

21 ג והנה ממעלה למטה הם מ"ט כמו בספירת העומר שממשיכים מקיפים מלמעלה למטה לכל הז' מדות עליונות היום יום כו'

3. Now, from above to below they are forty-nine, as in the Counting of the Omer, when we draw down encompassing lights (makifim) from above to below into all the seven supernal attributes, "Today is day [so-and-so]," etc.,

> The third section explains why the journeys are forty-two and not forty-nine. Counted from above to below, the attributes number forty-nine, as in the Counting of the Omer: on each day of the count, encompassing light is drawn down into one of the forty-nine details of the seven supernal attributes.

כל פרטיהן דהיינו גם בחי' מלכות שבכל מדה לך ה' הממלכה בחי' יש וגילוי כמ"ש להנחיל אוהבי יש.[84]

all their particulars, that is, also the level of Malchus within each attribute, "Yours, Havayah, is the kingdom," the level of yesh (being) and revelation, as it is written, "to cause those who love Me to inherit yesh (substance)."

> These forty-nine include the Malchus within every attribute, "Yours, Havayah, is the kingdom." Malchus is yesh and revelation: existence that is felt and manifest, the "yesh" that G-d gives to those who love Him (Proverbs 8:21).

משא"כ המסעות שהם ממטה למעלה אינם כ"א ששה לבד בכל מדה כי צריך להיות בחי' אין ולא בחי' יש להרגיש מדותיו

Whereas the journeys, which are from below upward, are only six in each attribute; for there must be the level of ayin (nothingness) and not the level of yesh, [which is] to feel his own attributes,

> The journeys go from below upward, and there each attribute has only six details: its Malchus, the sense of one's own existence, is absent. Rising toward G-d requires ayin, self-nullification, and not yesh, which here means feeling one's own attributes.

כמו שאמר ר"י [רבינו יצחק] בן זכאי ואיני יודע באיזה[85] כו' והיינו לפי שלא ידע ולא הרגיש בחי' אהבה ויראה שלו וכו'.[86]

as Rabban Yochanan ben Zakkai said, "and I do not know by which [way]," etc.; that is, because he did not know or feel his own love and awe, etc.

> Rabban Yochanan ben Zakkai wept before his death because he did not know by which path, to Gan Eden or to Gehinnom, he was being led (Berakhot 28b). The Alter Rebbe explains that he did not know or feel his own love and awe.

SECTION 8 · ¶22

Aharon, the Shema and the Shemoneh Esreh

22 והנה למסעות הנ"ל היה צריך ג"כ לבחי' אהרן כי אהרן אותיות נראה[87] שהוא בחי' גילוי מן ההעלם והוא בחי' אהרן כמ"ש ובהעלות אהרן את הנרות[88] ולא נאמר ובהדליק אהרן את הנרות

Now, for the journeys mentioned above there was also need for the level of Aharon. For Aharon [has] the letters of nir'eh (is seen), which is the level of revelation from concealment; and this is the level of Aharon, as it is written, "And when Aharon raises up the lamps," and it does not say, "And when Aharon kindles the lamps,"

> The journeys also needed Aharon. The letters of Aharon (אהרן) rearrange into nir'eh (נראה), "is seen": Aharon is revelation out of concealment. So the verse speaks of Aharon "raising up" the lamps (Exodus 30:8), not "kindling" them.

כי הנרות הם נשמות ישראל כמ"ש נר הוי' נשמת אדם[89] ואהרן הוא המעלה את הנרות אל מול פני המנורה פי' שהעלה אותם שיהיה בהם גילוי בחי' נר הוי' נשמת אדם

for the lamps are the souls of Israel, as it is written, "The lamp of Havayah is the soul of man"; and Aharon is the one who raises the lamps "toward the face of the menorah," meaning that he raised them so that there be revealed in them the level of "The lamp of Havayah is the soul of man"

> The lamps are the souls of Israel, as in "The lamp of Havayah is the soul of man" (Proverbs 20:27). Aharon raised them "toward the face of the menorah," lifting each soul until the G-dliness within it, the "lamp of Havayah," was revealed.

(וזהו בחי' שושבינא דמטרוניתא ולכן נק' כל המסעות ע"ש אהרן שהוא אחד משבעה רועים המפרנסים לנשמות ישראל וגם הכה"ג [הכהן גדול] אשר מבניו יש בו בחינה זו כו' שנק' שודמ"ט [שושבינא דמטרוניתא] ועמ"ש בפ' מקץ בד"ה ענין חנוכה ובפ' בהעלותך ע"פ בהעלותך את הנרות).[90]

(and this is the level of "the groomsman of the Queen" (shushvina d'matronisa); therefore all the journeys are called by the name of Aharon, who is one of the seven shepherds who sustain the souls of Israel; and also the Kohen Gadol (High Priest) from among his descendants has this quality, etc., who is called the groomsman of the Queen. And see what is written in Parshas Miketz, in the discourse beginning "The matter of Chanukah," and in Parshas Beha'alosecha, on the verse "When you raise up the lamps").

> In Kabbalistic terms Aharon is "the groomsman of the Queen" (shushvina d'matronisa), who escorts the bride, the Congregation of Israel; this is why the journeys bear his name as well. He is one of the "seven shepherds" who sustain the souls of Israel, and every High Priest descended from him shares this role. For more, the Alter Rebbe refers to his maamarim on Chanukah (Parshas Miketz) and on "When you raise up the lamps" (Parshas Beha'alosecha).

והנה כל מ"ב מסעות הם בחי' רצוא ממטה למעלה. וזהו ענין ק"ש [קריאת שמע] אשר בפ' שמע יש שם מ"ב תיבין מואהבת עד ובשעריך וכמ"ש מזה בד"ה והנה מנורת זהב.[91]

Now, all the forty-two journeys are the level of ratzo (running) from below upward. And this is the matter of the recital of the Shema: in the passage of Shema there are forty-two words, from "And you shall love" until "and on your gates," as is explained about this in the discourse beginning "And behold, a menorah of gold."

> All forty-two journeys are ratzo, "running," the soul's yearning upward. In the Shema this is the forty-two words from "And you shall love" to "and on your gates" (Deuteronomy 6:5-9); the Alter Rebbe refers to his maamar "And behold, a menorah of gold" for more on this.

ואח"כ ויחנו בחי' שוב והוא בחי' ש"ע [שמונה עשרה] שאחר ק"ש [קריאת שמע] שאומרים ברוך אתה הוי' ברוך הוא מלשון בריכה שיובך ויומשך להיות בבחי' גילוי בחי' אתה שהוא לנוכח. וזהו ובנוחה יאמר שובה[92] כו'.

And afterward, "and they encamped," the level of shov (returning); and this is the level of the Shemoneh Esreh after the recital of the Shema, in which we say, "Blessed are You, Havayah." Baruch (blessed) is from the term berichah: that it be blessed and drawn down to be in a state of revelation, the level of "You," which is direct address. And this is [the meaning of] "And when it rested he would say, 'Return,'" etc.

> The encampments, "and they encamped," are shov, "returning," the drawing of G-dliness back down. This is the Shemoneh Esreh that follows the Shema, whose blessings begin "Blessed are You": baruch, from berichah, means drawing down, and "You," in direct address, means G-d revealed and present. This is "and when it rested he would say, 'Return'" (Numbers 10:36).

SECTION 9 · ¶23–24

Jericho: the scent of the will

23 והנה עיקר ותכלית נסיעתן היה לצאת מבחי' מצרים בחי' מיצר וגבול שאפי' [שאפילו] ג"ע [גן עדן] העליון הוא בחי' גבול ומיצר בחי' השגה כו'.

Now, the main point and purpose of their journeying was to go out of the level of Mitzrayim (Egypt), the level of meitzar (constriction) and limitation; for even the higher Gan Eden is the level of limitation and constriction, the level of comprehension, etc.

> The ultimate goal of the journeys was to leave "Egypt," meaning every constriction and limit. Even the higher Gan Eden, where souls enjoy comprehension of G-dliness, is a limit, because comprehension has bounds.

ולכן כל המ"ב מסעות נק' הכל אשר יצאו מארץ מצרים והיינו עד חנייתם בירדן יריחו. יריחו הוא בחי' ריח.

Therefore all the forty-two journeys are all called "who went out of the land of Egypt," that is, until their encampment at the Jordan [by] Jericho. Yericho (Jericho) is the level of rei'ach (scent).

> This answers the opening question: every one of the forty-two journeys is called "going out of Egypt," because each left a further limit behind, all the way to the encampment at the Jordan by Jericho. The name Yericho is linked to rei'ach, "scent."

והנה בחי' ריח הוא בחי' הארה מועטת מעצמיות הדבר כמ"ש וריח אפך כתפוחים[93] שהריח אינו ממהות התפוח עצמו.

Now, the level of scent is the level of a small radiance from the essence of the thing, as it is written, "and the scent of your breath like apples"; for the scent is not of the substance of the apple itself.

> Scent is only a small radiance of a thing, yet it comes from the thing's very essence. The scent of an apple is not the apple's substance (Song of Songs 7:9), but it carries something of what the apple is.

והנה כתיב וירח את ריח בגדיו ויברכהו[94] ויתן לך האלקים מטל השמים[95] כו'. וכן בזהר בלק (קפ"ו ע"א) אמרו בריחא דלבושייכו כו'

Now, it is written, "And he smelled the scent of his garments and blessed him," "And may G-d give you of the dew of heaven," etc. And likewise in the Zohar, Balak (186a), they said, "By the scent of your garments," etc.;

> Yitzchak blessed Yaakov after he smelled "the scent of his garments" (Genesis 27:27–28). The Zohar (Balak 186a) tells of a child who knew "by the scent of your garments" that his guests had not recited the Shema at its time.

כי בגדים הם בחי' מצות שהם בחי' מקיפים שהם בחי' רצון שלמעלה מהחכמה וההשגה ואורייתא מחכמה נפקת כי בבחי' החכמה יש בו בחי' השגה.

for garments are the level of mitzvos, which are the level of encompassing lights (makifim), which are the level of will that is above Chochmah and comprehension; and "the Torah comes forth from Chochmah," for in the level of Chochmah there is comprehension.

> Garments stand for the mitzvos, which are makifim, encompassing lights: they come from G-d's will, which is above wisdom and comprehension. The Torah, by contrast, "comes forth from Chochmah," and Chochmah can be comprehended.

ולכן נהנים מזיו השכינה[96] כו' אך בחי' רצון העליון שלמעלה מבחי' חכמה אין בו השגה.[97]

Therefore "they enjoy the radiance of the Shechinah," etc.; but the level of the supernal will, which is above the level of Chochmah, there is no comprehension in it.

> Therefore the souls in Gan Eden "enjoy the radiance of the Shechinah" (Berakhot 17a), the delight of comprehension. But the supernal will, above Chochmah, cannot be comprehended at all.

24 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] יפה שעה אחת בתשובה[98] ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא] ושכר מצוה מצוה[99] היינו המצוה עצמה שלמעלה מעלה מבחי' עוה"ב [עולם הבא]

Therefore our Sages, of blessed memory, said, "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come"; and "the reward of a mitzvah is the mitzvah," that is, the mitzvah itself, which is far above the level of the World to Come.

> This is why the Mishnah says, "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come" (Pirkei Avot 4:17), and "the reward of a mitzvah is the mitzvah" (Pirkei Avot 4:2). The mitzvah itself, rooted in G-d's will, is higher than the World to Come, which is comprehension.

ולכן כתיב וירח את ריח בגדיו[100] כו' ויתן לך שמבחי' ריח נמשך בחי' ברכה מטל השמים[101]

Therefore it is written, "And he smelled the scent of his garments," etc., "And may [G-d] give you": for from the level of scent there is drawn the level of blessing, "of the dew of heaven,"

> Yitzchak's blessing came out of "the scent of his garments": from scent, the level of the will, blessing is drawn down, beginning with "the dew of heaven."

שהיא תורה שבכתב ומשמ ני הארץ תורה שבעל פה שמקורם ושרשם הוא מבחינת ריח בגדיו המקיפים כו' שהוא למעלה מהחו"ב [מהחכמה ובינה] שהם תורה שבכתב ותורה שבעל פה דהיינו בחי' רצון העליון

which is the Written Torah, "and of the fat of the earth," the Oral Torah, whose source and root is from the level of "the scent of his garments," the encompassing [ones], etc., which is above Chochmah and Binah, which are the Written Torah and the Oral Torah; that is, the level of the supernal will.

> "The dew of heaven" is the Written Torah and "the fat of the earth" is the Oral Torah. Both have their source in "the scent of his garments," the encompassing will, which is above Chochmah and Binah, the roots of the Written and the Oral Torah.

ולכן אין בו בחינת השגה כי"א בבחינת ריח וכמ"ש גבי קרבנות ריח ניחוח להוי'.[102] ניחוח הוא לשון נחות דרגא מבחי' ריח נמשך להיות הויה חדשה גבוה מאד נעלה.

Therefore there is no aspect of comprehension in it, but only as scent; as it is written regarding the offerings, "a pleasing fragrance (rei'ach nicho'ach) to Havayah." Nicho'ach is from the expression nechis darga (descent of a level): from the level of scent it is drawn down to become a new existence, exceedingly high and exalted.

> The will is perceived not by comprehension but only as scent, as with the offerings, called "a pleasing fragrance (rei'ach nicho'ach) to Havayah" (Leviticus 1:9). The Alter Rebbe reads nicho'ach as nechis darga, "descent": from scent, a new and very lofty existence is drawn down.

ולעתיד לבא יתגלה בחי' זו והריחו ביראת[103] ה' לא למראה עיניו ישפוט כו' דמורח ודאין[104] וזהו ג"כ בחינת ירדן יריחו וכו' ודי"ל [ודי למבין]:

And in the time to come this level will be revealed: "And he will smell with the fear of Havayah; not by what his eyes see will he judge," etc.: "he smells and judges." And this is also the level of "the Jordan [by] Jericho," etc. This suffices for one who understands.

> In the time to come this level will be revealed: of the Mashiach it is said, "And he will smell with the fear of Havayah; not by what his eyes see will he judge" (Isaiah 11:3), and the Talmud explains that he "smells and judges" (Sanhedrin 93b). This is the inner meaning of the last encampment, at the Jordan by Jericho.

IN ONE'S AVODAH

In the Shema, contemplate that all before G-d is as nothing, until the heart desires Him alone, with both inclinations. Let that love carry fear of sin and compassion for your own G-dly spark, which has fallen into worries over livelihood and desires. Through the rest of the day, when the contemplation has faded, rely on the inborn love and the resolve left from prayer, acknowledge G-d's truth even without understanding, and stay bound to Him. Accept His kingship with love, without kicking at hardship; and if you see that nothing moves you, pity your soul and make your prayer a plea for compassion. Serve without feeling your own love and awe, and know that the mitzvos, G-d's will, are higher than the reward of understanding.

QUESTIONS FOR DISCUSSION

1. Why does the maamar call every one of the forty-two journeys a "going out of Egypt," and in what sense is even the higher Gan Eden a kind of Egypt?
2. How does the image of a ewe silent before her shearers explain both how the kelipos are sustained and how the soul lives in the body?
3. What is the difference between "Our image" and "Our likeness," and why does man need both for "there is no king without a nation"?
4. Why are the upward journeys six in each attribute, while the count of the Omer from above has seven? What does it mean to serve without feeling one's own love and awe?
5. According to the maamar, what sustains a person's bond with G-d through the day after prayer, when contemplation has faded?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **אלה מסעי**

The note first sends the reader to the Rebbe's own notes and references on this maamar, printed earlier in the volume, and to the sources gathered there.

KEHOT'S NOTE

ראה לעיל בהערות וציונים מכ"ק אדמו"ר (וראה בהנסמן בסה"מ תקס"ח ח"ב ע' תתקלז הערה 63). ראה ד"ה להבין ענין כתיבת ס"ת תש"ל (סה"מ מלוקט ח"א ע' פט). ד"ה אלה מסעי דתקס"ג מענין מי ברא אלה הובא באוה"ת פ' ויצא (ריב, א). ויש ביאור אלה מסעי — תקס"ג — נת' מי ברא אלה, מי בינה, אלי"ה ו"ק ברא אלה, כי בין בינה לז"א יש פרסה והוא מה שת"ת דאימה [נעשה] כתר לז"א וכן מה שת"ת דז"א נעשה כתר לנוק', עכ"ל. הובא בד"ה היכל הז' מאדמו"ר צ"צ נ"ע ז"ע ועכ"י [נדפס באוה"ת על מארז"ל וענינים ערך אוא"ס בסופו]. [כ].

2 The opening verse of Parshas Masei, which heads the list of the forty-two stations of Israel in the wilderness. The whole maamar explains its phrases: "journeys," "who went out of the land of Egypt" and "under the hand of Moshe and Aharon."

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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PARAGRAPH 2

3 **ויהי בנסוע הארון וגו' ובנוחה יאמר**

When the Ark set out, Moshe said, "Arise, Havayah, and let Your enemies be scattered, and let those who hate You flee before You." The maamar later reads the journeys as driving away "those who hate Him."

Numbers 10:35 במדבר י':ל"ה

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה ה' וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ׃

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O L-RD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

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KEHOT'S NOTE

במדבר י', לה-לו.

4 **ובנוחה יאמר שובה ה'**

When the Ark came to rest, Moshe said, "Return, Havayah, to the myriads of thousands of Israel." Paragraph 22 reads the resting as shov, the return that draws G-dliness down.

Numbers 10:36 במדבר י':ל"ו

וּבְנֻחֹה יֹאמַר שׁוּבָה ה' רִבְבוֹת אַלְפֵי יִשְׂרָאֵל׃

And when it rested, he said: 'Return, O L-RD, unto the ten thousands of the families of Israel.'

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5 **נק' מדבר העמים**

"And I will bring you into the wilderness of the nations." The Kehot note gives it as the source of this name for the desert.

Ezekiel 20:35 יחזקאל כ':ל"ה

וְהֵבֵאתִי אֶתְכֶם אֶל־מִדְבַּר הָעַמִּים וְנִשְׁפַּטְתִּי אִתְּכֶם שָׁם פָּנִים אֶל־פָּנִים׃

and I will bring you into the wilderness of the peoples, and there will I plead with you face to face.

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KEHOT'S NOTE

יחזקאל כ, לה.

6 Moshe reminds Israel of G-d "who led you through the great and awesome wilderness, snake, fiery serpent and scorpion." The text cites it in its own parenthesis as showing the desert to be the domain of the kelipos.

Deuteronomy 8:15 דברים ח':ט"ו

הַמּוֹלִיכְךָ בַּמִּדְבָּר הַגָּדֹל וְהַנּוֹרָא נָחָשׁ שָׂרָף וְעַקְרָב וְצִמָּאוֹן אֲשֶׁר אֵין־מָיִם הַמּוֹצִיא לְךָ מַיִם מִצּוּר הַחַלָּמִישׁ׃

who led thee through the great and dreadful wilderness, wherein were serpents, fiery serpents, and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint;

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7 **כנס"י נק' בשם רחל**

Expounding "Rachel weeps for her children," the Zohar says that the Congregation of Israel is called Rachel, citing "like a ewe before her shearers, she is mute": when the nations rule, her voice is cut off. The Kehot note gives it as the source for calling the Congregation of Israel "Rachel."

Zohar II, 29b זח"ב כט,

KEHOT'S NOTE

זח"ב כט, ב. [כ].

8 Kehot's note points to Jeremiah 31:15 for these words.

Jeremiah 31:15 ירמיהו ל"א:ט"ו

כֹּה אָמַר ה' קוֹל בָּרָמָה נִשְׁמָע נְהִי בְּכִי תַמְרוּרִים רָחֵל מְבַכָּה עַל־בָּנֶיהָ מֵאֲנָה לְהִנָּחֵם עַל־בָּנֶיהָ כִּי אֵינֶנּוּ׃

Thus saith the L-RD: A voice is heard in Ramah, Lamentation, and bitter weeping, Rachel weeping for her children; She refuseth to be comforted for her children, Because they are not.

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I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהלים לט, ג.

13 **שתיקה ודומיה**

According to the note, Yahel Or, p. 146, refers to this passage on the "silence and stillness" of the divine speech.

KEHOT'S NOTE

ביהל אור ע' קמו מציין לכאן.

14 **בד"ה והיה אור הלבנה**

That maamar explains why we pray, "Soon may there be heard ... the voice of the groom and the voice of the bride": at present there is no "voice of the bride." This is the same silence of Malchus that the ewe "mute before her shearers" describes here.

KEHOT'S NOTE

לעיל פ' צו (ט, ב).

15 **והיה אור הלבנה**

"And the light of the moon shall be like the light of the sun." These are the opening words of the maamar in Parshas Tzav to which the text refers.

Isaiah 30:26 ישעיהו ל:כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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16 **ובביאור והיה מספר בנ"י**

The passage there explains that whatever descends into Beriah, Yetzirah and Asiyah passes through the outer vessels and garments, where good and evil are mixed, so that it conceals and coarsens; even the manna could not be fully refined until the end of days.

KEHOT'S NOTE

לעיל פ' במדבר (ז, סע"ב).

17 **והיה מספר בנ"י**

"And the number of the children of Israel shall be like the sand of the sea." These are the opening words of the explanation in Parshas Bamidbar to which the text refers.

Hosea 2:1 הושע ב:א

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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9 **רחל מבכה על בניי**

"A voice is heard in Ramah ... Rachel weeps for her children." It shows Rachel as the mother of the whole people, mourning their exile.

Jeremiah 31:15 ירמיהו ל"א:ט"ו

כֹּה אָמַר ה' קוֹל בָּרָמָה נִשְׁמָע נְהִי בְּכִי תַמְרוּרִים רָחֵל מְבַכָּה עַל־בָּנֶיהָ מֵאֲנָה לְהִנָּחֵם עַל־בָּנֶיהָ כִּי אֵינֶנּוּ׃

Thus saith the L-RD: A voice is heard in Ramah, Lamentation, and bitter weeping, Rachel weeping for her children; She refuseth to be comforted for her children, Because they are not.

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KEHOT'S NOTE

ירמי' לא, יד.

10 **כרחל לפני גוזזיה נאלמה**

"Like a ewe before her shearers, she is mute, and he does not open his mouth." The word rachel, "ewe," is also the name Rachel, and the verse becomes the maamar's central image.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נַעֲנָה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע' נג, ז. ושם וכרחל. [כ].

PARAGRAPH 3

11 **ומלכותו בכל משלה**

"Havayah has established His throne in the heavens, and His kingship rules over all." The Alter Rebbe takes "all" literally: even the external forces live from G-d's Malchus.

Psalms 103:19 תהילים קי"ג:י"ט

ה' בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT'S NOTE

תהלים קג, יט.

PARAGRAPH 4

12 **נאלמתי דומי**

"I was mute with stillness; I kept silent from good." It describes the silence of the divine speech toward the external forces.

Psalms 39:3 תהילים ל"ט:ג'

נֶאֱלַמְתִּי דוּמִיָּה הֶחֱשֵׁיתִי מִטּוֹב וּכְאֵבִי נֶעְכָּר׃

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PARAGRAPH 5

22 **צלמנו ודמותנו**

> "Let us make man in Our image, after Our likeness." The maamar reads the two words as the higher unity and the lower unity.

Genesis 1:26 בראשית א׳:כ״ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

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

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23 **אני הוי׳ לא שניתי**

> "For I, Havayah, have not changed." It shows that creation brought no change in G-d.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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24 **אתה הוא עד שלא נבה״ע**

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

KEHOT'S NOTE

נוסח התפלה. וראה הקי׳ השל״ה בתחלתה.

25 **כולא קמי׳ כלא ממש חשיבא**

> The Zohar says G-d is the root of all worlds, "and all before Him are considered as nothing." This is the higher unity.

Zohar I, 11b זח״א יא,

KEHOT'S NOTE

זח״א יא, ב.

26 **ועל דמות הכסא**

> In the vision of the Chariot, "upon the likeness of the throne was a likeness like the appearance of a man." The Alter Rebbe uses its words "likeness" and "appearance" for the way the world appears to exist.

Ezekiel 1:26 יחזקאל א׳:כ״ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

18 **נעשה אדם בצלמנו**

> "Let us make man in Our image, after Our likeness, and let them rule over the fish of the sea." Man's image and likeness are what give him dominion, and paragraphs 5–6 explain them as the two unities.

Genesis 1:26 בראשית א׳:כ״ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

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

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KEHOT'S NOTE

בראשית א, כו.

19 **אדם אתם**

> "And you, My flock, the flock of My pasture, you are adam." The Sages derive from it that the Jewish people are called adam.

Ezekiel 34:31 יחזקאל ל״ד:ל״א

וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם אֲנִי אֱלֹקֵיכֶם נְאֻם אֲד־נָי ה׳

And ye My sheep, the sheep of My pasture, are men, and I am your G-d, saith the L-rd GOD.'

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KEHOT'S NOTE

יחזקאל לד, לא.

20 **אתם קרוים אדם**

> The Talmud reads Ezekiel's "you are adam" as "you are called adam." Here it links the Jewish people to the man created in G-d's image.

Yevamot 61a:1–3 יבמות ס״א א:א׳-ג׳

קִבְרֵי גּוֹיִם אֵינָן מְטַמְּאִין בְּאֹהֶל, שֶׁנֶּאֱמַר: "וְאַתֶּן צֹאנִי צֹאן מַרְעִיתִי אָדָם אַתֶּם". אַתֶּם קְרוּיִין אָדָם, וְאֵין הַגּוֹיִם קְרוּיִין אָדָם. מֵיתִיבִי: "וְנֶפֶשׁ אָדָם שִׁשָּׁה עָשָׂר אָלֶף"! מְשׁוּם בְּהֵמָה. "אֲשֶׁר יֶשׁ בָּהּ הָרְבֵּה מִשְׁתֵּים עֶשְׂרֵה רִבּוֹא אָדָם אֲשֶׁר לֹא יָדַע בֵּין יְמִינוֹ לִשְׂמֹאלוֹ (וּבְהֵמָה רַבָּה)"! מְשׁוּם בְּהֵמָה.

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Zohar I, 20b זח״א כ,

KEHOT'S NOTE

יבמות סא, א. זח״א כ, ב.

21 "Like a ewe before her shearers, she is mute." The Alter Rebbe stresses "before her shearers": G-d's speech is silent toward those who take only its outer "wool."

Isaiah 53:7 ישעיהו נ״ג:ז׳

נִגַּשׂ וְהוּא נַעֲנָה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

PARAGRAPH 6

27 **כולא קמיה כלא חשיב**

> "All before Him are considered as nothing." The higher unity sees the world as the Zohar describes it.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ:קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

28 **ע"פ ראשי המטות**

> On this page humility is explained as the self-nullification of the higher unity: regarding oneself as truly nothing, as all before G-d "is considered as nothing." The verse "And Moshe spoke to the heads of the tribes" is then read as turning the soul's attributes toward Chesed and the love of G-d, through the heart's desire drawn from Moshe, the level of supernal Daas far above the worlds.

KEHOT'S NOTE

לעיל פב, א.

29 **ראשי המטות**

> "And Moshe spoke to the heads of the tribes." These are the opening words of the maamar in Parshas Matos to which the text refers.

Numbers 30:2 במדבר ל:ב

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׳

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

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PARAGRAPH 7

30 **אין מלך בלא עם**

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

KEHOT'S NOTE

עמק המלך שי שעשועי המלך רפ"א. סי' החיים פ' הגאולה, פ"ב. בחיי וישב לח, ל.

31 **אין מלך בלא עם**

> Rabbeinu Bachya explains that Rosh HaShanah, the beginning of G-d's works, is when we call Him King, "for there is no king without a nation." The Alter Rebbe uses the saying to explain why G-d created man.

Rabbeinu Bahya, Bereshit 38:30 רבנו בחיי, בראשית ל"ח:ל'

32 **לך ה' הגדולה**

> David's blessing, "Yours, Havayah, is the greatness, and the might, and the beauty ... Yours, Havayah, is the kingdom," names the seven attributes from Chesed to Malchus. Here it describes all seven attributes given over to G-d.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 8

33 **ובשתים יעופף**

> The seraphim had six wings: "with two he covered his face, with two he covered his feet, and with two he would fly." It is cited for the upward movement of the Name of forty-two.

Isaiah 6:2 ישעיהו ו:ב

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישע"ו ו, ב.

PARAGRAPH 9

34 **כי מן המים משיתיהו**

> Pharaoh's daughter "called his name Moshe, and said: for I drew him out of the water." The Alter Rebbe notes that the name is an active present form.

Exodus 2:10 שמות ב:י'

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.

35 **דלה דלה לנו**

> Yisro's daughters told their father that an Egyptian man rescued them "and he surely drew water for us." The verse describes Moshe as one who draws, and the maamar reads it as the drawing of divine light.

Exodus 2:19 שמות ב:י"ט

וַתֹּאמַרְן אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרֹעִים וְגַם־דָּלֹה דָלָה לָנוּ וַיַּשְׁקְ אֶת־הַצֹּאן׃

And they said: 'An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock.'

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KEHOT'S NOTE

שמות ב, יט.

PARAGRAPH 10

36 הנה מקום אתי

G-d told Moshe, "Behold, there is a place with Me." The Midrash reads it as teaching that the world is within G-d.

Exodus 33:21 שמות ל"ג:כ"א

וַיֹּאמֶר ה' הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ עַל־הַצּוּר׃

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT'S NOTE

שמות לג, כא.

37 הוא מקומו של עולם

The Midrash asks why G-d is called Makom (Place) and answers: "He is the place of the world, and the world is not His place," citing "Behold, there is a place with Me."

Bereshit Rabbah 68:9 בראשית רבה ס"ח:ט'

... שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על הסוס וכליו משופעים אילך ואילך, הסוס טפילה לרוכב ואין הרוכב טפילה לסוס, שנאמר (חבקוק ג): כי תרכב ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" – Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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KEHOT'S NOTE

ב"ר סח, ט. על"ק פט, א. וש"נ. [כ].

PARAGRAPH 11

38 דלה דלה לנו

"And he surely drew water for us." The Alter Rebbe stresses "for us": what Moshe draws down is for the Jewish people.

Exodus 2:19 שמות ב:י"ט

וַתֹּאמַרְן אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרֹעִים וְגַם־דָּלֹה דָלָה לָנוּ וַיַּשְׁקְ אֶת־הַצֹּאן׃

And they said: 'An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock.'

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39 שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is one": six words, which the maamar calls the higher unity.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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40 בכל לבבך בשני יצריך

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

41 בכל לבבך בשני יצריך

The Mishnah explains "with all your heart" as "with both your inclinations, the good inclination and the evil inclination." Here it means turning every attribute, even the animal soul's, to G-d.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיִצֶר טוֹב וּבְיִצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאד מְאד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

42 ואהבת את ה"א

"And you shall love Havayah your G-d with all your heart." The maamar explains ahavah as avah, desire.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

43 **אהבה הוא מלשון אבה**

There too ahavah is explained as from avah, that is, will: the intent is that a person's will and desire be for G-d.

KEHOT'S NOTE

ראה לעיל פי נשא כו, ב. לקמן ואתחנן ט, ב. שהי"ש יז, א. תו"א לב, ג. ובכ"מ.

44 **ועמך לא חפצתי**

"Whom do I have in heaven? And besides You I desire nothing on earth." It expresses the heart's desire for G-d alone.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

PARAGRAPH 12

45 **כי עוונותיכם מבדילים**

"But your iniquities have separated between you and your G-d." It explains why the fear of sin is a fear of being separated from G-d's unity.

Isaiah 59:2 ישעיהו נ"ט:ב'

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישע"י נט, ב. ושם אי' כי אם [היו מבדילים]. [כ].

46 **וידבר משה אל ראשי המטות**

The opening words of the maamar in Parshas Matos, cited above in paragraph 6, at whose end the fear of sin is discussed.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה יְ־הוָ־ה׃

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

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47 **ויקח קרח**

"And Korach took": the opening words of the maamar to which the text refers for the fear of sin and the techeiles.

Numbers 16:1 במדבר ט"ז:א'

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן׃

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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48 **מאיגרא רמה**

Reading Lamentations, Rabbi exclaimed, "From a lofty roof to a deep pit!" Here it describes the descent of the soul's spark into the body.

Chagigah 5b:16–17 חגיגה ה' ב:ט"ז-י"ז

רַבִּי חֲוָה נָקִיט סֵפֶר קִינוֹת וְקָא קָרֵי בֵּגַוֵּיהּ, כִּי מָטָא לְהַאי פְּסוּקָא "הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נְפַל מִן יָדֵיהּ, אֲמַר: מֵאִיגָּרָא רָם לְבֵירָא עַמִּיקְתָּא. רַבִּי וְרַבִּי חִיָּיא הֲווֹ שָׁקְלִי וְאָזְלִי בְּאוֹרְחָא, כִּי מְטוֹ לְהָהוּא מָתָא, אֲמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא? נְזִיל וְנֵיקְבֵּיל אַפֵּיהּ. אֲמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא, וּמְאוֹר עֵינַיִם הוּא. אֲמַר לֵיקֵּה רַבִּי חִיָּיא לְרַבִּי: תִּיב אַתְּ, לָא תְּזַלְזֵל בִּנְשִׁיאוּתָךְ. אֵיזִיל אֲנָא וְאֶקְבֵּיל אַפֵּיהּ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

חגיגה ה, ב. [כ].

49 **יעקב חבל נחלתו**

"For Havayah's portion is His people; Yaakov is the lot of His inheritance." It shows the high source of the soul.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק יְ־הוָ־ה עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

50 **וישראל עלו במחשבה**

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

KEHOT'S NOTE

ב"ר רפ"א.

51 **וישראל עלו במחשבה**

The Midrash lists things that preceded the creation of the world: the Patriarchs, Israel, the Holy Temple and the name of Mashiach "arose in thought" to be created. Here it shows how high the soul stood before its descent.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום

מראשון וגו" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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PARAGRAPH 13

52 **כרחל לפני גוזזיה**

"Like a ewe before her shearers." The verse that described the silence of Malchus now describes the soul, whose "hair" the body uses.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נַעֲנָה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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PARAGRAPH 14

53 **ברחמיך הרבים רחם עלינו**

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

KEHOT'S NOTE

ברכת יוצר.

54 **לית מחשבה תפיסא ביה**

In Elijah's prayer ("Pasach Eliyahu") at the start of the Tikkunei Zohar: "You are higher than all the high ... no thought can grasp You at all." Here it explains why we cannot measure the soul's fall.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

55 **לית מח' תפיסא ביי'**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

56 **שהוא המדע והוא היודע**

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

KEHOT'S NOTE

רמב"ם הל' יסוה"ת ב, י'.

57 **שהוא המדע והוא היודע**

The Rambam writes that G-d does not know with a knowledge outside Himself: He is the knower, the known and the knowledge itself. Here it explains why only G-d knows the full measure of the soul's descent.

Mishneh Torah, Foundations of the Torah 2:10, משנה תורה, הלכות יסודי התורה ב':י'

... שֶׁאִלְמָלֵי הָיָה חַי בַּחַיִּים וְיוֹדֵעַ בְּדֶרֶךְ חוּץ מִמֶּנּוּ הָיוּ שָׁם אֱלֹהוּת הַרְבֵּה הוּא וְחַיָּיו וְדַעְתּוֹ, וְאֵין הַדָּבָר כֵּן אֶלָּא אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ יִחוּד. נִמְצֵאתָ אַתָּה אוֹמֵר הוּא הַיּוֹדֵעַ וְהוּא הַיָּדוּעַ וְהוּא הַדֵּעָה עַצְמָהּ הַכֹּל אֶחָד. וְדָבָר זֶה אֵין כֹּחַ בַּפֶּה לְאָמְרוֹ וְלֹא בָּאָזֶן לִשְׁמָעוֹ וְלֹא בְּלֵב הָאָדָם לְהַכִּירוֹ עַל בָּרְיוֹ. וּלְפִיכָךְ אוֹמַר חַי פַּרְעֹה וְחַי נַפְשֶׁךָ וְאֵין אוֹמַר חֵי ה' אֶלָּא חַי ה'. שֶׁאֵין הַבּוֹרֵא וְחַיָּיו שְׁנַיִם כְּמוֹ חַיֵּי הַגּוּפִים הַחַיִּים אוֹ כְּחַיֵּי הַמַּלְאָכִים. לְפִיכָךְ ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

58 **ויקר תפארת גדולתו**

The verse describes the king displaying "the precious splendor of his greatness." The Alter Rebbe uses its words for G-d's greatness and for the Tiferes from which compassion is drawn.

Esther 1:4 אסתר א':ד'

בְּהַרְאֹתוֹ אֶת־עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת־יְקַר תִּפְאֶרֶת גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמְאַת יוֹם׃

when he showed the riches of his glorious kingdom and the honour of his excellent majesty, many days, even a hundred and fourscore days.

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PARAGRAPH 15

59 **בשכלו — אך כל היום**

The note points to Or HaTorah on Korach for this passage, the turn from contemplation in the Shema to what sustains a person through the rest of the day.

KEHOT'S NOTE

ראה אוה"ת קרח ע' תרסג.

תדע לך, שהם קשים. כשבא הקב"ה ליתן להם את התורה, מה כתיב בהם (שמות ...

"The L-rd said to Moses: I have seen this people and, behold, it is a stiff-necked people" (Exodus 32:9). "The L-rd said to Moses: I have seen this people, [and behold, it is a stiff-necked people]" (Exodus 32:9) - what is, "behold, it is a stiff-necked people"? Rabbi Yehuda ben Polvaya said in the name of Rabbi Meir: They were deserving of being beheaded. Rav Yakim said: There are three impudent ones. The most impudent among the beasts is the dog; among the birds, the rooster; and among the nations, ...

Daat Shemot Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

PARAGRAPH 16

64 **ג' עזים הם ישראל באומות**

> Reish Lakish said: "Three are bold: Israel among the nations, the dog among the animals, the rooster among the birds." Here boldness is the strength of Netzach in loving G-d.

Beitzah 25b:8–9 ביצה כ"ה ב:ח'-ט'

וְהַיְינוּ דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, שְׁלֹשָׁה עַזִּין הֵן: יִשְׂרָאֵל בָּאוּמּוֹת, כֶּלֶב בַּחַיּוֹת, תַּרְנְגוֹל בָּעוֹפוֹת. וְיֵשׁ אוֹמְרִים: אַף עֵז בִּבְהֵמָה דַּקָּה. וְיֵשׁ אוֹמְרִים: אַף צָלָף בָּאִילָנוֹת. שְׁחָטָהּ בַּשָּׂדֶה — לֹא יְבִיאֶנָּה בַּמּוֹט. תָּנוּ רַבָּנָן: אֵין הַסּוֹמֵא יוֹצֵא בְּמַקְלוֹ, וְלֹא הָרוֹעֶה בְּתַרְמִילוֹ. וְאֵין יוֹצְאִין בְּכִסֵּא — אֶחָד הָאִישׁ וְאֶחָד הָאִשָּׁה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ביצה כה, ב.

65 **שיתפלל אדם כל היום**

> "If only a person would pray the whole day long." The parenthesis reads it as the resolve of prayer lasting all day.

Berakhot 21a:13 ברכות כ"א א:י"ג

וְרַבִּי אֶלְעָזָר אָמַר: סָפֵק קָרָא קְרִיאַת שְׁמַע סָפֵק לֹא קָרָא — חוֹזֵר וְקוֹרֵא קְרִיאַת שְׁמַע. סָפֵק הִתְפַּלֵּל סָפֵק לֹא הִתְפַּלֵּל — אֵינוֹ חוֹזֵר וּמִתְפַּלֵּל. וְרַבִּי יוֹחָנָן אָמַר: וּלְוַאי שֶׁיִּתְפַּלֵּל אָדָם כָּל הַיּוֹם כּוּלּוֹ.

R. Eleazar said : If one is in doubt whether he has read the Shema' or not, he should repeat it ; but if he is in doubt whether he has said the Tefillah or not, he need not repeat it. But R. Johanan said: Would that a man could pray all day.

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66 **ועשית ציץ**

> "And you shall make a tzitz of pure gold." These are the opening words of the maamar to which the text refers.

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַיהוָה

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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60 **הלואי שיתפלל אדם כל היום**

> Rabbi Yochanan said, "If only a person would pray the whole day long." The Alter Rebbe uses it to show that constant prayer is beyond us.

Berakhot 21a:13 ברכות כ"א א:י"ג

וְרַבִּי אֶלְעָזָר אָמַר: סָפֵק קָרָא קְרִיאַת שְׁמַע סָפֵק לֹא קָרָא — חוֹזֵר וְקוֹרֵא קְרִיאַת שְׁמַע. סָפֵק הִתְפַּלֵּל סָפֵק לֹא הִתְפַּלֵּל — אֵינוֹ חוֹזֵר וּמִתְפַּלֵּל. וְרַבִּי יוֹחָנָן אָמַר: וּלְוַאי שֶׁיִּתְפַּלֵּל אָדָם כָּל הַיּוֹם כּוּלּוֹ.

R. Eleazar said : If one is in doubt whether he has read the Shema' or not, he should repeat it ; but if he is in doubt whether he has said the Tefillah or not, he need not repeat it. But R. Johanan said: Would that a man could pray all day.

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KEHOT'S NOTE

ברכות כא, א.

61 **עם קשה עורף**

> Moshe prays, "for it is a stiff-necked people." The Alter Rebbe reads the stubbornness as strength in holding to G-d.

Exodus 34:9 שמות ל"ד:ט'

וַיֹּאמֶר אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יֵלֶךְ־נָא אֲדֹנָי בְּקִרְבֵּנוּ כִּי עַם־קְשֵׁה־עֹרֶף הוּא וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ:

And he said: 'If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.'

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KEHOT'S NOTE

שמות לד, ט. וראה שמו"ר ספמ"ב.

62 **חלק הוי' עמו**

> "For Havayah's portion is His people; Yaakov is the lot of His inheritance." It is the source of the inborn love in every Jewish soul.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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63 **עם קשה עורף**

> The Midrash says that "stiff-necked" seems a disgrace but is really praise: Israel is "either a Jew or crucified." The Kehot note refers to it here.

Shemot Rabbah 42:9 שמות רבה מ"ב:ט'

ויאמר ה' אל משה ראיתי את העם הזה - מהו והנה עם קשה עורף הוא? אמר ר' יהודה בן פולויה בשם רבי מאיר: ראוים הן להערף. אמר רב יקים: שלושה חצופים הם: חצוף בחיה, כלב. בעוף, תרנגול. ובאומות - ישראל. אמר ר' יצחק בר רדיפא בשם ר' אמי: אתה סבור שהוא לגנאי ואינו אלא לשבחן, או יהודי, או צלוב. אמר רבי אבין: עד עכשיו קורין את ישראל בחוצה לארץ: האומה של קשה עורף. אמר רב נחמן:

67 **מצח אהרן**

"And it shall be on Aharon's forehead." The forehead (metzach) is linked to netzach, the resolve.

Exodus 28:38 שמות כ״ח:ל״ח

וְהָיָה עַל־מֵצַח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת־עֲוֹן הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְּנֵי יִשְׂרָאֵל לְכָל־מַתְּנֹת קָדְשֵׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי ה׳

And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the L-RD.

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68 **וגם נצח ישראל לא ישקר**

"And also the Eternal One of Israel will not lie." The verse uses the word netzach, which the maamar links to metzach.

I Samuel 15:29 שמואל א ט״ו:כ״ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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69 **ויאבק איש עמו**

"And Yaakov was left alone, and a man wrestled with him until the break of dawn." The Alter Rebbe sees in it what G-d showed Yaakov about later generations.

Genesis 32:25 בראשית ל״ב:כ״ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר׃

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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70 **בכף ירכו**

"He touched the socket of his thigh." The struggle reaches the thigh, the place of Netzach.

Genesis 32:26 בראשית ל״ב:כ״ו

וַיַּרְא כִּי לֹא יָכֹל לוֹ וַיִּגַּע בְּכַף־יְרֵכוֹ וַתֵּקַע כַּף־יֶרֶךְ יַעֲקֹב בְּהֵאָבְקוֹ עִמּוֹ׃

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

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PARAGRAPH 17

71 **ציון במשפט תפדה**

"Zion shall be redeemed with justice, and her returnees with righteousness." These are the opening words of a maamar the text refers to on acknowledgment.

Isaiah 1:27 ישעיהו א׳:כ״ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

Zion shall be redeemed with justice, And they that return of her with righteousness.

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72 **והיה מספר בני״י**

"And the number of the children of Israel shall be like the sand of the sea." The opening words of the maamar in Parshas Bamidbar to which the text refers.

Hosea 2:1 הושע ב׳:א׳

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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73 **ונקבצו בני״י ובני יהודה**

"And the children of Yehudah and the children of Israel shall be gathered together." The text refers to the discussion of this verse in that maamar.

Hosea 2:2 הושע ב׳:ב׳

וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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74 **כי כל בשמים**

"For all that is in heaven and on earth" is the phrase of David's blessing that corresponds to Yesod, the attribute that binds.

I Chronicles 29:11 דברי הימים א כ״ט:י״א

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 18

75 **לאהבה את ה׳ אלקיך כי הוא חייך**

"To love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life." Here it joins love with the acceptance of His kingship.

Deuteronomy 30:20 דברים ל׳:כ׳

לְאַהֲבָה אֶת־ה׳ אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה׳ לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD

swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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76 **שום תשים עליך מלך**

"You shall surely set a king over yourself." The Alter Rebbe applies it to accepting G-d's kingship.

Deuteronomy 17:15 דברים י"ז:ט"ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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77 **מלכותך מלכות כל עולמים**

"Your kingship is a kingship over all worlds." It shows that the life of all the worlds comes from Malchus.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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78 **אין מלך בלא עם**

Rabbeinu Bachya's saying, "there is no king without a nation," cited in the Kehot note on paragraph 7. Here it explains why kingship gives life.

Rabbeinu Bahya, Bereshit 38:30 רבנו בחיי, בראשית ל"ח:ל'

79 **יראת ה' לחיים**

"The fear of Havayah is for life." It explains "for He is your life" as the life that comes through awe.

Proverbs 19:23 משלי י"ט:כ"ג

יִרְאַת ה' לְחַיִּים וְשָׂבֵעַ יָלִין בַּל־יִפָּקֵד רָע:

The fear of the L-RD tendeth to life; And he that hath it shall abide satisfied, He shall not be visited with evil.

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PARAGRAPH 19

80 **מלך במשפט יעמיד ארץ**

"A king establishes the land through justice." It explains why one accepts suffering as part of G-d's rule.

Proverbs 29:4 משלי כ"ט:ד'

מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אָרֶץ וְאִישׁ תְּרוּמוֹת יֶהֶרְסֶנָּה:

The king by justice establisheth the land; but he that exacteth gifts overthroweth it.

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81 **ואין פחד אלקים לנגד עיניו**

"There is no fear of G-d before his eyes." Here it describes a person unmoved by his contemplation, who should pity his own soul.

Psalms 36:2 תהילים ל"ו:ב'

נְאֻם־פֶּשַׁע לָרָשָׁע בְּקֶרֶב לִבִּי אֵין־פַּחַד אֱלֹקִים לְנֶגֶד עֵינָיו:

Transgression speaketh to the wicked, methinks— There is no fear of G-d before his eyes.

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PARAGRAPH 20

82 **קבע אלא רחמים ותחנונים לפני המקום**

Rabbi Shimon says: "When you pray, do not make your prayer fixed, but compassion and supplication before the Omnipresent." The Alter Rebbe reads HaMakom as the higher unity to be revealed.

Pirkei Avot 2:13 משנה אבות ב':י"ג

רַבִּי שִׁמְעוֹן אוֹמֵר, הֱוֵי זָהִיר בְּקְרִיאַת שְׁמַע וּבַתְּפִלָּה. וּכְשֶׁאַתָּה מִתְפַּלֵּל, אַל תַּעַשׂ תְּפִלָּתְךָ קֶבַע, אֶלָּא רַחֲמִים וְתַחֲנוּנִים לִפְנֵי הַמָּקוֹם בָּרוּךְ הוּא, שֶׁנֶּאֱמַר (יואל ב) כִּי חַנּוּן וְרַחוּם הוּא אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְנִחָם עַל הָרָעָה. וְאַל תְּהִי רָשָׁע בְּפְנֵי עַצְמְךָ:

Rabbi Shimon said: Be careful with the reading of Shema and the prayer, And when you pray, do not make your prayer something automatic, but a plea for compassion before G-d, for it is said: "for He is gracious and compassionate, slow to anger, abounding in kindness, and renouncing punishment" (Joel 2:13); And be not wicked in your own esteem.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

83 **הוא מקומו של עולם**

"He is the place of the world, and the world is not His place." It explains why HaMakom names the higher unity.

Bereshit Rabbah 68:9 בראשית רבה ס"ח:ט'

... שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על הסוס וכליו משופעים אילך ואילך, הסוס טפילה לרוכב ואין הרוכב טפילה לסוס, שנאמר (חבקוק ג): כי תרכב ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" – Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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PARAGRAPH 21

84 **להנחיל אוהבי יש**

"To cause those who love Me to inherit yesh (substance)." The word yesh describes Malchus as existence and revelation.

Proverbs 8:21 משלי ח׳:כ״א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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85 **ואיני יודע באיזה**

On his deathbed Rabban Yochanan ben Zakkai said, "there are two paths before me, one to Gan Eden and one to Gehinnom, and I do not know by which they are leading me." The Alter Rebbe reads it as a sign that he did not feel his own love and awe.

Berakhot 28b:9 ברכות כ״ח ב׳:ט׳

... בְּדָבָרִים וְלֹא לְשַׁחֲדוֹ בְּמָמוֹן. וְלֹא עוֹד, אֶלָּא שֶׁיֵּשׁ לְפָנַי שְׁנֵי דְרָכִים, אַחַת שֶׁל גַּן עֵדֶן וְאַחַת שֶׁל גֵּיהִנֹּם, וְאֵינִי יוֹדֵעַ בְּאֵיזוֹ מוֹלִיכִים אוֹתִי, וְלֹא אֶבְכֶּה?!

He replied to them, "If I was being led into the presence of a human king who to-day is here and tomorrow in the grave, who if he were wrathful against me his anger would not be eternal, who if he imprisoned me the imprisonment would not be everlasting, who if he condemned me to death the death would not be for ever, and whom I can appease with words and bribe with money — even then I would weep ; but now, when I am being led into the ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

86 **לך ה׳ הממלכה**

"Yours, Havayah, is the kingdom": the phrase of David's blessing that corresponds to Malchus.

I Chronicles 29:11 דברי הימים א כ״ט:י״א

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 22

87 **אהרן אותיות נראה**

On the Zohar's words "eye to eye You are seen," the commentary notes that nir'eh ("is seen") has the letters of Aharon. The Kehot note gives it as the source of this wordplay.

Mikdash Melekh, RaMaZ Commentary on Zohar, מקדש מלך, פירוש הרמ"ז על ספר הזהר

... ופי' ותתצב אחותו מרחוק שנדרש על רחל שהיא מרים ואע"פ שהוא יותר עליון מבחי' יוסף מ"מ רחוק מיקרי לפי שעומד בחוץ. וכלל גדול בידינו שאין אורות אבא מאירות כשל אימא שבסיום יסודה בחזה יוצאות הארותיה לתוך גוף זעיר ממש. אבל של אבא הם בריחוק. ולפי שהאור היוצא ליעקב הוא בשני בקיעות דיסוד וגוף דזעיר אע"פ שהם הארות מתוך היסוד מ"מ נקרא רחוק. אמנם לשל יוסף קורא קרוב מפני שהוא מתלבש ממש בתוך יסוד דזעיר: מרחוק דא נקודה עילאה וכו' היינו יסוד אבא בחינת עליוניותו. לא העטרה דהיסוד הוא דקיימא ...

Zholkva, 1864 (Public Domain)

88 **ובהעלות אהרן את הנרות**

"And when Aharon raises up the lamps at dusk, he shall burn it." The Alter Rebbe stresses that the verse says "raises up," not "kindles."

Exodus 30:8 שמות ל׳:ח׳

וּבְהַעֲלֹת אַהֲרֹן אֶת־הַנֵּרֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה קְטֹרֶת תָּמִיד לִפְנֵי ה׳ לְדֹרֹתֵיכֶם׃

And when Aaron lighteth the lamps at dusk, he shall burn it, a perpetual incense before the L-RD throughout your generations.

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89 **נר הוי' נשמת אדם**

"The lamp of Havayah is the soul of man." It shows that the lamps Aharon raises are the souls of Israel.

Proverbs 20:27 משלי כ׳:כ״ז

נֵר ה׳ נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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90 **בהעלותך את הנרות**

"When you raise up the lamps, toward the face of the menorah the seven lamps shall give light." These are the opening words of the maamar in Parshas Beha'alosecha to which the text refers.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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91 **והנה מנורת זהב**

"And behold, a menorah all of gold." These are the opening words of the maamar the text cites on the forty-two

words of the Shema.

Zechariah 4:2זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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92 **ובנוחה יאמר שובה**

"And when it rested he would say, 'Return, Havayah.'" The resting of the Ark is shov, the return that draws G-dliness down.

Numbers 10:36במדבר י׳:ל״ו

וּבְנֻחֹה יֹאמַר שׁוּבָה ה׳ רִבְבוֹת אַלְפֵי יִשְׂרָאֵל׃ ס

And when it rested, he said: 'Return, O L-RD, unto the ten thousands of the families of Israel.'

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PARAGRAPH 23

93 **וריח אפך כתפוחים**

"And the scent of your breath like apples." The Alter Rebbe uses it to show that scent is not the substance of the thing.

Song of Songs 7:9שיר השירים ז׳:ט׳

אָמַרְתִּי אֶעֱלֶה בְתָמָר אֹחֲזָה בְסַנְסִנָּיו וְיִהְיוּ־נָא שָׁדַיִךְ כְּאֶשְׁכְּלוֹת הַגֶּפֶן וְרֵיחַ אַפֵּךְ כַּתַּפּוּחִים׃

I said: 'I will climb up into the palm-tree, I will take hold of the branches thereof; and let thy breasts be as clusters of the vine, And the smell of thy countenance like apples;

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94 **וירח את ריח בגדיו ויברכהו**

"And he smelled the scent of his garments and blessed him." Yitzchak's blessing came from the scent of Yaakov's garments.

Genesis 27:27בראשית כ״ז:כ״ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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95 **ויתן לך האלקים מטל השמים**

"And may G-d give you of the dew of heaven and of the fat of the earth." This is the blessing drawn from the scent.

Genesis 27:28בראשית כ״ז:כ״ח

וְיִתֶּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ׃

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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96 **נהנים מזיו השכינה**

In the World to Come "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." Here it is the delight of comprehension, which is below the supernal will.

Berakhot 17a:12ברכות י״ז א׳:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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97 A child tells Rabbi Yitzchak and Rabbi Yehudah that he knew "by the scent of your garments" that they had not recited the Shema at its time. The text cites it in its own parenthesis to show that garments carry scent.

Zohar, Balak 4:24–6:33ספר הזהר, בלק ד׳:כ״ד-ו׳:ל״ג

PARAGRAPH 24

98 **יפה שעה אחת בתשובה**

"One hour of teshuvah and good deeds in this world is better than all the life of the World to Come." The Alter Rebbe explains it by the mitzvos' root in the will, above the comprehension of the World to Come.

Pirkei Avot 4:17משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה׃

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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99 **ושכר מצוה מצוה**

Ben Azzai says, "the reward of a mitzvah is a mitzvah." Here it means that the mitzvah itself is its own highest reward.

Pirkei Avot 4:2משנה אבות ד׳:ב׳

בֶּן עַזַּאי אוֹמֵר, הֱוֵי רָץ לְמִצְוָה קַלָּה כְבַחֲמוּרָה, וּבוֹרֵחַ מִן הָעֲבֵרָה. שֶׁמִּצְוָה גּוֹרֶרֶת מִצְוָה, וַעֲבֵרָה עֲבֵרָה. שְׂכַר מִצְוָה, מִצְוָה. וּשְׂכַר

עֲבֵרָה, עֲבֵרָה:

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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100 **וירח את ריח בגדיו**

> **"And he smelled the scent of his garments." The scent of the garments is the source of the blessing.**

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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101 **מטל השמים**

> **"Of the dew of heaven and of the fat of the earth." The Alter Rebbe reads them as the Written and the Oral Torah.**

Genesis 27:28 בראשית כ"ז:כ"ח

וְיִתֶּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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102 **ריח ניחוח להוי'**

> **The burnt offering is "a fire-offering, a pleasing fragrance to Havayah." The offering reaches G-d as scent, and nicho'ach is read as descent.**

Leviticus 1:9 ויקרא א':ט'

וְקִרְבּוֹ וּכְרָעָיו יִרְחַץ בַּמָּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחָה עֹלָה אִשֵּׁה רֵיחַ־נִיחוֹחַ לַה׳

but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD.

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103 **והריחו ביראת ה' לא למראה עיניו ישפוט**

> **Of the shoot from the stem of Yishai: "And he will smell with the fear of Havayah, and not by what his eyes see will he judge." Judging by scent is the level revealed in the time to come.**

Isaiah 11:3 ישעיהו י"א:ג'

וַהֲרִיחוֹ בְּיִרְאַת ה׳ וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא־לְמִשְׁמַע אָזְנָיו יוֹכִיחַ:

And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

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104 **דמורח ודאין**

> **The Talmud says of the Mashiach that he "smells and judges," reading Isaiah 11:3. The Alter Rebbe sees in it the revelation of the level of scent.**

Sanhedrin 93b:7–8 סנהדרין צ"ג ב:ז'-ח'

אָמַר רַבִּי אֱלֶכְסַנְדְּרִי: מְלַמֵּד שֶׁהַטְעִינוֹ מִצְוֹת וְיִסּוּרִין כְּרֵיחַיִם. רָבָא אָמַר: דְּמוֹרַח וְדָאֵין, דִּכְתִיב: "וְלֹא לְמַרְאֵה עֵינָיו יִשְׁפּוֹט", "וְשָׁפַט בְּצֶדֶק דַּלִּים וְהוֹכִיחַ בְּמִישׁוֹר לְעַנְוֵי אָרֶץ". בַּר כּוֹזֵיבָא מְלַךְ תַּרְתֵּין שְׁנִין וּפַלְגָא. אֲמַר לְהוּ לְרַבָּנַן: אֲנָא מָשֵׁיחַ. אֲמַרוּ לֵיקָה: בְּמָשֵׁיחַ כְּתִיב דְּמוֹרַח וְדָאֵין, נָחְזֵי אֲנַן אִי מוֹרַח וְדָאֵין. כֵּיוָן דְּחַזְיוּהּ דְּלָא מוֹרַח וְדָאֵין, קַטְלוּהּ.

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לבאר ענין המסעות במדבר

To Explain the Journeys in the Wilderness

The forty-two journeys in the wilderness were an ascent: by raising Israel's emotions back into the hidden understanding of Binah, where the external forces cannot feed, they subdued the kelipos of the wilderness, lifted Malchus out of exile, and prepared a future in which the whole world will receive G-d's light as the Land of Israel does now.

THE MAAMAR IN BRIEF

The maamar opens with the Sages' saying that the Land of Israel will spread over the whole world, read as a rise in level. Holiness depends on how many worlds the divine flow is clothed in: outside the Land it is clothed in Asiyah, where G-dliness is most hidden, while in the Land it only passes through. The journeys through the wilderness, the home of the external forces, subdued those forces so that in the future the whole world can receive as the Land does now. "Arise, Havayah" is the ascent of Malchus out of exile, which lifts every level above it, through Moshe and Aharon, the channels of Chochmah and Binah. The second section explains why the journeys were forty-two (six times seven) while the Omer is forty-nine: the journeys raise the emotions back into Binah, where they are not felt and nothing outside holiness can draw from them, as in Rabbi Yochanan ben Zakkai's "I do not know" and Yosef's hidden goblet. The third section shows Netzach and Hod rooted in Keser, and explains that the journeys ended at the Jordan of Jericho, the level of fragrance, an encompassing light above every vessel.

OUTLINE

1 **Why the Land of Israel is holier** ¶1–2

Outside the Land the divine flow is clothed in the Malchus of Asiyah, the world of greatest concealment; in the Land it only passes through Asiyah, like sunlight through clear glass. Hence the decree of impurity outside the Land, and the link between the Name that gives life to Asiyah and idolatry.

2 **The future refinement and the wilderness** ¶3

In the future the world will be refined and receive as the Land does now, and all the worlds will rise. The journeys passed through the wilderness, where the external forces draw their nourishment, in order to subdue them; "Arise, Havayah" concerns Malchus, the silent "ewe" that gives the kelipos life only unwillingly, "from the back."

3 “Arise, Havayah”: Moshe and Aharon ¶4–8

When the kelipos are subdued, Malchus rises out of exile and lifts every level clothed within it, so the whole Name Havayah “arises.” This came through the 600,000 souls turning their seven emotions to G-d, led by Moshe (Yesod of Abba, drawing Chochmah down) and Aharon (drawing Binah to Malchus and raising her); journeying and encamping are ascent and descent, “running and returning.”

4 Forty-two journeys, forty-nine days ¶9–13

During “gestation” in Binah the emotions are only a vav, six, with Malchus a mere “step outside”; Malchus is built as a separate partzuf only after “birth.” The Omer draws the emotions down (seven times seven), the journeys raise them back (six times seven), because the external forces, the “fool” who does not want tevunah, can draw only from emotions that are revealed.

5 Hidden love: Rabbi Yochanan ben Zakkai and Yosef’s goblet ¶14–18

Emotion held within contemplation is not felt as “something,” so nothing can feed on it. Rabbi Yochanan ben Zakkai did not know whether he had love and awe because they were absorbed in his intellect, or out of humility; Yosef hid the silver goblet, “love in delights,” in Binyamin’s sack, so that the beinonim could carry that love without knowing of it and growing proud.

6 Netzach and Hod ¶19–23

Netzach and Hod act after the reasoning behind an emotion has gone, out of resolve alone, yet they are rooted in Keser, above Chesed, Gevurah and Tiferes, as the legs carry the head and as only one who grasps wisdom at its source can teach it. Within Gevurah, Netzach is accepting the yoke of Heaven by determination before awe is felt.

7 The Jordan of Jericho: fragrance ¶24–26

Fragrance is rooted in the “Nose” of Arich Anpin, above Chochmah and Binah; it is an encompassing light, as the mitzvos, rooted in Keser, become encompassing garments for the soul. Jericho, the city of palms, stands for the tzaddikim and for fragrance, and the journeys led there because every vessel is a “Mitzrayim” compared with the light above all vessels.

KEY CONCEPTS

Enclothement and passing through התלבשות / דרך מעבר

A higher light can be clothed in a lower level, taking on its character and being named after it, or merely pass through it unchanged, like sunlight through clear glass. Outside the Land of Israel the flow is clothed in Asiyah; in the Land it only passes through.

Malchus as Rachel, the silent ewe כרחל לפני גוזזיה נאלמה

Malchus, divine speech, is “in exile” in Asiyah, where the kelipos conceal it, and gives life even to them, but only “from the back,” unwillingly, like hair at the back of the head. The journeys lifted her from this exile.

A step outside פסיעה לבר

While the emotions are still held within Binah, Malchus is not yet a separate figure but only a small projection at the foot of the vav: the potential for each attribute to be revealed. Hence six attributes, each of seven, forty-two.

Tevunah: son and daughter תבונה — בן ובת

The emotions, Z’eir Anpin and Nukva, while still contained within understanding, as “the hidden things of the heart.” In this state they are not felt as “something,” and the external forces cannot draw from them.

The hidden kindnesses חסדים המכוסים

Love concealed within the Yesod of Imma, beyond self-awareness: the hidden goblet of Yosef and the love that Rabbi Yochanan ben Zakkai did not feel.

Love in delights אהבה בתענוגים

The highest love, a wondrous delight in G-d, belonging to the level of the tzaddik; silver (kesef) stands for this longing love.

Netzach and Hod נצח והוד

The attributes that carry an emotion through by resolve and acknowledgment after its reasoning has gone; "outside the body," yet rooted in Keser, above the core attributes.

Fragrance ריח

An encompassing light that affects one without being absorbed, as against taste, an inner light. Rooted in the "Nose" of Arich Anpin, above Chochmah and Binah; the mitzvos give the soul garments of this kind.

SECTION 1 · ¶1–2

Why the Land of Israel is holier

1 לבאר ענין המסעות במדבר. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] עתידה ארץ ישראל שתתפשט על העולם כולו.[1] המכוון מזה שיהיה כל העולם כולו אז במדרגת ארץ ישראל דעכשיו.

To explain the matter of the journeys in the wilderness. Now, our Sages, of blessed memory, said: "The Land of Israel is destined to spread out over the entire world." What is meant by this is that the entire world will then be at the level of the Land of Israel of the present.

> The maamar announces its subject: the journeys of Israel in the wilderness, listed in Parshas Masei. It begins from a saying of the Sages that in the future the Land of Israel will spread over the whole world, and reads it as a change of level: the whole world will rise to the spiritual standing that the Land of Israel has now.

ואז יהיה א"י [ארץ ישראל] במדרגת ירושלים דעכשיו. וזהו שאמרו שירושלים תתפשט על כל ארץ ישראל כולו.

And then the Land of Israel will be at the level of the Jerusalem of the present. And this is what they said, that Jerusalem will spread out over the entire Land of Israel.

> Each level moves up one step, so the Land of Israel will rise to the holiness that Jerusalem has today. The Sages' parallel statement, that Jerusalem will spread over the whole Land, is read the same way.

ונמצא ירושלים דלעתיד לבא יהיה עוד במעלה גבוה יותר כי לע"ל [לעתיד לבוא] יהיה עליות העולמות. והענין

It follows that the Jerusalem of the Time to Come will be at a higher level still, for in the Time to Come there will be ascents of the worlds. And the explanation:

> Since everything rises together, the Jerusalem of the future will itself stand higher than any level known now, because in the Time to Come all the worlds will ascend. The maamar now explains what makes one place spiritually higher than another.

כי מבואר בכהאריז"ל [בכתבי האריז"ל] במעלת א"י [ארץ ישראל] דעכשיו על ח"ל [חוץ לארץ] (דגזרו טומאה על[2] אוירה וגושה בפ"ק [בפרק קמא] דשבת ט"ו א')

it is explained in the writings of the Arizal, concerning the superiority of the Land of Israel at present over outside the Land (for [the Sages] decreed impurity on its air and its soil, in the first chapter of Shabbos, 15a),

> The writings of the Arizal explain why the Land of Israel is superior to the lands outside it. The Talmud (Shabbos 15a) records that the Sages decreed ritual impurity on the lands outside Israel, and the maamar describes the decree as covering both their air and their soil.

והוא מפני ששם יורד השפע ממלכות דאצילות ע"י התלבשות רבות היינו מל' דאצילות מתלבשת במל' דבריאה יצירה ועשיה.

that this is because there the flow descends from the Malchus of Atzilus through many enclothements; that is, the Malchus of Atzilus is enclothed in the Malchus of Beriah, Yetzirah and Asiyah.

> The difference lies in how G-d's flow of life reaches each place. Outside the Land it comes from the Malchus of Atzilus, the lowest Sefirah of the highest world, through a series of coverings: it is clothed in the Malchus of each lower world in turn, Beriah, Yetzirah and finally Asiyah. To be "enclothed" means that a higher light is hidden inside a lower level and acts through it.

אבל באי"י [בארץ ישראל] נמשך ההשפעה ממל' דאצילות ע"י התלבשות במל' דבריאה ויצירה לבדן מבלי שיצטרך להתלבש ג"כ במל' דעשיה.

But in the Land of Israel the flow of influence is drawn from the Malchus of Atzilus through enclothement in the Malchus of Beriah and Yetzirah alone, without its needing to be enclothed also in the Malchus of Asiyah.

> In the Land of Israel the flow is clothed only in the Malchus of Beriah and of Yetzirah, and never needs to be clothed in Asiyah, the lowest and most concealing world. That is the source of the Land's greater holiness.

2 ואף שבהכרח גם באי"י [בארץ ישראל] יבוא האור והשפע דרך שר העשי' [העשיה] המושל באי"י [בארץ ישראל]. אין זה כי"א דרך מעבר[3] בלבד

And although, of necessity, in the Land of Israel too the light and the flow come by way of the [angelic] minister of Asiyah who rules over the Land of Israel, this is only by way of passing through,

> The maamar answers an objection: the Land of Israel is also part of the physical world, and its flow must come through the angelic minister of Asiyah who governs it. The answer is that the flow only passes through Asiyah there; it is not clothed in it.

ולא בדרך התלבשות ממש וכמו שרואין אור השמש ע"י אמצעית זכוכית בהירה שלא נשתנה עי"ז אור וזיו השמש.

and not by way of actual enclothement; just as one sees the light of the sun through the medium of clear glass, and the light and radiance of the sun are not changed by it.

> The difference is pictured by sunlight through clear glass: the glass stands in the way, yet the light that reaches us is the sun's own light, unchanged. So too the flow reaches the Land of Israel through Asiyah without being altered by it.

ולפיכך באי"י [בארץ ישראל] יתייחס השפע ליצירה משא"כ התלבשות היינו כמו המסך והפרוכת שמעלים על האור ביותר

Therefore, in the Land of Israel the flow is ascribed to Yetzirah. Enclothement, however, is like a screen and a curtain, which conceal the light greatly,

> Because Asiyah adds nothing of its own, the flow in the Land of Israel is credited to Yetzirah, the lowest world in which it was truly clothed. True enclothement is different: it is like a screen or curtain that largely hides the light behind it.

וכמו החידה והמשל שמעלים על אור השכל עד שהאור השמש הנראה דרך המסך נק' אור של תולדה.[4]

and like a riddle and a parable, which conceal the light of the intellect; so much so that the light of the sun seen through a screen is called "an engendered light" (or shel toladah).

> A second picture: a riddle or a parable hides the teacher's idea inside a different story. In the same way, light seen through a screen is no longer simply the sun's light; it is called "an engendered light," a new light born of the screen.

ולפיכך כשמלי דאצילות המלובשת במלי דבריאה ויצירה מתלבשת ממש במלי דעשיה יתייחס השפע ע"ש בחי' מלכות דעשיה

Therefore, when the Malchus of Atzilus, which is enclothed in the Malchus of Beriah and Yetzirah, is actually enclothed in the Malchus of Asiyah, the flow is ascribed by name to the level of the Malchus of Asiyah

> Outside the Land, by contrast, the Malchus of Atzilus, already clothed in Beriah and Yetzirah, is clothed once more in the Malchus of Asiyah. The flow then takes on the character of Asiyah and is named after it.

(ועיין בע"ח [בעץ חיים] שער תיקון נוק' [נוקבא] פ"ב [פרק ב'] אות ה' מ"ש בענין דרך מעבר או כאשר יתעכב כו' ע"ש) ולכן גזרו שם טומאה.[5]

(and see in Etz Chaim, Shaar Tikkun HaNukva, chapter 2, section 5, what is written concerning "by way of passing through," or "when it is detained," etc.; see there). And therefore they decreed impurity there.

> Etz Chaim states the rule behind this: when a level serves only as a passage, the flow is named after the higher source it comes from, but when the flow stops and remains in a level, it is named after that level. Because outside the Land the flow is held in Asiyah, the Sages decreed impurity there.

כי בעשיה הוא תכלית הסתר האלקות שהקליפות שרש היצה"ר [היצר הרע] מעלימים ומסתירים ולכן שם אל[6] אדי' המחיה עשיה הוא[7] בגימטריא צו ואין צו

For in Asiyah there is the utmost concealment of G-dliness, since the kelipos, the root of the evil inclination, hide and conceal. Therefore the Name El Ado-nai, which gives life to Asiyah, is numerically equal to tzav (צו, "command"); and "command" refers to nothing

> Asiyah is where G-dliness is most hidden, because there the kelipos, the forces of concealment that are the root of the evil inclination, cover it. The divine Name that gives life to Asiyah is El Ado-nai, whose letters (אל אדני) add up to 96, the value of צו, "command"; and the Talmud (Sanhedrin 56b) reads the word "command" as an allusion to idolatry.

אלא[8] עבודת כוכבים[9] ואיך הוא זה אלא דר"ל [דרוצה לומר] שמתלבש בלבוש הטבע[10] עד שיכול לומר כחי ועוצם ידי עשה לי[11] את החיל הזה.[12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37]

other than idolatry. And how can this be? Rather, it means that it is enclothed in the garment of nature, to the point that one can say, "My power and the might of my hand have made me this wealth."

> A holy Name cannot itself be idolatry; the meaning is that in Asiyah G-d's life-force is so wrapped in nature that a person can think his own strength produced his success, as Deuteronomy 8:17 warns. The next paragraph calls this sense of being a separate, independent thing the essence of idolatry.

SECTION 2 · ¶3

The future refinement and the wilderness

3 וזהו בחי' עבודת כוכבים יש ודבר נפרד, וכיון שההשפעה נמשך ע"י בחי' לבוש זה ע"כ גזרו טומאה על אוירה.

And this is the level of idolatry: a separate existence and thing. And since the flow of influence is drawn through this garment, therefore they decreed impurity on its air.

> Idolatry at its root is the sense of being a separate, self-standing existence, the illusion that the garment of nature makes possible. Since the flow outside the Land comes through this concealing garment, the Sages decreed that even the air there is impure.

אבל באי"י [בארץ ישראל] שהשפע יורד רק דרך מעבר העשיה ע"כ לא גזרו שום טומאה על אוירה וגושה

But in the Land of Israel, where the flow descends only by way of passing through Asiyah, they therefore did not decree any impurity on its air and its soil,

> In the Land of Israel the flow only passes through Asiyah without being clothed in it. So no impurity was decreed there, neither on its air nor on its soil.

כי ביצירה האור והחיות בלי הסתר כ"כ [כל כך], ולע"ל [ולעתיד לבוא] שיזדכך העולם ולא יהיה העולם מסתיר כלל

for in Yetzirah the light and the life-force are without so much concealment. And in the Time to Come, when the world will be refined and the world will not conceal at all,

> The flow in the Land comes from Yetzirah, where light and life-force are far less hidden. In the future the world itself will be refined, so that it no longer hides G-dliness at all.

לכן נאמר ואת רוח הטומאה אעביר מן הארץ[38] ואז יזדכך אפי' [אפילו] ארץ עובדי כוכבים ומזלות ועמ"ש (צפניה ג' ט')

therefore it is said, "And I will remove the spirit of impurity from the land"; and then even the land of the worshippers of stars and constellations will be refined. And see what is written (Zephaniah 3:9),

> Zechariah's prophecy that G-d will remove the spirit of impurity from the land is read as this refinement, which will reach even the lands whose people now worship the stars and constellations. The Alter Rebbe adds a verse from Zephaniah.

כי אז אהפוך אל עמים שפה ברורה לקרא[39] כולם בשם ה' ולעבדו שכם אחד ואז יקבלו האור והחיות מיצירה דרך מעבר העשיה לבד ולא דרך התלבשות.

"For then I will turn to the peoples a clear language, that they may all call upon the Name of Havayah and serve Him with one accord." And then they will receive the light and the life-force from Yetzirah by way of passing through Asiyah alone, and not by way of enclothement.

> Zephaniah foresees that all the peoples will be given "a clear language" with which to call on G-d and serve Him together. Then the whole world will receive its life-force the way the Land of Israel does now: from Yetzirah, merely passing through Asiyah.

וזהו עתידה א"י [ארץ ישראל] שתתפשט בכל העולם כולו (וא"י [וארץ ישראל] תקבל ממקום עליון יותר. ועיין מזה בספר הגלגולים פט"ז שא"י [שארץ ישראל] הם ו' ספירות תחתונות דיצירה וח"ל [וחוץ לארץ] ו' ספירות תחתונות דעשיה

And this is [the meaning of] "The Land of Israel is destined to spread out over the entire world" (and the Land of Israel will receive from a still higher place. And see on this in Sefer HaGilgulim, chapter 16, that the Land of Israel is the six lower Sefiros of Yetzirah, and outside the Land is the six lower Sefiros of Asiyah;

> This is the meaning of the Sages' saying that the Land of Israel will spread over the whole world. A long parenthesis opens: the Land itself will then receive from a still higher source, and Sefer HaGilgulim, a work of the Arizal's teachings, links the Land of Israel to the six lower Sefiros of Yetzirah and the lands outside it to the six lower Sefiros of Asiyah.

אך שבעת בריאת העולם לא היו ספי' [ספירה / ספירות] אציל ות בריאה יצירה עשיה כמו שהם עתה אלא שהיו יותר גבוהים רק שעל ידי חטא עה"ד [עץ הדעת] הושפלו וירדו למטה ממקומם הראשון עד

but at the time of the world's creation the Sefiros of Atzilus, Beriah, Yetzirah and Asiyah were not as they are now; rather, they were higher, only that through the sin of the Tree of Knowledge they were lowered and went down below their original place, to the point

> Sefer HaGilgulim adds that at creation all the worlds stood higher than they do now. The sin of the Tree of Knowledge lowered every one of them from its original place.

כי מה שהוא עתה ו' ראשונות דבריאה היו אז ו' אחרונות דיצירה וזה היה אז מדרגת א"י [ארץ ישראל] ומה שהוא עתה ו' ראשונות דיצירה זה היה אז ו' אחרונות דעשיה

that what is now the first six [Sefiros] of Beriah were then the last six of Yetzirah, and this was then the level of the Land of Israel; and what is now the first six of Yetzirah were then the last six of Asiyah,

> Before the sin, the levels that are now the upper six Sefiros of Beriah were the lower six of Yetzirah, and they were then the level of the Land of Israel. In the same way, what are now the upper six Sefiros of Yetzirah were then the lower six of Asiyah.

וזהו מדרגת ח"ל [חוץ לארץ] קודם החטא דעה"ד [דעץ הדעת] ע"ש באריכות ונזכר ג"כ בלק"ת [בלקוטי תורה (להאריז"ל)] ס"פ בראשית, ולפ"ז ענין עתידה א"י [ארץ ישראל] שתתפשט כו' י"ל [יש לומר] הפי' כי לפי שבחי' משיח זהו מדרגת אדה"ר [אדם הראשון] כמו שהיה קודם חטא עה"ד [עץ הדעת] כמש"ש [כמה שכתוב שם] פי"ט.

and this is the level of outside the Land before the sin of the Tree of Knowledge; see there at length. It is also mentioned in the Likkutei Torah of the Arizal, at the end of Parshas Bereishis. Accordingly, the matter of "The Land of Israel is destined to spread out," etc., may be explained thus: since the level of Mashiach is the level of Adam, the first man, as he was before the sin of the Tree of Knowledge, as is written there, chapter 19,

> That was the level of the lands outside Israel before the sin. Since, as the same work says, the level of Mashiach is a return to Adam as he was before the sin, the Sages' saying about the Land spreading can be explained by this restoration.

וא"כ אז ששה ספירות אחרונות דעשיה שמהם נמשך ההשפעה בח"ל [בחוץ לארץ] הרי יתעלו להיות במדרגת ששה ספירות ראשונות דיצירה דעכשיו כו'. ועד"ז ששה ספירות אחרונות דיצירה יתעלו להיות כמו מדרגת ששה ספירות דבריאה וזהו בחי' א"י [ארץ ישראל] לעתיד.

if so, then the last six Sefiros of Asiyah, from which the flow of influence is drawn outside the Land, will be elevated to be at the level of the first six Sefiros of Yetzirah of the present, etc. And in the same way, the last six Sefiros of Yetzirah will be elevated to be like the level of the six Sefiros of Beriah, and this is the level of the Land of Israel in the future.

> On this reading, the lower six Sefiros of Asiyah, which now feed the lands outside Israel, will rise to the level of today's upper six of Yetzirah. The Land's own source, the lower six of Yetzirah, will rise to the level of Beriah.

או שמא י"ל [יש לומר] בפי' עתידה א"י [ארץ ישראל] שתתפשט בכל העולם כולו שבחי' ו' ספירות תחתונות דיצירה כמו שיהיה אז יתפשטו להאיר בח"ל [בחוץ לארץ] וא"י [וארץ ישראל] תקבל מלמעלה יותר. וצ"ע [וצריך עיון].

Or perhaps it can be said, in explaining "The Land of Israel is destined to spread out over the entire world," that the level of the six lower Sefiros of Yetzirah, as it will be then, will spread out to shine outside the Land, and the Land of Israel will receive from higher up. This needs examination.

> A second possible reading: the lower six Sefiros of Yetzirah, as they will be then, will spread out to shine outside the Land, while the Land itself receives from a higher level. The Alter Rebbe leaves the question open ("this needs examination").

ועיין בגלגולים שם ס"פ י"ז. דעכ"פ [דעל כל פנים] יש עוד עליות עד שבחי' ו' אחרונות דעשיה יהיו בבחי' אצילות דעכשיו ממש ועד"ז יצירה ובריאה יתעלו למעלה יותר ועמ"ש בפ' ויצא ע"פ והאבן הזאת כו' יהיה בית אלקים.[40]

And see in [Sefer Ha]Gilgulim, there, at the end of chapter 17. At any rate, there are further ascents, until the level of the last six [Sefiros] of Asiyah will be at the level of the present Atzilus itself, and in the same way Yetzirah and Beriah will be elevated higher still. And see what is written in Parshas Vayetze on the verse "And this stone," etc., "shall be a house of G-d."

> Either way, the ascents go further still, until the lower six Sefiros of Asiyah reach the level of Atzilus as it is now, with Yetzirah and Beriah rising even higher. The discourse on Yaakov's words "this stone … shall be a house of G-d," in Parshas Vayetze, treats this further.

ועיין במבוא שערים ש"ג ח"ב [חלק ב'] ספט"ו שיש פעמים שהבריאה יוכל לעלות עד דיקנא דא"א דאצילות כו' וכמ"ש מזה במ"א בביאור ע"פ את שבתותי תשמרו).

And see in Mevo Shearim, Shaar 3, Part 2, at the end of chapter 15, that there are times when Beriah can ascend as high as the Beard (dikna) of Arich Anpin of Atzilus, etc.; and as is written about this elsewhere, in the explanation on the verse "You shall keep My Sabbaths.")

> Mevo Shearim, another work of the Arizal's teachings, says that at times Beriah can rise as high as the "Beard" of Arich Anpin, a very high level within Atzilus. The long parenthesis closes with a reference to the explanation on "You shall keep My Sabbaths."

ולכן היו המסעות במדבר שהוא מקור יניקת החיצונים שלכן שעיר המשתלח נשלח לעזאזל[41] המדברה שע"י המסעות הכניעו אותם בכדי שיוכל להיות לע"ל [לעתיד לבוא] הגילוי מבחי' יצירה בכל העולם כולו ולא יהיו הקליפות דעשיה מעלימים ומסתירים.

Therefore the journeys were in the wilderness, which is the source from which the external forces draw their nourishment, which is why the goat that was sent away was sent to Azazel, into the wilderness; for through the journeys they subdued them, so that in the Time to Come there can be the revelation from the level of Yetzirah in the entire world, and the kelipos of Asiyah will not hide and conceal.

> The main argument resumes: the journeys took place in the wilderness because the wilderness is where the external forces, the kelipos, draw their nourishment; that is why on Yom Kippur the goat for Azazel was sent into the wilderness. By journeying through it, Israel subdued those forces and prepared the way for the light of Yetzirah to be revealed in all the world in the future.

וז"ש [וזהו שכתוב] ויהי בנסוע הארון ויאמר משה קומה ה'[42] ויפוצו אויביך כו'. והנה פי' קומה הוי' הענין כי הנה יניקת החיצונים הוא משערות דנוק' [דנוקבא].

And this is what is written, "And it was, when the Ark set out, Moshe said: Arise, Havayah, and let Your enemies be scattered," etc. Now, the meaning of "Arise, Havayah": the explanation is that the external forces draw their nourishment from the hairs of Nukva.

> The verse Moshe said when the Ark set out (Numbers 10:35) ties the journeys to the "rising" of Havayah. To explain "Arise," the maamar notes that the external forces draw their nourishment from the "hairs" of Nukva, that is, of Malchus.

וזהו כרחל לפני גוזזיה[43] נאלמה, כי הנה בחי' הדבור העליון נק' ג"כ בחי' אדם כי אדם הוא מדבר ויהי האדם לנפש חיה[44] לרוח ממללא[45] (ועמ"ש מזה ג"כ בביאור ע"פ וידבר משה אל ראשי המטות).[46]

And this is [the meaning of] "Like a ewe (rachel) before her shearers she is dumb." For the level of the supernal speech is also called the level of "man" (adam), since man is a speaking being: "And man became a living soul," "a speaking spirit" (and see what is written on this, too, in the explanation on the verse "And Moshe spoke to the heads of the tribes").

> Isaiah's image of a ewe (rachel) silent before her shearers describes Malchus. Malchus is divine speech, and supernal speech is called "man," because speech is what marks a human being: the Targum renders "a living soul" as "a speaking spirit."

וע"ז נאמר נעשה אדם בצלמנו כדמותנו[47] שנמשך בהדבור מבחי' יחו"ע [יחודא עילאה] ויחו"ת [ויחודא תתאה] וכ"ז [וכל זה] כשהדבור בגילוי והיינו בעולמות דקדושה נשמות ומלאכים המקבלים חיות מדבר ה' והם בטלים לבחינת דבור עליון ביטול דיחו"ת [דיחודא תתאה] ויחו"ע [ויחודא עילאה]

And of this it is said, "Let us make man in Our image, after Our likeness," for there is drawn into the speech from the level of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah). And all this is when the speech is revealed, that is, in the worlds of holiness, souls and angels, which receive life-force from the word of G-d and are nullified to the level of the supernal speech, the self-nullification (bittul) of the lower unity and of the higher unity;

> "Let us make man in Our image" is read to mean that divine speech carries both the higher unity, in which the world is nothing beside G-d, and the lower unity, in which G-d is present within the world. Where speech is revealed, in the holy worlds of souls and angels, the creatures feel their source and are nullified before it in both ways.

משא"כ כשנמשך הדבור להחיות העשיה ששם הקליפות המסתירים הרי הדבור בבחי' גלות ונק' נאלמה עד שיוכלו לומר כחי ועוצם ידי[48] כו'

whereas when the speech is drawn down to give life to Asiyah, where the kelipos are that conceal, the speech is in a state of exile and is called "dumb," to the point that they can say, "My power and the might of my hand," etc.

> In Asiyah, where the kelipos conceal, speech is "in exile": its voice is muted, so that creatures can claim that their own power achieved everything. That is the "dumb" ewe of Isaiah's verse.

ונק' גוזזיה שמפרידים השערות, ובחי' מל' נק' רחל שמנחת א"ע [את עצמו] לגזוז ואינה מבעטת כי כן מבחי' המל' נמשך החיות גם לכל החיצונים רק שהוא מבחי' אחוריים שלא ברצון וחשק

And they are called "her shearers," for they separate the hairs. And the level of Malchus is called Rachel ("ewe"), for she lets herself be shorn and does not kick; for so, from the level of Malchus, life-force is drawn also to all the external forces, only that it is from the level of the back (achoray-im), not with will and desire,

> The "shearers" are the kelipos, which cut the hairs away from the body. Malchus is "Rachel," the ewe that lets herself be shorn without resisting, because life-force must flow from Malchus even to the external forces; but it flows from her "back," unwillingly and without desire.

וכמו בחי' שערות שעיקר גידולן בחלק אחורי הראש משא"כ הפנים פנוי משערות כו'. עמ"ש מזה בד"ה הסבי עיניך.[49, 50, 51]

like the hairs, whose growth is mainly on the back part of the head, whereas the face is free of hair, etc. See what is written about this in the discourse beginning "Turn away your eyes."

> Hair grows mostly at the back of the head, while the face is bare: so the kelipos receive only from the "back" of Malchus, its outermost and least willing side, never from her "face." The discourse beginning "Turn away your eyes" treats this further.

SECTION 3 • ¶4–8

"Arise, Havayah": Moshe and Aharon

4 והנה בנסוע הארון והכניעו הקליפות שלא יהיו מסתירים ה"ז [הרי זה] עלית המלכות מהגלות והשבי' [והשבי / והשביה], וע"ז יש ג"כ קימה ועלייה גם לבחי' ז"א וגם לכל הפרצופים שלמעלה מהז"א. וזהו קומה ה' שיש עלייה וקימה לכללות שם הוי'.

Now, when the Ark set out and they subdued the kelipos so that they would not conceal, this is the ascent of Malchus from the exile and the captivity; and through this there is also a rising and ascent for the level of Z'eir Anpin, and also for all the partzufim above Z'eir Anpin. And this is "Arise, Havayah": that there is an ascent and rising for the Name Havayah as a whole.

> When the Ark journeyed and the kelipos were subdued, Malchus, held in exile by their concealment, was freed and rose. Because every level is bound to the next, the ascent of Malchus lifts Z'eir Anpin and all the partzufim (configurations) above it as well; this is "Arise, Havayah": the whole Name Havayah, which spans all the levels, rises.

5 והטעם הוא מאחר שכל ההשתלשלות מלבישים זה לזה התחתון לעליון שנוק' [שנוקבא] דז"א מלבשת לז"א וז"א לאו"א [לאבא ואימא] ואו"א [ואבא ואימא] לחו"ג [לחסד וגבורה] דא"א כו'

The reason is that all [the levels of] the chain of descending worlds (hishtalshelus) enclothe one another, the lower [enclothing] the higher: the Nukva of Z'eir Anpin enclothes Z'eir Anpin, Z'eir Anpin [enclothes] Abba and Imma, and Abba and Imma [enclothe] the Chesed and Gevurah of Arich Anpin, etc.

> Every level is clothed within the level below it: Nukva (Malchus) clothes Z'eir Anpin, Z'eir Anpin clothes Abba and Imma (Chochmah and Binah), and they in turn clothe the Chesed and Gevurah of Arich Anpin, the outer dimension of Keser. The whole chain is a series of nested garments.

והוא עד"מ שהדבור מלביש להמדות והמדות מלבישים את השכל, וממילא כשהמל' עולה מירידתה וצמצומה הרי יש עלייה לכל ההשתלשלות שלמעלה הימנה.

This is by way of analogy like speech, which enclothes the emotive attributes (middos), and the emotive attributes enclothe the intellect. Consequently, when Malchus rises from its descent and contraction, there is an ascent for the entire chain of descent above it.

> In a person, too, speech carries the emotions and the emotions carry the intellect. So when the outermost garment, Malchus, is lifted out of its descent and contraction, everything clothed within it rises along with it.

6 וזהו קומה הוי' כי כללות כל האצילות נק' הוי' היו"ד בחכמה כו' שע"י יציאת המל' מהמיצר והגבול דעשיה יש עלייה לכללות שם הוי' כו'.

And this is "Arise, Havayah," for all of Atzilus as a whole is called Havayah: the yud in Chochmah, etc.; so that through the going-out of Malchus from the narrow strait and the limitation of Asiyah, there is an ascent for the Name Havayah as a whole, etc.

> "Arise, Havayah" refers to all of Atzilus, since the four letters of the Name correspond to its levels, beginning with the yud in Chochmah. When Malchus leaves the "narrow strait" and limitation of Asiyah, a phrase the maamar's last paragraph connects with the Exodus from Egypt (Mitzrayim), the whole Name rises with it.

וגם דרך כלל היו"ד הוא בחינת אצילות עד ה"א אחרונה הוא מלובש בעשייה וקומה הוי' היינו שיהיה יחוד וחיבור ד' אותיות הוי'

And also, in a general way, the yud is the level of Atzilus, [and so on] until the final hei, which is enclothed in Asiyah; and "Arise, Havayah" means that there will be a unification and joining of the four letters of Havayah,

> In a broader mapping, the yud stands for the World of Atzilus and the letters descend through the worlds until the final hei, which is clothed in Asiyah. "Arise, Havayah" then means that the four letters, now spread from the highest world to the lowest, are united and joined.

וגם עליית העולמות ע"ד הנזכר לעיל והיה זה ע"י נסיעת כל ס"ר נש"י [נשמות ישראל] שהם בחי' אדם[52, 53] בצלמנו כדמותנו[54]

and also the ascent of the worlds, along the lines mentioned above. And this came about through the journeying of all the six hundred thousand souls of Israel, who are the level of "man," "in Our image, after Our likeness,"

> It also means the ascent of the worlds described earlier. This was accomplished through the journeying of all the 600,000 souls of Israel, who together make up the supernal "man" made "in Our image"; the Kehot note points to the Arizal's writings and to the Midrash (Shemos Rabbah 40:3), which describes the souls of the righteous as each attached to a different part of Adam.

וע"י מ"ב מסעות בהתהפכות כל השבע מדות להי' ושלא יהיה הנשמה בגוף בבחי' כרחל לפני גוזזיה נאלמה[55] כמש"ל [כמה שכתוב לעיל] וכך נעשה ג"כ בעולם בחי' עליית המל' והעולמות

and through forty-two journeys, in the turning of all the seven emotive attributes (middos) over to G-d, so that the soul in the body would not be in the state of "like a ewe before her shearers she is dumb," as explained above. And so there came about in the world, too, the ascent of Malchus and of the worlds,

> Inwardly, the forty-two journeys were the turning of all seven of a person's emotions to G-d, so that the soul would not remain silent within the body like the ewe before her shearers. Because the world mirrors man, this inner work brought about the ascent of Malchus and of the worlds.

וכמ"ש במ"א ע"פ גם את העולם נתן בלבם[56] שכל העולם תלוי באדם שכשיתקן א"ע [את עצמו] בזה הוא מתקן את כל העולם כולו.

as is explained elsewhere on the verse "He has also set the world in their heart": that the entire world depends on man, so that when he rectifies himself, he thereby rectifies the entire world.

> Koheles's words "He has also set the world in their heart" are read to mean that the whole world is placed within man and depends on him. When a person rectifies himself, he rectifies the entire world.

אך כל המסעות היו על ידי משה ואהרן כי משה הוא יסוד אבא[57] כי הנה

However, all the journeys were through Moshe and Aharon, for Moshe is Yesod of Abba. For

> Yet the journeys were led by Moshe and Aharon, and each of them stands for a channel above. Moshe is "Yesod of Abba," the connecting channel of Chochmah.

החכמה היא בחינת אין והבינה היא בחי' השגה ויש וכדי שיתייחדו ויתחברו הוא ע"י יסוד אבא שהוא הארה והשפעה מבחי' אין דחכמה בבינה.

Chochmah is the level of ayin (nothing), and Binah is the level of comprehension and yesh (something); and for them to be united and joined, it is through Yesod of Abba, which is an illumination and influence from the level of the ayin of Chochmah into Binah.

> Chochmah is "nothing" (ayin), a flash of insight before it takes defined shape; Binah is comprehension, "something" (yesh), an idea grasped and defined. The two are joined through Yesod of Abba, which carries an illumination of Chochmah's "nothing" into Binah.

7 ולא עצם מהות אבא ממש רק כמו טפת אבא וכמו בריקת וסקירת השכל. והמשכה זו צ"ל בתמידות כדי להחיות העולמות

And not the very essence of Abba itself, but rather like the drop of Abba, and like the flash and glimpse of the intellect. And this drawing-down must be constant, in order to give life to the worlds,

> What flows through Yesod of Abba is not the essence of Chochmah itself but a "drop" of it, like a sudden flash or glimpse of insight. This flow must be constant, because it sustains the worlds.

כמאמר המחדש בטובו[58] בכל יום תמיד מעשה בראשית לכן נק' משה לשון הוה גם דלה דלה לנו[59] שעיקר המשכתו הוא לנו להחיות העולמות

as in the saying, "Who in His goodness renews each day, continually, the work of creation." Therefore he is called Moshe, in the present tense; also, "He even drew [water] for us," for his drawing-forth is mainly for us, to give life to the worlds.

> The morning blessing before the Shema says that G-d "renews each day, continually, the work of creation." So the name Moshe is a present-tense form, "one who draws," and Yisro's daughters said of him, "he even drew water for us": his drawing is constant, and it is for us, to give life to the worlds.

לכן נק' משה שושבינא דמלכא שממשיך אור א"ס המלובש בח"ע [בחכמה עילאה] ואהרן הוא שושבינא דמטרוניתא[60, 61] שממשיך אור הבינה למל' שע"י יהיה עליית המל' ממטה למעלה ע"י ה"ג [חמש גבורות] דבינה.

Therefore Moshe is called "the King's groomsman" (shushvina demalka), for he draws down the Infinite Light (Or Ein Sof) that is enclothed in the higher Chochmah (Chochmah Ila'ah); and Aharon is "the Queen's groomsman" (shushvina dematronisa), who draws the light of Binah to Malchus, so that through this there will be the ascent of Malchus from below to above, through the five Gevuros of Binah.

> The Zohar calls Moshe "the King's groomsman," because he draws down the Infinite Light clothed in the higher Chochmah. Aharon is "the Queen's groomsman": he brings the light of Binah to Malchus, the "Queen," and through Binah's five Gevuros (powers of restraint) raises her upward.

8 וזהו א' הר ן' כי הר הוא בחי' מדות דבינה כו' ונמצא ע"י משה ואהרן נעשה יחוד דאו"א [דאבא ואימא].

And this is [the name] Aharon: alef, har, nun; for har ("mountain") is the level of the emotive attributes of Binah, etc. It follows that through Moshe and Aharon the union of Abba and Imma is accomplished.

> The name Aharon (אהרן) is read as alef, har ("mountain") and nun, and "mountain" stands for the emotive attributes of Binah. So Moshe, the channel of Chochmah, and Aharon, the channel of Binah, together bring about the union of Abba and Imma, Chochmah and Binah.

ולכן בהם ועל ידם היו המסעות ויסעו ויחנו הנסיעה היא העלאה מלמטה למעלה כנ"ל בענין קומה הוי'

Therefore the journeys were in them and through them: "And they journeyed ... and they encamped." The journeying is an elevation from below to above, as mentioned above regarding "Arise, Havayah,"

> That is why the journeys were through them. Each stage had two movements, "they journeyed" and "they encamped," and journeying is an ascent from below to above: the "Arise, Havayah" described earlier.

והוא ע"י שושבינא דמטרוניתא והחנייה היא המשכת האור א"ס ב"ה המלובש בח"ע [בחכמה עילאה] שיומשך למטה ע"ד יחוד או"א [אבא ואימא] כו'

and it is through the Queen's groomsman; and the encamping is the drawing down of the light of the Infinite One, blessed be He, that is enclothed in the higher Chochmah, so that it be drawn below in the manner of the union of Abba and Imma, etc.,

> The ascent comes through Aharon, the Queen's groomsman, who lifts Malchus up. Encamping is the opposite movement: drawing the light of the Infinite One, clothed in the higher Chochmah, downward through the union of Abba and Imma, which is Moshe's role.

ונמשך ג"כ לזו"נ [לזעיר אנפין ונוקבא] (והגם שיחוד או"א [אבא ואימא] הוא תמידי אך זהו בחי' חיצוניות אבל הגילוי מבחי' פנימית נמשך ע"י אתעדל"ת [אתערותא דלתתא]) והוא ענין רצוא ושוב[62] וזהו בשתים יעופף[63] בשני בחי' ברצוא ושוב:

and is drawn also to Z'eir Anpin and Nukva (and although the union of Abba and Imma is constant, that is the level of the outer dimension (chitzoniyus), but the revelation from the level of the inner dimension (pnimiyus) is drawn through an arousal from below). And this is the matter of "running and returning" (ratzo vashov), and this is "with two he would fly": with two levels, in running and returning.

> The light continues down to Z'eir Anpin and Nukva. The union of Abba and Imma never stops, but that constant union is only its outer dimension; its inner revelation needs an arousal from below. Ascent and descent together are the "running and returning" of the angels in Ezekiel's vision, the two wings with which the seraphim fly in Isaiah's.

SECTION 4 • ¶9–13

Forty-two journeys, forty-nine days

9 ב והנה להבין למה המסעות הם מ״ב ובספירת העומר שהוא ג״כ נגד ז׳ מדות הם מ״ט ימים.

2. Now, [we need] to understand why the journeys are forty-two, while in the Counting of the Omer, which also corresponds to the seven emotive attributes, there are forty-nine days.

> The second section asks about the number of the journeys. Both the journeys and the Counting of the Omer correspond to the seven emotive attributes, so why are the journeys forty-two (six times seven) while the days of the Omer are forty-nine (seven times seven)?

והענין כי ספירת העומר הוא בחי׳ המשכה מבינה לז״א לכן המספר מ״ט אבל המסעות שהם בחי׳ העלאה הם רק מ״ב.

The explanation is that the Counting of the Omer is the level of drawing down from Binah to Z'eir Anpin; therefore the number is forty-nine. But the journeys, which are the level of elevation, are only forty-two.

> The answer in brief: the Omer draws light down from Binah into Z'eir Anpin, the emotive attributes, so all seven are fully present, making forty-nine. The journeys are an ascent of the attributes back upward, and so they number only forty-two.

והענין דהנה איתא בזהר פ׳ בלק (דר״ג ע״ב) ע״פ ומגבעות אשורנו[64] כיון דהוה במעהא דאימיה אשורנו אושיט פסיעה לבר[65] ופי׳ בע״ח [בעץ חיים] הובא במק״מ [במקדש מלך] שם ובסה״מ [ובספר הדרת מלך] (דף ק׳ סי׳ קע״ב)

The explanation: it is stated in the Zohar, Parshas Balak (203b), on the verse "And from the hills I behold him (ashurenu)": "When he was in his mother's womb, ashurenu: he put forth a step outside." And it is explained in Etz Chaim, cited in the Mikdash Melech there and in Sefer Hadras Melech (folio 100, section 172):

> The full explanation begins from the Zohar on Bilam's words "from the hills I behold him (ashurenu)": the Zohar reads ashurenu as "a step," saying that while still in his mother's womb he "put forth a step outside." Etz Chaim explains this passage, as quoted in the Zohar commentary Mikdash Melech and in Sefer Hadras Melech.

אשורנו לשון תמוך אשורי[66] לשון פסיעה כי בזמן העיבור היה זו"נ [זעיר אנפין ונוקבא] בבחי' ו' זעירא של ה' ראשונה דשם הוי' כי עדיין לא היו ז"א

"Ashurenu is a term like 'Support my steps (ashurai),' a term for a step. For at the time of the gestation, Z'eir Anpin and Nukva were at the level of the small vav of the first hei of the Name Havayah, for Z'eir Anpin was as yet

> Etz Chaim reads ashurenu like ashurai, "my steps," in Psalms. During the "gestation" of the emotive attributes within Imma, Z'eir Anpin and Nukva are only like a small vav within the first hei of the Name Havayah, the letter of Binah.

רק בבחי' ו"ק [ו' קצוות] והמל' מלבישתו ושם היתה בבחי' אותו קוץ התחתון היוצא מעט לחוץ מן סוף ו' זו וזו הנקודה נק' פסיעה לבר יען היא בסוף רגל זו ובולטת מעט לחוץ ע"כ [עד כאן].

only at the level of the six extremities (vav ketzavos), and Malchus enclothes it; and there she was at the level of that lower thorn that projects slightly outward from the end of this vav. And this point is called 'a step outside,' because it is at the end of this leg and protrudes slightly outward." Thus far [the quotation].

> At that stage Z'eir Anpin has only its six attributes (the vav, whose value is six), and Malchus is not yet a figure of her own: she is only the small "thorn" at the foot of the vav that juts slightly outward. That protruding point is the "step outside."

10 ולהבין זה למה בהיות המדות כלולים בבחי' עיבור בבטן אימא אינם רק בחי' ו' והמל' אינה נחשבת כי"א רק בבחי' פסיעה לבר שבסוף הוי"ו

Now, to understand this: why, when the emotive attributes are included, in the state of gestation, in the womb of Imma, are they only the level of vav, and Malchus is reckoned only as the level of "a step outside" at the end of the vav?

> The question sharpens: while the attributes are held in the "womb" of Imma, why are they only a vav, with Malchus no more than a "step outside" at its end?

אבל מ"מ גם עם הפסיעה הרי הוא רק ו' שזהו רומז על בחי' ששה מדות לבד ומדוע לא יחשבו ז' המדות ממש היינו עם בחי' המלכות.

Yet even so, even with the step, it is still only a vav, which alludes to the level of six emotive attributes alone. So why are they not reckoned as actually seven attributes, that is, together with the level of Malchus?

> Even counting the step, the letter is still a vav, whose value is six: six attributes. Why are they not counted as seven, with Malchus as a full attribute?

אך כי ידוע ע"פ ויבן את הצלע[67] דבנין פרצוף הנוק' [הנוקבא] נבנה מבחי' מלכות שבמדות דז"א היינו מבחי' מלכות שבחסד נעשה חסד שבמלכות וממלכות שבגבורה נעשה גבורה שבמלכות כו',

However, it is known, on the verse "And He built the rib," that the partzuf of Nukva is built from the level of the Malchus within the emotive attributes of Z'eir Anpin; that is, from the level of the Malchus within Chesed the Chesed within Malchus is made, and from the Malchus within Gevurah the Gevurah within Malchus is made, etc.

> The answer begins with the kabbalistic reading of "And He built the rib" (the building of Chavah): Nukva is built from the Malchus within each of Z'eir Anpin's attributes. The Malchus within Chesed becomes the Chesed of Malchus, the Malchus within Gevurah becomes the Gevurah of Malchus, and so on.

והיינו משום שהמל' נק' עשיראה דכולהו שהיא בחי' הגילוי שבכל מדה דהיינו מל' שבחסד הוא ענין הגילוי וההשפעה שיש בהחסד וכן בכולן.

And this is because Malchus is called "the tenth of them all," for it is the level of the revelation within each attribute; that is, the Malchus within Chesed is the revelation and outflow that is in Chesed, and so with all of them.

> Malchus, "the tenth of them all," is the element of revelation within every attribute: the Malchus within Chesed is the way that kindness comes out and is given to others. So the separate figure of Malchus is assembled from the revealed side of all the attributes.

11 ולכן מבחי' מלכיות שבכל המדות דז"א נבנה אח"כ פרצוף הנוק' [הנוקבא] שהוא מל' דאצילות הנק' עלמא דאתגליא שממנה נמשך ההשפעה לבי"ע.

Therefore, from the level of the Malchus-aspects that are in all the emotive attributes (middos) of Z'eir Anpin, the partzuf of Nukva is afterwards built, which is the Malchus of Atzilus, called "the revealed world" (alma de'isgalya), from which the flow of influence is drawn to Beriah, Yetzirah and Asiyah.

> Nukva, the Malchus of Atzilus, is assembled afterwards from the "Malchus" within each of Z'eir Anpin's attributes. She is called "the revealed world" because it is through her that the flow reaches the lower worlds of Beriah, Yetzirah and Asiyah.

ולכן בנין זה שיהיה הנוק' [הנוקבא] פרצוף בפ"ע [בפני עצמו] זה נעשה דוקא אחר הלידה והתגלות המדות אז נבנה מכל בחי' גילוי הנ"ל של המדות. ספירה ובנין המלכות.

Therefore this building, that Nukva be a partzuf of its own, takes place specifically after the birth and the revelation of the emotive attributes; then it is built from all the aforementioned levels of the revelation of the attributes. The Sefirah and the building of Malchus.

> This building of Nukva as a figure of her own happens only after "birth," when the attributes have come out and are revealed; only then are there revealed aspects to build her from. The short phrase that follows, "the Sefirah and the building of Malchus," sums up the point: only then does Malchus become a Sefirah and a structure of her own.

אבל כשהמדות הם עדיין בבחי' התכללות בהשכל כיון שהן עצמן בבחי' ביטול בהשכל איידי דטריד למבלע לא פליט להיות נמשך מהם בנין המל' שתהיה בחינה בפ"ע [בפני עצמו] רק

But when the emotive attributes are still in a state of inclusion within the intellect, since they themselves are in a state of nullification (bittul) within the intellect—"since it is busy swallowing, it does not emit"—there cannot be drawn from them the building of Malchus, that it be a level of its own; only,

> While the attributes are still contained in the intellect, they are nullified within it and are not yet emotions in their own right. The Talmudic idiom "while it is busy swallowing, it does not emit" applies: what is absorbing cannot give out, so nothing can yet go out from them to build a separate Malchus.

כי אז מדת מל' כלולה בתוך הששה מדות דז"א שהיא בחי' מלכות שבחסד מלכות שבגבורה

at that time the attribute of Malchus is included within the six attributes of Z'eir Anpin, which is the level of the Malchus within Chesed, the Malchus within Gevurah;

> At that stage Malchus exists only inside each of the six attributes, as the Malchus within Chesed, the Malchus within Gevurah and so on.

דהיינו שהם רק ששה מדות רק שכל אחת מהם כלולה משבעה היינו שיש בחינת מל' בחסד שהרי עומד להתגלות א"כ כלול בו בחי' מל' שהוא ענין התגלות המדה,

that is, they are only six attributes, except that each one of them is comprised of seven; that is, there is a level of Malchus in Chesed, for since it stands ready to be revealed, then the level of Malchus, which is the revelation of the attribute, is included in it.

> So there are only six attributes, but each contains seven aspects, because each holds a Malchus of its own. An attribute that is destined to be revealed already carries within it the aspect of revelation, which is its Malchus.

אבל מ״מ לא שייך שיומשך מהם בנין המל׳ פרצוף בפ״ע [בפני עצמו] כיון שהם עצמן בבחי׳ התכללות והעלאה בהשכל שזהו הפך ההשפעה

Nevertheless, it does not apply that the building of Malchus as a partzuf of its own be drawn from them, since they themselves are in a state of inclusion and elevation within the intellect, which is the opposite of outflow.

> Still, a separate Malchus cannot be built from them at this stage, because they are being drawn upward and absorbed into the intellect. That is the opposite of flowing outward, and Malchus is built only from what flows out.

וזהו שבהיות זו״נ [זעיר אנפין ונוקבא] בבחי׳ עיבור במעי אימא הוא בחי׳ ו׳ זעירא היינו שהם רק ששה מדות המכוסין במעי אמן הוא השכל רק הנטייה שבסוף הו׳ מורה שעומד אח״כ להתגלות,

And this is why, when Z'eir Anpin and Nukva are in the state of gestation in the womb of Imma, it is the level of a small vav; that is, they are only six attributes, covered in the womb of their mother, which is the intellect. Only the slant at the end of the vav indicates that it stands ready to be revealed afterward,

> This is the small vav in the womb of Imma: six attributes covered within their "mother," the intellect. Only the little slant at the foot of the vav hints that they will later be revealed.

וזהו שנק׳ פסיעה לבר מעצמותו והיינו בחי׳ מל׳ שבחסד מל׳ שבגבורה כו׳כח התג לות המדה.

and this is why it is called "a step outside" its own essence; namely, the level of the Malchus within Chesed, the Malchus within Gevurah, etc.: the power of the revelation of the attribute.

> That slant is the "step outside": the Malchus within each attribute, which is only the potential for that attribute to be revealed, not yet its actual revelation.

12 וזהו מספר מ״ב הם ששה מדות שכל אחד כלול משבעה. אבל אינן בחי׳ ז׳ מדות ממש

And this is the number forty-two: six attributes, each one comprised of seven. But they are not the level of actually seven attributes,

> This yields the number forty-two: six attributes, each containing seven aspects. They are not seven full attributes.

כי עדיין אין שייך שיהיה המל׳ בנין בפ״ע [בפני עצמו] להיות עלמא דאתגליא ממש כ״א אחר הלידה.

for it does not yet apply that Malchus be a structure of its own, to be actually the revealed world, except after the birth.

> Malchus cannot yet be a structure of her own, "the revealed world" in the full sense, until after the birth of the attributes.

13 ולכן בספה"ע [בספירת העומר] שהוא בחי' המשכה והתגלות מבינה לז"א ונוק' [ונוקבא] ונמשך ג"כ בבי"ע עד שנמשך בנפש האדם ע"כ הם

Therefore in the Counting of the Omer, which is the level of drawing down and revelation from Binah to Z'eir Anpin and Nukva, and which is drawn also into Beriah, Yetzirah and Asiyah, until it is drawn into the soul of man, therefore they are

> The Counting of the Omer draws the attributes down and reveals them, from Binah into Z'eir Anpin and Nukva, and on through the lower worlds until it reaches the human soul. This downward, revealing movement is what determines its number.

שבעה שבועות שהמל' נבנה פרצוף בפ"ע [בפני עצמו] משא"כ בחי' המסעות דכתיב קומה[68] ה' לשון קימה והעלאה שז"א נכלל באימא ואז אינן זו"נ [זעיר אנפין ונוקבא] כ"א רק בחי' ו'

seven weeks, for Malchus is built as a partzuf of its own. This is not so with the level of the journeys, of which it is written "Arise, Havayah," a term of rising and elevation, in which Z'eir Anpin is included in Imma; and then they are not Z'eir Anpin and Nukva but only the level of vav,

> The Omer lasts seven full weeks because in it Malchus is built as a seventh attribute of her own, making seven times seven. The journeys are the opposite: "Arise, Havayah" is an ascent, in which Z'eir Anpin is drawn back up and included in Imma, so the attributes are again only a vav.

רק שוי"ו זה יש בו פסיעה לבר הוא בחי' מל' שבששה מדות אלו א"כ הם מספר מ"ב היינו ששה מדות שכל מדה כלולה משבעה.

except that this vav has in it "a step outside," which is the level of Malchus within these six attributes. If so, they are the number forty-two, that is, six attributes, each attribute comprised of seven.

> That vav has its "step outside," the Malchus latent in each of the six attributes. Hence forty-two: six attributes, each containing seven.

(ועיין בע"ח [בעץ חיים] שער א"א פי"ד [פרק י"ד / פרשה י"ד] מענין מ"ב וענין מ"ט כו', ועיין לקמן בד"ה הנה גבי המסעות נתבאר ששם מ"ב הוא ז' מדות כל א' כלול מששה

(And see in Etz Chaim, Shaar Arich Anpin, chapter 14, on the matter of forty-two and the matter of forty-nine, etc. And see below, in the discourse beginning "Now, regarding the journeys," where it is explained that the Name of forty-two is seven attributes, each one comprised of six,

> The Alter Rebbe adds references: Etz Chaim on forty-two and forty-nine, and a discourse further on in Likkutei Torah, Masei, which divides the Name of forty-two letters the other way, as seven attributes each containing six.

כמו שהם ז' פסוקים דאבגית"ץ כל א' יש בו ששה תיבות. והדרוש ההוא בתרא[69] הוא ועיין שם מזה).

just as there are the seven verses of Avgitatz, each of which has six words. And that discourse is the later one; see there on this.)

That reading follows the prayer whose initials form the Name beginning "Avgitatz" (Ana Bekoach): seven lines of six words each. The text notes that the other discourse is the later of the two; according to the Kehot note it was said in 5571, while this one was said in 5568.

והנה להבין למה המסעות הם דוקא ע"ד העלאה והתכללות זו"נ [זעיר אנפין ונוקבא] באימא, יובן עפמ"ש [על פי מה שכתוב] לא יחפוץ כסיל בתבונה[70] כי"א בהתגלות לבו.

Now, to understand why the journeys are specifically in the manner of elevation and inclusion of Z'eir Anpin and Nukva in Imma, it will be understood from what is written, "A fool does not desire understanding (tevunah), but only the revealing of his heart."

Why must the journeys work through ascent, raising the attributes back into Imma? The answer comes from Proverbs: "A fool does not desire understanding, but only the revealing of his heart."

פי' כסיל הוא בחי' יניקת החיצונים שיניקתם מהמדות דקדושה וכענין אברהם שיצא ממנו כו',[71] אך

The meaning: "fool" is the level of the nurture of the external forces, whose nurture is from the holy emotive attributes, as in the matter of Avraham, from whom there issued, etc. However,

The "fool" stands for the external forces, which draw their nourishment from the holy attributes, just as the Sages say that Yishmael issued from Avraham. This nourishment has a limit, which the maamar now defines.

יניקה זו הוא דוקא מהמדות כשיצאו כבר מבחי' בינה להיות בחי' בפ"ע [בפני עצמו] (שמהחזה ולמטה מתחיל עה"ד [עץ הדעת] טו"ר [טוב ורע] לפי ששם מסתיים יסוד אימא),

this nurture is specifically from the attributes once they have already gone out of the level of Binah to be a level of their own (for from the chest downward the Tree of Knowledge of good and evil begins, since there the Yesod of Imma ends),

The external forces can draw only from attributes that have left Binah and become distinct emotions. In Kabbalah, the Yesod of Imma (Binah) reaches down to the "chest" of Z'eir Anpin; below that point, where Binah's covering ends, the Tree of Knowledge of good and evil begins.

אבל בהיותן כלולים ונעלמים בבחי' בינה ונק' חסדים המכוסים אז אין מהם יניקה לחיצונים כי בינה נק' עלמא דחירו כו'

but while they are included and hidden in the level of Binah, and are called "the hidden kindnesses" (chassadim hamechusim), then there is no nurture from them for the external forces, for Binah is called "the world of freedom," etc.

> While the attributes are still hidden in Binah they are called "the hidden kindnesses," and nothing outside holiness can draw from them. Binah is called "the world of freedom," free of any hold by the external forces.

ולכן לא יחפוץ כסיל הנ"ל בתבונה אותיות בן ובת[72,73] היינו המדות וז"נ [זעיר אנפין ונוקבא] כשהם כלולים בתבונה ונק' תעלומות לבו[74] לא יחפוץ הכסיל בזה יען מבחי' זו אין לו יניקה

Therefore the aforementioned fool does not desire tevunah, whose letters are ben and bas ("son" and "daughter"), that is, the emotive attributes, Z'eir Anpin and Nukva, when they are included in tevunah and are called "the hidden things of his heart"; the fool does not desire this, because from this level he has no nurture,

> Hence the "fool" has no interest in tevunah, understanding. The word tevunah holds the letters of ben and bas, "son" and "daughter," meaning Z'eir Anpin and Nukva while they are still held within understanding: "the hidden things of the heart."

רק בהתגלות לבו שהוא התגלות המדה אז יש לו יניקה, והטעם הוא כי יניקת החיצונים אינו נמשך כי"א מבחי' היש משא"כ מבחי' אין.

but only in "the revealing of his heart," which is the revelation of the attribute; then he has nurture. And the reason is that the nurture of the external forces is drawn only from the level of yesh (something), which is not so from the level of ayin (nothing).

> The fool wants only "the revealing of his heart," emotion that has come out into the open, because the external forces can draw only from what is "something" (yesh), a felt and defined existence, and never from what is "nothing" (ayin).

SECTION 5 · ¶14–18

Hidden love: Rabbi Yochanan ben Zakkai and Yosef's goblet

14 והנה כשהמדות כלולים בהשכל וההתבוננות הם בלתי מורגשים עדיין ליש ודבר וזה נק' תעלומות לב[75] שנכלל האהבה ומכוסה בשכלו והשגתו והתבוננותו ומגודל ההתקשרות בההשגה אינו מרגיש האהבה כלל

Now, when the emotive attributes (middos) are included in the intellect and the contemplation, they are not yet felt as a something, a thing; and this is called "the hidden things of the heart," in which the love is included and covered in one's intellect, comprehension and contemplation, and because of the greatness of the bond with the comprehension, one does not feel the love at all;

> While the emotions are still contained within understanding and contemplation, they are not yet felt as anything in their own right. This is "the hidden things of the heart": a person so absorbed in grasping an idea of G-d's greatness that his love is wrapped inside his understanding and he does not feel it at all.

רק הם כלולים באור אימא ואינם בבחי' הרגשה וישות כלל ואז נק' בשם תבונה אותיות בן ובת הכלולים בהתבונה והדעת ממש וע"כ אין מזה שום יניקה לחיצונים שהם בחי' היש הגמור

rather, they are included in the light of Imma and are not at all in a state of being felt or of selfhood; and then they are called by the name tevunah, whose letters are ben and bas, which are included in the tevunah and the Daas themselves. Therefore there is no nurture at all from this for the external forces, which are the level of utter yesh (something).

> The emotions are then held within the light of Imma (Binah), with no sense of selfhood. That is why this state is called tevunah, which holds ben and bas, the emotive attributes still within understanding; and since the external forces are utter "something," they find nothing here to draw from.

(ובמ"א נתבאר טעם לזה מפני שהתגלות עתיק הוא בבינה[76] אי"כ בהיות האוי"ר [האהבה ויראה] כלולים ביסוד אימא הם בהתקשרות בעולם התענוג. וזהו ענין שבינה נק' דרור עלמא דחירו.

(And elsewhere a reason for this is explained: because the revelation of Atik is in Binah; if so, when love and awe are included in the Yesod of Imma, they are bound up with the world of delight. And this is the matter of Binah being called "freedom" (deror), "the world of freedom."

> A long parenthesis gives two further reasons. The first: Atik, the inner delight within Keser, is revealed in Binah, so love and awe held within the Yesod of Imma are bound to that world of delight; this is why Binah is called "freedom."

וזהו ענין יוהכ"פ [יום הכפורים] שכל העליות דרך אימא והוא בחי' רעותא דלבא ולכן לוחות אחרונות שניתנו בחשאי ניתנו ביוהכ"פ [ביום הכפורים]. ופי' בחשאי פנימית הלב כו'.

And this is the matter of Yom Kippur, when all the ascents are by way of Imma, and it is the level of "the desire of the heart" (re'usa deliba); and therefore the second Tablets, which were given in silence, were given on Yom Kippur. And the meaning of "in silence" is the inwardness of the heart, etc.

> Yom Kippur is a day when all the ascents pass through Imma, and its service is "the desire of the heart," a longing deeper than revealed feeling. So the second Tablets, given in silence, were given on Yom Kippur; "in silence" refers to the innermost part of the heart.

ובמ"א נתבאר עוד טעם לזה כי הנה או"א [אבא ואימא] הם תרין ריעין[77] דלא מתפרשין[78] א"כ כשהמדות הם כלולים ביסוד אימא מאיר בהם ג"כ יסוד אבא והחכמה היא כח מה[79] בחי' ביטול עץ החיים.

And elsewhere another reason for this is explained: for Abba and Imma are "two companions who never part"; if so, when the attributes are included in the Yesod of Imma, the Yesod of Abba also shines in them, and Chochmah is koach mah ("the power of 'what'"), the level of self-nullification (bittul), the Tree of Life.

> The second reason: Abba and Imma, Chochmah and Binah, "never part," so when the attributes are within the Yesod of Imma, the Yesod of Abba shines in them too. Chochmah is koach mah, "the power of 'what,'" the self-nullification that asks "what am I?", and it is called the Tree of Life, in contrast to the Tree of Knowledge of good and evil.

וזהו ענין שמו"ע [שמונה עשרה] צלותא בחשאי. וממעמקים קראתיך[80] ב' עומקים הם הב' יסודות דאו"א [דאבא ואימא] כו'. ושני הטעמים עולים בקנה א' עפמ"ש [על פי מה שכתוב] בזהר הרקיע בפרשה בראשית (בדף מ"ה) שאימא מקבלת מעתיק ע"י יסוד דאבא

And this is the matter of the Shemoneh Esreh, "a prayer in silence"; and "From the depths I have called You": two depths, which are the two Yesods of Abba and Imma, etc. And the two reasons are consistent with one another, according to what is written in the Zohar HaRakia on Parshas Bereishis) (on folio 45), that Imma receives from Atik through the Yesod of Abba,

> This is why the Shemoneh Esreh is said silently, and why the psalmist calls to G-d "from the depths," in the plural: the two depths are the two Yesods of Abba and Imma. The two reasons agree, because, as Zohar HaRakia explains, Imma receives from Atik through the Yesod of Abba.

והיינו שהחכמה נק' עדן כו', אבל בהתגלות הלב שהמדות הם בבחי' גילוי בחי' בפ"ע [בפני עצמו] הם בבחי' הרגש ליש ודבר יש מי שאוהב כו'

that is, that Chochmah is called "Eden," etc. But in the revealing of the heart, when the attributes are in a state of revelation, a level of their own, they are in a state of being felt as a something and a thing: there is someone who loves, etc.;

> Chochmah is called "Eden," the source of delight. By contrast, once emotions are revealed and stand on their own, they are felt as "something": a person is aware that he is the one who loves.

אזי ממותרי המדה נמשך יניקת החיצונים שהוא היש הגמור כו' שיחזיק א"ע [את עצמו] ליש ודבר מפני שיש לו אהבה כו'.

then from the excess of the attribute the nurture of the external forces is drawn, which is the utter yesh, etc.: that one regards oneself as a something and a thing because one has love, etc.

> Then the external forces draw from the "excess" of the emotion: the sense of self that makes a person regard himself as someone of importance because he has love for G-d. That self-regard is the "utter something" on which they feed.

והגם שבהתכללות יש ג"כ בחי' פסיעה לבר היינו שבכל המדה יש רק כח התגלות אותה המדה.

And although in the state of inclusion there is also the level of "a step outside," that is, that in each attribute there is only the power of revelation of that very attribute;

> Even in the hidden state there is a "step outside," but it is only the potential for each attribute to be revealed.

אבל מ"מ לא נמשך מהם בחי' גילוי ממש להיות בחי' מלי בחי' בפ"ע [בפני עצמו] כ"א אחר הלידה ובהתגלות המדות ואז מבחי' היש נמשך יניקת החיצונים כו',

nevertheless, actual revelation, so as to be the level of Malchus as a level of its own, is not drawn from them except after the birth and with the revelation of the attributes; and then, from the level of yesh, the nurture of the external forces is drawn, etc.,

> An actual revelation, with Malchus as a level of her own, comes only after "birth," when the attributes are revealed. Only then can the external forces draw from their "something."

(ועוד יובן ענין זה ביותר ממ"ש במ"א גבי דרוש ברכת הזימון בענין עה"ד [עץ הדעת] ועה"ח [ועץ החיים] ובענין יין המשומר בענביו משי"ב [מששת ימי בראשית]).

(and this matter will be understood still more from what is written elsewhere, in the discourse on the Grace after Meals with a quorum (birkas hazimun), on the matter of the Tree of Knowledge and the Tree of Life, and on the matter of "the wine preserved in its grapes since the six days of Creation").

> The Alter Rebbe refers to his discourse on the Grace after Meals with a quorum, where the Tree of Knowledge and the Tree of Life and "the wine preserved in its grapes since the six days of Creation" are discussed. That discourse sheds further light on this point.

והנה בהיות עיקר ענין המסעות הוא בכדי להכניע החיצונים שלא יהיה להם יניקה מהמדות דקדושה ע"כ הוא ע"י העלאתם והתכללותם באור אימא ולא יהיו בבחי' הרגש כלל.

Now, since the essential point of the journeys was to subdue the external forces, so that they would have no nurture from the holy attributes, therefore it was through their elevation and inclusion in the light of Imma, so that they would not be in a state of being felt at all.

> Since the point of the journeys was to subdue the external forces and cut off their nourishment from the holy attributes, the journeys worked by raising the attributes into the light of Imma, where they are not felt at all.

ולכן לא היו נחשבים כ"א בששה מדות שכל אחד מהם כלול מז', אבלבספירת העומר שהוא

And therefore they were reckoned only as six attributes, each one of them comprised of seven. But in the Counting of the Omer, which is

> That is why the journeys counted only six attributes, each containing seven, making forty-two. The Counting of the Omer works the other way.

המשכת המדות מלמעלה למטה לחוץ אז מבחי' מלי שבהמדות דז"א נבנה בחי' בנין המלכות פרצוף בפ"ע [בפני עצמו] אז נעשה שבעה שבועות ז' פעמים ז' כו'

the drawing of the attributes from above to below, outward, then from the level of Malchus within the attributes of Z'eir Anpin the level of the building of Malchus as a partzuf of its own is built; then it becomes seven weeks, seven times seven, etc.

> The Omer draws the attributes down and outward, so that Malchus is built as a partzuf of her own from the Malchus within each attribute. Then the count becomes seven full weeks, seven times seven.

(ועמ"ש במ"א ע"פ וקבל היהודים[81] שלתקן שלא יהיה יניקת החיצונים נמשך מקיפים דאימא להגן על המדות, וזהו והאם רובצת על האפרוחים[82] כו' וכמו תבוא אם ותקנח כו'.

(And see what is written elsewhere on the verse "And the Jews accepted," that to rectify [matters], so that there not be nurture for the external forces, surrounding lights (makifim) of Imma are drawn down to protect the attributes; and this is "and the mother is sitting upon the fledglings," etc., and as in "Let the mother come and wipe up," etc.

> Another parenthesis: elsewhere, on "And the Jews accepted," the Alter Rebbe explains that to keep the external forces from feeding, encompassing lights of Imma are drawn down to shield the attributes. This is pictured in the mother bird sitting over her fledglings, and in the saying "let the mother come and wipe up" after her child.

ובמ"א נתבאר שמתלבשים ו"ק [ו' קצוות] דאבא בו"ק [בו' קצוות] דאימא ובזה נשמרים המדות מיניקת החיצונים. וצ"ל דמ"מ ע"י בחי' מ"ב שהמדות כלולים ביסוד אימא ממש מכניע החיצונים יותר ששם אין להם שום שליטה ויניקה כלל).

And elsewhere it is explained that the six extremities (vav ketzavos) of Abba are enclothed in the six extremities of Imma, and through this the attributes are guarded from the nurture of the external forces. And it must be said that nevertheless, through the level of forty-two, in which the attributes are included in the Yesod of Imma itself, the external forces are subdued more, for there they have no dominion or nurture at all.)

> Elsewhere it is explained that the six extremities of Abba are clothed within those of Imma, and this too guards the attributes. Still, the level of forty-two, where the attributes are inside the Yesod of Imma itself, subdues the external forces more completely, for there they have no hold at all.

ובזה יובן הענין מ"ש רבי יוחנן בן זכאי ואיני יודע באיזה דרך מוליכין אותי.[83] דלכאורה תמוה איך עלתה על דעתו שום ספק שיוליכוהו ח"ו [חס ושלום] לגיהנם מאחר שכל ימיו היה בתורה ועבודה.

And with this will be understood the matter of what Rabbi Yochanan ben Zakkai said: "And I do not know by which path they are leading me." For at first glance it is astonishing: how could any doubt have entered his mind that they might lead him, G-d forbid, to Gehinnom, since all his days he was occupied in Torah and divine service?

> This explains a puzzling saying of the Talmud (Berachos 28b): on his deathbed Rabbi Yochanan ben Zakkai said that he did not know by which path he was being led, to Gan Eden or to Gehinnom. How could a man who spent his whole life in Torah and divine service doubt where he was going?

אך מפני שהאוי"ר [שהאהבה ויראה] שלו היה בבחי' התכללות בהמוחין דאימא מגודל התקשרותו בהשגה והתבוננות ושם המדות בלתי מורגשים כלל,

But because his love and awe were in a state of inclusion within the intellect (mochin) of Imma, because of the greatness of his bond with comprehension and contemplation, and there the attributes are not felt at all,

> The answer: his love and awe were absorbed within the intellect of Imma, so intense was his bond with understanding and contemplation. At that level the emotions are not felt at all.

לכן לא היה יודע ריב"ז [רבן יוחנן בן זכאי] אם נתפעל באוי"ר [באהבה ויראה] מאחר שלא הרגישם כלל וע"כ אמר איני יודע באיזה כו'

therefore Rabbi Yochanan ben Zakkai did not know whether he had been stirred with love and awe, since he did not feel them at all; and therefore he said, "I do not know by which," etc.

> Since he never felt his love and awe, he could not know whether he had truly been moved by them. Hence "I do not know by which path."

(כי על העדר היראה יש עונש. ותדע שהמלאכים מתייראין מהדין ואינו שייך אצלם עון ממש כמאמר כלום יצה"ר [יצר הרע] יש ביניכם אלא רק זהו שאין היראה כדבעי וכמ"ש במ"א באריכות), כי מדותיו היו מכוסים ונעלמים בשכל ו

(for there is punishment for the absence of awe. And know that the angels are afraid of judgment, though actual sin does not apply to them, as in the saying, "Is there an evil inclination among you?"; rather, it is only that the awe is not as it should be; and as is written elsewhere at length), for his attributes were covered and hidden in the intellect, and

> A parenthesis explains why this mattered: a lack of awe is punishable. Even the angels, who have no evil inclination and cannot truly sin, fear judgment because their awe may fall short; Rabbi Yochanan's emotions, hidden within his intellect, gave him no way to know.

כמו מי שהוא בעומק השכל והעיון אינו מרגיש בשום מדה אף שהמדה ודאי כלולה בההשגה כו'.

like one who is in the depth of intellect and study, who does not feel any attribute, even though the attribute is certainly included in the comprehension, etc.

> He was like a person deep in study, who feels no emotion at all, even though the emotion is surely present within his understanding.

ועפ"ז [ועל פי זה] יובן מ"ש במ"א בענין גביע הכסף[84] שהטמין יוסף באמתחת בנימין, כי הנה יוסף הוא צדיק

And according to this will be understood what is written elsewhere concerning the silver goblet that Yosef hid in Binyamin's sack: for Yosef is the tzaddik

> The same idea explains the story of the silver goblet that Yosef hid in Binyamin's sack, which the maamar now takes up.

עליון ובנימין נקרא צדיק תחתון כמ"ש מזה בביאור ע"פ מי יתנך כאח לי[85] כו' ע"ש שיש נשמות שהם מבחי' יוסף ויש מבחי' בנימין.

above (tzaddik elyon), and Binyamin is called the tzaddik below (tzaddik tachton), as is written about this in the explanation on the verse "O that you were as a brother to me," etc.; see there, that there are souls that are of the level of Yosef, and there are [those] of the level of Binyamin.

> Yosef is called the "upper tzaddik" and Binyamin the "lower tzaddik," as the Alter Rebbe explains in his discourse on "O that you were as a brother to me." Some souls stem from the level of Yosef and some from the level of Binyamin.

15 ועיין מענין ב' מיני נשמות אלו באגה"ק [באגרת הקודש] סד"ה ויעש דוד שם,[86] והנה הניצוצים המתפשטים מבחי' בנימין הם נשמות הבינונים ע"ד שפי' בספ"ב [בספר של בינונים] מהו בחי' בינוני.

And see concerning these two kinds of souls in Iggeres HaKodesh, at the end of the discourse beginning "And David made a name." Now, the sparks that spread forth from the level of Binyamin are the souls of the beinonim (intermediates), in the manner that is explained in Sefer Shel Beinonim, what the level of a beinoni is.

> For these two kinds of souls the Alter Rebbe refers to Iggeres HaKodesh. The souls that branch out from Binyamin are the beinonim, the "intermediate" people described in Sefer Shel Beinonim (Tanya), who never sin although their evil inclination still exists.

והניצוצים מבחי' יוסף זהו בחי' נשמות הצדיקים ומבואר בספ"ב [בספר של בינונים] פ"י [פרק י' / פרשה י'][87] דבחי' צדיק זהו מ"ש מה יפית ומה נעמת אהבה בתענוגים[88]

And the sparks from the level of Yosef are the level of the souls of the tzaddikim; and it is explained in Sefer Shel Beinonim, chapter 10, that the level of a tzaddik is what is written, "How fair and how pleasant you are, love in delights,"

> The souls from Yosef are the tzaddikim. Tanya, chapter 10, describes the tzaddik with the verse "How fair and how pleasant you are, love in delights."

דהיינו שמתענג על[89] ה' עונג נפלא כו' וכמ"ש באג"ה [באגרת הקודש] על פסוק זה, משא"כ בבינוני כמש"ש [כמה שכתוב שם] פי"ד [פרק י"ד / פרשה י"ד].

that is, that he delights in G-d with a wondrous delight, etc.; and as is written in Iggeres HaKodesh on this verse; which is not so with the beinoni, as is written there, chapter 14.

> The tzaddik's love is a wondrous delight in G-d, as Iggeres HaKodesh explains on this verse. Tanya, chapter 14, says that this is not the level of the beinoni.

אך עכ"ז [עם כל זה] יוכל להיות לפעמים שגם בבינונים תהיה האהבה עם השמחה והתענוג בה' לפי ערכו אך אינה בשלימות.

However, even so, it can sometimes be that in the beinonim too there will be love with joy and delight in G-d according to his measure, but it is not in completeness.

> Even so, a beinoni can at times feel love with joy and delight in G-d according to his own measure, though not in its complete form.

16 ועיין בסש"ב [בספר של בינונים] פי"ג בעתים מזומנים[90] כו' וס"פ י"ד להתענג ולשמוח[91] כו' ועמ"ש מזה בפ' תצוה בד"ה זכור דעמלק.

And see in Sefer Shel Beinonim, chapter 13, "at appointed times," etc., and at the end of chapter 14, "to delight and rejoice," etc.; and see what is written about this in Parshas Tetzaveh, in the discourse beginning "Remember [what] Amalek [did]."

> The Alter Rebbe cites Tanya, chapter 13, on the beinoni's love that is revealed "at appointed times," such as during prayer, and the end of chapter 14, on delighting and rejoicing in G-d. He also refers to his discourse "Remember what Amalek did," in Parshas Tetzaveh.

וזהו ענין גביע הכסף שהטמין יוסף באמחחת בנימין, כסף הוא בחי' אהבה כמ"ש ברבות נשא ס"פ י"ג גבי קערת כסף[92] שהוא ע"ש [על שם] נכספה

And this is the matter of the silver goblet that Yosef hid in Binyamin's sack: silver (kesef) is the level of love, as is written in [Midrash] Rabbah, Naso, at the end of section 13, concerning the "silver bowl," that it is named for "[My soul] longs (nichsefah),

> This is the meaning of the silver goblet that Yosef hid in Binyamin's sack. The Midrash says that the "silver bowl" of the princes' offerings is named for longing, since kesef (silver) is related to nichsefah, "longs."

וגם כלתה נפשי[93] ואומר כי נכסף נכספתה לבית אביך,[94] וע"ד מ"ש בזהר בענין ת' עלמין דכסופין דמתענגי בהו צדיקייא.

and even pines"; and it says, "For you longed greatly for your father's house"; and along the lines of what is written in the Zohar concerning the four hundred worlds of longing (kisufin) in which the tzaddikim delight.

> The Midrash supports this with "my soul longs, and even pines" and "you longed greatly for your father's house." The Zohar likewise speaks of four hundred "worlds of longing" in which the tzaddikim delight; so silver stands for the love of delight that belongs to Yosef's level.

17 והמשיך יוסף צ"ע [צדיק עליון] בחי' זו לבנימין כדי שגם בנשמות הבינונים שהם ענפים וניצוצים המתפשטים מבנימין יוכל להיות בחי' אהבה זו.

And Yosef, the higher tzaddik, drew this level to Binyamin, so that in the souls of the beinonim too, which are branches and sparks that spread forth from Binyamin, there could be this level of love.

> Yosef, the higher tzaddik, passed this love on to Binyamin, so that the souls of the beinonim, the branches and sparks of Binyamin, could also have a share in "love in delights."

ומה שהטמין הגביע שלא ידע מזה בנימין, זהו משום כי בבינונים שהם ניצוצים דבנימין צ"ל אהבה זו באופן שלא ידע בעצמו מזו האהבה הגבוה דבחי' אהבה בתענוגים

And as for his hiding the goblet, so that Binyamin would not know of it: this is because in the beinonim, who are sparks of Binyamin, this love must be in such a way that he himself does not know of this lofty love, the level of "love in delights,"

> He hid the goblet so that Binyamin would not know of it. In the beinonim this lofty love must be present without their being aware of it.

שהוא מדרגת צדיק שלמעלה ממדרגת הבינוני שמהתגלות אהבה זו בבינונים מה שלמעלה ממדרגתו יוכל להיות נמשך בו בחי' יש ויוהרא כו'.

which is the rank of the tzaddik, above the rank of the beinoni; for from the revelation in the beinonim of this love, which is above his rank, there could be drawn into him a sense of yesh (self) and haughtiness, etc.

> "Love in delights" belongs to the level of the tzaddik, above that of the beinoni. If a beinoni became aware of a love beyond his own standing, it could make him feel important and proud: the sense of "something" on which the external forces feed.

אמנם צ"ל איך יתכן שיהיה לו אהבה רבה ועליונה זו ושלא ידע ממנה כלל, הנה זה מובן ממש"כ [ממה שכתוב] בענין ריב"ז [רבן יוחנן בן זכאי] שמגודל טרדתו בעיון ובההתבוננות לא ידע מהאהבה

However, we must understand how it is possible for him to have this great and lofty love and not know of it at all. This is understood from what is written concerning Rabbi Yochanan ben Zakkai, that because of how deeply he was occupied in study and contemplation, he did not know of the love,

> How can a person have so great a love and not know of it? The answer is the one given for Rabbi Yochanan ben Zakkai: he was so absorbed in study and contemplation that he was unaware of his own love.

וזהו איני יודע[95] באיזו דרך כו' כנ"ל, וא"כ פי' שהטמין הגביע זהו ענין חסדים המכוסים ביסוד אימא.

and this is "I do not know by which path," etc., as mentioned above. If so, the meaning of his hiding the goblet is the matter of the hidden kindnesses (chassadim hamechusim) in the Yesod of Imma.

> That is why he said, "I do not know by which path." So the hidden goblet is "the hidden kindnesses" within the Yesod of Imma: love concealed within understanding, beyond the reach of self-awareness and of the external forces.

18 ועמ"ש בפ' ויגש ע"פ וילקט יוסף את כל הכסף[96] כו' ועמ"ש מענין אהבה בתענוגים ע"פ חכלילי עינים[97] מיין[98] יינה של תורה נכנס יין כו' וזהו לשון גביע הכסף שבו נמשך היין כו'.

And see what is written in Parshas Vayigash on the verse "And Yosef gathered all the silver," etc.; and see what is written on the matter of "love in delights" on the verse "His eyes are red from wine": "The wine of Torah: wine entered," etc.; and this is the expression "the silver goblet," through which the wine is drawn, etc.

> The Alter Rebbe refers to two related discourses: one on "And Yosef gathered all the silver," and one on "His eyes are red from wine," where "love in delights" is linked to the "wine of Torah" ("when wine enters, the secret comes out"). A goblet is what wine is poured through, so "the silver goblet" carries this hidden love.

ולפ"ז [ולפי זה] אפשר לומר שריב"ז [שרבן יוחנן בן זכאי] שאמר איני יודע היינו מפני גודל ענותנותו ע"ד שאמר רבה כגון אנא בינוני[99] אע"פ [אף על פי] שבודאי היה

Accordingly, it is possible to say that Rabbi Yochanan ben Zakkai, who said "I do not know," [said so] because of his great humility, along the lines of what Rabbah said, "[People] such as I are beinonim"; although he was certainly

> A second way to read Rabbi Yochanan ben Zakkai's words: he spoke out of great humility, like the Amora Rabbah, who said, "People such as I are beinonim."

צדיק גמור נדמה בעיניו כבינוני כמ״ש ענין זה בסש״ב [בספר של בינונים] פי״ג,[100] ולפיכך התנהג ע״ד שהטמין יוסף כו׳ עד שאינו יודע בעצמו מבחי׳ זו האהבה רבה כו׳.

a complete tzaddik, he appeared in his own eyes as a beinoni, as this matter is explained in Sefer Shel Beinonim, chapter 13. And therefore he conducted himself in the manner of Yosef's hiding, etc., to the point that he himself did not know of this level of great love, etc.

> Though he was surely a complete tzaddik, he saw himself as a beinoni, as Tanya, chapter 13, explains in connection with Rabbah. So he acted as Yosef did with the goblet, keeping his great love hidden even from himself.

(ולפמ״ש [ולפי מה שכתוב] י״ל [יש לומר] לכאורה הא דביוהכ״פ [דביום הכפורים] קורין בס״ת [בספר תורה] רק ששה גברי[101] זהו שייך לענין הנ״ל שהוא ע״ד כשהמדות מכוסים ביסוד אימא אז הם ששה מדות כו׳,

(And according to what has been written, it may be said, at first glance, that the fact that on Yom Kippur only six men are called to the reading of the Torah scroll pertains to the matter above, that it is like when the attributes are covered in the Yesod of Imma, they are then six attributes, etc.;

> A parenthesis: one might connect this with the law that on Yom Kippur only six people are called to the Torah reading. The day would then reflect the attributes covered in the Yesod of Imma, which count as six.

מיהו בפע״ח [בפרי עץ חיים] נתבאר בענין אחר דהיינו אדרבה מפני שהמל׳ שהיא השביעית עלתה למעלה בפנימית אימא ור״ל [ורוצה לומר] שעלתה למעלה מהז״א שעדיין לא עלה לשם כמ״ש בפע״ח [בפרי עץ חיים] שער יוהכ״פ [יום הכפורים] פ״ה.

however, in Pri Etz Chaim it is explained in a different way, namely, on the contrary: because Malchus, which is the seventh, has ascended on high into the inner dimension (pnimiyus) of Imma; that is to say, it ascended higher than Z'eir Anpin, which has not yet ascended there, as is written in Pri Etz Chaim, Shaar Yom HaKippurim, chapter 5.

> Pri Etz Chaim, however, explains the six the opposite way: Malchus, the seventh, has risen into the inner dimension of Imma, above Z'eir Anpin, which has not yet ascended there. So only six are called.

ועמ"ש מזה בפ' אחרי בביאור ע"פ כי ביום הזה יכפר[102,103] ועמ"ש במ"א על מאמר הרע"מ [הרעיא מהימנא] פרשה שופטים) (דער"ה ע"א) אלא סליקא לההוא אתר דאתמר ביה במכוסה ממך בל תחקור[104] כו':

And see what is written about this in Parshas Acharei, in the explanation on the verse "For on this day He shall atone," and see what is written elsewhere on the statement of the Raaya Mehemna, Parshas Shoftim) (275a): "Rather, it ascends to that place of which it is said, 'What is concealed from you, do not investigate,'" etc.

> The Alter Rebbe refers to his explanation on "For on this day He shall atone," in Parshas Acharei, and to the Raaya Mehemna on Parshas Shoftim. That passage speaks of an ascent "to that place of which it is said, 'What is concealed from you, do not investigate,'" a level beyond inquiry.

SECTION 6 · ¶19–23

Netzach and Hod

19 ג והנה להבין בענין הששה מדות בפרטות היות נודע כי נצח והוד נק' ירכין לבר מגופא ונק' בדי ערבות שאין בהם לא טעם ולא ריח ופי' לבר מגופא היינו

3. Now, to understand the matter of the six attributes in detail, as it is known that Netzach and Hod are called "thighs outside the body," and they are called "willow branches," which have neither taste nor fragrance. And the meaning of "outside the body" is

> The third section turns to the six attributes in detail. In Kabbalah, Netzach and Hod are called "thighs outside the body," and they are likened to the willow branches of the four species, which have neither taste nor fragrance.

כי חג"ת [חסד גבורה תפארת] הם עצם המדות ונה"י [ונצח הוד יסוד] הם השפעות המדות לזולתו ולכן נק' לבר מגופא, וענין שאין בהם טעם וריח היינו

that Chesed, Gevurah and Tiferes are the essence of the attributes, and Netzach, Hod and Yesod are the outflows of the attributes to another; and therefore they are called "outside the body." And the matter that they have no taste or fragrance is

> "Outside the body" means that Chesed, Gevurah and Tiferes are the attributes themselves, while Netzach, Hod and Yesod are the channels through which those attributes flow out to others. What "no taste or fragrance" means is explained next.

כי בחג"ת [בחסד גבורה תפארת] יש עדיין הארת השכל והטעם ולפי הארת המוחין והשכל כך הם אופני המדה בהתפעלות הלב אם רב

that in Chesed, Gevurah and Tiferes there is still the illumination of the intellect and the reason (ta'am), and according to the illumination of the mochin and the intellect, so are the modes of the attribute in the stirring of the heart, whether much

> Chesed, Gevurah and Tiferes still carry the light of the intellect, the reason (ta'am) behind the feeling; how strongly the heart is moved depends on how much the mind illuminates it.

ואם מעט כי הארת המוחין מאירים בחג"ת [בחסד גבורה תפארת] ולכן בחג"ת [בחסד גבורה תפארת] יש בהם טעם היינו הארת הטעם מהשכל מתלבש בהמדה.

or little; for the illumination of the mochin shines in Chesed, Gevurah and Tiferes. Therefore Chesed, Gevurah and Tiferes have "taste" (ta'am) in them, that is, the illumination of the reason from the intellect is enclothed in the attribute.

> Because the mind shines in them, they are said to have "taste," ta'am, a word that also means "reason": the reasoning of the intellect is clothed in the emotion.

משא"כ בנו"ה [בנצח והוד] כי נו"ה [נצח והוד] היינו שאחר שנסתלקו השכל והטעם של המדה מ"מ מתנצח לעשות המדה מחמת שכך נשאר ההסכמה אצלו.

Which is not so with Netzach and Hod; for Netzach and Hod means that after the intellect and the reason of the attribute have departed, one nevertheless prevails (misnatze'ach) to carry out the attribute, because that is how the resolve remained with him.

> Netzach and Hod are different: they act after the reasoning behind the feeling has gone. A person carries the attribute through by sheer determination (Netzach, "victory," is related to misnatze'ach, "prevails"), because he once resolved to act this way and the resolve remains.

20 וזהו פי' נצח ענף החסד, שעושה חסד מחמת שהוסכם אצלו להיות חפץ חסד וכבר נסתלק הטעם והשכל שהיה בזה מאיזה טעם הסכים כן.

And this is the meaning of "Netzach is the branch of Chesed": one does kindness because one has resolved to be a person who desires kindness, and the reason and intellect that were in this, on account of which he resolved so, have already departed.

> Netzach is the "branch" of Chesed: a person keeps doing kindness because he once resolved to be someone who loves kindness, even after the reasoning that led him to that resolve is gone.

רק שנשאר ההסכם לבד, ולכן נקרא בדי ערבות שאין בהם טעם וריח היינו שכבר נסתלקו מלבו המוחין הנק' טעם (וריח הוא בחי' רצון ותענוג עיין לקמן בענין ירדן יריחו),

Only the resolve alone remains. Therefore they are called "willow branches," which have no taste or fragrance; that is, the mochin, which are called "taste," have already departed from his heart (and "fragrance" is the level of will and delight; see below on the matter of the Jordan of Jericho),

> Only the resolve remains, which is why Netzach and Hod are "willow branches" without taste or fragrance: the "taste," the intellect, has left the heart. "Fragrance," the text adds, stands for will and delight, a theme it develops when it reaches the Jordan of Jericho.

אך עכ"ז [עם כל זה] בחי' הניצוח וההסכם החזק יעשה את החסד אף שלבו בל עמו. כמ"כ [כמו כן] ההוד נק' ענף הגבורה בקו שמאל.

but nevertheless the quality of prevailing and the firm resolve will carry out the kindness, even though his heart is not with him. Likewise, Hod is called the branch of Gevurah, on the left line.

> Still, the power to prevail and the firm resolve carry the kindness through, even when the heart is not in it. Hod stands in the same relation to Gevurah, on the left side.

ונמצא לפ"ז [לפי זה] מובן כי חג"ת [חסד גבורה תפארת] הם למעלה במדרגה מבחי' נו"ה [נצח והוד], וא"כ לפ"ז [לפי זה] צ"ל מ"ש בפע"ח [בפרי עץ חיים] שער העמידה פי"ד [פרק י"ד / פרשה י"ד] בכוונת אל עליון גומל חסדים טובים אל עליון הוא אריך אנפין

It follows, accordingly, that Chesed, Gevurah and Tiferes are higher in rank than the level of Netzach and Hod. If so, accordingly we must understand what is written in Pri Etz Chaim, Shaar HaAmidah, chapter 14, on the intention of "G-d Most High (El Elyon), who bestows good kindnesses": "El Elyon is Arich Anpin,

> So Chesed, Gevurah and Tiferes seem to rank above Netzach and Hod. That raises a difficulty from Pri Etz Chaim, on the first blessing of the Amidah: it says that "G-d Most High, who bestows good kindnesses" refers to Arich Anpin, that is, Keser.

שהוא הכתר שהוא הגומל חסדים שהם נה"י [נצח הוד יסוד] דז"א המוציא אותם בסוד תוספת מחדש כו' שנה"י [שנצח הוד יסוד] חדשים דז"א נמשכים מהכתר דוקא.

which is Keser, which is the one who 'bestows the kindnesses,' which are Netzach, Hod and Yesod of Z'eir Anpin, bringing them forth in the mystery of a new addition," etc.; for the new Netzach, Hod and Yesod of Z'eir Anpin are drawn specifically from Keser.

> According to Pri Etz Chaim, it is Keser that "bestows the kindnesses," and these kindnesses are the new Netzach, Hod and Yesod of Z'eir Anpin. So these lower attributes are drawn directly from Keser.

וזהו ג"כ ענין ומביא גואל לבני בניהם שהם נו"ה [נצח והוד] כו' כמש"ש [כמה שכתוב שם] פט"ו [פרק ט"ו / פרשה ט"ו] ועיין בזהר פי' שמיני[105] (דל"ו ע"א).

And this is also the matter of "and brings a redeemer to their children's children," who are Netzach and Hod, etc., as is written there, chapter 15. And see in the Zohar, Parshas Shemini (36a).

> The same blessing's words "and brings a redeemer to their children's children" are read as referring to Netzach and Hod, as Pri Etz Chaim explains in chapter 15. The text also refers to the Zohar on Parshas Shemini.

הרי מבואר דנו"ה [דנצח והוד] שרשם מהכתר שהוא למעלה מאו"א [מאבא ואימא] וכ"ש [וכל שכן] מחג"ת [מחסד גבורה תפארת], וגם מבשרי אחזה[106] שהרגלים שהם בחי' נו"ה [נצח והוד] הרי הם המעמידים הגוף והראש ונושאים את הראש,

Thus it is explained that the root of Netzach and Hod is from Keser, which is higher than Abba and Imma, and all the more so than Chesed, Gevurah and Tiferes. And also, "From my flesh I behold [G-d]": the legs, which are the level of Netzach and Hod, are what hold up the body and the head and carry the head;

> So the root of Netzach and Hod is in Keser, above Abba and Imma and certainly above Chesed, Gevurah and Tiferes. Job's words "from my flesh I behold G-d" invite a lesson from the body: the legs, which correspond to Netzach and Hod, hold up and carry the whole body, head included.

וגם לרפואת הראש הוא ע"י הרגל שמשימין במים חמין וכדומה לפי שיש גידי הראש בהרגל כי נעוץ סופן בתחלתן[107, 108] (וכמ"ש במ"א ע"פ והארץ הדום רגלי).[109, 110]

and also the healing of the head is through the foot, which one places in hot water and the like, because the sinews of the head are in the foot, for "their end is wedged in their beginning" (and as is written elsewhere on the verse "And the earth is My footstool").

> The head is even treated through the feet, as when the feet are placed in hot water, because the sinews of the head reach down to the feet. As Sefer Yetzirah says, "their end is wedged in their beginning": the lowest point is bound to the highest.

ויובן זה עד"מ שאנו רואים שיש איש חכם ולומד ומ"מ אין יכול ללמד ולהשפיע לזולתו למי שהוא קטן ממנו ולעצמו מבין ומשיג הענין

And this will be understood by way of analogy: we see that there is a man who is wise and learned, and nevertheless he cannot teach and impart to another, to one who is lesser than he; for himself he understands and grasps the matter,

> An analogy from teaching: a person may be wise and learned and understand a subject for himself, yet be unable to teach it to someone below his level.

אבל להשפיע לזולתו אין ביכולתו ואדם שהוא יותר חכם ממנו יכול להשפיע וללמד לאחר החכמה ההוא, שמפני שהוא חכם יותר ומבין הדבר לעומקו ע"י"ז דוקא יכול להשפיע לזולתו,

but to impart it to another is not within his ability; whereas a person who is wiser than he can impart and teach that wisdom to another, for because he is wiser and understands the matter to its depth, specifically through this he can impart to another.

> A wiser person can teach that same wisdom to others, precisely because he understands it to its depth. Imparting to another requires a deeper grasp than understanding for oneself.

והנה החכמה מאין תמצא[111] מבחי' כתר וכאשר השיג זה החכמה לעומקה ושרשה מאיר בו מבחי' האין

Now, "wisdom is found from ayin (nothing)," from the level of Keser; and when one has grasped this wisdom to its depth and its root, there shines in him from the level of the ayin

> Wisdom comes "from ayin," from "nothing," that is, from Keser, which is above intellect. One who grasps a teaching to its depth and root has something of that "nothing" shining in him.

(וכמו ההפרש בין מעיין הנובע שנקרא מים חיים שקרוב להמקור מוצא המים חיים משא"כ מי שאינו משיג כ"כ [כל כך] לעומקה ותכליתה הוא כמו סתם מים שאינן מים חיים שרחוקים מהמקור כו')

(and like the difference between a flowing spring, which is called "living water," for it is close to the source from which the living water issues; which is not so with one who does not grasp so much of its depth and its ultimate point: he is like ordinary water, which is not living water, being far from the source, etc.);

> The Alter Rebbe compares this to a flowing spring, called "living water" because it is close to its source. Someone with a shallower grasp is like ordinary water, far from its source.

ע"י"זהוא שי כול להשפיע למטה, א"כ אנו רואים שכדי להשפיע לזולתו שזהו ירידה מעצמותו לבר מגופא תלוי דוקא במה שמשיג החכמה לעומקה בחי' אין שממנו תמצא החכמה

through this he is able to impart below. If so, we see that in order to impart to another, which is a descent from one's essence, "outside the body," it depends specifically on grasping the wisdom to its depth, the level of ayin, from which wisdom is found;

> That depth is what lets him impart to others. Teaching is a descent from oneself, "outside the body," yet it depends on reaching the depth of wisdom, its source in ayin.

ולא כן במי שאינו מבין החכמה לעומקה ותכליתה אף שחכם ונבון הוא לעצמו אעפ"כ [אף על פי כן] אינו יכול להסביר ולהשפיע לזולתו ועמ"ש מזה בפ' לך לך. ד"ה הנה אברם כו'.

which is not so with one who does not understand the wisdom to its depth and its ultimate point: even though he is wise and understanding for himself, nevertheless he cannot explain and impart to another. And see what is written about this in Parshas Lech Lecha, discourse beginning "Now, Avram," etc.

> One who lacks that depth, however wise he is for himself, cannot explain to others. The text refers to its discourse "Now, Avram" in Parshas Lech Lecha.

21 וכמ"כ [וכמו כן] יובן למעלה דבחי' נו"ה [נצח והוד] שהם לבר מגופא שהוא ירידת השפע מהמדות עליונות למטה שרשם נמשך דוקא מבחי' אין וכתר שהוא למעלה ממוחין שבראש וכמ"ש והחכמה מאין תמצא[112]

Likewise it will be understood above, that the level of Netzach and Hod, which are "outside the body," which is the descent of the flow from the higher attributes downward, their root is drawn specifically from the level of ayin and Keser, which is above the mochin in the head; and as it is written, "And wisdom is found from ayin."

> The same holds above: Netzach and Hod, the outflow of the higher attributes downward, draw their root from ayin, from Keser, which is above the intellect of the "head." As the verse says, "wisdom is found from ayin."

וזהו שלהיות מביא גואל לבני בניהם שהם בחי' נו"ה [נצח והוד] הוא ע"י התגלות אל עליון בחי' כתר כנ"ל

And this is why "bringing a redeemer to their children's children," who are the level of Netzach and Hod, is through the revelation of El Elyon, the level of Keser, as mentioned above.

> That is why the blessing ties "bringing a redeemer to their children's children," Netzach and Hod, to the revelation of "G-d Most High," Keser.

(ועמ"ש מזה בביאור ע"פ צאינה וראינה[113] גבי ענין לכו לחמו בלחמי.[114] ומזה יובן שרש ענין מ"ש באגה"ק [באגרת הקודש] בתחלתו ע"פ חגרה בעוז מתניה[115] שע"י עסק ולימוד הלכות בתשבע"פ [בתורה שבעל פה] נמשך כח ועוז במתניה נו"ה [נצח והוד] שהם בחי' רגלים המעמידים הראש

(And see what is written about this in the explanation on the verse "Go forth and see," regarding the matter of "Come, eat of my bread." And from this will be understood the root of the matter of what is written in Iggeres HaKodesh, at its beginning, on the verse "She girds her loins with strength": that through engaging in and learning the laws of the Oral Torah, power and strength are drawn into "her loins," Netzach and Hod, which are the level of the legs that hold up the head,

> In a parenthesis the Alter Rebbe refers to his explanation on "Go forth and see" and on "Come, eat of my bread." He adds that this is the root of the teaching at the start of Iggeres HaKodesh, on "She girds her loins with strength": studying the laws of the Oral Torah strengthens the "loins," Netzach and Hod, the legs that hold up the head.

דהיינו בחי' אמונה ע"ש והיינו לפי שנה"י [שנצח הוד יסוד] נמשכים מהכתר שהוא רצון עליון המתגלה בתושבע"פ [בתורה שבעל פה]. ועמ"ש מענין נצח בד"ה למנצח על השמינית[116] וע"פ התוספתא שבזהר בשלח)

that is, the level of faith; see there. And this is because Netzach, Hod and Yesod are drawn from Keser, which is the Supernal Will that is revealed in the Oral Torah. And see what is written on the matter of Netzach in the discourse beginning "For the conductor, on the Sheminis," and on the Tosefta in the Zohar, Beshalach)

> Those legs are faith, which holds up the whole person. This is because Netzach, Hod and Yesod come from Keser, the Supernal Will, which is revealed in the laws of the Oral Torah; the text also points to its discourse "For the conductor, on the Sheminis" and to the Tosefta in the Zohar on Parshas Beshalach.

(ד"נ) גבי תלת רוחין דכלילן בתלת כו' ועמ"ש בפ' יתרו בד"ה הנה להבין שרש ענין מתן תורה בענין

(folio 50), regarding "three spirits that are included in three," etc. And see what is written in Parshas Yisro, in the discourse beginning "Now, to understand the root of the matter of the Giving of the Torah," on the matter of

> That Zohar passage speaks of "three spirits that are included in three." The text also refers to its discourse in Parshas Yisro on the root of the Giving of the Torah.

וגם נצח ישראל לא ישקר[117] כוי כי לא אדם הוא כו'. ומזה יובן ג"כ מארז"ל [מאמר רבותינו זכרונם לברכה] והנצח זו ירושלים[118, 119] וכמ"ש במ"א.[120]

"And also the Eternal One (Netzach) of Israel does not lie," etc., "for He is not a man," etc. And from this will also be understood the saying of our Sages, of blessed memory, "'And the Netzach': this is Jerusalem," as is written elsewhere.

> That discourse treats the verse "The Eternal One (Netzach) of Israel does not lie … for He is not a man." The same idea, the text says, explains the Sages' saying that "the Netzach" refers to Jerusalem.

22 והנה נצח הוא ענף החסד שהוא בחי' גילוי האהבה מסותרת להתחזק בהאהבה כל היום אף בלי טעם כלל, והוד הוא ענף הגבורה וכידוע ההפרש בין ברכה להודאה

Now, Netzach is the branch of Chesed, which is the level of the revelation of the hidden love, to strengthen oneself in the love all day, even without any reason at all; and Hod is the branch of Gevurah. And as is known, the difference between blessing and acknowledgment (hoda'ah)

> Netzach, the branch of Chesed, is the revealing of the "hidden love" latent in the soul, so that a person can hold firm in that love all day, even without any reason he can feel. Hod is the branch of Gevurah, and the difference between a "blessing" and an "acknowledgment" (hoda'ah, related to Hod) explains it.

כי הודאה הוא מרחוק וכמ"ש ע"פ ולשרקה בני[121] כוי, והיינו כי בחי' הגבורה הוא בחי' יראה שהוא מקרוב שע"י השגה ברוממותו נמשך היראה.

is that acknowledgment is from afar, and as is written on the verse "And to the choice vine, the son of," etc.; that is, the level of Gevurah is the level of awe, which is from close by, for through comprehension of His exaltedness the awe is drawn.

> Acknowledgment is "from afar": one acknowledges what one does not fully grasp, as explained on the verse "And to the choice vine." Gevurah, by contrast, is awe "from close by," which comes from actually grasping G-d's greatness.

23 וענף היראה הוא בחי' הודאה מרחוק שמודה על הדבר ההוא בלי השגה בעצם. וכמ"כ [וכמו כן] יש במדת הגבורה כל השבעה מדות ובחי' נצח שבגבורה הוא שמקבל בניצוח ועקשות קבלת עומ"ש [עול מלכות שמים] וכמ"ש ויירא ויאמר מה נורא[122] כו',

And the branch of awe is the level of acknowledgment from afar, in which one acknowledges that thing without truly grasping it. And likewise, in the attribute of Gevurah there are all seven attributes, and the level of the Netzach within Gevurah is that one accepts the yoke of the Kingdom of Heaven with determination and stubbornness; and as it is written, "And he was afraid, and said: How awesome," etc.

> The branch of awe, Hod, is acknowledgment from afar: one affirms something without really grasping it. Within Gevurah itself there are seven aspects, and its Netzach is accepting the yoke of Heaven with sheer determination, even stubbornness, as in Yaakov's words, "And he was afraid, and said: How awesome."

פי' ויירא הוא שהמשיך עליו להיות מתיירא וכמ"ש שום תשים עליך מלך[123] כי לאחר שנעשה מלך לעשות בהם כרצונו הרי ודאי תפול אימתו עליהם וזהו בחי' יראה ממש,

The meaning of "and he was afraid" is that he drew upon himself to be afraid; and as it is written, "You shall surely set a king over you": for after he has become king, to do with them as he wishes, certainly the dread of him falls upon them, and this is the level of actual awe;

> "He was afraid" means that he drew the fear upon himself. The command "You shall surely set a king over you" illustrates this: once a king rules and can do as he wishes, fear of him falls on his subjects by itself, and that is actual awe.

אבל קודם שנעשה מלך רק שהוסכם להשימו למלך זהו תשים עליך מלך היינו שממשיך עליו היראה ומסכים ברצונו ע"ז אף שאין לו יראה בפ"מ [בפועל ממש] עדיין וכך

but before he has become king, when it has only been agreed to set him up as king, this is "You shall set a king over you": that is, he draws the awe upon himself and consents with his will to this, even though he does not yet have awe in actual fact. And so

> Before he rules, when the people have only agreed to make him king, they "set" his authority over themselves by choice, accepting awe of him before they actually feel it.

הוא ענין ויירא ויאמר מה נורא דאף שאין לו השגה כ"כ [כל כך] ברוממותו ית' עד שתפול עליו אימה מ"מ מתנצח לקבל עליו עומ"ש [עול מלכות שמים] ונק' נצח שבגבורה

is the matter of "And he was afraid, and said: How awesome": even though he does not have so much comprehension of His exaltedness, may He be blessed, that dread would fall upon him, he nevertheless prevails to accept upon himself the yoke of the Kingdom of Heaven; and this is called the Netzach within Gevurah,

> So too with "And he was afraid": even without a grasp of G-d's greatness strong enough to make dread fall upon him, a person can prevail on himself to accept the yoke of Heaven. That is "the Netzach within Gevurah."

שכך הוסכם הדבר קבלת עול מלכות שמים וא"כ גם באדם ב' בחי' נו"ה [נצח והוד] שרשן גבוה מאד וכמ"ש כי עם קשה עורף הוא[124] ולכן וסלחת כו' כמ"ש במ"א.

for so the matter was resolved: the acceptance of the yoke of the Kingdom of Heaven. If so, in man too the two levels of Netzach and Hod have a very lofty root; and as it is written, "For it is a stiff-necked people," and therefore "and You shall forgive," etc., as is written elsewhere.

> It rests on a firm resolve to accept the yoke of Heaven. So in a person too, Netzach and Hod are rooted very high, and Moshe's plea "for it is a stiff-necked people … and You shall forgive" is read accordingly: Israel's stubbornness is itself the reason for forgiveness.

SECTION 7 · ¶24–26

The Jordan of Jericho: fragrance

24 והנה כל המסעות היו עד ירדן יריחו. והענין דהנה כתיב והריחו ביראת[125] ה' כו' ופי' לא למראה עיניו

Now, all the journeys were up to the Jordan of Jericho. And the explanation: it is written, "And he will scent (vaharicho) through the awe of Havayah," etc., and the explanation is: "not by what his eyes see,"

> The maamar's last section explains why the journeys ended at "the Jordan of Jericho" (Yericho), a name that echoes rei'ach, "fragrance." Isaiah says of Mashiach that "he will scent through the awe of G-d" and will not judge by what his eyes see.

כי ראיה היינו בחי' חכמה[126] ולא למשמע אזניו שהוא בחי' בינה כ"א והריחו דמורח ודאין[127]

for sight is the level of Chochmah, "and not by what his ears hear," which is the level of Binah, but rather "he will scent," for he smells and judges

> Sight corresponds to Chochmah and hearing to Binah, but Mashiach will judge by "scent," as the Talmud says: "he smells and judges," discerning the truth without needing to see or hear.

(ועיין מזה בזהר פ' יתרו דע"ח[128] אי ובמק"מ [ובמקדש מלך] שם בשם הרח"ו [הרבי חיים ויטאל] ובזהר ויקהל דרי"ג ע"ב),

(and see on this in the Zohar, Parshas Yisro, folio 78a, and in the Mikdash Melech there in the name of Rabbi Chaim Vital, and in the Zohar, Vayakhel, folio 213b).

> The Alter Rebbe refers to two Zohar passages, on Parshas Yisro and on Parshas Vayakhel, and to Rabbi Chaim Vital's comment quoted in the Mikdash Melech.

נמצא בחי' ריח הוא יותר גבוה מחו"ב [מחכמה ובינה] כי שרש בחי' ריח הוא מבחי' חוטמא דא"א וכמ"ש ותהלתי אחטם לך.[129]

It follows that the level of fragrance is higher than Chochmah and Binah, for the root of the level of fragrance is from the level of the Nose of Arich Anpin; and as it is written, "And for My praise I will restrain (echetom) for you."

> So fragrance stands higher than Chochmah and Binah: its root is the "Nose" of Arich Anpin, in Keser. Isaiah's "for My praise I will restrain (echetom)" uses a verb from the same root as chotem, "nose."

וגם בגמ' [בגמרא] יש רמז ע"ז כמארז"ל [כמאמר רבותינו זכרונם לברכה] לבעל החוטם אני מבקש[132, 131, 130] וע"ז נאמר במשיח והריחו ביראת ה'.[133]

And in the Gemara too there is an allusion to this, as our Sages, of blessed memory, said, "I seek the one with the nose"; and of this it is said of Mashiach, "And he will scent through the awe of Havayah."

> The Talmud hints at this too, in the saying "I seek the one with the nose." And this is why Mashiach, whose judgment comes from this higher level, "will scent through the awe of G-d."

25 והנה ההפרש בין טעם לריח הגם ששניהם מחזקים כח השכל מ"מ יש הפרש ביניהם[134] שהטעם והמאכל מחיה את האדם ע"ד אור פנימי והריח הוא בחי' מקיף

Now, the difference between taste and fragrance: although both of them strengthen the power of the intellect, nevertheless there is a difference between them, for taste and food give life to a person in the manner of an inner light, and fragrance is the level of a makif (encompassing [light]);

> Taste and fragrance both refresh the mind, but they differ: food and taste give life as an inner light, absorbed within, while fragrance is an encompassing light (makif), which affects a person from beyond.

שהרי הפרי שמריחים בו נשאר בשלימות כבתחלה רק הריח מתפשט ממנו לא כן במאכל שלועסו ובולעו.

for the fruit one smells remains whole as at first, and only the fragrance spreads out from it. This is not so with food, which one chews and swallows.

> The fruit one smells stays whole; only its scent spreads out from it. Food, by contrast, is chewed and swallowed and taken entirely inside.

כמ"כ [כמו כן] למעלה אכלו רעים[135] לעילא שהן או"א [אבא ואימא] אבא יונק ממזל השמיני[136] כו' זהו התלבשות בפנימיות ועד"ז נמשך ג"כ בג"ע [בגן עדן] צדיקים יושבים ונהנים[137] מזיו השכינה ע"י שנקלט בהשגתם ממש בבחי' או"פ [אור פנימי].

So too above: "Eat, O friends," on high, who are Abba and Imma; Abba draws from the eighth mazal, etc.: this is enclothement in the inner dimension (pnimiyus). And in the same way it is drawn also into Gan Eden: "the tzaddikim sit and take pleasure in the radiance of the Shechinah," through its being actually absorbed into their comprehension, at the level of inner light (or pnimi).

> Above, too, "Eat, O friends" refers to Abba and Imma, and Abba "draws from the eighth mazal," one of the thirteen channels of the Beard of Arich Anpin: that is light taken in inwardly. So too in Gan Eden the tzaddikim "take pleasure in the radiance of the Shechinah" by grasping it in their minds, as an inner light.

26 וזהו ותורתך בתוך מעי.[138] לכו לחמו[139] כו'. כי אורייתא מחכמה ובינה נפקת.[140] אך המצות עצמן שרשן בבחי' כתר תר"ך עמודי אור[141, 142] ומשם א"א לבוא הגילוי בפנימיות ממש

And this is "and Your Torah is within my innards"; "Come, eat [of my bread]," etc.; for the Torah comes forth from Chochmah and Binah. But the mitzvos themselves are rooted in the level of Keser, the six hundred and twenty pillars of light, and from there the revelation cannot come truly into the inner dimension,

> The Torah is "within my innards," food to be eaten ("Come, eat of my bread"), because it comes from Chochmah and Binah and can be grasped. The mitzvos, however, are rooted in Keser, the "620 pillars of light" (620 is the value of כתר, Keser), and from there nothing can enter a person's understanding directly.

אלא מרחוק ה' נראה עליהם[143] היינו כמ"ש בזהר תפיס ולא תפיס[144, 145] (עיין בזהר פ' נח דס"ה ע"א ובפרשת פקודידרכ"ו א' ודרס"ט א')

but only "from afar Havayah appeared" over them; that is, as is written in the Zohar, "grasped and not grasped" (see in the Zohar, Parshas Noach, folio 65a, and in Parshas Pekudei, folio 226a and folio 269a);

> Their light comes only "from afar," as the Zohar says of such levels: "grasped and not grasped."

שאין התענוג נמשך ומתגלה בבחי' פנימיות לתוך השגתו ממש רק כדוגמת הריח וכמ"ש בזהר פ' צו (דכ"ו סע"ב [סוף עמוד ב]) לא ידעין בר ריחא כמאן דאריח ריחא ואתבסם[146] כו' ועיין במק"מ [במקדש מלך] שם.

for the delight is not drawn and revealed in an inner way into one's actual comprehension, but only like fragrance; and as is written in the Zohar, Parshas Tzav (end of folio 26b), "They know nothing but the fragrance, like one who smells a fragrance and is refreshed," etc.; and see the Mikdash Melech there.

> The delight in the mitzvos does not enter comprehension; it is like a fragrance. The Zohar says of this level, "they know nothing but the fragrance, like one who smells a fragrance and is refreshed."

וזהו ענין שמהמצות נעשים לבושים להנשמה[147] בגי"ע [בגן עדן] דהיינו בחי' מקיפים מה שלא יכול להתגלות לתוך השגתו ממש

And this is the matter that from the mitzvos garments are made for the soul in Gan Eden, that is, the level of makifim (encompassing lights): what cannot be revealed into one's actual comprehension

> That is why the mitzvos become "garments" for the soul in Gan Eden: encompassing lights, for what cannot be absorbed into the mind.

כמו המזון כי"א בבחי' מקיף ונק' לבוש וזהו מ"ש וירח את ריח בגדיו[148] וכמ"ש בזהר פ' בלק (דקפ"ו א') בריחא דלבושייכו[149] כו'

like food, but only as a makif, and is called a garment. And this is what is written, "And he smelled the fragrance of his garments," and as is written in the Zohar, Parshas Balak (folio 186a), "by the fragrance of your garments," etc.

> What cannot be taken in like food stays around the soul as a garment. So Yitzchak "smelled the fragrance of his garments," and the Zohar speaks of "the fragrance of your garments."

(ועמ"ש בפ' חקת בד"ה אז ישיר כו' עלי באר[150] מענין המקיף והלבוש הנמשך לצדיקים בגי"ע [בגן עדן] ממעשה המצות ושם נזכר המשל כברק המבריק כו'

(And see what is written in Parshas Chukas, in the discourse beginning "Then [Israel] sang," etc., "Spring up, O well," on the matter of the makif and the garment that are drawn to the tzaddikim in Gan Eden from the performance of the mitzvos; and there the analogy is mentioned, "like lightning that flashes," etc.

> A parenthesis refers to the discourse "Then Israel sang … Spring up, O well" in Parshas Chukas, on the encompassing garments that the mitzvos give the tzaddikim in Gan Eden, which it compares to a flash of lightning.

ואפשר שזהו בחי' ראיה וכמ"ש וה' עליהם יראה[151] ויצא כברק חצו. אכן במשיח שנאמר והריחו כו' לא למראה עיניו[152] זהו מקיף עליון יותר.

And it is possible that this is the level of sight, and as it is written, "And Havayah will be seen over them, and His arrow will go forth like lightning." However, with Mashiach, of whom it is said, "And he will scent," etc., "not by what his eyes see," this is a higher makif.

> Lightning may correspond to sight, as in "Havayah will be seen over them, and His arrow will go forth like lightning." But Mashiach's "scent," "not by the sight of his eyes," is a higher encompassing light still.

וכנודע שיש ב' בחי' מקיפים ועיין מ"ש סד"ה זאת חנוכת המזבח בענין שמן המשחה וקטורת ועמ"ש בד"ה באתי לגני[153] בענין אריתי מורי[154] ובד"ה וישלח יהושע[155, 156] כו' ואת יריחו בהפטרה דפ' שלח),

And as is known, there are two levels of makifim; and see what is written at the end of the discourse beginning "This is the dedication of the altar," on the matter of the anointing oil and the incense; and see what is written in the discourse beginning "I have come into my garden," on the matter of "I have gathered my myrrh," and in the discourse beginning "And Yehoshua sent," etc., "and Jericho," in the haftarah of Parshas Shelach).

> There are two levels of encompassing light. The Alter Rebbe refers to discourses on the anointing oil and the incense, on "I have gathered my myrrh," and on the spies Yehoshua sent to Jericho.

והנה יריחו היא עיר התמרים[157] ותמר הוא בחי' צדיק[158] כמ"ש צדיק כתמר יפרח[159, 160, 161, 162, 163, 164, 165] מה תמר אין לו אלא לב אחד[166] דהיינו רצון אחד בלבו לה'.

Now, Jericho is "the city of palms," and the palm is the level of the tzaddik, as it is written, "The righteous one will flourish like a palm": just as a palm has only one heart, that is, one will in his heart, for G-d.

> Jericho is "the city of palms," and the palm stands for the tzaddik: "The righteous one will flourish like a palm." The Talmud says a palm has only one heart, and the tzaddik likewise has a single will in his heart, for G-d.

ובילקוט איתא מה תמר לבו מכוון למעלה אף צדיקים לבם מכוון למעלה כו' ופי' עיר התמרים היינו כי יש ב' בחי' צדיק עליון וצדיק תחתון

And in the Yalkut it says: "Just as the heart of the palm is directed upward, so too the hearts of the tzaddikim are directed upward," etc. And the meaning of "the city of palms" is that there are two levels: the higher tzaddik and the lower tzaddik

> The Yalkut adds that the palm's heart points upward, like the hearts of the tzaddikim. "Palms" is in the plural because there are two tzaddikim, the upper and the lower.

(עמ"ש בד"ה מי יתנך[167] כאח לי בפי' תרומה וזהו כשם שאין בלבך אלא אחד[168] היינו בחי' צדיק עליון. כך אין בלבנו אלא אחד היינו צדיק תחתון ועמ"ש מזה בד"ה זכור דעמלק).[169]

(see what is written in the discourse beginning "O that you were as a brother to me," in Parshas Terumah; and this is: "Just as in your heart there is only one," that is, the level of the higher tzaddik, "so in our heart there is only one," that is, the lower tzaddik; and see what is written about this in the discourse beginning "Remember [what] Amalek [did]").

> A parenthesis: in the words of Yaakov's sons, "Just as in your heart there is only One, so in our heart there is only One," the first refers to the upper tzaddik and the second to the lower. The Alter Rebbe refers to two discourses on this.

פי' צדיק עליון היינו דעת המחבר ומייחד או"א [אבא ואימא] וצדיק תחתון הוא בחי' יסוד המחבר זו"נ [זעיר אנפין ונוקבא].

The meaning: the higher tzaddik is Daas, which joins and unites Abba and Imma; and the lower tzaddik is the level of Yesod, which joins Z'eir Anpin and Nukva.

> The upper tzaddik is Daas, which joins Abba and Imma, Chochmah and Binah; the lower tzaddik is Yesod, which joins Z'eir Anpin and Nukva.

וזהו ענין יעשה שלום לי[170] שלום יעשה לי. עמ"ש מזה בביאור ע"פ החלצו מאתכם.[171, 172] ולכן היה ביריחו ז' חומות בחי' ז' אומות ששרשם מז' מדות

And this is the matter of "Let him make peace with Me; peace let him make with Me." See what is written about this in the explanation on the verse "Arm from among yourselves." And therefore Jericho had seven walls, the level of the seven nations, whose root is from the seven attributes;

> The doubled "Let him make peace with Me; peace let him make with Me" alludes to these two unions. Jericho had seven walls, corresponding to the seven Canaanite nations, whose root is in the seven attributes.

כי יריחו היה מנעלה של[173, 174] א"י [ארץ ישראל] בחי' יסוד. ולכן לא נחלקה כלל לשבטים כי הוא כלול מכל א"י [ארץ ישראל]

for Jericho was the lock of the Land of Israel, the level of Yesod. And therefore it was not divided among the tribes at all, for it is comprised of all the Land of Israel

> Jericho was "the lock" of the Land of Israel, corresponding to Yesod. That is why, the text says, it was not divided among the tribes: it includes the whole Land.

(ועיין בפע"ח [בפרי עץ חיים] בסופו בענין שבעה הקפות עם הלולב בהושענא רבה. ועיין מענין צדיק כתמר יפרח ברבות[175] לך לך פמ"א [פרק מ"א / פרשה מ"א] במדבר רפ"ג [ריש פרק ג'] ובזח"א [ובזהר חלק א] דפ"ב סע"א [סוף עמוד א] ודף ר"ך ע"ב. ח"ג [חלק ג'] דט"ז ע"א ודרצ"ב סע"א [סוף עמוד א])

(and see in Pri Etz Chaim, at its end, on the matter of the seven circuits with the lulav on Hoshana Rabbah. And see on the matter of "The righteous one will flourish like a palm" in [Midrash] Rabbah, Lech Lecha, section 41, and Bamidbar, beginning of section 3, and in the Zohar, Part I, end of folio 82a and folio 220b; Part III, folio 16a and end of folio 292a).

> The Alter Rebbe refers to Pri Etz Chaim on the seven circuits with the lulav on Hoshana Rabbah, and to passages of the Midrash and the Zohar on "The righteous one will flourish like a palm."

והנה עיקר פי' צדיק נק' כן מי שמקיים המצות ומבואר לעיל שהמצות הן הן בחי' ריח בגדיו.

Now, the essential meaning of "tzaddik": one is called so who fulfills the mitzvos; and it was explained above that the mitzvos are precisely the level of "the fragrance of his garments."

> "Tzaddik" in its plain sense means one who fulfills the mitzvos, and the mitzvos, as explained above, are "the fragrance of his garments."

ולכן יריחו היא עיר התמרים, וענין ירדן יריחו[176] לשון המשכה וירידה שהוא המשכת בינה למל', דהיינו המשכת היחוד עליון שע"י צדיק עליון שיומשך ג"כ למטה ע"י בחי' צדיק תחתון.

Therefore Jericho is the city of palms. And the matter of the Jordan (Yarden) of Jericho is a term of drawing down and descent (yeridah), which is the drawing of Binah to Malchus; that is, the drawing of the higher union, which is through the higher tzaddik, so that it be drawn also below, through the level of the lower tzaddik.

> So Jericho, whose name recalls fragrance, is the city of "palms," the tzaddikim. The name Yarden (Jordan) suggests yeridah, "descent": the drawing of Binah down to Malchus, so that the higher union, made through the upper tzaddik, reaches below through the lower tzaddik.

ועיין מענין זה דירדן בזהר פ' שלח (דקס"ו סע"א [סוף עמוד א])[177] ומ"ש במק"מ [במקדש מלך] שם בשם הרח"ו [הרבי חיים ויטאל]. ועמ"ש סד"ה כה תברכו בענין וישם לך שלום[178] כו',

And see on this matter of the Jordan in the Zohar, Parshas Shelach (end of folio 166a), and what is written in the Mikdash Melech there in the name of Rabbi Chaim Vital. And see what is written at the end of the discourse beginning "Thus shall you bless," on the matter of "and grant you peace," etc.;

> The Alter Rebbe refers to the Zohar on Parshas Shelach and to Rabbi Chaim Vital's comment on it, and to his discourse on the Priestly Blessing, on "and grant you peace."

ועיין לעיל שלכן היה המ"ב מסעות עד ירדן יריחו כו' שהכל נק' יצ"מ [יציאת מצרים] עד ירדן יריחו לפי

and see above, that this is why the forty-two journeys were up to the Jordan of Jericho, etc.; for it is all called the Exodus from Egypt, up to the Jordan of Jericho, since

> This is why the forty-two journeys led up to the Jordan of Jericho: the whole way there counts as the Exodus from Egypt (Mitzrayim).

כי מה שמלובש בכלי נק' מיצר וגבול לגבי בחי' או"מ [אור מקיף] שלמעלה מהכלי שזהו בחי' ריח וע'

בע"ח [בעץ חיים] שער א"א פי"ד [פרק י"ד / פרשה י"ד] הנ"ל:[179]

what is enclothed in a vessel is called a narrow strait and a limitation, relative to the level of encompassing light (or makif) that is above the vessel, which is the level of fragrance. And see in Etz Chaim, Shaar Arich Anpin, chapter 14, mentioned above.

> Anything held within a vessel is a "strait" (meitzar, which echoes Mitzrayim) and a limit compared with the encompassing light above every vessel, the level of fragrance. So the journeys, an exodus from every limit, ended at Jericho, the place of fragrance.

IN ONE'S AVODAH

The forty-two journeys are a person's turning of all seven of his emotions to G-d, so that the soul does not stay silent in the body like the ewe before her shearers; and since the world depends on man, one who rectifies himself rectifies the whole world. Love and awe that remain within one's contemplation, without self-regard, give the external forces no hold, while the sense of "I am someone who loves" is what they feed on; so a lofty love may be carried without one's knowing of it. Where comprehension falls short, one can still accept the yoke of Heaven by determination, the Netzach within Gevurah, a resolve whose root is very high.

QUESTIONS FOR DISCUSSION

1. What is the difference between a light that is "enclothed" in a level and one that only "passes through" it, and how does this explain the difference between the Land of Israel and other lands?
2. Why can the external forces draw only from emotions that are revealed and felt as "something"? What does this suggest about the risks of spiritual feeling?
3. The maamar gives two readings of Rabbi Yochanan ben Zakkai's "I do not know by which path": emotions absorbed in the intellect, and humility. How do they relate to Yosef's hidden goblet?
4. Netzach and Hod act without reasoning, yet they are rooted higher than Chesed, Gevurah and Tiferes. How do the analogies of the legs and the teacher explain this?
5. Why did the journeys end specifically at the Jordan of Jericho, and how does fragrance differ from taste?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 עתידה ארץ ישראל שתתפשט על העולם כולו

On the verse "From one new moon to the next … all flesh shall come to bow before Me" (Isaiah 66:23), the Midrash asks how all flesh could reach Jerusalem, and Rabbi Levi answers that Jerusalem is destined to become like the Land of Israel, and the Land of Israel like the whole world. The Alter Rebbe reads this expansion as a rise in spiritual level.

Pesikta Rabbati 1:1 פסיקתא רבתי א׳:א׳

… ד״א והיה מדי חודש בחדשו והיאך אפשר שיבא כל בשר בירושלים בכל חודש ובכל שבת א״ר לוי עתידה ירושלים להיות כארץ ישראל וארץ ישראל ככל העולם כולו והיאך הם באין ראש חודש ושבת מסוף העולם אלא העבים באין וטוענים אותם ומביאין אותם לירושלים והם מתפללים שם בבוקר והוא שהנביא מקלסן מי אלה כעב תעופנה וגו׳ (ישעיה ס׳ ח׳): ד״א והיה מדי חדש והרי שאירע ר״ח להיות בשבת ואמר הכתוב מדי חדש ומדי שבת היאך א״ר פנחס הכהן בן חמא בשם ר׳ ראובן באים שני פעמים אחד של שבת ואחד …

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2

The Talmud records that Yosi ben Yoezer and Yosi ben Yochanan decreed impurity on the land of the nations. The Alter Rebbe sees in this decree a sign that the divine flow reaches those lands through more concealment.

Shabbat 15a:8 שבת ט״ו א:ח׳

יוֹסֵי בֶּן יוֹעֶזֶר אִישׁ צְרֵידָה וְיוֹסֵי בֶּן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם גָּזְרוּ טוּמְאָה עַל אֶרֶץ הָעַמִּים וְעַל כְּלֵי זְכוּכִית. וְהָא רַבָּנַן דִּשְׁמְנִים שָׂנָה גְּזוּר! דְּאָמַר רַב כָּהֲנָא: כְּשֶׁחָלָה רַבִּי יִשְׁמָעֵאל בְּרַבִּי יוֹסֵי, שָׁלְחוּ לוֹ: רַבִּי, אֱמוֹר לָנוּ שְׁנַיִם וּשְׁלוֹשָׁה דְּבָרִים שֶׁאָמַרְתָּ לָנוּ מִשּׁוּם אָבִיךָ.

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PARAGRAPH 2

3 דרך מעבר או כאשר יתעכב

In the Gate of the Rectification of Nukva, chapter 2, section 5, the Arizal explains that when a Sefirah serves only as a passage, the flow is named after its higher source, but when it is held and mingled in a Sefirah, Malchus's reception is named after that place (Sefaria's text reads "mingles" where the maamar has "is detained"). The Alter Rebbe applies this rule to the Land of Israel and the lands outside it.

Sefer Etz Chaim 34:7 עץ חיים ל״ד:ז׳

ועתה צריך לבאר דרך פרט סדר ירידת אלו הגבורות וסדר התפשטות שלהן בגוף הנקבה ואח״כ סדר עלייתן למעלה עד הכתר שבה. ונבאר דרוש זה על מצות העלאת המנורה כמ״ש פ׳ בהעלותך את הנרות מה ענין מצוה זו הגדולה ומה ענין שבחו של אהרן שלא שינה וכמארז״ל. והנה הענין כי המנורה היא רחל נוקבא דז״א העומדת באחור ז״א וז׳ נרותיה הם שבעה קצוותיה מחסד עד המלכות שבה וכמו שהחסדים המתפשטין בו״ק דז״א הם נקראים ה׳ אורות מאירין שהם ה׳ אור דיום א׳ דפ׳ בראשית כן הה״ג המתפשטין בנוקבא בז״ק שלה הם …

Sefer Etz Chaim (Public Domain)

4 אור של תולדה

Torah Ohr explains that Beriah is called "something from nothing" because the partition (parsa) above it produces "a light of toladah," a light newly born there, just as a student derives a new insight from his teacher's parable even though the teacher's own wisdom is clothed in it.

KEHOT'S NOTE

ראה תו״א יד, ב.

5 גזרו שם טומאה

In the excerpt of this passage copied there, the words "they decreed impurity there" are followed by "(on its air and its soil)."

KEHOT'S NOTE

"(על אוירא וגושא)" — סה״מ תר״ל ע׳ קכח.

6 ולכן שם אל . . וזהו בחי׳ עבודת כוכבים

This passage, from the Name El Ado-nai through "this is the level of idolatry," is quoted there.

KEHOT'S NOTE

קטע זה מובא באוה״ת פ׳ פנחס א׳סט.

7 שם אל אד׳ המחיה עשי׳ הוא בגימט׳ צו

Derech Mitzvosecha brings this gematria in the name of the Arizal on the verse "Command (tzav) the children of Israel."

KEHOT'S NOTE

בדרך מצותיך דף קז, א מביא זה בשם האריז״ל ע״פ צו את בנ״י. וראה שם דף עז, ב. באוה״ת פ׳ ראה ע׳ תשכו בשם "פע״ח בכוונת פ׳ התמיד" ובכ״מ בשם "בלקו״ת בשם האריז״ל". ובהמשך תער״ב ח״ב פרק תכא מציין בפע״ח שער עולם העשי׳ פ״ג.

8 ואין צו אלא עכו״ם

In deriving the commandments given to Adam, the Talmud reads the word "commanded" (va-yetzav) as referring to idolatry. The Alter Rebbe connects this with the numerical value of the Name that gives life to Asiyah.

Sanhedrin 56b:3–4 סנהדרין נ״ו ב:ג׳-ד׳

רַבִּי אֶלְעָזָר אוֹמֵר: אַף עַל הַכִּלְאַיִם. מוּתָּרִין בְּנֵי נֹחַ לִלְבּוֹשׁ כִּלְאַיִם וְלִזְרוֹעַ כִּלְאַיִם, וְאֵין אֲסוּרִין אֶלָּא בְּהַרְכָּעַת בְּהֵמָה וּבְהַרְכָּבַת הָאִילָן. מְנָהֲנֵי מִילֵּי? אָמַר רַבִּי יוֹחָנָן: דְּאָמַר קְרָא, "וַיְצַו ה׳ אֱלֹקִים עַל הָאָדָם לֵאמֹר מִכֹּל עֵץ הַגָּן אָכֹל תֹּאכֵל".

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KEHOT'S NOTE

סנהדרין נו, ב. זח״ג (קיא, ב). (ושם קז, א. רמ, א). ובת״ז (ריש תנ״ו). [כ]. באוה״ת פ׳ פנחס ע׳ א׳סט מציין לזח״ב רלט, ב. ולזח״ג קח, ב. ושם מפרש שיש ב׳ פי׳ בצו האי בקדושה היינו ציוונו הקב״ה והבי׳ בלעו״ז, ע״ש. וראה גם באוה״ת פ׳ ראה ע׳ תשכו. ונתבאר גם בהמשך תער״ב ח״ב פרק תכא.

9 **ואין צו אלא עבודת כוכבים**

The Kehot note gives this passage of the Zohar for the same reading of "command" as an allusion to idolatry.

Zohar, Behar 11:68–12:73 ספר הזהר, בהר י״א:ס״ח-י״ב:ע״ג

10 **בלבוש הטבע**

Derech Mitzvosecha states: "Every flow that is drawn down in this world is drawn through a thick and coarse garment, which is the garment of nature."

KEHOT'S NOTE

בדרך מצותיך עז, ב "וכל השפעה הנמשכת בעוה״ז נמשכת ע״י לבוש עב וגס שהוא לבוש הטבע".

11 **כחי ועוצם ידי עשה לי**

Moshe warns Israel that once they prosper they may say in their hearts that their own power and might produced their wealth. The Alter Rebbe uses the verse to describe the illusion of independence that the garment of nature in Asiyah makes possible.

Deuteronomy 8:17 דברים ח׳:י״ז

וְאָמַרְתָּ בִלְבָבֶךָ כֹּחִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת־הַחַיִל הַזֶּה׃

and thou say in thy heart: 'My power and the might of my hand hath gotten me this wealth.'

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KEHOT'S NOTE

דברים ח, יז.

12 **אל יעש אדם תפלתו קבע**

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

KEHOT'S NOTE

ראה אבות פ״ב, מי״ג.

13 **הוא מקומו של עולם**

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

KEHOT'S NOTE

ב״ר (פס״ח) [ט] ר״פ ויצא. וע׳ מ׳ תהלים (צ) ד״ה [ה׳] מעון. ילקוט חבקוק סוף ר׳ תקסג. ובת״ז (תמ״ב) ובפסק״ר פכ״א. [כ]. ראה לעיל בהוספות לויקרא נא, ג.

14 **להנחיל אוהבי יש**

The words here quote Proverbs 8:21; the passage is shown below.

Proverbs 8:21 משלי ח׳:כ״א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

15 **בחי׳ אין ולא בחי׳ יש להרגיש מדותיו**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

מובא באוה״ת מסעי ע׳ א׳שמט.

16 **שאריב״ז ואיני יודע באיזה**

The words here quote Berakhot 28b:9; the passage is shown below.

Berakhot 28b:9 ברכות כ״ח ב:ט׳

... בְּדָבָרִים וְלֹא לְשַׁחֲדוֹ בְּמָמוֹן. וְלֹא עוֹד, אֶלָּא שֶׁיֵּשׁ לְפָנַי שְׁנֵי דְּרָכִים, אַחַת שֶׁל גַּן עֵדֶן וְאַחַת שֶׁל גֵּיהִנֹּם, וְאֵינִי יוֹדֵעַ בְּאֵיזוֹ מוֹלִיכִים אוֹתִי, וְלֹא אֶבְכֶּה?!

He replied to them, "If I was being led into the presence of a human king who to-day is here and tomorrow in the grave, who if he were wrathful against me his anger would not be eternal, who if he imprisoned me the imprisonment would not be everlasting, who if he condemned me to death the death would not be for ever, and whom I can appease with words and bribe with money — even then I would weep ; but now, when I am being led into the ...

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KEHOT'S NOTE

ברכות כח, ב.

17 **אהרן אותיות נראה**

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

KEHOT'S NOTE

מק״מ והרמ״ז בזח״ג קג, א. ראה תו״א פב, ב. ולעיל לקו״ת בהעלותך ל, א.

18 **ובהעלות אהרן את הנרות**

The words here quote Exodus 30:8; the passage is shown below.

Exodus 30:8 שמות ל׳:ח׳

וּבְהַעֲלֹת אַהֲרֹן אֶת־הַנֵּרֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה קְטֹרֶת תָּמִיד לִפְנֵי ה׳ לְדֹרֹתֵיכֶם׃

And when Aaron lighteth the lamps at dusk, he shall burn it, a perpetual incense before the L-RD throughout your generations.

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KEHOT'S NOTE

שמות ל, ח.

19 **נר ה׳ נשמת אדם**

The words here quote Proverbs 20:27; the passage is shown below.

Proverbs 20:27 משלי כ׳:כ״ז

נֵר ה׳ נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT'S NOTE

משלי כ, כז.

20 **אהרן שהוא א׳ משבעה רועים**

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

KEHOT'S NOTE

תי׳ שבז״ח קד, א.

of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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KEHOT'S NOTE

ברכות יז, א.

21 **וריח אפך כתפוחים**

The words here quote Song of Songs 7:9; the passage is shown below.

Song of Songs 7:9 שיר השירים ז:ט

אָמַרְתִּי אֶעֱלֶה בְתָמָר אֹחֲזָה בְּסַנְסִנָּיו וְיִהְיוּ־נָא שָׁדַיִךְ כְּאֶשְׁכְּלוֹת הַגָּפֶן וְרֵיחַ אַפֵּךְ כַּתַּפּוּחִים׃

I said: 'I will climb up into the palm-tree, I will take hold of the branches thereof; and let thy breasts be as clusters of the vine, And the smell of thy countenance like apples;

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KEHOT'S NOTE

שה"ש ז, ט.

22 **וירח את ריח בגדיו ויברכהו ויתן לך**

The words here quote Genesis 27:27; the passage is shown below.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרֲכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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KEHOT'S NOTE

בראשית כז, כז-כח (בהלקו"ת שלפנינו נדפס: וירא. והוא טה"ד וצ"ל: וירח).

23 **בגדים הם בחי' מצות**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח ש' מ"ד, פ"ג. הובא בתניא ספ"ה. ראה אוה"ת חנוכה רפו, ב.

24 **ואורייתא מחכ' נפקת**

Kehot's note points to Zohar II, 121a for these words.

Zohar II, 121a זח"ב קכא, א

Zohar III, 81a זח"ג פא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה ג"כ פה, א. זח"ג פא, א.

25 **נהנים מזיו השכינה**

The words here quote Berakhot 17a:12; the passage is shown below.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָה וּרְבִיָה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre

26 **יפה שעה אחת בתשובה**

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

KEHOT'S NOTE

אבות פי"ד, מי"ז.

27 **שכר מצוה מצוה**

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

KEHOT'S NOTE

אבות פי"ד, מי"ב.

28 **מטל השמים תושב"כ**

The words here quote Bereshit Rabbah 66:1-2; the passage is shown below.

Bereshit Rabbah 66:1-2 בראשית רבה ס"ו:א'-ב'

ויתן לך האלקים מטל השמים - כתיב (איוב כט) שרשי פתוח אלי מים וטל ילין בקצירי אמר איוב: על ידי שהיו דלתי פתוחות לרוחה, היו הכל קוצרין יבשות, ואני קוצר מלילות. מה טעם? שרשי פתוח אלי מים. אמר יעקב: ע"י שהייתי עוסק בתורה שנמשלה כמים, זכיתי להתברך בטל, שנאמר: ויתן לך האלקים מטל השמים: ר' ברכיה פתח: (שיר ז) שובי שובי השולמית, שובי שובי ונחזה בך. ארבעה פעמים כתיב שובי, כנגד ארבע מלכיות, שישראל נכנסין לתוכן לשלום ויוצאין בשלום. השולמית, אומה ששלום חי העולמים מתנהג בה. מאהל לאהל. דבר אחר: ...

"And may G-d give you from the dew of the heavens." It is written: "My root will be open to water, and dew will lie on my branch" (Job 29:19) - Job said: 'Because my doors were wide open, everyone would reap dry crops, and I would reap full, lush kernels.' What is the source? "My root will be open to water."). Jacob said: 'Because I was engaged in Torah that is likened to water, I was privileged to be blessed with dew,' as it is stated: "And may G-d ...

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KEHOT'S NOTE

ראה ב"ר פס"ו.

29 **מבחי' ריח בגדיו המקיפים**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה לקמן שה"ש לג, ב. אוה"ת תולדות קנ, ב.

30 **ריח ניחוח**

The words here quote Leviticus 1:9; the passage is shown below.

Leviticus 1:9 ויקרא א':ט'

וְקִרְבּוֹ וּכְרָעָיו יִרְחַץ בַּמָּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחָה עֹלָה אִשֵּׁה רֵיחַ־נִיחוֹחַ לַה׳

but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD.

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KEHOT'S NOTE

ויקרא א, ט. ובכ"מ.

כוי וענין שהמסעות היו עד ירדן יריחו. קטע מד"ה זה ראה סה"מ תרל"ב כרך ב ע' שעד.

31 **לי' נחות דרגא**

The words here quote Yevamot 63a:10–11; the passage is shown below.

Yevamot 63a:10–11 יבמות ס"ג א:י'-י"א

טוּם וְלָא תְּשַׁפֵּיץ. שַׁפֵּיץ וְלָא תִּיבְנֵי. שֶׁכָּל הָעוֹסֵק בְּבִנְיָן — מִתְמַסְכֵּן. קִפּוֹץ וְזִיל אַרְעָא, מְתוֹן נְסֵיב אִיתְּתָא. נָחֵית דַּרְגָּא נְסֵיב אִיתְּתָא. סַק דַּרְגָּא בְּחַר שׁוֹשְׁבִינָא. אָמַר רַבִּי אֶלְעָזָר בַּר אֲבִינָא: אֵין פּוּרְעָנוּת בָּאָה לָעוֹלָם אֶלָּא בִּשְׁבִיל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "הִכְרַתִּי גוֹיִם נָשַׁמּוּ פִּנּוֹתָם הֶחֱרַבְתִּי חוּצוֹתָם", וּכְתִיב: "אָמַרְתִּי אַךְ תִּירְאִי אוֹתִי תִּקְחִי מוּסָר".

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KEHOT'S NOTE

יבמות סג, א.

35 **עתידה א"י שתתפשט . . ירושלים שתתפשט**

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

KEHOT'S NOTE

פסיקתא רבתי פ' ר"ח ושבת. ראה יל"ש רמז תקג עה"פ והי' מדי חדש בחדשו, וז"ל "עתידה ירושלים להיות כא"י וא"י ככל העולם כולו". וע' חדא"ג ב"ב (עה, ב) ד"ה ירושלים ב' המדרש וז"ל: ירושלים דלעתיד יהי' גדול כ"כ כמו ערי כל א"י, עכ"ל. וע' פסדר"כ סוף קומי אורי. וברש"י זכרי' (יד, י) מדרש אגדה שתגיע ירושלים עד סוף כל העולם, יעו"ש. ובס' עמה"מ ריש ש' שעשועי המלך וז"ל אמרינן במדרש שעתיד א"י להיות כ"כ גדול כמו העולם כולו. [כ]. וראה לעיל בהערות וציונים מכ"ק אדמו"ר דף יט.

36 **מבואר בכהאריז"ל**

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

KEHOT'S NOTE

ראה סה"מ אדה"ז — הקצרים ע' רכא. סה"מ תקסו ע' סט. וראה יהל אור ע' קפא בשם מגלה עמוקות.

37 **באי"י נמשך ההשפעה ממל' דאצילות**

Kehot's note points to where this is explained further: Sefer HaMaamarim 5630.

KEHOT'S NOTE

קטע מכאן נעתק בסה"מ תרי"ל ע' קכח.

PARAGRAPH 3

38 **ואת רוח הטומאה אעביר מן הארץ**

Zechariah prophesies that on that day G-d will cut off the names of the idols and remove the spirit of impurity from the land. The Alter Rebbe reads it as the future refinement of the world, when Asiyah will no longer conceal.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי' יג, ב.

39 Zephaniah foresees the peoples turning to call on G-d's Name and serve Him together. The Alter Rebbe uses it to show that the whole world will then receive as the Land of Israel does now.

Zephaniah 3:9 צפניה ג':ט'

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד:

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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33 **דמורח ודאין**

The words here quote Sanhedrin 93b:7–8; the passage is shown below.

Sanhedrin 93b:7–8 סנהדרין צ"ג ב:ז'-ח'

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: מְלַמֵּד שֶׁהִטְעִינוּ מִצְוֹת וְיִסּוּרִין כְּרֵיחַיִם. רָבָא אָמַר: דְּמוֹרַח וְדָאֵין, דִּכְתִיב: "וְלֹא לְמַרְאֵה עֵינָיו יִשְׁפּוֹט", "וְשָׁפַט בְּצֶדֶק דַּלִּים וְהוֹכִיחַ בְּמִישׁוֹר לְעַנְוֵי אָרֶץ". בַּר כּוֹזֵיבָא מָלַךְ תַּרְתֵּין שְׁנִין וּפַלְגָא. אָמַר לְהוּ לְרַבָּנַן: אֲנָא מָשִׁיחַ. אָמְרוּ לֵיקוּם: בְּמָשִׁיחַ כְּתִיב דְּמוֹרַח וְדָאֵין, נָחֲזֵי אֲנַן אִי מוֹרַח וְדָאֵין. כֵּיוָן דְּחַזְיוּהּ דְּלָא מוֹרַח וְדָאֵין, קַטְלוּהּ.

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KEHOT'S NOTE

סנהדרין צג, ב.

34 **לבאר ענין המסעות**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5568.

KEHOT'S NOTE

ראה לעיל בהערות וציונים מכ"ק אדמו"ר. סה"מ תקס"ח ח"א ע' שנד — הנחת כ"ק אדמו"ר האמצעי (וראה בהנסמן בסה"מ תקס"ח ח"ב ע' תתקלז הערה 64). ביאור הזה שבלקו"ת נמצא בכת"י 1102 ובראשו רשום בגוכי"ק הצ"צ: ביאור ע"פ אלה מסעי כוי להבין לשון אלה מסעי שהוא לשון רבים

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

בראשית ב, ז.

45 **לרוח ממללא**

The Targum renders "a living soul" as "a speaking spirit." This is why supernal speech is called "man."

Onkelos Genesis 2:7 תרגום אונקלוס על בראשית ב׳:ז׳

וּבְרָא יְיָ אֱלֹקִים יָת אָדָם עַפְרָא מִן אַדְמְתָא וּנְפַח בְּאַפּוֹהִי נִשְׁמְתָא דְחַיֵּי וַהֲוַת בְּאָדָם לְרוּחַ מְמַלְלָא׃

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46 **וידבר משה אל ראשי המטות**

The opening of the laws of vows, spoken by Moshe to the heads of the tribes. The Alter Rebbe cites his explanation on this verse for the idea that supernal speech is called "man."

Numbers 30:2 במדבר ל׳:ב׳

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה יְ׀

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

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47 G-d's words before creating man. The Alter Rebbe reads "man" here as supernal speech, which carries the higher and the lower unity.

Genesis 1:26 בראשית א׳:כ״ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

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

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48 **כחי ועוצם ידי**

The warning against saying that one's own power produced one's wealth. Here it describes what becomes possible when divine speech is in exile in Asiyah.

Deuteronomy 8:17 דברים ח׳:י״ז

וְאָמַרְתָּ בִּלְבָבֶךָ כֹּחִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת־הַחַיִל הַזֶּה׃

and thou say in thy heart: 'My power and the might of my hand hath gotten me this wealth.'

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49 **ה׳ — והנה פי׳ קומה**

The note points to Or HaTorah for a parallel discussion of the meaning of "Arise, Havayah."

KEHOT'S NOTE

ראה אוה״ת ויצא-א דף קפד, ב.

40 **והאבן הזאת כו׳ יהיה בית אלקים**

Yaakov's vow that the stone he set up as a pillar would become a house of G-d. The Alter Rebbe cites a discourse on this verse for the further ascent of the worlds.

Genesis 28:22 בראשית כ״ח:כ״ב

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ׃

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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41 **שעיר המשתלח נשלח לעזאזל**

On Yom Kippur the goat on which the lot "for Azazel" fell was sent away to Azazel, into the wilderness. The Alter Rebbe takes it as a sign that the wilderness is the place of the external forces.

Leviticus 16:10 ויקרא ט״ז:י׳

וְהַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַעֲזָאזֵל יָעֳמַד־חַי לִפְנֵי ה׳ לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל הַמִּדְבָּרָה׃

But the goat, on which the lot fell for Azazel, shall be set alive before the L-RD, to make atonement over him, to send him away for Azazel into the wilderness.

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KEHOT'S NOTE

ויקרא טז, י׳.

42 The words Moshe said whenever the Ark set out on a journey. The Alter Rebbe reads "Arise" as the ascent of Malchus, and with it the whole Name Havayah, when the journeys subdued the kelipos.

Numbers 10:35 במדבר י׳:ל״ה

׆ וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה ה׳ וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ׃

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O L-RD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

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43 **וזהו כרחל לפני גוזזיה**

There the same verse describes Malchus, the divine speech, silenced in exile, and contrasts it with Moshe's being "heavy of mouth," which came from the revelation of Chochmah and is an ascent of speech.

KEHOT'S NOTE

ראה לעיל ז, ג במ״מ.

44 **ויהי האדם לנפש חיי**

After G-d breathed the breath of life into him, man became "a living soul." The Alter Rebbe brings it, with its Aramaic rendering, to show that speech defines man.

Genesis 2:7 בראשית ב׳:ז׳

וַיִּיצֶר ה׳ אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

50 Isaiah describes one who suffers in silence, like a ewe before her shearers. The Alter Rebbe applies it to Malchus, divine speech, silenced in exile among the kelipos.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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51 **הסבי עיניך**

"Turn away your eyes from me, for they have overcome me." The Alter Rebbe cites his discourse on this verse for the image of the hairs at the back of the head.

Song of Songs 6:5 שיר השירים ו':ה'

הָסֵבִּי עֵינַיִךְ מִנֶּגְדִּי שֶׁהֵם הִרְהִיבֻנִי שַׂעְרֵךְ כְּעֵדֶר הָעִזִּים שֶׁגָּלְשׁוּ מִן־הַגִּלְעָד׃

Turn away thine eyes from me, For they have overcome me. Thy hair is as a flock of goats, That trail down from Gilead.

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PARAGRAPH 6

52 **ס"ר נש"י שהם בחי' אדם**

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

KEHOT'S NOTE

ש' המצות פ' תצא. ש' הגלגולים הק' ו, ז. יב. ש' הפסוקים פ' בראשית, דרוש ג. ומציינים שם לשמ"ר פ"מ, ג. ותנחומא.

53 **ס"ר נש"י שהם בחי' אדם**

The Midrash relates that while Adam still lay unformed, G-d showed him every righteous person who would descend from him, some attached to his head, some to his hair, his forehead, his eyes and so on. The Kehot note brings it, through the Arizal's writings, for the idea that all the souls of Israel together make up "man."

Shemot Rabbah 40:3 שמות רבה מ':ג'

דבר אחר: ראה קראתי בשם בצלאל, ההי"ד (קהלת ז): מה שהיה כבר נקרא שמו. אמר הקב"ה: מי שהתקנתיו מראש שיעשה המשכן, כבר קראתי לו שם. מהו ונודע אשר הוא אדם? עד שאדה"ר מוטל גולם, הראה לו הקב"ה כל צדיק וצדיק שעתיד לעמוד ממנו, יש שהוא תלוי בראשו של אדם, ויש שהוא תלוי בשערו, ויש שהוא תלוי במצחו, ויש בעיניו, ויש בחוטמו, ויש בפיו, ויש באזנו, ויש במלתין. ותדע לך, בשעה שהיה איוב מבקש להתווכח עם הקב"ה, ואמר (איוב כג): מי יתן ידעתי ואמצאהו אערכה לפניו משפט. הקב"ה משיבו: אתה מבקש ...

Another matter, "see, I have called by name Betzalel," that is what is written: "What was, its name has already been called" (Ecclesiastes 6:10). The Holy One blessed be He said: 'The one whom I appointed at the outset so that he would craft the Tabernacle, I have already called him by name.' What is, "it is known that he is a man"? (Ecclesiastes 6:10). While Adam the first man was still a shapeless mass, the Holy One blessed be He showed him each and every righteous person that was ...

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54 **אדם בצלמנו כדמותנו**

"Let us make man in Our image, after Our likeness." The Alter Rebbe identifies the souls of Israel together with this supernal "man."

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

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

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55 **כרחל לפני גוזזיה נאלמה**

The ewe silent before her shearers, here applied to the soul whose emotions have not been turned to G-d.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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56 **גם את העולם נתן בלבם**

Koheles says that G-d has set "the world" in people's hearts. The Alter Rebbe reads it to mean that the whole world depends on man, so that one who rectifies himself rectifies the world.

Ecclesiastes 3:11 קהלת ג':י"א

אֶת־הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֹאשׁ וְעַד־סוֹף׃

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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KEHOT'S NOTE

קהלת ג, יא.

57 **משה הוא יסוד אבא**

A kabbalistic lexicon; the note cites its entry under the letter mem for the identification of Moshe with Yesod of Abba.

KEHOT'S NOTE

מא"א אות מ, סנ"ה. ראה בארוכה לקו"ש ח"ו ע' 244 ואילך.

PARAGRAPH 7

58 **המחדש בטובו בכי״ת**

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

KEHOT'S NOTE

ברכת יוצר.

59 **גם דלה דלה לנו**

Yisro's daughters tell their father that an Egyptian man rescued them from the shepherds and "even drew water for us." The Alter Rebbe reads it as Moshe's constant drawing-down of life for the worlds.

Exodus 2:19 שמות ב׳:י״ט

וַתֹּאמַרְן אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרֹעִים וְגַם־דָּלֹה דָלָה לָנוּ וַיַּשְׁקְ אֶת־הַצֹּאן׃

And they said: 'An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock.'

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60 **נק' משה שושבינא דמלכא ואהרן . . דמטרוניתא**

The Kehot note gives this Zohar passage for the titles "the King's groomsman" for Moshe and "the Queen's groomsman" for Aharon.

Zohar III, 20a זח״ג כ, א

KEHOT'S NOTE

זח״ג כ, א. וס״פ שופטים ערה, ב.

61 **שושבינא דמטרוניתא**

The Kehot note gives this passage, at the end of the Zohar on Parshas Shoftim, as a second source for these titles.

Zohar, Shoftim 5:21–24 ספר הזהר, שופטים ה׳:כ״א-כ״ד

PARAGRAPH 8

62 **רצוא ושוב**

In Ezekiel's vision of the chariot, "the living creatures ran and returned." The Alter Rebbe applies it to the ascent and descent of the journeys and encampments.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT'S NOTE

יחזקאל א, יד.

63 **ובשתים יעופף**

Each of the seraphim has six wings, and "with two he would fly." The Alter Rebbe reads the two wings as the two movements, running and returning.

Isaiah 6:2 ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישע׳ ו, ב.

PARAGRAPH 9

64 **ומגבעות אשורנו**

Bilam says of Israel, "For from the top of the rocks I see him, and from the hills I behold him." The Zohar reads "I behold him" (ashurenu) as "a step."

Numbers 23:9 במדבר כ״ג:ט׳

כִּי־מֵרֹאשׁ צֻרִים אֶרְאֶנּוּ וּמִגְבָעוֹת אֲשׁוּרֶנּוּ הֶן־עָם לְבָדָד יִשְׁכֹּן וּבַגּוֹיִם לֹא יִתְחַשָּׁב׃

For from the top of the rocks I see him, And from the hills I behold him: Lo, it is a people that shall dwell alone, And shall not be reckoned among the nations.

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65 **כיון דהוה במעהא דאימיה אשורנו אושיט פסיעה לבר**

The Zohar on Parshas Balak, cited by the text itself, says that while still in his mother's womb he put forth "a step outside." Etz Chaim reads the "step" as Malchus, present only as a point while the attributes are in gestation.

Zohar, Balak 30:336–32:345 ספר הזהר, בלק ל׳:של״ו-ל״ב:שמ״ה

and opened a discourse on the verse: "O my people, remember now what Balak king of Moab consulted", etc. (Mich. 6, 3). 'G-d', he said, 'is merciful to his sons like a father to his son. A father beats his son and yet he does not leave his evil ways. He rebukes him, and still he does not listen to him. Says the father to himself: I will no longer treat my son as I have done hitherto. When I beat him, his head is hurt and his pain is ...

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

66 **תמוך אשורי**

"Support my steps (ashurai) in Your paths." The verse shows that ashur means a step.

Psalms 17:5 תהילים י״ז:ה׳

תָּמֹךְ אֲשֻׁרַי בְּמַעְגְּלוֹתֶיךָ בַּל־נָמוֹטוּ פְּעָמָי׃

My steps have held fast to Thy paths, My feet have not slipped.

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PARAGRAPH 10

67 **ויבן את הצלע**

G-d built the rib taken from Adam into a woman. In Kabbalah this describes the building of Nukva as a figure of her own from Z'eir Anpin.

Genesis 2:22 בראשית ב׳:כ״ב

וַיִּבֶן ה' אֱלֹקִים אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם׃

Bereshit Rabbah 68:11 בראשית רבה ס"ח:י"א

... אותן האבנים, שנתן יעקב אבינו תחת ראשו, נעשו תחתיו כמטה וכפרנוס. מה רטיבה הרטיב? (שיר א): קורות בתינו ארזים וגו', צדיקים וצדיקות, נביאים ונביאות, שיצאו ממנו. וישכב במקום ההוא רבי יהודה ורי נחמיה ר' יהודה אמר: כאן שכב, אבל כל י"ד שנה, שהיה טמון בבית עבר לא שכב. ורי נחמיה אמר: כאן שכב, אבל כל כ' שנה, שעמד בביתו של לבן, לא שכב. ומה היה אומר? ר' יהושע בן לוי אמר: ט"ו שיר המעלות שבספר תהלים. מאי טעמיה? (תהלים קכב): שיר המעלות לדוד, לולי ה' שהיה לנו יאמר נא ...

"He took from the stones of the place" (Genesis 28:11) – Rabbi Yehuda, Rabbi Neḥemya, and the Rabbis, Rabbi Yehuda said: He took twelve stones. So, the Holy One blessed be He decreed that he would produce twelve tribes. He [Jacob] said: 'Abraham did not produce them, Isaac did not produce them, I, if these twelve stones join with one another, I know that I will produce twelve tribes.' When the twelve stones joined together one to another, he knew that he would produce twelve tribes. Rabbi Neḥemya said: He ...

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KEHOT'S NOTE

פסחים קיט, ב. ב"ר סח, יא.

72 **בתבונה אותיות ב"ן וב"ת**

Tanya teaches that one who cannot arouse a felt love in his heart can still serve with a love hidden in his mind and "the hidden recesses of his heart," and its gloss explains that such a person's soul-powers come from gestation and concealment within tevunah rather than from birth and revelation.

KEHOT'S NOTE

זח"ג (רצ, ב. רצא, א). [כ]. תניא פרק טז. ראה אוה"ת פ' מסעי ע' א'שמט. אוה"ת ענינים ע' קה. פ' ויקהל ע' ב'קיז.

73 **בתבונה אותיות בן ובת**

The Kehot note gives this passage of the Zohar (the Idra Zuta) for reading tevunah as the letters of ben and bas, the emotive attributes still within understanding.

Zohar, Idra Zuta 16:69–19:77 ספר הזהר, האדרא זוטא ט"ז:ס"ט-י"ט:ע"ז

74 **תעלומות לבו**

"For He knows the hidden things of the heart." The Alter Rebbe uses the phrase for emotions still concealed within understanding.

Psalms 44:22 תהילים מ"ד:כ"ב

הֲלֹא אֱלֹקִים יַחֲקָר־זֹאת כִּי־הוּא יֹדֵעַ תַּעֲלֻמוֹת לֵב׃

Would not G-d search this out? For He knoweth the secrets of the heart.

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And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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KEHOT'S NOTE

בראשית ב, כב.

PARAGRAPH 13

68 **קומה ה'**

"Arise, Havayah," said by Moshe when the Ark set out. The word "arise" marks the journeys as an ascent.

Numbers 10:35 במדבר י':ל"ה

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה ה' וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ׃

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O L-RD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

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69 **ועיין לקמן בד"ה הנה גבי המסעות . . והדרוש ההוא בתרא**

That discourse opens by asking how there could be journeys before the Giving of the Torah, when there was not yet an Ark, and answers that the first journeys, near settled land, could be subdued by Moshe and Israel themselves, while those deep in the wilderness needed the Ark; it then explains Nogah, the intermediate kelipah mixed of good and evil.

KEHOT'S NOTE

לקמן צב, א (ונאמר בשנת תקע"א כנסמן להלן. והדרוש שלפנינו נאמר בשנת תקס"ח).

70 **לא יחפוץ כסיל בתבונה**

"A fool does not desire understanding, but only the revealing of his heart." The Alter Rebbe reads the fool as the external forces, which can feed only on revealed emotion.

Proverbs 18:2 משלי י"ח:ב'

לֹא־יַחְפֹּץ כְּסִיל בִּתְבוּנָה כִּי אִם־בְּהִתְגַּלּוֹת לִבּוֹ׃

A fool hath no delight in understanding, But only that his heart may lay itself bare.

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KEHOT'S NOTE

משלי יח, ב.

71 **אברהם שיצא ממנו כו'**

In the account of the feast of the future, Avraham declines to lead the blessing because Yishmael issued from him. The Alter Rebbe brings it as an example of the external forces drawing from holy attributes.

Pesachim 119b:5 פסחים קי"ט ב:ה'

וְאוֹמַר לָהֶן: אֵינִי מְבָרֵךְ, שֶׁיָּצָא מִמֶּנִּי יִשְׁמָעֵאל. אוֹמֵר לוֹ לְיִצְחָק: טוֹל וּבָרֵךְ. אוֹמֵר לָהֶן: אֵינִי מְבָרֵךְ, שֶׁיָּצָא מִמֶּנִּי עֵשָׂו. אוֹמֵר לוֹ לְיַעֲקֹב: טוֹל וּבָרֵךְ. אוֹמֵר לָהֶם: אֵינִי מְבָרֵךְ, שֶׁנִּשְׁאתִי שְׁתֵּי אֲחָיוֹת בְּחַיֵּיהֶן, שֶׁעֲתִידָה תּוֹרָה לְאוֹסְרָן עָלַי.

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PARAGRAPH 14

75 **תעלומות לב**

"For He knows the hidden things of the heart." The Kehot note gives this verse for the phrase, used here for love that remains hidden within understanding.

Psalms 44:22 תהילים מ"ד:כ"ב

הֲלֹא אֱלֹקִים יַחֲקָר־זֹאת כִּי־הוּא יֹדֵעַ תַּעֲלֻמוֹת לֵב:

Would not G-d search this out? For He knoweth the secrets of the heart.

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KEHOT'S NOTE

תהלים מד, כב.

76 **התגלות עתיק הוא בבינה**

The Kehot note points to this Zohar passage for the teaching that Atik is revealed in Binah.

Zohar III, 178b זח"ג קעח,

KEHOT'S NOTE

ראה זח"ג קעח, ב.

77 **או"א הם תרין רעין**

A second Zohar passage the Kehot note gives for the same description of Abba and Imma.

Zohar II, 56a זח"ב נו, א

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

ראה זח"ב נו, א. זח"ג ד, א. אוה"ת נצבים ע' אירכב. על"ק ר"פ ראה. [כן].

78 **תרין ריעין דלא מתפרשין**

The Zohar calls Abba and Imma "two companions who never part." The Alter Rebbe infers that wherever Imma is, Abba shines too.

Zohar, Beshalach 18:262–19:274 ספר הזהר, בשלח י"ח:רס"ב-י"ט:ער"ד

79 **החכמה היא כח מ"ה**

The Kehot note gives this Zohar passage for reading Chochmah (חכמה) as koach mah, "the power of 'what.'"

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. הקי תי"ז בתחלתה. ובכ"מ.

80 **ממעמקים קראתיך**

"From the depths I have called You, Havayah." The Alter Rebbe reads the plural "depths" as the two Yesods of Abba and Imma.

Psalms 130:1 תהילים ק"ל:א

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה':

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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81 **וקבל היהודים**

"And the Jews accepted" what they had begun to do. The Alter Rebbe refers to his discourse on this verse for the encompassing lights of Imma that shield the attributes.

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם:

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

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82 **והאם רובצת על האפרוחים**

The law of sending away the mother bird, who sits over her fledglings. The Alter Rebbe uses the image for the encompassing lights of Imma that protect the attributes.

Deuteronomy 22:6 דברים כ"ב:ו'

כִּי יִקָּרֵא קַן־צִפּוֹר לְפָנֶיךָ בַּדֶּרֶךְ בְּכָל־עֵץ אוֹ עַל־הָאָרֶץ אֶפְרֹחִים אוֹ בֵיצִים וְהָאֵם רֹבֶצֶת עַל־הָאֶפְרֹחִים אוֹ עַל־הַבֵּיצִים לֹא־תִקַּח הָאֵם עַל־הַבָּנִים:

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young;

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83 **ואיני יודע באיזה דרך מוליכין אותי**

On his deathbed Rabbi Yochanan ben Zakkai wept, saying that two paths lay before him, one to Gan Eden and one to Gehinnom, and he did not know by which he would be led. The Alter Rebbe explains his uncertainty by his emotions being hidden within his intellect.

Berakhot 28b:9 ברכות כ"ח ב:ט'

... בְּדָבָרִים וְלֹא לְשַׂחֲדוֹ בְּמָמוֹן. וְלֹא עוֹד, אֶלָּא שֶׁיֵּשׁ לְפָנַי שְׁנֵי דְּרָכִים, אַחַת שֶׁל גַּן עֵדֶן וְאַחַת שֶׁל גֵּיהִנֹּם, וְאֵינִי יוֹדֵעַ בְּאֵיזוֹ מוֹלִיכִים אוֹתִי, וְלֹא אֶבְכֶּה?!

He replied to them, "If I was being led into the presence of a human king who to-day is here and tomorrow in the grave, who if he were wrathful against me his anger would not be eternal, who if he imprisoned me the imprisonment would not be everlasting, who if he condemned me to death the death would not be for ever, and whom I can appease with words and bribe with money — even then I would weep ; but now, when I am being led into the ...

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84 **גביע הכסף**

Yosef orders his silver goblet placed in the mouth of the sack of the youngest brother, Binyamin. The maamar reads the goblet as a hidden love.

Genesis 44:2 בראשית מ"ד:ב'

וְאֶת־גְּבִיעִי גְּבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי אַמְתַּחַת הַקָּטֹן וְאֶת כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כִּדְבַר יוֹסֵף אֲשֶׁר דִּבֵּר:

And put my goblet, the silver goblet, in the sack's mouth of the youngest, and his corn money.' And he did according to the word that Joseph had spoken.

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85 **מי יתנך כאח לי**

"O that you were as a brother to me." The Alter Rebbe cites his explanation on this verse for Yosef as the upper tzaddik and Binyamin as the lower.

Song of Songs 8:1 שיר השירים ח:א

מִי יִתֶּנְךָ כְאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזוּ לִי׃

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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PARAGRAPH 15

86 **באגה"ק סד"ה ויעש דוד שם**

The epistle in Iggeres HaKodesh that opens "And David made a name." The Alter Rebbe refers to its end for the two kinds of souls.

Tanya, Iggeres HaKodesh 5:1 תניא, אגרת הקדש ה:א

וַיַּעַשׂ דָּוִד שֵׁם. וּפֵירֵשׁ בַּזֹּהַר הַקָּדוֹשׁ, מִשּׁוּם שֶׁנֶּאֱמַר: "וַיְהִי דָּוִד עוֹשֶׂה מִשְׁפָּט וּצְדָקָה לְכָל עַמּוֹ כוי", "בָּכָה רַבִּי שִׁמְעוֹן וְאָמַר: מַאן עָבִיד שְׁמָא קַדִּישָׁא בְּכָל יוֹמָא מַאן דְּיָהִיב צְדָקָה לְמִסְכְּנֵי כוי".

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87 **ומבואר בסש"ב פ"י**

Tanya, chapter 10, describes the complete tzaddik, whose great love for G-d is "love in delights."

Tanya, Likkutei Amarim 10:2 תניא, חלק ראשון; ליקוטי אמרים י:ב

וּבֵיאוּר הָעִנְיָן, כִּי הִנֵּה, צַדִּיק גָּמוּר שֶׁנֶּהְפַּךְ הֶרַע שֶׁלּוֹ לְטוֹב, וְלָכֵן נִקְרָא "צַדִּיק וְטוֹב לוֹ", הוּא עַל־יְדֵי הֶסְרַת "הַבְּגָדִים הַצוֹאִים" לְגַמְרֵי מֵהָרָע, דְּהַיְינוּ, לְמָאוֹס מְאֹד בְּתַעֲנוּגֵי עוֹלָם־הַזֶּה לְהִתְעַנֵּג בָּם בְּתַעֲנוּגוֹת בְּנֵי אָדָם לְמַלֹּאת תַּאֲוַת הַגּוּף בִּלְבָד, וְלֹא לַעֲבוֹדַת ה', מִפְּנֵי הֱיוֹתָם נִמְשָׁכִים וְנִשְׁפָּעִים מֵהַקְּלִיפָּה וְסִטְרָא אָחֳרָא. וְכָל מַה שֶּׁהוּא מֵהַסִּטְרָא אָחֳרָא – הַצַּדִּיק גָּמוּר הוּא שׁוֹנְאוֹ בְּתַכְלִית הַשִּׂנְאָה, מֵחֲמַת גּוֹדֶל אַהֲבָתוֹ לַה' וּקְדוּשָּׁתוֹ בְּאַהֲבָה רַבָּה בְּתַעֲנוּגִים וְחִיבָּה ...

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88 **מה יפית ומה נעמת אהבה בתענוגים**

"How fair and how pleasant you are, love in delights." In Chassidus the phrase names the highest love, a delight in G-d.

Song of Songs 7:7 שיר השירים ז:ז

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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89 **שמתענג על ה' עונג נפלא**

Iggeres HaKodesh explains this verse as the first of two kinds of love: delighting in G-d with a wondrous delight and great joy, a taste of the World to Come.

Tanya, Iggeres HaKodesh 18:2 תניא, אגרת הקדש י"ח:ב

הִנֵּה ב' מִינֵי אֲהָבוֹת הֵן, הָאַחַת – "אַהֲבָה בַּתַּעֲנוּגִים", דְּהַיְינוּ, שֶׁמִּתְעַנֵּג עַל ה' עוֹנֶג נִפְלָא בְּשִׂמְחָה רַבָּה וַעֲצוּמָה, שִׂמְחַת הַנֶּפֶשׁ וּכְלוֹתָהּ, בְּטַעֲמָהּ כִּי טוֹב ה', וְנָעִים, נְעִימוּת עֲרֵיבוּת עַד לְהַפְלִיא, מֵעֵין עוֹלָם־הַבָּא מַמָּשׁ, שֶׁנֶּהֱנִין כוי, וְעַל זֶה כְּתִיב: "שִׂמְחוּ צַדִּיקִים בַּה'"; וְלֹא כָּל אָדָם זוֹכֶה לָזֶה.

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PARAGRAPH 16

90 **בעתים מזומנים**

Tanya, chapter 13, says the G-dly soul of the beinoni prevails over the animal soul only when the love of G-d is revealed in his heart at appointed times, such as during prayer.

Tanya, Likkutei Amarim 13:7 תניא, חלק ראשון; ליקוטי אמרים י"ג:ז

אֲבָל מַהוּתָהּ וְעַצְמוּתָהּ שֶׁל נֶפֶשׁ הָאֱלֹהִית, אֵין לָהּ שְׁלִיטָה וּמֶמְשָׁלָה עַל מַהוּתָהּ וְעַצְמוּתָהּ שֶׁל נֶפֶשׁ הַבַּהֲמִית בַּבֵּינוֹנִי, כִּי אִם, בְּשָׁעָה שֶׁאַהֲבַת ה' הוּא בְּהִתְגַּלּוּת לִבּוֹ בְּעִתִּים מְזוּמָּנִים, כְּמוֹ בְּשָׁעַת הַתְּפִלָּה וְכֵיוֹצֵא בָהּ, וְאַף גַּם זֹאת הַמַּעַם, אֵינָהּ רַק שְׁלִיטָה וּמֶמְשָׁלָה לְבַד, כִּדְכְתִיב: "וּלְאוֹם מִלְאוֹם יֵאָמֵץ" – "כְּשֶׁזֶּה קָם זֶה נוֹפֵל, וּכְשֶׁזֶּה קָם כוי", שֶׁנֶּפֶשׁ הָאֱלֹהִית מִתְאַמֶּצֶת וּמִתְגַּבֶּרֶת עַל נֶפֶשׁ הַבַּהֲמִית, בִּמְקוֹר הַגְּבוּרוֹת שֶׁהִיא בִּינָה, לְהִתְבּוֹנֵן בְּגִדוּלַּת ה' אֵין־סוֹף בָּרוּךְ־הוּא ...

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91 **להתענג ולשמוח**

Tanya, chapter 14, speaks of "love in delights," delighting in G-d with a taste of the World to Come.

Tanya, Likkutei Amarim 14:7 תניא, חלק ראשון; ליקוטי אמרים י"ד:ז

וְהַנֶּפֶךְ, לְהִתְעַנֵּג וְלִשְׂמוֹחַ בַּה' – עַל יְדֵי הִתְבּוֹנְנוּת בִּגְדוּלַּת אֵין־סוֹף בָּרוּךְ־הוּא כְּפִי יְכוֹלְתּוֹ, אַף שֶׁיּוֹדֵעַ בְּנַפְשׁוֹ שֶׁלֹּא יַגִּיעַ לְמַדְרֵגָה זוֹ בֶּאֱמֶת לַאֲמִיתּוֹ – כִּי אִם בְּדִמְיוֹנוֹת – אַף־עַל־פִּי־כֵן, הוּא יַעֲשֶׂה אֶת שֶׁלּוֹ, לְקַיֵּים אֶת הַשְּׁבוּעָה שֶׁמַּשְׁבִּיעִים "תְּהִי צַדִּיק", וַה' יַעֲשֶׂה הַטּוֹב בְּעֵינָיו.

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92 **קערת כסף**

The Midrash on the princes' offerings explains that "silver" (kesef) is named for longing, citing "my soul longs" and "you longed greatly."

Bamidbar Rabbah 13:20 במדבר רבה י"ג:כ

93 **נכספה וגם כלתה נפשי**

"My soul longs, and even pines, for the courts of Havayah." The Midrash brings it to show that kesef means longing.

Psalms 84:3 תהילים פ"ד:ג

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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94 **כי נכסף נכספתה לבית אביך**

Lavan to Yaakov: "You longed greatly for your father's house." A second proof that kesef means longing.

Genesis 31:30 בראשית ל״א:ל׳

וְעַתָּה הָלוֹךְ הָלַכְתָּ כִּי־נִכְסֹף נִכְסַפְתָּה לְבֵית אָבִיךָ לָמָּה גָנַבְתָּ אֶת־אֱלֹקָי׃

And now that thou art surely gone, because thou sore longest after thy father's house, wherefore hast thou stolen my gods?'

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PARAGRAPH 17

95 **ריב״ז ואיני יודע**

Rabbi Yochanan ben Zakkai's words on his deathbed. Here they show that one can possess a great love without being aware of it.

Berakhot 28b:9 ברכות כ״ח ב:ט׳

... בְּדָבָרִים וְלֹא לְשַׁחֲדוֹ בְּמָמוֹן. וְלֹא עוֹד, אֶלָּא שֶׁיֵּשׁ לְפָנַי שְׁנֵי דְרָכִים, אַחַת שֶׁל גַּן עֵדֶן וְאַחַת שֶׁל גֵּיהִנֹּם, וְאֵינִי יוֹדֵעַ בְּאֵיזוֹ מוֹלִיכִים אוֹתִי, וְלֹא אֶבְכֶּה?!

He replied to them, "If I was being led into the presence of a human king who to-day is here and tomorrow in the grave, who if he were wrathful against me his anger would not be eternal, who if he imprisoned me the imprisonment would not be everlasting, who if he condemned me to death the death would not be for ever, and whom I can appease with words and bribe with money — even then I would weep ; but now, when I am being led into the ...

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KEHOT'S NOTE

ברכות כח, ב.

PARAGRAPH 18

96 **וילקט יוסף את כל הכסף**

In the years of famine Yosef gathered all the silver of Egypt and Canaan. The Alter Rebbe cites his discourse on this verse for the meaning of silver as love.

Genesis 47:14 בראשית מ״ז:י״ד

וַיְלַקֵּט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנַעַן בַּשֶּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָה פַּרְעֹה׃

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

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97 **ע״פ חכלילי עינים**

The note identifies the discourse on "His eyes are red from wine," to which the text refers for "love in delights" and the wine of Torah, as the one in Torah Ohr, Parshas Vayechi.

KEHOT'S NOTE

תו״א פ׳ ויחי.

98 **חכלילי עינים מיין**

Yaakov's blessing to Yehudah: "His eyes are red from wine." The Alter Rebbe cites his discourse on it for "love in delights" and the wine of Torah.

Genesis 49:12 בראשית מ״ט:י״ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

His eyes shall be red with wine, And his teeth white with milk.

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99 **שאמר רבה כגון אנא בינוני**

Rabbah said, "People such as I are beinonim." The Alter Rebbe reads Rabbi Yochanan ben Zakkai's words as the same kind of humility.

Berakhot 61b:3–4 ברכות ס״א ב:ג׳-ד׳

אָמַר רַבָּה: כְּגוֹן אָנוּ בֵּינוֹנִים. אָמַר לֵיהּ אַבָּיֵי: לָא שָׁבֵיק מָר חַיֵּי לְכָל בְּרִיָּה? וְאָמַר רָבָא: לָא אִיבְּרִי עָלְמָא אֶלָּא לְרַשִּׁיעֵי גְּמוּרֵי אוֹ לְצַדִּיקֵי גְּמוּרֵי. אָמַר רָבָא: לִידַּע אִינָשׁ בְּנַפְשֵׁיהּ אִם צַדִּיק גָּמוּר הוּא אִם לָאו. אָמַר רַב: לָא אִיבְּרִי עָלְמָא אֶלָּא לְאַחְאָב בֶּן עָמְרִי וּלְרַבִּי חַנִינָא בֶּן דּוֹסָא. לְאַחְאָב בֶּן עָמְרִי — הָעוֹלָם הַזֶּה, וּלְרַבִּי חַנִינָא בֶּן דּוֹסָא — הָעוֹלָם הַבָּא.

Raba said, "The average people are, for instance, ourselves." Abbai said to him, "The master does not leave life for any creature!" Raba also said : The universe was only created for the completely wicked or the completely righteous. Raba said : Let a man know himself whether he is completely righteous or not. Rab said : The universe was only created for Ahab the son of Omri and for R. Hannina b. Dosa — for Ahab the son of Omri, this world; and for R. Hannina b. Dosa, the ...

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KEHOT'S NOTE

ברכות סא, ב.

100 **כמ״ש ענין זה בסש״ב פי״ג**

Tanya, chapter 13, explains how Rabbah, who was surely a tzaddik, could call himself a beinoni.

Tanya, Likkutei Amarim 13:10 תניא, חלק ראשון; ליקוטי אמרים י״ג:י׳

וְלָכֵן הָיָה רַבָּה מַחֲזִיק עַצְמוֹ כְּבֵינוֹנִי, אַף דְּלֵא פָּסִיק פּוּמֵיהּ מִגִּירְסָא וּבְתוֹרַת ה׳ חֶפְצוֹ יוֹמָם וָלָיְלָה, בַּחֲפַיְצָה וַחֲשִׁיקָה וּתְשׁוּקָה וְנֶפֶשׁ שׁוֹקֶקָה לַה׳ בְּאַהֲבָה רַבָּה כְּבִשְׁעַת קְרִיאַת שְׁמַע וּתְפִלָּה, וְנִדְמֶה בְּעֵינָיו כְּבֵינוֹנִי הַמִּתְפַּלֵּל כָּל הַיּוֹם, וּכְמַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "הַלְוַאי שֶׁיִּתְפַּלֵּל אָדָם כָּל הַיּוֹם כּוּלּוֹ".

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101 **ביוהכ״פ קורין בס״ת רק ששה גברי**

The Mishnah lists how many are called to the Torah on

each occasion: on Yom Kippur, six.

Megillah 21a:13מגילה כ״א א:י״ג

זֶה הַכְּלָל: כֹּל שֶׁיֵּשׁ בּוֹ מוּסָף וְאֵינוֹ יוֹם טוֹב — קוֹרִין אַרְבָּעָה, בְּיוֹם טוֹב — חֲמִשָּׁה, בְּיוֹם הַכִּפּוּרִים — שִׁשָּׁה, בְּשַׁבָּת — שִׁבְעָה. אֵין פּוֹחֲתִין מֵהֶן, אֲבָל מוֹסִיפִין עֲלֵיהֶן, וּמַפְטִירִין בַּנָּבִיא. הַפּוֹתֵחַ וְהַחוֹתֵם בַּתּוֹרָה — מְבֹרָךְ לְפָנֶיהָ וּלְאַחֲרֶיהָ.

This is the general rule: on any day which has a musaf and is not a festival four read. On a festival five. On Yom Hakippurim six. On Shabbat seven; they may not decrease [from this number] but they may add [to it], and they conclude with [a haftarah] from the Prophets. The one who begins the Torah reading and the one who concludes the Torah reading blesses before it and after it.

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KEHOT'S NOTE

מגילה כא, א. א״ח סי׳ תרכא.

102 בביאור ע״פ כי ביום הזה יכפר

There Yom Kippur is described as the ascent of Malchus to be face to face, rising to receive from the inner "face" of the Infinite One, drawn by the cry "from the depths" of the heart.

KEHOT'S NOTE

לקו״ת פ׳ אחרי כה, ב.

103 כי ביום הזה יכפר

"For on this day He shall atone for you, to purify you." The Alter Rebbe cites his explanation of this verse for the ascent of Malchus on Yom Kippur.

Leviticus 16:30ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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104 אלא סליקא להההוא אתר דאתמר ביה במכוסה ממך בל תחקור

The Raaya Mehemna on Parshas Shoftim, cited by the text itself, speaks of an ascent to the level of which it is said, "What is concealed from you, do not investigate."

Zohar, Shoftim 3:11–4:20ספר הזהר, שופטים ג׳:י״א-ד׳:כ׳

PARAGRAPH 20

105 בזהר פי שמיני

The text itself refers to this Zohar passage on Parshas Shemini alongside Pri Etz Chaim's explanation of "brings a redeemer to their children's children."

Zohar, Shmini 2:13–3:22ספר הזהר, שמיני ב׳:י״ג-ג׳:כ״ב

106 מבשרי אחזה

"From my flesh I behold G-d." Chassidus uses the verse to learn about the divine attributes from the structure of the human body, here from the legs that carry the head.

Job 19:26איוב י״ט:כ״ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

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

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KEHOT'S NOTE

איוב יט, כו.

107 נעוץ סופן בתחלתן

The note points out that Iggeres HaKodesh also brings this phrase of Sefer Yetzirah.

KEHOT'S NOTE

ס״י פ״א, מ״ז. הובא באגה״ק (סי׳ לא) בי׳ ס״י. [כ].

108 נעוץ סופן בתחלתן

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning." The Alter Rebbe uses it to explain why the feet are bound to the head and why Netzach and Hod are rooted in Keser.

Sefer Yetzirah 1:7ספר יצירה א׳:ז׳

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

109 ע״פ והארץ הדום רגלי

There the Alter Rebbe explains that the Congregation of Israel is called the "foot," and that the foot has an advantage over the head: the legs walk and carry the head where it wishes to go, the sinews and life of the head are in the legs, and when blood is let from the foot, the head is healed.

KEHOT'S NOTE

תו״א א, ב.

110 והארץ הדום רגלי

"The heavens are My throne, and the earth is My footstool." The Alter Rebbe refers to his explanation of this verse on the special qualities of the foot.

Isaiah 66:1ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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

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111 החכמה מאין תמצא

"And wisdom, from where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": wisdom is-

sues from Keser, which is above intellect.

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

PARAGRAPH 21

112 והחכמה מאין תמצא

Read in Chassidus as "wisdom is found from ayin (nothing)," that is, from Keser.

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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113 צאינה וראינה

"Go forth and see, O daughters of Zion." The Alter Rebbe refers to his explanation on this verse.

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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114 לכו לחמו בלחמי

Wisdom's invitation: "Come, eat of my bread." The Alter Rebbe refers to his discussion of it within the explanation on "Go forth and see."

Proverbs 9:5 משלי ט׳:ה׳

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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115 חגרה בעוז מתניה

From the "woman of valor": "She girds her loins with strength." Iggeres HaKodesh reads the loins as Netzach and Hod, strengthened by the study of the Oral Torah.

Proverbs 31:17 משלי ל״א:י״ז

חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ׃

She girdeth her loins with strength, And maketh strong her arms.

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116 בד״ה למנצח על השמינית

That discourse explains the Tikkunei Zohar's saying "where there is circumcision (mal), there is Netzach," and teaches that all extension of the supernal lights comes only through the Netzach, Hod and Yesod of Adam Kadmon, above which there is no revelation at all.

KEHOT'S NOTE

לעיל פ' תזריע כא, ב.

117 וגם נצח ישראל לא ישקר

Shmuel tells Shaul, "The Eternal One (Netzach) of Israel does not lie or relent, for He is not a man." The verse names G-d by the attribute of Netzach.

I Samuel 15:29 שמואל א ט״ו:כ״ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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118 והנצח זו ירושלים

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

KEHOT'S NOTE

ברכות נח, סע״א.

119 והנצח זו ירושלים

The Talmud expounds the attributes in "Yours, G-d, are the greatness and the might ..." and says that "the Netzach" is Jerusalem.

Berakhot 58a:17 ברכות נ״ח א:י״ז

בְּמַתְנִיתָא תָּנָא מִשְּׁמֵיהּ דְּרַבִּי עֲקִיבָא: "לְךָ ה' הַגְּדֻלָּה" — זוֹ קְרִיעַת יַם סוּף. "וְהַגְּבוּרָה" — זוֹ מַכַּת בְּכוֹרוֹת. "וְהַתִּפְאֶרֶת" — זוֹ מַתַּן תּוֹרָה. "וְהַנֵּצַח" — זוֹ יְרוּשָׁלַיִם. "וְהַהוֹד" — זוֹ בֵּית הַמִּקְדָּשׁ.

In a Baraita it is taught in the name of R. 'Akiba : "Thine, O L-rd, is the greatness" — that refers to the division of the Red Sea. "And the power" — that refers to the smiting of the first-born. "And the glory" — that refers to the giving of the Torah, "And the victory" — that refers to Jerusalem. "And the majesty" — that refers to the Temple.

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120 The Tosefta in the Zohar on Parshas Beshalach, cited by the text itself, which speaks of three spirits included in three. The Alter Rebbe refers to his explanation of it on the matter of Netzach.

Zohar, Beshalach 11:134 ספר הזהר, בשלח י״א:קל״ד

PARAGRAPH 22

121 ולשרקה בני

From Yaakov's blessing to Yehudah: "And to the choice vine, his donkey's foal." The Alter Rebbe refers to his explanation on this verse for acknowledgment "from afar."

Genesis 49:11 בראשית מ״ט:י״א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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PARAGRAPH 23

122 **ויירא ויאמר מה נורא**

Yaakov wakes from his dream at Beis El: "And he was afraid, and said: How awesome is this place." The Alter Rebbe reads "he was afraid" as fear one draws upon oneself.

Genesis 28:17 בראשית כ"ח:י"ז

וַיִּירָא וַיֹּאמַר מַה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹקִים וְזֶה שַׁעַר הַשָּׁמָיִם׃

And he was afraid, and said: 'How full of awe is this place! this is none other than the house of G-d, and this is the gate of heaven.'

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KEHOT'S NOTE

בראשית כח, יז.

123 **שום תשים עליך מלך**

The command to set a king over Israel. The Alter Rebbe distinguishes the people's choosing to set a king over themselves from the awe that comes once he rules.

Deuteronomy 17:15 דברים י"ז:ט"ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

124 **כי עם קשה עורף הוא**

Moshe's plea after the Golden Calf: "for it is a stiff-necked people, and You shall forgive our iniquity." The Alter Rebbe reads Israel's stubbornness as a lofty power of Netzach and Hod.

Exodus 34:9 שמות ל"ד:ט'

וַיֹּאמֶר אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲד־נָי יֵלֶךְ־נָא אֲד־נָי בְּקִרְבֵּנוּ כִּי עַם־קְשֵׁה־עֹרֶף הוּא וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ׃

And he said: 'If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.'

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KEHOT'S NOTE

שמות לד, ט.

PARAGRAPH 24

125 **והריחו ביראת ה'**

Isaiah's prophecy of Mashiach: "he will scent through the awe of Havayah; not by what his eyes see will he judge, nor by what his ears hear will he decide." The Alter Rebbe reads it as a faculty above sight (Chochmah) and hearing (Binah).

Isaiah 11:3 ישעיהו י"א:ג'

וַהֲרִיחוֹ בְּיִרְאַת ה' וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא־לְמִשְׁמַע אָזְנָיו יוֹכִיחַ׃

And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

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KEHOT'S NOTE

ישע' יא, ג.

126 **ראי' היינו בחי' חכמה**

A kabbalistic lexicon; the note cites its entry under the letter bet for the identification of sight with Chochmah.

KEHOT'S NOTE

מא"א אות ב, ס"ב.

127 **דמורח ודאין**

The Talmud reads Isaiah's verse to mean that Mashiach "smells and judges." The Alter Rebbe brings it to show that fragrance is a mode of knowing.

Sanhedrin 93b:7–8 סנהדרין צ"ג ב:ז'-ח'

אָמַר רַבִּי אֶלְכְּסַנְדְּרִי: מְלַמֵּד שֶׁהִטְעִינוֹ מִצְוֹת וְיִסּוּרִין כְּרֵיחַיִם. רָבָא אָמַר: דְּמוֹרַח וְדָאֵין, דִּכְתִיב: "וְלֹא לְמַרְאֵה עֵינָיו יִשְׁפּוֹט", "וְשָׁפַט בְּצֶדֶק דַּלִּים וְהוֹכִיחַ בְּמִישׁוֹר לְעַנְוֵי אָרֶץ". בַּר כּוֹזֵיבָא מְלַךְ תַּרְתֵּין שְׁנִין וּפַלְגָא. אֲמַר לְהוּ לְרַבָּנַן: אֲנָא מָשֵׁיחַ. אֲמַרוּ לֵיהּ: בְּמָשֵׁיחַ כְּתִיב דְּמוֹרַח וְדָאֵין, נָחְזֵי אֲנַן אִי מוֹרַח וְדָאֵין. כֵּיוָן דְּחַזְיוּהּ דְּלָא מוֹרַח וְדָאֵין, קַטְלוּהּ.

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128 **בזהר פ' יתרו דע"ח א'**

The text itself refers to this Zohar passage on Parshas Yisro for judging by fragrance.

Zohar, Yitro 11:167–175 ספר הזהר, יתרו י"א:קס"ז-קע"ה

129 **ותהלתי אחטם לך**

"For My Name's sake I defer My anger, and for My praise I restrain (echetom) it for you." The verb is related to chotem, "nose," and the Alter Rebbe uses it to locate fragrance in the "Nose" of Arich Anpin.

Isaiah 48:9 ישעיהו מ"ח:ט'

לְמַעַן שְׁמִי אַאֲרִיךְ אַפִּי וּתְהִלָּתִי אֶחֱטָם־לָךְ לְבִלְתִּי הַכְרִיתֶךָ׃

For My name's sake will I defer Mine anger, And for My praise will I refrain for thee, that I cut thee not off.

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KEHOT'S NOTE

ישע' מח, ט.

130 **לבעל החוטם אני מבקש**

The note points to the end of that discourse, earlier in Likkutei Torah, as another place where the saying "I seek the one with the nose" is discussed.

KEHOT'S NOTE

זחי"ג נשא קל, ב. ועי"ל סוד"ה תחת אשר לא עבדת [מג, ג]. ועי' תענית כט, סע"א. [כ].

131 **לבעל החוטם אני מבקש**

The Kehot note points to the end of Taanit 29a for this phrase, which the Alter Rebbe calls an allusion in the Gemara.

Taanit 29a:14תענית כ"ט א:י"ד

נָחְרָשָׁה הָעִיר — תַּנְיָא: כְּשֶׁחָרַשׁ טוֹרְנוּסְרוּפוּס הָרָשָׁע אֶת הַהֵיכָל, נִגְזְרָה גְּזֵרָה עַל רַבָּן גַּמְלִיאֵל לַהֲרִיגָה. בָּא אוֹתוֹ הֶגְמוֹן וְעָמַד בְּבֵית הַמִּדְרָשׁ, וְאָמַר: בַּעַל הַחוֹטֶם מִתְבַּקֵּשׁ, בַּעַל הַחוֹטֶם מִתְבַּקֵּשׁ. שָׁמַע רַבָּן גַּמְלִיאֵל, אֲזַל טָשָׁא מִינַּיְיהוּ.

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132 **לבעל החוטם אני מבקש**

The Kehot note gives this passage of the Zohar on Parshas Naso for the same phrase.

Zohar, Idra Rabba 9:63–10:73ספר הזהר, האדרא רבא ט:ס"ג-י:ע"ג

133 The Zohar on Parshas Vayakhel, cited by the text itself on the same subject.

Zohar, Vayakhel 25:363–373ספר הזהר, ויקהל כ"ה:שס"ג-שע"ג

PARAGRAPH 25

134 **מ"מ יש הפרש ביניהם**

There, on "I have gathered my myrrh with my spice," the Alter Rebbe explains that fragrance, sensed by the nose, ranks above taste, sensed by the mouth; continuing on the next page, he notes that food must be chewed and used up to be tasted, while a fragrance reaches one at once and leaves the thing whole, so that fragrance is an encompassing light and taste an inner one.

KEHOT'S NOTE

ראה גם לקו"ת שה"ש לג, א. אוה"ת בראשית-ד דף תתלא, ב.

135 **אכלו רעים**

"Eat, O friends; drink, and be drunk, O beloved." The Zohar reads "friends" on high as Abba and Imma.

Song of Songs 5:1שיר השירים ה':א

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

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

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KEHOT'S NOTE

שה"ש ה, א.

136 **אבא יונק ממזל השמיני**

The note points to an earlier discussion in Parshas Matos of Abba drawing from the eighth mazal, with its sources.

KEHOT'S NOTE

ע"ל מטות (פג, א). ושי"נ. [כ].

137 **צדיקים יושבים ונהנים**

Rav's teaching that in the World to Come there is no eating or drinking, but "the tzaddikim sit with their crowns on their heads and take pleasure in the radiance of the Shechinah." The Alter Rebbe reads it as delight grasped inwardly.

Berakhot 17a:12ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 26

138 **ותורתך בתוך מעי**

"To do Your will, my G-d, I desire, and Your Torah is within my innards." The Alter Rebbe reads it as the Torah taken in like food.

Psalms 40:9תהילים מ':ט

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹקַי חָפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מֵעָי׃

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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KEHOT'S NOTE

תהלים מ, ט.

139 **לכו לחמו**

Wisdom's invitation, "Come, eat of my bread." The Torah is grasped and absorbed like food.

Proverbs 9:5משלי ט':ה

לְכוּ לַחֲמוּ בְלַחְמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

140 **אוריתא מחכמה ובינה נפקת**

The Zohar's teaching that the Torah issues from Chochmah, given by the Kehot note. It explains why the Torah can be grasped inwardly.

Zohar II, 121a זח"ב קכא, א

Zohar III, 81a זח"ג פא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה ג"כ שם פה, א. זח"ג פא, א.

141 **המצות . . תר"ך עמודי אור**

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

KEHOT'S NOTE

פרדס ש"ח, פ"ג.

142 **תר"ך עמודי אור**

The Kehot note gives Pardes Rimonim for the "620 pillars of light" of Keser, which correspond to the mitzvos.

Pardes Rimmonim 8:5–6 פרדס רמונים ח':ה'-ו'

... וני"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וגי אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimonim (Public Domain)

143 **מרחוק ה' נראה עליהם**

"From afar Havayah appeared to me." The Alter Rebbe uses it for the light of Keser, which is perceived only from a distance.

Jeremiah 31:2 ירמיהו ל"א:ב'

KEHOT'S NOTE

ראה ירמי' לא, ב.

144 **תפיס ולא תפיס**

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

KEHOT'S NOTE

זח"ב (רנט, ב). [כ].

145 **תפיס ולא תפיס**

The Kehot note gives this Zohar passage for the phrase "grasped and not grasped."

Zohar, Pekudei 52:766–775 ספר הזהר, פקודי נ"ב:תשס"ו-תשע"ה

146 **לא ידעין בר ריחא כמאן דאריח ריחא ואתבסם**

The Zohar on Parshas Tzav, cited by the text itself: "they know nothing but the fragrance, like one who smells a fragrance and is refreshed."

Zohar, Tzav 1:4–3:15 ספר הזהר, צו א':ד'-ג':ט"ו

147 **שמהמצות נעשים לבושים להנשמה**

The Kehot note gives this Zohar passage for the garments that the soul receives in Gan Eden from its mitzvos.

Zohar II, 210a זח"ב רי, א

KEHOT'S NOTE

זח"ב רי, א.

148 **וירח את ריח בגדיו**

Yitzchak smelled the fragrance of Yaakov's garments and blessed him. The Alter Rebbe reads the garments as the encompassing light of the mitzvos.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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KEHOT'S NOTE

בראשית כז, כז.

149 **בריחא דלבושייכו**

The Zohar on Parshas Balak, cited by the text itself, speaks of "the fragrance of your garments."

Zohar, Balak 4:24–6:33 ספר הזהר, בלק ד':כ"ד-ו':ל"ג

150 **עלי באר**

"Then Israel sang this song: Spring up, O well." The Alter Rebbe refers to his discourse on this verse.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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151 **וה' עליהם יראה**

"And Havayah will be seen over them, and His arrow will go forth like lightning." The Alter Rebbe links the lightning with sight.

Zechariah 9:14 זכריה ט':י"ד

וַה' עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה' בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן:

וַיִּשְׁכְּבוּ־שָׁמָּה׃

And Joshua the son of Nun sent out of Shittim two spies secretly, saying: 'Go view the land, and Jericho.' And they went, and came into the house of a harlot whose name was Rahab, and lay there.

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157 **יריחו היא עיר התמרים**

Chronicles calls Jericho "the city of palms." The Alter Rebbe connects the palms with the tzaddikim.

II Chronicles 28:15 דברי הימים ב כ"ח:ט"ו

וַיָּקָמוּ הָאֲנָשִׁים אֲשֶׁר־נִקְּבוּ בְשֵׁמוֹת וַיַּחֲזִיקוּ בַּשִּׁבְיָה וְכָל־מַעֲרֻמֵּיהֶם הִלְבִּישׁוּ מִן־הַשָּׁלָל וַיַּלְבְּשֵׁם וַיְנַעֲלוּם וַיַּאֲכִלוּם וַיַּשְׁקוּם וַיְסָכוּם וַיְנַהֲלוּם בַּחֲמֹרִים לְכָל־כּוֹשֵׁל וַיְבִיאוּם יְרֵחוֹ עִיר־הַתְּמָרִים אֵצֶל אֲחֵיהֶם וַיָּשׁוּבוּ שֹׁמְרוֹן׃

And the men that have been mentioned by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, unto their brethren; then they returned to Samaria.

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KEHOT'S NOTE

דה"ב כח, טו.

158 **תמר הוא בחי' צדיק**

A kabbalistic lexicon; the note cites its entry under the letter tav for the palm as the tzaddik.

KEHOT'S NOTE

מא"א אות ת, סכ"ו.

159 **צדיק כתמר יפרח**

"The righteous one will flourish like a palm." The palm stands for the tzaddik.

Psalms 92:13 תהילים צ"ב:י"ג

צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה׃

The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon.

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160 **צדיק כתמר יפרח**

The Midrash on Parshas Lech Lecha opens with this verse; the text cites it for the tzaddik as a palm.

Bereshit Rabbah 41:1 בראשית רבה מ"א:א'

וינגע ה' את פרעה נגעים גדולים וגו' - כתיב (שם צב) צדיק כתמר יפרח. מה התמרה הזו וארז, אין בהם לא עקומים ולא סיקוסים כך הצדיקים אין בהם לא עקומים ולא סיקוסים. מה התמרה וארז, צילן רחוק. כך מתן שכרן של צדיקים רחוק. מה התמרה וארז, לבן מכוון למעלן. כך הצדיקים לבן מכוון להקדוש ברוך הוא, הה"ד (שם כה) עיני תמיד אל ה' כי הוא יוציא מרשת רגלי. מה תמרה וארז, יש להן תאוה. אף צדיקים יש להן תאוה. ומה היא תאותן? הקב"ה, שנאמר (שם מא): קוה קויתי ה'. אמר ...

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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KEHOT'S NOTE

זכרי' ט, יד.

152 **והריחו כוי לא למראה עיניו**

Mashiach will judge "not by what his eyes see," but by scent: a higher encompassing light than sight.

Isaiah 11:3 ישעיהו י"א:ג'

וַהֲרִיחוֹ בְּיִרְאַת ה' וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא־לְמִשְׁמַע אָזְנָיו יוֹכִיחַ׃

And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

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KEHOT'S NOTE

ישעי' יא, ג (ולא למראה).

153 **בד"ה באתי לגני**

In the discourse "I have come into my garden," the words "I have gathered my myrrh with my spice" are explained through fragrance: the nose is higher than the mouth, so fragrance ranks above taste, and on the following page fragrance is described as an encompassing light rooted above Atzilus, in the "Nose" of Atik.

KEHOT'S NOTE

לקו"ת שה"ש לג, א ואילך.

154 **אריתי מורי**

"I have come into my garden ... I have gathered my myrrh." The Alter Rebbe refers to his discourse on this verse.

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

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

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155 **ובד"ה וישלח יהושע**

There the spies Yehoshua sent to Jericho are the level of "fragrance": they were sent to discern the garments that come from fragrance.

KEHOT'S NOTE

לעיל פ' שלח נא, ד.

156 **וישלח יהושע**

Yehoshua sends two spies from Shittim to see the land "and Jericho." This is the haftarah of Parshas Shelach, and the Alter Rebbe refers to his discourse on it.

Joshua 2:1 יהושע ב':א'

וַיִּשְׁלַח יְהוֹשֻׁעַ־בִּן־נוּן מִן־הַשִּׁטִּים שְׁנַיִם־אֲנָשִׁים מְרַגְּלִים חֶרֶשׁ לֵאמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ בֵּית־אִשָּׁה זוֹנָה וּשְׁמָהּ רָחָב

"The L-rd afflicted Pharaoh and his household with great afflictions over the matter of Sarai, Abram's wife" (Genesis 12:17). "The L-rd afflicted Pharaoh…with great afflictions." It is written: "The righteous man flourishes like a palm tree; [like a cedar in Lebanon he grows tall]" (Psalms 92:13) – just as the palm and cedar have neither curvatures nor protuberances, so, too, the righteous have neither curvatures nor protuberances. Just as the palm tree and cedar, their shade extends far away, so the reward of the righteous extends far away. Just as …

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161 **צדיק כתמר יפרח**

The Midrash on Parshas Bamidbar opens with this verse; the text cites it for the same theme.

Bamidbar Rabbah 3:1 במדבר רבה ג:א

162 **צדיק כתמר יפרח**

One of the Zohar passages the text itself cites on the tzaddik as a palm.

Zohar, Lech Lecha 12:113–13:128 ספר הזהר, לך לך י"ב:קי"ג-י"ג:קכ"ח

R. Isaac here expounded the text The righteous shall flourish like the palm tree, he shall grow like the cedar in Lebanon (Ps. 92, 13). 'Why is the righteous man compared to a palm tree? Because just as, if a palm tree is cut down, it takes a long time for one to grow again, so if the world loses a righteous man, it is a long time before another arises in his place.

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

163 **צדיק כתמר יפרח**

Another Zohar passage the text cites on the same verse.

Zohar, Vayechi 27:210–226 ספר הזהר, ויחי כ"ז:רי"י-רכ"ו

164 **צדיק כתמר יפרח**

Another Zohar passage the text cites on the same verse.

Zohar, Vayikra 35:257–37:268 ספר הזהר, ויקרא ל"ה:רנ"ז-ל"ז:רס"ח

1The first 34 lines of the Hebrew text are untranslated as explained in the Translator's note on Page 15b.R. Abba was once sitting before R. Simeon, when R. Eleazar entered. R. Simeon thereupon quoted the verse: "The righteous shall flourish like the palm tree, etc." (Ps. 92, 12). 'The palm', he said, 'is the slowest of all trees to mature, taking seventy years. The reason why the righteous is compared here to the palm tree is one which the Companions are reluctant to reveal, although it is indicated by the …

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

165 **צדיק כתמר יפרח**

Another Zohar passage the text cites on the same verse.

Zohar, Idra Zuta 23:105–24:113 ספר הזהר, האדרא זוטא כ"ג:קי"ה-כ"ד:קי"ג

166 **מה תמר אין לו אלא לב אחד**

The Talmud says that just as a palm has only one heart, so Israel have only one heart, for their Father in Heaven.

Sukkah 45b:9–10 סוכה מ"ה ב:ט'-י'

רַבִּי לֵוִי אוֹמֵר, כְּתָמָר: מָה תָּמָר זֶה אֵין לוֹ אֶלָּא לֵב אֶחָד, אַף יִשְׂרָאֵל אֵין לָהֶם אֶלָּא לֵב אֶחָד לַאֲבִיהֶם שֶׁבַּשָּׁמַיִם. אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: לוּלָב שִׁבְעָה, וְסוּכָּה יוֹם אֶחָד. מַאי טַעְמָא? לוּלָב דְּמַפְסְקֵי לֵילוֹת מִיָּמִים, כָּל יוֹמָא מִצְוָה בְּאַפֵּיהּ נַפְשֵׁיהּ הוּא. סוּכָּה דְּלָא מַפְסְקֵי לֵילוֹת מִיָּמִים, כּוּלְּהוּ שִׁבְעָה כְּחַד יוֹמָא אֲרִיכָא דָּמוּ.

R. Levi said: [The reason of R. Yohanan b. Beroka is that Israel is] compared to the date-palm; as the date-palm has but one heart also Israel has but one heart for their Father in Heaven. Rav Judah said in the name of Shmuel: The blessing is recited over] the lulav for seven [days] and over the Sukkah for only on one day. What is the reason? In the case of the lulav where the nights interrupt the days, each day is a separate commandment; in the case of the …

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KEHOT'S NOTE

סוכה מה, ב.

167 **בד"ה מי יתנך בפ' תרומה**

The note identifies the discourse the text cites for the upper and the lower tzaddik as the one in Torah Ohr, Parshas Terumah.

KEHOT'S NOTE

בתו"א שם.

168 **כשם שאין בלבך אלא אחד**

Yaakov's sons assure their father, "Just as in your heart there is only One, so in our heart there is only One." The Alter Rebbe reads the two as the upper and the lower tzaddik.

Pesachim 56a:7 פסחים נ"ו א:ז'

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: "וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם". בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת לְבָנָיו קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שָׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פְּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: "שְׁמַע יִשְׂרָאֵל, ה' אֱלֹקֵינוּ ה' אֶחָד". אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבְּךָ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: "בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד".

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Bereshit Rabbah 98:4 בראשית רבה צ"ח:ד'

KEHOT'S NOTE

פסחים נו, א. ב"ר צח, ד.

169 **בד"ה זכור דעמלק**

There love of G-d is described as being like a person's love for his own life, rooted in the essence of the soul, so that

he delights in G-d, the source of delights; it then asks how one reaches this from the "exile of Egypt," when the point of the heart is small and covered by the garments of the animal soul.

KEHOT'S NOTE

תו"א פד, ד.

170 **יעשה שלום לי׳**

"Let him make peace with Me; peace let him make with Me." The doubled peace alludes to the two unions, of Abba and Imma and of Z'eir Anpin and Nukva.

Isaiah 27:5 ישעיהו כ"ז:ה׳

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

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

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KEHOT'S NOTE

ישע' כז, ה.

171 **בביאור ע"פ החלצו מאתכם**

The note identifies the explanation on "Arm from among yourselves" as the one in Likkutei Torah, Parshas Matos, where the doubled peace is discussed.

KEHOT'S NOTE

לעיל פי מטות

172 **החלצו מאתכם**

Moshe's command to arm men for the war against Midian. The Alter Rebbe refers to his explanation on this verse.

Numbers 31:3 במדבר ל"א:ג׳

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה׳ בְּמִדְיָן׃

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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173 **יריחו הי׳ מנעלה של א"י**

After the Midrashic sources for Jericho as the "lock" of the Land, the note points to an earlier passage in Likkutei Torah, Parshas Shelach, on the same theme.

Bamidbar Rabbah 15:12 במדבר רבה ט"ו:י"ב

KEHOT'S NOTE

ראה במד"ר טו, יב. ע' תנחומא בהעלותך (סי' יו"ד) יריחו היתה "סוגרה" של א"י. ובמד"ר פט"ו רס"י יב [טו] "נגרא". ובעץ יוסף פירושו מנעולה. וכ"ה בילקוט סוף יהושע רמז לב, ושם נגרה ב"הא". — וע"ל בשלח (נא, ג). [כ].

174 **יריחו היה מנעלה של א"י**

The Kehot note gives the Midrash Tanchuma, which calls Jericho the "bolt" of the Land of Israel.

Midrash Tanchuma, Beha'alotcha 10:1 מדרש תנחומא, בהעלותך י':א׳

... כְּשֶׁבָּא לְהִלָּחֵם בִּירִיחוֹ, נִתְכַּנְּסוּ לִירִיחוֹ שֶׁבַע אֻמּוֹת, שֶׁנֶּאֱמַר: וַתַּעַבְרוּ אֶת הַיַּרְדֵּן וַתָּבֹאוּ אֶל יְרִיחוֹ וַיִּלָּחֲמוּ בָכֶם בַּעֲלֵי יְרִיחוֹ הָאֱמֹרִי וְהַפְּרִזִּי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַגִּרְגָּשִׁי הַחִוִּי וְהַיְבוּסִי וָאֶתֵּן אוֹתָם בְּיֶדְכֶם (יהושע כד, יא). וְכִי שֶׁבַע אֻמּוֹת הָיוּ בַּעֲלֵי יְרִיחוֹ שֶׁהַכָּתוּב אוֹמֵר בַּעֲלֵי יְרִיחוֹ הָאֱמֹרִי וְגוֹ'. אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, יְרִיחוֹ הָיְתָה סוֹגֶרֶת שֶׁל אֶרֶץ יִשְׂרָאֵל. אָמְרוּ, אִם נִכְבְּשָׁה יְרִיחוֹ, מְיֻדָּד כָּל הָאָרֶץ נִכְבֶּשֶׁת, לְפִיכָךְ נִתְכַּנְּסוּ לְתוֹכָהּ שֶׁבַע אֻמּוֹת. ...

(Numb. 10:2 translated literally:) "Make for yourself (lekha)," [i.e.,] at your own expense (literally: from what belongs to you [lekha]). (Ibid.:) "Make for yourself." For yourself you shall make [them] and not for others. You are to use them, and no one else is to use them. You yourself know that in the case of his disciple Joshua, he did not use those [trumpets] but horns (shofars). When they came to fight against Jericho, there gathered in Jericho seven peoples. It is so stated (in Josh. 14:11), "When you crossed ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

175 **עיין מענין צדיק כתמר יפרח ברבות . . ודרצ"ב ע"א**

The note says that these same sources on "The righteous one will flourish like a palm" are cited again later in Likkutei Torah, in the discourses for Rosh Hashanah.

KEHOT'S NOTE

נזכרו גם לקמן דרושים לר"ה סג, ג ונעתקו ביהל אור עה"פ מע' שלד ואילך.

176 **ירדן יריחו**

Israel encamped in the plains of Moav, across the Jordan of Jericho, the end of their journeys. The Alter Rebbe reads "Jordan" (Yarden) as descent (yeridah).

Numbers 22:1 במדבר כ"ב:א׳

וַיִּסְעוּ בְּנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּעַרְבוֹת מוֹאָב מֵעֵבֶר לְיַרְדֵּן יְרֵחוֹ׃

And the children of Israel journeyed, and pitched in the plains of Moab beyond the Jordan at Jericho.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

במדבר כב, א. ועוד.

177 **בזהר פ' שלח (דקס"ו סע"א)**

The Zohar on Parshas Shelach, cited by the text itself on the meaning of the Jordan.

Zohar, Sh'lach 19:169–21:178 ספר הזהר, שלח לך י"ט:קס"ט-כ"א:קע"ח

178 **וישם לך שלום**

The last words of the Priestly Blessing, "and grant you peace." The Alter Rebbe refers to his discourse on "Thus shall you bless."

Numbers 6:26 במדבר ו׳:כ"ו

יִשָּׂא ה׳ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

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

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

179 The Yalkut on "The righteous one will flourish like a palm": as the palm's heart is directed upward, so are the

> **hearts of the tzaddikim.**

Yalkut Shimoni on Nach 845:2 ילקוט שמעוני על נ"ך תתמ"ה:ב

אלה מסעי בניי כו' ויכתב משה את מוצאיהם...

"These are the journeys of the children of Israel... And Moshe wrote their goings-forth according to their journeys"

Israel's forty-two journeys in the desert are the souls' ascents: the soul comes down into the body and the world of kelipah so that, by turning the physical "something" into "nothing" through the mitzvos and the Torah, it rises beyond its own source. Moshe's "writing" is the power from above, from Chochmah, that makes this ascent possible.

THE MAAMAR IN BRIEF

The maamar asks why Numbers 33:2 first says "their goings-forth according to their journeys" and then reverses the order, and why it stresses that Moshe wrote. Israel's forty-two journeys correspond to the forty-two-letter Name; their hidden purpose was to subdue the desert, the source of the kelipos and the opposite of Jerusalem, so that every Jew can subdue his own body. Why create kelipos at all? Through the hundred daily blessings and the mitzvos, a person turns the physical "something" into "nothing" (bittul, the level of Mah), and this draws down the Infinite One, who is above G-d's creative thought, the source from which even the souls derive. Charity, the boundless love of the transformed animal soul, and Torah studied lishmah all express this, and it is why the soul descends into the body. Moshe, who is Chochmah, "wrote" G-d's seal of truth, drawing down an arousal from above that empowers the ascent; "their goings-forth" is the souls' source above thought, from which that power comes and to which the journeys return.

OUTLINE

1 **The question and the forty-two journeys** ¶1–2

The verse's reversed order and "Moshe wrote"; the journeys correspond to the forty-two-letter Name and served to subdue the desert.

2	**The desert as the source of kelipah** The desert is the counterpart of Jerusalem and the source of the kelipos; subduing it enables every person to subdue his body.	¶3
3	**Why create kelipos: the blessings** The hundred blessings; direct address and the hidden third person, the light that fills and the light that encompasses all worlds; the mitzvos as nullifying the "something."	¶4–5
4	**Boundless love and bittul** The transformed animal soul's love is without limit; charity and the mitzvos are bittul, the level of Mah; the hundred blessings turn mah into me'ah.	¶6–9
5	**Mitzvos and Torah** The mitzvos are limbs and the Torah is food; Torah studied lishmah draws the Infinite Light into the Torah.	¶10–11
6	**The blessing before a mitzvah and the soul's descent** The two chambers of the heart; the soul descends for the sake of ascent, and the kelipos exist for that ascent; the journeys are ascents.	¶12–13
7	**Moshe's writing: the seal of truth** Chochmah is G-d's seal; Moshe, the King's escort, draws it down, while Aharon raises the souls.	¶14–16
8	**The arousal from above and the souls' source** Blessings and Torah are an arousal from above; "goings-forth" is the souls' source above thought, and the journeys ascend back to it.	¶17–18

KEY CONCEPTS

Nullification of the something ביטול היש
Turning the physical "something" into "nothing," the core of every mitzvah; it draws down the Infinite One, who is above G-d's creative thought.

Mah and me'ah מ"ה / מאה
Mah, "what," is self-nullification; the hundred daily blessings add an alef and make it me'ah, "a hundred," drawing from the most hidden level.

Memalei and sovev ממלא כל עלמין / סובב כל עלמין
The light that fills all worlds ("Blessed are You") and the light that encompasses them ("who has sanctified us"), which together are "the Holy One, blessed be He."

The desert מדבר
The source of the kelipos, which only take ("give, give"), the counterpart of Jerusalem, the source of blessing; Israel's journeys subdued it.

Arousal from above אתערותא דלעילא
The divine initiative, drawn down by Moshe, by the blessings and by Torah study, which empowers the soul's own ascent, the arousal from below.

The seal of truth חותמו של הקב"ה אמת
Chochmah, G-d's seal: only an "action" relative to His essence, yet the vessel in which Ein Sof rests irrevocably.

SECTION 1 · ¶1–2

The question and the forty-two journeys

1 אלה מסעי[1] בני״י [בני ישראל][2] כו׳ ויכתב משה את מוצאיהם למסעיהם כו׳ ואלה מסעיהם למוצאיהם[3]. וצ״ל למה גבי ויכתוב משה הקדים מוצאיהם למסעיהם ואח״כ הפך ואומר ואלה מסעיהם למוצאיהם.

"These are the journeys of the children of Israel," etc. "And Moshe wrote their goings-forth according to their journeys," etc., "and these are their journeys according to their goings-forth." We need to understand why, regarding "And Moshe wrote," [the verse] put "their goings-forth" before "their journeys," and afterwards reversed [the order] and says, "and these are their journeys according to their goings-forth."

> The maamar opens with Numbers 33:1-2, which introduces the list of Israel's encampments in the desert. In the first half of verse 2 the order is "goings-forth," then "journeys"; in the second half it is reversed, "journeys," then "goings-forth." The maamar asks why.

גם מהו ויכתוב משה כו׳ דמסתמא משה כתבו ככל התורה אשר הקב״ה אומר ומשה אומר וכותב.[4]

Also, what is [the meaning of] "And Moshe wrote," etc.? For presumably Moshe wrote it, like all the Torah, which the Holy One, blessed be He, says, and Moshe says and writes.

> A second question: why does the verse stress that Moshe wrote this list, when Moshe wrote the whole Torah? The Talmud (Bava Basra 15a) describes how the Torah was written: "the Holy One, blessed be He, says, and Moshe says and writes."

אך הענין כי הנה ענין המסעות שנסעו וחנו במדבר מ״ב פעמים עם הארון ויהי בנסוע כו׳

But the explanation is this. The journeys in which they traveled and camped in the desert forty-two times with the Ark — "And it was, when [the Ark] set out," etc.,

> The answer begins with the journeys themselves. Israel traveled and camped forty-two times in the desert, and the Ark went with them, as the Torah describes in the verses "When the Ark set out" and "when it rested" (Numbers 10:35-36).

ובנוחה[5,6] כו׳ רק שהארון נעשה אח״כ ומסעות הראשונות עד מדבר סיני נסעו בלא הארון שהם כנגד שם מ״ב אנא בכח גדולת ית״ץ כו׳

and "when it rested," etc.; only, the Ark was made later, and the first journeys, up to the desert of Sinai, they traveled without the Ark — they correspond to the Name of forty-two [letters], "We beseech You, by the great power of Your right hand, release the bound one," etc.

> The Ark was built only later, so the earliest journeys, before Israel reached Sinai, were made without it. Still, all forty-two journeys correspond to the Name of forty-two letters, the Kabbalistic Name formed by the initials of the forty-two words of the prayer Ana Bekoach ("We beseech You, by the great power of Your right hand...").

אף שהיה זה בסיבה מחמת חטא המרגלים שנגזרה גזירה להתעכב מ' שנה במדבר עכ"ז [עם כל זה] הרי הוא יתי' הוא סיבת הסיבות.[7,8]

Although this came about through a cause — because of the sin of the spies, when the decree was issued that they be held back forty years in the desert — nevertheless, He, may He be blessed, is the Cause of causes.

> One might object that the forty years of wandering were simply a punishment for the sin of the spies, not a planned spiritual pattern. The Alter Rebbe answers that G-d is "the Cause of causes": even an event with a visible cause has Him as its ultimate cause, so the journeys carry a purpose of their own.

2 והנה גם ע"פ הנגלה יש טעם לזה כדי שימצאו האוצרות לקיים מ"ש ובתים מלאים כל טוב[9,10] כו' כמ"ש רז"ל [רבותינו זכרונם לברכה].[11]

Now, also according to the revealed [teaching] there is a reason for this: so that they would find the treasures, to fulfill what is written, "and houses full of all good things," etc., as our Sages, of blessed memory, said.

> Even on the plain level of the Torah there is a reason for the forty years. The Midrash says that the Canaanites hid their treasures in their houses, and that all the years Israel was in the desert the people of the land were building houses and planting vineyards, so that Israel would find the land full of blessing and the promise of "houses full of all good things" (Deuteronomy 6:11) would be fulfilled.

וע"פ הנסתר נזכר בספרים שהוא כדי להכניע את המדבר הגדול והנורא[12,13] ע"י מ"ב מסעות שנסעו וחנו כנס"י [כנסת ישראל] עם הארון שהם כנגד שם מ"ב כו'.

And according to the hidden [teaching], it is mentioned in the books that it was in order to subdue "the great and awesome desert" through the forty-two journeys in which the Congregation of Israel traveled and camped with the Ark, which correspond to the Name of forty-two [letters], etc.

> On the inner, Kabbalistic level, the books explain that the forty-two journeys were meant to subdue "the great and awesome desert" (Deuteronomy 1:19), the spiritual force the desert stands for. The journeys could do this because they correspond to the forty-two-letter Name.

SECTION 2 • ¶3

The desert as the source of kelipah

3 ולהבין מהו ענין הכנעה זאת להמדבר הלא הוא שממה ואין דר בו. אך הענין הוא

And to understand what this subduing of the desert is — is it not desolate, with no one living in it? But the explanation is

> The question: how can one speak of subduing a desert, an empty place where nobody lives? The answer that follows treats the desert as a spiritual reality, not only a landscape.

כי המדבר נקי מדבר העמים[14] שהוא מקור יניקת כל הקליפות והוא לעומת בחינת ירושלים שהוא המקור לכל העולם כולו בקדושה כי זה שער השמים[15] שנמשך שם ההשפעה מלמעלה

that the desert is called "the desert of the nations," which is the source from which all the kelipos draw their nurture. And it is the counterpart of the aspect of Jerusalem, which is the source for the whole world in holiness, for "this is the gate of heaven," where the flow from above is drawn down;

> The prophet calls it "the desert of the nations" (Ezekiel 20:35), and the Alter Rebbe explains that the desert is the source from which all the kelipos, the forces that conceal holiness, draw their sustenance. It is the counterpart of Jerusalem, the source of holy blessing for the whole world, the place Yaakov called "the gate of heaven" (Genesis 28:17), through which G-d's flow comes down.

כי שם צוה[16] ה' את הברכה ומשם היו מקבלים כל הארצות (וכמ"ש בזהר פ' תרומה דקנ"ז ע"א ועיין עוד בזהר פ' יתרו דע"ט א')

for "there Havayah commanded the blessing," and from there all the lands would receive (as is written in the Zohar, Parshas Terumah, folio 157, side a; and see further in the Zohar, Parshas Yisro, folio 79, side a).

> Jerusalem is where "Havayah commanded the blessing" (Psalms 133:3), and from there all other lands received their share. The Alter Rebbe cites the Zohar, which describes all the goodness and sustenance of the inhabited world as coming down from there.

ולכן ירושלים הוא באמצע הישוב[17,18] ואת זה לעומת זה עשה האלקים בחי' מדבר הוא מקור כל הקליפות[19]

Therefore Jerusalem is in the middle of the inhabited world. And "G-d has made this opposite that": the aspect of desert is the source of all the kelipos.

> Because Jerusalem is the source of blessing, it stands at the center of the inhabited world, as the Midrash also says. And since "G-d has made this opposite that" (Ecclesiastes 7:14), holiness has a counterpart: the desert, the source of all the kelipos.

ולכן הוא ארץ מלחה אשר לא יעשה פרי[20] כו׳ כי בקדושה מיהב יהבי[21,22,23] משקל לא שקלי וכמ״ש ואתה מחיה את כולם[24] שתמיד נמשכים השפעות החיות.

Therefore it is "a salt land, which does not yield fruit," etc. For in holiness, "giving, they give; taking, they do not take," as it is written, "and You give life to them all": the flows of life-force are drawn down constantly.

> This is why the desert is barren, a land of salt that yields no fruit. Holiness by its nature gives and does not take back, as the Talmud says, and G-d "gives life to them all" (Nehemiah 9:6) constantly; a land that produces nothing is the opposite of holiness.

ולהיפך בקליפה כתיב הב הב[25] שמבקשים הכל בשביל עצמם לגרמיה[26,27] ואינן משפיעים לזולתם (ועיין מענין הב הב בזהר פ׳ קדושים ד״פ ע״ב ובפי׳ הרמ״ז [הרב משה זכות] שם ובאדרא דנשא קל״ה סע״א ובפ׳ וירא דק״י ע״ב ובפ׳ בשלח דנ״ו ע״א) [סוף עמוד א]

Conversely, of kelipah it is written, "Give, give!": they seek everything for themselves, for their own sake, and do not give to others (and on the subject of "Give, give," see the Zohar, Parshas Kedoshim, folio 80, side b, and the commentary of the Ramaz there; and the Idra of Naso, folio 135, end of side a; and Parshas Vayera, folio 110, side b; and Parshas Beshalach, folio 56, side a).

> Kelipah is the reverse of holiness: like the leech whose daughters cry "Give, give!" (Proverbs 30:15), it takes everything for itself and gives nothing to others. The Alter Rebbe lists several places in the Zohar where this "give, give" is discussed.

ולכן עפר מדבר פסול לכיסוי הדם לפי שאינו מגדל צמחים[28] כו׳ כמ״ש בגמרא.[29] וע״י שנסעו בו בני״י הכניעו אותם ומעשה אבות הוא פעולה לבנים[30] עד [בני ישראל]

Therefore desert earth is unfit for covering the blood, because it does not grow plants, etc., as is stated in the Gemara. And through the children of Israel traveling in it, they subdued them; and the deed of the fathers works [its effect] for the children until

> Jewish law reflects this: desert earth may not be used for covering the blood of a slaughtered bird or wild animal, because the Mishnah allows covering only with earth that can grow plants. When Israel traveled through the desert they subdued the kelipos there, and what those fathers did has its effect on their descendants.

סוף כל הדורות שמחמת זה יש ביכולת האדם להכניע הגוף שלו שהוא משכא דחויא מבחי׳ הקליפות הן בעוון חוללתי[31] ובחטא יחמתני אמי שתחלת הווייתו הוא מן תאוה[32] כו׳

the end of all the generations: because of this, a person has the ability to subdue his own body, which is "the serpent's skin," from the aspect of the kelipos — "Behold, I was formed in iniquity, and in sin did my mother conceive me," for the beginning of his coming into being is from desire, etc.,

> Because that generation subdued the source of kelipah, every later Jew can subdue his own body, which comes from kelipah and is called "the serpent's skin." As David says, "I was formed in iniquity, and in sin did my mother conceive me" (Psalms 51:7): a person's physical existence begins in physical desire.

וכמ״ש ברבות תזריע פי״ד [פרק י״ד / פרשה י״ד] כלום נתכוין[33] כו׳ וכדי שיסכים גם הגוף לרצון הנפש אלקית בבחי׳ ואהבת[34] כו׳ זהו ע״י שכבר נכנע המקור שלהם

as is written in Midrash Rabbah, Tazria, chapter 14: "Did he intend...," etc. And for the body, too, to consent to the will of the G-dly soul, at the level of "And you shall love," etc. — this comes about because their source has already been subdued.

> The Midrash on Tazria explains David's verse: his father did not intend to bring him into being but acted for his own pleasure. The body's agreement to serve G-d, to the point of "You shall love Havayah your G-d" (Deuteronomy 6:5), is possible only because the source of the kelipos was already subdued in the desert.

אבל לולי זה לא היה יכולת בשום אופן לאדם להתגבר על גופו ונפשו הבהמית כ״א לפי שכבר נכנע המקור שלהם לכן גם הענפים יהיו נכנעים ע״י האדם כו׳ והיינו ע״ד כלל ופרט[35] כו׳:[36, 37]

But were it not for this, a person would have no ability whatsoever to overcome his body and his animal soul. Rather, because their source has already been subdued, therefore the branches, too, will be subdued by a person, etc. And this is along the lines of "general and particular," etc.

> Without this, no one could overcome his body and animal soul. Since the root has already been subdued, the branches, each person's body and animal soul, can be subdued as well; the Alter Rebbe calls this a relationship of "general and particular," in which what was done to the general source reaches each particular.

SECTION 3 • ¶4–5

Why create kelipos: the blessings

4 ב אך עדיין צ״ל למה היתה זאת מאת ה׳ לברוא הקליפות ושאחי״כ יצטרכו להכניעם לא יהיה לא הא ולא הא.

2. But we still need to understand why this was from G-d: to create the kelipos, and that afterwards it would be necessary to subdue them. Let there be neither this nor that!

> Section 2 opens with a deeper question: why did G-d create the kelipos at all, if they must later be subdued? It would seem better to have neither the kelipos nor the work of subduing them.

הנה כתיב ועתה ישראל מה[39, 38] ה׳ אלקיך שואל מעמך כי״א ליראה כו׳ וארז״ל [ואמרו רבותינו זכרונם לברכה] אל תקרי מה אלא מאה[40] ברכות שחייב אדם לברך כו׳.

Now, it is written, "And now, Israel, what (mah) does Havayah your G-d ask of you, but to fear," etc.; and our Sages, of blessed memory, said: do not read mah ("what") but me'ah ("a hundred") — the hundred blessings that a person is obligated to recite, etc.

> The answer begins with a verse and its Talmudic reading: "What (mah) does Havayah your G-d ask of you" (Deuteronomy 10:12) is read as "a hundred" (me'ah), the hundred blessings a person must say each day (Menachos 43b). The word mah will become a key to the whole answer.

דהנה הברכה יש בה נוכח ונסתר (ועיין מזה בפע״ח [בפרי עץ חיים] שער הברכות פרק שני) באי״ [ברוך אתה ה׳] היינו נוכח[41]

For a blessing contains both direct address and the hidden [third person] (and see about this in Pri Etz Chaim, Sha'ar HaBerachos, chapter two). "Blessed are You, Havayah" is direct address,

> Every blessing combines two forms of speech: it addresses G-d directly ("Blessed are You") and then speaks of Him in the hidden third person ("who has sanctified us"); the Alter Rebbe refers to the Arizal's teachings in Pri Etz Chaim on this. "Blessed are You" is the direct address.

כי ואתה מחיה את כולם ע״י אותיות שמא׳ ועד תי״ו ובמחשבה א׳ ברא את כל העולם שבו רבוא רבבות ברואים לאין קץ ותכלית גבוה מעל[42]

because "and You give life to them all" through the letters from alef to tav, and with a single thought He created the entire world, in which there are myriads upon myriads of creations without end or limit, "high above

> Direct address fits the G-dliness that gives life to all creation through the divine "letters," from alef to tav, by which everything is made. With a single divine thought the whole world was created, with its endless multitude of creations, each level higher than the next.

גבוה[43] כמ"ש וקדושים בכל יום יהללוך סלה שאחר שאומרים סדר קדושה של המלאכים שאומרים קדוש וברוך כו' אח"כ אומרים וקדושים הם הנשמות יהללוך סלה לאין קץ[44] כו'

high," as it is written, "And holy ones praise You every day, selah": after we say the order of the Kedushah of the angels, who say "Holy" and "Blessed," etc., afterwards we say, "And holy ones" — these are the souls — "praise You, selah," without end, etc.

> The prayer "And holy ones praise You every day, selah" comes after the angels' Kedushah of "Holy" and "Blessed"; the Alter Rebbe reads "holy ones" as the souls, whose praise is "selah," without end. So the souls, too, rise without end, level beyond level.

הגם שבספרים לא נזכר אלא ב' בחי' ג"ע [גן עדן] התחתון ועליון ואף גם על ג"ע [גן עדן] תחתון אמרו באחר מוטב דלידיניה[45] כו'

Although in the books only two levels are mentioned, the lower and the higher Gan Eden, and even regarding the lower Gan Eden they said of Acher, "It is better that he be judged," etc.,

> The books usually speak of only two levels of Gan Eden, lower and higher. Yet even entry into the lower Gan Eden requires prior judgment, as Rabbi Meir said of Acher (Elisha ben Avuyah): "It is better that he be judged" and then enter the World to Come (Chagigah 15b).

וק"ו [וקל וחומר] על ג"ע [גן עדן] העליון ובאמת יש עוד רבבות מדרגות בעילוי אחר עילוי לאין קץ ות"ח [ותלמיד חכם / ותלמידי חכמים] אין להם מנוחה[46, 47] כו' וגם במלאכים אלף אלפין גדוד[48] א' והגדודים אין להם מספר והכל נמשך ממחשבה אחת

and all the more so regarding the higher Gan Eden — in truth there are yet myriads of levels, one exaltation above another without end, and "Torah scholars have no rest," etc. And among the angels, too, "a thousand thousands" is one troop, and the troops are without number. And all of it is drawn from a single thought.

> If even the lower Gan Eden is so lofty, the higher one is all the more so; and in truth there are countless levels beyond it, which is why "Torah scholars have no rest" even in the World to Come (Berachos 64a). The angels too are beyond counting: "a thousand thousands" is only one troop (Chagigah 13b). And all of this came from a single divine thought.

ולכן הכל כלא חשיב קמיה ית'[49] כמו עד"מ באדם מחשבה א' הוא כלא חשיב אפילו

Therefore everything is considered as nothing before Him, may He be blessed — just as, by way of analogy, in a person a single thought is considered as nothing, even

> Therefore all of creation is "as nothing" before G-d. The analogy: in a person, a single thought is as nothing even compared to the power of thought alone.

רק נגד כח המחשבה שהן כ"ב אותיות שבנפש המדברת שיוכל לחשוב בהן מחשבות לאין קץ ותכלית, ואצ"ל [ואין צריך לומר] לגבי עצמות הנפש שגם כללות כח המחשבה הוא רק לבוש לבד כו'.[50,51,52]

merely in relation to the power of thought, which is the twenty-two letters in the speaking soul, with which he can think thoughts without end or limit; and needless to say, in relation to the essence of the soul, for even the power of thought as a whole is merely a garment, etc.

> The power of thought, made of the twenty-two letters in the human soul, can produce endless thoughts, so one thought is nothing beside it. All the more so beside the essence of the soul, for which even the whole power of thought is only a garment.

5 וזהו ענין הבקשה ברוך אתה ברכה הוא המשכה וגילוי בחינות אותיות המחשבה היינו הכ"ב אותיות עצמן כח המחשבה כו' ונק' אתה לשון נוכח כי זהו המשכת בחי' ממכ"ע [ממלא כל עלמין].

And this is the meaning of the request "Blessed are You": blessing is a drawing down and revelation of the aspects of the letters of thought, that is, the twenty-two letters themselves, the power of thought, etc. And it is called "You," the language of direct address, because this is the drawing down of the level of the light that fills all worlds (memalei kol almin).

> The Alter Rebbe now explains the two parts of a blessing. "Blessed" means drawing down and revealing the divine "letters of thought," the creative power that brings the worlds into being; it says "You," addressing G-d directly, because this is the G-dliness that fills all worlds (memalei kol almin), present within each creature and giving it life.

ואח"כ אשר קדשנו בלשון נסתר[53] הוא בחי' סוכ"ע שהמחשבה היא בטלה לגבי עצמיות אור א"ס ב"ה וכמו בנפש ביטול מחשבה לגבי השכל שגם כח המחשבה הוא

And afterwards, "who has sanctified us," in the language of the hidden [third person], is the level of the light that encompasses all worlds (sovev kol almin), where thought is nullified before the very essence of the Infinite Light (Or Ein Sof), blessed be He. As in the soul, [there is] the nullification of thought before intellect, for even the power of thought is

> "Who has sanctified us" speaks of G-d in the hidden third person, because it refers to the G-dliness that encompasses all worlds (sovev kol almin), before whose essence even the creative "thought" is nullified. The human soul offers a parallel: a person's thought is nullified before his intellect.

רק בחי' לבוש הנפש משא"כ השכל הוא מבחי' עצמיות הנפש ואצ"ל [ואין צריך לומר] לגבי למעלה מהשכל וק"ו [וקל וחומר] לגבי עצמיות הנפש, וכך הוא ביטול המחשבה לגבי הרצון עליון שלמעלה מהמחשבה, ויש גם למעלה מהרצון כו'

only the level of a garment of the soul, whereas intellect is of the essence of the soul; and needless to say [thought is nullified] before what is above intellect, and all the more so before the essence of the soul. So too is the nullification of thought before the Supreme Will, which is above thought; and there is also [what is] above the will, etc.

> Thought is only a garment of the soul, while intellect belongs to the soul's essence, and above intellect stand the higher powers and the essence itself. In the same way, G-d's creative thought is nullified before the Supreme Will, which is above thought, and there is something higher even than will.

וע"י המצות שהם רצון[54] עליון ממשיכים גילוי א"ס ב"ה, דהיינו המשכת בעל הרצון בעל המחשבה

And through the mitzvos, which are the Supreme Will, one draws down a revelation of the Infinite One (Ein Sof), blessed be He — that is, the drawing down of the Master of the will, the Master of the thought.

> The mitzvos are the Supreme Will itself, so by doing them a person draws down a revelation of the Infinite One: not only the creative thought, but the One who has the will and the thought.

(והנה במ"א נתבאר שזהו ענין שבחרו רז"ל [רבותינו זכרונם לברכה][55] לקרוא את הבורא ית' בשם הקב"ה יותר מבשאר שמות והיינו לפי שקדוש וברוך זהו ענין ב' בחי' אלו דסוכ"ע וממכ"ע [וממלא כל עלמין] כמ"ש מזה בד"ה קא מיפלגי במתיבתא דרקיע[56] אם בהרת[57] כו'

(Now, it has been explained elsewhere that this is why our Sages, of blessed memory, chose to call the Creator, may He be blessed, by the name "the Holy One, blessed be He" more than by other names: because "Holy" and "Blessed" are these two levels, the light that encompasses all worlds and the light that fills all worlds, as is written about this in the discourse beginning "They were disputing in the Heavenly Academy: if the bright spot," etc.,

> In parentheses, the Alter Rebbe recalls why the Sages call G-d "the Holy One, blessed be He": "Holy" corresponds to the light that encompasses all worlds, and "Blessed" to the light that fills them. He developed this in his discourse on the Talmud's story of the dispute in the Heavenly Academy (Bava Metzia 86a).

עד הקב"ה אומר טהור כו' ע"ש ולכן נגד ב' בחי' הללו בא בהברכה לשון נכח בברוך אתה ולשון נסתר באשר קדשנו כו' והיינו פי' הקדוש ברוך הוא)

up to "the Holy One, blessed be He, says: pure," etc.; see there. Therefore, corresponding to these two levels, the blessing has the language of direct address in "Blessed are You" and the language of the hidden [third person] in "who has sanctified us," etc. And this is the meaning of "the Holy One, blessed be He.")

In that story the Heavenly Academy disputed a law of tzaraas until "the Holy One, blessed be He, says: pure." Because a blessing must reach both levels, it combines direct address ("Blessed are You") with the hidden third person ("who has sanctified us"), and together they are the meaning of the name "the Holy One, blessed be He."

והכח הזה במצות הוא לפי שנשפלו במעשה וסוף מעשה[58] במחשבה תחלה וכמ"ש צחוק עשה לי[59] אלהים שם אלהים דייקא הגורם להיות בחי' יש הוא העושה צחוק ותענוג למעלה ע"י הביטול ש היש בטל אח"כ

And this power in the mitzvos is because they descended low into action, and "last in action, first in thought." As it is written, "Elokim has made laughter for me": specifically the Name Elokim, which brings about the level of something (yesh), is what makes laughter and delight above, through the nullification, when the something is afterwards nullified.

The mitzvos have this power because they descend into physical action, and as the hymn Lecha Dodi says, "last in action, first in thought": what comes last in deed was first in G-d's intention. Sarah's words "Elokim has made laughter for me" (Genesis 21:6) teach that the Name Elokim, which lets creation exist as a seemingly separate "something," brings laughter and delight above when that "something" is afterwards nullified.

וזהו לויתן זה יצרת[60] כו' פי' לויתן לשון התחברות שהוא התחברות יש לאין שהגשמיות בטל לרוחניות יצרת לשחק בו שמזה נעשה שחוק וחדוה למעלה (ועמ"ש פי' פנחס בד"ה צו[61] את בנ"י [בני ישראל] כו').

And this is "Leviathan, which You formed," etc. That is, Leviathan denotes joining: it is the joining of something with nothing, for physicality is nullified to spirituality. "You formed to play with it": from this, laughter and joy come about above (and see what is written in Parshas Pinchas, in the discourse beginning "Command the children of Israel," etc.).

The verse "Leviathan, which You formed to play with" (Psalms 104:26) says the same. The Alter Rebbe reads the name Leviathan as "joining" (as Leah named Levi, "this time my husband will be joined to me," Genesis 29:34), the joining of the physical "something" with the divine "nothing," and G-d's "play," His laughter and joy, comes from this union.

וזהו אל תהי ברכת הדיוט[62] קלה[63] כו' פי' שהוא ההעלאות מענינים גשמיים שבעוה"ז שהן נק' מילין דהדיוטא[64] ואל תהי קלה

And this is "Let not the blessing of a commoner be light," etc. That is, it is the elevations from physical matters of this world, which are called "words of a commoner"; "and let it not be light,"

> The Sages said, "Let not the blessing of a commoner be light in your eyes" (Megillah 15a). The Alter Rebbe reads "the blessing of a commoner" as the elevation that comes from the physical, everyday matters of this world, which the Zohar calls "words of a commoner."

כי ע"י ביטול היש ע"ז דוקא נעשה הברכה וההמשכה מלמעלה ולכן נק' ברכת הדיוט כו'

for through the nullification of the something — through this specifically — the blessing and the drawing down from above come about. Therefore it is called "the blessing of a commoner," etc.

> This "blessing" must not be taken lightly, because the nullification of the physical "something" is precisely what brings down blessing from above. That is why it is called the blessing of a commoner.

[ועיין מענין ברכת הדיוט ברע"מ [ברעיא מהימנא] נשא (קכ"א ב') ור"פ תצא ובפי' הרמ"ז [הרב משה זכות] שם ושם ועמ"ש בד"ה ושאבתם מים[65,66] בענין אע"פ [אף על פי] שהאש יורד מלמעלה מצוה להביא מן ההדיוט].

[And see on the subject of "the blessing of a commoner" in the Raaya Mehemna, Naso (folio 121, side b), and at the beginning of Parshas Teitzei, and in the commentary of the Ramaz on both places; and see what is written in the discourse beginning "And you shall draw water," on the teaching that although the fire descends from above, it is a mitzvah to bring [fire] from the commoner.]

> A bracketed note sends the reader to the Raaya Mehemna on Naso, to the beginning of Parshas Teitzei and the Ramaz's commentary on both, and to the discourse "And you shall draw water." That discourse deals with the teaching that although fire came down from heaven onto the altar, there is still a mitzvah to bring ordinary fire.

וזהו יסוד כל המצות כמו צדקה שנותן ממונו שייגע עליו בכל רמ"ח אברים ונותנו לעני ועושה מיש לאין ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] בכל מאדך בכל ממונך.[67,68,69]

And this is the foundation of all the mitzvos. For example, charity: one gives his money, for which he toiled with all his 248 limbs, and gives it to a poor person, and [so] makes something into nothing. Therefore our Sages, of blessed memory, said: "with all your might (me'odecha)" — "with all your money."

> This is the basis of all the mitzvos, and charity shows it most clearly: a person gives away money he worked hard for with his whole body, and so turns his "something" into "nothing." That is why the Mishnah reads "with all your might" (me'odecha) as "with all your money."

SECTION 4 · ¶6–9

Boundless love and bittul

6 ובאמת פי' מאדך הוא האהבה בלי גבול אך הענין ששניהם אמת. כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] טוב זה יצ"ט [יצר טוב][70] מאד זה יצה"ר [יצר הרע],[71] והטעם

In truth, the meaning of "your might" (me'odecha) is love without limit. But the explanation is that both are true. For our Sages, of blessed memory, said: "'Good' — this is the good inclination; 'very' (me'od) — this is the evil inclination." And the reason

> In truth, the Alter Rebbe says, "with all your me'od" means love without limit, since me'od means "very much," beyond measure; yet the reading "with all your money" is also true. The link is the Sages' teaching that in "very good" (Genesis 1:31), "good" is the good inclination and "very" is the evil inclination.

כי הנפש עם היות שהיא חלק אלוה ממעל מ"מ היא מוגבלת[72] והאהבה שלה היא בבחי' גבול ומדה וא"א לה להגיע לבחי' מאד שהוא בלי גבול ולהתכלל באי"ס ב"ה שאין לו תחלה ותכלה

is that the soul, although it is "a part of G-d above," is nevertheless limited, and its love is in the manner of limit and measure; and it is impossible for it to reach the level of me'od ("very"), which is without limit, and to be included in the Infinite One (Ein Sof), blessed be He, who has no beginning and no end,

> The reason is that the G-dly soul, though it is "a part of G-d above," is still a limited, created being, so its own love has measure. By itself it cannot reach the boundless me'od or be included in the Infinite One, who has no beginning and no end.

אלא ע"י נפש הבהמית דוקא כאשר גם היא נהפכת ממרירו למיתקא[73] וחפיצה וחשקה לדבקה בו ית' שאהבה זו היא בלי גבול.[74]

except through the animal soul specifically, when it too is transformed from bitterness to sweetness and desires and longs to cleave to Him, may He be blessed; for this love is without limit.

> Only the animal soul, when it too is transformed from bitter to sweet and comes to long for G-d, produces love without limit. This is why the evil inclination is called me'od: once transformed, its force becomes boundless love.

7 וכמשל מרוצת המים כשבוקעים ההסתר שהיה מסתיר ומעכב ומונע את מרוצתם שאז הוא בתגבורת עצומה כו'.

It is like the analogy of the rush of water when it breaks through the concealment that had been concealing, holding back and preventing its flow: then it is with tremendous force, etc.

> An analogy: water held back by an obstruction gathers force, and when it breaks through, it rushes with tremendous power. So too the animal soul: when what concealed and held it back is broken through, its love for G-d surges beyond limit.

והיינו ג"כ ענין א' עם משנ"ת [מה שנתבאר] לעיל שע"י ביטול היש דוקא הוא שנתעורר למעלה בחי' א"ס.

And this, too, is one and the same matter with what was explained above: that it is specifically through the nullification of the something that the level of the Infinite One (Ein Sof) is aroused above.

> This is the same principle explained earlier, that the Infinite One is aroused above specifically through the nullification of the physical "something." In both cases, breaking through the barrier of the self is what releases something without limit.

8 וזהו ענין הממון בבחי' בכל מאדך וכמ"ש צדקה תרומם[75] גוי שע"י תבוא נה"ב [נפש הבהמית] לבחי' בכל מאדך כו'.

And this is the matter of money being at the level of "with all your might (me'odecha)," as it is written, "Charity exalts a nation": for through this the animal soul comes to the level of "with all your might," etc.

> This is why money belongs to "with all your might." Proverbs says "Charity exalts a nation," and the Alter Rebbe reads it as charity raising the animal soul to the level of boundless love.

ועד"ז הוא כל מעשה המצות מיש לאין והם היפוך מבחי' מדבר שהוא הב הב[76] ולא להשפיע כו'

In the same way, all the performance of the mitzvos is from something into nothing, and they are the opposite of the aspect of the desert, which is "Give, give!" and not bestowing, etc.

> All the mitzvos likewise turn the physical "something" into "nothing," giving it over to G-d. This is the exact opposite of the desert, the source of kelipah, which says "Give, give!" and gives nothing.

וזהו מה ה' אלקיך שואל מעמך[77] פי' מה היינו בחי' ביטול לעשות מיש אין דהיינו שלא יהיה נחשב יש ודבר בפ"ע [בפני עצמו] לומר כך אני רוצה

And this is [the meaning of] "What (mah) does Havayah your G-d ask of you": mah, "what," is the level of self-nullification (bittul) — to make of something nothing; that is, that one not be considered something, a thing unto himself, so as to say, "This I want

> Here the Alter Rebbe returns to "what (mah) does Havayah your G-d ask of you." Mah means bittul: making oneself "nothing," not regarding oneself as an independent entity with demands of its own.

וזה איני רוצה כו' כ"א להיות משים עצמו כשיריים[78,79] שלא יתפוס מקום כלל כאלו הוא אין ואפס ממש וזהו בחי' מ"ה [שם מ"ה].

and that I do not want," etc.; but rather to make himself like leftovers, so that he takes up no space at all, as though he were truly nothing and naught. And this is the level of Mah.

> Rather, a person should regard himself as "leftovers," the Talmud's image of the humble (Rosh Hashanah 17b), taking up no space at all, as though he were nothing. This is the level of Mah, the "what" that G-d asks of a person.

9 ועמ"ש סד"ה מה טובו. וכדי לבוא לבחי' מה וביטול תיקנו מאה ברכות שהם המשכות מלמעלה בנפש בחי' אתעדל"ע [אתערותא דלעילא] הנותן כח להיות אתעדל"ת [אתערותא דלתתא] וביטול היש.

And see what is written at the end of the discourse beginning "How goodly." And in order to come to the level of Mah and self-nullification (bittul), they instituted a hundred blessings, which are drawings down from above into the soul, the level of an arousal from above, which gives the power for there to be an arousal from below and the nullification of the something.

> The Alter Rebbe refers to the end of his discourse "How goodly." To bring a person to bittul, the Sages instituted a hundred daily blessings; each one draws G-dliness down into the soul from above, and this arousal from above gives a person the strength for his own arousal from below and self-nullification.

עמ"ש בד"ה ואתחנן מענין ברכת המצות וגם שע"י מאה ברכות נמשך אח"כ להיות מבחי' מ"ה [שם מ"ה] בחי' מאה בתוספת אות א' שמקור המשכה זו הוא מבחי'

See what is written in the discourse beginning "And I besought" on the subject of the blessing over the mitzvos, and also that through the hundred blessings [the power] is afterwards drawn down for the level of Mah to become the level of me'ah ("a hundred"), with the addition of the letter alef; for the source of this drawing down is from the level

> He also refers to the discourse "And I besought" on the blessings over mitzvos. Through the hundred blessings, mah ("what," bittul) becomes me'ah ("a hundred"), the same letters with an alef added, because the source of this drawing down is the most hidden level.

שהוא סתימו דכל סתימין וכמ"ש בזהר פ' חיי שרה (דקכ"ג ע"א)[80] בענין מאה ברכאן מאתר עילאה סתימא דכל סתימין[81] כו' ועמ"ש מזה בפ' תולדות בביאור ע"פ מים רבים בסופו,

that is "the most hidden of all hidden," as is written in the Zohar, Parshas Chayei Sarah (folio 123, side a), on the subject of the hundred blessings: "from the supernal place, the most hidden of all hidden," etc. And see what is written about this in Parshas Toldos, at the end of the explanation on the verse "Many waters."

> The Zohar on Chayei Sarah (123a) connects the hundred daily blessings with "the supernal place, the most hidden of all hidden." The Alter Rebbe also refers to the end of his explanation of "Many waters" in Parshas Toldos.

וזהו ענין אל"ף אותיות פלא, ועיין בפע"ח [בפרי עץ חיים] שער הברכות פ"א ולהיות המשכה זו הוא ע"י בחי' ביטול היש שנמשך מבחי' מ"ה [שם מ"ה]

And this is the meaning of [the name of the letter] alef [having] the letters of pele ("wonder"). And see Pri Etz Chaim, Sha'ar HaBerachos, chapter 1. And since this drawing down comes through the level of the nullification of the something, which is drawn from the level of Mah,

> The letter alef, spelled out (alef-lamed-pei), has the same letters as pele, "wonder," the hidden level beyond grasp; adding it to mah gives me'ah. Because this drawing down depends on bittul, which flows from the level of Mah, losing that bittul is foolishness, as the next part explains.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] איזהו שוטה המאבד[82] מה שנותנין לו כו' וכמ"ש במ"א ולכן כל גיאה שהוא היפך מבחי' מ"ה [שם מ"ה] נקרא שוטה כו'.[83]

therefore our Sages, of blessed memory, said: "Who is a fool? One who loses what is given to him," etc., as is explained elsewhere. And therefore every haughty person, which is the opposite of the level of Mah, is called a fool, etc.

> The Sages said a fool is "one who loses what is given to him" (Chagigah 4a); according to the Kehot note, the Maggid of Mezeritch explained this as one who loses the radiance of the Name Mah within him. Therefore every proud person, the opposite of Mah, is called a fool.

SECTION 5 • ¶10–11

Mitzvos and Torah

10 והנה מבואר לעיל שכל מעשה המצות הוא בחי' ביטול היש ועי"ז נמשך בהם ג"כ גילוי א"ס ב"ה מלמעלה למטה.

Now, it was explained above that all the performance of the mitzvos is the level of the nullification of the something, and through this a revelation of the Infinite One (Ein Sof), blessed be He, is also drawn into them from above to below.

> As explained above, every mitzvah is an act of nullifying the physical "something," and through it a revelation of the Infinite One is drawn into the mitzvos, from above to below.

ולכן נק' רמ"ח אברים[84] כמשל האבר שהוא כלי לחיות הנפש ות"ת [ותלמוד תורה] כנגד כולם[85, 86] כי ותורתך בתוך מעי[87] כתיב שהיא בחי' מזון לנפש.

Therefore they are called "248 limbs," as in the analogy of a limb, which is a vessel for the life-force of the soul. And "the study of Torah is equal to them all," for it is written, "and Your Torah is within my innards": it is the level of food for the soul.

> This is why the 248 positive commandments are called "limbs" (the Tikkunei Zohar calls them the limbs of the King): a limb is a vessel for the soul's life-force, and each mitzvah is a vessel for G-dliness. Torah study, which "is equal to them all" (Mishnah Peah 1:1), is different: it is food, "Your Torah is within my innards" (Psalms 40:9), nourishing the soul from within.

11 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ויתר הקב"ה[88] על עבודת כוכבים וג"ע [וגילוי עריות] וש"ד [ושפיכות דמים] ולא ויתר על ביטול תורה[89, 90] לפי שהמצות מעשיות הם בחי' המשכה באברים החיצונים

Therefore our Sages, of blessed memory, said: the Holy One, blessed be He, overlooked idolatry, forbidden relations and bloodshed, but did not overlook the neglect of Torah. For the practical mitzvos are the level of a drawing down into the external limbs;

> The Sages (Jerusalem Talmud, Chagigah 1:7; Eichah Rabbah) say that G-d overlooked even idolatry, forbidden relations and bloodshed, but not the neglect of Torah. The Alter Rebbe explains why: the practical mitzvos draw G-dliness into the "external limbs."

ולכן ויתר עליהם עד"מ בגשמיות כי גם כשהוא מחוסר אבר חיצוני יכול הוא לחיות רק שיהיה בעל מום כו', ולא ויתר על ביטול תורה שהוא בחי' אברים הפנימים ונקיבתם במשהו[91] כו'

therefore He overlooked them — by way of analogy in physical terms: even when a person lacks an external limb, he can live, only he will be blemished, etc. But He did not overlook the neglect of Torah, which is the level of the internal organs, and their perforation, by even the slightest amount, [is fatal], etc.

> In physical terms, a person who loses an external limb can still live, only blemished; but Torah is like the internal organs, where, as in the laws of an animal's fitness (treifos), a perforation of any size is fatal. So neglecting Torah cuts off the soul's inner life.

ואמנם עסק התורה צ"ל ג"כ בבחי' ביטול הנ"ל, וכמ"ש במ"א שלכך נאמר ודברת בם[92] סמוך לובכל נפשך ובכל מאודך[93] כו'

Indeed, the study of Torah must also be in the manner of the self-nullification (bittul) mentioned above, as is explained elsewhere: this is why "and you shall speak of them" is said next to "and with all your soul and with all your might," etc.

> Torah study, too, must be done with the bittul described above. That is why "and you shall speak of them" (Deuteronomy 6:7) comes right after "with all your soul and with all your might" (6:5): learning must follow self-nullification.

ועי"ז ממשיך גילוי אור א"ס ב"ה בהתורה ונק' עוסק בתורה לשמה[94, 95] ר"ל [רוצה לומר] לשם התורה עצמה להמשיך בה גילוי אור א"ס שלמעלה מהחכמה

And through this one draws a revelation of the Infinite Light (Or Ein Sof), blessed be He, into the Torah; and this is called "studying Torah for its sake (lishmah)," that is to say, for the sake of the Torah itself: to draw into it a revelation of the Infinite Light, which is above Chochmah (wisdom).

> Studied with bittul, the Torah becomes a vessel into which the Infinite Light, which is above Chochmah, is drawn; this is the meaning of studying Torah lishmah. The Alter Rebbe reads lishmah as "for the sake of the Torah itself," to draw G-d's light into it.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] על שלא ברכו בתורה תחלה[96, 97] ולא אמרו על התורה כי פי' ברכו בתורה היינו המשכת[98] אור א"ס בתוך התורה כו':

And this is what our Sages, of blessed memory, said: "because they did not first bless in the Torah" — and they did not say "over the Torah" — for the meaning of "bless in the Torah" is the drawing of the Infinite Light into the Torah, etc.

> The Talmud (Bava Metzia 85b) says the land was lost "because they did not first bless in the Torah," and it does not say "over the Torah." Since a blessing (berachah) means drawing down, the Sages' wording refers to drawing the Infinite Light into the Torah itself.

SECTION 6 · ¶12–13

The blessing before a mitzvah and the soul's descent

12 ג וכן הוא ענין הברכה שלפני המצות באי"י [ברוך אתה ה'] אלקינו מלך העולם שמתחלה הוא המשכת א"ס ב"ה בנפש האדם

3. So too is the matter of the blessing before the mitzvos, "Blessed are You, Havayah, our G-d, King of the world": first it is the drawing down of the Infinite One (Ein Sof), blessed be He, into the soul of man.

> Section 3 applies the same pattern to the blessing said before a mitzvah. Its first words, "Blessed are You, Havayah, our G-d," first draw the Infinite One down into the person's own soul.

וזהו הוי' אלקינו שלנו משמע והיינו ע"י בכל לבבך[99] שיהיה גילוי אלקות בב' חללי הלב[100]

And this is "Havayah our G-d," which implies [that He is] ours. And this is through "with all your heart": that there be a revelation of G-dliness in the two chambers of the heart,

> "Our G-d" means that G-d becomes ours, revealed within us. This comes about through "with all your heart," a revelation of G-dliness in both chambers of the heart.

דהיינו חלל השמאלי מלא דם בחי' גבורות ומרירות מימי שנותינו בהם[101] שבעים שנה וכל מגמתנו וחפצנו בעניני גשמיים בפרנסה

that is, the left chamber, full of blood — the level of gevuros (severities) and bitterness over "the days of our years, they are seventy years," while all our aim and desire is in physical matters, in livelihood

> In the left chamber, full of blood and associated with gevuros (severities), the revelation takes the form of bitterness: a person reflects that his whole life is only "seventy years" (Psalms 90:10), and yet all his aims are physical, earning a living.

ולעזוב לבניו אחריו וכי בשביל זה ירדה נשמתו בעוה"ז כו'[102] אשר בהתבונן בזה יתמרמר לבו מאד אך זהו בחלל אחד הוא השמאלי.

and in leaving [something] for his children after him — and was it for this that his soul descended into this world?, etc. — so that when he contemplates this, his heart will become very bitter. But this is in one chamber, the left.

> He asks himself whether his soul came down into this world only to earn money and leave it to his children, and the thought makes his heart very bitter. But this bitterness is in one chamber only, the left.

13 וחלל הימני מלא רוח חיים הוא בחינת שמחת הנפש ע"י מצות ה' שהם רצונו יתי שנתלבש בעשייה וע"ז נאמר ישמח ישראל בעושיו[103] כו'.

And the right chamber, full of the breath of life, is the level of the soul's joy through the mitzvos of G-d, which are His will, may He be blessed, that has clothed itself in action; and of this it is said, "Let Israel rejoice in its Maker," etc.

> The right chamber, "full of the breath of life," holds the soul's joy in the mitzvos, which are G-d's will clothed in physical action. Of this it says, "Let Israel rejoice in its Maker" (Psalms 149:2).

וזהו בבינונים[104] והם הגורמים להיות כמ"כ [כמו כן] גם בצדיקים אלא שהוא באופן אחר כי הצדיקים אין בהם רע כלל להיות מזה מרירות גשמיים

And this is in the beinonim (intermediate ones); and they are the ones who bring it about that it be likewise in the tzaddikim as well, only in a different manner: for the tzaddikim have no evil in them at all, from which there would be physical bitterness;

> This bitterness and joy belong to the beinonim, people who still have an evil inclination to contend with, and the Alter Rebbe says that through them something similar comes about in the tzaddikim. The tzaddikim, however, have no evil in them, so their service cannot take the form of physical bitterness.

רק שהוא בחי' פחד ויראה מה' ומהדר גאונו ואח"כ השמחה היא בחי' אהבה בתענוגים[105] כו'

rather, it is the level of dread and awe of G-d and of the splendor of His majesty, and afterwards the joy is the level of "love with delights," etc.

> For the tzaddikim, the left side is dread and awe before G-d's majesty, and their joy is "love with delights" (Song of Songs 7:7). It is the same two-sided service on a higher plane.

וזהו הוי"ה אלקינו ואח"כ מלך העולם הוא ההמשכה בחיצוניות העולמות אשר מלך שמו נק' עליהם.

And this is "Havayah our G-d." And afterwards, "King of the world" is the drawing down into the outer dimension (chitzoniyus) of the worlds, over which His name "King" is called.

> All this is "Havayah our G-d," G-d revealed within the soul. Then "King of the world" draws G-dliness into the outer dimension of the worlds, over which His name is called King.

ומעתה מובן ענין ירידות הנשמות[106] בגוף שהוא צורך עלייה (כי הנשמות עם היות שעלו במחשבה[107] הרי נמשכים מבחי' אותיות המחשבה וע"י ירידתן בגוף וביטול היש לאין ע"י ברכת הדיוט כו'

From this, the matter of the souls' descents into the body is understood: it is for the sake of an ascent. (For the souls, although they "arose in thought," are nevertheless drawn from the level of the letters of thought; and through their descent into the body and the nullification of the something into nothing through "the blessing of a commoner," etc.,

> Now the purpose of the soul's descent into a body becomes clear: it is a descent for the sake of an ascent. The souls "arose in thought" (Bereshis Rabbah 1:4), yet that source is still only the level of the divine "letters of thought."

ממשיכים בחי' גילוי ממכ"ע [ממלא כל עלמין] וסוכ"ע בעל המחשבה כו' כנ"ל, ועיין בפ' וישב בד"ה כה אמר כו' ונתתי לך מהלכים בין העומדים[108] כו') והיינו ע"י אתכפיא ואתהפכא.

they draw down the level of a revelation of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), the Master of the thought, etc., as mentioned above. And see in Parshas Vayeshev, in the discourse beginning "Thus says," etc., "and I will give you places to walk among those who stand," etc.) And this is through subduing (iskafya) and transforming (is'hapcha).

> Through their descent into the body and their nullification of the physical, through the "blessing of a commoner," the souls draw down G-dliness from beyond thought: both the light that fills and the light that encompasses all worlds, the Master of thought. This happens through subduing the animal soul (iskafya) and transforming it (is'hapcha).

והוא הטעם אשר ברא ה' את הקליפות בכדי לעשות ולתקן שעי"ז[109] יהיה העלייה הגדולה כו'. וזהו אלה מסעי בני"י [בני ישראל]. פי' עליותם ממטה למעלה. ואמר ויכתוב משה את מוצאיהם למסעיהם.

And this is the reason G-d created the kelipos: in order to make and to rectify, so that through this there will be the great ascent, etc. And this is "These are the journeys of the children of Israel": that is, their ascents from below to above. And it says, "And Moshe wrote their goings-forth according to their journeys."

> This answers the question of section 2: G-d created the kelipos so that by subduing and rectifying them there would be a great ascent. This is "These are the journeys of the children of Israel," their ascents from below to above, and it leads back to "And Moshe wrote."

SECTION 7 · ¶14–16

Moshe's writing: the seal of truth

14 וענין ויכתוב היינו כמארז"ל [כמאמר רבותינו זכרונם לברכה] חותמו של הקב"ה אמת[110] פי' כי החכמה נקראת אמת[111] כי כשמשיג איזה דבר בהשכלתו אזי יודע שכן הדבר והוא האמת כו'.

And the matter of "And he wrote" is as our Sages, of blessed memory, said: "The seal of the Holy One, blessed be He, is truth." That is: Chochmah (wisdom) is called truth, for when one grasps something with his intellect, he then knows that the matter is so, and that it is the truth, etc.

> Now the Alter Rebbe explains "And Moshe wrote." The Sages say "the seal of the Holy One, blessed be He, is truth" (Shabbos 55a), and truth is Chochmah, because when a person grasps something with his intellect, he knows that it is so.

ועמ"ש בסש"ב [בספר של בינונים] פל"ה בהג"ה [בהגהה] ונקראת חותם עד"מ החותם שהוא שם האדם הנכתב בדיו גשמי ע"ג [על גבי] הנייר

And see what is written in Sefer Shel Beinonim [the Tanya], chapter 35, in the gloss. And it is called a seal — by way of analogy, the seal that is a person's name written in physical ink upon paper.

> He refers to the gloss in Tanya, chapter 35, which explains that the Infinite Light unites even with Atzilus only through Chochmah, because Ein Sof is the one true existence, and that is the level of Chochmah. Chochmah is called a seal, like a person's name written in ink on paper as a signature.

והנה השם בעצם אינו ערוך לגבי עצמיות בעל השם וכ"ש [וכל שכן] וק"ו [וקל וחומר] כשנכתב בדיו שהיא רק בחי' עשייה גשמיות וכך בחי' חכמה הוא

Now, the name in itself bears no comparison to the essence of the one who bears the name; all the more so, and a fortiori, when it is written in ink, which is merely the level of physical action. So too the level of Chochmah is

> A name is nothing compared to the person himself, and a name written in ink, a physical act, is even further removed. In the same way, Chochmah relative to Ein Sof is like a physical action.

בחי' עשייה גשמיית לגבי א"ס ב"ה וכמ"ש כולם בחכמה עשית והרצון היא הנקרא שם שמו גימטריא רצון[112] וחכמה היא החותם שהוא בחי' עשייה של השם.

the level of physical action relative to the Infinite One (Ein Sof), blessed be He, as it is written, "You have made them all with wisdom." And the will is what is called "the name" — shemo ("His name") has the numerical value of ratzon ("will") — and Chochmah is the seal, which is the level of the action of the name.

> As the verse says, "You have made them all with wisdom" (Psalms 104:24), so Chochmah is the level of "making." G-d's will is the "name" (shemo, "His name," has the numerical value of ratzon, "will," 346), and Chochmah is the seal, the written act of that name.

אך מ"מ כמו בגשמיות החותם הוא קיום על כל דבר שיחייב עצמו שכאשר יחתום שוב אין לשנות

Nevertheless, just as physically the seal is the confirmation of anything one obligates himself to, so that once he has sealed it, it can no longer be changed,

> Yet a seal has great force: a signature confirms any obligation, and once something has been sealed it cannot be changed.

וכמו בנעילת יוכ"פ [יום כפור / יום הכפורים] וחתמנו בספר חיים בספר פרנסה ושוב לא ישונה כן בחי' א"ס ב"ה שלמעלה מעלה מהחכמה שורה ומתלבש בחכמה,

and as at Ne'ilah of Yom Kippur, "and seal us in the book of life," in the book of livelihood, and then it will not be changed — so the level of the Infinite One, blessed be He, which is far above Chochmah, rests and is clothed in Chochmah.

> So at Ne'ilah on Yom Kippur we ask, "Seal us in the book of life," the book of livelihood, so that the judgment will not change. Likewise the Infinite One, far above Chochmah, rests and clothes Himself in Chochmah, which is His "seal."

וזהו ויכתוב משה כי משה הוא שושבינא דמלכא ואהרן שושבינא דמטרוניתא[113, 114] המעלה אותה אל החתן כי אהרן היה מניף הלוים.[115, 116]

And this is "And Moshe wrote": for Moshe is the escort of the King, and Aharon the escort of the Queen (Matronita), who brings her up to the Bridegroom, for Aharon would wave the Levites.

> So "Moshe wrote" means that Moshe drew this seal down. According to the Zohar, Moshe is the escort of the King and Aharon the escort of the Queen, who brings her up to the Bridegroom; Aharon's role of raising up is seen in his waving of the Levites (Numbers 8:11).

15 וכן כללות נשי"י [נשמות ישראל] בהעלותך את הנרות[118, 117] נשמת אדם קרויה נר[119] ה' והיכן עליותם עד אל מול פני

So too the souls of Israel as a whole: "When you raise up the lamps" — the soul of man is called "the lamp of Havayah" — and to where is their ascent? Up to "toward the face of

> The souls of Israel as a whole are the "lamps" of Numbers 8:2, for "the soul of man is the lamp of Havayah" (Proverbs 20:27). Their ascent, which Aharon brings about, reaches up to "toward the face of the Menorah."

המנורה ומשה הוא שושבינא דמלכא המשיך א"ס ב"ה מלמעלה למטה משל למלך שבעצמו אין דרכו לילך כך משה הוא המנהיג המשכת והתגלות אלקות תוך העולמות.

the Menorah." And Moshe is the escort of the King, who drew the Infinite One (Ein Sof), blessed be He, from above to below — like a king, whose way is not to go by himself; so Moshe is the one who leads the drawing down and revelation of G-dliness within the worlds.

> Moshe's role is the reverse: as the King's escort he draws the Infinite One down from above. A king does not go about by himself, so Moshe leads the drawing down and revelation of G-dliness into the worlds.

16 ולכן ויכתוב משה[120] לפי שהוא מבחי' חכמה וירא ראשית לו[122, 121] כתב חותמו של הקב"ה אמת[123] שהוא גילוי אור א"ס שבחכמה.

Therefore, "And Moshe wrote": because he is of the level of Chochmah (wisdom) — "and he saw the beginning for himself" — he wrote "the seal of the Holy One, blessed be He, is truth," which is the revelation of the Infinite Light (Or Ein Sof) that is within Chochmah.

> Moshe embodies Chochmah, as hinted in "he saw the beginning (reishis) for himself" (Deuteronomy 33:21), since "the beginning is wisdom." So it was Moshe who "wrote" the seal of truth, the revelation of the Infinite Light within Chochmah.

והמשיך זה למטה להיות בהם כח לעלות אל ה' ממטה למעלה כי א"א היה להם להתעלות תחלה בעצמן כי אלמלא עוזרו[124] כו'.

And he drew this down below, so that they would have the power to ascend to G-d from below to above. For it would have been impossible for them to raise themselves up at first on their own, for "were it not that He helps him," etc.

> Moshe drew this power down so that the souls could rise to G-d from below, because on their own they could not have begun. As the Talmud says of a person's struggle with his inclination, "were it not that the Holy One, blessed be He, helps him, he could not overcome it" (Kiddushin 30b).

SECTION 8 · ¶17–18

The arousal from above and the souls' source

17 וזהו כענין ברכת המצות שהוא המשכת אתעדל"ע [אתערותא דלעילא] שיוכל להעלות הדבר גשמי שבו נעשה המצוה כו'.

And this is like the matter of the blessing over the mitzvos, which is the drawing down of an arousal from above, so that one can elevate the physical thing with which the mitzvah is done, etc.

> The blessing over a mitzvah works the same way: it draws down an arousal from above that enables a person to elevate the physical object with which he does the mitzvah.

וכנזכר לעיל בפי' א"ת [אל תקרי] מ"ה [שם מ"ה] אלא מאה שע"י המאה ברכות נמשך כח להיות בחי' מ"ה [שם מ"ה] וביטול ועיין בפע"ח [בפרי עץ חיים] שער הברכות שם דגבי העלאה שע"י ברכת המצות הוא ג"כ ע"י שם מ"ב.

And as was mentioned above in explaining "do not read mah but me'ah": through the hundred blessings, power is drawn down for there to be the level of Mah and self-nullification (bittul). And see Pri Etz Chaim, Sha'ar HaBerachos, there, that the elevation brought about by the blessing over the mitzvos is also through the Name of forty-two [letters].

> As explained above, the hundred blessings give the power to reach Mah and bittul. The Arizal's teachings in Pri Etz Chaim add that the elevation achieved through the blessing over a mitzvah also comes through the Name of forty-two letters.

וכך עד"ז ענין ויכתוב משה כו' דגבי מ"ב מסעות הוא המשכת אתעדל"ע [אתערותא דלעילא] שע"י יהיה ההעלאה.

So too, in the same way, is the matter of "And Moshe wrote," etc., regarding the forty-two journeys: it is the drawing down of an arousal from above, so that through this the elevation will come about.

> So too "And Moshe wrote" the forty-two journeys: Moshe drew down an arousal from above, through which the journeys, the souls' ascents, could take place. This ties the forty-two journeys back to the forty-two-letter Name of the first section.

וכן עכשיו המשכה זו הוא על ידי עסק התורה וכמ"ש ותורה אור[125] שהיא המאירה נפש

And likewise now, this drawing down is through the study of Torah, as it is written, "and the Torah is light": it is what illuminates the soul

> Today this drawing down comes through Torah study, as it says, "and the Torah is light" (Proverbs 6:23): the Torah illuminates the soul.

האדם בחינת אתעדל"ע [אתערותא דלעילא] שיהיה בה כח לעלות באתעדל"ת [באתערותא דלתתא] (וכמ"ש ע"פ ואתחנן כו' ועיין בפ' תצוה בד"ה ועשית ציץ[126] כו' פתוחי חותם כו').

of man, the level of an arousal from above, so that it will have the power to ascend through an arousal from below (as is explained on the verse "And I besought," etc.; and see in Parshas Tetzaveh, in the discourse beginning "And you shall make a plate," etc., "the engravings of a seal," etc.).

> The Torah's light is an arousal from above that gives the soul the strength to rise through its own effort, an arousal from below. The Alter Rebbe refers to his discourses "And I besought" and "And you shall make a plate" (Exodus 28:36), whose verse speaks of "the engravings of a seal."

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] (בפתיחתא דמדרש איכה) ע"פ ואותי עזבו ואת תורתי לא שמרו[127] הלואי אותי עזבו ואת תורתי שמרו[128] כו' המאור שבה היה מחזירן למוטב.

Therefore our Sages, of blessed memory, said (in the Pesichta of Midrash Eichah), on the verse "And Me they forsook, and My Torah they did not keep": "Would that they had forsaken Me and kept My Torah," etc., "the light in it would have brought them back to the good."

> This is why the Sages read "Me they forsook, and My Torah they did not keep" (Jeremiah 16:11) as "Would that they had forsaken Me and kept My Torah, for the light in it would have brought them back to the good" (Eichah Rabbah). The Torah's light is the arousal from above that makes return possible.

והנה תחלה אמר ויכתוב[129] מוצאיהם למסעיהם מוצאיהם היינו מקור נשמות ישראל כענין שנאמר וכמוצא מים[130] אשר לא יכזבו מימיו.[131]

Now, first it says, "And he wrote their goings-forth according to their journeys." "Their goings-forth" is the source of the souls of Israel, as in what is said, "and like a source of water, whose waters do not fail."

> Returning to the verse: "their goings-forth" (motza'eihem) refers to the source of the souls of Israel, as in Isaiah's "like a source (motza) of water whose waters do not fail" (Isaiah 58:11). The verse first mentions this source, from which the power to journey is drawn down.

18 והוא למעלה מבחי' מחשבה כי אע"פ [אף על פי] שאמרו דישראל עלו במחשבה[132] היינו ששם עלו עצמיות נשמות ישראל.

And it is above the level of thought. For although they said that "Israel arose in thought," that means that the essence of the souls of Israel arose there.

> The souls' source lies above the level of thought. When the Sages say that Israel "arose in thought," they mean that the essence of the souls arose there, in G-d's thought.

אבל מקורן ושרשן הוא למעלה יותר בבחי' בעל המחשבה בעל הרצון[133] ומשם המשיך הארה כדי להיות להם כח לעלות ממטה למעלה.[134]

But their source and root is higher still, in the level of the Master of the thought, the Master of the will; and from there he drew down a radiance, so that they would have the power to ascend from below to above.

> But their source and root is higher still, in the One who has the thought and the will, the Master of thought and will. From there Moshe drew down a radiance that gives the souls the power to ascend from below.

וזהו למסעיהם ר"ל [רוצה לומר] הנסיעה וההעלאה שממטה. ע"פ ה' פי' שהעליה הוא למעלה מבחי' פי ה' שהוא ממכ"ע [ממלא כל עלמין] ברוח פיו כל צבאם[135] ואח"כ ואלה מסעיהם למוצאיהם[136] ר"ל [רוצה לומר] זוהי העליה עד מוצאיהם ממטה למעלה:

And this is "according to their journeys," meaning the journeying and elevation from below. "By the mouth of Havayah": that is, the ascent is above the level of "the mouth of Havayah," which is the light that fills all worlds (memalei kol almin) — "by the breath of His mouth, all their host." And afterwards, "and these are their journeys according to their goings-forth," meaning: this is the ascent up to their goings-forth, from below to above.

> So "according to their journeys" means the ascent from below, and "by the mouth of Havayah" is read as an ascent above "the mouth of Havayah," the divine speech of "by the breath of His mouth all their host" (Psalms 33:6), which is the light that fills all worlds. Then "and these are their journeys according to their goings-forth" describes the ascent all the way up to their source.

IN ONE'S AVODAH

The maamar draws the lesson for every Jew: one can, and must, subdue one's body and animal soul, because their source was already subdued in the desert. This is done through bittul in every mitzvah, above all charity, giving away what one toiled for; through the hundred daily blessings; through Torah studied for its own sake; and through serving G-d with both chambers of the heart: bitterness over a life spent on physical aims, and joy in the mitzvos.

QUESTIONS FOR DISCUSSION

1. Why does the verse first say "their goings-forth according to their journeys" and then reverse the order?
2. How can the desert, an empty place, be the source of the kelipos, and how does Israel's journey through it help a person today?
3. Why can only the transformed animal soul, and not the G-dly soul, reach love "with all your might"?
4. What is the connection between mah ("what"), me'ah ("a hundred") and the hundred daily blessings?
5. Why is Chochmah called G-d's "seal," and what does it mean that Moshe "wrote" it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **אלה מסעי**

According to the note, several places in Or HaTorah record that this maamar was said in 5571 (1810–11).

KEHOT'S NOTE

מאמר זה נזכר בכ״מ שהוא משנת תקע״א — ראה אוה״ת וישב ע׳ 2192. שמות ב׳תפד. תזריע תקד-ה. וילך א׳תנז. ברכה א׳תתפט. שה״ש רד. וראה גם אוה״ת על מארז״ל ועניינים ע׳ רלח. הנחה אחרת מהמאמר בסה״מ תקע״א. ראה להלן צה, א ביאור נוסף למאמר זה. הגהות על מאמר זה נדפסו באוה״ת מסעי ע׳ אישעא. אישעה. קיצורים באוה״ת במדבר-ו ע׳ א׳תתקסה. ראה גם פי מסעי ע׳ אישנט. לכללות המאמר ראה ד״ה להבין ענין כתיבת ס״ת תש״ל (נדפס בסה״מ מלוקט-א ע׳ פט ואילך).

2 **אלה מסעי בני״י**

The verse that opens Parshas Masei: "These are the journeys of the children of Israel, who went out of the land of Egypt." The maamar will read these "journeys" as the souls' ascents.

Numbers 33:1 במדבר ל״ג:א׳

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

3 "And Moshe wrote their goings-forth according to their journeys, by the mouth of Havayah; and these are their journeys according to their goings-forth." The reversed order within this verse is the maamar's first question.

Numbers 33:2 במדבר ל״ג:ב׳

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה׳ וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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4 **הקב״ה אומר ומשה אומר וכותב**

Rabbi Shimon says that the Torah was written this way: "the Holy One, blessed be He, says, and Moshe says and writes," and the last eight verses Moshe wrote in tears. The Alter Rebbe cites it to show that Moshe wrote every verse, so "And Moshe wrote" here needs explaining.

Bava Batra 15a:5 בבא בתרא ט״ו א:ה׳

אָמַר לוֹ רַבִּי שִׁמְעוֹן: אֶפְשָׁר סֵפֶר תּוֹרָה חָסֵר אוֹת אַחַת, וּכְתִיב: "לָקֹחַ אֶת סֵפֶר הַתּוֹרָה הַזֶּה"?! אֶלָּא עַד כָּאן הַקָּדוֹשׁ בָּרוּךְ הוּא אוֹמֵר - וּמֹשֶׁה אוֹמֵר וְכוֹתֵב; מִכָּאן וְאֵילָךְ הַקָּדוֹשׁ בָּרוּךְ הוּא אוֹמֵר - וּמֹשֶׁה כּוֹתֵב בְּדֶמַע, כְּמוֹ שֶׁנֶּאֱמַר לְהַלָּן: "וַיֹּאמֶר לָהֶם בָּרוּךְ: מִפִּיו יִקְרָא אֵלַי אֵת כָּל הַדְּבָרִים הָאֵלֶּה, וַאֲנִי כּוֹתֵב עַל הַסֵּפֶר בַּדְיוֹ".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ב״ב טו, א.

5 **ויהי בנסוע . . ובנוחה**

"When the Ark set out, Moshe would say: Arise, Havayah, and let Your enemies be scattered." The Alter Rebbe alludes to it to recall that the Ark accompanied Israel's journeys.

Numbers 10:35 במדבר י׳:ל״ה

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה ה׳ וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ׃

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O L-RD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

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KEHOT'S NOTE

במדבר י׳, לה-לו.

6 **ובנוחה**

"And when it rested, he would say: Return, Havayah, to the myriads of thousands of Israel." With the previous verse, it frames Israel's travels and encampments with the Ark.

Numbers 10:36 במדבר י׳:ל״ו

וּבְנֻחֹה יֹאמַר שׁוּבָה ה׳ רִבְבוֹת אַלְפֵי יִשְׂרָאֵל׃

And when it rested, he said: 'Return, O L-RD, unto the ten thousands of the families of Israel.'

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7 **הוא יתי הוא סיבת הסיבות**

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

KEHOT'S NOTE

ת״ז בהקדמה.

8 **הוא יתי הוא סיבת הסיבות**

In Patach Eliyahu, the introduction to the Tikkunei Zohar, Eliyahu addresses G-d: "You are the Cause of all causes, who waters the tree with that flow." Here it means that even an event with a visible cause, the sin of the spies, comes ultimately from G-d.

Tikkunei Zohar 17a:20–22 תקוני הזהר י״ז א:כ׳-כ״ב

רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו. וההוא נביעו איהו כנשמתא לגופא דאיהו חיים לגופא. ובך לית דמיון ולית דיוקנא מכל מה דלגו ולבר. ובראת שמיא וארעא. ואפיקת מנהון שמשא וסיהרא וככביא ומזלי ובארעא אלנין ודשאין וגנתא דעדן (ועשבין) וחיוון ועופין ונונין ובני נשא. לאשתמודעא בהון עלאין. ואיך יתנהגון בהון עלאין ותתאין. ואיך אשתמודעאן מעלאי ותתאי. ולית בך דידע כלל

Constantinople, 1740 (CC-BY-NC)

היו אנשי א"י בונים כו' נוטעים כו' כדי שיבואו אבותינו לארץ וימצאו כו', יעו"ש. ובלקח טוב (ר"פ בשלח). ילקוט (רי רכו). [כ].

12 Moshe recalls how Israel traveled from Chorev through "all that great and awesome desert." The Alter Rebbe uses the phrase for the desert as a force to be subdued.

Deuteronomy 1:19 דברים א:יט

וַנִּסַּע מֵחֹרֵב וַנֵּלֶךְ אֵת כָּל־הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא אֲשֶׁר רְאִיתֶם דֶּרֶךְ הַר הָאֱמֹרִי כַּאֲשֶׁר צִוָּה ה' אֱלֹקֵינוּ אֹתָנוּ וַנָּבֹא עַד קָדֵשׁ בַּרְנֵעַ:

And we journeyed from Horeb, and went through all that great and dreadful wilderness which ye saw, by the way to the hill-country of the Amorites, as the L-RD our G-d commanded us; and we came to Kadesh-barnea.

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13 המדבר הגדול והנורא

The Zohar says that G-d divided the earth into settled land and wasteland, and that the strongest wasteland was the desert where the sitra achra ruled, whose power Israel broke during forty years, as it says, "who led you through the great and awesome desert." This is the hidden reason given here.

Zohar, Terumah 51:558–52:565 ספר הזהר, תרומה נ"א:תקנ"ח-נ"ב:תקס"ה

The desert land He also divided, and there is no desert in the world so terrible and sinister as that where for forty long years Israel wandered, before its power was destroyed, of which it is written: "Who led thee through that great and terrible wilderness" (Deut. 13, 15). There the "other side" reigned, and the children of Israel in despite of it traversed the desert forty years long, to break its power. Had they throughout that long period been worthy in heart and served the Holy One with faithfulness, ...

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

PARAGRAPH 3

14 מדבר העמים

"And I will bring you into the desert of the nations, and I will judge you there face to face." The Alter Rebbe uses the prophet's name for the desert to mark it as a place outside holiness.

Ezekiel 20:35 יחזקאל כ:לה

וְהֵבֵאתִי אֶתְכֶם אֶל־מִדְבַּר הָעַמִּים וְנִשְׁפַּטְתִּי אִתְּכֶם שָׁם פָּנִים אֶל־פָּנִים:

and I will bring you into the wilderness of the peoples, and there will I plead with you face to face.

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15 זה שער השמים

Waking from his dream, Yaakov says of the place: "This is none other than the house of G-d, and this is the gate of

PARAGRAPH 2

9 ובתים מלאים כל טוב

Moshe promises that in the land Israel will find "houses full of all good things that you did not fill, hewn cisterns that you did not hew, vineyards and olive trees that you did not plant." The Midrash ties the fulfillment of this promise to the forty years in the desert.

Deuteronomy 6:11 דברים ו:יא

וּבָתִּים מְלֵאִים כָּל־טוּב אֲשֶׁר לֹא־מִלֵּאתָ וּבֹרֹת חֲצוּבִים אֲשֶׁר לֹא־חָצַבְתָּ כְּרָמִים וְזֵיתִים אֲשֶׁר לֹא־נָטָעְתָּ וְאָכַלְתָּ וְשָׂבָעְתָּ:

and houses full of all good things, which thou didst not fill, and cisterns hewn out, which thou the didst not hew, vineyards and olive-trees, which thou didst not plant, and thou shalt eat and be satisfied—

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KEHOT'S NOTE

דברים ו, יא.

10 ובתים מלאים כל טוב

The Sifrei says that all forty years Israel was in the desert, the people of the land were building houses, digging cisterns and planting vineyards and fruit trees, "so that our fathers would come to the land and find it full of blessing." This is the plain reason for the long stay that the Alter Rebbe mentions.

Sifrei Devarim 38:10 ספרי דברים ל"ח:י

אֲבוֹתֵינוּ בָּאוּ לָאָרֶץ - בָּאת בְּרָכָה לְרַגְלָם, שֶׁנֶּאֱמַר (דברים ו יא): "וּבָתִּים מְלֵאִים כָּל טוּב אֲשֶׁר לֹא מִלֵּאתָ וּבֹרוֹת חֲצוּבִים אֲשֶׁר לֹא חָצַבְתָּ". רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: וַהֲלֹא בְיָדוּעַ שֶׁלֹּא מִלֵּאתָ, שֶׁעַכְשָׁו בָּאתָ לָאָרֶץ, "וּבֹרוֹת חֲצוּבִים אֲשֶׁר לֹא חָצַבְתָּ", וַהֲלֹא בְיָדוּעַ שֶׁלֹּא חָצַבְתָּ, שֶׁעַכְשָׁו בָּאתָ לָאָרֶץ, (דברים ו יא) "כְּרָמִים וְזֵיתִים אֲשֶׁר לֹא נָטָעְתָּ", וַהֲלֹא בְיָדוּעַ שֶׁלֹּא נָטַעְתָּ, שֶׁעַכְשָׁו בָּאתָ לָאָרֶץ, מַה תַּלְמוּד לוֹמַר "מִלֵּאתָ", "חָצַבְתָּ", "נָטַעְתָּ"? - זְכוּתְךָ הִיא שֶׁגָּרְמָה! וְכֵן אַתָּה מוֹצֵא ...

Our forefathers came to Eretz Yisrael — blessing came in their wake, viz. (Devarim 6:11) "And (you will find) houses full of all good that you did not fill, and hewn cisterns, which you did not hew, etc." R. Shimon b. Yochai says: If it is written "houses full," "hewn cisterns," why need it be written "which you did not fill," "which you did not plant"? (To indicate) that it is not you who filled or hewed or planted, but your merit. And thus do you find that all the ...

Vocalized Edition (CC0) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

11 כדי שימצאו האוצרות . . כמ"ש רז"ל

When the Canaanites heard that Israel was coming, they hid their money in their houses; G-d, who had promised a land with "houses full of all good things," brought plagues on those houses, so that when they were taken down the treasure was found.

Vayikra Rabbah 17:6 ויקרא רבה י"ז:ו

KEHOT'S NOTE

ראה ויק"ר יז, ו. נ"ב ע' ספרי עקב [יא, י] עה"פ לא כארץ מצרים כו' באו לא"י באה ברכה לרגלם כו' וכן אתה מוצא שכל מ' שנה שהיו ישראל במדבר

heaven." Here it describes Jerusalem as the opening through which blessing comes down.

Genesis 28:17 בראשית כ״ח:י״ז

וַיִּירָא וַיֹּאמַר מַה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹקִים וְזֶה שַׁעַר הַשָּׁמָיִם׃

And he was afraid, and said: 'How full of awe is this place! this is none other than the house of G-d, and this is the gate of heaven.'

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KEHOT'S NOTE

בראשית כח, יז.

16 **כי שם ציוה ה' את הברכה**

"Like the dew of Chermon that comes down on the mountains of Zion, for there Havayah commanded the blessing, life forever." It shows that blessing flows from Zion to the world.

Psalms 133:3 תהילים קל״ג:ג׳

כְּטַל־חֶרְמוֹן שֶׁיֹּרֵד עַל־הָרְרֵי צִיּוֹן כִּי שָׁם צִוָּה ה' אֶת־הַבְּרָכָה חַיִּים עַד־הָעוֹלָם׃

Like the dew of Hermon, That cometh down upon the mountains of Zion; For there the L-RD commanded the blessing, Even life for ever.

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KEHOT'S NOTE

תהלים קלג, ג.

17 **ולכן ירושלים הוא באמצע הישוב**

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

KEHOT'S NOTE

פס״ר י, ב. ע׳ תנחומא קדושים (סי׳ יו״ד) ירושלים באמצעיתה של א״י. וכ״ה בזח״ב (קנז, א). [כ].

18 **ירושלים הוא באמצע הישוב**

"The Land of Israel sits at the center of the world, and Jerusalem at the center of the Land of Israel," with the Temple at the center of Jerusalem. The Alter Rebbe draws the same picture of Jerusalem as the center.

Midrash Tanchuma, Kedoshim 10:1 מדרש תנחומא, קדושים י׳:א׳

... מִזְמוֹר לְאָסָף, אֵל אֱלֹקִים ה', דִּבֶּר וַיִּקְרָא אָרֶץ, מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ (תהלים נ, א). מִנַּיִן, מִצִּיּוֹן מִכְלַל יְפִי אֱלֹקִים הוֹפִיעַ (שם פסוק ב). אֶרֶץ יִשְׂרָאֵל יוֹשֶׁבֶת בְּאֶמְצָעִיתוֹ שֶׁל עוֹלָם, וִירוּשָׁלַיִם בְּאֶמְצָעִיתָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל, וּבֵית הַמִּקְדָּשׁ בְּאֶמְצַע יְרוּשָׁלַיִם, וְהַהֵיכָל בְּאֶמְצַע בֵּית הַמִּקְדָּשׁ, וְהָאָרוֹן בְּאֶמְצַע הַהֵיכָל, וְאֶבֶן שְׁתִיָּה לִפְנֵי הָאָרוֹן, שֶׁמִּמֶּנָּה נִשְׁתַּת הָעוֹלָם. וּשְׁלֹמֹה שֶׁהָיָה חָכָם, עָמַד עַל הַשָּׁרְשִׁין הַיּוֹצְאִין מִמֶּנָּה לְכָל הָעוֹלָם, וְנָטַע בָּהֶם כָּל מִינֵי אִילָנוֹת וְעָשָׂה פֵּרוֹת. ...

(Lev. 19:23:) "When you come into the land and plant." This text is related (to Eccl. 2:5), "I made gardens and orchards for myself, and in them I planted every kind of fruit tree." Do not all people plant whatever they want, whatever someone plants in the earth, be it pepper or anything [else. But] if he plants, do [the plants automatically] produce? As no one knows the place of every plant, [i.e.] where to plant it. However, because Solomon was wise, he planted all the species of trees [in ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

19 **בחי' מדבר הוא מקור כל הקליפות**

The Zohar says the Holy Land is the center of the world and Jerusalem its center, from which all goodness and nourishment come down, while the strongest wasteland is the desert, where the sitra achra rules. This is the Zohar passage the Alter Rebbe cites in parentheses.

Zohar, Terumah 51:558–52:565 ספר הזהר, תרומה נ״א:תקנ״ח-נ״ב:תקס״ה

20 **ארץ מלחה אשר לא יעשה פרי**

The Gemara continues with Rav Nachman bar Rav Chisda's teaching that one may cover only with something in which one sows and that makes things grow, and with the case of a traveler in the desert who has no earth to cover with.

Chullin 88b חולין פ״ח ב

KEHOT'S NOTE

ראה חולין פח, ב. ובמאמרי אדה״א — נ״ך ע׳ קכב. אוה״ת נ״ך-ג ע׳ א׳שז.

21 **בקדושה מיהב יהבי**

In the story of Rabbi Chanina ben Dosa and the golden table leg, the Talmud explains why the second miracle was greater: "for it is a tradition that they give, and do not take back." The Alter Rebbe makes this the mark of holiness: it only gives.

Taanit 25a:4 תענית כ״ה א:ד׳

אֲמַר לַהּ: נִיחָא לָךְ דְּמֵיכָל אָכְלִי כּוּלֵּי עָלְמָא אַפָּתּוּרָא דְּמַשְׁלַם וַאֲנַן אַפָּתּוּרָא דְּמְחַסַּר. אֲמָרָה לֵיקוּ: וּמַאי נַעֲבֵיד? בְּעֵי רַחֲמֵי דְּנִשְׁקְלִינְהוּ מִינָּךְ. בָּעֵי רַחֲמֵי וְשַׁקְלוּהוּ. תָּנָא: גָּדוֹל הָיָה נֵס אַחֲרוֹן יוֹתֵר מִן הָרִאשׁוֹן. דְּגְמִירִי, דְּמֵיהַב יְהֵבִי מִישְׁקַל לָא שָׁקְלִי.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

תענית כה, א.

22 **הב הב**

The Zohar on Kedoshim quotes "the leech has two daughters, 'Give, give'" to describe forces that "never know satiety." It is the first of the Zohar passages the Alter Rebbe lists.

Zohar, Kedoshim 1:6–3:13 ספר הזהר, קדושים א׳:ו׳-ג׳:י״ג

Why does all this come upon them? Because they do not duly sanctify themselves in wedlock. G-d said: Of all peoples I desired to attach to myself only Israel; hence, "Ye shall be holy".' YE SHALL BE HOLY FOR I THE L-RD AM HOLY. R. Isaac cited here the verse: "Ah land of the rustling of wings", etc. (Isa. 18, 1). 'When G-d', he said, 'came to create the world and reveal what was hidden in the depths and disclose light out of darkness, they were all wrapped in one ...

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

> plants may be used for covering, and whatever does not grow plants may not.

Chullin 88a:7 חולין פ״ח א:ז

מתני׳ במה מכסין ובמה אין מכסין מכסין בזבל הדק ובחול הדק בסיד ובחרסית ובלבנה ובמגופה שכתשן אבל אין מכסין לא בזבל הגס ולא בחול הגס ולא בלבנה ובמגופה שלא כתשן ולא יכפה עליו את הכלי כלל אמר רשב״ג דבר שמגדל בו צמחים מכסין בו ושאינו מגדל צמחים אין מכסין בו:

Wikisource Talmud Bavli (CC-BY-SA)

29 **כמ״ש בגמרא**

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

KEHOT'S NOTE

ע׳ חולין (פח, א) במתני׳. ושם (פח, ב). ובתוד״ה אלא. וע״ע טוש״ע יו״ד (סוס״י כח). [כ].

30 **ומעשה אבות הוא פעולה לבנים**

> The Midrash says that the Holy One, blessed be He, took the words of the forefathers and made them a key to the redemption of their children. The Kehot note points to it for the idea that what the fathers did acts on behalf of their descendants.

Bereshit Rabbah 70:6 בראשית רבה ע׳:ו

ושבתי בשלום אל בית אבי - ר׳ יהושע דסכנין בשם ר׳ לוי, נטל הקדוש ברוך הוא שיחתן של אבות, ועשאן מפתח לגאולתן של בנים. אמר לו הקב״ה: אתה אמרת והיה לי לאלקים, חייך! כל טובות וברכות ונחמות שאני נותן לבניך, איני נותנן אלא בלשון הזה, שנאמר (זכריה יד): והיה ביום ההוא יצאו מים חיים מירושלים. (ישעיה יא) והיה ביום ההוא, יוסיף ה׳ שנית ידו לקנות את שאר עמו. (יואל ד) והיה ביום ההוא, יטפו ההרים עסיס. (ישעיה כז) והיה ביום ההוא, יתקע בשופר גדול וגו׳:

"And I return to my father's house in peace" - Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: The Holy One blessed be He took the conversations of the patriarchs and rendered them the key to the redemption of the descendants. The Holy One blessed be He said to him [Jacob]: 'You said: "[The L-rd] will be [vehaya] my G-d," as you live, all the goodness, blessings, and consolations that I give to your children, I give it to them only in this language,' as it is stated: ...

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KEHOT'S NOTE

ראה ב״ר ע, ו.

31 **הן בעוון חוללתי**

> David says: "Behold, I was formed in iniquity, and in sin did my mother conceive me." The Alter Rebbe uses it to show that the body originates in physical desire.

Psalms 51:7 תהילים נ״א:ז

הֵן־בְּעָוֹן חוֹלָלְתִּי וּבְחֵטְא יֶחֱמַתְנִי אִמִּי׃

Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

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23 **הב הב**

> The Idra Rabba (in Naso) reads the name of the Edomite city Dinhavah as "din havah," a judgment that says "give," and connects it to "the leech has two daughters, 'Give, give.'"

Zohar, Idra Rabba 23:167–24:177 ספר הזהר, האדרא רבא כ״ג:קס״ז-כ״ד:קע״ז

24 **ואתה מחי׳ את כולם**

> "You alone are Havayah; You made the heavens... and You give life to them all." The Alter Rebbe uses it to show that holiness constantly gives life.

Nehemiah 9:6 נחמיה ט׳:ו

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

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KEHOT'S NOTE

נחמי׳ ט, ו.

25 **בקליפה כתיב הב הב**

> "The leech has two daughters: 'Give, give!'" The Alter Rebbe applies the image to kelipah, which only takes.

Proverbs 30:15 משלי ל׳:ט״ו

KEHOT'S NOTE

משלי ל, טו.

26 **הכל בשביל עצמם לגרמיה**

> Yahel Or notes a difficulty: here kelipah is said to take everything for itself, while there it is called "generous." It answers that the generosity of the evil inclination and the kelipos is itself for their own sake, since through it they draw life and nourishment for themselves.

KEHOT'S NOTE

ביהל אור ע׳ תרחצ כ׳ דכאן משמע שהם בבחי׳ לגרמי׳ ושם משמע שנקראו נדיבים, ומתרץ "דלקי״מ שנדיבות זו של היצה״ר והקליפות הוא לגרמי׳ שעי״ז ממשיך לו חיות ויניקה כו׳". באוה״ת פ׳ מסעי ע׳ אשעא יש הג״ה לכאן.

27 **שמבקשים הכל בשביל עצמם לגרמי׳**

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

KEHOT'S NOTE

ראה ת״ז ת״ו.

28 **שאינו מגדל צמחים**

> The Mishnah lists what may be used to cover the blood and gives Rabban Shimon ben Gamliel's rule: whatever grows

KEHOT'S NOTE

תהלים נא, ז.

32 **שו״ה ובחטא — מן תאוה**

According to the note, Or HaTorah prints a gloss on the words from "and in sin" to "from desire."

KEHOT'S NOTE

באוה״ת פי׳ מסעי ע׳ א׳שעב יש הג״ה לכאן.

33 **כלום נתכוין**

On this verse, David says: "Did my father Yishai intend to bring me into being? He intended only his own pleasure." The Alter Rebbe cites it for the body's origin in desire.

Vayikra Rabbah 14:5ויקרא רבה י״ד:ה׳

34 **ואהבת**

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." Here it stands for the body joining the G-dly soul in loving G-d.

Deuteronomy 6:5דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

35 **כלל ופרט**

According to the note, Or HaTorah also has a gloss on "general and particular" here.

KEHOT'S NOTE

באוה״ת פי׳ מסעי שם נמצא הג״ה לכאן.

36 **ואת זלעו״ז עשה האלקים**

"G-d has made this opposite that." Chassidus reads it as the principle that every force of holiness has a corresponding force in the realm opposed to it.

Ecclesiastes 7:14קהלת ז׳:י״ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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KEHOT'S NOTE

קהלת ז, יד.

37 Kehot's note points to Zohar, Terumah 52:561 for these words.

Zohar, Terumah 52:561ספר הזהר, תרומה נ״ב:תקס״א

PARAGRAPH 4

38 **ועתה ישראל מה ה׳ אלקיך**

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

KEHOT'S NOTE

שם י׳, יב.

39 **ועתה ישראל מה ה׳ אלקיך שואל מעמך כ״א ליראה**

"And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d." The word mah ("what") is the basis of the Sages' reading.

Deuteronomy 10:12דברים י׳:י״ב

וְעַתָּה יִשְׂרָאֵל מָה ה׳ אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־ה׳ אֱלֹקֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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40 **אל תקרי מה אלא מאה**

The Zohar on Terumah calls the lower level "Mah" and adds, "we have learned: do not read mah but me'ah," because all the higher levels are present there in their completeness.

Zohar, Terumah 2:12–4:23ספר הזהר, תרומה ב׳:י״ב-ד׳:כ״ג

The supreme grade, esoterically known as."the supernal world", is designated "Mi" ("Who") and the lower grade known as "the lower world" is designated "Mah" ("What?", "How?"), and we have been taught that "Mah" contains an allusion to."meah"-"hundred"-because all the higher grades, when fully realized, are subsumed in it.

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

41 **באי״י היינו נוכח**

According to the note, Or HaTorah prints a gloss on "Blessed are You" being direct address.

KEHOT'S NOTE

באוה״ת פי׳ מסעי שם נמצא הג״ה לכאן.

42 **ובמחשבה אחת ברא את כל העולם**

In the Midrash HaNe'elam, Rabbi Shimon teaches that when it arose in G-d's thought to create His world, "all the worlds arose in one thought, and with this thought they were all created."

Zohar II, 20aזח״ב כ, א

KEHOT'S NOTE

זח״ב כ, א.

43 **גבוה מעל גבוה**

"For one higher than the high watches over him, and there are higher ones above them." Here it describes the endless gradations of creation.

Ecclesiastes 5:7קהלת ה׳:ז׳

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not

at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

44 **סלה לאין קץ**

The words here quote Eruvin 54a:12-13; the passage is shown below.

Eruvin 54a:12–13 עירובין נ"ד א:י"ב-י"ג

רָבָא אָמַר מֵהָכָא: "תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ וַאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה", אֵימָתַי תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ — בִּזְמַן שֶׁאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה. רָבָא רָמֵי: כְּתִיב "תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ". וּכְתִיב "וַאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה". זָכָה — תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ. לֹא זָכָה — וַאֲרֶשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה.

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KEHOT'S NOTE

ראה עירובין נד, א.

45 **מוטב דלדייניי**

When Acher died, Rabbi Meir said: "Better that he be judged and then come to the World to Come." The Alter Rebbe infers that even the lower Gan Eden requires prior judgment.

Chagigah 15b:3 חגיגה ט"ו ב:ג'

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מִידָּן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מִידָּן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרַיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אָמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאֵצֵא עָשָׂן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סְלִיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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KEHOT'S NOTE

חגיגה טו, ב.

46 **ות"ח אין להם מנוחה**

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

KEHOT'S NOTE

סוף ברכות. ושי"נ.

47 **ות"ח אין להם מנוחה**

"Torah scholars have no rest, neither in this world nor in the World to Come," for "they go from strength to strength." Here it shows that the soul's ascent never ends.

Berakhot 64a:12–13 ברכות ס"ד א:י"ב-י"ג

אָמַר רַבִּי חִיָּיא בַּר אָשֵׁי אָמַר רַב: תַּלְמִידֵי חֲכָמִים אֵין לָהֶם מְנוּחָה לֹא בָּעוֹלָם הַזֶּה וְלֹא בָּעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: "יֵלְכוּ מֵחַיִל אֶל חָיִל יֵרָאֶה אֶל אֱלֹקִים בְּצִיּוֹן". אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: "וְכָל בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ".

R. Hiyya b. Ashe said in the name of Rab[3] : The disciples of the wise have rest neither in this world nor in the world to come; as it is said, "They go from strength to strength, every one of them appeareth before G-d in Zion." R. Eleazar said in the name of R. Hannina: The disciples of the wise increase peace in the world; as it is said, "And all thy children shall be taught of the L-rd ; and great shall be the peace of thy children" ...

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48 **אלף אלפין גדוד א' והגדודים אין להם מספר**

The Talmud reconciles "a thousand thousands serve Him" with "Is there any number to His troops?": a thousand thousands is the count of one troop, and the troops are without number.

Chagigah 13b:13 חגיגה י"ג ב:י"ג

תַּנְיָא, רַבִּי אוֹמֵר מִשּׁוּם אַבָּא יוֹסֵי בֶּן דּוֹסַאי: "אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵיהּ" — מִסְפַּר גְּדוּד אֶחָד, "וְרִבְבָן קַדָּמוֹהִי יְקוּמוּן". וְרַבִּי יִרְמְיָה בַּר אַבָּא אָמַר: "אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵיהּ", לְנָהֳרָא דִּינְהוֹר, שֶׁנֶּאֱמַר: "נָהָר דִּינוּר נָגֵד וְנָפֵק מִן קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵיהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן".

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49 **הכל כלא חשיב קמי' ית'**

The Zohar's introduction describes true awe of G-d: because He is the root of all worlds, "everything before Him is considered as nothing."

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

50 **וארז"ל א"ת מה אלא מאה**

Rabbi Meir says that a person must recite a hundred blessings every day, as it says, "what (mah) does Havayah your G-d ask of you." According to the Kehot note, Tosafos there cite the reading of mah as me'ah ("a hundred").

Menachot 43b:15–17 מנחות מ"ג ב:ט"ו-י"ז

תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר (דברים י, יב) ועתה ישראל מה ה' אלקיך שואל מעמך רב חייא בריה דרב אויא בשבתא וביומי טבי טרח וממלי להו באיספרמקי ומגדי תניא היה ר"מ אומר חייב אדם לברך שלש ברכות בכל יום אלו הן שעשאני ישראל שלא עשאני אשה שלא עשאני בור

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KEHOT'S NOTE

מנחות מג, ב. תוד"ה שואל ב' הקונטרס. והובא בזח"ב קכז, א [כ]. [זח"ג קעט, א. רנד, א]. ראה תניא רבתי בתחלתו. שו"ע אדה"ז או"ח סי' מ"ו ס"א. וראה גם בהנסמן באוהי"ת במדבר-ו ע' א'תתקסה.

51 **וקדושים בכ"י יהללוך סלה**

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

KEHOT'S NOTE

נוסח התפלה.

52 **אלף אלפים . . מספר**

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

KEHOT'S NOTE

חגיגה יג, סע"ב.

laughter above comes through the Name that conceals.

Genesis 21:6 בראשית כ"א:ו

וַתֹּאמֶר שָׂרָה צְחֹק עָשָׂה לִי אֱלֹקִים כָּל־הַשֹּׁמֵעַ יִצְחַק־לִי׃

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו.

60 **לויתן זה יצרת**

"There go the ships; Leviathan, which You formed to play with." The Alter Rebbe reads Leviathan as "joining," and the play as G-d's delight in that joining.

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יִהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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KEHOT'S NOTE

תהלים קד, כו.

61 **פ' פינחס בד"ה צו**

That discourse on the daily offerings ("My offering, My bread") asks why the verse says "and say to them" twice, and answers that a command applies both immediately and for all generations: the offerings themselves, and the prayers instituted in their place.

KEHOT'S NOTE

לעיל עז, ג. בסה"מ תרל"ג ע' ערה מבאר ענין השחוק.

62 **ברכת הדיוט**

The Raaya Mehemna on Naso calls the angel Michael, the high priest above, a "commoner" before his Master and quotes "let not the blessing of a commoner be light in your eyes." This is the passage the Alter Rebbe cites.

Zohar, Nasso 1:4–3:17 ספר הזהר, נשא א:ד-ג:י"ז

63 **אל תהי ברכת הדיוט קלה**

Rabbi Elazar said in the name of Rabbi Chanina: "Never let the blessing of a commoner be light in your eyes," for two great men of their generations were blessed by commoners and the blessings came true: David by Aravnah, and Daniel by Darius.

Berakhot 7a:4 ברכות ז' א:ד

תַּנְיָא, אָמַר רַבִּי יִשְׁמָעֵאל בֶּן אֱלִישָׁע: פַּעַם אַחַת, נִכְנַסְתִּי לְהַקְטִיר קְטוֹרֶת לִפְנֵי וְלִפְנִים, וְרָאִיתִי אַכְתְּרִיאֵל קָהּ ה' צְבָאוֹת, שֶׁהוּא יוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא, וְאָמַר לִי: "יִשְׁמָעֵאל בְּנִי, בָּרְכֵנִי!" אָמַרְתִּי לוֹ: "יְהִי רָצוֹן מִלְּפָנֶיךָ, שֶׁיִּכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעַסְךָ, וְיִגְּולוּ רַחֲמֶיךָ עַל מִדּוֹתֶיךָ, וְתִתְנַהֵג עִם בָּנֶיךָ בְּמִדַּת הָרַחֲמִים, וְתַכְנֵס לָהֶם לִפְנִים מִשּׁוּרַת הַדִּין". וְנִעְנַע לִי בְּרֹאשׁוֹ. וְקִמַּשְׁמַע לַן, שֶׁלֹּא תְּהֵא בְּרָכַת הֶדְיוֹט קַלָּה בְּעֵינֶיךָ.

There is a teaching : R. Ishmael b. Elisha said : Once I entered [the Holy of Holies] to offer incense in the innermost part of the Sanctuary, and I saw Okteriel, Jah, the L-rd of Hosts, seated upon a high and exalted throne. He said to me,

PARAGRAPH 5

53 **אשר קדשנו בלשון נסתר**

The note points to a remark of the Rebbe there on this point, that "who has sanctified us" is in the hidden third person.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בסה"מ ה'ש"ת ע' 148.

54 **וע"י המצות שהם רצון העליון**

The note says a passage from here onward is quoted there.

KEHOT'S NOTE

קטע מכאן מובא בסה"מ תרל"ג ח"א ע' עדר.

55 **שבחרו רז"ל**

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

KEHOT'S NOTE

ברכות (ו, א-ב. ז, א-ב). ב"מ (פו, א). [כ].

56 **בד"ה קא מיפלגי במתיבתא דרקיע**

That discourse opens with the dispute in the Heavenly Academy over a doubtful case of tzaraas, where the Holy One, blessed be He, said "pure," and sets out to explain why the Sages called the Creator "the Holy One, blessed be He" and what the Heavenly Academy is.

KEHOT'S NOTE

לקו"ת פ' תזריע כב, ג.

57 **קא מיפלגי במתיבתא דרקיע אם בהרת**

The Heavenly Academy disputed: if the bright spot came before the white hair, it is impure; in a case of doubt, "the Holy One, blessed be He, says: pure," while the whole Academy says impure, and Rabbah bar Nachmani was summoned to decide. The Alter Rebbe's discourse on this story explains the name "the Holy One, blessed be He."

Bava Metzia 86a:6–7 בבא מציעא פ"ו א:ו-ז'

אַתְיוּהּ לְקַמֵּיהּ, עַיְּילֵיהּ לְאִדְּרוֹנָא וְטַרְקֵיהּ לְבָבָא בְּאַנְפֵּיהּ. בְּעָא רַחֲמֵי, פְּרַח אַשְׁיְתָא עֲרַק וַאֲזַל לְאַגְמָא. חֲזָה יָתֵיב אַגַּיְרְדָּא דְּדִקּוּלָא וְקָא גָרֵיס. קָא מִיפַּלְגִי בְּמִתְיבְתָא דְּרָקִיעָא: אִם בַּהֶרֶת קוֹדֶמֶת לִשְׂעָר לָבָן - טָמֵא, וְאִם שֵׂעָר לָבָן קוֹדֵם לַבַּהֶרֶת - טָהוֹר. סָפֵק - הַקָּדוֹשׁ בָּרוּךְ הוּא אוֹמֵר: טָהוֹר, וְכוּלְּהוּ מְתִיבְתָא דְּרָקִיעָא אָמְרִי: טָמֵא. וְאָמְרִי: מַאן נוֹכַח? נוֹכַח רַבָּה בַּר נַחְמָנִי. דְּאָמַר רַבָּה בַּר נַחְמָנִי: אֲנִי יָחִיד בְּנָגָעִים, אֲנִי יָחִיד בְּאָהָלוֹת.

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58 **סוף מעשה במח' תחלה**

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

KEHOT'S NOTE

פיוט לכה דודי.

59 **צחוק עשה לי אלקים**

At Yitzchak's birth Sarah says, "Elokim has made laughter for me." The Alter Rebbe stresses the Name Elokim: the

"Ishmael, My son, bless Me." I replied, "May it be Thy will that Thy mercy may subdue Thy wrath ; and may Thy mercy prevail over Thy attributes, so that Thou mayest deal with Thy children in the quality of mercy and ...

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Megillah 15a:17–18 מגילה ט״ו א:י״ז-י״ח

וְאָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: לְעוֹלָם אַל תְּהִי בְּרָכַת הֶדְיוֹט קַלָּה בְּעֵינֶיךָ, שֶׁהֲרֵי שְׁנֵי גְּדוֹלֵי הַדּוֹר בֵּרְכוּם שְׁנֵי הֶדְיוֹטוֹת, וְנִתְקַיְּימָה בָּהֶן, וְאֵלּוּ הֵן: דָּוִד וְדָנִיֵּאל. דָּוִד — דִּכְתִיב: ״וַיֹּאמֶר אֲרַונָה, דִּכְתִיב: ״וַיֹּאמֶר אֲרַונָה אֶל הַמֶּלֶךְ וְגוֹ׳״. דָּנִיֵּאל — דִּכְתִיב: ״אֱלָהָךְ דִּי אַנְתְּ פָּלַח לֵיקָה בְּתַדִּירָא הוּא יְשֵׁיזְבִינָּךְ״. וְאָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: אַל תְּהִי קְלָלַת הֶדְיוֹט קַלָּה בְּעֵינֶיךָ, שֶׁהֲרֵי אֲבִימֶלֶךְ קִלֵּל אֶת שָׂרָה ״הִנֵּה הוּא לָךְ כְּסוּת עֵינַיִם״, ...

R Elazar b. Hanina also said: Let not the blessing of an ordinary man be held lightly in your eyes, for two men great in their generation were blessed by ordinary men and their blessings were fulfilled. They were, David and Daniel. David was blessed by Aravnah, as it is written, "And Aravnah said to the king, The L-rd your G-d will accept you" (II Samuel 24:23). Daniel was blessed by Darius, as it is written "Your G-d whom you serve continually, He will deliver you" (Daniel 6:17). R Elazar ...

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KEHOT'S NOTE

ברכות ז, א. מגילה טו, א. נתבאר באוה״ת פ׳ מסעי ע׳ א׳שעו.

64 **נק׳ מלין דהדיוטא**

The Zohar says that a human king would not stoop to tell "words of a commoner," let alone write them, so the Torah's accounts of Esav, Hagar, Lavan and Bilaam cannot be mere stories. The Alter Rebbe borrows the phrase for physical, everyday matters.

Zohar III, 149b זח״ג קמט, ב

KEHOT'S NOTE

ראה זח״ג קמט, ב.

65 **בד״ה ושאבתם מים**

That Sukkos discourse quotes the Sages, "although fire comes down from heaven, it is a mitzvah to bring [fire] from the commoner," the teaching the text cites here.

KEHOT'S NOTE

לקמן לקו״ת סוכות עט, ב.

66 **ושאבתם מים**

"You shall draw water with joy from the wells of salvation." These are the opening words of the Sukkos discourse the Alter Rebbe cites.

Isaiah 12:3 ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה:

Therefore with joy shall ye draw water Out of the wells of salvation.

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67 **לויתן ל׳ התחברות**

The note points there, together with Leah's naming of Levi (Genesis 29:34), for the reading of Leviathan as "joining."

Genesis 29:34 בראשית כ״ט:ל״ד

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עַתָּה הַפַּעַם יִלָּוֶה אִישִׁי אֵלַי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי:

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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KEHOT'S NOTE

ראה בראשית כט, לד. אוה״ת תולדות קנו, א.

68 **בכל מאדך בכל ממונך**

The Zohar on Va'eschanan explains "with all your might" as one's money, whether inherited or earned, and praises Avraham, who spared neither his heart, his soul nor his money for love of his Master.

Zohar III, 267a זח״ג רסז, א

KEHOT'S NOTE

ברכות פ״ט, מ״ה. זח״ג רסז, א.

69 **בכל מאדך בכל ממונך**

The Mishnah explains the verse of the Shema: "with all your heart" means with both your inclinations, and "with all your might" means with all your money.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

... בְּכָל לְבָבְךָ, בִּשְׁנֵי יִצְרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמְאֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכֻוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יְכַנֵּס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, וּבְפַנְדָּתוֹ, וּבָאָבָק שֶׁעַל רַגְלָיו, וְלֹא יַעֲשֶׂנּוּ קַפַּנְדַּרְיָא, וּרְקִיקָה מִקַּל וָחֹמֶר. כָּל חוֹתְמֵי בְרָכוֹת שֶׁהָיוּ בַּמִּקְדָּשׁ, הָיוּ אוֹמְרִים מִן הָעוֹלָם. ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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PARAGRAPH 6

70 **טוב זה יצ״ט**

The Zohar reads "good" in "very good" as the angel of life and "very" as the angel of death, the right side and the left side, which are one mystery.

Zohar II, 68b זח״ב סח, ב

KEHOT'S NOTE

קי"ר ג, יא, ג. ילקוט שמעוני בראשית רמז טז. [כ]. ראה גם זח"ב סח, ב. מצוין לעיל פי' חקת סב, א.

71 **טוב זה יצ"ט מאד זה יצה"ר**

On "and behold, it was very good," the Midrash says "good" is the good inclination and "very" is the evil inclination, for without the evil inclination a person would not build a house, marry or have children.

Kohelet Rabbah 3:11:3 קוהלת רבה ג:י"א:ג'

... נְחֶמְיָה בְּרֵיהּ דְּרַבִּי שְׁמוּאֵל בַּר נַחְמָן אָמַר (בראשית א, לא): וְהִנֵּה טוֹב מְאֹד, וְהִנֵּה טוֹב, זֶה אָדָם. וְהִנֵּה טוֹב, זֶה יֵצֶר טוֹב, מְאֹד, זֶה יֵצֶר הָרָע. וְכִי יֵצֶר הָרָע טוֹב מְאֹד, אֶלָּא לְלַמֶּדְךָ שֶׁאִלּוּלֵי יֵצֶר הָרָע, לֹא בָנָה אָדָם בַּיִת, וְלֹא נָשָׂא אִשָּׁה, וְלֹא הוֹלִיד בָּנִים, שֶׁכֵּן שְׁלֹמֹה אוֹמֵר (קהלת ד, ד): כִּי הִיא קִנְאַת אִישׁ מֵרֵעֵהוּ. רַבִּי בֶּרֶכְיָה וְרַבִּי אַבָּהוּ בְּשֵׁם רַבִּי יוֹנָתָן אָמַר: גַּם אֶת הָעֹלָם נָתַן בְּלִבָּם, אַהֲבַת עוֹלָם נָתַן בְּלִבָּם, אַהֲבַת תִּינוֹקוֹת נָתַן בְּלִבָּם, מָשָׁל לְמָה הַדָּבָר דּוֹמֶה, לְמֶלֶךְ שֶׁהָיוּ לוֹ ...

Another matter, "He made everything beautiful in its time" – Rabbi Berekhya said that Rabbi Abbahu said in the name of Rabbi Elazar: The schism that was between Reḥavam and Yerovam was fitting to have been between David and Sheva ben Bikhri, but the Holy One blessed be He said: The Temple has not yet been constructed and I am introducing a schism in the kingdom of the House of David? Rather, let the Temple be constructed and then, what will ultimately happen, will happen. Rabbi Binyamin said in the ...

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72 **חלק — מוגבלת**

the passage shares nothing with the note

KEHOT'S NOTE

ע"ק בדרושים לר"ה (סב, ד). [כ].

73 **נהפכת ממרירו למיתקא**

The Zohar's introduction praises those "who turn darkness into light and taste bitter as sweet." The Alter Rebbe uses this transformation for the animal soul turned toward G-d.

Zohar I, 4a זח"א ד, א

KEHOT'S NOTE

ראה זח"א ד, א. ובכ"מ.

74 **חלק אלו-ה ממעל**

Job speaks of "the portion of G-d from above." Chassidus uses the phrase for the G-dly soul, which is truly a part of G-d.

Job 31:2 איוב ל"א:ב'

וּמָה חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרוֹמִים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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KEHOT'S NOTE

איוב לא, ב.

PARAGRAPH 8

75 **צדקה תרומם**

"Righteousness (tzedakah) exalts a nation." The Alter Rebbe reads tzedakah as charity, which elevates the animal soul.

Proverbs 14:34 משלי י"ד:ל"ד

צְדָקָה תְרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

76 **הב הב**

"The leech has two daughters: 'Give, give!'" The desert's "give, give" is the opposite of the mitzvos, which give.

Proverbs 30:15 משלי ל':ט"ו

לָעֲלוּקָה שְׁתֵּי בָנוֹת הַב הַב שָׁלוֹשׁ הֵנָּה לֹא תִשְׂבַּעְנָה אַרְבַּע לֹא־אָמְרוּ הוֹן:

The horseleech hath two daughters: 'Give, give.' There are three things that are never satisfied, Yea, four that say not: 'Enough':

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

77 **מה ה' אלקיך שואל מעמך**

"What (mah) does Havayah your G-d ask of you." The Alter Rebbe reads mah as bittul, being "what," nothing.

Deuteronomy 10:12 דברים י':י"ב

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־ה' אֱלֹקֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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78 **משים עצמו כשיריים**

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

KEHOT'S NOTE

ר"ה יז, ריש ע"ב.

79 **משים עצמו כשיריים**

G-d forgives "the remnant of His heritage," that is, the one "who makes himself like leftovers." The Alter Rebbe uses this image for complete self-nullification.

Rosh Hashanah 17b:1-3 ראש השנה י"ז ב:א-ג'

לְמִי שֶׁמַּשִּׁים עַצְמוֹ כִּשְׁיָרִים. רַב הוּנָא רָמֵי, כְּתִיב: "צַדִּיק ה' בְּכָל דְּרָכָיו", וּכְתִיב: "וְחָסִיד בְּכָל מַעֲשָׂיו"! בַּתְּחִלָּה — צַדִּיק, וּלְבַסּוֹף — חָסִיד. רַבִּי אֶלְעָזָר רָמֵי, כְּתִיב: "וּלְךָ ה' חֶסֶד", וּכְתִיב: "כִּי אַתָּה תְשַׁלֵּם לְאִישׁ כְּמַעֲשֵׂהוּ". בַּתְּחִלָּה — "כִּי אַתָּה תְשַׁלֵּם כְּמַעֲשֵׂהוּ", וּלְבַסּוֹף — "וּלְךָ ה' חֶסֶד".

William Davidson, Vocalized Aramaic (CC-BY-NC)

PARAGRAPH 9

80 וכמ״ש בזהר פ׳ חיי שרה דקכ״ג ע״א

According to the note, this Zohar passage on the hundred blessings is explained in these two places in Or HaTorah.

KEHOT'S NOTE

נתבאר באוה״ת פ׳ שמות ע׳ פב. אוה״ת נ״ך-ב ע׳ א׳מז.

81 מאה ברכאן מאתר עילאה סתימא דכל סתימין

Explaining "a hundred years" in Sarah's life, the Zohar speaks of "the mystery of the hundred blessings of each day," through which the Holy One, blessed be He, is included "from the supernal place, the most hidden of all hidden."

Zohar, Chayei Sara 5:23–6:28 ספר הזהר, חיי שרה ה׳:כ״ג-ו׳:כ״ח

The hundred forms a unit because the Holy One is united with the highest and most mysterious by the secret of the hundred benedictions pronounced each day. Similarly the number twenty symbolises the unity of the Thought with the Jubilee. Hence the singular shanah (year).

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

82 איזהו שוטה המאבד

A baraita defines a fool: "Who is a fool? One who loses everything that is given to him." The Alter Rebbe applies it to the proud.

Chagigah 4a:1–2 חגיגה ד׳ א:א׳-ב׳

כְּמִי שֶׁנָּגַח שׁוֹר חֲמוֹר וְגָמָל, וְנַעֲשָׂה מוּעָד לַכֹּל. אָמַר רַב פָּפָּא: אִי שְׁמִיעַ לֵקֶה לְרַב הוּנָא הָא דְּתַנְיָא: אֵי זֶהוּ שׁוֹטֶה — זֶה הַמְאַבֵּד כָּל מַה שֶּׁנּוֹתְנִים לוֹ, הֲוָה הָדַר בֵּקֹה. אִיבַּעְיָא לְהוּ: כִּי הֲוָה הָדַר בֵּקֹה — מִמְּקָרֵע כְּסוּתוֹ הוּא דַּהֲוָה הָדַר בֵּקֹה, דְּדָמְיָא לְהָא, אוֹ דִלְמָא: מִכּוּלְּהוּ הֲוָה הָדַר? תֵּיקוּ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

חגיגה ד, א בשינוי הלשון מכאן. [כ]. באוה״ת בראשית-ב דף שצ, א מציין לאוה״ת מהמגיד "שמאבד בחי׳ הארת שם מ״ה שבו". ראה לעיל פ׳ פנחס עו, ב. וראה בד״ה ועתה ישראל תשל״ז (נדפס בסה״מ מלוקט-ב ע׳ של) הערה 52 והערה 53.

83 מה היינו בחי׳ ביטול לעשות מיש אין

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

מובא בביאוה״ז להצ״צ ח״א ע׳ עט. ובאוה״ת בראשית-א דף קכא, ב.

PARAGRAPH 10

84 נק׳ רמ״ח אברים

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

KEHOT'S NOTE

ראה ת״ז ת״ל.

85 ות״ת כנגד כולם

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

KEHOT'S NOTE

פאה א, א.

86 ות״ת כנגד כולם

After listing the mitzvos whose fruits one enjoys in this world while the principal remains for the World to Come, the Mishnah concludes: "and the study of Torah is equal to them all."

Mishnah Peah 1:1 משנה פאה א׳:א׳

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהֲרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַבָּאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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87 ותורתך בתוך מעי

"To do Your will, my G-d, I desire, and Your Torah is within my innards." The Alter Rebbe reads it as Torah being inner nourishment, like food.

Psalms 40:9 תהילים מ׳:ט׳

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹקַי חָפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מֵעָי׃

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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KEHOT'S NOTE

תהלים מ, ט.

PARAGRAPH 11

88 ויתר הקב״ה

the passage shares nothing with the note

KEHOT'S NOTE

ירושלמי חגיגה פ״א, ה״ז. פתיחי איכ״ר, ב. על״ק (צב, סע״ג). ושי״נ. [כ].

89 ויתר הקב״ה על עבודת כוכבים וג״ע וש״ד ולא ויתר על ביטול תורה

"We find that the Holy One, blessed be He, overlooked idolatry, forbidden relations and bloodshed, but did not overlook their contempt for the Torah," for the verse blames the destruction on "their forsaking My Torah."

Jerusalem Talmud Chagigah 1:7 תלמוד ירושלמי חגיגה א׳:ז׳

90 ויתר הקב״ה על עבודת כוכבים וג״ע וש״ד ולא ויתר על ביטול תורה

The Midrash on Eichah teaches the same, and continues: "Would that they had forsaken Me and kept My Torah," for

94 **עוסק בתורה לשמה**

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

KEHOT'S NOTE

אבות רפי״ו.

95 **עוסק בתורה לשמה**

"Whoever occupies himself with Torah lishmah merits many things." The Alter Rebbe explains lishmah as studying for the Torah's own sake, to draw G-d's light into it.

Pirkei Avot 6:1 משנה אבות ו׳:א׳

שָׁנוּ חֲכָמִים בִּלְשׁוֹן הַמִּשְׁנָה, בָּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אוֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לִשְׁמָהּ, זוֹכֶה לִדְבָרִים הַרְבֵּה. וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כְּלוֹ כְּדַי הוּא לוֹ. נִקְרָא רֵעַ, אָהוּב, אוֹהֵב אֶת הַמָּקוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת, מְשַׂמֵּחַ אֶת הַמָּקוֹם, מְשַׂמֵּחַ אֶת הַבְּרִיּוֹת. וּמַלְבַּשְׁתּוֹ עֲנָוָה וְיִרְאָה, וּמַכְשַׁרְתּוֹ לִהְיוֹת צַדִּיק וְחָסִיד וְיָשָׁר וְנֶאֱמָן, וּמַרְחַקְתּוֹ מִן הַחֵטְא, וּמְקָרַבְתּוֹ לִידֵי זְכוּת, וְנֶהֱנִין מִמֶּנּוּ עֵצָה וְתוּשִׁיָּה בִּינָה וּגְבוּרָה, שֶׁנֶּאֱמַר (משלי ח) לִי עֵצָה וְתוּשִׁיָּה אֲנִי ...

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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96 **על שלא ברכו בתורה תחלה**

The words here quote Nedarim 81a:4–5; the passage is shown below.

Nedarim 81a:4–5 נדרים פ״א א:ד׳-ה׳

רָבִינָא אוֹמֵר: שֶׁאֵין מְבָרְכִין בַּתּוֹרָה תְּחִלָּה. דְּאָמַר רַב יְהוּדָה אָמַר רַב: מַאי דִּכְתִיב: ״מִי הָאִישׁ הֶחָכָם וְיָבֶן אֶת זֹאת״ — דָּבָר זֶה נִשְׁאַל לַחֲכָמִים וְלַנְּבִיאִים וְלֹא פֵּירְשׁוּהוּ, עַד שֶׁפֵּירְשׁוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעַצְמוֹ, דִּכְתִיב: ״וַיֹּאמֶר ה׳ עַל עָזְבָם אֶת תּוֹרָתִי וְגוֹ׳״. הֵיכִי שָׁמְעוּ בְּקוֹלִי״, הֵיכִי ״לֹא הָלְכוּ בָּהּ״! אָמַר רַב יְהוּדָה אָמַר רַב: שֶׁאֵין מְבָרְכִין בַּתּוֹרָה תְּחִלָּה.

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KEHOT'S NOTE

ב״מ פה, ריש ע״ב. וראה נדרים פא, א.

97 **על שלא ברכו בתורה תחלה**

On why the land was lost, G-d Himself answers, "because they forsook My Torah," and Rav explains: "because they did not first bless in the Torah."

Bava Metzia 85b:1 בבא מציעא פ״ה ב:א׳

אָמְרוּ חֲכָמִים וְלֹא פֵּירְשׁוּהוּ, אָמְרוּ נְבִיאִים וְלֹא פֵּירְשׁוּהוּ, עַד שֶׁפֵּירְשׁוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעַצְמוֹ, שֶׁנֶּאֱמַר: ״וַיֹּאמֶר ה׳ עַל עָזְבָם אֶת תּוֹרָתִי אֲשֶׁר נָתַתִּי לִפְנֵיהֶם״. אָמַר רַב יְהוּדָה אָמַר רַב: שֶׁלֹּא בֵּרְכוּ בַּתּוֹרָה תְּחִילָּה.

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by occupying themselves with it, "the light in it would bring them back to the good."

Eikhah Rabbah, Petichta 2 איכה רבה, פתיחתא ב׳

... אִם ה׳ לֹא יְבָנֶה בַּיִת וגו׳. רַבִּי הוּנָא וְרַבִּי יִרְמְיָה בְּשֵׁם רַבִּי שְׁמוּאֵל בְּרַבִּי יִצְחָק אָמְרֵי, מָצִינוּ שֶׁוִּתֵּר הַקָּדוֹשׁ בָּרוּךְ הוּא עַל עֲבוֹדַת כּוֹכָבִים וְעַל גִּלּוּי עֲרָיוֹת וְעַל שְׁפִיכוּת דָּמִים, וְלֹא וִתֵּר עַל מָאֳסָה שֶׁל תּוֹרָה, שֶׁנֶּאֱמַר: עַל מָה אָבְדָה הָאָרֶץ, עַל עֲבוֹדַת כּוֹכָבִים וְעַל גִּלּוּי עֲרָיוֹת וְעַל שְׁפִיכוּת דָּמִים, אֵין כְּתִיב כָּאן, אֶלָּא עַל עָזְבָם אֶת תּוֹרָתִי. רַבִּי הוּנָא וְרַבִּי יִרְמְיָה בְּשֵׁם רַבִּי חִיָּא בַּר אַבָּא אָמְרֵי, כְּתִיב (ירמיה טז, יא): וְאֹתִי עָזְבוּ וְאֶת תּוֹרָתִי לֹא שָׁמָרוּ, הַלְוַאי אוֹתִי עָזְבוּ ...

Rabbi Abba bar Kahana began: "Who is the wise man who will understand this..." (Jeremiah 9:11). Rabbi Shimon ben Yoḥai taught: If you have seen towns uprooted from their place in the Land of Israel, know that they did not provide the salaries of the Bible teachers and the Mishna teachers, as it is stated: "For what reason did the land perish.... The L-rd said: Because they have forsaken My Torah" (Jeremiah 9:11–12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi and Rabbi Ami to go out and establish [educational programs] ...

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91 **אברים הפנימים ונקיבתם במשהו**

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

KEHOT'S NOTE

חולין רפ״ג. וראה רש״י שם.

92 **ודברת בם**

"Teach them to your children, and speak of them when you sit in your house..." The Alter Rebbe notes that this comes right after the command to love G-d with all one's soul and might.

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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Berakhot 21a ברכות כ״א א

KEHOT'S NOTE

דברים ו, ז. וראה ברכות כא, א.

93 **ובכל נפשך ובכל מאודך**

The verse of loving G-d "with all your heart, with all your soul and with all your might," which the Alter Rebbe reads as the self-nullification that must precede Torah study.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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98 **פי' ברכו . . היינו המשכת אוא"ס בתוך התורה**

That passage explains Bava Metzia 85b the same way: "they did not bless in the Torah" cannot mean that they omitted the blessing over the Torah; berachah means drawing down, and the drawing of blessing into the Torah comes through the prayer before study.

KEHOT'S NOTE

ראה לקמן פ' ראה כט, א. אוה"ת ואתחנן ע' רנג.

PARAGRAPH 12

99 **בכל לבבך**

"You shall love Havayah your G-d with all your heart." The Alter Rebbe reads "all your heart" as both chambers of the heart.

Deuteronomy 6:5 דברים ו:ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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100 **שיהי' גילוי אלקות בב' חללי הלב**

According to the note, the passage from here until "to have physical bitterness from this" is quoted there, with additions and glosses.

KEHOT'S NOTE

מכאן עד תי' "להיות מזה מרירות גשמיים" מובא בשרש מצות התפלה פרק מב, עם הוספות והגהות.

101 **ימי שנותינו בהם**

"The days of our years are seventy years, and if with strength, eighty years." Contemplating the brevity of life awakens the bitterness described here.

Psalms 90:10 תהילים צ:י

יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָּם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה׃

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

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KEHOT'S NOTE

תהלים צ, י.

102 **וכי בשביל זה ירדה נשמתו בעוה"ז כו'**

There a gloss adds that the soul stood before G-d and came down into a body, a descent for the sake of an ascent through subduing and transforming; all its aim and longing should have been for this, yet on the contrary all its longing and desire is for the matters of this world.

KEHOT'S NOTE

בשרש מצות התפלה שם מוסיף הגי"ה "(שהיתה עומדת לפני ה' וירדה בגוף ירידה צורך עלי' ע"י אתכפיא ואתהפכא והי' ראוי להיות כל מגמתו ותשוקתו בזה לאשתאבא כו' ונהפוך הוא שכל תשוקתו וחפצו בעניני עוה"ז)". ע"ש.

PARAGRAPH 13

103 **ישראל ישראל בעושיו**

"Let Israel rejoice in its Maker; let the children of Zion delight in their King." Here it is the joy of the right chamber in the mitzvos.

Psalms 149:2 תהילים קמ"ט:ב

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב. ראה הוספה בשרש מצות התפלה שם דף קמ, א.

104 **וזהו בבינונים . . וכמ"כ בצדיקים**

According to the note, Or HaTorah there says that "with all your heart and with all your soul" applies to tzaddikim.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ב ע' תנה שבכל לבבך ובכל נפשך הוא בצדיקים.

105 **אהבה בתענוגים**

"How beautiful and how pleasant you are, love with delights." Chassidus uses the phrase for the highest, delight-filled love of G-d, which the Alter Rebbe assigns to the tzaddikim.

Song of Songs 7:7 שיר השירים ז:ז

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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106 **הנשמות . . שעלו במח'**

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

KEHOT'S NOTE

ב"ר רפ"א.

107 **שעלו במחשבה**

Six things preceded the creation of the world; some were created, and some, Israel among them, "arose in thought to be created." The Alter Rebbe says this source in thought is still the level of the letters of thought.

Bereshit Rabbah 1:4 בראשית רבה א:ד

"בְּרֵאשִׁית בָּרָא אֱלֹקִים" ששה דברים קדמו לבריאת העולם יש מהן שנבראו ויש מהן שעלו במחשבה להבראות. התורה והכסא הכבוד נבראו תורה מנין שנאמר (משלי ח, כב): "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did

not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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108 **ונתתי לך מהלכים בין העומדים**

"Thus says Havayah of hosts: if you walk in My ways... I will give you places to walk among these who stand." This verse heads the discourse in Parshas Vayeshev to which the Alter Rebbe refers.

Zechariah 3:7 זכריה ג׳:ז׳

כֹּה־אָמַר ה׳ צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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109 **לעשות ולתקן שעי״ז יהי׳ העלייה הגדולה**

The note refers to Or HaTorah on Devarim for this idea, that the kelipos were created to be rectified for the sake of a great ascent.

KEHOT'S NOTE

ראה אוה״ת דברים ע׳ כו.

PARAGRAPH 14

110 **חותמו של הקב״ה אמת**

Rabbi Chanina said: "The seal of the Holy One, blessed be He, is truth (emes)." The Alter Rebbe identifies this truth with Chochmah.

Shabbat 55a:12 שבת נ״ה א:י״ב

וְרֵישׁ לָקִישׁ אָמַר: "תָּיו" — סוֹף חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, דְּאָמַר רַבִּי חֲנִינָא: חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא "אֱמֶת". (אָמַר) רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי [אָמַר]: אֵלּוּ בְּנֵי אָדָם שֶׁקִּימוּ אֶת הַתּוֹרָה כֻּלָּהּ מֵאָלֶף וְעַד תָּיו.

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KEHOT'S NOTE

שבת נה, א. ראה אוה״ת נ״ך-א ע׳ שדמ.

111 **כי החכמה נקראת אמת**

In the gloss, the Alter Rebbe cites his teacher: the Infinite Light unites even with the World of Atzilus only by first clothing itself in Chochmah, because Ein Sof is "the true One," who alone exists, and this is the level of Chochmah.

Tanya, Likkutei Amarim 35:7 תניא, חלק ראשון; ליקוטי אמרים ל״ה:ז׳

הגהה וְכַאֲשֶׁר שָׁמַעְתִּי מִמּוֹרִי עָלָיו הַשָּׁלוֹם, פֵּירוּשׁ וְטַעַם לְמַה שֶּׁכָּתוּב בְּעֵץ חַיִּים, שֶׁאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא אֵינוֹ מִתְיַיחֵד אֲפִילּוּ בְּעוֹלָם הָאֲצִילוּת אֶלָּא עַל יְדֵי הִתְלַבְּשׁוּתוֹ תְּחִלָּה בִּסְפִירַת חָכְמָה, וְהַיְינוּ מִשּׁוּם שֶׁאֵין־סוֹף בָּרוּךְ־הוּא, הוּא אֶחָד הָאֱמֶת, שֶׁהוּא לְבַדּוֹ הוּא וְאֵין זוּלָתוֹ, וְזוֹ הִיא מַדְרֵגַת הַחָכְמָה וְכוּ׳׃

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112 **שמו גימטריא רצון**

Pekudei reconciles the early Kabbalists, who write that shemo ("His name") equals ratzon ("will"), with the Arizal, who calls shemo Malchus: Malchus of the Infinite is also called "His name," and from it the will, the Keser of Atzilus, is drawn.

KEHOT'S NOTE

פע״ח (ש׳ הק״ש ספכ״ח). וע״ל פקודי (ז, רע״ד). [כ]. לעיל (בהר) מג, א.

113 **משה שושבינא דמלכא ואהרן . . דמטרוניתא**

The Raaya Mehemna says that Moshe was the escort of the King, corresponding to Tiferes, and Aharon the escort of the Queen, corresponding to Malchus.

Zohar III, 20a זח״ג כ, א

KEHOT'S NOTE

זח״ג כ, א. נג, א. ערה, ב.

114 **משה הוא שושבינא דמלכא ואהרן שושבינא דמטרוניתא**

The Raaya Mehemna on Shoftim repeats: "Moshe is the escort of the King, Aharon the escort of the Queen."

Zohar, Shoftim 5:21–24 ספר הזהר, שופטים ה׳:כ״א-כ״ד

115 **כולם בחכי׳ עשית**

"How many are Your works, Havayah! You have made them all with wisdom." It links Chochmah with "making," which is why it is likened to the physical act of writing.

Psalms 104:24 תהילים ק״ד:כ״ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

116 **אהרן הי׳ מניף הלוים**

"And Aharon shall wave the Levites as a wave-offering before Havayah." The Alter Rebbe sees in it Aharon's role of raising up.

Numbers 8:11 במדבר ח׳:י״א

וְהֵנִיף אַהֲרֹן אֶת־הַלְוִיִּם תְּנוּפָה לִפְנֵי ה׳ מֵאֵת בְּנֵי יִשְׂרָאֵל וְהָיוּ לַעֲבֹד אֶת־עֲבֹדַת ה׳

And Aaron shall offer the Levites before the L-RD for a wave-offering from the children of Israel, that they may be to do the service of the L-RD.

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KEHOT'S NOTE

במדבר ח, יא.

He executed the righteousness of the L-RD, And His ordinances with Israel. .

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KEHOT'S NOTE

דברים לג, כא.

PARAGRAPH 15

117 **בהעלותך את הנרות**

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

KEHOT'S NOTE

שם ח, ב.

118 **בהעלותך את הנרות**

"When you raise up the lamps, the seven lamps shall give light toward the face of the Menorah." Aharon's kindling, literally "raising up," is read as raising the souls.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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119 **נשמת אדם קרוי' נר ה'**

"The soul of man is the lamp of Havayah, searching all the inner chambers." It identifies the lamps with souls.

Proverbs 20:27 משלי כ׳:כ״ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT'S NOTE

משלי כ, כז.

PARAGRAPH 16

120 **ולכן ויכתוב משה**

According to the note, Or HaTorah prints a gloss on this passage.

KEHOT'S NOTE

באוה"ת פי' מסעי ע' אישעב יש הג"ה לכאן.

121 **לפי שהוא מבחי' חכמה וירא ראשית לו**

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

KEHOT'S NOTE

וכתיב ראשית חכמה.

122 **וירא ראשית לו**

Moshe blesses Gad: "He saw the first portion for himself, for there the lawgiver's portion is hidden." The Alter Rebbe reads reishis, "beginning," as Chochmah, as in "the beginning is wisdom."

Deuteronomy 33:21 דברים ל״ג:כ״א

וַיַּרְא רֵאשִׁית לוֹ כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן וַיֵּתֵא רָאשֵׁי עָם צִדְקַת ה' עָשָׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל׃

And he chose a first part for himself, For there a portion of a ruler was reserved; And there came the heads of the people,

123 **חותמו של הקב"ה אמת**

"The seal of the Holy One, blessed be He, is truth." Moshe, as Chochmah, is the one who "writes" this seal.

Shabbat 55a:12 שבת נ״ה א׳:י״ב

וְרֵישׁ לָקִישׁ אָמַר: "תָּיו" — סוֹף חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, דְּאָמַר רַבִּי חֲנִינָא: חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא "אֱמֶת". (אָמַר) רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי [אָמַר]: אֵלּוּ בְּנֵי אָדָם שֶׁקִּימוּ אֶת הַתּוֹרָה כֻּלָּהּ מֵאָלֶף וְעַד תָּיו.

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124 **אלמלא עוזרו**

"A person's inclination overpowers him every day and seeks to kill him, and were it not that the Holy One, blessed be He, helps him, he could not prevail against it." Here it shows that the ascent needs help from above.

Kiddushin 30b:7 קידושין ל׳ ב׳:ז׳

וְאָמַר רַבִּי שִׁמְעוֹן בֶּן לֵוִי: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמְבַקֵּשׁ הֲמִיתוֹ, שֶׁנֶּאֱמַר: "צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ", וְאִלְמָלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שֶׁנֶּאֱמַר: "אֱלֹקִים לֹא יַעַזְבֶנּוּ בְיָדוֹ".

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KEHOT'S NOTE

קידושין ל, ב.

PARAGRAPH 17

125 **ותורה אור**

"For a mitzvah is a lamp, and the Torah is light." The Alter Rebbe reads the Torah as the light that illuminates the soul from above.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

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

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KEHOT'S NOTE

משלי ו, כג.

126 **ועשית ציץ**

"And you shall make a plate of pure gold, and engrave on it, like the engravings of a seal, 'Holy to Havayah.'" These are the opening words of the discourse in Parshas Tetzaveh that the Alter Rebbe cites.

Exodus 28:36 שמות כ״ח:ל״ו

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַה'

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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motza, "source," with motza'eihem, "their goings-forth," the souls' source.

Isaiah 58:11 ישעיהו נ"ח:י"א

וְנָחֲךָ ה' תָּמִיד וְהִשְׂבִּיעַ בְּצַחְצָחוֹת נַפְשֶׁךָ וְעַצְמֹתֶיךָ יַחֲלִיץ וְהָיִיתָ כְּגַן רָוֶה וּכְמוֹצָא מַיִם אֲשֶׁר לֹא־יְכַזְּבוּ מֵימָיו׃

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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KEHOT'S NOTE

ישע' נח, יא.

131 **שעי"ז יהי' ההעלאה**

The note says Or HaTorah has a gloss on this point.

KEHOT'S NOTE

באוה"ת פ' מסעי ע' א'שעב יש הגי"ה לכאן.

PARAGRAPH 18

132 **דישראל עלו במחשבה**

Among the things that preceded creation, Israel "arose in thought to be created." The Alter Rebbe says this refers to the essence of the souls, while their root is higher.

Bereshit Rabbah 1:4 בראשית רבה א:ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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133 **בעל הרצון**

The Behar passage likens a name, which bears no comparison to a person's essence, to Chochmah, the source of the souls.

KEHOT'S NOTE

ראה לעיל פ' בהר מב, א מענין פי' בעל הרצון. ובפ' שלח נא, ד מענין לבעל החוטם. — כן מציין באוה"ת במדבר-ו ע' א'תתקסה.

127 **ואותי עזבו ואת תורתי לא שמרו**

The prophet says the fathers were punished because "they forsook Me... and did not keep My Torah." The Midrash reads it as a wish that they had at least kept the Torah.

Jeremiah 16:11 ירמיהו ט"ז:י"א

וְאָמַרְתָּ אֲלֵיהֶם עַל אֲשֶׁר־עָזְבוּ אֲבוֹתֵיכֶם אוֹתִי נְאֻם־ה' וַיֵּלְכוּ אַחֲרֵי אֱלֹקִים אֲחֵרִים וַיַּעַבְדוּם וַיִּשְׁתַּחֲוּוּ לָהֶם וְאוֹתִי עָזָבוּ וְאֶת־תּוֹרָתִי לֹא שָׁמָרוּ׃

then shalt thou say unto them: 'Because your fathers have forsaken Me, saith the L-RD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken Me, and have not kept My law;

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128 **הלואי אותי עזבו ואת תורתי שמרו**

"Would that they had forsaken Me and kept My Torah, for, through occupying themselves with it, the light in it would have brought them back to the good."

Eikhah Rabbah, Petichta 2 איכה רבה, פתיחתא ב'

... עַל מָה אָבְדָה הָאָרֶץ, עַל עֲבוֹדַת כּוֹכָבִים וְעַל גִּלּוּי עֲרָיוֹת וְעַל שְׁפִיכוּת דָּמִים, אֵין כְּתִיב כָּאן, אֶלָּא עַל עָזְבָם אֶת תּוֹרָתִי. רַבִּי הוּנָא וְרַבִּי יִרְמְיָה בְּשֵׁם רַבִּי חִיָּא בַּר אַבָּא אָמְרֵי, כְּתִיב (ירמיה טז, יא): וְאוֹתִי עָזְבוּ וְאֶת תּוֹרָתִי לֹא שָׁמָרוּ, הַלְוַאי אוֹתִי עָזְבוּ וְתוֹרָתִי שָׁמְרוּ, מִתּוֹךְ שֶׁהָיוּ מִתְעַסְקִין בָּהּ הַמָּאוֹר שֶׁבָּהּ הָיָה מַחֲזִירָן לְמוּטָב. רַב הוּנָא אָמַר לְמִד תּוֹרָה אַף עַל פִּי שֶׁלֹּא לִשְׁמָהּ שֶׁמִּתּוֹךְ שֶׁלֹּא לִשְׁמָהּ בָּא לִשְׁמָהּ. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי בְּכָל יוֹם וְיוֹם בַּת קוֹל יוֹצֵאת מֵהַר חוֹרֵב ...

Rabbi Abba bar Kahana began: "Who is the wise man who will understand this..." (Jeremiah 9:11). Rabbi Shimon ben Yoḥai taught: If you have seen towns uprooted from their place in the Land of Israel, know that they did not provide the salaries of the Bible teachers and the Mishna teachers, as it is stated: "For what reason did the land perish.... The L-rd said: Because they have forsaken My Torah" (Jeremiah 9:11-12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi and Rabbi Ami to go out and establish [educational programs] ...

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129 **והנה תחלה אמר ויכתוב . . ר"ל הנסיעה וההעלאה שממטה**

This passage is quoted there with a question: since the ascent reaches only up to "their goings-forth," their source and root, and the souls were already in their source and root before they descended into the body, what is the "descent for the sake of ascent"?

KEHOT'S NOTE

מובא באוה"ת שמות-ז ע' ב'תקלה ושם הקשה: "דלכאורה אין זה מובן מאחר דהעלי' הוא רק עד מוצאיהם דהיינו מקורן ושרשן א"כ מהו הירידה צורך עלי' שהרי מקודם ירידתן בגוף הי' שם מקורן ושרשן". ע"ש.

130 **וכמוצא מים**

"You shall be like a watered garden, and like a source of water whose waters do not fail." The Alter Rebbe links

134 **לעלות ממטה למעלה**

> According to the note, Or HaTorah prints a conclusion of this maamar at this point.

KEHOT'S NOTE

באוה"ת פ' מסעי ע' אישעג נמצא סיום מהמאמר לכאן.

135 **ברוח פיו כל צבאם**

> "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." It shows that "the mouth of G-d," divine speech, is the creative power that fills all worlds.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

136 **ואלה מסעיהם למוצאיהם**

> The end of the verse, "and these are their journeys according to their goings-forth," read here as the souls' ascent back to their source; its middle words, "by the mouth of Havayah," are read as an ascent above divine speech.

Numbers 33:2 במדבר ל"ג:ב'

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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ביאור על זה

"An explanation of this"

Every ascent needs a drawing down first. The journeys in the desert, the blessing said before a mitzvah and Moshe's "writing" of the journeys all show that light from above must first come down to give the power to rise; Moshe's writing is G-d's "seal of truth," the light of the hidden Chochmah shining unchanged in "the light of the King's face," drawn into the souls through Torah study so that they can rise back to their source.

THE MAAMAR IN BRIEF

The biur begins with the journeys in the desert. Before Sinai there was no Ark, yet Moshe and Israel could subdue the desert near settled land, like the kelipos still close to kelipas nogah; the deep wilderness, evil at full strength, needed the Ark. The forty-two journeys match the Name of forty-two, a power of ascent that counts only six aspects of each attribute and leaves out Malchus, revelation, which the Omer, a drawing down, does count. Each journey had an ascent and a drawing down, as every mitzvah does, and as the blessing comes "ahead of" the deed, light from above must come first. So "Moshe wrote their goings-forth to their journeys": his writing is "the seal of the Holy One, blessed be He, is truth," the hidden Chochmah, from which the Thirteen Attributes come only as hair comes from the brain, shining unchanged in the seventh tikkun, the bare face, "the light of the King's face." Revealed in Z'eir Anpin and Malchus and drawn down through Torah study, this truth gives the souls the bittul and the strength to rise back to their source.

OUTLINE

1 **The Ark and the two deserts** ¶1–3

The journeys before Sinai needed no Ark: the desert near settled land, like the kelipos close to nogah, Moshe and Israel could subdue by themselves, through the mitzvos of Marah, while the deep wilderness, evil at full strength, needed the Ark. The desert is the source of the kelipos, opposite Jerusalem, and every Jew subdues his body by iskafya or is'hapcha. The forty-two journeys match Ana Bekoach, six words in each of seven lines; why then does the Omer count seven?

2 The Name of forty-two and the Omer ¶4–6

Malchus is the link by which each level becomes the source of the next. The Name of forty-two is ascent, as in the forty-two words of the Shema's love "with all your might," so it counts only each attribute's essence, which is nullified in the Infinite; the Omer is a drawing down from the "upraised hand" of Pesach, and counts each attribute's Malchus too. A parenthesis distinguishes Ana Bekoach from the forty-two of the three "hands," and the journeys show that an ascent comes before every drawing down.

3 The blessing before the mitzvah ¶7–9

Every mitzvah draws light through refining kelipas nogah, but first the blessing draws an encompassing light, "ahead of" the deed, that lifts it. The blessing's wording traces the stages: "Blessed are You" draws down, "Who has sanctified us" is the deed's ascent, "and commanded us" the inner answer. Torah and mitzvos are lights and vessels, and each is higher in its own way.

4 Moshe's writing and the hidden Chochmah ¶10–13

"And Moshe wrote their goings-forth" is a drawing down that empowers the ascent, and his writing is the seal of truth. The hidden Chochmah, above all reason, is beyond even the Thirteen Attributes, which issue from it as hair from the brain because attributes presuppose a world. In the seventh tikkun, "and truth," the hair stops and the hidden Chochmah shines unchanged.

5 The light of the King's face ¶14–20

As a sage's face shines with a new insight, the light of the face carries the wisdom itself: the "apple among the trees of the forest," the oil that makes the face shine. Truth never changes and never stops flowing, for it is rooted in Atika, where there is no left. It is called truth only when revealed, and like a seal it is outward, yet it establishes everything.

6 Truth to Yaakov, and the souls' ascent ¶21–24

Truth is revealed in Z'eir Anpin through its gaze into the face of Arich Anpin, and passes to Malchus, the source of creation, where the seal takes effect, as at Ne'ilah. Moshe, the King's groomsman, drew it from the souls' source, bringing the bittul that lets them rise "with all your might," as a father bends down to lift his child. It is drawn down through Torah study, and then "their journeys to their goings-forth" is the ascent home.

KEY CONCEPTS

Kelipas nogah קליפת נוגה

The "bright husk," a mixture of good and evil that stands between holiness and the three wholly impure kelipos. What is close to it can still be refined, as the desert near settled land could be subdued without the Ark.

The Name of forty-two שם מ"ב

The forty-two-word prayer Ana Bekoach, seven lines of six words: a power of ascent into the Infinite, which counts only the essence of each attribute and not its revelation, its Malchus.

Ascent and drawing down העלאה והמשכה

The two movements of every journey and every mitzvah: rising from below and light coming down. A drawing down from above must come first to make the ascent possible.

Makif (encompassing light) מקיף

Light too high to enter a vessel, which surrounds it and lifts it. The blessing over a mitzvah draws it, "ahead of" (over) the deed.

Mayin nukvin and mayin duchrin מיין נוקבין ומיין דוכרין

The "feminine waters," the arousal raised from below, and the "masculine waters," the answer from above that comes in response, shining inwardly and from a higher level than the first arousal.

The hidden Chochmah חכמה סתימאה

The wisdom above all reason and comprehension, "wise, but not with a known wisdom." It is as He is in Himself, beyond the attributes, which exist only in relation to worlds.

The thirteen tikkunim of the beard י"ג תיקוני דיקנא

The Idra's image for the Thirteen Attributes of Mercy, which issue from the hidden brain only as hair does, through a contracted trickle. In the seventh, "and truth," the hair stops and the face shows.

The seal of truth חותמו של הקב"ה אמת

The light of the hidden Chochmah revealed in the "face," unchanging and never ceasing. Like a seal it is outward, yet it establishes everything; Moshe's "writing" draws it into the souls.

SECTION 1 · ¶1–3

The Ark and the two deserts

1 ביאור על זה

An explanation of this.

> The heading marks what follows as a biur, an "explanation" that develops the ideas of the maamar before it on the journeys of the Israelites in the desert. It will take up the journeys, the Name of forty-two, and the verse "And Moshe wrote their goings-forth to their journeys."

2 הנה גבי המסעות[1] כתיב ויהי בנסוע הארון ויאמר משה קומה[2] ה' ויפוצו אויביך כו'. וצ"ל ענין המסעות שהיו עד מתן תורה שלא היה עדיין הארון.

Now, regarding the journeys it is written, "And it was, when the Ark set out, that Moshe said: Arise, Havayah, and let Your enemies be scattered," etc. And we need to understand the matter of the journeys that took place until the Giving of the Torah, when there was not yet an Ark.

> Whenever the Ark set out, Moshe said, "Arise, Havayah, and let Your enemies be scattered" (Numbers 10:35): the Ark's journey is what drove off the opposing forces. But the list of journeys in Parshas Masei includes those made before the Giving of the Torah, when the Ark had not yet been built, so what subdued those forces then?

אך הענין כי המסעות הראשונות היו במדבר הקרוב לישוב ולכן היו יכולים להכניעו משה רבינו ע"ה [עליו השלום] וישראל בעצמם

But the explanation is that the first journeys were in the desert near inhabited land, and therefore Moshe our teacher, peace be upon him, and Israel themselves were able to subdue it,

> The answer begins: the first journeys, from Egypt to Sinai, passed through desert close to inhabited land. There Moshe and the people had the strength on their own to subdue "it," the desert and everything it stands for.

הגם שלא היה עדיין הארון עמהם משא"כ המסעות שאח"כ בתוך המדבר הרחוק מישוב היה צריך כדי להכניעו גם לארון דייקא וזהו ויהי בנסוע הארון כו'.

even though the Ark was not yet with them. Whereas for the journeys afterward, deep within the desert, far from inhabited land, it was necessary, in order to subdue it, [to have] the Ark specifically as well. And this is "And it was, when the Ark set out," etc.

> The later journeys went deep into the wilderness, far from any settlement, and there Moshe and Israel alone were not enough; the Ark itself had to lead. That is why the verse "when the Ark set out" belongs to those journeys.

3 וכן הענין ג"כ למעלה כי הנה נוגה היא הממוצע בין הקדושה ובין קליפות הטמאות כי היא כלולה מטוב ורע

And so too is the matter above. For nogah ("brightness") is the intermediary between holiness and the impure kelipos (husks), since it is composed of good and evil.

> The same pattern now applies in the spiritual realm. A kelipah ("husk") is a force that conceals G-dliness; kelipas nogah, the "bright" husk, is a mixture of good and evil, and so it stands between holiness and the three kelipos that are wholly impure.

והוא מ"ש במרכבת יחזקאל רוח סערה[3] וענן גדול ואש מתלקחת ונוגה לו סביב שאחר ק"נ [קליפת נוגה] מתחיל השתלשלות שלש קליפות הנ"ל שע"י ק"נ [קליפת נוגה] נמשך להם יניקה מהקדושה.

And this is what is written in Yechezkel's [vision of the] Chariot: "a stormy wind, a great cloud and a flaring fire, and a brightness (nogah) round about it." For after kelipas nogah begins the descending chain (hishtalshelus) of the three kelipos mentioned above, which receive their nourishment from holiness by means of kelipas nogah.

> Yechezkel's vision of the Chariot (Ezekiel 1:4) names a stormy wind, a great cloud and a flaring fire, and then "a brightness (nogah) round about it." The first three are the three impure kelipos; as the levels descend they come after nogah, and whatever nourishment they draw from holiness reaches them only through it.

ולכן לא כולם שוים שהקרוב לנוגה יותר אין הרע בו בתוקף כ"כ [כל כך] כמו בהרחוק מנוגה

Therefore they are not all equal: in that which is closer to nogah, the evil is not as strong as in that which is far from nogah.

> So the impure kelipos are not all alike. The closer one is to nogah, the weaker its evil; the farther away, the stronger.

(וז"ש [וזהו שכתוב] גבי עמלק ואחריתו עדי אובד[4] וכמשנ"ת [וכמו שנתבאר] בד"ה חייב אינש לבסומי[5] בפורי' [בפורים] ע"ש וזהו דלפעמים אמר שטן ופנינה לש"ש [לשם שמים] נתכוונו[6] ובמ"א אמרו נתן עיניו במקדש ראשון[7,8] כו' וכמ"ש במ"א).

(And this is [the meaning of] what is written regarding Amalek, "and his end shall be to perish forever," as was explained in the discourse beginning "A person is obligated to become intoxicated on Purim"; see there. And this is why at times it was said, "The Satan and Peninah intended it for the sake of Heaven," while elsewhere they said, "He set his eyes on the First Temple," etc., as is explained elsewhere.)

> Amalek, whose "end shall be to perish forever" (Numbers 24:20), is an example of evil at its strongest, which can only be destroyed; the Purim discourse cited here explains how kelipah has its own "first" and "last." The Talmud says in one place that the Satan and Peninah "intended it for the sake of Heaven" (Bava Basra 16a), and in another that the evil inclination "set its eyes on the First Temple" and destroyed it (Sukkah 52a): the first speaks of evil near its root, the second of evil far from it.

ולכן אותן המסעות שהיו במדבר הסמוך לישוב היינו התחלת השתלשלות קליפות הטמאות הקרובים עדיין לנוגה ע"כ היו יכולים סי"ר נש"י [נשמות ישראל] ומשה ואהרן להכניעם גם קודם מ"ת [מתן תורה] ע"י שבעה מצות שנצטוו במרה[9] שמירת שבת וכבוד אב

Therefore, those journeys that were in the desert adjoining inhabited land, that is, the beginning of the descending chain of the impure kelipos, which are still close to nogah: therefore the six hundred thousand souls of Israel, and Moshe and Aharon, were able to subdue them even before the Giving of the Torah, through the seven mitzvos that they were commanded at Marah, the keeping of Shabbos and the honoring of father

> The first journeys, beside inhabited land, correspond to the beginning of the descent of the impure kelipos, which are still close to nogah. So even before Sinai the people, with Moshe and Aharon, could subdue them through the mitzvos given at Marah; the Talmud (Sanhedrin 56b) counts ten given there: the seven commanded to the children of Noach, with civil laws, Shabbos and honoring parents added.

ואם וכמו שנא' [שנאמר] בהם בדברות האחרונות כאשר צוך[10] ה' אלקיך ופירש"י [ופירש רש"י] דכאשר צוך היינו במרה.[11]

and mother, as is said of them in the later [version of the] Commandments, "as Havayah your G-d commanded you," and Rashi explained that "as He commanded you" means at Marah.

> The proof that Shabbos and honoring parents were commanded at Marah: in the second recording of the Ten Commandments (Deuteronomy 5) these two say "as Havayah your G-d commanded you," and Rashi explains that this refers to the earlier command at Marah.

אבל המסעות שנסעו אח"כ בתוך המדבר הרחוק מישוב ששם מדור הקליפות הרחוקים מנוגה שהם תוקף הרע היה צריך כדי להכניעם ע"י בנסוע הארון ויאמר משה[12] כו'.

But the journeys they made afterward, deep within the desert far from inhabited land, where the kelipos that are far from nogah have their dwelling, these being the full force of evil: it was necessary, in order to subdue them, [that it be] through "when the Ark set out, Moshe said," etc.

> The later journeys went deep into the wilderness, the home of the kelipos far from nogah, where evil is at full strength. To subdue those, the Ark and Moshe's call "Arise, Havayah" were needed.

וכל עיקר הכוונה בענין המסעות במדבר הוא להכניע אותו לפי שהוא מקור הקליפות לעומת בחי' ירושלים בקדושה

And the whole essential purpose of the journeys in the desert is to subdue it, because it is the source of the kelipos, opposite the level of Jerusalem in holiness

> The purpose of all the journeys was to subdue the desert itself, because the desert is the source of the kelipos. It is the counterpart, on the side of unholiness, of Jerusalem on the side of holiness.

(ועיין בזהר תרומה קנ"ז א' תצוה קפ"ד א' ב' ובע"ח [ובעץ חיים] שער הארת המוחין זו"נ [זעיר אנפין ונוקבא] פ"ה)

(and see the Zohar, Terumah, 157a; Tetzaveh, 184a and b; and Etz Chaim, Sha'ar Haaras HaMochin (the Gate of the Illumination of the Mochin) of Z'eir Anpin and Nukva, chapter 5).

> The text gives its references. The Zohar on Terumah (2:157a) describes how G-d divided the earth into settled land and wasteland, with the Holy Land at the center, Jerusalem at the center of the Land and the Holy of Holies at the center of Jerusalem; the text also cites the Zohar on Tetzaveh and Etz Chaim's Gate of the Illumination of the Mochin.

והוא סימן לדורות שע"ז יוכל כל אחד מישראל לעבוד את ה' ולהכניע גופו באתכפיא או אתהפכא שזהו עיקר העבודה[13] כו'.

And this is a sign for the generations: that through this every one of Israel is able to serve G-d and to subdue his body, by iskafya (subjugation) or is'hapcha (transformation), which is the essence of the service, etc.

> The journeys are a sign for every generation: every Jew can subdue his body in one of two ways. Iskafya is forcing down the body's desires; is'hapcha is transforming them into holiness, which the Zohar (1:4a, cited in the Kehot note) praises as "turning darkness into light and bitter into sweet."

והנה מ"ב מסעות הם כנגד שם מ"ב תיבות דאנא בכח גדולת כו' שהוא שבעה מדות עליונות חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] ומלכות וכל אחת מהן כלולה מששה בחי' חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] לבד

Now, the forty-two journeys correspond to the Name of forty-two words of "Ana bekoach gedulas," etc., which is the seven supernal attributes (middos), Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod and Malchus, each of them composed of six aspects only: Chesed, Gevurah, Tiferes, Netzach, Hod and Yesod.

> The forty-two journeys listed in Parshas Masei correspond to the prayer Ana Bekoach, a Name of forty-two words in seven lines of six words. Its seven lines are the seven attributes from Chesed to Malchus, and the six words of each line are six aspects, Chesed through Yesod, within that attribute.

לכן הוא שבעה פסוקים וכל פסוק יש בו רק ששה תיבות שבחי' השביעית שבכל מדה אינה

Therefore it is seven verses, and each verse has only six words, for the seventh aspect within each attribute is not

> So within each of the seven attributes only six aspects are counted. The seventh, the Malchus within that attribute, is left out.

בחשבון דשם מ"ב וצ"ל מפני מה בספירת העומר הם מ"ט ימים דהיינו שכל מדה משבעה מדות עליונות כלולה משבעה שסופרין ג"כ בחי' מלכות שבכל מדה.

in the count of the Name of forty-two. And we need to understand why, in the Counting of the Omer, there are forty-nine days, meaning that each of the seven supernal attributes is composed of seven, for we also count the aspect of Malchus within each attribute.

> This raises a question. In the Counting of the Omer we count forty-nine days, seven times seven, so there each attribute does include its own Malchus; why is Malchus counted there but not in the Name of forty-two?

SECTION 2 · ¶4–6

The Name of forty-two and the Omer

4 והענין כי הנה בחי' מלכות הוא הממוצע מלכות דאצילות נעשה עתיק לבריאה ומלכות דבריאה עתיק ליצירה כו' ומלכות דא"ס עתיק לאצילות שבחי' מלכות לבד שבעליון יורדת להיו ת עתיק ומקור לתחתון.

The explanation is that the level of Malchus is the intermediary: Malchus of Atzilus becomes Atik (the "Ancient One") for Beriah, and Malchus of Beriah [becomes] Atik for Yetzirah, etc., and Malchus of Ein Sof [becomes] Atik for Atzilus. For only the level of Malchus of the higher descends to become Atik and source for the lower.

> The answer begins with Malchus, the last attribute of every set, which is the link between levels. The Malchus of each higher world becomes Atik, the innermost root, of the world below it: Malchus of Atzilus for Beriah, Malchus of Beriah for Yetzirah, and Malchus of Ein Sof, the Infinite One as He turns toward what is below, for Atzilus; only Malchus descends to become the source of the next level.

5 והנה שם מ"ב הוא בחי' עליות מלמטה למעלה שלכן בפ' שמע יש בה מ"ב תיבות[14] מואהבת עד ובשעריך.

Now, the Name of forty-two is the level of ascents from below upward; this is why the section of Shema has forty-two words, from "And you shall love" until "and on your gates."

> The Name of forty-two is a power of ascent, rising from below to above. This is why the first section of the Shema, from "And you shall love" to "and on your gates," has forty-two words.

ולכאורה אינו מובן[15] דהא פ' שמע הוא חסד ואהבת ושם מ"ב הוא גבורה אלא מפני שאהבה דפ' שמע נאמר בכל מאדך[16] בלי גבול הכלי והוא בחי' העלאה והיינו ע"י שם מ"ב.

At first glance this is not understood, for the section of Shema is Chesed and "And you shall love," while the Name of forty-two is Gevurah. But [it is] because regarding the love of the section of Shema it is said, "with all your might (me'odecha)," without the limit of a vessel; and this is the level of ascent, which is through the Name of forty-two.

> That seems strange: the first section of the Shema, about love, belongs to Chesed, while the Name of forty-two belongs to Gevurah. The answer is that its love is "with all your might," a love without the limit of any vessel, and such boundless love is an ascent, carried by the Name of forty-two.

משא"כ בפ' והיה אם שמוע[17] שלא נאמר בכל מאדך והוא בחי' המשכה הוא שם ע"ב [שם ע"ב] וכמ"ש במ"א.

Whereas in the section "And it will be, if you listen," where "with all your might" is not said, and it is the level of drawing down, it is the Name of seventy-two, as is explained elsewhere.

> The second section, "And it will be, if you listen," does not say "with all your might." It is a drawing down, and that belongs to the Name of seventy-two.

6 ולפיכך השבעה מדות דשם מ"ב כלולים כ"א רק משה בחי' שהם בחי' העצמיות של כל מדה והם המתעלים משא"כ הבחינה שביעית שבכל מדה שהוא ענין גילוי המדה כו'

Therefore the seven attributes of the Name of forty-two are each composed of only six aspects, which are the aspect of the essence of each attribute, and they are what ascend; whereas the seventh aspect within each attribute is the matter of the revelation of the attribute, etc.

> This answers the question. The six aspects counted within each attribute of the Name of forty-two are that attribute's own essence, and these are what rise; the seventh aspect, its Malchus, is the attribute's revelation outward, and an ascent leaves it out.

והיינו לפי שהעליות הוא באור א"ס ב"ה שהוא סתימו דכל סתימין שתהיינה הז' מדות בטלים בו יתי' דלאו מכל אינון מדות איהו כלל כמ"ש לך ה' הגדולה כו'

This is because the ascents are into the Infinite Light (Or Ein Sof), blessed be He, which is "the most hidden of all hidden," so that the seven attributes become nullified in Him, may He be blessed, for "He is not any of these attributes at all," as it is written, "Yours, Havayah, is the greatness," etc.

> The ascent is into the Infinite Light, "the most hidden of all hidden," in which the attributes are nullified, for "He is not any of these attributes at all." The verse "Yours, Havayah, is the greatness" (I Chronicles 29:11), which goes on to name the attributes one by one, speaks of them as belonging wholly to Him.

והוא הפך מבחי' גילוי המדה שהוא בחי' יש כו' (ואפשר דלכן שם מ"ב הוא ג"כ בהויות דע"ב [דשם ע"ב] ס"ג [שם ס"ג] מ"ה [שם מ"ה] משא"כ בשם ב"ן [שם ב"ן] אין בו בחי' מ"ב כמ"ש בע"ח [בעץ חיים] שער כסה"כ [כסא הכבוד] ספ"ז ובפע"ח [ובפרי עץ חיים] שער הקדישים פ"א

And this is the opposite of the level of the revelation of the attribute, which is the level of yesh (separate existence), etc. (And perhaps this is why the Name of forty-two is also in the Havayos of Av, Sag and Mah, whereas in the Name Ban there is no aspect of forty-two, as is written in Etz Chaim, Sha'ar Kisei HaKavod (the Gate of the Throne of Glory), end of chapter 7, and in Pri Etz Chaim, Sha'ar HaKaddishim, chapter 1:

> Revelation is the opposite of nullification: an attribute that shows itself outward becomes a yesh, something with its own existence. The parenthesis suggests that this is why the Name of forty-two is found within the spellings of Havayah called Av, Sag and Mah but not within Ban, as Etz Chaim and Pri Etz Chaim state.

כי שם מ"ב הוא בחינות עליות וזהו הפך שם ב"ן [שם ב"ן] שהוא בחי' מל' להיות גילוי כו'. ועיין בפע"ח [בפרי עץ חיים] ש"ו [שער ו'] פ"ד[18] בענין ראשו כתם[19] פ"ז [פרק ז'] מ"ה [שם מ"ה] מ"ב[20] כו' ועיין במק"מ [במקדש מלך] פ' שמות)

for the Name of forty-two is the level of ascents, and this is the opposite of the Name Ban, which is the level of Malchus, to be revelation, etc. And see Pri Etz Chaim, Sha'ar 6, chapter 4, on "His head is as the finest gold (kesem paz)": paz (87) is Mah (45) [and] forty-two, etc. And see the Mikdash Melech, Parshas Shemos.)

> The Name of forty-two is ascent, while Ban is the Name of Malchus, whose role is revelation, so the two do not go together. Pri Etz Chaim (in the Gate of Songs, as the Kehot note identifies it) reads "His head is as the finest gold (kesem paz)" this way: paz equals 87, which is Mah (45) and forty-two together.

(בדף ח') גבי עטרת פז.[21] ועמ"ש בענין קי"ס [קריעת ים סוף] סד"ה הים ראה[22,23] וינוס ההרים רקדו כו' ע"ש.

(on folio 8), on "a crown of fine gold (paz)." And see what is written on the Splitting of the Sea of Reeds at the end of the discourse beginning "The sea saw and fled; the mountains skipped," etc.; see there.

> For more, the text points to the Mikdash Melech on "a crown of fine gold (paz)" and to the end of a discourse in Likkutei Torah on the splitting of the Sea, "The sea saw and fled."

אבל ספירת העומר הוא בחי' המשכות היום יום א' כו' יום לשון הארה וגילוי שנמשך מאצילות לבריאה ומבריאה ליצירה ומיצירה לעשיה עד שנמשך בנפש האדם

But the Counting of the Omer is the level of drawings-down: "Today is day one," etc. "Day" is a term for illumination and revelation, drawn down from the World of Atzilus to Beriah, and from Beriah to Yetzirah, and from Yetzirah to Asiyah, until it is drawn down into the soul of a person.

> The Omer is the opposite of the Name of forty-two: it is a drawing down. Each night's count, "Today is day one," uses the word "day," which stands for light and revelation, as in "G-d called the light 'day'" (Genesis 1:5); this light is drawn down through all four worlds into the human soul.

ולכן בכל מדה סופרין ז' בחינות שהרי העיקר בזה הוא להיות גילוי והמשכה למטה שזהו בחי' השביעית שבכל מדה גילוי המדה (וגם עומר שעורים הוא שם ב"ן [שם ב"ן]).

Therefore in each attribute we count seven aspects, for the main point here is that there be revelation and drawing down below, and this is the seventh aspect within each attribute: the revelation of the attribute. (And also, the omer of barley is the Name Ban.)

> Because the purpose of the Omer is to bring light down and reveal it, each attribute is counted with its seventh aspect, its Malchus, which is the attribute's revelation. The parenthesis adds that the omer, an offering of barley, is the Name Ban, the Name of Malchus.

ומהיכן מתחילים לספור מיום ראשון של פסח והוא עצמו אינו מהמספר כי הוא מקור שממנו ממשיכים האורות שהוא ענין הספירה היום יום כנ"ל

And from where do we begin to count? From the first day of Pesach; yet it itself is not part of the count, for it is the source from which the lights are drawn down, which is the matter of the counting, "Today is day…," as mentioned above.

> The count begins from the first day of Pesach, yet that day is not itself counted. It is the source from which the lights of all forty-nine days are drawn.

כי ביום א' דפסח כתיב ובני ישראל יוצאים ביד רמה[24] פי' שהוא בבחינת רוממות למעלה מהחכמה.

For of the first day of Pesach it is written, "And the children of Israel were going out with an upraised hand (beyad ramah)"; this means that it is in the level of exaltedness (romemus), above Chochmah (wisdom).

> Of that first day the Torah says the Israelites went out "with an upraised hand" (Exodus 14:8). The maamar reads it as a level of exaltedness above Chochmah, above intellect itself.

וזהו וספרתם לכם ממחרת השבת[25] פי' מבחינה שלמעלה מהשבת ששבת הוא מוחין דאבא ויד רמה הוא בחינה שלמעלה מזה, ומבחינה זו תספרו מ"ט יום להיות בכל מדה ז' בחינות דוקא.[26]

And this is "And you shall count for yourselves from the morrow of the Shabbos": that is, from a level that is above Shabbos. For Shabbos is the intellect (mochin) of Abba, and "an upraised hand" is a level above that; and from this level you shall count forty-nine days, so that in each attribute there are specifically seven aspects.

> So "from the morrow of the Shabbos" (Leviticus 23:15) means from the level above Shabbos. Shabbos is the intellect (mochin) of Abba, that is, of Chochmah; the "upraised hand" is higher still, and from there seven aspects are drawn into each attribute, forty-nine days in all.

(ועיין לעיל בד"ה לבאר ענין המסעות[27] נתבאר ענין שם מ"ב דמסעות שהם ו' מדות כל אחד כלול מז', והוא אינו כמש"כ [כמה שכתוב] שהם ז' מדות כ"א [כל אחד / כל אחת] כלול ששה.

(And see above, in the discourse beginning "To explain the matter of the journeys," where the matter of the Name of forty-two of the journeys was explained as six attributes, each composed of seven; and this is not as was written [here], that they are seven attributes, each composed of six.

> A parenthesis on an apparent contradiction. The earlier discourse "To explain the matter of the journeys" described the Name of forty-two of the journeys as six attributes of seven each, while here it is seven attributes of six each.

ויש לומר עפמ"ש [על פי מה שכתוב] בפע"ח [בפרי עץ חיים] שער הקדישים רפ"ב וז"ל [וזה לשונו] כי שם מ"ב של כוונת הקדיש אינו שם מ"ב הנודע אצלנו שהוא אנא בכח רק שם מ"ב דהויות כו'

And it may be said, according to what is written in Pri Etz Chaim, Sha'ar HaKaddishim, beginning of chapter 2, in these words: "For the Name of forty-two of the kavanah (intention) of Kaddish is not the Name of forty-two known to us, which is Ana Bekoach, but rather the Name of forty-two of the Havayos," etc.

> The resolution comes from Pri Etz Chaim: the Name of forty-two intended in the Kaddish is not the familiar Ana Bekoach but a different Name of forty-two, made of Havayos, spellings of the Name.

וע"ש דמ"ב דהויות היינו ג' ידות יד הגדולה יד החזקה[28] יד הרמה[29] אשר כל יד הוא ב' פעמים ז'. נמצא מ"ב דהויות היינו ו' בחינות כל אחד כלולה מז'.

And see there that the forty-two of the Havayos are the three hands: the great hand, the strong hand and the upraised hand, each hand being two times seven. It follows that the forty-two of the Havayos are six aspects, each composed of seven.

> That Name is the three "hands" of the Torah: "the great hand" (Exodus 14:31), "the strong hand" (Exodus 6:1) and "the upraised hand" (Exodus 14:8). The word yad, "hand," equals fourteen, twice seven, so the three hands are six sevens, forty-two in all.

והיינו מה שפי' שם בענין שם מ"ב. וענין ג' ידות אלו מבואר במ"א בדרוש פורים גבי כי יד על כס[30] כו'. ועמ"ש מזה ג"כ בביאור ע"פ נשא[31] את כו' ע"ש.

And this is what was explained there regarding the Name of forty-two. The matter of these three hands is explained elsewhere, in the discourse for Purim, on "For a hand is upon the throne," etc. And see also what is written on this in the explanation of the verse "Take a count (Naso es)," etc.; see there.

> So the earlier discourse was speaking of this second Name. The three hands are explained in the Purim discourse on "For a hand is upon the throne" (Exodus 17:16) and in the explanation on "Take a count" in Parshas Naso.

ומה שפי' כאן בענין שם מ"ב זהו אנא בכח כו'. ועיין עוד מענין שם מ"ב בפע"ח [בפרי עץ חיים] גבי כוונת פ' ראשונה דק"ש [דקריאת שמע] שבה שם מ"ב מבואר דשם מ"ב הוא בראש ז"א בכח"ב [בכתר חכמה בינה] כו'. ועיין בזהר פ' תרומה)

And what was explained here regarding the Name of forty-two is Ana Bekoach, etc. And see further on the matter of the Name of forty-two in Pri Etz Chaim, on the kavanah of the first section of the Shema, in which there is the Name of forty-two; it is explained that the Name of forty-two is in the head of Z'eir Anpin, in Keser, Chochmah and Binah, etc. And see the Zohar, Parshas Terumah.)

> Here, by contrast, the Name of forty-two means Ana Bekoach. Pri Etz Chaim, on the first section of the Shema, places the Name of forty-two in the head of Z'eir Anpin, in its Keser, Chochmah and Binah.

(דקל"ב ע"ב)[32] שמא דמ"ב אתוון רזא דיליה אבהן דקא מתעטרן בעלמא עילאה[33] כו' עד דעתעטרא באין סוף ועמ"ש ע"ז בפרדס שער שלשים פ"ז [פרק ז'].

(132b): "The Name of forty-two letters: its secret is the Patriarchs, who are crowned in the supernal world," etc., until "that it is crowned in the Infinite (Ein Sof)." And see what is written about this in the Pardes, Sha'ar 30, chapter 7.

> The Zohar (2:132b) calls the forty-two-letter Name the secret of the Patriarchs, crowned in the supernal world until it is crowned in the Infinite, and adds that it "rises and does not descend": a Name of ascent. The Pardes (Sha'ar 30, chapter 7) comments on this.

ועיין עוד בזהר פ' אחרי (דע"ח א') וברע"מ [וברעיא מהימנא] פרשת בהר (דק"ח ע"ב) ובהרמ"ז [ובהרב משה זכות] ר"פ תצא ובפ' בראשית (דף ד' ע"א).

And see further the Zohar, Parshas Acharei (78a), and the Raaya Mehemna, Parshas Behar (108b), and the Ramaz at the beginning of Parshas Teitzei, and on Parshas Bereishis (folio 4a).

> More places on the Name of forty-two: the Zohar on Acharei, the Raaya Mehemna on Behar, and the Ramaz (Rabbi Moshe Zacuto) at the beginning of Teitzei and on Bereishis.

והנה המסעות היה בכל אחד מהם חנייה אחר כך והוא המשכות האור למטה להכניע הקליפות

Now, in each of the journeys there was an encampment afterward, and this is the drawing down of the light below to subdue the kelipos.

> Back to the journeys: each journey was followed by an encampment. The encampment was a drawing down of light to subdue the kelipos of that place.

אך כדי שיהיה ההמשכה ממקום עליון מאד שעי"ז יוכנעו לזאת היה תחלה ההעלאה וכן בשם מ"ב שש כנפים[34] כו'

But in order that the drawing down be from a very high place, so that through this they would be subdued, for this there was first the ascent. And so too in the Name of forty-two: "six wings," etc.

> But for the light to come from a very high place, strong enough to subdue them, there first had to be an ascent; so the setting out came before the encampment. The text sees the same pattern in the Name of forty-two and in the "six wings" of the seraphim (Isaiah 6:2).

(ובשתים יעופף ובשתים דוקא העלאה והמשכה וזהו ג"כ ענין לוים וכהנים ובד"ה לבאר ענין המסעות נתבאר בענין קומה הוי' ויפוצו אויביך כו' שגם ע"י ההעלאה היה הכנעת הקליפות ע"ש):[35, 36, 37]

("And with two he would fly," and "with two" specifically: ascent and drawing down. And this is also the matter of Levites and Kohanim. And in the discourse beginning "To explain the matter of the journeys," it was explained, on "Arise, Havayah, and let Your enemies be scattered," etc., that through the ascent, too, there was the subduing of the kelipos; see there.)

> Of those wings, "with two he would fly": two specifically, ascent and drawing down. The text sees the same pair in the Levites and the Kohanim, and recalls that the earlier discourse showed that the ascent itself, "Arise, Havayah," also subdued the kelipos.

SECTION 3 • ¶7–9

The blessing before the mitzvah

7 ב והנה מבואר בפנים דענין מוצאיהם למסעיהם ומסעיהם למוצאיהם[38] יש להבין מענין ברכת המצות, דהנה כמו שבמסעות היה נסיעה וחנייה כך במעשה המצוה יש ג"כ העלאה והמשכה

2. Now, it is explained in the main text that the matter of "their goings-forth to their journeys" and "their journeys to their goings-forth" can be understood from the matter of the blessing over mitzvos. For just as in the journeys there was setting out and encamping, so in the performance of a mitzvah there is likewise ascent and drawing down.

> Section 2 of the biur. The main maamar said that "their goings-forth to their journeys" and "their journeys to their goings-forth" (Numbers 33:2) can be understood from the blessing over a mitzvah: as each journey had a setting out and an encampment, every mitzvah has an ascent and a drawing down.

והיינו שהמשכת אור א"ס ב"ה שנמשך ע"י מעשה המצוה כמו טלית וציצית המשכת המקיף ובחי' ל"ב נתיבות חכמה ובתפילין המשכת מוחין.

That is: the drawing down of the Infinite Light (Or Ein Sof), blessed be He, which is drawn down through the performance of the mitzvah, as with tallis and tzitzis, the drawing down of the encompassing [light] (makif) and the level of the thirty-two paths of Chochmah, and with tefillin, the drawing down of the intellect (mochin).

> Through the deed of a mitzvah the Infinite Light is drawn down: through tallis and tzitzis, an encompassing light (makif) and the thirty-two paths of Chochmah; through tefillin, the intellect (mochin).

הנה המשכה זו הוא ע"י בירור ק"נ [קליפת נוגה] שהקלף דתפילין והצמר דציצית נלקחו מק"נ [מקליפת נוגה] וע"י קיום המצוה מבררים ק"נ [קליפת נוגה] ומעלים הניצוצים לשרשן.

This drawing down comes through the refinement (birur) of kelipas nogah. For the parchment of the tefillin and the wool of the tzitzis were taken from kelipas nogah, and through the fulfillment of the mitzvah we refine kelipas nogah and raise the sparks to their root.

> This light comes through refining kelipas nogah. The parchment of tefillin and the wool of tzitzis come from animals, which belong to nogah, and using them for a mitzvah refines nogah and raises its sparks of holiness to their root.

8 והנה כדי שיהיה בירור והעלאה זו צ"ל תחלה המשכה מלמעלה כי אלמלא עוזרו כו' אתעדל"ע [אתערותא דלעילא] לעורר אתעדל"ת [אתערותא דלתתא]

Now, in order for this refinement and ascent to take place, there must first be a drawing down from above, for "were it not that He helps him," etc.: an arousal from above, to awaken an arousal from below.

> Before any refinement and ascent can happen, there must first be a drawing down from above. As the Sages say of a person's struggle with his evil inclination, "were it not that He helps him," he could not prevail: an arousal from above comes first and awakens the arousal from below.

וזהו ענין ברכת המצות שהוא המשכת המקיף היינו הארת סוכ"ע שהוא המעלה ומגביה כו' (ועמ"ש במ"א בפ' מקץ בד"ה המגביהי לשבת[39] כו' שכל בחי' מקיף הוא המעלה למעלה)

And this is the matter of the blessing over mitzvos: it is the drawing down of the encompassing [light] (makif), that is, the illumination of the light that encompasses all worlds (sovev kol almin), which is what raises and elevates, etc. (And see what is written elsewhere, in Parshas Mikeitz, in the discourse beginning "Who is raised on high to dwell," etc., that every level of makif is what raises upward.)

> The blessing said before a mitzvah is this first drawing down. It draws an encompassing light (makif), a glow of the light that encompasses all worlds, and a makif is what lifts things upward, as the text's discourse on "Who is raised on high to dwell" (Psalms 113:5) explains.

ולכן הברכות על המצות הם מדרבנן שהם המשכת מקיפים וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] ערבים עלי ד"ס[40, 41] עלי דוקא שהוא בחי' מקיף כו' וכמ"ש במ"א (בפ' שמות).[42]

Therefore the blessings over the mitzvos are rabbinic, for they are the drawing down of encompassing [lights] (makifim). And of this our Sages, of blessed memory, said, "Dear upon me (alai) are the words of the Scribes": "upon me" specifically, which is the level of makif, etc., as is explained elsewhere (in Parshas Shemos).

> That is why the blessings over mitzvos are rabbinic, "words of the Scribes": they draw down makifim. And that is why the Sages have the Congregation of Israel say that the words of the Scribes are dear "upon (alai) me," "upon" meaning above and around, the language of makif.

וזהו ענין מארז"ל [מאמר רבותינו זכרונם לברכה] כל המצות מברך עליהן עובר לעשייתן דלכאורה הל"ל [הוה ליה למימר] כפשוטו קודם לעשייתן. ולמה אמרו לשון עובר ונצרכו אח"כ להוכיח דהאי עובר לישנא דאקדומי הוא[43] אלא

And this is the matter of the saying of our Sages, of blessed memory, "All the mitzvos: one blesses over them over la'asiyasan (passing ahead of their performance)." For at first glance it should have said, in the plain way, "before (kodem) their performance." Why did they use the term over, so that afterward they needed to prove that this over is an expression of going ahead? Rather,

> The Talmud (Pesachim 7b) says a blessing is said over every mitzvah over la'asiyasan, "ahead of doing it," and then must prove that over means "before." Why not simply use kodem, the usual word for "before"?

כי עובר לעשייתן הפי' שהוא בחי' מקיף למעשה המצוה המעלה העשייה (וכענין מ"ש נחלה עבר על[44] נפשנו[45] עמ"ש מזה סד"ה להבין ענין הפסוק מי אל כמוך,[46] וכענין פי' עובר לסוחר[47] באד"ר [באדרא רבא])

over la'asiyasan means that it is the level of makif to the performance of the mitzvah, which raises the deed (as in what is written, "the torrent would have passed (avar) over our soul"; see what is written on this at the end of the discourse beginning "To understand the matter of the verse 'Who is a G-d like You'"; and as in the explanation of "passing to the merchant (over lasocher)" in the Idra Rabba)

> Because over, "passing," also carries the sense of passing over and surrounding: the blessing is a makif over the deed, and it lifts the deed up. Compare "the torrent would have passed over our soul" (Psalms 124:4) and the Idra Rabba's reading of "passing to the merchant (over lasocher)" (Genesis 23:16).

(קכ"ח ב') ועיין בספר קול ברמה שם מלשון סחור סחור[48] כו' וכענין ויעבור ה' על פניו כו', ועיין בזהר פ' לך לך דע"ט ע"ב.

(128b), and see the book Kol BeRamah there: from the term sechor sechor ("around, around"), etc.; and as in "And Havayah passed (vaya'avor) over his face," etc. And see the Zohar, Parshas Lech Lecha, 79b.

> The Kol BeRamah, a commentary on the Idra, links socher, "merchant," with sechor, the Aramaic for "around." "And Havayah passed over his face" (Exodus 34:6) is another "passing" of the same kind, and the text adds the Zohar on Lech Lecha.

וזהו ג"כ ענין ההפרש בין ההמשכה שבתחלה לעורר המ"ן [המיין נוקבין] ובין המשכת מ"ד [מיין דוכרין] שנמשך אח"כ ע"י העלאת המ"ן [המיין נוקבין], שההמשכה ההיא שאח"כ מאיר ומתגלה בבחי' פנימית משא"כ ההמשכה שבתחלה מאיר רק בבחינת מקיף וחיצוניות

And this is also the matter of the difference between the drawing down at the beginning, to awaken the mayin nukvin (feminine waters), and the drawing down of mayin duchrin (masculine waters), which is drawn afterward through the raising of the mayin nukvin: that later drawing down shines and is revealed in an inward manner, whereas the drawing down at the beginning shines only in the manner of makif and the outer dimension (chitzoniyus).

> This also explains two kinds of drawing down. The first, which awakens the mayin nukvin (the "feminine waters," the arousal from below), shines only as a makif, from outside; the second, the mayin duchrin ("masculine waters") that come in answer to the mayin nukvin raised from below, shines inwardly and is revealed.

וכמו וימינו תחבקני[49] שמחבקה בחיצוניותה וע"י אשה מזרעת ומעלה מ"ן [מיין נוקבין] וע"י נמשך אח"כ מ"ד [מיין דוכרין] טפת דכר בפנימיותה להיות מזה הולדה

As in "and his right hand embraces me": he embraces her outwardly, and through this "the woman gives seed" and raises mayin nukvin, and through this the mayin duchrin, the male drop, is drawn afterward into her inwardly, so that from this there comes birth.

> The analogy is from the Song of Songs: "and his right hand embraces me" (2:6). The first embrace is from outside, and it awakens the woman's own response, her "raising of mayin nukvin"; only then is the inner flow drawn into her, and from it a child is born.

וגם ע"י שאשה מזרעת תחלה[50] יולדת זכר לפי שהמשכת מ"ד [מיין דוכרין] ואתעדל"ע [ואתערותא דלעילא] הנמשך ע"י קדימת האתעדל"ת [האתערותא דלתתא] הוא מבחי' גבוה יותר מהאתעדל"ע [מהאתערותא דלעילא] שבתחלה.

And also, when "the woman gives seed first, she bears a male," because the drawing down of mayin duchrin and the arousal from above that is drawn down through the precedence of the arousal from below is from a higher level than the arousal from above at the beginning.

> The Talmud says, "If the woman gives seed first, she bears a male" (Berachos 60a). In the terms of this maamar, the answer from above that comes after an arousal from below is from a higher level than the first arousal from above that preceded it.

9 וכ"ז [וכל זה] מבואר בענין ברכת המצות שהברכה יש בה לשון נוכח ברוך אתה כו' והוא ההמשכה לעורר המ"ן [המיין נוקבין] ואח"כ לשון נסתר אשר קדשנו במצותיו שלשון נסתר מורה על בחי' גבוה יותר כענין הוא עשנו[51]

All this is explained in the matter of the blessing over mitzvos. The blessing has in it the second person, "Blessed are You," etc., and this is the drawing down to awaken the mayin nukvin; and afterward the third person, "Who has sanctified us with His commandments," for the third person indicates a higher level, as in "He made us."

> The wording of every blessing over a mitzvah shows the stages. It opens in the second person, "Blessed are You," the first drawing down that awakens the mayin nukvin; it goes on in the third person, "Who has sanctified us with His commandments," for speaking of G-d as "He" points to a level too high to address directly, as in "He made us" (Psalms 100:3).

והיינו ההעלאת מ"ן [מיין נוקבין] של מעשה המצוה שעולה למעלה מעלה וכמ"ש בענין עלי באר[52, 53] כו' אח"כ וצונו הוא ענין המשכת מ"ד [מיין דוכרין] שנמשך אח"כ ע"י העלאת המ"ן [המיין נוקבין]

That is, the raising of the mayin nukvin of the performance of the mitzvah, which rises higher and higher, as is explained on the matter of "Rise up, O well," etc. Afterward, "and commanded us" is the matter of the drawing down of mayin duchrin, which is drawn afterward through the raising of the mayin nukvin.

> That higher level is reached by the mayin nukvin that the deed of the mitzvah raises very high, as explained on "Rise up, O well" (Numbers 21:17). Then "and commanded us" is the mayin duchrin drawn down in answer.

כי וצונו לשון צוותא והתחברות שנמשך המ"ד [המיין דוכרין] בבחי' פנימיות כו' (וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פ' בראשית בסוף ההקדמה לטעמי מצות שע"י המצוה נעשה יחוד זו"נ [זעיר אנפין ונוקבא]).

For vetzivanu ("and commanded us") is a term of tzavta (companionship) and joining, in that the mayin duchrin is drawn down in an inward manner, etc. (as is written in the Arizal's Likkutei Torah, Parshas Bereishis, at the end of the introduction to Taamei HaMitzvos, that through the mitzvah the union of Z'eir Anpin and Nukva is effected).

> Vetzivanu, "and commanded us," is read as tzavta, "companionship" and joining: the answering light is drawn inward. The Arizal's Likkutei Torah adds that every mitzvah brings about the union of Z'eir Anpin and Nukva.

וכ מ"כ הוא ג"כ בענין הקרבנות שהן בחי' העלאת מ"ן [מיין נוקבין] מנפש הבהמית שבנוגה כו' ועי"ז נמשכים ויורדים מ"ד [מיין דוכרין] (עיין באגה"ק [באגרת הקודש] בד"ה למה נסמכה).

And likewise it is also with the offerings, which are the level of the raising of mayin nukvin from the animal soul, which is in nogah, etc., and through this mayin duchrin are drawn and descend (see Iggeres HaKodesh, in the discourse beginning "Why was it juxtaposed").

> The offerings work the same way. An animal offering raises mayin nukvin from the animal soul, which is rooted in nogah, and in answer mayin duchrin come down; the text refers to the letter in Iggeres HaKodesh that begins "Why was it juxtaposed."

אך ג"כ כדי שיהיה העלאת מ"ן [מיין נוקבין] הוא ע"י הכהן המקריב שהוא חסד עליון הנמשך להעלות המ"ן [המיין נוקבין] כו'.

But here too, in order for there to be the raising of mayin nukvin, it is through the Kohen who offers [the sacrifice], who is supernal Chesed drawn down to raise the mayin nukvin, etc.

> Yet even this raising comes through the Kohen who brings the offering, and the Kohen is supernal Chesed drawn down. Once again a drawing down from above is what makes the ascent possible.

וענין ההפרש בין תורה למצות שארז"ל [שאמרו רבותינו זכרונם לברכה] ויתר הקב"ה[54] כו' ולא ויתר על ביטול תורה[55] שהתורה היא בחי' אברים הפנימים שבהם תולה עיקר החיות ונקיבתם במשהו.

And the matter of the difference between Torah and mitzvos, as our Sages, of blessed memory, said, "The Holy One, blessed be He, overlooked," etc., "but He did not overlook the neglect of Torah": for the Torah is the level of the inner organs, on which the main life-force depends, and whose perforation [disqualifies] at the slightest amount.

> Now the difference between Torah and the mitzvos. The Jerusalem Talmud (Chagigah 1:7) says G-d overlooked even idolatry, immorality and bloodshed, but not the rejection of Torah, because Torah is like the inner organs, on which life depends and where even the slightest perforation leaves the animal unable to live (treifah).

והמצות רמ"ח אברים דמלכא הם בחי' אברים החיצונים. הענין הוא כי יש למעלה אורות וכלים

And the mitzvos, "the 248 organs of the King," are the level of the outer organs. The explanation is that above there are lights and vessels.

> The mitzvos, called "the 248 organs of the King," are like the outer limbs. The reason is that above there are lights and vessels.

והנה התורה שהיא בחי' חכמה ושכל היינו שהיא מבחי' אורות והמצות שהן בחי' עשייה היינו שהן מבחי' כלים

Now, the Torah, which is the level of Chochmah and intellect, is of the level of lights; and the mitzvos, which are the level of action, are of the level of vessels

> Torah, which is wisdom and understanding, belongs to the lights; the mitzvos, which are deeds, belong to the vessels.

(ועיין בע"ח [בעץ חיים] שמ"א פ"ז [פרק ז] דיחוד אור א"ס בחכמה נק' איהו וחיוהי חד ונודע דחיוהי פי' אורות וגרמוהי פי' כלים).

(and see Etz Chaim, Sha'ar 41, chapter 7, that the union of the Infinite Light with Chochmah is called "He and His life-forces are one"; and it is known that "His life-forces" means lights, and garmohi means vessels).

> Etz Chaim calls the union of the Infinite Light with Chochmah "He and His life-forces are one." "His life-forces" are the lights and garmohi, in the companion phrase "He and His vessels are one," are the vessels.

אך לפי שמ"מ שרש הכלים למעלה מן האורות. לכן פעמים אמרו שהמצות הם למעלה מהתורה וכל הלומד שלא לעשות נוח לו שנתהפכה שלייתו[56] כו'

But because, nevertheless, the root of the vessels is higher than the lights, therefore at times they said that the mitzvos are higher than the Torah, and "whoever learns not in order to do, it would have been better for him had his afterbirth been turned over," etc.

> But the root of the vessels is higher than the lights. That is why the Sages at times rank the mitzvos above Torah, and say that one who learns without intending to do would have been better off had his afterbirth been turned over on his face (Vayikra Rabbah 35:7), so that he was never born.

כי המצות שהן מבחי' כלים הן לגבי התורה שהיא בחי' האורות כמשל השליא שמקפת את הולד שנוצרה תחלה מהטפה

For the mitzvos, which are of the level of vessels, are, relative to the Torah, which is the level of the lights, like the analogy of the afterbirth that surrounds the child, which was formed first from the drop

> Mitzvos are to Torah as the afterbirth is to the child: it surrounds the child, and it was formed first from the drop. So too the vessels surround the lights and precede them.

(וכמ"ש באגה"ק [באגרת הקודש][57] ד"ה איהו וחיוהי כו' וזהו גם כן ענין כברייתו של עולם[58] ברישא חשוכא שהוא שרש הכלים והדר נהורא בחי' אורות ועמ"ש מענין זה בביאור ע"פ וקבל היהודים[59] כו').

(as is written in Iggeres HaKodesh, the discourse beginning "He and His life-forces," etc. And this is also the matter of "as in the creation of the world: first darkness," which is the root of the vessels, "and then light," the level of lights. And see what is written on this matter in the explanation of the verse "And the Jews undertook," etc.).

> Iggeres HaKodesh explains this in the letter "He and His life-forces." So does the Talmud's "as in the creation of the world: first darkness, then light" (Shabbos 77b): darkness, which came first, is the root of the vessels, and light is the lights.

והענין כי התורה הוא בחי' פנימיות והמצות הן בחי' חיצוניות אך שהוא חיצוניות עליון שלפיכך לא יוכל להתגלות רק החיצוניות כענין שתוק כך עלה במחשבה[60] והוא בחי' גלגלתא

The explanation is that the Torah is the level of the inner dimension (pnimiyus) and the mitzvos are the level of the outer dimension, but it is a supernal outer dimension, so that therefore only the outer dimension can be revealed, as in "Be silent! Thus it arose in thought," and this is the level of the Gulgalta (the skull).

> Torah is the inner dimension and the mitzvos the outer, but theirs is an outer dimension so lofty that only its outside can be revealed, like G-d's answer to Moshe, "Be silent! Thus it arose in thought" (Menachos 29b). This is the level of the Gulgalta, the "skull," the covering over the supernal mind.

ולכן לפי שהן חיצוניות עליון מאד ע"כ מצד זה הן למעלה מהתורה (ועמ"ש בפ' מקץ בענין שמונה נסיכי אדם)[61]

And so, because they are a very lofty outer dimension, therefore from this aspect they are higher than the Torah (and see what is written in Parshas Mikeitz on the matter of "eight princes of men"),

> From this side, as a very lofty outer dimension, the mitzvos are higher than Torah. The text refers to its discussion of "eight princes of men" (Micah 5:4) in Parshas Mikeitz.

כמו שהגולגולת מקפת על המוח שהוא בחי' חכמה (ועיין בפע"ח [בפרי עץ חיים] שכ"ב פ"ה[62] בדפוס שקלאב) אך מ"מ לפי שהתורה היא מבחי' מוחא בחי' חכמה שהוא בחי' פנימיות

just as the skull surrounds the brain, which is the level of Chochmah (and see Pri Etz Chaim, Sha'ar 22, chapter 5, in the Shklov printing). But nevertheless, because the Torah is of the level of the mocha (brain), the level of Chochmah, which is the level of the inner dimension,

> As the skull surrounds the brain, which is Chochmah, so the mitzvos surround Torah. The Kehot note suggests that the reference should read Etz Chaim, the Gate of the Mochin of the Tzelem (Gate 23, chapter 1 and the end of chapter 2), though in the Shklov printing of 5560 it is as cited here. The text then turns to the other side: Torah comes from the brain itself, Chochmah, the inner dimension.

לכן אמרו שהתורה היא למעלה מהמצות (ועמ"ש בפ' אחרי ע"פ כי ביום הזה יכפר[63] כו' וגבי שבועות ע"פ וידבר אלקים)

therefore they said that the Torah is higher than the mitzvos (and see what is written in Parshas Acharei on the verse "For on this day He shall atone," etc., and regarding Shavuos, on the verse "And G-d spoke").

> From that side, as the inner dimension, the Sages say Torah is greater than the mitzvos. The text points to its discourses on "For on this day He shall atone" (Leviticus 16:30) in Acharei and on "And G-d spoke" for Shavuos.

ולכן התורה היא מזון לנפש שהתגלותה בג"ע [בגן עדן] בבחי' פנימית בטעם ושכל משא"כ מהמצות נעשים לבושים[64] שאינן יכולים להאיר רק בדרך לבוש שהוא בחי' חיצוניות כו':

And therefore the Torah is food for the soul, whose revelation in Gan Eden is in an inward manner, in reason and intellect; whereas from the mitzvos garments are made, which can shine only in the manner of a garment, which is the level of the outer dimension, etc.

> So Torah is the soul's food: in Gan Eden it is revealed inwardly, as reason and understanding. The mitzvos become the soul's garments there, which shine only as a garment does, from outside; the Kehot note points to the Zohar (2:210a) and Etz Chaim (Gate 44, chapter 3) for this.

SECTION 4 · ¶10–13

Moshe's writing and the hidden Chochmah

10 ג ומעתה נחזור לענינו לענין המסעות שהיה בהם נסיעה וחנייה העלאה והמשכה. וכמו שבמצות צ"ל עוד המשכה בתחלה כדי להיות ההעלאה וזהו ענין ברכת המצות עובר לעשייתן.

3. And now let us return to our subject, the matter of the journeys, in which there was setting out and encamping, ascent and drawing down. And just as with the mitzvos there must also be a drawing down at the beginning in order for the ascent to take place, and this is the matter of the blessing over mitzvos "passing ahead of their performance" (over la'asiyasan),

> Section 3 returns to the journeys. With the mitzvos a drawing down must come first, the blessing said "ahead of" the deed, so that the ascent can follow; the text now applies the same order to the journeys.

כמו כן הוא בענין המסעות. וזהו ענין ויכתוב משה את מוצאיהם למסעיהם שהוא המשכה תחלה מלמעלה מבחי' מוצאיהם דנש"י [דנשמות ישראל] למסעיהם היינו ליתן כח ועוז להיות ההעלאה.

so too it is with the journeys. And this is the matter of "And Moshe wrote their goings-forth to their journeys": it is a drawing down first from above, from the level of the goings-forth of the souls of Israel, "to their journeys," that is, to give strength and power for the ascent to take place.

> This is "And Moshe wrote their goings-forth to their journeys" (Numbers 33:2): first a drawing down from above, from the "goings-forth," the source of the souls of Israel, "to their journeys," giving the people the strength to ascend.

ופי' ויכתוב משה היינו חותמו של הקב"ה אמת (עיין ברבות שמות פ' ה' ע"פ חסד ואמת נפגשו[65] ואמת זה משה ועיין בהרמ"ז [בהרב משה זכות] פ' ואתחנן) (דרס"א ע"א) וזו משה אמת כו'

And the meaning of "And Moshe wrote" is "the seal of the Holy One, blessed be He, is truth" (see Shemos Rabbah, parashah 5, on the verse "Kindness and truth have met": "and truth is Moshe"; and see the Ramaz on Parshas Va'eschanan) (261a): "And this is Moshe, truth," etc.;

> Moshe's "writing" is "the seal of the Holy One, blessed be He, is truth." The text cites the Midrash (Shemos Rabbah 5) on "Kindness and truth have met," which identifies truth with Moshe, and the Ramaz on Va'eschanan, who says the same.

ע"ש, וגם ויכתוב היינו כמו כתב סופר[66] שבמשנה סוף גיטין[67] ופי' בגמרא חתם סופר[68, 69] וכן בקרא וכתב דגבי ספר כריתות לפ"ד ר' [רבי] מאיר בגמרא פירושו חתמו[70, 71] כו'.

see there. And also, "wrote" is like "the scribe wrote" in the Mishnah at the end of Gittin, which the Gemara explains as "the scribe signed"; and likewise in the verse "and he shall write," regarding the bill of divorce, according to the view of Rabbi Meir in the Gemara, its meaning is "he shall sign," etc.

> "Writing" can also mean signing, which is what a seal does. The Mishnah at the end of Gittin calls a divorce document with "the scribe wrote, and a witness" valid, and the Gemara reads it as "the scribe signed"; and on the verse "and he shall write" for the bill of divorce, the Gemara explains it as signing according to Rabbi Meir, who holds that the signing witnesses effect the divorce.

ויובן בהקדים כי יש ב' בחי' חכמה וכמ"ש באד"ר [באדרא רבא] (קכ"ח ב') היינו כי חכמה דאצילות אתפשט ונפיק לל"ב שבילין[72] וע"ז נאמר ונהר יוצא מעדן[73]

This will be understood by first introducing that there are two levels of Chochmah, as is written in the Idra Rabba (128b): namely, the Chochmah of Atzilus spreads out and goes forth into thirty-two paths, and of this it is said, "And a river goes forth from Eden."

> To explain this seal, the text first introduces two levels of Chochmah. The revealed Chochmah of Atzilus spreads out into thirty-two paths, as the Idra Rabba says, and this is "a river goes forth from Eden" (Genesis 2:10).

אך חכמה סתימאה הוא בחי' דלא אתפתח שהוא למעלה מהשכל וההשגה וזהו ענין שתוק כך עלה במחשבה[74] (מנחות כ"ט ב') שאין הפי' כך עלה בלי טעם ח"ו [חס ושלום].

But the hidden Chochmah (Chochmah Stima'ah) is the level that "has not been opened," which is above intellect and comprehension. And this is the matter of "Be silent! Thus it arose in thought" (Menachos 29b), which does not mean that thus it arose without a reason, G-d forbid.

> Above it is the hidden Chochmah (Chochmah Stima'ah), which "has not opened": it is beyond intellect and comprehension. When G-d told Moshe, "Be silent! Thus it arose in thought" (Menachos 29b), it did not mean there was no reason, G-d forbid.

אלא שהטעם ההוא נעלם מאד ולא ניתן להשגה עד שנראה למטה כי אין טעם ברצון, והוא בחי' חכמה סתימאה

Rather, that reason is utterly hidden and not given to comprehension, so much so that below it appears that there is no reason in the will; and this is the level of the hidden Chochmah

> The reason is there, but so deeply hidden that it cannot be grasped at all, until below it looks as though the will has no reason. That hidden reason is the hidden Chochmah.

(שנק' מחשבה בזהר פ' נח) (דס"ה ע"ב) ועמ"ש מזה בביאור ע"פ אם בחקותי[75] ובד"ה ענין ק"ש [קריאת שמע].[76]

(which is called "thought" in the Zohar, Parshas Noach) (65b). And see what is written on this in the explanation of the verse "If in My statutes," and in the discourse beginning "The matter of the recital of Shema."

> The text notes that the Zohar on Noach calls this hidden Chochmah "thought." It also points to its explanations on "If in My statutes" and "The matter of the recital of Shema."

ולכן גם משה שקיבל התורה ואורייתא מחכמה נפקת[77] הוא בחי' חכמה דאצי' לא יוכל להשיג כלל הטעם שבמחשבה העליונה שהיא בחי' א"ס שכל העולמות דאבי"ע [דאצילות בריאה יצירה עשיה] אינן ערוך אליו ית'.

Therefore even Moshe, who received the Torah, and "the Torah comes forth from Chochmah," which is the level of the Chochmah of Atzilus, could not grasp at all the reason in the supernal Thought, which is the level of the Infinite One (Ein Sof), to Whom all the worlds of Atzilus, Beriah, Yetzirah and Asiyah bear no comparison, may He be blessed.

> So even Moshe, who received the Torah, which "comes forth from Chochmah" (Zohar 2:121a), the Chochmah of Atzilus, could not grasp the reason in that supernal Thought. It belongs to the Infinite One, to Whom all four worlds bear no comparison.

(וזהו ענין מאד עמקו מחשבותיך[78] וכדלקמן). והנה י"ג מדות הרחמים שהן י"ג תי"ד [תיקוני דיקנא] הן נמשכים ממוחא סתימאה

(And this is the matter of "Your thoughts are very deep," as [will be explained] below.) Now, the Thirteen Attributes of Mercy, which are the thirteen tikkunim of the beard (tikkunei dikna), are drawn from the hidden brain (Mocha Stima'ah)

> That is "Your thoughts are very deep" (Psalms 92:6), which is explained below. Now, the Thirteen Attributes of Mercy, called in the Idra the thirteen tikkunim (arrangements) of the beard, are drawn from this hidden brain, the Mocha Stima'ah.

(ולכן גם למטה באדם צמיחת הזקן הוא אחר שיש לו גדלות המוחין וכמבואר בש"ע א"ח [אורח חיים] (סי' נ"ג ס"ח) שהשנים שראוי להתמלאות בהם זקנו הוא אחר עשרים שנה.[79]

(and therefore below, too, in a person, the growth of the beard comes after he has the mature intellect (gadlus hamochin), as is explained in the Shulchan Aruch, Orach Chaim) (section 53, paragraph 8): that the years in which it is fitting for his beard to fill out are after twenty years.

> Below, too, a man's beard fills out only after he reaches mature intellect: the Shulchan Aruch (Orach Chaim 53) speaks of the age at which a beard fills out as after twenty. The Kehot note adds Maseches Soferim and the Tur and Shulchan Aruch on Choshen Mishpat.

ומבואר בע"ח [בעץ חיים] סוף שכ"ד[80] בענין הטעם דלמכור בנכסי אביו עד שיהיה בן עשרים שנה[81] שאז נתיישבה דעתו כמ"ש בגמרא (ב"ב [בבא בתרא] קנ"ו ב') ובהרמב"ם [ובהרבי משה בן מימון][82]

And it is explained in Etz Chaim, end of Sha'ar 24, concerning the reason [that one may not] sell of his father's property until he is twenty years old, for then his mind is settled, as is written in the Gemara (Bava Basra 156b) and in the Rambam:

> Etz Chaim, at the end of Gate 24 (Derushei HaTzelem, as the Kehot note names it), explains the rule that one may not sell land inherited from one's father until twenty, when one's mind is settled, as the Talmud (Bava Basra 156a; the printed text gives 156b) and the Rambam rule.

והיינו לפי שאז נמשכים בו ב' מקיפים דאבא לי' מי' כו' ואחר שנכנסו אלו המקיפים אז נתמלא זקנו כמ"ש בפע"ח [בפרי עץ חיים] ש"י [שער י'] פ"ו[83] שלכך אומרים יג"מ [י"ג מדות] אחר שמ"ע [שמונה עשרה] כו'.

that this is because at that time the two makifim (encompassing lights) of Abba, the lamed and the mem, etc., are drawn into him, and after these makifim have entered, then his beard fills out, as is written in Pri Etz Chaim, Sha'ar 10, chapter 6, that this is why the Thirteen Attributes are said after the Shemoneh Esreh, etc.

> At twenty, it says, the two encompassing lights (makifim) of Abba, the lamed and the mem, enter him, and only then does his beard fill out. Pri Etz Chaim gives this as the reason the Thirteen Attributes are said after the Shemoneh Esreh.

אך מ"מ המשכתן ממו"ס [ממוחא סתימאה] הוא רק בבחי' שערות לבד והיינו לפי כי הגם שהן מדות עליונות מאד מ"מ להיות התהוות בחי' מדות מאור א"ס ב"ה דלאו מכל אלין מדות[84] איהו כלל,[85] אינו

But nevertheless, their drawing down from the hidden brain is only in the manner of hairs alone. This is because, even though they are very lofty attributes, nevertheless, for the level of attributes to come into being from the Infinite Light (Or Ein Sof), blessed be He, Who "is not any of these attributes at all," is not

> Yet the Thirteen Attributes are drawn from the hidden brain only as hair is, by a mere trickle. However lofty they are, attributes cannot simply come into being from the Infinite Light, of which the Tikkunei Zohar says "He is not any of these attributes at all."

אלא ע"י צמצומים עצומים כי הרי לא שייך בחי' מדות רחום וחנון, אלא א"כ שייך בחי' עולם ובריות שתפול עליהם מדת הרחמים.[86]

[possible] except through tremendous contractions (tzimtzumim). For the level of the attributes "Compassionate and Gracious" does not apply unless there applies the level of a world and created beings, upon whom the attribute of mercy may fall.

> They come into being only through tremendous contractions (tzimtzumim). An attribute such as "compassionate and gracious" means nothing unless there is a world, with created beings on whom compassion can fall.

11 וכמ"ש באוצ"ח [באוצרות חיים] בתחלתו כי אם אין בעולם מי שיקבל רחמים ממנו איך יקרא רחום. וזהו זכור רחמיך[87] ה' וחסדיך

As is written at the beginning of Otzros Chaim: for if there is no one in the world to receive mercy from Him, how could He be called Compassionate? And this is "Remember Your mercies, Havayah, and Your kindnesses,

> Otzros Chaim explains: if there were no one in the world to receive mercy, how could G-d be called Compassionate? So the verse says, "Remember Your mercies, Havayah, and Your kindnesses" (Psalms 25:6).

כי מעולם המה שהמדות אלו הם בגדר עלמין וכמ"ש במ"א שאפילו בחי' סוכ"ע זהו בגדר עלמין וא"כ לגבי מהותו ועצמותו ית' שאינו בגדר עלמין כלל.

for they are me'olam ('from the world')": these attributes are within the bounds of worlds; and as is explained elsewhere, even the level of the light that encompasses all worlds (sovev kol almin) is within the bounds of worlds. If so, relative to His Being and Essence, may He be blessed, which is not within the bounds of worlds at all.

> The verse ends "for they are me'olam," usually "from of old," read here as "from the world": these attributes exist within the bounds of worlds. Even the light that encompasses all worlds still relates to worlds, so they cannot describe G-d's own Being, which is beyond worlds altogether, as the next paragraph goes on to say.

12 וגם עכשיו אפילו שנתהוו העולמות מ"מ כולא קמיה כלא חשיב[88] דהיינו שבאמת הוא לבדו הוא

And even now, although the worlds have come into being, nevertheless "all before Him is considered as nothing," meaning that in truth He alone is,

> Even now that the worlds exist, "all before Him is considered as nothing" (Zohar 1:11b). In truth He alone exists.

כמו קודם שנברא העולם וכל הנבראים בטלים במציאות כביטול זיו השמש כשהוא תוך גוף השמש ואין נופל עליהם שם יש כלל כמ"ש באריכות בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ג [פרק ג'] וח"א [וחלק א'] פ"כ.

as before the world was created, and all created beings are nullified in their very existence, like the nullification of the sun's radiance when it is within the body of the sun, and the term yesh (an existing thing) does not apply to them at all, as is written at length in Sefer Shel Beinonim, Part II, chapter 3, and Part I, chapter 20.

> It is just as before creation: all created things are nullified in their very existence, like a ray of sunlight while it is still inside the body of the sun, where it is not a thing of its own at all. Sefer Shel Beinonim (Tanya), Part II, chapter 3, and Part I, chapter 20, explain this at length.

א"כ קמיה יתי' ממש כמו שהוא לבדו הוא לא שייך כלל מדות אלו אף שהם מדות היותר עליונים דמ"מ מעולם המה.

If so, before Him, may He be blessed, truly as He alone is, these attributes do not apply at all, even though they are the very highest attributes, for nevertheless "they are me'olam (from the world)."

> So before Him, as He truly is, even the highest attributes do not apply, for they are still "from the world." They exist only in relation to worlds.

משא"כ בחי' חכמה סתימאה הוא בחי' חכים ולא[89] בחכמה ידיעא[90] שהוא כמו שהוא יתי' לבדו הוא גם אלו לא ברא העולמות כלל (עיין מזה סד"ה ואלה שמות).

Whereas the level of the hidden Chochmah is the level of "He is wise, but not with a known wisdom," which is as He, may He be blessed, alone is, even had He not created the worlds at all (see on this the end of the discourse beginning "And these are the names").

> The hidden Chochmah is different. It is "wise, but not with a known wisdom" (Tikkunei Zohar 17b): wisdom that is as He is in Himself, as it would be even had He created no worlds at all.

וזהו פי' וענין קדש מלה בגרמיה[91] המבואר בזהר אמור (דף צ"ד) שהיא בחינה שאינה שייכה לעולמות כלל והיינו מלה בגרמיה.

And this is the meaning and matter of "Kodesh (holy) is a thing unto itself," explained in the Zohar, Emor (folio 94): that it is a level that has no relation to the worlds at all, and this is "a thing unto itself."

> This is the meaning of the Zohar's saying "Kodesh (holiness) is a thing unto itself" (Zohar 3:94b). It is a level with no relation to worlds at all.

ולא כמו המדות שהם תוארים פעול מאחרים כמ״ש בהג״ה [בהגהה] באוצ״ח [באוצרות חיים] בתחלתו בשם המפרשים. ולכן המשכת י״ג מדות מח״ס [מחכמה סתימאה] אינה

And it is not like the attributes, which are descriptions brought about by others, as is written in the gloss at the beginning of Otzros Chaim in the name of the commentators. Therefore the drawing down of the Thirteen Attributes from the hidden Chochmah is not

> The attributes, by contrast, are descriptions that arise from others, from those who receive them, as the gloss at the start of Otzros Chaim says in the name of the commentators. So the Thirteen Attributes are drawn from the hidden Chochmah only in a limited way, as the next part explains.

אלא בבחי׳ י״ג ת״ד [תיקוני דיקנא] עד״מ שהשערות אין להם ערך ויחוס כלל עם המוחין שבראש ואין עיקר חיות המוחין מתפשט בהם כלל

other than in the manner of the thirteen tikkunim of the beard. By way of analogy, the hairs have no comparison or relation at all to the brain (mochin) in the head, and the main life-force of the brain does not spread into them at all;

> They come only in the manner of the thirteen tikkunim of the beard. Hair has no relation to the brain in the head, and the brain's real life does not spread into it.

שהרי אם יחתוך האדם שער ראשו לא ירגיש המוח כאב כלל שאין מתפשט בהם אלא הארה מצומצמת בעלמא להיות להם רק יניקה ואחיזה במוחין.

for if a person cuts the hair of his head, the brain feels no pain at all, since only a mere contracted glimmer spreads into them, so that they have only nourishment from the brain and a hold in it.

> When a person cuts his hair the brain feels no pain, since only a faint, contracted glimmer reaches the hair. It is just enough for the hair to draw nourishment from the brain and hold on to it.

כך הוא עד״מ ההארה הנמשכת מח״ס [מחכמה סתימאה] להיות התהוות יג״מ [י״ג מדות] שהן מקור לבחי׳ עלמין אבי״ע [אצילות בריאה יצירה עשיה] כו׳

So too, by way of analogy, is the illumination drawn from the hidden Chochmah for the coming into being of the Thirteen Attributes, which are the source for the level of worlds, Atzilus, Beriah, Yetzirah and Asiyah, etc.;

> In the same way, only a glimmer is drawn from the hidden Chochmah to bring the Thirteen Attributes into being. They in turn are the source of the worlds of Atzilus, Beriah, Yetzirah and Asiyah.

ולהיות התהוות בחי' יש ושהיש בטל כו' הוא רק מבחי' זיו והארה בעלמא ע"י צמצוצים עצומים כו'

(ועיין בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ט בהג"ה [בהגהה]).

and for the coming into being of the level of yesh (existence), and that the yesh be nullified, etc., it is only from the level of a mere radiance and glimmer, through tremendous contractions, etc. (and see Sefer Shel Beinonim, Part II, chapter 9, in the gloss).

> To create a yesh, a thing that seems to exist on its own, and then to have that yesh nullified, takes only a mere radiance, passed through tremendous contractions. The text cites a gloss in Tanya, Part II, chapter 9.

וזהו זכור רחמיך[92] כו' שהזכרון אינו שייך אלא על דבר הרחוק ממנו במקום או במעלה כו', וזהו מה גדלו מעשיך[93] ה' מאד עמקו מחשבותיך כי

And this is "Remember Your mercies," etc., for remembering applies only to something that is distant from one in place or in rank, etc. And this is "How great are Your works, Havayah; Your thoughts are very deep." For

> This is why the verse says "Remember Your mercies": one remembers only what is distant, in place or in rank, and the attributes are distant from His Essence. In the same way, "How great are Your works, Havayah; Your thoughts are very deep" (Psalms 92:6).

הנה התהוות כל העולמות עליונים ותחתונים אבי"ע [אצילות בריאה יצירה עשיה] אשר זהו ענין מה גדלו מעשיך הוא מהמדות עליונות שהם מקורות לבחי' עלמין. והם לגבי מחשבתו ית' כמו שער האדם לגבי מוחין שלו עד"מ.

the coming into being of all the worlds, higher and lower, Atzilus, Beriah, Yetzirah and Asiyah, which is the matter of "How great are Your works," is from the supernal attributes, which are sources for the level of worlds. And they, relative to His Thought, may He be blessed, are like a person's hair relative to his brain, by way of analogy.

> All the worlds, higher and lower, "Your works," come from the supernal attributes, the sources of the worlds. And those attributes are to His Thought as a person's hair is to his brain.

א"כ מזה נתבונן גדולת עומק מחשבתו ית' ומעלתה לאין קץ ותכלית על מעלת חיות כל העולמות כו' ועיין מזה באג"ה [באגרת הקודש] בסופו ד"ה דוד זמירות קרית להו.

If so, from this we can contemplate the greatness of the depth of His Thought, may He be blessed, and its superiority, without end or limit, over the level of the life-force of all the worlds, etc. And see on this at the end of Iggeres HaKodesh, the discourse beginning "David, you called them songs."

> From this one can contemplate how infinitely deep His Thought is, beyond the life-force of all the worlds. The text points to the letter at the end of Iggeres HaKodesh that begins "David, you called them songs."

13 והנה תיקון השביעי מי״ג ת״ד [תיקוני דיקנא] הוא ואמת[94] שהוא מדה השביעי דיג״מ [די״ג מדות] שאמר משה. ויש להבין על דרך שהקשה בזהר[95] ר״פ ויקרא ואי תימא שאר אתוון לאו אינון אמת כו׳.

Now, the seventh of the thirteen tikkunim of the beard is "and truth" (ve'emes), which is the seventh attribute of the Thirteen Attributes that Moshe said. And we need to understand, along the lines of the question raised in the Zohar at the beginning of Parshas Vayikra: "And if you will say, are the other letters not truth?" etc.

> The seventh of the thirteen tikkunim of the beard is "and truth," the seventh of the Thirteen Attributes that Moshe said (Exodus 34:6). But are not all the attributes true? The Zohar at the start of Vayikra asks the same kind of question when it calls the letter vav "a sign of truth": are the other letters not truth?

אך הענין כי בתיקון השביעי נמשך ומתגלה אור החי״ס [החכמה סתימאה] שלא ע״י צמצום דבחי׳ שערות וכמ״ש באדרא (קל״א ע׳ [עיין] וקל״ג ב׳) תיקונא שביעאה פסיק שערא ואתחזין תרין תפוחין[96] כו׳

But the explanation is that in the seventh tikkun the light of the hidden Chochmah is drawn down and revealed not through the contraction of the level of hairs, as is written in the Idra (131, and 133b): "The seventh tikkun: the hair ceases, and two apples are seen," etc.;

> The answer: in the seventh tikkun the light of the hidden Chochmah shines through without the contraction of hair. The Idra says, "The seventh tikkun: the hair stops, and two apples are seen," the two bare cheeks of the face.

ה״ד [הדא הוא דכתיב] באור פני מלך חיים,[97] פי׳ פסיק שערא היינו כמו שבפנים אין שום צמיחת שערות וע״כ נקרא בחי׳ זו ואמת היינו גילוי האמת

as it is written, "In the light of the King's face is life." The meaning of "the hair ceases" is as on the face there is no growth of hair at all; and therefore this level is called "and truth," that is, the revelation of the truth,

> The Idra applies "In the light of the King's face is life" (Proverbs 16:15) to this tikkun. "The hair stops" means the face itself, where no hair grows; so this level is "truth," the truth revealed as it is.

כמו שהוא לבדו הוא ואין זולתו וזו היא מדרגת החכמה שנק׳ מלה בגרמיה וכמ״ש בספ״ב [בספר של בינונים] פל״ה בהג״ה [בהגהה] שמעתי ממורי כו׳

as He alone is and there is none besides Him. And this is the rank of Chochmah that is called "a thing unto itself," as is written in Sefer Shel Beinonim, chapter 35, in the gloss, "I heard from my teacher," etc.;

> That truth is that He alone exists and there is nothing besides Him, the level of Chochmah called "a thing unto itself." Tanya, chapter 35, has a gloss on this that begins "I heard from my teacher."

ע"ש ובחי' זו נמשך ומתגלה בתיקון הז' כיון שבו מאיר אור החי"ס [החכמה סתימאה] שלא ע"י צמצום השערות.

see there. And this level is drawn down and revealed in the seventh tikkun, since in it the light of the hidden Chochmah shines not through the contraction of the hairs.

> This level is revealed in the seventh tikkun because there the light of the hidden Chochmah shines without passing through hair.

משא"כ בשאר תיקונים שהם בחי' המדות אף שהם מדות היותר עליונות ורב חסד כו' מ"מ כיון ששייכים לבחי' עלמין אין בהם גילוי עצמיות חכמה סתימאה שהוא

Whereas in the other tikkunim, which are the level of the attributes, even though they are the very highest attributes, "and abundant in kindness," etc., nevertheless, since they pertain to the level of worlds, there is not in them the revelation of the essence of the hidden Chochmah, which is

> The other tikkunim are the attributes. Even the highest of them, such as "abundant in kindness," relate to worlds, so the essence of the hidden Chochmah is not revealed in them.

כמו שהוא לבדו הוא אחד האמת ואין עוד כלל והיינו לפי שההמשכה רק ע"י בחי' שערות כנ"ל,

as He alone is, the true One, and there is nothing else at all; and this is because the drawing down is only through the level of hairs, as mentioned above.

> That essence is that He alone is the true One and there is nothing else at all. It does not show in the other tikkunim because their light comes only through the hairs.

(וקרוב לזה כתב הרמב"ם [הרבי משה בן מימון][98] בפי' אמת וז"ל [וזה לשונו] הוא שהנביא אומר[99] והי' אלקים אמת,[100] כלומר אין שם מצוי אמת מלבדו כמותו שכל הנמצאים צריכים לו והוא ברוך הוא אין צריך להם ולא לאחד מהם לפיכך אין אמיתתו כאמיתת אחד מהם עכ"ד [עד כאן דבריו])

(And close to this, the Rambam wrote in explaining "truth"; these are his words: "This is what the prophet says, 'And Havayah, G-d, is truth': that is to say, there is no true existent besides Him like Him, for all existing things need Him, and He, blessed be He, does not need them, nor any one of them; therefore His truth is not like the truth of any one of them." Thus far his words.)

> The Rambam (Laws of the Foundations of the Torah 1:4) says something close: "And Havayah, G-d, is truth" (Jeremiah 10:10) means that nothing else is true as He is, since everything needs Him and He needs nothing. The Kehot note shows that the quotation joins words of halachah 4 with words of the halachah before it, and remarks that the author precisely wrote "thus far his words," not "thus far his language."

(ועיין ברבות וישלח פרשה פ"א מענין חותמו של הקב"ה אמת ובשה"ש [ובשיר השירים] רבה ע"פ לסוסתי ברכבי שהוא ע"ש [על שם] אני ראשון ואני אחרון כו' ועמ"ש מזה בד"ה ראשי המטות):[101,102]

(And see [Bereishis] Rabbah, Vayishlach, parashah 81, on the matter of "the seal of the Holy One, blessed be He, is truth," and Shir HaShirim Rabbah on the verse "To my mare in my chariots," that it is named for "I am first and I am last," etc. And see what is written on this in the discourse beginning "The heads of the tribes.")

The Midrash says "the seal of the Holy One, blessed be He, is truth" (Bereishis Rabbah on Vayishlach, and Shir HaShirim Rabbah on "To my mare"). Emes is spelled with the first, middle and last letters of the alphabet, for "I am first and I am last."

SECTION 5 · ¶14–20

The light of the King's face

14 ד ועניין פי' ההארה שבתיקון השביעי שנק' באור פני מלך יובן ע"ד דאיתא צהבו פניו של[103] רבי אבהו מחמת שמצא תוספתא חדתא[104] (וכ"ה בנדרים) (דמ"ט ב') גבי ר' [רבי] יהודא חכמת אדם תאיר פניו[105,106,107]

4. And the meaning of the illumination in the seventh tikkun, which is called "in the light of the King's face," will be understood along the lines of what is related: Rabbi Abahu's face shone because he had found a new Tosefta (and so it is in Nedarim) (49b), regarding Rabbi Yehudah: "A man's wisdom makes his face shine."

Section 4 asks what the illumination of the seventh tikkun, "the light of the King's face," is. The answer starts from the sages: the Jerusalem Talmud tells that Rabbi Abahu's face shone because he had found a Tosefta, and the Gemara in Nedarim tells of Rabbi Yehudah's shining face, explained by "A man's wisdom makes his face shine" (Ecclesiastes 8:1).

ולכן הי' [היה] פניו צהובין הרי אור החכמה והשכל מאיר פניו ממש, והגם דמה שתאיר פניו אינו רוחני

And therefore his face was shining; thus the light of wisdom and intellect actually lights up his face. And although that which lights up his face is not spiritual

His face shone because the light of wisdom and understanding actually lights up the face. That glow is not something spiritual like thought itself.

כמו השכל שבמוח כי"א הארה גשמיות מ"מ היא למעלה הרבה מבחי' היניקה מהמוח שבשערות שהם רק מותרי מוחין לבד

like the intellect in the brain, but rather a physical illumination, nevertheless it is far higher than the level of the nourishment from the brain that is in the hairs, which are only the surplus of the brain (mochin),

> It is a physical glow, unlike the intellect in the brain. Yet it is far above the nourishment that the hair draws from the brain, for hair is only the brain's surplus.

וגם שהם רק בחי' צומח לבד שאינן ערוך לעצמות בחי' המדבר משא"כ הארה שהחכמה תאיר פניו הרי היא נמשכת דוקא מעצמיות החכמה ממש שלפי שמצא תוספתא חדתא ע"כ דוקא יאירו פניו

and which are, moreover, only of the level of the vegetative, which bears no comparison to the essence of the level of the speaking [being]. Whereas the illumination with which wisdom makes his face shine is drawn specifically from the very essence of the wisdom: it is precisely because he found a new Tosefta that his face would shine.

> Hair is also only "vegetative," a growing thing, with no relation to the essence of a person as a "speaking" being. The glow in the face, by contrast, comes from the very essence of the wisdom: it was precisely because he found a new teaching that his face shone.

וגם שההארה היא בפנים שזהו עיקר מקום גילוי החיות כו', ועד"מ זה יובן למעלה ענין באור פני מלך חיים[108] שהוא התגלות הארה עליונה מחכמה סתימאה ממש למעלה מעלה מבחי' שערות כו'.

And also, the illumination is in the face, which is the main place where the life-force is revealed, etc. And by way of this analogy, the matter of "In the light of the King's face is life" will be understood above: it is the revelation of a supernal illumination from the hidden Chochmah itself, far, far above the level of hairs, etc.

> The glow also shows in the face, the main place where life is revealed. So above, "the light of the King's face" is a revealed glow from the hidden Chochmah itself, far above the level of hairs.

וזהו כי באור פניך נתת לנו[109] תורת חיים. (ולכן אע"ג [אף על גב] דתיקון ג' מי"ג ת"ד [תיקוני דיקנא] ג"כ פנוי משערות כמ"ש בזהר)

And this is "For in the light of Your face You gave us a Torah of life." (Therefore, even though the third of the thirteen tikkunim of the beard is also free of hairs, as is written in the Zohar)

> This is what we say in the blessing Sim Shalom: "For in the light of Your face You gave us a Torah of life." The parenthesis notes that the third tikkun of the beard, too, is free of hair, according to the Zohar.

(שם קל"א א') מ"מ שאני תיקון השביעי שבו נמשך ומתגלה אור החי"ס [החכמה סתימאה] כמו שחכמת אדם תאיר פניו פניו דייקא ע"כ נקי' ואמת.

(there, 131a), nevertheless the seventh tikkun is different, for in it the light of the hidden Chochmah is drawn down and revealed, as "a man's wisdom makes his face shine," his face specifically; therefore it is called "and truth."

> The Zohar (3:131a) describes the third tikkun as a path beneath the nose where the hair stops. Yet the seventh is different, because in it the light of the hidden Chochmah is drawn into the face itself, as "a man's wisdom makes his face shine"; that is why it is called "and truth."

וכן בתורה כתיב תורת אמת היתה בפיהו[110] אמת קנה[111, 112] כו'. והרמ"ז [והרב משה זכות] ר"פ ויקרא כתב שדעת דעתיק המאיר ברישא דאריך מאיר בתיקון השביעי דדעת אסהיד באנפין כו'.

And so regarding the Torah it is written, "A Torah of truth was in his mouth," and "Buy truth," etc. And the Ramaz, at the beginning of Parshas Vayikra, wrote that the Daas of Atik, which shines in the head of Arich, shines in the seventh tikkun, for "Daas testifies in the face," etc.

> So too the Torah is called truth: "A Torah of truth was in his mouth" (Malachi 2:6), and "Buy truth" (Proverbs 23:23). The Ramaz writes that the Daas of Atik, which shines in the head of Arich Anpin, shines in the seventh tikkun, for "Daas testifies in the face."

15 ועיין מ"ש במבוא שערים ש"ג ח"ב [חלק ב'] פ"ב [פרק ב'] והנה בעתיק אין בו שערות כו'. וזהו ענין כתפוח בעצי היער[113] דפי' הרח"ו [הרבי חיים ויטאל] הובא בספר נשמת דוד על

And see what is written in Mevo She'arim, Sha'ar 3, Part 2, chapter 2: "Now, in Atik there are no hairs," etc. And this is the matter of "Like an apple among the trees of the forest," as Rabbi Chaim Vital explained, brought in the book Nishmas David on

> Mevo She'arim says that in Atik there are no hairs. This explains "Like an apple among the trees of the forest" (Song of Songs 2:3), as Rabbi Chaim Vital explained it, cited in the book Nishmas David on the Song of Songs.

שיר השירים בעצי היער הם שערות דדיקנא והתפוח הוא תיקון השביעי ובו מתגלית הארה כל שבעה תיקונין דגלגלתא. כן דודי ז"א כו' כי הארת פנים דא"א מאיר בפנים דז"א כדלקמן.

the Song of Songs: "the trees of the forest" are the hairs of the beard, and "the apple" is the seventh tikkun, and in it the illumination of all seven tikkunim of the Gulgalta is revealed. "So is my beloved" is Z'eir Anpin, etc., for the illumination of the face of Arich Anpin shines in the face of Z'eir Anpin, as [will be explained] below.

> "The trees of the forest" are the hairs of the beard, and "the apple" is the seventh tikkun, in which the light of all seven tikkunim of the Gulgalta is revealed. "So is my beloved" is Z'eir Anpin, for the light of the face of Arich Anpin shines in the face of Z'eir Anpin, as will be explained.

16 ומה שנמשלו לעצי היער היינו כמו שהשערות עד"מ הם רק בחי' צומח לבד שבמדבר ואינן ערוך למהות האדם עצמו בחי' מדבר

And the reason they are likened to the trees of the forest is that the hairs, by way of analogy, are only the level of the vegetative within the speaking [being], and bear no comparison to the essence of the person himself, the level of the speaking [being].

> The hairs are likened to forest trees because hair is "vegetative," like plants, while a person is a "speaking" being. Hair has no relation to what a person truly is.

ואמנם תיקון הז' נק' תפוח שיש בו טוב טעם ומראה וריח[114] וכך ההארה דבחי' אור פני כו'

But the seventh tikkun is called "apple," for it has goodness of taste, appearance and fragrance; and so too the illumination of the level of "the light of the face," etc.,

> The seventh tikkun is called an "apple" because an apple is good in taste, appearance and fragrance. Like it, the glow of "the light of the face" carries the wisdom itself, not a mere trickle of it.

שחכמת אדם ממש תאיר פניו כו' להצהיל פנים משמן[115] הוא בחי' שמן משחת קדש[116] שהוא ח"ס [חכמה סתימאה][117] כו'.

in that a man's very wisdom makes his face shine, etc.: "to make the face shine from oil" is the level of "the oil of holy anointing," which is the hidden Chochmah, etc.

> "To make the face shine from oil" (Psalms 104:15): the oil is "the holy anointing oil" (Exodus 30:25), which stands for the hidden Chochmah. So the shining face is lit by the hidden Chochmah itself.

וזהו ענין תפארת שיבה (משלי ט"ז ל"א) שהוא בחי' הדרת פנים עמ"ש מזה במ"א בפ' וישב בד"ה בכ"ה בכסלו[118] וע"ש פי' עטרת תפארת שיבה[119]

And this is the matter of "the glory of gray hair" (Proverbs 16:31), which is the level of "the splendor of the face" (hadras panim). See what is written on this elsewhere, in Parshas Vayeishev, in the discourse beginning "On the twenty-fifth of Kislev," and see there the explanation of "Gray hair is a crown of glory":

> This is also "the glory of gray hair" (Proverbs 16:31), which is "the splendor of the face" (hadras panim). The Chanukah discourse "On the twenty-fifth of Kislev" in Torah Ohr explains how "Gray hair is a crown of glory" relates to this.

שהוא ענין כובע ישועה[120] להמשיך בחי' הדרת פנים, וכ"ז [וכל זה] בדרך צדקה תמצא שבה ועל ידה נמשך בחי' עטרת תפארת (ע' [עיין] בזהר ח"ג [חלק ג'] מ"ב ב' ודל"ו סע"א [סוף עמוד א])

that it is the matter of "a helmet of salvation," to draw down the level of the splendor of the face; and all this "is found in the way of tzedakah (righteousness)," for in it and through it the level of the "crown of glory" is drawn down (see the Zohar, Part III, 42b, and 36, end of side a).

> There it is called "a helmet of salvation" (Isaiah 59:17), which draws down the splendor of the face. The verse goes on "it is found in the way of tzedakah," for through righteousness and charity the "crown of glory" is drawn down; the text cites the Zohar, Part III, 42b and 36a.

ועיין באג"ה [באגרת הקודש] סד"ה וילבש צדקה[121] כשריון ועמ"ש בביאור ע"פ שוש אשיש[122] כו' כי הלבישני בגדי ישע[123] כו'.

And see Iggeres HaKodesh, at the end of the discourse beginning "And He donned tzedakah as a coat of mail," and see what is written in the explanation of the verse "I will greatly rejoice," etc., "for He has clothed me in garments of salvation," etc.

> For more, the text points to the letter in Iggeres HaKodesh on "He donned tzedakah as a coat of mail," and to its explanation on "I will greatly rejoice … for He has clothed me in garments of salvation" (Isaiah 61:10).

והנה בפי' האדרא מתלמידי האריז"ל [האר"י זכרונו לברכה] בספר קול ברמה פי' ענין ואמת לפי שאינו משתנה כלל וכבר נודע שכל אמת תליא בעתיקא עכ"ל [עד כאן לשונו], פי' כמ"ש אני הוי' לא ש ניתי שאין שום שינוי כו'

Now, in the commentary on the Idra by the disciples of the Arizal, of blessed memory, in the book Kol BeRamah, it explains the matter of "and truth" as meaning that it does not change at all, "and it is already known that all truth depends on Atika." End of quote. The meaning is as it is written, "I, Havayah, have not changed": that there is no change at all, etc.

> Kol BeRamah, a commentary on the Idra by the Arizal's disciples, explains "and truth" as what never changes, adding that "all truth depends on Atika." This is "I, Havayah, have not changed" (Malachi 3:6).

וגם ע"ד מוצא מים אשר לא יכזבו מימיו[124] הרי האמת הוא שאין שום הפסק להשפעתו לאפוקי נהרות המכזבים בפ"ח [בפרק ח'] דמסכת פרה.

And also in the manner of "a spring of water whose waters do not fail (yechazvu)": thus truth is that there is no interruption at all to its flow, as opposed to "rivers that fail" in chapter 8 of Tractate Parah.

> Truth is also like "a spring of water whose waters do not fail" (Isaiah 58:11): its flow never stops. The opposite is "waters that fail," streams that dry up, which the Mishnah (Parah 8:9) rules unfit for the water of purification.

וזהו שאמרה השונמית לאלישע אל תכזב בשפחתך.[125] דאין ר"ל [רוצה לומר] שלא האמינה לדבריו אלא דכוונתה שלא יומשך נשמתו ממקום שאין לו קיום והמשכה.

And this is what the Shunammite woman said to Elisha, "Do not deceive (techazev) your maidservant." For this does not mean that she did not believe his words; rather, her intent was that his soul should not be drawn from a place that has no permanence and continuity.

> The Shunammite woman said to Elisha, "Do not deceive your maidservant" (II Kings 4:16). She did not doubt his word; she was asking that her son's soul not come from a source without permanence, one that might fail.

ויובן עפמ"ש [על פי מה שכתוב] בענין זה בזהר בשלח[126] (דמ"ד ע"ב). וז"ש [וזהו שכתוב] דכל אמת תליא בעתיקא[127] כי למטה בז"א שיש ימינא ושמאלא

This will be understood according to what is written on this matter in the Zohar, Beshalach (44b). And this is what it says, that "all truth depends on Atika": for below, in Z'eir Anpin, where there is right and left,

> The Zohar on Beshalach (2:44b) says the child died because he was given to her and not to her husband, so he was bound to the feminine side, where death awaits. "All truth depends on Atika" because below, in Z'eir Anpin, there is a right side and a left side.

לכן לפעמים מדת הדין מעכבת וגורם מניעת השפע ח"ו [חס ושלום]. משא"כ בע"ק [בעתיקא קדישא] דלית שמאלא בהאי עתיקא[128] ע"כ אין שום הפסק ומניעה להשפעתו

therefore at times the attribute of judgment holds back and causes the withholding of the flow, G-d forbid. Whereas in Atika Kadisha, as "there is no left in this Atika," therefore there is no interruption or withholding at all of its flow.

> Where there is a left side, the attribute of judgment can hold back the flow, G-d forbid. In Atika Kadisha "there is no left" (Zohar 3:129a), so nothing ever interrupts or withholds its flow.

וזהו ענין מקור מים חיים[129] שתמיד נובעים, וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] כל מקום שנאמר לי[130] אין לו הפסק לעולם וכמ"ש במ"א בענין וארשתיך לי לעולם[131,132] כו' וזהו אהבת עולם אהבתנו[133] כו', ועיין מ"ש בפי' יתרו בד"ה

And this is the matter of "a source of living waters," which always flow. And of this our Sages, of blessed memory, said, "Wherever 'to Me' is said, it has no interruption forever," as is explained elsewhere on "And I will betroth you to Me forever," etc.; and this is "With an everlasting love You have loved us," etc. And see what is written in Parshas Yisro, in the discourse beginning

> That is "the source of living waters" (Jeremiah 2:13), which flow always. The Sages said that wherever "to Me" is said, it never ceases (Vayikra Rabbah 2:2), as in "And I will betroth you to Me forever" (Hosea 2:21), and so we say, "With an everlasting love You have loved us."

הנה להבין שרש ענין מתן תורה בפי' וענין כי לא אדם הוא להנחם,[134] ולכן נק' בחי' זו אמת.[135,136,137,138,139,140]

"Now, to understand the root of the matter of the Giving of the Torah," on the meaning and matter of "For He is not a man, that He should relent." And therefore this level is called "truth."

> The text points to its discourse in Parshas Yisro on the root of the Giving of the Torah, on "For He is not a man, that He should relent" (I Samuel 15:29). For all these reasons this level is called "truth."

17 והנה מזה יובן תוספת ביאור למה שנתבאר למעלה דח"ס [דחכמה סתימאה] עצמה היא בחי' דלאו מכל אלין מדות[141] איהו כלל[142]

Now, from this an additional explanation will be understood of what was explained above, that the hidden Chochmah itself is the level of "He is not any of these attributes at all,"

> This adds to what was said above: the hidden Chochmah itself is the level of "He is not any of these attributes at all," as the Tikkunei Zohar puts it. That level is truth.

וזהו בחי' אמת, אין הכוונה ח"ו [חס ושלום] שמבחי' אמת לא נמשכו הפעולות והטובות הבאות מהמדות רחום וחנון לפי דכולא קמיה כלא חשיב.

and this is the level of truth. The intent is not, G-d forbid, that the acts and the benefits that come from the attributes "Compassionate and Gracious" are not drawn from the level of truth, because "all before Him is considered as nothing."

> But this does not mean, G-d forbid, that truth gives none of the kindness that comes from "compassionate and gracious," as if, since "all before Him is considered as nothing," nothing flows from Him to the worlds.

דחלילה לחשוב כן וכמ"ש הרמב"ם [הרבי משה בן מימון] שכל הנמצאים[143] לא נמצאו אלא מאמתת המצאו[144] דייקא. וכנ"ל דפי' אמת היינו שאין טובו והשפעתו פוסק לעולם ולא יכזבו מימיו[145] ח"ו [חס ושלום].

For heaven forbid to think so, as the Rambam wrote, that all existing things exist only from the truth of His existence, specifically. And as mentioned above, the meaning of "truth" is that His goodness and His flow never cease, and "His waters do not fail," G-d forbid.

> Heaven forbid. As the Rambam writes (Laws of the Foundations of the Torah 1:1), all that exists exists only from the truth of His existence; and truth, as explained above, means that His goodness never stops, like waters that never fail.

וכן מבואר בזהר באריכות שם (דקל"ג ב') וכל טיבו לא פסיק[146] כו' וכדכתיב באור פני מלך חיים,[147] רק הכוונה שההשפעה והאור נמשך שלא ע"ד ההשפעה הנמשכת מבחי' מדות שהעולמות תופסים מקום עד ששייך שם מדות אלו,

And so it is explained at length in the Zohar there (133b): "and all His goodness does not cease," etc., as it is written, "In the light of the King's face is life." Rather, the intent is that the flow and the light are drawn down not in the manner of the flow drawn from the level of attributes, in which the worlds occupy a place, to the point that these attributes apply there,

> The Idra says so at length: "and all goodness does not cease" (Zohar 3:133b), as in "In the light of the King's face is life." The point is only that this flow does not come the way the attributes give, which presupposes worlds that take up room of their own and so call for attributes.

אלא שבאות כל הטוב והאור שלא ע"י בחי' התפעלות המדות כלל, וזהו ענין באור פני מלך חיים

but rather that all the good and the light come without any being affected (hispa'alus) of the attributes at all; and this is the matter of "In the light of the King's face is life."

> Rather, all the good and the light come without any stirring (hispa'alus) of attributes at all. This is "In the light of the King's face is life."

וזהו ענין דבחי' אמת היינו לא שניתי[148] שאין שום שינוי והתפעלות כו' והוא מקור הטוב דכל טיבו לא פסק כו'

And this is the matter that the level of truth is "I have not changed": that there is no change or being affected at all, etc.; and it is the source of the good, for "all His goodness does not cease," etc.

> So the level of truth is "I have not changed" (Malachi 3:6): no change and no stirring at all. And it is also the source of all good, for "all goodness does not cease."

והגם שבאמת גם המדות דאצילות אינן כלל מערך וסוג המדות דבי"ע ואין המדה בחי' התפעלות ושינוי ח"ו [חס ושלום] וכמ"ש באג"ה [באגרת הקודש] ד"ה להבין משל ומליצה בשם המגיד נ"ע [נשמתו עדן] בפי' מ"ש אברהם ואנכי עפר ואפר[149] כו' ע"ש.

And although in truth even the attributes of Atzilus are not at all of the order and kind of the attributes of Beriah, Yetzirah and Asiyah, and the attribute [there] is not a matter of being affected and change, G-d forbid, as is written in Iggeres HaKodesh, the discourse beginning "To understand the parable and allegory," in the name of the Maggid, whose soul is in Eden, explaining what Avraham said, "And I am dust and ashes," etc.; see there.

> Admittedly, even the attributes of Atzilus are nothing like the emotions of the lower worlds and involve no change or stirring, G-d forbid. Iggeres HaKodesh explains this in the letter "To understand the parable and allegory," citing the Maggid on Avraham's words "I am dust and ashes" (Genesis 18:27).

18 ועמ"ש מזה בפ' יתרו בדרוש הראשון שע"פ זכור את יום השבת[150] כו' ועמ"ש במ"א בד"ה פתח אליהו בפ' וירא שהשתלשלות המדות דבי"ע ממדות דאצילות הוא ע"ד משארז"ל [מה שאמרו רבותינו זכרונם לברכה] אין לך[151] כל עשב כו'

And see what is written on this in Parshas Yisro, in the first discourse on the verse "Remember the Shabbos day," etc.; and see what is written elsewhere, in the discourse beginning "Eliyahu opened," in Parshas Vayeira, that the descending chain (hishtalshelus) of the attributes of Beriah, Yetzirah and Asiyah from the attributes of Atzilus is along the lines of what our Sages, of blessed memory, said, "You have no blade of grass," etc.;

> The text points to the first discourse on "Remember the Shabbos day" in Parshas Yisro, and to "Eliyahu opened" in Parshas Vayeira. There it explains that the attributes of the lower worlds descend from those of Atzilus as in the Sages' saying, "You have no blade of grass that has no mazal above that strikes it and tells it, 'Grow'" (Bereishis Rabbah 10:6).

ע"ש וכ"ש [וכל שכן] וק"ו [וקל וחומר] המדות שלמעלה מהאצילות שגבהו דרכיהן למעלה מעלה מהמדות דאצילות וכמ"ש במ"א ע"פ ה' יחתו מריביו.[152]

see there. And all the more so, a fortiori, the attributes that are above Atzilus, whose ways are exalted far, far above the attributes of Atzilus, as is explained elsewhere on the verse "Havayah: those who strive with Him shall be broken."

> If even the attributes of Atzilus are so far above those of the lower worlds, all the more so the attributes above Atzilus, whose ways are higher still. The text points to its explanation on "Havayah: those who strive with Him shall be broken" (I Samuel 2:10).

אך עכ"ז [עם כל זה] לגבי אמתת אור א"ס ב"ה בעצמו לא שייך כלל גם מהות מדות שלמעלה מהאצי' כנ"ל והמשכת הי"ג מדות הוא ע"י בחי' שערות כו'

But even so, relative to the truth of the Infinite Light (Or Ein Sof), blessed be He, itself, even the essence of the attributes above Atzilus does not apply at all, as mentioned above, and the drawing down of the Thirteen Attributes is through the level of hairs, etc.,

> Even so, relative to the truth of the Infinite Light itself, even the attributes above Atzilus do not apply. The Thirteen Attributes are drawn down only as hairs are, as explained above.

כנ"ל וזהו הטוב כי לא כלו רחמיך[153] שבחינת ובטובו הוא עדיין למעלה מהמדות הנק' כי לא כלו רחמיך שהן יג"מ [י"ג מדות]

as mentioned above. And this is "The Good One, for Your mercies have not ended": for the level of "and in His goodness" is still above the attributes called "for Your mercies have not ended," which are the Thirteen Attributes;

> This explains the words of the Modim blessing, "The Good One, for Your mercies have not ended." "Goodness," as in "and in His goodness," is above the attributes, while "Your mercies" are the Thirteen Attributes.

אלא שמבחי' ובטובו נמשכים היג"מ [הי"ג מדות] להיות כי לא כלו רחמיך ופי' כי לא כלו היינו כמ"ש באדרא (דקל"ג ע"ב)

but from the level of "and in His goodness" the Thirteen Attributes are drawn, so that there is "for Your mercies have not ended." And the meaning of "have not ended" is as is written in the Idra (133b),

> From that goodness the Thirteen Attributes are drawn, so that "Your mercies have not ended." "Have not ended" is explained through the Idra.

דחסד דעתיק הוא חסד דקשוט[154] דהיינו חסד של אמת ופי' תלמידי האריז"ל [האר"י זכרונו לברכה] שאינו נפסק לעולם כו'.

that the Chesed of Atik is "Chesed of truth" (chesed dikeshot), that is, kindness of truth; and the disciples of the Arizal, of blessed memory, explained that it never ceases, etc.

> The Idra (Zohar 3:133b) calls the Chesed of Atik "Chesed of truth" (chesed dikeshot), and the Arizal's disciples explain that it never stops. It is kindness that never fails.

ואפשר ג"כ הפי' שתיקון ואמת עם היותו למעלה מהמדות[155] אעפ"כ [אף על פי כן] מאיר ג"כ הארתו בכל המדות וכמ"ש חסד ואמת נפגשו[156]

And perhaps the meaning is also that the tikkun "and truth," though it is above the attributes, nevertheless shines its illumination into all the attributes as well, as it is written, "Kindness and truth have met";

> Perhaps, too, the tikkun "and truth," though it is above the attributes, shines into all of them. This is "Kindness and truth have met" (Psalms 85:11).

וזהו ענין כתפוח בעצי היער[157] כנ"ל ולכן נקרא החסד חסד דקשוט חסד של אמת ממש.

and this is the matter of "Like an apple among the trees of the forest," as mentioned above. And therefore the Chesed is called "Chesed of truth," kindness of actual truth.

> This is also "Like an apple among the trees of the forest": the light of the apple reaches the hairs around it. So the Chesed is called "Chesed of truth," kindness of actual truth.

19 וזהו ענין חותמו של הקב"ה אמת[158] כי הנה עיקר בחי' אמת היינו כשמשיג החכמה ויודע שכן הוא משא"כ כשהיא עדיין בבחי' העלם ועין לא ראתה[159] הרי אין ידוע האמת,

And this is the matter of "the seal of the Holy One, blessed be He, is truth." For the essence of the level of truth is when one grasps the wisdom and knows that it is so; whereas when it is still in a state of concealment, and "no eye has seen," the truth is not known.

> Now "the seal of the Holy One, blessed be He, is truth." Truth in the full sense is when wisdom is grasped and one knows that it is so; as long as it is hidden, "no eye has seen" (Isaiah 64:3), and the truth is not known.

ולכן חכמה סתימאה עצמה כמו שהיא נעלמת ולא שכיח ולא אתפתח אין שייך לקרותה עדיין אמת עד שנמשך ממנה הארה וגילוי בבחי' תרין תפוחין שהוא בחי' אור פני מלך.

Therefore the hidden Chochmah itself, as it is hidden, "not found and not opened," cannot yet be called truth, until an illumination and revelation is drawn from it in the level of the "two apples," which is the level of "the light of the King's face."

> So the hidden Chochmah in itself, "not found and not opened," cannot yet be called truth. It becomes truth when its light is drawn out and revealed in the "two apples," the light of the King's face.

20 וע"כ נק' חותמו כמו חותם האדם שהוא רק בחי' עשייה. וכך עד"מ ההארה שבפנים היא כמו עשייה לגבי עצם החכמה שבמוח האדם שממנה תאיר פניו.

And therefore it is called "His seal," like a person's seal, which is only the level of action. And so, by way of analogy, the illumination in the face is like action relative to the essence of the wisdom in a person's brain, from which his face shines.

> That is why it is called His "seal." A person's seal is only an act, an outward thing; so too the glow in the face is like an act compared with the wisdom itself in the brain, from which the face shines.

אלא שמ"מ הרי החותם הוא קיום על כל דבר והכל הולך אחר החיתום.[160] וכמ"כ [וכמו כן] למעלה בחי' הארת פנים נמשך מכח עצמיות הח"ס [החכמה סתימאה] כנ"ל במשל

But nevertheless, the seal is what establishes every matter, and "all follows the seal." And likewise above, the level of the illumination of the face is drawn from the power of the essence of the hidden Chochmah, as mentioned above in the analogy;

> Yet a seal is what makes a document stand, and "all follows the seal" (Berachos 12a). Likewise the light of the face comes from the power of the very essence of the hidden Chochmah, as the analogy showed.

לכן הגם שנחשב בחי' עשייה לגבי מהות ועצמיות הח"ס [החכמה סתימאה] מ"מ זהו קיום הכל וזהו ענין וחתמנו בספר החיים וחתמנו בספר פרנסה כו' כי באור פני מלך חיים:[161]

therefore, although it is considered the level of action relative to the being and essence of the hidden Chochmah, nevertheless it is what establishes everything. And this is the matter of "and seal us in the book of life," "and seal us in the book of livelihood," etc., for "in the light of the King's face is life."

> So, though it counts as "action" compared with the hidden Chochmah itself, it is what establishes everything. That is why we pray, "and seal us in the book of life," "in the book of livelihood": "in the light of the King's face is life."

SECTION 6 · ¶21–24

Truth to Yaakov, and the souls' ascent

21 ה והנה כתיב תתן אמת ליעקב[162] פי' יעקב הוא ז"א ובו הוא עיקר בחי' אמת כי היג"מ [הי"ג מדות] אל רחום כו' ואמת כו'

5. Now, it is written, "You will give truth to Yaakov." The meaning is: Yaakov is Z'eir Anpin, and in it is the main level of truth. For the Thirteen Attributes, "G-d, compassionate," etc., "and truth," etc.,

> Section 5 begins with "You will give truth to Yaakov" (Micah 7:20). Yaakov stands for Z'eir Anpin, the emotive attributes, and the main level of truth is found there.

שאמר משה היינו שהמשיך היג"מ [הי"ג מדות] מא"א [מאריך אנפין] לזו"א להיות גם בו י"ג מדות (כמ"ש באדרא דנשא דקל"א ע"ב ודקל"ח ע"א) ואז נק' ואמת.

that Moshe said means that he drew the Thirteen Attributes from Arich Anpin to Z'eir Anpin, so that there would be thirteen attributes in it as well (as is written in the Idra of Naso, 131b and 138a), and then it is called "and truth."

> When Moshe said the Thirteen Attributes, "G-d, compassionate … and truth" (Exodus 34:6), he drew them from Arich Anpin into Z'eir Anpin, so that Z'eir Anpin too has thirteen attributes, as the Idra of Naso describes. Then it is called "and truth."

והגם שהאמת הוא למעלה בעתיקא ושם דייקא מקור האמת וכנ"ל אך אינו בגילוי עדיין אבל כשנמשך בזו"א הוא מתגלה ואז שייך לקרותו ואמת שאז נודע האמת,

And although truth is above, in Atika, and there specifically is the source of truth, as mentioned above, it is not yet revealed; but when it is drawn into Z'eir Anpin it is revealed, and then it can be called "and truth," for then the truth becomes known.

> Truth itself is above, in Atika, its source, but there it is not yet revealed. When it is drawn into Z'eir Anpin it is revealed and known, and only then can it be called truth.

וזהו ענין אסתכלותא דז"א בפנים דא"א[163] ועי"ז מקבל ק"נ ור"כ נהורין כו' (ועי"ש בפ' נשא) (קל"א א') מתרי תפוחין כו'

And this is the matter of the gaze (istakluta) of Z'eir Anpin into the face of Arich Anpin, through which it receives one hundred and fifty and two hundred and twenty lights, etc. (and see there, in Parshas Naso) (131a): "From the two apples," etc.,

> This happens through the "gaze" of Z'eir Anpin into the face of Arich Anpin, through which it receives lights, 150 and 220, together the 370 lights of that face. The Idra says that from the two fair apples of that face the face of Z'eir Anpin shines.

נהירין אנפוי[164] דז"א[165] וכ"ה דקל"ג ב' ודקל"ו ב' נהירין אנפוהי כו' ועיין (דקל"ה סע"ב [סוף עמוד ב]) ואריכין כו'

"the face of Z'eir Anpin shines"; and so it is at 133b and 136b, "His face shines," etc. And see (135, end of side b): "and they become long," etc.,

> The text gives two more places in the Idra where the face shines. And at 135b the Idra says that when needed the face of Z'eir Anpin spreads out and becomes long (arich).

בגין דאשגח[166] כו' והיינו שז"א נמשך לו ק"נ מהש"ע [מהש"ע (370)] נהורין שבפנים דא"א וע"כ נק' זעיר לפי שנשאר ארי"ך אורות

"because He looks," etc. That is: to Z'eir Anpin are drawn 150 of the 370 lights in the face of Arich Anpin, and therefore it is called Ze'ir ("small"), because there remain arech (220) lights

> The Idra says this happens "because he gazes" into the face of the Ancient of Ancients and has compassion on the world. Ordinarily Z'eir Anpin receives 150 of the 370 lights in the face of Arich Anpin, and so it is called Ze'ir, "small," for the 220 that remain are the arech, the "long" lights.

מהש"ע [מהש"ע (370)] נהורין שלא נמשכו בו אכן לפעמים משפיע לו א"א כל השי"ע [השי"ע (370)] נהורין וזהו ואריכין כו' וע' בע"ח [בעץ חיים] סוף שער א"א[167] ועיין באדר"ז [באדרא זוטא] דרפ"ח ב'.[168]

of the 370 lights that were not drawn into it. But at times Arich Anpin bestows on it all the 370 lights, and this is "and they become long," etc. And see Etz Chaim, end of Sha'ar Arich Anpin, and see the Idra Zuta, 288b.

> But at times Arich Anpin gives it all 370 lights, and then its face becomes "long." The text points to the end of Etz Chaim's Gate of Arich Anpin and to the Idra Zuta.

22 ועוד יש דברים בגו והוא כי מז"א נמשך ג"כ למל' שהיא מקור דבי"ע הארת פנים שנמשך בו מא"א [מאריך אנפין].

And there is more within this: from Z'eir Anpin there is drawn also to Malchus, which is the source of Beriah, Yetzirah and Asiyah, the illumination of the face that was drawn into it from Arich Anpin.

> There is more to it. Z'eir Anpin passes on to Malchus, the source of the worlds of Beriah, Yetzirah and Asiyah, the light of the face that it received from Arich Anpin.

וזהו עיניך יונים[169] כמו זוג יונים שמסתכלים תמיד זה על זה ומתענגים כו', וכך המל' מקבלת הארת פנים דז"א מה שמאיר בו פנים דא"א

And this is "Your eyes are doves," like a pair of doves that always gaze at one another and take delight, etc. And so Malchus receives the illumination of the face of Z'eir Anpin, that which the face of Arich Anpin shines into it

> This is "Your eyes are doves" (Song of Songs 1:15): like a pair of doves that always gaze at each other with delight, Malchus receives the light of the face of Z'eir Anpin, the light that the face of Arich Anpin shines into it.

(וזהו ענין יאר ה' פניו אליך[170,171] כדפי' באדרא פ' נשא) (קל"ג ב') ובזהר ואתחנן (דרס"א א') גבי פנים בפנים דבר[172] כו' בפי' הרמ"ז [הרב משה זכות][173] שהפנים דא"א נתלבשו בפנים דז"א ודבר עמכם.

(and this is the matter of "May Havayah make His face shine upon you," as explained in the Idra, Parshas Naso) (133b); and in the Zohar, Va'eschanan (261a), on "Face to face He spoke," etc., in the explanation of the Ramaz: that the face of Arich Anpin was clothed in the face of Z'eir Anpin, and spoke with you.

> This is also "May Havayah make His face shine upon you" (Numbers 6:25), as the Idra explains. And the Ramaz explains the Zohar on "Face to face He spoke" (Deuteronomy 5:4): the face of Arich Anpin was clothed in the face of Z'eir Anpin, and so spoke with Israel.

ובמק"מ [ובמקדש מלך] פי' ז"א נתלבש במל' כו' והוא הארת פנים דא"א שנמשך לישראל ע"י זו"נ [זעיר אנפין ונוקבא] כו' ושם במל' הוא עיקר החותם וזהו שבנעילה דיוהכ"פ [דיום הכפורים] אומרים וחתמנו בספר החיים כו'

And in the Mikdash Melech it explains: Z'eir Anpin was clothed in Malchus, etc.; and this is the illumination of the face of Arich Anpin drawn to Israel through Z'eir Anpin and Nukva, etc. And there, in Malchus, is the main [place of the] seal; and this is why at Ne'ilah of Yom Kippur we say, "and seal us in the book of life," etc.,

> The Mikdash Melech adds that Z'eir Anpin was clothed in Malchus, so that the light of Arich Anpin's face reaches Israel through Z'eir Anpin and Nukva. The seal is mainly in Malchus, which is why at Ne'ilah on Yom Kippur we say "and seal us in the book of life."

כי מל' דאצילות היא מקור הנבראים ועלייתה בנעילה הוא למעלה מעלה עד דיקנא דא"א ומבחי' הארת פנים נמשך בה בחי' חותמו של הקב"ה אמת וזהו תתן אמת ליעקב[174] כו'.

for Malchus of Atzilus is the source of the created beings, and its ascent at Ne'ilah is higher and higher, up to the beard of Arich Anpin; and from the level of the illumination of the face, the level of "the seal of the Holy One, blessed be He, is truth" is drawn into it. And this is "You will give truth to Yaakov," etc.

> Malchus of Atzilus is the source of all created beings, and at Ne'ilah it rises as high as the beard of Arich Anpin. From the light of the face, "the seal of the Holy One, blessed be He, is truth" is drawn into it; this is "You will give truth to Yaakov."

(לפי"ז [לפי זה] א"ש [אתי שפיר] כפשוטו שנק' חותם שהוא בחי' עשייה כי המל' היא בחי' עשייה שבאצי' לגבי הכתר שנק' אצילות שבאצילות.

(Accordingly, it is well understood in its plain sense that it is called a "seal," which is the level of action: for Malchus is the level of action within Atzilus, relative to Keser, which is called Atzilus of Atzilus.

> This also explains simply why truth is called a "seal," which is an act: Malchus is the level of "action" within Atzilus, compared with Keser, which is called "the Atzilus of Atzilus."

ועיין בפע"ח [בפרי עץ חיים] שער[175] תפלת ר"ה [ראש השנה][176] פי"ד בכוונת מלך עוזר ומושיע ומגן כי יש לה עתה אור כל הש"ע רבוי נהורין שבפנים דא"א כו' נמצא כו' ע"ש ועיין פע"ח [פרי עץ חיים] שער יוה"כ [יום הכפורים] פי"ה).

And see Pri Etz Chaim, Sha'ar Tefillas Rosh HaShanah (the Gate of the Prayer of Rosh HaShanah), chapter 4, on the kavanah of "King, Helper, Savior and Shield": that it now has the light of all the 370 myriads of lights that are in the face of Arich Anpin, etc.; it follows, etc.; see there. And see Pri Etz Chaim, Sha'ar Yom HaKippurim, chapter 5.)

> Pri Etz Chaim, on the kavanah of "King, Helper, Savior and Shield" on Rosh HaShanah, says that Malchus then has the light of all the 370 myriads of lights in the face of Arich Anpin. The text also cites Pri Etz Chaim on Yom Kippur.

וזהו ענין ויכתוב משה את מוצאיהם למסעיהם[177] כי משה הוא שושבינא דמלכא[178] שמנהיג המשכת אור א"ס והמשיך מבחי' מוצאיהם שהוא ענין מקור נשמות ישראל מלשון מוצא מים, והיינו כי

And this is the matter of "And Moshe wrote their goings-forth to their journeys." For Moshe is "the King's groomsman (shushvina demalka)," who conducts the drawing down of the Infinite Light (Or Ein Sof), and he drew down from the level of "their goings-forth," which is the source of the souls of Israel, from the term motza mayim ("a spring of water"). That is, because

> This is "And Moshe wrote their goings-forth to their journeys." Moshe is "the King's groomsman," who leads the drawing down of the Infinite Light, and he drew it from "their goings-forth," the source of the souls of Israel, as in motza mayim, "a spring of water."

הנה עצם הנשמות הם עלו במחשבה אכן מקורם הוא בעצמות א"ס ב"ה בעל המחשבה בעל הרצון.[179]

the souls themselves "arose in thought," but their source is in the Essence of the Infinite One (Ein Sof), blessed be He, the Master of the thought, the Master of the will.

> The souls themselves "arose in thought," but their source is higher still: the Essence of the Infinite One, the Master of thought and of will.

23 והמשכה זו ממוצאיהם הוא כדי למסעיהם שעי"ז יוכלו להתעלות מלמטה למעלה בבחי' בכל מאדך[180] היינו להיות התגברות האהבה דנפש האלקית עד ש גם היצה"ר [היצר הרע]

And this drawing down from their goings-forth is "for their journeys": so that through this they will be able to ascend from below upward in the level of "with all your might (me'odecha)," that is, that there be an intensification of the love of the G-dly soul, until even the evil inclination

> This drawing down from the source is "for their journeys": it gives the souls the power to rise from below to above, to love "with all your might." That is a love of the G-dly soul so strong that it wins over even the evil inclination.

ישוב לאהבת ה' שאז הוא בחי' טוב מאד, שכדי להיות העלאה זו צ"ל תחלה המשכת כח מלמעלה וכמ"ש ואנכי תרגלתי לאפרים[181] קחם על זרועותיו שכאשר

turns to the love of G-d, for then it is the level of "very good." For in order for there to be this ascent, there must first be a drawing down of power from above, as it is written, "And I taught Ephraim to walk, taking them upon his arms": for when

> Then even the evil inclination turns to love G-d, and it becomes "very good." Such an ascent needs a drawing down of power from above first, as in "And I taught Ephraim to walk, taking them upon his arms" (Hosea 11:3).

האב רוצה להגביה ולעלות בנו הקטן אליו הוא ע"י שמשפיל קומתו אליו ואז מגביהו על זרועותיו כו' ועמ"ש ע"פ זה בד"ה קדש ישראל בפי' פינחס.[182]

a father wants to lift his small son and raise him up to himself, it is by lowering his stature to him, and then he lifts him upon his arms, etc. And see what is written on this verse in the discourse beginning "Israel is holy," in Parshas Pinchas.

> When a father wants to lift his small child up to himself, he bends down to him and then lifts him in his arms. The text refers to its discourse "Israel is holy" in Parshas Pinchas on this verse.

(והנה הענין שהכח להעלאה הוא ע"י ההמשכה מבחי' חותמו של הקב"ה אמת הוא מובן ממשנ"ת [ממה שנתבאר] למעלה דבחי' אמת היינו כמו שהוא לבדו הוא ואין זולתו

(Now, the matter that the power for the ascent is through the drawing down from the level of "the seal of the Holy One, blessed be He, is truth" is understood from what was explained above: that the level of truth is as He alone is and there is none besides Him;

> Why does the power to ascend come from "the seal of the Holy One, blessed be He, is truth"? Because truth, as explained above, is that He alone exists and there is nothing besides Him.

ולכן חכמה עילאה נק' אמת[183] לפי שזהו מדרגת החכמה שהיא בחי' ביטול ממש וכמ"ש בסש"ב [בספר של בינונים] פל"ה בהג"ה [בהגהה].[184]

and therefore the higher Chochmah is called truth, because this is the rank of Chochmah, which is the level of actual nullification (bittul), as is written in Sefer Shel Beinonim, chapter 35, in the gloss.

> So the higher Chochmah is called truth, for Chochmah is the level of complete nullification (bittul), as Tanya explains in the gloss to chapter 35.

ולכן מבחי' אמת נמשך המשכת הביטול ג"כ למטה להיות ביטול היש ולכן הכח להיות ההעלאה והביטול הוא ע"י ויכתוב משה שהמשיך גם למטה מבחינת אמת וכמ"ש ואמת ה' לעולם.

And therefore, from the level of truth, the drawing down of bittul is drawn below as well, so that there be the nullification of the yesh (separate existence); and therefore the power for the ascent and the bittul to take place is through "And Moshe wrote," for he drew down from the level of truth below as well, as it is written, "And the truth of Havayah is forever."

> From truth, then, bittul is drawn down below as well, to nullify the yesh, a person's sense of separate self. The power to ascend and be nullified comes through "And Moshe wrote," for Moshe drew truth down below, as in "the truth of Havayah is forever" (Psalms 117:2).

ועמ"ש עוד במ"א מענין המשכת הביטול מח"ע [מחכמה עילאה] למטה שע"י"ז יהיה הכח להיות ביטול היש והוא ע"פ והיה לכם לציצית[185] כו' ע"ש.

And see what is further written elsewhere on the matter of the drawing down of bittul from the higher Chochmah below, so that through this there will be the power for the nullification of the yesh; it is on the verse "And it shall be for you as tzitzis," etc.; see there.

> The text refers to its explanation on "And it shall be for you as tzitzis" (Numbers 15:39). There it speaks of drawing bittul down from the higher Chochmah so that the yesh can be nullified.

אך להבין ענין שמוצאיהם ושרשם של נש"י [נשמות ישראל] הוא מבחי' אמת, היינו כנ"ל שמוצאיהם ושרשם הוא בעצמות א"ס ב"ה בעל הרצון כו'

But to understand the matter that the goings-forth and root of the souls of Israel are from the level of truth: it is as mentioned above, that their goings-forth and root are in the Essence of the Infinite One, blessed be He, the Master of the will, etc.,

> Why are the source and root of the souls of Israel called truth? Because, as said, their root is in the Essence of the Infinite One, the Master of will.

שהוא בחי' מוצא מים אשר לא יכזבו מימיו[186] שהוא בחי' אמת וכמ"ש אותי עזבו מקור[187] מים חיים וגם כח היחוד דזו"נ [דזעיר אנפין ונוקבא] שמשם נמשכו הנשמות עצמן הוא בא ונמשך ע"י הסתכלות באו"א.)

which is the level of "a spring of water whose waters do not fail," which is the level of truth, as it is written, "Me they have forsaken, the source of living waters." And also the power of the union of Z'eir Anpin and Nukva, from which the souls themselves are drawn, comes and is drawn through the gazing into Arich Anpin.)

> That root is "a spring of water whose waters do not fail," the level of truth, as in "Me they have forsaken, the source of living waters" (Jeremiah 2:13). And the very union of Z'eir Anpin and Nukva from which souls come draws its power from the gaze into Arich Anpin.

(ועיין בזהר שלח קס"ג בי[188] אמת כלול דו"נ [דכר ונוקבא] כחדא[189] כו' ועיין בזח"ב [בזהר חלק ב'] בשלח נ"ז ב' יתרו פ"ט א' צ' סע"א [סוף עמוד א] בענין אמת ליעקב זח"א [זהר חלק א] לך לך צ"ו א' ח"ג [חלק ג'] ויקרא י"ב ב' אחרי ע"ג ב' נשא קל"א ב' קל"ד א'.

(And see the Zohar, Shelach, 163b: "Truth includes male and female together," etc. And see the Zohar, Part II, Beshalach, 57b; Yisro, 89a, and 90, end of side a, on the matter of "truth to Yaakov"; Zohar, Part I, Lech Lecha, 96a; Part III, Vayikra, 12b; Acharei, 73b; Naso, 131b and 134a;

> The text lists places in the Zohar on truth, among them Shelach (3:163b): "Truth includes male and female together," said on "You will give truth to Yaakov."

ואתחנן רס"ז א' האזינו רצ"ז א') ועמ"ש ע"פ ואלה המשפטים[190, 191] איך שמשה ממשיך הדעת לנש"י [לנשמות ישראל] והמשכה זו הוא ענין כי תקנה עבד עברי[192] היינו מבחי' בעבר הנהר ישבו[193] אבותיכם כו' ע"ש.

Va'eschanan, 267a; Ha'azinu, 297a.) And see what is written on the verse "And these are the laws," how Moshe draws down Daas (knowledge) to the souls of Israel; and this drawing down is the matter of "If you acquire a Hebrew (ivri) servant," that is, from the level of "Your fathers dwelt on the other side (ever) of the river," etc.; see there.

> After the list, the text points to its discourse on "And these are the laws" (Exodus 21:1), where Moshe draws down Daas to the souls of Israel. This drawing is "If you acquire a Hebrew (ivri) servant," from "Your fathers dwelt on the other side (ever) of the river" (Joshua 24:2).

וזהו ענין מוצאיהם שמבחי' עבר הנהר כו' והמשכת הדעת הוא ממש מתיקון ואמת וכמ"ש הרמ"ז [הרב משה זכות] ר"פ ויקרא.[194, 195]

And this is the matter of "their goings-forth," which is from the level of "the other side of the river," etc.; and the drawing down of Daas is actually from the tikkun "and truth," as the Ramaz wrote at the beginning of Parshas Vayikra.

> So "their goings-forth" are from the level of "the other side of the river," from beyond. And the drawing down of Daas comes from the tikkun "and truth" itself, as the Ramaz writes at the start of Vayikra.

24 והנה המשכת אתערותא דלעילא זו דבחי' ויכתוב משה את מוצאיהם הוא ע"י עסק התורה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] המאור שבה מחזירן למוטב.

Now, the drawing down of this arousal from above, of the level of "And Moshe wrote their goings-forth," is through the study of Torah, as our Sages, of blessed memory, said: "The light within it brings them back to good."

> This arousal from above, "And Moshe wrote their goings-forth," is drawn down through the study of Torah. As the Sages said of Torah, "the light within it brings them back to good."

ולכן נק' תורת אמת ובאור פניך נתת לנו תורת חיים. וזהו כתבם על לוח לבך[196, 197] דהיינו כדפי' בענין ויכתוב משה שהוא המשכת חותמו של הקב"ה.

Therefore it is called "a Torah of truth," and "in the light of Your face You gave us a Torah of life." And this is "Write them upon the tablet of your heart," that is, as was explained regarding "And Moshe wrote," that it is the drawing down of the seal of the Holy One, blessed be He.

> That is why it is called "a Torah of truth," and "in the light of Your face You gave us a Torah of life." And "Write them on the tablet of your heart" is this same writing, the drawing down of the seal of the Holy One, blessed be He.

ועיין מ"ש בפ' בראשית סד"ה להבין ענין הברכות בפי' חתום תורה בלמודי[198] כו' וזהו ענין חותם בברוך כו'

And see what is written in Parshas Bereishis, at the end of the discourse beginning "To understand the matter of the blessings," on the meaning of "Seal the Torah among My disciples," etc., and this is the matter of sealing with "Blessed," etc.;

> The text refers to the end of its discourse on the blessings in Parshas Bereishis, on "Seal the Torah among My disciples" (Isaiah 8:16). There it explains why a blessing "seals" with "Blessed."

ע"ש (ועיין מזה בזהר ס"פ צו דל"ה א' ועמ"ש בפ' מקץ בד"ה רני ושמחי בת[199] בפי' תתן אמת ליעקב[200] כו' מימי קדם).

see there. (And see on this the Zohar, end of Parshas Tzav, 35a; and see what is written in Parshas Mikeitz, in the discourse beginning "Sing and rejoice, O daughter [of Zion]," on the explanation of "You will give truth to Yaakov," etc., "from days of old.")

> It also cites the Zohar at the end of Tzav, and its discourse "Sing and rejoice, O daughter of Zion" (Zechariah 2:14) in Parshas Mikeitz, on "You will give truth to Yaakov ... from days of old."

ועוד יובן ענין זה איך שהמשכה זו הוא ע"י עסק התורה עפמ"ש [על פי מה שכתוב] במ"א סד"ה וידבר דבמדבר סיני.

And this matter, how this drawing down is through the study of Torah, will be further understood according to what is written elsewhere, at the end of the discourse beginning "And He spoke," on "in the Wilderness of Sinai",

> How Torah study draws this down is explained further, the text says, at the end of its discourse on "And He spoke ... in the Wilderness of Sinai."

ובד"ה וידבר דעשרת הדברות שע"י עסק התורה נמשך בחי' מזליה ומקור דהנשמה להיות בנשמה המלוב שת בגוף כו' ע"ש וזהו ממש ענין המשכה מבחי' מוצאיהם למסעיהם כו'.

and in the discourse beginning "And He spoke," on the Ten Commandments: that through the study of Torah the level of the mazal and source of the soul is drawn down to be in the soul that is enclothed in the body, etc.; see there. And this is precisely the matter of the drawing down from the level of "their goings-forth to their journeys," etc.

> It is explained also in the discourse on "And G-d spoke" of the Ten Commandments: through Torah study the soul's mazal, its root above, is drawn down into the soul enclothed in the body. This is exactly the drawing down from "their goings-forth" to "their journeys."

והנה אח"כ נאמר ואלה מסעיהם למוצאיהם[201] היינו בחי' ההעלאה מלמטה למעלה (ועמ"ש ע"פ יונתי בחגוי[202] כו' בפי' ולכי לך):

And afterward it is said, "And these are their journeys to their goings-forth," which is the level of the ascent from below upward. (And see what is written on the verse "My dove, in the clefts," etc., on the meaning of "and go for yourself.")

> Then the verse says, "And these are their journeys to their goings-forth" (Numbers 33:2): the ascent from below back up to the source. The text points to its explanation on "My dove, in the clefts of the rock" (Song of Songs 2:14), on the words "and go for yourself."

IN ONE'S AVODAH

The maamar draws the lesson itself: the journeys are "a sign for the generations" that every Jew can subdue his body, by iskafya or by is'hapcha. The strength for this comes first from above, drawn down above all through Torah study, which writes the seal of truth "on the tablet of your heart"; with it a person can rise in a love "with all your might," until even the evil inclination turns to love G-d.

QUESTIONS FOR DISCUSSION

1. Why could Moshe and Israel subdue the desert near settled land without the Ark, but not the deep wilderness? What does this say about the different strengths of evil?
2. Why does the Name of forty-two count only six aspects in each attribute, while the Omer counts seven?
3. Why must the blessing come before the mitzvah, and what do "Blessed are You," "Who has sanctified us" and "and commanded us" each express?
4. Why is the seventh tikkun of the beard, where the hair stops, called "truth," and in what sense is truth a "seal"?
5. How does Torah study draw down the strength for a person to rise "with all your might"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 **הנה גבי המסעות**

The note says that this discourse appears in the Tzemach Tzedek's Or HaTorah on Bamidbar, with changes and additions, so the reader can compare that version.

KEHOT'S NOTE

באוה"ת במדבר-ו ע' א'תתקסו בשינויים והוספות. ראה גם מאמרי אדה"א פ' מסעי ע' תתעב ואילך.

2 Moshe's words each time the Ark set out, asking G-d to scatter His enemies. The maamar reads it as the Ark's power to subdue the forces of the deep wilderness, a power the earlier journeys did not yet need.

Numbers 10:35 במדבר י:ל"ה

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה ה' וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ׃

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O L-RD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

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PARAGRAPH 3

3 **במרכבת יחזקאל רוח סערה**

The opening of Yechezkel's vision of the Chariot. The maamar reads the stormy wind, the great cloud and the flaring fire as the three impure kelipos, and the "brightness round about it" as kelipas nogah.

Ezekiel 1:4 יחזקאל א:ד'

וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן־הַצָּפוֹן עָנָן גָּדוֹל וְאֵשׁ מִתְלַקַּחַת וְנֹגַהּ־לוֹ סָבִיב וּמִתּוֹכָהּ כְּעֵין הַחַשְׁמַל מִתּוֹךְ הָאֵשׁ׃

And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a brightness was round about it; and out of the midst thereof as the colour of electrum, out of the midst of the fire.

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KEHOT'S NOTE

יחזקאל א, ד.

4 **ואחריתו עדי אובד**

Bilam's words about Amalek, "first of the nations, and his end shall be to perish forever." It is brought as the example of evil that has no rectification and must be destroyed.

Numbers 24:20 במדבר כ"ד:כ'

וַיַּרְא אֶת־עֲמָלֵק וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר רֵאשִׁית גּוֹיִם עֲמָלֵק וְאַחֲרִיתוֹ עֲדֵי אֹבֵד׃

And he looked on Amalek, and took up his parable, and said: Amalek was the first of the nations; But his end shall come to destruction.

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KEHOT'S NOTE

במדבר כד, כ.

5 **בד"ה חייב אינש לבסומי**

That Purim discourse explains "first of the nations is Amalek, and his end shall be to perish forever": just as holiness has a "first" and a "last," so does kelipah, and Amalek is the "first," the root of the seven nations, which are the seven bad traits.

KEHOT'S NOTE

בתו"א צה, א.

6 **שטן ופנינה לש"ש נתכוונו**

Rabbi Levi's statement that the Satan, in accusing Iyov, and Peninah, in provoking Chanah, both acted for the sake of Heaven. It shows evil still close to its holy root.

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

אָמַר רַבִּי לֵוִי: שָׂטָן וּפְנִינָה לְשֵׁם שָׁמַיִם נִתְכַּוְּונוּ. שָׂטָן - כֵּיוָן דְּחַזְיֵא לְהַקָּדוֹשׁ בָּרוּךְ הוּא דְּנָטְיָה דַּעְתֵּיהּ בָּתַר אִיּוֹב, אָמַר: חַס וְשָׁלוֹם מִינְּשֵׁי לֵיקֵּהּ לְרַחְמָנוּתֵיהּ דְּאַבְרָהָם. פְּנִינָה - דִּכְתִיב: "וְכַעֲסַתָּה צָרָתָהּ גַּם כַּעַס, בַּעֲבוּר הַרְּעִימָהּ". דַּרְשַׁהּ רַב אַחָא בַּר יַעֲקֹב בְּפַפּוּנְיָא. אֲתָא שָׂטָן, נַשְׁקֵיהּ לְכַרְעֵיהּ. "בְּכָל זֹאת לֹא חָטָא אִיּוֹב בִּשְׂפָתָיו". אָמַר רָבָא: בִּשְׂפָתָיו לֹא חָטָא, בְּלִבּוֹ חָטָא. מַאי קָאָמַר? "אֶרֶץ נִתְּנָה בְיַד רָשָׁע, פְּנֵי שֹׁפְטֶיהָ יְכַסֶּה, אִם לֹא אֵיפוֹ מִי הוּא" – אָמַר רָבָא: ...

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KEHOT'S NOTE

ב"ב טז, א. ועי"ל (פז, א). ושי"נ. [כ].

7 **נתן עיניו במקדש ראשון**

There the Alter Rebbe sets the two sayings side by side and explains that the root of evil, what gives it life, is good, while in its descent it becomes complete evil; so when suffering comes a person should know that its root is good.

KEHOT'S NOTE

סוכה נב, סע"א. ראה לעיל פ' חקת סב, א.

8 **נתן עיניו במקדש ראשון**

The Talmud reads Yoel's prophecy as saying that the evil inclination set its eyes on the First Temple and destroyed it. Set beside the saying about the Satan, it shows the same force far from its root, as real evil.

Sukkah 52a:10 סוכה נ"ב א:י'

"וְהַדַּחְתִּיו אֶל אֶרֶץ צִיָּה וּשְׁמָמָה" — לְמָקוֹם שֶׁאֵין בְּנֵי אָדָם מְצוּיִין לְהִתְגָּרוֹת בָּהֶן. "אֶת פָּנָיו אֶל הַיָּם הַקַּדְמוֹנִי" — שֶׁנָּתַן עֵינָיו בְּמִקְדָּשׁ רִאשׁוֹן וְהֶחֱרִיבוֹ, וְהָרַג תַּלְמִידֵי חֲכָמִים שָׁבוֹ. "וְסוֹפוֹ אֶל הַיָּם הָאַחֲרוֹן" — שֶׁנָּתַן עֵינָיו בְּמִקְדָּשׁ שֵׁנִי וְהֶחֱרִיבוֹ, וְהָרַג תַּלְמִידֵי חֲכָמִים שָׁבוֹ. "וְעָלָה בָאְשׁוֹ וְתַעַל צַחֲנָתוֹ" — שֶׁמַּנִּיחַ אוּמּוֹת הָעוֹלָם, וּמִתְגָּרֶה בְּשׁוֹנְאֵיהֶם שֶׁל יִשְׂרָאֵל. "כִּי הִגְדִּיל לַעֲשׂוֹת" — אָמַר אַבָּיֵי: וּבְתַלְמִידֵי חֲכָמִים יוֹתֵר מִכּוּלָּם.

"And will drive him into a land barren and desolate" to a place where there are no men for him to attack; "With his

face toward the eastern sea (hadkomoni)": that he set his eyes against the First Temple and destroyed it and slew the scholars who were in it; "And his back part toward the western sea": that he set his eyes against the Second Temple and destroyed it and slew the scholars who were in it. "And the stench of it shall go up and the foul smell …

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9 **שבעה מצות שנצטוו במרה**

The Talmud counts ten mitzvos given to Israel at Marah: the seven of the children of Noach, with civil laws, Shabbos and honoring parents added. These are what gave the people power over the kelipos before Sinai.

Sanhedrin 56b:22–23 סנהדרין נ"ו ב:כ"ב-כ"ג

דְּתַנְיָא דְּבֵי מְנַשֶּׁה: שֶׁבַע מִצְוֹת נִצְטַוּוּ בְּנֵי נֹחַ – עֲבוֹדָה זָרָה, וְגִילּוּי עֲרָיוֹת, וּשְׁפִיכוּת דָּמִים, גָּזֵל, וְאֵבֶר מִן הַחַי, סֵירוּס, וְכִלְאַיִם. רַבִּי יְהוּדָה אוֹמֵר: אָדָם הָרִאשׁוֹן לֹא נִצְטַוָּה אֶלָּא עַל עֲבוֹדָה זָרָה בִּלְבַד, שֶׁנֶּאֱמַר "וַיְצַו ה' אֱלֹקִים עַל הָאָדָם". רַבִּי יְהוּדָה בֶּן בְּתֵירָה אוֹמֵר: אַף עַל בִּרְכַּת הַשֵּׁם. וְיֵשׁ אוֹמְרִים: אַף עַל הַדִּינִים.

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KEHOT'S NOTE

ראה סנהדרין נו, ב.

10 **כאשר צוך ה' אלקיך**

The second recording of the command to honor parents adds "as Havayah your G-d commanded you," which Rashi explains as the command already given at Marah.

Deuteronomy 5:16 דברים ה':ט"ז

כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ כַּאֲשֶׁר צִוְּךָ ה' אֱלֹקֶיךָ לְמַעַן יַאֲרִיכֻן יָמֶיךָ וּלְמַעַן יִיטַב לָךְ עַל הָאֲדָמָה אֲשֶׁר־ה' אֱלֹקֶיךָ נֹתֵן לָךְ:

Honour thy father and thy mother, as the L-RD thy G-d commanded thee; that thy days may be long, and that it may go well with thee, upon the land which the L-RD thy G-d giveth thee.

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KEHOT'S NOTE

דברים ה, טז.

11 **היינו במרה**

The note says that the Or HaTorah version of this discourse has an addition at this point.

KEHOT'S NOTE

באוה"ת במדבר-ו ע' א'תתקסז יש לכאן הוספה.

12 The verse is brought again for the later journeys deep in the wilderness, where the Ark was needed to subdue evil at its full strength.

Numbers 10:35 במדבר י':ל"ה

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה ה' וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ:

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O L-RD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

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13 **או אתהפכא שזהו עיקר העבודה**

Kehot's note points to Zohar I, 4a for these words.

Zohar I, 4a זח"א ד, א

KEHOT'S NOTE

ראה זח"א ד, א.

PARAGRAPH 5

14 **בפ' שמע יש בה מ"ב תיבות**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

פע"ח שער הק"ש פי"ח.

15 **ולכאורה אינו מובן**

That discourse notes that the forty-two words of the first section and the Name of seventy-two of the second seem reversed, since forty-two is Gevurah and seventy-two Chesed, and explains that the lights and vessels exchanged places: the light of Chesed rests in the vessel of Gevurah, and the reverse.

KEHOT'S NOTE

ראה לקו"ת פ' ואתחנן יב, ד. שרש מצות התפלה פרק יב ואילך.

16 **בכל מאדך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar takes "with all your might" as love beyond any limit, which is why this section carries the Name of forty-two, the power of ascent.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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17 **והיה אם שמוע**

The opening of the second section of the Shema, which speaks of love "with all your heart and with all your soul" but not "with all your might," and so is a drawing down.

Deuteronomy 11:13 דברים י"א:י"ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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PARAGRAPH 6

18 **בפע"ח ש"ו פ"ד**

The note identifies Pri Etz Chaim's sixth gate as the Gate of Songs and points to Or HaTorah on Vayechi as a further

place to see.

KEHOT'S NOTE

שער הזמירות. ראה גם אוה"ת פי' ויחי (בראשית-ב) ע' שפז, ב.

19 **ראשו כתם**

"His head is as the finest gold (kesem paz)." Pri Etz Chaim reads paz (87) as Mah (45) plus forty-two.

Song of Songs 5:11 שיר השירים ה:יא

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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20 **פ"ז מ"ה מ"ב**

The note says Or HaTorah on Masei has a gloss on this reading of paz as Mah plus forty-two, and points also to its sixth volume on Bamidbar.

KEHOT'S NOTE

באוה"ת פי' מסעי ע' אישעד יש הג"ה לכאן. וראה בכרך ו ע' אתתקסח.

21 **עטרת פז**

"You set a crown of fine gold (paz) on his head." The text sends the reader to the Mikdash Melech on Parshas Shemos for its discussion of these words.

Psalms 21:4 תהילים כ"א:ד

כִּי־תְקַדְּמֶנּוּ בִּרְכוֹת טוֹב תָּשִׁית לְרֹאשׁוֹ עֲטֶרֶת פָּז׃

For Thou meetest him with choicest blessings; Thou settest a crown of fine gold on his head.

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22 **סד"ה הים ראה**

That passage calls the forty-nine days of the Omer "from the morrow of the Shabbos" an arousal from below, through which the Giving of the Torah on Shavuos was "face to face," and explains that the Sea of Reeds is Malchus of Atzilus, the supernal speech that both carries and conceals the light within it.

KEHOT'S NOTE

לקו"ת צו טז, ד. וראה באוה"ת במדבר-ו ע' אתתקסח השייכות לכאן.

23 "The sea saw and fled," the opening words of the Likkutei Torah discourse on the splitting of the Sea that the text refers to.

Psalms 114:3 תהילים קי"ד:ג

הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר׃

The sea saw it, and fled; The Jordan turned backward.

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24 **ובנ"י יוצאים ביד רמה**

The Israelites left Egypt "with an upraised hand." The maamar takes the first day of Pesach as this level above Chochmah, the source of the Omer count.

Exodus 14:8 שמות י"ד:ח

וַיְחַזֵּק ה' אֶת־לֵב פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּרְדֹּף אַחֲרֵי בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל יֹצְאִים בְּיָד רָמָה׃

And the L-RD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; for the children of Israel went out with a high hand.

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KEHOT'S NOTE

שמות יד, ח.

25 **וספרתם לכם ממחרת השבת**

The command to count the Omer "from the morrow of the Shabbos," read here as counting from the level above Shabbos, the mochin of Abba.

Leviticus 23:15 ויקרא כ"ג:ט"ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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KEHOT'S NOTE

ויקרא כג, טו.

26 **ז' בחינות דוקא**

The note says Or HaTorah on Masei has a gloss on this point, that the Omer counts specifically seven aspects in each attribute.

KEHOT'S NOTE

באוה"ת פי' מסעי ע' אישעד יש הג"ה לכאן.

27 **לעיל בד"ה לבאר ענין המסעות**

the passage shares nothing with the note

KEHOT'S NOTE

פט, ד ואילך. ושם מוסיף שדרוש זה הוא אחרון. וראה בסה"מ תרכ"ז (הוצאת תשנ"ט) ע' קח.

28 **יד החזקה**

"For with a strong hand he will send them out," the second of the three hands.

Exodus 6:1 שמות ו':א

וַיֹּאמֶר ה' אֶל־מֹשֶׁה עַתָּה תִרְאֶה אֲשֶׁר אֶעֱשֶׂה לְפַרְעֹה כִּי בְיָד חֲזָקָה יְשַׁלְּחֵם וּבְיָד חֲזָקָה יְגָרְשֵׁם מֵאַרְצוֹ׃

And the L-RD said unto Moses: 'Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.'

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29 **יד הגדולה יד החזקה יד הרמה**

"And Israel saw the great hand," the first of the three hands that make up the Name of forty-two of the Havayos.

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא. ו, א. יד, ח.

30 **בדרוש פורים גבי כי יד על כס**

That Purim discourse, on "For a hand is upon the throne," speaks of drawing the vav of the Name into the hei, so that thought, speech and deed are filled with the holy attributes, and traces the root of the vav and hei to the yud and hei above them.

KEHOT'S NOTE

תו"א צה, ג.

31 **בביאור ע"פ נשא**

That explanation, on the sons of Gershon, speaks of Aharon drawing the attributes of Arich Anpin down into those of Z'eir Anpin, of Gershon "driving out" the external forces, and of "Your right hand, Havayah," for "there is no left in this Atika."

KEHOT'S NOTE

לעיל כג, ב.

32 **ועיין בזהר פ' תרומה (דקל"ב ע"ב)**

The note says the Zohar's words on the Name of forty-two letters are copied out in these places of Or HaTorah.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' מסעי ע' אישנא. ובפ' משפטים אי'קטו.

33 **שמא דמ"ב אתוון רזא דיליה אבהן דקא מתעטרן בעלמא עילאה**

The Zohar says the Name of forty-two letters is the secret of the Patriarchs, crowned in the supernal world and rising until it is crowned in the Infinite, so that it "rises and does not descend." This supports the maamar's point that the Name of forty-two is a power of ascent.

Zohar, Terumah 10:106–116 ספר הזהר, תרומה י':ק"ו-קט"ז

34 The seraphim have six wings: with two they cover the face, with two the feet, "and with two he would fly." The maamar finds ascent and drawing down in the two wings of flight.

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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35 **לך ה' הגדולה**

David's blessing, "Yours, Havayah, is the greatness, the might, the beauty…," which names the attributes one by one as G-d's. It is cited for the attributes being nullified in Him in the ascent.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

36 **יום ל' הארה**

The words here quote Genesis 1:5; the passage is shown below.

Genesis 1:5 בראשית א':ה'

וַיִּקְרָא אֱלֹקִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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KEHOT'S NOTE

כמ"ש ויקרא אלקים לאור יום (בראשית א, ה).

37 "For a hand is upon the throne," said after the war with Amalek; the Purim discourse on this verse explains the three hands.

Exodus 17:16 שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס קָהּ מִלְחָמָה לַה' בַּעֲמָלֵק מִדֹּר דֹּר׃

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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PARAGRAPH 7

38 **מוצאיהם למסעיהם ומסעיהם למוצאיהם**

"And Moshe wrote their goings-forth to their journeys … and these are their journeys to their goings-forth." The biur reads the two halves as a drawing down from the source and an ascent back to it.

Numbers 33:2 במדבר ל"ג:ב'

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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PARAGRAPH 8

39 **המגביהי לשבת**

"Who is like Havayah our G-d, Who is raised on high to dwell," the opening words of the discourse the text cites for the teaching that a makif raises upward.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

Who is like unto the L-RD our G-d, That is enthroned on high,

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40 **ערבים עלי ד"ס**

There "the wine of Torah" is its inner secrets, and the words of the Scribes are dearer still because all the fences and stringencies of the Sages come from great love, as a father who loves his son guards him with extra care.

Shir HaShirim Rabbah 2:6–7 שיר השירים רבה ב:ו-ז

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי, אֵלּוּ לוּחוֹת הָרִאשׁוֹנִים. וִימִינוֹ תְּחַבְּקֵנִי, אֵלּוּ לוּחוֹת הַשְּׁנִיִּים. דָּבָר אַחֵר, שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי, זוֹ צִיצִית. וִימִינוֹ תְּחַבְּקֵנִי, אֵלּוּ תְּפִלִּין. דָּבָר אַחֵר, שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי, זוֹ קְרִיאַת שְׁמַע. וִימִינוֹ תְּחַבְּקֵנִי, זוֹ תְּפִלָּה. דָּבָר אַחֵר, שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי, זוֹ סֻכָּה. וִימִינוֹ תְּחַבְּקֵנִי, זֶה עֲנַן שְׁכִינָה לֶעָתִיד לָבוֹא, הֲדָא הוּא דִכְתִיב (ישעיה ס, יט): לֹא יִהְיֶה לָךְ עוֹד הַשֶּׁמֶשׁ לְאוֹר יוֹמָם וּלְנֹגַהּ הַיָּרֵחַ לֹא יָאִיר לָךְ, מִי מַאִיר לָךְ (ישעיה ס, יט): וְהָיָה לָךְ ה' לְאוֹר עוֹלָם. דָּבָר …

"His left is under my head and his right embraces me" (Song of Songs 2:6). "His left is under my head," these are the first tablets; "and his right embraces me," these are the second tablets. Alternatively, "his left is under my head," these are ritual fringes; "and his right embraces me," these are phylacteries. Alternatively, "his left is under my head" this is the reciting of Shema; and his right embraces me," this is the Amida prayer. Alternatively, "his left is under my head," this is sukka; "and his …

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KEHOT'S NOTE

שהש"ר א. ע"פ כי טובים דודיך (ב). ע' ע"ז (לה, א) "דברי דודיך" ובפרש"י. וע' שהש"ר פ"א. ובירוש' ברכות (פ"א, ה"ד). פאה (פ"ב, ה"ד). חגיגה (פ"א, ה"ח). מגילה (פ"ד, ה"א). סנהדרין (פי"א, ה"ד). ובע"ז (פ"ב, ה"ז). [כ]. וע' לעיל פה, א.

41 **ערבים עלי ד"ס**

On "for your love is better than wine," the Congregation of Israel says, "The words of Your beloved ones are dearer upon me than the wine of Torah." The maamar takes "upon me" as the language of makif, which is why the rabbinic blessings draw down encompassing light.

Avodah Zarah 35a:6 עבודה זרה ל"ה א:ו

הִשְׁיאוֹ לְדָבָר אַחֵר וְכוּ'. מַאי "כִּי טוֹבִים דֹּדֶיךָ מְיַיִן"? כִּי אֲתָא רַב דִּימִי אָמַר: אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, עֲרֵיבִים עָלַי דִּבְרֵי דוֹדֶיךָ יוֹתֵר מִיֵּינָהּ שֶׁל תּוֹרָה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

42 **וכמ"ש במ"א (בפ' שמות)**

That passage explains that the blessings over mitzvos are rabbinic and higher than the mitzvos themselves: the mitzvah draws the inner light into the vessels, the blessing draws the makif.

KEHOT'S NOTE

בתו"א נג, ב.

43 **כל המצות מברך . . לישנא דאקדומי הוא**

Shmuel's rule that one blesses over every mitzvah over la'asiyasan, followed by the Talmud's proof that over means "ahead." The maamar asks why this word was chosen and reads it as a makif over the deed.

Pesachim 7b:9–10 פסחים ז ב:ט-י

דְּכוּלֵּי עָלְמָא מִיהָא, מַעִיקָּרָא בָּעֵינַן לְבָרוֹכֵי, מְנָלַן? דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: כָּל הַמְּצוֹת מְבָרֵךְ עֲלֵיהֶן עוֹבֵר לַעֲשִׂיָּתָן. מַאי מַשְׁמַע דְּהַאי "עוֹבֵר" לִישָׁנָא דְּאַקְדּוֹמֵי הוּא? אָמַר רַב נַחְמָן בַּר יִצְחָק, דְּאָמַר קְרָא: "וַיַּרְץ אֲחִימַעַץ דֶּרֶךְ הַכִּכָּר וַיַּעֲבֹר אֶת הַכּוּשִׁי". אַבָּיֵי אָמַר, מֵהָכָא: "וְהוּא עֹבֵר לִפְנֵיהֶם". וְאִיבָּעֵית אֵימָא מֵהָכָא: "וַיַּעֲבֹר מַלְכָּם לִפְנֵיהֶם וַה' בְּרֹאשָׁם".

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KEHOT'S NOTE

פסחים ז, ב.

44 **ויעבור ה' על פניו**

"And Havayah passed over his face," the revelation of the Thirteen Attributes to Moshe; cited as another use of "passing" for an encompassing revelation.

Exodus 34:6 שמות ל"ד:ו

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

45 **נחלה עבר על נפשנו**

"The torrent would have passed over our soul," an example of avar as passing over and covering.

Psalms 124:4 תהילים קכ"ד:ד

אֲזַי הַמַּיִם שְׁטָפוּנוּ נַחְלָה עָבַר עַל־נַפְשֵׁנוּ:

Then the waters had overwhelmed us, the stream had gone over our soul;

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KEHOT'S NOTE

תהלים קכד, ד.

46 **סד"ה להבין . . מי אל כמוך**

Near the end of that discourse the Alter Rebbe explains that an inheritance and drawing down that comes only as a makif, without entering the inwardness of the heart, is "the torrent passed over our soul."

KEHOT'S NOTE

לקו"ת דרושים לר"ה סב, ב.

47 **עובר לסוחר**

The Idra Rabba applies Avraham's "four hundred shekels of silver, passing to the merchant" to the four hundred worlds that the righteous inherit in the World to Come from the radiance of the supernal whiteness. The text cites

it for over as the language of what surrounds and transcends.

Zohar, Idra Rabba 3:14–6:25 ספר הזהר, האדרא רבא ג׳:י״ד-ו׳:כ״ה

48 מלשון סחור סחור

Or HaTorah quotes the Kol BeRamah there: the Targum of "around" is sechor, and this is over lasocher, the level of the supernal makifim.

KEHOT'S NOTE

באוה״ת במדבר-ו א׳ ע׳תתקסט ושם ״בס׳ קול ברמה שם דתרגום סביב סחור וזהו עובר לסוחר שהוא בחי׳ מקיפים עליונים״.

49 וימינו תחבקני

"His left hand is under my head, and his right hand embraces me." The embrace from outside is the first drawing down, which awakens the response from below.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה״ש ב, ו.

50 שאשה מזרעת תחלה

The Talmud's statement that when the woman gives seed first, she bears a male. The maamar applies it to the higher answer that follows an arousal from below.

Berakhot 60a:14 ברכות ס׳ א:י״ד

וּמִי מַהֲנֵי רַחֲמֵי? וְהָאָמַר רַב יִצְחָק בְּרֵיהּ דְּרַב אַמֵּי: אִישׁ מַזְרִיעַ תְּחִלָּה — יוֹלֶדֶת נְקֵבָה, אִשָּׁה מַזְרַעַת תְּחִלָּה — יוֹלֶדֶת זָכָר. שֶׁנֶּאֱמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר"! הָכָא בְּמַאי עָסְקִינַן — כְּגוֹן שֶׁהִזְרִיעוּ שְׁנֵיהֶם בְּבַת אַחַת.

But is it of any avail to pray [during the first forty days that it should be a male child]? For lo, R. Isaac b. R. Ammi has said : If it is the man who first emits seed his wife bears a daughter ; but if the woman first emits seed she gives birth to a son ; as it is said, "If a woman emits seed and bare a male child" (Lev. xii. 2)! With what are we here dealing ? For instance, if they both emit seed ...

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KEHOT'S NOTE

ברכות ס, א. ושי״נ.

PARAGRAPH 9

51 הוא עשנו

"Know that Havayah is G-d; He made us." The third person "He" is cited as pointing to a level above direct address.

Psalms 100:3 תהילים ק׳:ג׳

דְּעוּ כִּי־ה׳ הוּא אֱלֹקִים הוּא־עָשָׂנוּ וְלוֹ אֲנַחְנוּ עַמּוֹ וְצֹאן מַרְעִיתוֹ׃

Know ye that the L-RD He is G-d; it is He that hath made us, and we are His, His people, and the flock of His pasture.

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KEHOT'S NOTE

תהלים ק, ג.

52 וכמ״ש בענין עלי באר

There "sing to it" is the arousal from above drawn first to awaken the raising of mayin nukvin, so that there can be "Rise up, O well"; the well of living waters flows from the supernal mazalos of the Thirteen Attributes of Mercy.

KEHOT'S NOTE

ראה לקו״ת חקת סד, סע״ב.

53 עלי באר

The song of the well, "Rise up, O well, sing to it." Likkutei Torah on Chukas reads "sing to it" as the arousal from above that first awakens the raising of mayin nukvin, "Rise up, O well."

Numbers 21:17 במדבר כ״א:י״ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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54 שארז״ל ויתר הקב״ה

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

KEHOT'S NOTE

ירושל׳ פ״א דחגיגה ה״ז, שם אי׳ ״על מאסם בתורה״, יעו״ש. וכ״ה ריש פתיחתא דאיכ״ר. [כ].

55 ויתר הקב״ה כוי ולא ויתר על ביטול תורה

The Jerusalem Talmud: G-d overlooked Israel's idolatry, immorality and bloodshed, but did not overlook their rejection of Torah. The maamar explains this by comparing Torah to the inner organs, on which life depends.

Jerusalem Talmud Chagigah 1:7 תלמוד ירושלמי חגיגה א׳:ז׳

56 וכל הלומד . . נוח לו שנתהפכה שלייתו

Rabbi Yochanan: one who learns not in order to do, it would have been better for him had his afterbirth been turned over on his face and he not come out into the world. Brought for the side from which the mitzvos are higher than study.

Vayikra Rabbah 35:7 ויקרא רבה ל״ה:ז׳

KEHOT'S NOTE

ירושל׳ ברכות א, ב. ויק״ר לה, ז. ראה גם אדר״נ פכ״ט.

57 וכמ״ש באגה״ק

The note gives the page of Tanya where the letter "He and His life-forces are one, He and His vessels are one" discusses the lights and the vessels, which the text cites for the vessels' higher root.

KEHOT'S NOTE

דף קלא, א.

58 כברייתו של עולם

"As in the creation of the world: first darkness and then light." The maamar takes the darkness that came first as

the root of the vessels.

Shabbat 77b:8שבת ע״ז ב:ח׳

... אָמַר לֵיקוּ. אֲמַר לֵיקוּ: מַאי טַעְמָא עִיזֵּי מְסָגְּנָן בְּרֵישָׁא וַהֲדַר אִימְּרֵי? אֲמַר לֵיקוּ כְּבָרְיָיתוֹ שֶׁל עוֹלָם, דִּבְרִישָׁא חֲשׁוֹכָא וַהֲדַר נְהוֹרָא. מַאי טַעְמָא הָנֵי מְכַסְּיָין וְהָנֵי מְגַלְּיָין? הָנֵי דְּמִכַּסְּינַן מִינַּיְיהוּ — מְכַסְּיָין, וְהָנֵי דְּלָא מִכַּסְּינַן מִינַּיְיהוּ — מְגַלְּיָין. מַאי טַעְמָא גַּמְלָא זוּטַר גְּנוּבְתֵּיהּ? מְשׁוּם דְּאָכֵל כִּיסֵּי. מַאי טַעְמָא תּוֹרָא אֲרִיכָא גְּנוּבְתֵּיהּ? מְשׁוּם דְּדָיֵיר בְּאַגְמֵי, וּבָעֵי לְכַרְכּוֹשֵׁי בָּקֵי.

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KEHOT'S NOTE

שבת עז, ב.

59 **וקבל היהודים**

"And the Jews undertook what they had begun to do," the opening of the explanation the text refers to on this subject.

Esther 9:23אסתר ט׳:כ״ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

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

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60 **שתוק כך עלה במחשבה**

G-d's answer to Moshe, who asked why Rabbi Akiva's death had to be so: "Be silent! Thus it arose in thought before Me." It stands for a will whose reason is not revealed, the level of the Gulgalta.

Menachot 29b:5מנחות כ״ט ב:ה׳

חזר ובא לפני הקב״ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע״י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש״ע זו תורה וזו שכרה א״ל שתוק כך עלה במחשבה לפני

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KEHOT'S NOTE

מנחות כט, ב. ראה גם לעיל פי שלח מח, ב.

61 **שמונה נסיכי אדם**

"Seven shepherds and eight princes of men," the subject of the discourse in Parshas Mikeitz that the text refers to.

Micah 5:4מיכה ה׳:ד׳

וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי־יָבוֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמֹנוּ עָלָיו שִׁבְעָה רֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם׃

And this shall be peace: When the Assyrian shall come into our land, And when he shall tread in our palaces, Then shall we raise against him seven shepherds, And eight princes among men.

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62 **בפע״ח שכ״ב פ״ה**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

צ״ל ע״ח ש׳ מוחין דצלם שהוא שכ״ג פ״א וספ״ב, כנלע״ד. [כ]. ובדפוס שקלאוו תק״ס הוא [בע״ח] כמו שנסמן בפנים.

63 **כי ביום הזה יכפר**

"For on this day He shall atone for you," the verse of the discourse in Parshas Acharei that the text refers to.

Leviticus 16:30ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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64 **התורה היא מזון . . מהמצות נעשים לבושים**

Kehot's note points to Zohar II, 210a for these words.

Zohar II, 210aזח״ב רי, א

KEHOT'S NOTE

ראה זח״ב רי, א. ע״ח ש׳ מ״ד, פ״ג.

PARAGRAPH 10

65 **חסד ואמת נפגשו**

"Kindness and truth have met." The Midrash the text cites reads "truth" here as Moshe, which is why Moshe's writing is the seal of truth.

Psalms 85:11תהילים פ״ה:י״א

חֶסֶד־וֶאֱמֶת נִפְגָּשׁוּ צֶדֶק וְשָׁלוֹם נָשָׁקוּ׃

Mercy and truth are met together; Righteousness and peace have kissed each other.

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66 The Mishnah rules valid a bill of divorce marked "the scribe wrote, and a witness." The text takes this "wrote" as a signature.

Mishnah Gittin 9:8משנה גיטין ט׳:ח׳

גֵּט שֶׁכָּתְבוֹ עִבְרִית וְעֵדָיו יְוָנִית, יְוָנִית וְעֵדָיו עִבְרִית, עֵד אֶחָד עִבְרִי וְעֵד אֶחָד יְוָנִי, כָּתַב סוֹפֵר וְעֵד, כָּשֵׁר. אִישׁ פְּלוֹנִי עֵד, כָּשֵׁר. בֶּן אִישׁ פְּלוֹנִי עֵד, כָּשֵׁר. אִישׁ פְּלוֹנִי בֶּן אִישׁ פְּלוֹנִי, וְלֹא כָתַב עֵד, כָּשֵׁר. וְכָךְ הָיוּ נְקֵיֵּי הַדַּעַת שֶׁבִּירוּשָׁלַיִם עוֹשִׂין. כָּתַב חֲנִיכָתוֹ וַחֲנִיכָתָהּ, כָּשֵׁר. גֵּט מְעֻשֶּׂה, בֵּירָאֵל, כָּשֵׁר. וּבְגוֹיִם, פָּסוּל. וּבְגוֹיִם, חוֹבְטִין אוֹתוֹ וְאוֹמְרִים לוֹ עֲשֵׂה מַה שֶּׁיִּשְׂרָאֵל אוֹמְרִים לְךָ, וְכָשֵׁר׃

[With regard to] a bill of divorce that was written in Hebrew and its witnesses [signed] in Greek, or was written in Greek and its witnesses [signed] in Hebrew, or one witness in Hebrew and one witness in Greek, or the scribe [also signed it with] one witness, it is valid. [If the witness signed] "So-and-so, a witness" it is valid. I[If he signed] "So-and-so, son of So-and-so, but he did not write, "a witness," it is valid. And thus was it customary for the pure, pious ones of Jerusalem ...

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67 **שבמשנה סוף גיטין**

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

KEHOT'S NOTE

פד, ב. [כ].

68 **ופי' בגמרא חתם סופר**

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

KEHOT'S NOTE

שם פח, א.

69 **חתם סופר**

The Gemara explains the Mishnah's "the scribe wrote" as "the scribe signed." This is the explanation the text cites for "writing" meaning signing, sealing.

Gittin 88a:10–12 גיטין פ"ח א:י'-י"ב

גֵּט שֶׁכְּתָבוֹ עִבְרִית וְכוּ' כָּתַב סוֹפֵר וְעֵד כָּשֵׁר. אָמַר רַבִּי יִרְמְיָה: "חָתַם סוֹפֵר" שָׁנִינוּ. אָמַר רַב חִסְדָּא: הָא מַנִּי - רַבִּי יוֹסֵי הִיא. הָהִיא כְּתוּבַּת חֲתָנִים דַּאֲתַאי לְקַמֵּיהּ דְּרַבִּי אֲבָהוּ, דַּהֲווֹ יָדְעִי לֵיקּהּ לְטוּפְסָא, וְלַחֲתִימַת יָדָא דְּחַד סָהֲדָא. סָבַר לְאַכְשׁוֹרָהּ, אֲמַר לֵיקּהּ רַבִּי יִרְמְיָה: "חָתַם סוֹפֵר" שָׁנִינוּ.

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70 **פירושו חתמו**

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

KEHOT'S NOTE

שם ג, ב. כא, ב.

71 **פירושו חתמו**

The Gemara reads "and he shall write" in the verse on the bill of divorce as signing, following Rabbi Meir, who holds that the signing witnesses effect the divorce.

Gittin 21b גיטין כ"א ב

72 **אתפשט ונפיק לל"ב שבילין**

The Idra Rabba: because the membrane over the brain is removed, the brain spreads out and goes forth into thirty-two paths, "as it is written, 'And a river goes forth from Eden.'" This is the revealed Chochmah, as against the hidden Chochmah.

Zohar, Idra Rabba 3:14–6:25 ספר הזהר, האדרא רבא ג':י"ד-ו':כ"ה

73 **ונהר יוצא מעדן**

"And a river goes forth from Eden to water the garden." The Idra reads the river as Chochmah spreading out into thirty-two paths.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י'.

74 G-d's answer to Moshe: "Be silent! Thus it arose in thought before Me." The maamar explains it as a reason so hidden that it seems to be will without reason.

Menachot 29b:5 מנחות כ"ט ב:ה'

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

Wikisource Talmud Bavli (CC-BY-SA)

75 **בביאור ע"פ אם בחקותי**

That explanation says the souls of Israel "arose in thought," meaning the hidden thought of Arich Anpin, far above the higher thought, which is Binah, the "river that goes forth from Eden"; it refers back to its own long treatment of "Be silent! Thus it arose in thought."

KEHOT'S NOTE

לקו"ת פ' בחקותי מז, א.

76 **ובד"ה ענין ק"ש**

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

KEHOT'S NOTE

לקו"ת ואתחנן יא, ג.

77 **אורייתא מחכמה נפקת**

The Zohar's statement that "the Torah comes forth from Chochmah." It places the Torah Moshe received in the Chochmah of Atzilus, below the hidden Chochmah.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה ג"כ שם פה, א.

78 **מאד עמקו מחשבותיך**

"How great are Your works, Havayah; Your thoughts are very deep." The maamar explains it further on as the gap between the attributes and G-d's own Thought.

Psalms 92:6 תהילים צ"ב:ו'

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה' מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

How great are Thy works, O L-RD! Thy thoughts are very deep.

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79 **אחר עשרים שנה**

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

KEHOT'S NOTE

ראה מס' סופרים פי"ד הי"ז. טושו"ע חו"מ סל"א סע' א-ב.

80 **בע"ח סוף שכ"ד**

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

KEHOT'S NOTE

שער דרושי הצלם.

81 **למכור בנכסי אביו עד שיהיה בן עשרים שנה**

Rav Nachman in the name of Shmuel: one may sell of his father's estate only from twenty years old. Etz Chaim explains the age by the entry of the makifim of Abba, the same stage at which the beard fills out.

Bava Batra 156a:3–4 בבא בתרא קנ"ו א:ג'-ד'

אָמַר רַב נַחְמָן אָמַר שְׁמוּאֵל: בּוֹדְקִין לְקִדּוּשִׁין, לְגֵרוּשִׁין, וְלַחֲלִיצָה, וּלְמֵיאוּנִין. וְלִמְכּוֹר בְּנִכְסֵי אָבִיו - עַד שֶׁיְּהֵא בָּן עֶשְׂרִים. וְכֵיוָן דִּבְדָקְנָא לְקִדּוּשִׁין, לְגֵרוּשִׁין לְמָה לִי? לֹא נִצְרְכָא אֶלָּא לְיִבּוּם - דִּתְנַן: בֶּן תֵּשַׁע שָׁנִים וְיוֹם אֶחָד שֶׁבָּא עַל יְבִמְתּוֹ - קָנָאָהּ. וְאֵין נוֹתְנִין גֵּט עַד שֶׁיִּגְדַּל.

William Davidson, Vocalized Aramaic (CC-BY-NC)

82 **ובהרמב"ם**

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

KEHOT'S NOTE

הל' מכירה פ"ט ה"ג.

83 **בפע"ח ש"י פ"ו**

There, on "from twenty years old," the Alter Rebbe brings Etz Chaim's explanation that at twenty the makifim of Abba enter a person, and links it to levels of will above intellect, up to "nullify your will," the level of the Gulgalta and "with all your might."

KEHOT'S NOTE

ראה לעיל פ' במדבר ב, א. אוה"ת בראשית-ז דף תשפ, ב. המשך מים רבים — תרל"ו פמ"ד. וראה במאמרי אדה"א ויקרא-ב ע' תקכה.

84 **דלאו מכל אלין מדות**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי").

85 **דלאו מכל אלין מדות איהו כלל**

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: G-d is wise but not with a known wisdom, and "not of any of these attributes at all." Brought to show that attributes can come from the Infinite only through great contraction.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

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86 Kehot's note points to Bava Batra 156b for these words.

Bava Batra 156b בבא בתרא קנ"ו ב

PARAGRAPH 11

87 **זכור רחמיך ה'**

"Remember Your mercies, Havayah, and Your kindnesses, for they are from of old (me'olam)." The maamar reads me'olam as "from the world": mercy exists only in relation to a world.

Psalms 25:6 תהילים כ"ה:ו'

זְכֹר־רַחֲמֶיךָ ה' וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה:

Remember, O L-RD, Thy compassions and Thy mercies; For they have been from of old.

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KEHOT'S NOTE

תהלים כה, ו.

PARAGRAPH 12

88 **כולא קמי' כלא חשיב**

The Zohar on the fear of G-d: He is great and rules over all, "and all before Him is considered as nothing." The maamar uses it for the nullification of all created things before Him, even now.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

89 **חכים ולא בחכי ידיעא**

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

KEHOT'S NOTE

ת"ז שם.

90 **חכים ולא בחכמה ידיעא**

Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are wise, but not with a known wisdom." The maamar takes it as the hidden Chochmah, which is as He is in Himself.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

91 **קדש מלה בגרמיה**

The Zohar on the festivals: "Kodesh is a thing unto itself, and the rest come from it." The maamar reads it as a level with no relation to the worlds.

Zohar, Emor 24:111–25:123 ספר הזהר, אמור כ"ד:קי"א-כ"ה:קכ"ג

R. Hiya said 'It is because work may be done on them. For that reason they are not called holy, and what is not called holy is called ordinary. Hence the Companions have laid down that we should say at the close of Sabbath, "who divideth between holy and profane", the separation consisting in the fact that holiness is something apart, and the rest issue from it. Hence these are for work. And there is a time when these too are to be kept, namely, when they are invited, from ...

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

92 **זכור רחמיך**

"Remember Your mercies, Havayah, … for they are from of old." Remembering applies only to what is distant, so the verse shows the attributes' distance from His Essence.

Psalms 25:6 תהילים כ"ה:ו'

זְכֹר־רַחֲמֶיךָ ה' וַחֲסָדֶיךָ כִּי מֵעוֹלָם הֵמָּה:

Remember, O L-RD, Thy compassions and Thy mercies; For they have been from of old.

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93 **מה גדלו מעשיך**

"How great are Your works, Havayah; Your thoughts are very deep." The works come from the attributes, while His Thought is as far beyond them as the brain is beyond the hair.

Psalms 92:6 תהילים צ"ב:ו'

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה' מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

PARAGRAPH 13

94 **ואמת**

"Havayah, Havayah, G-d, compassionate and gracious, slow to anger, abundant in kindness and truth." "And truth" is the seventh of the Thirteen Attributes and corresponds to the seventh tikkun of the beard.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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95 **על דרך שהקשה בזהר**

The note points to the Tzemach Tzedek's commentary on the Zohar, on the Zohar's question about the letter called "truth."

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ ח"א ע' שיד. אוה"ת פ' מסעי (כרך ו) ע' אתתקעג מפרש הקושיא "וכך צ"ל כאן בענין הי"ג ת"ד למה תיקון השביעי דייקא נקי ואמת".

96 **תיקונא שביעאה פסיק שערא ואתחזין תרין תפוחין**

The Idra Rabba: "The seventh tikkun: the hair stops, and two apples are seen … for their sake the world endures, as it is written, 'In the light of the King's face is life.'"

Zohar, Idra Rabba 10:73–11:89 ספר הזהר, האדרא רבא י:ע"ג-י"א:פ"ט

97 **באור פני מלך חיים**

"In the light of the King's face is life," which the Idra applies to the seventh tikkun, the bare face where the light of the hidden Chochmah shines.

Proverbs 16:15 משלי ט"ז:ט"ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ:

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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KEHOT'S NOTE

משלי טז, טו.

98 **כתב הרמב"ם**

The note points to section 1 of this discourse of 5709 in connection with the Rambam's words quoted here.

KEHOT'S NOTE

ריש ה' יסוה"ת (פ"א, ה"ד) עד ת' כמותו, [שבשו"ה אין] ומת' שכל הנמצאים וכו' עד אחד מהם [שבשו"ה מהם] הוא מלעיל מזה (בה"ג). ומדויק היטיב שכ' אדמו"ר בלשונו הזהב עכ"ד ולא עכ"ל, והמבין יבין. [כ]. ראה ד"ה כל המרחם — תש"ט סעיף א.

99 **הוא שהנביא אומר וה' אלקים אמת**

The Rambam: He alone is the truth, and nothing else is true as He is, for all depends on Him. The maamar calls this "close to" its own meaning of truth.

Mishneh Torah, Foundations of the Torah 1:4, משנה תורה, הלכות יסודי התורה א':ד'

הוּא שֶׁהַנָּבִיא אוֹמֵר (ירמיה י י) "וַה' אֱלֹקִים אֱמֶת". הוּא לְבַדּוֹ הָאֱמֶת וְאֵין לְאַחֵר אֱמֶת כַּאֲמִתָּתוֹ. וְהוּא שֶׁהַתּוֹרָה אוֹמֶרֶת (דברים ד לה) "אֵין עוֹד מִלְּבַדּוֹ". כְּלוֹמַר אֵין שָׁם מָצוּי אֱמֶת מִלְּבַדּוֹ כְּמוֹתוֹ:

This is as the prophet says: "But the L-rd G-d is the true G-d" (Jer. 10.10); He alone is the Truth, and no other being possesses a truth similar to His Truth, even as the Torah says: "There is none other like unto Him" (Deut. 4.35), meaning, there is no other true being, besides Him, like unto Him.

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

100 **וה' אלקים אמת**

"And Havayah, G-d, is truth," the verse on which the Rambam builds.

Jeremiah 10:10 ירמיהו י':י'

וַה' אֱלֹקִים אֱמֶת הוּא־אֱלֹקִים חַיִּים וּמֶלֶךְ עוֹלָם מִקְצְפּוֹ תִּרְעַשׁ הָאָרֶץ וְלֹא־יָכְלוּ גוֹיִם זַעְמוֹ:

But the L-RD G-d is the true G-d, He is the living G-d, and the everlasting King; At His wrath the earth trembleth, And the nations are not able to abide His indignation.

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101 The Zohar calls the vav "a sign of truth" and asks, "If you will say, are the other letters not truth?" The maamar asks the parallel question about the seventh tikkun.

Zohar, Vayikra 1:5ספר הזהר, ויקרא א:ה׳

102 On "To my mare in Pharaoh's chariots," the Midrash says G-d's seal is truth, emes, made of alef, the first letter, mem, the middle, and tav, the last, as in "I am first and I am last."

Shir HaShirim Rabbah 1:9:1שיר השירים רבה א:ט׳:א׳

לְסָסְתִי בִּרְכְבֵי פַרְעֹה, דָּרַשׁ רַבִּי פַּפְּיס (איוב כג, יג): וְהוּא בְאֶחָד וּמִי יְשִׁיבֶנּוּ, דָּן יְחִידִי לְכָל בָּאֵי עוֹלָם וְאֵין לְהָשִׁיב עַל דִּבְרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם. אָמַר לוֹ רַבִּי עֲקִיבָא דַּיֶּיךָ פַּפְּיס שֶׁלֹּא לְהָשִׁיב עַל דִּבְרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם, לְפִי שֶׁהַכֹּל בֶּאֱמֶת וְהַכֹּל בַּדִּין, שֶׁכֵּן כְּתִיב (ישעיה ו, א): וָאֶרְאֶה אֶת ה׳ יֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא. אָמַר רַבִּי סִימוֹן כִּסֵּא שֶׁמַּפְרִישׁ בֵּין מִיתָה לְחַיִּים, (מלכים א כב, יט): וְכָל צְבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְּׂמֹאלוֹ, וְכִי יֵשׁ שְׂמֹאל לְמַעְלָה, וַהֲלֹא ...

"To a mare in Pharaoh's chariots I have likened you, my love" (Song of Songs 1:9). "To a mare in Pharaoh's chariots," Rabbi Papis expounded: "He is of one mind, and who can respond to Him?" (Job 23:13). He alone judges all creatures, and one may not challenge the words of the One who spoke and the world came into being. Rabbi Akiva said to him: 'Enough, Papis, one may not challenge the words of the One who spoke and the world came into being, because everything is true and ...

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PARAGRAPH 14

103 צהבו פניו של ר׳ אבהו

Besides the Talmudic sources, the note points to two earlier places in Likkutei Torah as further places for this saying.

Shabbat 8aשבת ח׳ א

KEHOT'S NOTE

ראה ירוש׳ שבת ח, א. שקלים פ״ג, ה״ב. ירוש׳ פ״י דפסחים ה״א. ועי׳ בבלי פסחים (קיג, ב) דרב ספרא. ובחולין (ז, ב) של רבי. ועי׳ זבחים (יט, ב). מנחות (יח, א. סח, ב), יע״ש. ועי׳ לעיל ד״ה אלה פקודי פ״ב (ג, ע״ב). ובפי׳ צו (ט, א). [כ].

104 תוספתא חדתא

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

KEHOT'S NOTE

וכ״ה בנדרים בירושלמי ובויק״ר ״תוספתא עתיקא״.

105 חכמת אדם תאיר פניו

"A man's wisdom makes his face shine." The maamar takes it literally: the light of wisdom itself shows in the face.

Ecclesiastes 8:1קהלת ח׳:א׳

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא:

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

106 חכמת אדם תאיר פניו

Rabbi Abahu's face shone after he learned a Tosefta, and Rabbi Yochanan applied to him "A man's wisdom makes his face shine." This is the story the maamar uses for the glow of the seventh tikkun.

Jerusalem Talmud Shabbat 8:6–7תלמוד ירושלמי שבת ח׳:ו׳-ז׳

משנה: עֶצֶם כְּדֵי לַעֲשׂוֹת תַּרְוָוד רִבִּי יְהוּדָה אוֹמֵר כְּדֵי לַעֲשׂוֹת חָף. זְכוּכִית כְּדֵי לִגְרוֹד בָּהּ רֹאשׁ הַכַּרְכֹּד. צְרוֹר אֶבֶן כְּדֵי לִזְרוֹק בָּעוֹף רִבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר כְּדֵי לִזְרוֹק בַּבְּהֵמָה: הלכה: ו. עֶצֶם כְּדֵי לַעֲשׂוֹת תַּרְוָוד. רִבִּי יְהוּדָה אוֹמֵר. כְּדֵי לַעֲשׂוֹת חָף. מָהוּ חָף. סַרְגִּיד. תַּמָּן תַּנִּינָן. נִיטְּלוּ חָפִין. טָמֵא מִפְּנֵי נְקָבִים. נִסְתַּתְּמוּ נְקָבִים. טָמֵא מִפְּנֵי חָפִים. מִחְלְפָה שִׁיטָּתֵיהּ דְּרִבִּי יְהוּדָה. תַּמָּן הוּא עֲבַד חָף כְּלוּט וְהָכָא הוּא עֲבַד חָף סַרְגִּיד. זְכוּכִית כְּדֵי לִגְרוֹד בָּהּ רֹאשׁ הַכַּרְכֹּד. ...

MISHNAH: Bone to fill a spoon; Rebbi Jehudah says to make a tooth of a key. Glass to scrape the head of the weaver's beam. A pebble to throw at a bird; Rebbi Eliezer ben Jacob says, to throw at an animal. HALAKHAH: 6. "Bone to fill a spoonful; Rebbi Jehudah says to make a tooth of a key." What is חָף? A key. There, we have stated:14:8. The argument is the same as explained in Note 102. "If the teeth were taken, it is impure because of the holes. ...

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107 חכמת אדם תאיר פניו

The Gemara tells of Rabbi Yehudah's shining face and explains it with the same verse, as the text notes.

Nedarim 49b:9נדרים מ״ט ב:ט׳

אַמַּרְה הֲהִיא מַטְרוֹנִיתָא לְרַבִּי יְהוּדָה: מוֹרֶה וְרָוִי? אֲמַר לַהּ: הֵימָנוּתָא בִּידָא דְּהַהִיא אִיתְּתָא, אִי טָעֵימְנָא אֶלָּא קִידּוּשָׁא וַאֲבַדְלְתָּא וַאֲרַבְעָה כָּסֵי דְּסִפְסָחָא, וְחוֹגֵרְנִי צִידְעַי מִן הַפֶּסַח עַד הָעֲצֶרֶת, אֶלָּא: "חָכְמַת אָדָם תָּאִיר פָּנָיו".

William Davidson, Vocalized Aramaic (CC-BY-NC)

108 באור פני מלך חיים

"In the light of the King's face is life," explained here as a glow from the hidden Chochmah itself.

Proverbs 16:15משלי ט״ז:ט״ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ:

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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109 כי באור פניך נתת לנו

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

KEHOT'S NOTE

ברכת שים שלום.

110 **תורת אמת היתה בפיהו**

> "A Torah of truth was in his mouth," said of Levi, the priest. Brought to show that Torah, which comes from this light of the face, is called truth.

Malachi 2:6 מלאכי ב׳:ו׳

תּוֹרַת אֱמֶת הָיְתָה בְּפִיהוּ וְעַוְלָה לֹא־נִמְצָא בְשִׂפָתָיו בְּשָׁלוֹם וּבְמִישׁוֹר הָלַךְ אִתִּי וְרַבִּים הֵשִׁיב מֵעָוֹן׃

The law of truth was in his mouth, And unrighteousness was not found in his lips; He walked with Me in peace and uprightness, And did turn many away from iniquity.

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KEHOT'S NOTE

מלאכי ב, ו.

111 **אמת קנה**

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

KEHOT'S NOTE

משלי (כג, כג).

112 **אמת קנה**

> "Buy truth, and do not sell it," another verse the text brings for the Torah as truth.

Proverbs 23:23 משלי כ״ג:כ״ג

אֱמֶת קְנֵה וְאַל־תִּמְכֹּר חָכְמָה וּמוּסָר וּבִינָה׃

Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

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PARAGRAPH 15

113 "Like an apple tree among the trees of the forest, so is my beloved among the young men." Rabbi Chaim Vital reads the trees as the hairs of the beard and the apple as the seventh tikkun.

Song of Songs 2:3 שיר השירים ב׳:ג׳

כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דוֹדִי בֵּין הַבָּנִים בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי וּפִרְיוֹ מָתוֹק לְחִכִּי׃

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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PARAGRAPH 16

114 **מדבר — ומראה וריח**

> The note points to Magen Avos, at the beginning of Toldos, for this passage on the vegetative and speaking levels and the apple's taste, appearance and fragrance.

KEHOT'S NOTE

ע׳ מג״א [מגן אבות ברדיטשוב תרס״ב] ר״פ תולדות. [כ].

115 **להצהיל פנים משמן**

> "Wine that gladdens the heart of man, to make the face shine from oil." The oil is read as the hidden Chochmah that lights the face.

Psalms 104:15 תהילים ק״ד:ט״ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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KEHOT'S NOTE

תהלים קד, טו.

116 **שמן משחת קודש**

> The holy anointing oil of the Sanctuary, which the text identifies with the hidden Chochmah.

Exodus 30:25 שמות ל׳:כ״ה

וְעָשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ רֹקַח מִרְקַחַת מַעֲשֵׂה רוֹקֵחַ שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה׃

And thou shalt make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil.

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KEHOT'S NOTE

שמות ל, כה.

117 **שהוא ח״ס**

> The note gives this Kabbalistic lexicon, with the Yayin Nishmar commentary there, for the holy anointing oil as the hidden Chochmah.

KEHOT'S NOTE

מאו״א אות ק׳ ס״ז וביי״נ שם. וראה הערת כ״ק אדמו״ר בספר המאמרים ה׳תש״ח ע׳ 163.

118 **בד״ה בכ״ה בכסלו**

> This is the Chanukah discourse the text cites.

KEHOT'S NOTE

תו״א כט, ג. ובשערי אורה שער חנוכה יד, א. ראה אוה״ת נ״ך-א ע׳ תריב.

119 "Gray hair is a crown of glory; it is found in the way of tzedakah." The text reads the glory as the splendor of the face, drawn down through tzedakah.

Proverbs 16:31 משלי ט״ז:ל״א

עֲטֶרֶת תִּפְאֶרֶת שֵׂיבָה בְּדֶרֶךְ צְדָקָה תִּמָּצֵא׃

The hoary head is a crown of glory, It is found in the way of righteousness.

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120 **כובע ישועה**

> "And He donned tzedakah as a coat of mail, and a helmet of salvation on His head." The helmet draws down the splendor of the face.

Isaiah 59:17 ישעיהו נ״ט:י״ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה׃

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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KEHOT'S NOTE

ישעי' נט, יז.

121 **באג"ה סד"ה וילבש צדקה**

The note identifies the letter "He donned tzedakah as a coat of mail" as Iggeres HaKodesh 3 and gives its page.

KEHOT'S NOTE

סי' ג' (קד, א).

122 **בביאור ע"פ שוש אשיש**

That explanation reads "I will greatly rejoice in Havayah" as the drawing down of supernal delight from the will to Malchus through Havayah, the ten Sefiros of Atzilus, and "my soul shall exult in my G-d" as the shofar, the level of Elokim, of gevuros and contractions.

KEHOT'S NOTE

לקו"ת פ' נצבים מט, ד.

123 **כי הלבישני בגדי ישע**

"I will greatly rejoice in Havayah … for He has clothed me in garments of salvation," the verse of the explanation the text refers to.

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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124 **מוצא מים אשר לא יכזבו מימיו**

"Like a spring of water whose waters do not fail." Truth is a flow that never stops.

Isaiah 58:11 ישעיהו נ"ח:י"א

וְנָחֲךָ ה' תָּמִיד וְהִשְׂבִּיעַ בְּצַחֲצָחוֹת נַפְשֶׁךָ וְעַצְמֹתֶיךָ יַחֲלִיץ וְהָיִיתָ כְּגַן רָוֶה וּכְמוֹצָא מַיִם אֲשֶׁר לֹא־יְכַזְּבוּ מֵימָיו׃

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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KEHOT'S NOTE

ישעי' נח, יא. ושם וכמוצא. [כ].

125 **אל תכזב בשפחתך**

The Shunammite's reply to Elisha's promise of a son. The maamar reads it as a plea that the child's soul come from a lasting source.

II Kings 4:16 מלכים ב ד':ט"ז

וַיֹּאמֶר לַמּוֹעֵד הַזֶּה כָּעֵת חַיָּה אַתְּ חֹבֶקֶת בֵּן וַתֹּאמֶר אַל־אֲדֹנִי אִישׁ הָאֱלֹקִים אַל־תְּכַזֵּב בְּשִׁפְחָתֶךָ׃

And he said: 'At this season, when the time cometh round, thou shalt embrace a son.' And she said: 'Nay, my lord, thou man of G-d, do not lie unto thy handmaid.'

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KEHOT'S NOTE

מלכים-ב ד, טז.

126 **בזהר בשלח**

There the Shunammite's son is said to have had a soul from the feminine side, which has no permanence because it is a place that changes; so waters that fail are unfit for the water of purification, which needs living water, and "I, Havayah, have not changed" is the essence of truth.

KEHOT'S NOTE

ראה לעיל פ' מטות פג, ד.

127 **דכל אמת תליא בעתיקא**

The note points to this commentary on Psalms, on chapter 119, verse 89, for "all truth depends on Atika."

KEHOT'S NOTE

ראה יהל אור קיט, פט.

128 **דלית שמאלא בהאי עתיקא**

The Idra Rabba: "There is no left in this hidden Atika; all is right." So nothing in Atika withholds the flow.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

זח"ג קכט, א. [רפט, ב. — כ]. ראה תו"ח וירא קיד, א.

129 **מקור מים חיים**

"Me they have forsaken, the source of living waters." Living waters flow always, as truth does.

Jeremiah 2:13 ירמיהו ב':י"ג

כִּי־שְׁתַּיִם רָעוֹת עָשָׂה עַמִּי אֹתִי עָזְבוּ מְקוֹר מַיִם חַיִּים לַחְצֹב לָהֶם בֹּארוֹת בֹּארֹת נִשְׁבָּרִים אֲשֶׁר לֹא־יָכִלוּ הַמָּיִם׃

For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, That can hold no water.

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KEHOT'S NOTE

ירמי' ב, יג.

130 **כל מקום שנאמר לי**

"Wherever 'to Me' is said, it never moves, in this world or in the World to Come." The text gives the same idea in the words "it has no interruption forever."

Vayikra Rabbah 2:2 ויקרא רבה ב׳:ב׳

131 **וכמ״ש במ״א בענין וארשתיך לי לעולם**

There "wherever 'to Me' is said, it never moves" is joined to Shmuel's words to Shaul: David's kingship comes from the level above "man," where "there is no left in this Atika," and so it cannot be taken away, while Shaul's came from the level of "man," where there are right and left and changes.

KEHOT'S NOTE

לעיל פ׳ במדבר ט, ג.

132 **וארשתיך לי לעולם**

"And I will betroth you to Me forever," an example of "to Me" as what never ceases.

Hosea 2:21 הושע ב׳:כ״א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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133 **אהבת עולם אהבתנו**

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

KEHOT'S NOTE

ברכת ק״ש של שחרית.

134 **כי לא אדם הוא להנחם**

Shmuel's words to Shaul, "For He is not a man, that He should relent." The level above "man" does not change.

I Samuel 15:29 שמואל א ט״ו:כ״ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

שמואל-א טו, כט.

135 **אני ה׳ לא שניתי**

"For I, Havayah, have not changed." Kol BeRamah's "truth" is what never changes.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

136 **בפ״ח דמס׳ פרה**

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

KEHOT'S NOTE

מ״ט.

137 **כ״מ שנא׳ לי אין לו הפסק**

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

KEHOT'S NOTE

ויק״ר פ״ב סי׳ ב. ובקהי״ר פ״ז. וע׳ בלקח טוב ר״פ תרומה. ושם בתנחומא ובילקוט. וע׳ ספרי בהעלותך פצ״ב [יא, טז] "קיים לעולם ולעולמי עולמים". וע׳ במדרש שמואל פי״ט, יעו״ש. [כ].

138 The Mishnah rules that "waters that fail," sources that sometimes run dry, are unfit for the water of purification. They are the opposite of truth.

Mishnah Parah 8 משנה פרה ח׳

139 On "a woman of valor is the crown of her husband," the Zohar brings "a crown of glory," the same phrase the text uses here.

Zohar, Tazria 1:2–3:11 ספר הזהר, תזריע א׳:ב׳-ג׳:י״א

She "seeks him but finds him not", for it is not his way to unite with her save in his temple. She "calls him and he answers not", for She dwells among other peoples, and only his sons hear his voice. R. Isaac interpreted thus: ' "I make plaint to him of my bed, that he may unite with me to gladden and bless me", for, as we have learnt, from the union of the King with the Community of Israel many righteous ones obtain a holy inheritance and many …

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

140 Kehot's note points to Zohar, Beshalach 1:9–20 for these words.

Zohar, Beshalach 1:9–20 ספר הזהר, בשלח א׳:ט׳-כ׳

PARAGRAPH 17

141 **דלאו מכל אלין מדות**

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

KEHOT'S NOTE

ת״ז בהק׳ (פתח אלי׳). [כ].

142 **דלאו מכל אלין מדות איהו כלל**

Eliyahu's prayer: G-d is "not of any of these attributes at all." The maamar identifies this with the hidden Chochmah, the level of truth.

Tikkunei Zohar 17b:5–7 תקוני הזהר י״ז ב׳:ה׳-ז׳

אבל לאו דאית לך צדק ידיע דאיהו דין. ולאו משפט ידיע דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (ני״א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי׳ הגדולה והגבורה וכו׳

Constantinople, 1740 (CC-BY-NC)

143 **וכמ"ש הרמב"ם שכל הנמצאים**

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

KEHOT'S NOTE

הל' יסוה"ת פ"א, ה"א.

144 **שכל הנמצאים לא נמצאו אלא מאמתת המצאו**

The Rambam: all that exists, in heaven and on earth, exists only from the truth of His existence. So truth is the very source of all being and good.

Mishneh Torah, Foundations of the Torah 1:1, משנה תורה, הלכות יסודי התורה א:א

יְסוֹד הַיְסוֹדוֹת וְעַמּוּד הַחָכְמוֹת לֵידַע שֶׁיֵּשׁ שָׁם מָצוּי רִאשׁוֹן. וְהוּא מַמְצִיא כָּל נִמְצָא. וְכָל הַנִּמְצָאִים מִשָּׁמַיִם וָאָרֶץ וּמַה שֶּׁבֵּינֵיהֶם לֹא נִמְצְאוּ אֶלָּא מֵאֲמִתַּת הֲמָצְאוֹ:

The foundation of foundations and firmest pillar of all wisdom is, To know that there is a First Being, that He caused all beings to be, and that all beings from heaven and earth, and from between them, could not be save for the truth of His Own Being.

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

145 **ולא יכזבו מימיו**

"Whose waters do not fail," recalled here for truth as a flow that never stops.

Isaiah 58:11 ישעיהו נ"ח:י"א

וְנָחֲךָ ה' תָּמִיד וְהִשְׂבִּיעַ בְּצַחֲצָחוֹת נַפְשֶׁךָ וְעַצְמֹתֶיךָ יַחֲלִיץ וְהָיִיתָ כְּגַן רָוֶה וּכְמוֹצָא מַיִם אֲשֶׁר לֹא־יְכַזְּבוּ מֵימָיו:

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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146 **וכל טיבו לא פסיק**

The Idra Rabba on the revealed "apples" of the face: then all the worlds rejoice and shine, "and all goodness does not cease."

Zohar, Idra Rabba 15:134–17:147- ספר הזהר, האדרא רבא ט"ו:קל"ד-י"ז:קמ"ז

147 **באור פני מלך חיים**

"In the light of the King's face is life": good that comes from the face, not through the stirring of attributes.

Proverbs 16:15 משלי ט"ז:ט"ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ:

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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148 **לא שניתי**

"For I, Havayah, have not changed," the definition of truth as what is never moved or changed.

Malachi 3:6 מלאכי ג':ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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149 **ואנכי עפר ואפר**

Avraham's words as he pleaded for Sedom, which the Maggid explains in the letter of Iggeres HaKodesh that the text cites.

Genesis 18:27 בראשית י"ח:כ"ז

וַיַּעַן אַבְרָהָם וַיֹּאמַר הִנֵּה־נָא הוֹאַלְתִּי לְדַבֵּר אֶל־אֲדֹנָי וְאָנֹכִי עָפָר וָאֵפֶר:

And Abraham answered and said: 'Behold now, I have taken upon me to speak unto the L-rd, who am but dust and ashes.

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PARAGRAPH 18

150 **זכור את יום השבת**

"Remember the Shabbos day to keep it holy," the verse of the discourse in Parshas Yisro that the text refers to.

Exodus 20:8 שמות כ':ח

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

Remember the sabbath day, to keep it holy.

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151 **אין לך עשב**

Rabbi Simon: "There is no blade of grass that has no mazal in the heavens that strikes it and says, 'Grow.'" The text uses it for how the lower attributes descend from those of Atzilus.

Bereshit Rabbah 10:6 בראשית רבה י':ו

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a זח"א רנא, א

KEHOT'S NOTE

ראה ב"ר פ"י, ו. זח"א רנא, א.

152 **ה' יחתו מריביו**

From Chanah's song, "Havayah: those who strive with Him shall be broken," the verse of the explanation the text refers to on the attributes above Atzilus.

I Samuel 2:10 שמואל א ב:י

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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153 **הטוב כי לא כלו רחמיך**

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

KEHOT'S NOTE

ברכת מודים.

154 **דחסד דעתיק הוא חסד דקשוט**

The Idra Rabba: "This Chesed of the Ancient of Ancients is Chesed of truth," kindness not for the life of the body but for the life of the soul.

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט"ו:קל"ד-י"ז:קמ"ז

155 **שתיקון ואמת . . למעלה מהמדות**

The note says that this explanation, that the tikkun "and truth" is above the attributes yet shines into them, is quoted in Or HaTorah on Vayikra.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ב ע' תרכז.

156 **חסד ואמת נפגשו**

"Kindness and truth have met," read here as the tikkun of truth shining into the attributes of kindness.

Psalms 85:11 תהילים פ"ה:י"א

חֶסֶד־וֶאֱמֶת נִפְגָּשׁוּ צֶדֶק וְשָׁלוֹם נָשָׁקוּ׃

Mercy and truth are met together; Righteousness and peace have kissed each other.

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KEHOT'S NOTE

תהלים פה, יא.

157 **כתפוח בעצי היער**

"Like an apple among the trees of the forest," the seventh tikkun among the hairs of the beard, whose light reaches them all.

Song of Songs 2:3 שיר השירים ב:ג

כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דוֹדִי בֵּין הַבָּנִים בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי וּפִרְיוֹ מָתוֹק לְחִכִּי׃

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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PARAGRAPH 19

158 **חותמו של הקב"ה אמת**

This is the main maamar, which reads "These are the journeys" as their ascents from below upward and explains "And Moshe wrote" with the saying "the seal of the Holy One, blessed be He, is truth"; the note says the sources for the saying are given there.

KEHOT'S NOTE

נסמן לעיל צא, ד.

159 **ועין לא ראתה**

"No eye has seen, O G-d, but You," used here for what is still hidden and so not yet known as truth.

Isaiah 64:3 ישעיהו ס"ד:ג

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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KEHOT'S NOTE

ישע" סד, ג.

PARAGRAPH 20

160 **והכל הולך אחר החיתום**

The Mishnah's rule for blessings, "all follows the conclusion (chasimah)," which the text uses for the seal that gives everything its validity.

Berakhot 12a:15–17 ברכות י"ב א:ט"ו-י"ז

כְּלָלוֹ שֶׁל דָּבָר: הַכֹּל הוֹלֵךְ אַחַר הַחְתִּום. שָׁאנִי הָתָם דְּקָאָמַר "בָּרוּךְ יוֹצֵר הַמְּאוֹרוֹת". הָנִיחָא לְרַב דְּאָמַר כָּל בְּרָכָה שֶׁאֵין בָּהּ הַזְכָּרַת הַשֵּׁם אֵינָהּ בְּרָכָה — שַׁפִּיר. אֶלָּא לְרַבִּי יוֹחָנָן דְּאָמַר כָּל בְּרָכָה שֶׁאֵין בָּהּ מַלְכוּת אֵינָהּ בְּרָכָה, מַאי אִיכָּא לְמֵימַר?

The general rule in this matter is, therefore, that it depends upon the conclusion of the benediction. But it is different here, because he has said "Blessed art Thou, O L-rd, Creator of the luminaries." That is quite right according to Rab who declares that a benediction which does not contain the Divine Name is no benediction. But, according to R. Johanan who holds that a benediction which does not contain a reference to the Divine Kingship is no benediction, what is there to say?

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות יב, א.

161 **באור פני מלך חיים**

"In the light of the King's face is life," the reason the seal

of life and livelihood comes from the light of the face.

Proverbs 16:15 משלי ט״ז:ט״ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ׃

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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PARAGRAPH 21

162 **תתן אמת ליעקב**

"You will give truth to Yaakov, kindness to Avraham." Yaakov is Z'eir Anpin, where truth is revealed.

Micah 7:20 מיכה ז׳:כ׳

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ.

163 **אסתכלותא דז״א בפנים דא״א**

The note points to a gloss there on the "gaze" of Z'eir Anpin into the face of Arich Anpin.

KEHOT'S NOTE

ראה ההגהה בס' פלח הרמון שמות ע' שסב.

164 **נהיריו אנפוהי**

The Idra: when the Holy One stirs to delight with the righteous, the face of the Ancient of Days shines into the face of Z'eir Anpin, and it is a time of favor.

Zohar, Idra Rabba 28:199–29:209 ספר הזהר, האדרא רבא כ״ח:קצ״ט-כ״ט:ר״ט

165 **נהיריו אנפוי דז״א**

The Idra Rabba: "From the two fair apples of His face, the face of Z'eir Anpin shines."

Zohar, Idra Rabba 10:73–11:89 ספר הזהר, האדרא רבא י׳:ע״ג-י״א:פ״ט

166 **בגין דאשגח**

The Idra: in a time of need the face of Z'eir Anpin spreads and lengthens, "because he gazes at the face of the Ancient of Ancients and has compassion on the world."

Zohar, Idra Rabba 24:177–25:188 ספר הזהר, האדרא רבא כ״ד:קע״ז-כ״ה:קפ״ח

167 **ועיין בע״ח סוף שער א״א**

Or HaTorah makes the Etz Chaim reference exact: "the end of chapter 15, that is, when he gazes at the forehead of Arich Anpin."

KEHOT'S NOTE

"ספט״ו דהיינו כשמסתכל במצחא דא״א" — אוה״ת במדבר-ו ע' א'תתקעז.

168 **א-ל רחום**

The Thirteen Attributes that Moshe said, "G-d, compassionate and gracious ... and truth," which he drew into Z'eir Anpin.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

PARAGRAPH 22

169 **עיניך יונים**

"You are fair, my love; your eyes are doves." Doves gaze at each other, as Malchus receives the light of the face of Z'eir Anpin.

Song of Songs 1:15 שיר השירים א׳:ט״ו

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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KEHOT'S NOTE

שה״ש א, טו.

170 **יאר ה' פניו אליך**

The Priestly Blessing, "May Havayah make His face shine upon you," read as the light of the higher face shining into the lower.

Numbers 6:25 במדבר ו׳:כ״ה

יָאֵר ה׳ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

171 **יאר ה' פניו אליך**

The Idra Rabba: the outer face sometimes shines and sometimes does not, so it says "May Havayah make His face shine," and it shines when the upper "apples" are revealed.

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט״ו:קל״ד-י״ז:קמ״ז

172 **פנים בפנים דבר**

"Face to face Havayah spoke with you at the mountain," explained by the Ramaz as the face of Arich Anpin clothed in the face of Z'eir Anpin.

Deuteronomy 5:4 דברים ה׳:ד׳

פָּנִים בְּפָנִים דִּבֶּר ה׳ עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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173 **ובזהר ואתחנן (דרס"א א') . . בפי' הרמ"ז**

The note points to Or HaTorah on Naso for this Zohar and the Ramaz's explanation of it.

KEHOT'S NOTE

ראה אוה"ת פי' נשא ע' ערה.

174 **תתן אמת ליעקב**

"You will give truth to Yaakov," here the seal of truth drawn into Malchus.

Micah 7:20 מיכה ז:כ

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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175 **ועיין בפע"ח שער יוהכ"פ**

The note sends the reader to the same place in Or HaTorah for the reference to Pri Etz Chaim on Yom Kippur.

KEHOT'S NOTE

ראה באוה"ת שם.

176 **בפע"ח שער תפלת ר"ה**

The note says the wording of Pri Etz Chaim on the Rosh HaShanah prayers is copied out there.

KEHOT'S NOTE

באוה"ת במדבר-ו ע' אתתקעח נעתק הלשון.

177 **ויכתוב משה את מוצאיהם למסעיהם**

"And Moshe wrote their goings-forth to their journeys," read as Moshe drawing down from the souls' source.

Numbers 33:2 במדבר ל"ג:ב

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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178 **משה הוא שושבינא דמלכא**

The main maamar calls Moshe the King's groomsman, who draws the Infinite One down into the worlds as a king does not go by himself, and explains that he drew it down so that the souls would have power to rise, since they could not first rise by themselves; it compares this to the blessing over mitzvos.

KEHOT'S NOTE

נסמן לעיל צא, ד.

179 The Zohar on Va'eschanan explains "Face to face He spoke" at the Giving of the Torah, when all the voices were present; the Ramaz's commentary on it is what the text cites.

Zohar, Vaetchanan 4:17–5:27 ספר הזהר, ואתחנן ד':י"ז-ה':כ"ז

GO THOU NEAR AND HEAR, ETC. When the Law was given to Israel, all the Voices were present and the Holy One, blessed be He, was sitting on His throne, and one was seen within another, and the utterance of each came forth from the one above it, wherefore it is said, "The L-rd spake to you face to face in the mount out of the midst of the fire" (Deut. 5, 4), which means that the utterance came forth from the midst of fire and flame, which thrust it …

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

PARAGRAPH 23

180 **בכל מאדך**

"With all your might," the boundless love through which the souls ascend.

Deuteronomy 6:5 דברים ו':ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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181 **ואנכי תרגלתי לאפרים**

"And I taught Ephraim to walk, taking them upon his arms": a father bends down to lift his child, the drawing down that makes the ascent possible.

Hosea 11:3 הושע י"א:ג'

וְאָנֹכִי תִּרְגַּלְתִּי לְאֶפְרַיִם קָחָם עַל־זְרוֹעֹתָיו וְלֹא יָדְעוּ כִּי רְפָאתִים׃

And I, I taught Ephraim to walk, Taking them by their arms; But they knew not that I healed them.

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KEHOT'S NOTE

הושע יא, ג.

182 **בד"ה קדש ישראל בפי' פינחס**

That discourse explains that through Torah and tzedakah the source of the Congregation of Israel rises into G-d's inner will, and that whoever is "Yisrael," who wins the struggle with the animal soul, is "holy to G-d," rising into the inner will of the Infinite One.

KEHOT'S NOTE

לעיל פ, ב.

183 **חכמה עילאה נק' אמת**

The note gives these places in Or HaTorah on the higher Chochmah being called truth.

KEHOT'S NOTE

ראה אוה"ת תצוה ע' אתשמז. יתרו ע' תתצד.

184 **וכמ"ש בסש"ב פל"ה בהג"ה**

The note points to this collection of commentaries on Tanya at that gloss.

KEHOT'S NOTE

ראה שם בליקוט פירושים לתניא.

185 **והיה לכם לציצית**

The verse of the discourse the text cites on drawing bittul from the higher Chochmah.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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186 **מוצא מים אשר לא יכזבו מימיו**

"A spring of water whose waters do not fail," the root of the souls as unfailing truth.

Isaiah 58:11 ישעיהו נ״ח:י״א

וְנָחֲךָ ה׳ תָּמִיד וְהִשְׂבִּיעַ בְּצַחֲצָחוֹת נַפְשֶׁךָ וְעַצְמוֹתֶיךָ יַחֲלִיץ וְהָיִיתָ כְּגַן רָוֶה וּכְמוֹצָא מַיִם אֲשֶׁר לֹא־יְכַזְּבוּ מֵימָיו׃

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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187 **אותי עזבו מקור מ״ח**

"Me they have forsaken, the source of living waters": G-d Himself is the living source.

Jeremiah 2:13 ירמיהו ב׳:י״ג

כִּי־שְׁתַּיִם רָעוֹת עָשָׂה עַמִּי אֹתִי עָזְבוּ מְקוֹר מַיִם חַיִּים לַחְצֹב לָהֶם בֹּארוֹת בֹּארֹת נִשְׁבָּרִים אֲשֶׁר לֹא־יָכִלוּ הַמָּיִם׃

For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, That can hold no water.

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KEHOT'S NOTE

ירמי׳ ב, י״ג.

188 **בזהר שלח קס״ג ב׳**

Or HaTorah explains "You will give truth to Yaakov" as including male and female together and refers to the Zohar on Beshalach; it adds that the Zohar references on many verses in this work were taken from the book Beis Aharon.

KEHOT'S NOTE

"פי׳ תתן אמת ליעקב כלל דכר ונוק׳ כחדא כו׳ ומשם יובן ג״כ מ״ש בזח״ב נז, ב" — אוהי״ת במדבר-ו ע׳ איתתקעח, ושם בע׳ איתתקעט אחר המ״מ מציין: "(אמת ניתן לכתוב שהמראה מקומות בזהר על כמה פסוקים שנזכרו בחיבור זה נלקח מספר בית אהרן שמראה על כל פסוק מקום שנזכר בזהר בדף פלוני עמוד פלוני כו׳ עיין עליו)". וראה גם באוהי״ת פ׳ מסעי ע׳ אישעה.

189 **אמת כלול דו״נ כחדא**

The Zohar on Shelach: "You will give truth to Yaakov," including male and female together, the completeness of all.

Zohar, Sh'lach 13:119–128 ספר הזהר, שלח לך י״ג:קי״ט-קכ״ח

190 **ע״פ ואלה המשפטים**

This is the Torah Ohr discourse on "And these are the laws" that the text cites for Moshe drawing down Daas to the souls of Israel.

KEHOT'S NOTE

תו״א פ׳ משפטים.

191 The verse of the Torah Ohr discourse the text cites on Moshe drawing down Daas.

Exodus 21:1 שמות כ״א:א׳

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

Now these are the ordinances which thou shalt set before them.

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192 **כי תקנה עבד עברי**

"If you acquire a Hebrew servant," read through ivri, "from the other side," as the source beyond.

Exodus 21:2 שמות כ״א:ב׳

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם׃

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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193 **בעבר הנהר ישבו**

"Your fathers dwelt on the other side of the river," the "beyond" from which the souls go forth.

Joshua 24:2 יהושע כ״ד:ב׳

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה׳ אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים׃

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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KEHOT'S NOTE

יהושע כד, ב.

194 **ואמת ה׳ לעולם**

"And the truth of Havayah is forever," truth drawn down below.

Psalms 117:2 תהילים קי״ז:ב׳

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־ה׳ לְעוֹלָם הַלְלוּ־יָהּ׃

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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KEHOT'S NOTE

תהלים קיז, ב.

195 Kehot's note points to Leviticus 12:2 for these words.

Leviticus 12:2 ויקרא י״ב:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּימֵי נִדַּת דְּוֹתָהּ תִּטְמָא׃

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

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PARAGRAPH 24

196 **כתבם על לוח לבך**

"Write them on the tablet of your heart," read as the seal of truth written into a person through Torah.

Proverbs 3:3 משלי ג׳:ג׳

חֶסֶד וֶאֱמֶת אַל־יַעַזְבֻךָ קָשְׁרֵם עַל־גַּרְגְּרוֹתֶיךָ כָּתְבֵם עַל־לוּחַ לִבֶּךָ׃

Let not kindness and truth forsake thee; Bind them about thy neck, write them upon the table of thy heart;

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KEHOT'S NOTE

משלי ג, ג. ז, ג.

197 **כתבם על לוח לבך**

The same words, said of "my commandments," as the Kehot note also lists.

Proverbs 7:3 משלי ז׳:ג׳

קָשְׁרֵם עַל־אֶצְבְּעֹתֶיךָ כָּתְבֵם עַל־לוּחַ לִבֶּךָ׃

Bind them upon thy fingers, Write them upon the table of thy heart.

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198 **חתום תורה בלמודי**

"Seal the Torah among My disciples," the verse of the discourse on the blessings that the text cites.

Isaiah 8:16 ישעיהו ח׳:ט״ז

צוֹר תְּעוּדָה חֲתוֹם תּוֹרָה בְּלִמָּדָי׃

'Bind up the testimony, seal the instruction among My disciples.'

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199 **רני ושמחי בת**

"Sing and rejoice, O daughter of Zion," the opening of the discourse in Parshas Mikeitz that the text cites.

Zechariah 2:14 זכריה ב׳:י״ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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200 **תתן אמת ליעקב**

"You will give truth to Yaakov … as You swore to our fathers from days of old," explained in the discourse the text cites.

Micah 7:20 מיכה ז׳:כ׳

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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201 **ואלה מסעיהם למוצאיהם**

The second half of the verse, read as the ascent from the journeys back to the source.

Numbers 33:2 במדבר ל״ג:ב׳

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה׳ וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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202 **יונתי בחגוי**

"My dove, in the clefts of the rock," the verse of the explanation the text points to.

Song of Songs 2:14 שיר השירים ב׳:י״ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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וירד הגבול ומחה על כתף ים כנרת קדמה כו׳

"And the border shall descend and shall touch upon the shoulder of the Sea of Kinneres"

The Jordan, which "takes from this one and gives to that one," is a person's work of raising the fallen sparks by turning the heat of his natural emotions into fiery love of G-d. Yet even this love from below succeeds only through light drawn from above, from the Sea of Kinneres, the sparks' own root before the shattering.

THE MAAMAR IN BRIEF

The maamar reads the eastern border of the Land of Israel, which touches the Sea of Kinneres and descends along the Jordan, as a map of divine service. The Jordan, which the Sages say "takes from this one and gives to that one," is the ascent from below: raising the unrefined remnants of the shattered "kings" of Tohu out of kelipas nogah. These are the seven emotive attributes fallen into the "heat" of Cham and Canaan, and the work is to make that very heat into "flashes of fire," the heart's ardor for G-d. Such service, an arousal from below at the level of "world" (the six extremities), changes as physical things change. Above it is "great love," which comes wholly from above the world, like the Torah that preceded it by two thousand years; it is the Land of Israel and Chochmah, and Aharon, the Queen's groomsman, draws it down. Yet even the lower love cannot come from the world alone, for the nations also eat and their eating does not become holy. It needs light from above: the border descends from Kinneres, the supernal sea of Nekudim where the sparks are rooted, into the Jordan.

OUTLINE

1 **The Jordan: turning heat into fire** ¶1

The verses of the eastern border. The Jordan "takes from this one and gives to that one": the ascent from below that raises the unrefined remnants of the kings of Tohu out of kelipas nogah, the seven emotive attributes fallen into the heat of Cham and Canaan, and makes that heat into "flashes of fire" in the service of G-d.

2 Two kinds of love ¶2

The Jordan's love is an arousal from below at the level of "world," the six extremities, and it changes with eating, drinking and other bodily matters. "Great love" needs nothing from lower things: it comes from above the world, like the Torah created two thousand years before it, where there are also "flashes of fire."

3 The Land of Israel and Aharon ¶3

The higher love is the Land of Israel, on which "the eyes of Havayah your G-d" rest: Chochmah, the "two thousand" of "I will teach you wisdom, I will teach you understanding." It comes only from above, through Aharon, the Queen's groomsman, who draws great love down to her.

4 Kinneres above the Jordan ¶4

Even the lower love needs an illumination from above, since the nations also eat and their eating is not turned into holiness. Kinneres, sweet as a harp, is the chasadim from Eden (Chochmah) and stands "before the eye"; it is the supernal sea of Nekudim, the root of the 288 sparks that fell into the Jordan, and from there the power to raise them is drawn down.

KEY CONCEPTS

The Jordan (Yarden) ירדן

The river that "takes from this one and gives to that one": in the maamar, the ascent from below that takes sparks out of kelipas nogah and gives them to holiness.

The remnants of the kings of Tohu שיורי מלכים דתהו

The fragments of the World of Tohu (Chaos) that fell in the shattering and have not yet been refined; they lie in kelipas nogah and are the material of a person's service.

Kelipas nogah קליפות נוגה

The husk that is not wholly evil, in which the fallen sparks are held; what is in it can be raised and turned into holiness.

Heat (chamimus) חמימות

The heat suggested by the name Cham, root of the seven evil emotive attributes of the land of Canaan; the very heat that is to be made into "flashes of fire" of love for G-d.

World (olam), the six extremities עולם / ו"ק

The level of the emotive attributes, where the love from below, the arousal from below, takes place.

Great love (ahavah rabbah) אהבה רבה

A love that is not taken from lower things but comes wholly from above the level of "world"; it is the level of the Land of Israel and Chochmah, drawn down through Aharon.

Groomsman of the Queen שושבינא דמטרוניתא

Aharon's title: the one who draws great love from above down to the Queen (Matronisa).

Nekudim and the 288 sparks נקודים / רפ"ח ניצוצין

Nekudim (Points), the supernal sea of Kinneres, is the world whose vessels shattered; the 288 sparks that fell from it into kelipas nogah are the Jordan, and their root before the shattering remains above.

SECTION 1 • ¶1

The Jordan: turning heat into fire

1 וירד הגבול ומחה על כתף ים כנרת קדמה[1] כו'. וירד הגבול הירדנה[2,3] כו'. הנה בחי' ירדן הוא זה כמארז"ל [כמאמר רבותינו זכרונם לברכה] שנוטל מזה ונותן לזה.

"And the border shall descend and shall touch upon the shoulder of the Sea of Kinneres, eastward," etc. "And the border shall descend to the Jordan," etc. Now, the level of the Jordan (Yarden) is this, as our Sages, of blessed memory, said: that it takes from this one and gives to that one.

The maamar opens with two verses that trace the eastern border of the Land of Israel: the border reaches the Sea of Kinneres (the Sea of Galilee) and then runs down along the Jordan. The Alter Rebbe begins with the Jordan (Yarden), which the Sages describe as a river that "takes from this one and gives to that one," and he will read this as a spiritual process of taking from one realm and giving to another.

פי' הוא ענין העלאה מלמטה למעלה להעלות מהשבירה משיורי מלכים דתהו שלא נתבררו שהוא ענין קליפות נוגה. להפכם לקדושה.

That is, it is the matter of ascent from below to above: to raise up, from the shattering, from the remnants of the kings of Tohu (Chaos) that were not refined, which is the matter of the kelipos (husks) of nogah, so as to turn them into holiness.

Taking from one side and giving to the other is an ascent from below to above: raising up the fragments left from the shattering of the vessels in the World of Tohu (Chaos), called "the remnants of the kings," that have not yet been sifted and refined. These unrefined fragments are kelipas nogah, the husk that is not wholly evil, and the task is to turn them into holiness.

דהיינו הז' מדות שנפלו בקליפות חם וכנען חמימות שרש הז' מדות רעות שבארץ כנען ולעשות מזה החמימות גופא רשפיה רשפי אש[4] התלהבות הלב לעבודת ה'.

Namely, the seven emotive attributes (middos) that fell into the kelipos of Cham (Ham) and Canaan, [that is,] heat (chamimus), the root of the seven evil emotive attributes that are in the land of Canaan; and to make, out of this very heat, "its flashes are flashes of fire," the ardor of the heart for the service of G-d.

What fell are the seven emotive attributes, into the husks represented by Cham (Ham) and his son Canaan; the name Cham suggests chamimus, "heat," and this heat is the root of the seven evil traits found in the land of Canaan. The service is to take that very heat, a person's natural passion, and make it into the "flashes of fire" of the Song of Songs: the heart's burning love in serving G-d.

SECTION 2 • ¶2

Two kinds of love

2 וזהו בחי׳ ירדן שנוטל מזה ונותן לזה מלמטה למעלה באתערותא דלתתא כו׳ וזהו נק׳ עולם שהוא ו״ק [ו׳ קצוות].

And this is the level of the Jordan, which takes from this one and gives to that one, from below to above, through an arousal from below, etc. And this is called "world" (olam), which is the six extremities (vav ketzavos).

> This ascent, in which a person takes the energy of the lower world and gives it to holiness, is "the Jordan," and it begins with the person himself: an arousal from below. This level is called "world" (olam), which corresponds to the six extremities, the six emotive Sefiros from Chesed to Yesod.

ובעבודה זו מוכרח להיות שינויים מחמת שינוי דברים התחתונים ועניני גופנים אכילה ושתיה כו׳. ויש עוד בחי׳ עבודה (מדברים תחתונים)

And in this service there must be changes, on account of the changing of the lower things and of bodily matters, eating and drinking, etc. And there is yet another level of service ([beyond that which comes] from lower things),

> Because this service depends on lower, physical things such as eating and drinking, which themselves change, the service changes with them and is not constant. The Alter Rebbe now introduces another kind of service, one that does not draw its fire from lower things.

למעלה מזה ונק׳ אהבה רבה שאינו צריך שתלקח אהבה מדברים תחתונים חם אבי כנען[5] הנ״ל.

higher than this, and it is called great love (ahavah rabbah), in which there is no need for love to be taken from lower things, "Cham, the father of Canaan," mentioned above;

> This higher service is called "great love" (ahavah rabbah): a love for G-d that does not have to be taken from lower things, from the heat of "Cham, the father of Canaan," mentioned above. It does not depend on transforming a person's natural passions.

רק הכל מלמעלה מן בחי׳ עולם הנ״ל. שהתורה נבראת אלפים שנה קודם בריאת העולם ושם נאמר ג״כ רשפיה רשפי אש[6] כו׳.

rather, all of it is from above the level of "world" mentioned above. For the Torah was created two thousand years before the creation of the world, and there, too, it is said, "its flashes are flashes of fire," etc.

> This love comes entirely from above the level of "world," that is, from higher than the six emotive attributes. The Alter Rebbe ties it to the Torah, which was created two thousand years before the world; at that level too there are "flashes of fire," but their fire is not drawn from below.

SECTION 3 · ¶3

The Land of Israel and Aharon

3 וזו היא בחי׳ ארץ ישראל עיני ה׳ אלקיך בה[7] כו׳ בחי׳ חכמה שהיא אלפים שנה אאלפך חכמה[8] בינה.

And this is the level of the Land of Israel, "the eyes of Havayah your G-d are upon it," etc.: the level of Chochmah (wisdom), which is the two thousand (alpayim) years, "I will teach you (a'alefcha) wisdom, I will teach you understanding."

> The higher love corresponds to the Land of Israel, of which the Torah says that "the eyes of Havayah your G-d are upon it"; the eyes, the faculty of sight, stand for Chochmah. Chochmah is the "two thousand" (alpayim) years through a wordplay: the root alef means both "thousand" and "teach," as in "I will teach you (a'alefcha) wisdom, I will teach you understanding," so the two "thousands" are Chochmah and Binah.

ואהבה זו היא רק מלמעלה על ידי אהרן שושבינא דמטרוניתא. הממשיך אהבה רבה מלמעלה למטרוניתא הנ״ל ודו״ק [ודוק].

And this love is only from above, through Aharon, the groomsman of the Queen (shushvina deMatronisa), who draws great love from above to the Queen mentioned above; and consider this carefully.

> This love comes only from above, and it is drawn down through Aharon, called "the groomsman of the Queen." The Queen (Matronisa) is Malchus, the Community of Israel, and Aharon, as her groomsman, draws the great love down to her from above.

SECTION 4 · ¶4

Kinneres above the Jordan

4 ואף האהבה שהיא בתוך העולם מלמטה למעלה לא שנלקחת רק מן העולם שהרי גם האומות אוכלים כו׳.

And even the love that is within the world, from below to above, is not taken only from the world; for the nations, too, eat, etc.,

> Even the lower love, which rises from within the world, cannot come from the world alone. The proof is that the nations, too, eat and drink.

ולא נהפך לקדושה. אלא מוכרח שיהיה הארה מלמעלה למטה. שיהי׳ ביכולתו להעלות המדות [שיהיה] לקדושה וזהו וירד הגבול הירדנה[9] ומחה על כתף ים כנרת קדמה[10] כו׳.

and it is not turned into holiness. Rather, there must be an illumination from above to below, so that he will have the ability to raise the emotive attributes (middos) to holiness. And this is [the meaning of] "And the border shall descend to the Jordan, and shall touch upon the shoulder of the Sea of Kinneres, eastward," etc.

> Their eating is not turned into holiness, so there must first be an illumination from above that gives a person the power to raise his emotive attributes to holiness. This is the verse read together: the border comes from the Sea of Kinneres and descends to the Jordan, that is, a light from above flows down into the Jordan's work of refinement.

כנרת מתוק ככנור. בחי׳ חסדים יצא מעדן[11] חכמה ודי״ל [ודי למבין]. מקדם לעין למעלה מבחי׳ עיני ה׳ אלהיך כו׳.

Kinneres: sweet like a harp (kinnor). The level of the chasadim (kindnesses) "going forth from Eden," [which is] Chochmah (wisdom); this suffices for one who understands. "Mikedem la'ayin" ("east of Ain"): above the level of "the eyes (einei) of Havayah your G-d," etc.

> The Alter Rebbe reads the place names. Kinneres is linked to the kinnor (harp), being sweet like a harp, and this sweetness is the chasadim (kindnesses) that "go forth from Eden," Eden being Chochmah. "Mikedem la'ayin," which in the verse means "east of Ain," is read as "before the eye": higher even than "the eyes of Havayah your G-d," the level of Chochmah identified with the Land of Israel.

ים כנרת ים עילאה בחי׳ נקודים. והירדן הוא בחי׳ הרפ״ח ניצוצין שבקליפות נוגה שירדו בשבירה.

The Sea of Kinneres is the supernal sea (yam ila'ah), the level of Nekudim (Points). And the Jordan is the level of the 288 sparks in the kelipos (husks) of nogah, which descended in the shattering.

> The Sea of Kinneres stands for the "supernal sea," the World of Nekudim (Points), the world of Tohu whose vessels shattered. The Jordan, flowing down from it, stands for the 288 sparks of holiness that fell in that shattering into kelipas nogah.

אבל שרשם קודם שבירה שם הוא שרשם. ובזה המשכה לירדן שיוכל להעלות וליטול מזה וליתן לזה ודי״ל [ודי למבין] והמ״י [והמשכיל יבין]:[12]

But as for their root before the shattering, there is their root. And through this [there is] a drawing down to the Jordan, so that it will be able to raise up, and to take from this one and give to that one. This suffices for one who understands, and the discerning will understand.

> Yet the sparks' root, from before the shattering, is up there in the supernal sea of Kinneres. Because the border runs from Kinneres down into the Jordan, light from that root is drawn into the Jordan, and this is what makes it possible to raise the sparks: to "take from this one and give to that one."

IN ONE'S AVODAH

A person's own heat, the passion that drives him in bodily matters, is not to be discarded but made into the "flashes of fire" of the heart's ardor in serving G-d. Yet this love from below rises and falls with physical things, and it succeeds only through an illumination from above; beyond it stands the "great love" that comes wholly from above.

QUESTIONS FOR DISCUSSION

1. Why does the work of refinement belong to the Jordan, while the Sea of Kinneres is its root?
2. What does it mean to make "flashes of fire" out of the very heat of Cham and Canaan, rather than simply to suppress it?
3. Why must service that depends on eating and drinking involve changes, and how does "great love" differ from it?
4. How does the wordplay of alef and elef ("thousand") connect the Torah's two thousand years with Chochmah and Binah?
5. If eating as such does not become holiness, what, according to the last paragraph, makes it possible to raise the emotive attributes to holiness?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וירד הגבול ומחה על כתף ים כנרת קדמה**

The verse sets the eastern border of the Land of Israel, which descends and touches the shoulder of the Sea of Kinneres on the east. The Alter Rebbe opens the maamar with it and later reads Kinneres as the supernal root from which the Jordan's work draws its power.

Numbers 34:11 במדבר ל״ד:י״א

וְיָרַד הַגְּבֻל מִשְּׁפָם הָרִבְלָה מִקֶּדֶם לָעָיִן וְיָרַד הַגְּבֻל וּמָחָה עַל־כֶּתֶף יָם־כִּנֶּרֶת קֵדְמָה:

and the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall go down, and shall strike upon the slope of the sea of Chinnereth eastward;

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2 Kehot's note points to Numbers 34:11-12 for these words.

Numbers 34:11–12 במדבר ל״ד:י״א-י״ב

וְיָרַד הַגְּבֻל מִשְּׁפָם הָרִבְלָה מִקֶּדֶם לָעָיִן וְיָרַד הַגְּבֻל וּמָחָה עַל־כֶּתֶף יָם־כִּנֶּרֶת קֵדְמָה: וְיָרַד הַגְּבוּל הַיַּרְדֵּנָה וְהָיוּ תּוֹצְאֹתָיו יָם הַמֶּלַח זֹאת תִּהְיֶה לָכֶם הָאָרֶץ לִגְבֻלֹתֶיהָ סָבִיב:

and the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall go down, and shall strike upon the slope of the sea of Chinnereth eastward; and the border shall go down to the Jordan, and the goings out thereof shall be at the Salt Sea; this shall be your land according to the borders thereof round about.'

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3 **וירד הגבול הירדנה**

The next verse continues the border down along the Jordan to the Dead Sea. The maamar reads the Jordan as the work of raising the fallen sparks from below to above.

Numbers 34:12 במדבר ל״ד:י״ב

וְיָרַד הַגְּבוּל הַיַּרְדֵּנָה וְהָיוּ תּוֹצְאֹתָיו יָם הַמֶּלַח זֹאת תִּהְיֶה לָכֶם הָאָרֶץ לִגְבֻלֹתֶיהָ סָבִיב:

and the border shall go down to the Jordan, and the goings out thereof shall be at the Salt Sea; this shall be your land according to the borders thereof round about.'

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4 The verse says that love is fierce as death and that its flashes are flashes of fire. The Alter Rebbe applies it to the ardent love of G-d that is made out of the very heat of the natural emotions.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָהּ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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PARAGRAPH 2

5 **חם אבי כנען**

The verse calls Ham "the father of Canaan." The maamar uses Cham (whose name suggests "heat") and Canaan as the source of the heat of the lower emotions, the love that the higher service does not need.

Genesis 9:22 בראשית ט׳:כ״ב

וַיַּרְא חָם אֲבִי כְנַעַן אֶת עֶרְוַת אָבִיו וַיַּגֶּד לִשְׁנֵי־אֶחָיו בַּחוּץ:

And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

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6 **רשפיה רשפי אש**

The same "flashes of fire" of the Song of Songs. Here the Alter Rebbe says the phrase applies also at the level above the world, where the love is not taken from lower things.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָהּ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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PARAGRAPH 3

7 **עיני ה׳ אלקיך בה**

The verse describes the Land of Israel as a land G-d always looks after: "the eyes of Havayah your G-d are upon it, from the beginning of the year to the end of the year." The Alter Rebbe uses its "eyes" to link the Land of Israel with Chochmah.

Deuteronomy 11:12 דברים י״א:י״ב

אֶרֶץ אֲשֶׁר־ה׳ אֱלֹקֶיךָ דֹּרֵשׁ אֹתָהּ תָּמִיד עֵינֵי ה׳ אֱלֹקֶיךָ בָּהּ מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה:

a land which the L-RD thy G-d careth for; the eyes of the L-RD thy G-d are always upon it, from the beginning of the year even unto the end of the year. .

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8 **אאלפך חכמה**

Elihu tells Job, "Be still, and I will teach you (a'alefcha) wisdom." The Alter Rebbe reads the verb together with

elef, “thousand,” to tie wisdom to the “two thousand years.”

Job 33:33 איוב ל״ג:ל״ג

אִם־אַ֭יִן אַתָּה שְׁמַע־לִ֑י הַ֝חֲרֵ֗שׁ וַאֲאַלְּפְךָ חָכְמָֽה׃

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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PARAGRAPH 4

9 **וירד הגבול הירדנה**

Quoted again, now joined to the clause about Kinneres. The border descends from Kinneres to the Jordan, which the Alter Rebbe reads as light drawn from above into the work of refinement.

Numbers 34:12 במדבר ל״ד:י״ב

וְיָרַ֤ד הַגְּבוּל֙ הַיַּרְדֵּנָ֔ה וְהָי֥וּ תוֹצְאֹתָ֖יו יָ֣ם הַמֶּ֑לַח זֹ֚את תִּהְיֶ֣ה לָכֶ֔ם הָאָ֖רֶץ לִגְבֻלֹתֶ֥יהָ סָבִֽיב׃

and the border shall go down to the Jordan, and the goings out thereof shall be at the Salt Sea; this shall be your land according to the borders thereof round about.’

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10 **ומחה על כתף ים כנרת קדמה**

The border touches the shoulder of the Sea of Kinneres on the east before it descends to the Jordan. The Alter Rebbe reads Kinneres as the supernal sea of Nekudim, where the sparks are rooted.

Numbers 34:11 במדבר ל״ד:י״א

וְיָרַ֤ד הַגְּבֻל֙ מִשְּׁפָ֣ם הָרִבְלָ֔ה מִקֶּ֖דֶם לָעָ֑יִן וְיָרַ֤ד הַגְּבוּל֙ וּמָחָ֔ה עַל־כֶּ֖תֶף יָם־כִּנֶּ֥רֶת קֵֽדְמָה׃

and the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall go down, and shall strike upon the slope of the sea of Chinnereth eastward;

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11 **יצא מעדן**

“A river goes forth from Eden to water the garden.” The Alter Rebbe identifies Eden with Chochmah and the flow that goes forth from it with the chasadim, the sweetness of Kinneres.

Genesis 2:10 בראשית ב׳:י״

וְנָהָ֣ר יֹצֵ֤א מֵֽעֵדֶן֙ לְהַשְׁקוֹת֙ אֶת־הַגָּ֔ן וּמִשָּׁ֖ם יִפָּ֣רֵד וְהָיָ֑ה לְאַרְבָּעָ֖ה רָאשִֽׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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12 **עיני ה׳ אלהיך**

The verse of the previous paragraph, whose “eyes” stand for Chochmah, the level of the Land of Israel. The source of Kinneres is placed above even that level.

Deuteronomy 11:12 דברים י״א:י״ב

אֶ֗רֶץ אֲשֶׁר־ה׳ אֱלֹקֶ֙יךָ֙ דֹּרֵ֣שׁ אֹתָ֔הּ תָּמִ֗יד עֵינֵי֙ ה׳ אֱלֹקֶ֔יךָ בָּ֖הּ מֵרֵשִׁ֣ית הַשָּׁנָ֔ה וְעַ֖ד אַחֲרִ֥ית שָׁנָֽה׃

a land which the L-RD thy G-d careth for; the eyes of the L-RD thy G-d are always upon it, from the beginning of the year even unto the end of the year. .

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לבאר הדברים בענין וירד הגבול הנה גבול ד'...

To explain the matters concerning "And the border shall descend"

The borders of the Land of Israel are rooted in the twelve "diagonal borders" of Sefer Yetzirah: the twelve ways the six emotive attributes blend once the simple divine light is clothed in vessels that limit it. Their root lies above intellect, and when they descend to Malchus they become "love with delights," sweet as a harp, which is drawn into the soul through the Torah's thirty-two paths of wisdom, the same Torah that gives the power to refine the animal soul.

THE MAAMAR IN BRIEF

The maamar explains the verses that trace the Land's eastern border: "And the border shall descend ... and shall strike upon the shoulder of the Sea of Kinneret, eastward," and "And the border shall descend to the Jordan." The Land's borders, like the twelve tribes, are rooted in the twelve diagonal borders of Sefer Yetzirah, the edges where the six directions meet. These are the blendings of the six emotive attributes, which exist only when the simple light is clothed in vessels that limit it; hence the names "borders" and "boundaries," and the reading of the Zohar's "sealed with its seals" as "bounded within its boundaries." The twelve also appear as permutations of divine Names, as the months, and as blends of love, awe and acknowledgment in divine service. Rooted in the attributes of Arich Anpin, above intellect, they descend to Malchus, the "Sea of Kinneret," as love with delights, sweet as a harp (kinor): Havayah (twenty-six) shining in the lamp (ner). This love first comes from above unperceived, "back to back," and is drawn into the soul through Torah study, which also refines the animal soul ("to the Jordan"). The two readings are one.

OUTLINE

1 Twelve borders, twelve tribes ¶1

The borders of the Land of Israel are rooted in the twelve diagonal borders of Sefer Yetzirah, as explained in Pardes; Ezekiel's twelve tribal portions, the Zohar's "twelve tribes, twelve boundaries" and the Bahir's tree with twelve diagonal borders say the same.

2 Why "borders": light limited in vessels ¶2–4

The twelve are the blendings of the six emotive attributes, which exist only when the simple, infinite light is clothed in vessels that limit it; so they are called borders and boundaries, and the Zohar's "sealed" is read as "bounded." They are also the permutations of Havayah and Ado-nai, the twelve months, and blends of love and awe with acknowledgment in divine service.

3 From above intellect to the Sea of Kinneret ¶5–8

The root of the twelve borders is in the attributes of Arich Anpin, which Chochmah and Binah only clothe; they descend through Z'eir Anpin to Malchus and the lower worlds. In Malchus they become "love with delights," the honey of the Shema, drawn through Aharon from "abundant in kindness," above the world; it is likened to the harp, kinor, which the Tikkunim read as Havayah (twenty-six) shining in the lamp (ner).

4 The harp that plays by itself ¶9–10

Aharon's light makes the harp of Malchus play by itself and rise through song; the harp, the Sea of Kinneret and the techeiles are linked. "Strike upon the shoulder" is a love from above not yet understood, like a push from behind, the stage of "back to back" before "face to face," and it comes through occupation with the Torah.

5 Torah: love in the lamp and refinement at the Jordan ¶11–12

The Torah's thirty-two paths of wisdom bring Havayah's light into the soul, the lamp, and draw down the great love sweet as a harp; "to the Jordan" is the Torah's power to refine the animal soul from kelipas nogah. Both readings of "And the border shall descend" are one, since the Torah draws down the very attributes that are the root of the twelve borders.

KEY CONCEPTS

the twelve diagonal borders (gevulei alachson) י"ב גבולי אלכסון

The twelve edges at which the six directions meet, like the edges of a room where the walls, floor and ceiling join. In the maamar they are the twelve blendings of the six emotive attributes and the root of the Land's borders and of the twelve tribes.

inter-inclusion התכללות

The blending of one attribute with another, such as Chesed with Gevurah or Chesed with Hod. It does not exist in the simple light itself, only once the light is clothed in vessels; its truest form is in the attributes of Arich Anpin, above intellect.

lights and vessels אורות וכלים

The vessels limit the light in two ways: they give the simple light a particular character, and they make the infinite light flow in a measured way. That limitation is why the twelve are called "borders" and "boundaries."

love with delights (ahavah betaanugim) אהבה בתענוגים

The highest love, "sweet as a harp," drawn from above through Aharon from the level of "abundant in kindness," above the kindness that relates to the world. It is the "honey" of the Shema.

kinor: kaf-vav and ner כנור כ"ו נר

The Tikkunim read kinor (harp) as kaf-vav, twenty-six, the numerical value of Havayah, and ner, lamp: Havayah shining in the lamp of the Shechinah. In the soul, the Torah is the light and the soul is the lamp.

back to back, face to face אחור באחור, פנים בפנים

Two stages in the ascent of Malchus. First the love from above arrives unperceived, like a push from behind ("strike upon the shoulder"); afterwards it is received openly, face to face.

the thirty-two paths of wisdom ל"ב נתיבות החכמה

The paths of wisdom contained in the Torah, which "And the border shall descend" alludes to. Drawing them down through Torah study kindles the great love and also draws down the attributes that are the root of the twelve borders.

kelipas nogah קליפת נוגה

The realm in which good and evil are mixed. "To the Jordan" is its refinement: through the Torah the animal soul is refined, until even the heart of stone desires to cleave to G-d.

SECTION 1 · ¶1

Twelve borders, twelve tribes

1 לבאר הדברים בענין וירד הגבול הנה גבול די רוחות דא"י יי"ל [דארץ ישראל] שהוא ענין י"ב גבולי אלכסון הנזכר בספר יצירה ופי' ענינם בפרדס שכ"א פ"ז [פרק ז']

To explain the matters concerning "And the border shall descend": Now, the border of the four directions of the Land of Israel, it may be said, is the matter of the twelve diagonal borders (gevulei alachson) mentioned in Sefer Yetzirah, whose meaning is explained in Pardes, Sha'ar 21, chapter 7:

> The maamar sets out to explain the verse in Parshas Masei that traces the border of the Land of Israel: "And the border shall descend." The Alter Rebbe proposes that the Land's borders on its four sides correspond to the "twelve diagonal borders" of Sefer Yetzirah, as explained in Pardes.

שהם גבול מזרחית רומית גבול[1,2] צפונית רומית[3] כו' גבול מזרחית תחתית כו' גבול מזרחית צפונית כו' ע"ש.

that they are the east-upper border, the north-upper border, etc., the east-lower border, etc., the east-north border, etc.; see there.

> Picture a room with four walls, a floor and a ceiling: its six sides meet along twelve edges, such as where the east wall meets the ceiling ("east-upper") or where the east wall meets the north wall ("east-north"). These twelve edges are the "diagonal borders," and Pardes lists them in this way.

ואע"פ [ואף על פי] שבגבול הארץ בגשמיות לא שייך רומית מ"מ שרש גבולות אלו נמשכו מי"ב גבולי אלכסון הנ"ל.

And although in the border of the Land in the physical sense "upper" does not apply, nevertheless the root of these borders is drawn from the twelve diagonal borders mentioned above.

> A border on the ground has no "upper" edge, so the earthly borders cannot simply be the twelve diagonals of a solid. Still, the Alter Rebbe says, they are rooted in them and drawn from them.

וכן מצינו (ביחזקאל סי' מ"ח) חשב י"ב גבולים בחילוק הארץ לי"ב שבטים[4] וכנודע די"ב שבטים שרשם ג"כ מי"ב גבולי אלכסון

And so too we find (in Ezekiel, chapter 48) that he counted twelve borders in the division of the Land among the twelve tribes; and, as is known, the twelve tribes too have their root in the twelve diagonal borders,

> Ezekiel's vision of the future division of the Land (chapter 48) gives twelve portions, one for each tribe, each bordering the next. The Alter Rebbe adds the known principle that the twelve tribes themselves are rooted in the twelve diagonal borders.

וכדאיתא בזהר פ' במדבר (דקי"ח ע"ב). תריסר שבטין תריסר תחומין כו' דהא אילנא עילאה קדישא בהו אחתם בחותמוי.[5]

as is stated in the Zohar, Parshas Bamidbar (118b): "Twelve tribes, twelve boundaries," etc., "for the supernal holy Tree is sealed with its seals in them."

> The Zohar calls the twelve tribes "twelve boundaries" surrounding the Community of Israel, patterned on what is Above. It says that the supernal Tree, the structure of the divine attributes, is "sealed with its seals" in them, so that the tribes bear its imprint, as a seal leaves its form.

וזה ע"ד מ"ש בפרדס שכ"א פ"ו בשם ספר הבהיר אילן א' יש לו להקב"ה ובו י"ב גבולי אלכסון[6] כו'.

And this is along the lines of what is written in Pardes, Sha'ar 21, chapter 6, in the name of Sefer HaBahir: "The Holy One, blessed be He, has one tree, and in it are twelve diagonal borders," etc.

> Sefer HaBahir, quoted in Pardes, speaks of one "tree" that the Holy One, blessed be He, has, with twelve diagonal borders that extend outward without end, with the tree within them. This matches the Zohar's image of the supernal Tree stamped in the twelve tribes.

SECTION 2 · ¶2–4

Why "borders": light limited in vessels

2 וגבול ותחום ענין[7] א' הוא. והטעם שנק' בשם גבולים ותחומים. כי הנה ענין י"ב גבולי' [גבולים] האלו הם בחי' התכללות הו"ק [הוי קצוות] שהם הששה מדות חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] כשמתכללים זה עם זה

Now, "border" (gevul) and "boundary" (techum) are one and the same matter. And the reason they are called by the names "borders" and "boundaries": for the matter of these twelve borders is the level of the inter-inclusion of the six extremities (vav ketzavos), which are the six emotive attributes (middos), Chesed, Gevurah and Tiferes, Netzach, Hod and Yesod, when they are included in one another;

> The Alter Rebbe now explains why these twelve are called "borders" and "boundaries." They are the ways in which the six emotive attributes, Chesed through Yesod, which correspond to the six directions, blend with one another two at a time.

כמו התכללות החסדים בגבורות או התכללות גבורה בנצח כו' או התכללות הקוין כי חח"ן [חכמה חסד נצח] קו ימין ובג"ה [ובינה גבורה הוד] קו שמאל והתכללותן הוא ע"י גבולי אלכסון כו'

such as the inclusion of the chassadim (kindnesses) in the gevuros (restraints), or the inclusion of Gevurah in Netzach, etc., or the inclusion of the lines: for Chochmah, Chesed and Netzach are the right line, and Binah, Gevurah and Hod the left line, and their inter-inclusion is through the diagonal borders, etc.

> Examples are kindness blended with restraint, restraint blended with Netzach, and the blending of the two "lines" of the Sefiros: the right line (Chochmah, Chesed, Netzach) and the left line (Binah, Gevurah, Hod). Each such meeting of two attributes is one of the diagonal borders.

והתכללות זו אינה בעצם האור כי האור הוא אור פשוט אלא הוא ע"י התלבשות האורות בכלים שע"ז נתלבש חסד בגבורה או בנצח כו' כפי סדר הה נהגה.[8]

And this inter-inclusion is not in the essence of the light, for the light is a simple light; rather, it comes about through the enclothement of the lights in the vessels, through which Chesed is enclothed in Gevurah or in Netzach, etc., according to the order of the [divine] governance.

> Light in itself is simple and undivided, so it has no separate parts to blend. The blending happens only once the light is clothed in vessels: then one attribute can be clothed in another, as the order of G-d's conduct of the world requires.

3 והנה הכלים הם מגבילים את האור שהאור נגבל בכלי. הן מצד שהאור הוא אור פשוט ונגבל בכלי להיות מחי' ומהוה כלי החסד א"כ הכלי מגבילתו הן שהאור הוא בחי' א"ס והכלי מגבלת להיות ההשפעה בבחי' גבול.

Now, the vessels limit the light, in that the light is limited in the vessel. [This is so] both in that the light is a simple light and is limited in the vessel so as to give life to and bring into being the vessel of Chesed, it follows that the vessel limits it; and in that the light is of the level of the Infinite (Ein Sof), and the vessel limits it so that the bestowal will be on the level of limit (gevul).

> Vessels limit light in two ways. Simple light, which has no particular character, becomes a specific quality, such as kindness, when it animates the vessel of Chesed; and light that is infinite becomes a measured, finite flow. Both are "limits," and so the vessels are the source of "borders."

4 וכיון שעיקר התכללות זו להיות נעשה י״ב בחי׳ הוא ע״י התלבשות האורות בכלים דוקא דאילו האור מצד עצמו הוא אור פשוט כו׳

And since the essential point of this inter-inclusion, that it becomes twelve aspects, comes specifically through the enclothement of the lights in the vessels, whereas the light in itself is a simple light, etc.,

> The twelvefold blending exists only because the lights are clothed in vessels, while the light itself remains simple. So the twelve combinations take on the character of the vessels, which is limitation.

לכן נק׳ י״ב גבולים או י״ב תחומין היינו הגבלות שהאור נגבל בכלים ומתכללים לי״ב גבולים י״ב תחומין.

therefore they are called twelve "borders" or twelve "boundaries," that is, limitations: for the light is limited in the vessels, and they are inter-included into twelve borders, twelve boundaries.

> That is why they are called "borders" and "boundaries": the names describe the limits the light takes on in the vessels, where the attributes blend into twelve combinations.

ומ״ש הזהר דהא אילנא עילאה קדישא בהו אחתם בחותמוי[9] יש לפרשו. אך יותר י״ל [יש לומר] כי חילוף אותיות יש כאן וצ״ל אתחם בתחומוי כו׳

As for what the Zohar says, "for the supernal holy Tree is sealed with its seals (אחתם בחותמוי) in them," it can be interpreted [as it stands]. But it is more fitting to say that there is an interchange of letters here, and it should read "is bounded within its boundaries" (אתחם בתחומוי), etc.;

> The Zohar's words "sealed with its seals" can be read as they stand, but the Alter Rebbe prefers to read them with two letters exchanged (ח and ת), giving "bounded within its boundaries." On that reading the Zohar itself says that the supernal Tree takes on boundaries in the twelve tribes.

והפי׳ כנ״ל (וע׳ עוד מענין פי׳ גבול בפי׳ הרמ״ז [הרב משה זכות] בזהר שם ובפרדס בעה״כ [בערכי הכינויים] ערך גבול).[10,11]

and the meaning is as mentioned above (and see further on the meaning of "border" in the Ramaz's commentary on the Zohar there, and in Pardes, in Erchei HaKinuyim, under the entry "Gevul").

> So the meaning is the one given above: borders are limitations of the light within vessels. For more on the term "border," he refers to the Ramaz's commentary on that Zohar passage and to the entry "Gevul" in Pardes, which explains that Malchus is called "border" as it receives from Chochmah and Binah, while from the side of its Source it rises beyond limit.

והנה י"ב בחי' אלו הם ג"כ ענין י"ב צרופי הוי' וי"ב צירופי אד' ומזה נמשך ג"כ י"ב חדשים שבכל חדש מקבלים כנ"י [כנסת ישראל] מצירוף א' מהי"ב צירופי הוי' כו'

Now, these twelve aspects are also the matter of the twelve permutations of the Name Havayah and the twelve permutations of the Name Ado-nai; and from this, too, the twelve months are drawn, for in each month the Community of Israel (Knesses Yisrael) receives from one of the twelve permutations of Havayah, etc.

> The twelve combinations also correspond to the twelve permutations (orders of the letters) of the Name Havayah and of the Name Ado-nai. These in turn are the source of the twelve months: in each month the Jewish people receive their particular flow from one permutation of Havayah.

כי מבחי' התכללות המדות עליונות זע"ז [זה עם זה / זה על זה] כמו חסד עם הוד שזהו גבול דרומית תחתית כך נמשך ג"כ מבחי' זו ג"כ למטה לכנ"י [לכנסת ישראל] לעבודת ה' בבחי' זו

For from the level of the inter-inclusion of the supernal attributes with one another, such as Chesed with Hod, which is the south-lower border, there is likewise drawn from this level, below as well, to the Community of Israel, [a way] of serving G-d in this manner:

> The blending of the supernal attributes is mirrored below, in the Jewish people's service of G-d. For example, the blend of Chesed with Hod, the "south-lower" border, becomes a matching blend in a person's service.

שהוא להיות התכללות בחי' אהבה עם בחי' ההודאה ומבחי' התכללות הגבורה בהוד שזהו גבול צפונית תחתית נמשך להיות התכללות היראה בבחי' ההודאה.

namely, that there be an inter-inclusion of the quality of love with the quality of acknowledgment (hoda'ah); and from the level of the inter-inclusion of Gevurah in Hod, which is the north-lower border, there is drawn [the capacity] for an inter-inclusion of awe with the quality of acknowledgment.

> Chesed with Hod yields love joined with acknowledgment (hoda'ah, the human counterpart of Hod), and Gevurah with Hod, the "north-lower" border, yields awe joined with acknowledgment. Each border above thus becomes a distinct path in the service of the heart.

SECTION 3 • ¶5–8

From above intellect to the Sea of Kinneret

5 ועד"ז בכל המדות ועמ"ש מזה ע"פ א לה מסעי כו' וזהו ענין גבולות א"י [ארץ ישראל]. והנה שרש י"ב ג"א [גבולי אלכסון] נמשכו מלמעלה מעלה ומשתלשלין ויורדין בבחי' מל'

And similarly with all the attributes. And see what is written about this on the verse "These are the journeys," etc. And this is the matter of the borders of the Land of Israel. Now, the root of the twelve diagonal borders is drawn from the very highest heights, and they chain downward and descend into the level of Malchus (sovereignty),

> Every pair of attributes yields a similar path of service, and the Alter Rebbe refers to his discourse on "These are the journeys" for more. This, he says, is what the borders of the Land of Israel are: the twelve diagonal borders, whose root is very high, descending step by step until they reach Malchus.

וגם למטה בבי"ע וזהו וירד הגבול וכו' מקדם לעין[12] וכדאיתא בזהר ס"פ וישלח (דקע"ו סע"א [סוף עמוד א]) תריסר דאתכסיין[13] וכו' וכמ"ש במק"מ [במקדש מלך] שם ששרשם מת"ת [מתפארת] דא"א כו'

and also below, into Beriah, Yetzirah and Asiyah. And this is [the meaning of] "And the border shall descend," etc., "east of Ain" (mikedem la'ayin); and as is stated in the Zohar at the end of Parshas Vayishlach (end of folio 176a): "Twelve that are concealed," etc.; and as is written in the Mikdash Melech there, that their root is from the Tiferes of Arich Anpin, etc.,

> The borders descend further still, into the worlds of Beriah, Yetzirah and Asiyah, and this is "And the border shall descend." The Zohar speaks of "twelve that are concealed," and the Mikdash Melech commentary traces their root to the Tiferes of Arich Anpin, the configuration of Keser, which stands above intellect.

שהם המדות שלמעלה מהחכמה והבינה עד דאו"א [דאבא ואימא] מלבישים אותן שהם רק לבוש למדות אלו ושם הוא תכלית ואמיתית ההתכללות.

which are the attributes that are above Chochmah and Binah, to the point that Abba and Imma enclothe them and are merely a garment for these attributes; and there the inter-inclusion is at its utmost and truest.

> The attributes of Arich Anpin are higher than Chochmah and Binah: Abba and Imma, the configurations of Chochmah and Binah, only clothe them like a garment. There, above intellect, the attributes are blended most completely and truly.

ומשם יורד ומשתלשל בי״ב גבולי אלכסון דז״א עד שנמשך ג״כ במל׳ וזהו ומחה על כתף ים כנרת להיות בחי׳ אהבה בתענוגים מתוק ככנור.

And from there it descends and chains down into the twelve diagonal borders of Z'eir Anpin (the emotive attributes), until it is drawn also into Malchus. And this is [the meaning of] "and shall strike upon the shoulder of the Sea of Kinneret": that there be the level of love with delights (ahavah betaanugim), sweet as a harp (kinor).

> From that high source the blending descends into the twelve borders of Z'eir Anpin and finally into Malchus, which the verse calls "the Sea of Kinneret." Its fruit is "love with delights" (ahavah betaanugim), a love sweet as the music of a harp; the name Kinneret echoes kinor, "harp."

6 וביאור הענין הוא ע״ד מ״ש בפ׳ תצוה ע״פ זכור את אשר עשה לך עמלק[14] בפי׳ אכלתי יערי עם דבשי[15]

And the explanation of the matter is along the lines of what is written in Parshas Tetzaveh, on the verse "Remember what Amalek did to you," on the meaning of "I have eaten my honeycomb with my honey":

> The Alter Rebbe refers to his explanation, in the discourse "Remember what Amalek did to you" (in Parshas Tetzaveh), of the verse from Song of Songs "I have eaten my honeycomb with my honey."

שהוא ק״ש [קריאת שמע] בקיום אחד ואהבת אהבה בתענוגים כו׳ ולכן נק׳ בחי׳ זו מתוק ככנור בחי׳ דבשי.

that it is the Shema, with the fulfillment of "One" and "You shall love": love with delights, etc. And therefore this level is called "sweet as a harp," the level of "my honey."

> There, "my honey" stands for the Shema when one truly lives the words "One" and "You shall love": a love with delights. That sweetness is why this love is called "sweet as a harp" and "my honey."

7 וע׳ באגה״ק [באגרת הקודש] ע״פ מה יפית[16] כו׳. וזהו שאה״ר [שאהבה רבה] זו נמשך מלמעלה ע״י אהרן שושבינא דמטרוניתא

And see Iggeres HaKodesh, on the verse "How beautiful you are," etc. And this is [the point] that this great love (ahavah rabbah) is drawn from above through Aharon, "the groomsman of the Queen" (shushvina dematronisa);

> For more on this love the Alter Rebbe refers to the letter in Iggeres HaKodesh on "How beautiful you are and how pleasant, love with delights." This great love (ahavah rabbah) comes from above, through Aharon, who is called "the groomsman of the Queen": he brings the Queen, Malchus, close to the King.

והוא כמ"ש ע"פ ועשית בגדי קדש לאהרן[17] כו' שאהבה זו נמשך מבחי' ורב חסד שלמעלה מבחי' חסד עולם כו'.

and it is as is written on the verse "And you shall make holy garments for Aharon," etc.: that this love is drawn from the level of "and abundant in kindness" (verav chesed), which is above the level of "the kindness of the world" (chesed olam), etc.

> As explained in the discourse on "And you shall make holy garments for Aharon," this love flows from "abundant in kindness" (verav chesed), one of the Thirteen Attributes of Mercy. That level is higher than "the kindness of the world" (chesed olam), the kindness that relates to the world, as the next paragraph explains.

8 וז"ש [וזהו שכתוב] כאן שאהבה זו היא מבחי' שלמעלה מבחי' עולם וקדמה לעולם דעולם היינו ו"ק [וי קצוות] חסד עולם כו' ונמשלה לכנור.

And this is [the meaning of] what is written here: that this love is from a level that is above the level of "world," and is prior (kedmah) to the world (for "world" means the six extremities, "the kindness of the world," etc.); and it is likened to a harp (kinor).

> Here the verse's word kedmah, "eastward," is read as "prior": this love comes from a level above "world" and prior to it. "World" here means the six emotive attributes, the kindness that relates to the world, and the love above them is likened to a harp (kinor), the word echoed in the name Kinneret.

דאיתא בתקונים[18] סוף תיקון עשרים בפי' הללוהו בנבל וכנור.[19] כנור כ"ו נר. הקב"ה דאיהו[20] הוי' דאתמר ה' אורי וישעי[21,22] נהיר בנר דאיהו שכינתא כו'.

For it is stated in the Tikkunim, at the end of Tikkun 20, on the meaning of "Praise Him with lyre and harp": "Kinor (כנור) is kaf-vav (כ"ו, twenty-six) [and] ner (נר, lamp): the Holy One, blessed be He, who is Havayah, of whom it is said, 'Havayah is my light and my salvation,' shines in the lamp, which is the Shechinah (Divine Presence)," etc.

> The Tikkunei Zohar divides kinor (כנור) into kaf-vav, twenty-six, the numerical value of the Name Havayah, and ner, "lamp." The harp thus stands for Havayah shining into the lamp, the Shechinah: the divine light filling Malchus, as in "Havayah is my light."

SECTION 4 • ¶9–10

The harp that plays by itself

9 ועמ״ש מענין נר בפ׳ שלח ע״פ והיה לכם לציצית.[23] וז״ש [וזהו שכתוב] באהרן בהעלותך את הנרות[24] כו׳ ועל ידי הארה זו הכנור מנגן מאליו

And see what is written on the matter of the "lamp" in Parshas Shelach, on the verse "And it shall be for you as tzitzis." And this is [the meaning of] what is written regarding Aharon, "When you raise up the lamps," etc. And through this illumination the harp plays by itself,

> On the "lamp," the Alter Rebbe refers to his discourse on the verse of tzitzis in Parshas Shelach. Aharon's kindling of the menorah is called "raising up" the lamps, and the light he brings into the "lamp" makes the "harp" play by itself, as the Zohar cited below says of King David's harp.

שהוא בחי׳ עליית המל׳ וכל העליות הוא ע״י שיר ועמ״ש בפ׳ בראשית ע״פ ושם אחיו יובל הוא היה אבי כל תופש כנור[25] כו׳ ועמ״ש בפי׳ ענו להוי׳ בתודה זמרו לאלקינו בכנור.[26]

which is the level of the ascent of Malchus (sovereignty); and all the ascents come about through song. And see what is written in Parshas Bereishis on the verse "And his brother's name was Yuval; he was the father of all who handle the harp," etc. And see what is written on the meaning of "Sing out to Havayah with thanksgiving; make music to our G-d with the harp."

> That playing is the ascent of Malchus, for every ascent comes through song. The Alter Rebbe lists other discourses that treat the harp: on Yuval, "the father of all who handle the harp" (in Parshas Bereishis), and on the verse "make music to our G-d with the harp."

ובפי׳ עלי עשור ועלי נבל[27] כו׳ ע״ש וע׳ בזהר ס״פ שלח (דקע״ה ע״ב) שהתכלת שבציצית[28] שמדם חלזון הוא מים כנרת

And on the meaning of "Upon the ten-stringed instrument and upon the lyre," etc.; see there. And see in the Zohar at the end of Parshas Shelach (175b) that the techeiles in the tzitzis, which is from the blood of the chilazon, is from the Sea of Kinneret;

> He also mentions his explanation of "Upon the ten-stringed instrument and upon the lyre." The Zohar says that the blue (techeiles) thread of the tzitzis takes its color from a creature of the Sea of Kinneret, and the same passage speaks of King David's harp, which played by itself.

והיינו כמ"ש ע"פ והיה לכם לציצית הנ"ל שהתכלת הוא ממוחין דאבא כו' המשכת הביטול כו' וע"ש.

and this accords with what is written on the verse "And it shall be for you as tzitzis," mentioned above: that the techeiles is from the intellect (mochin) of Abba, etc., the drawing down of self-nullification (bittul), etc.; and see there.

This fits what was explained in the discourse on tzitzis: techeiles comes from the intellect (mochin) of Abba, the level of Chochmah, and draws down self-nullification (bittul).

וע' בהרמ"ז [בהרב משה זכות] בפי' הזהר פ' תרומה (דקכ"ז ע"א) כ' [כתב] ימא דגנוסר[29] הוא ים כנרת שסודה מל' דמלכות דבריאה שנעשית עתיק ליצירה כו' וע"ש (בדקמ"ט ע"ב).

And see the Ramaz, in his commentary on the Zohar, Parshas Terumah (127a); he wrote: "The Sea of Ginosar is the Sea of Kinneret, whose mystical meaning is Malchus of Malchus of Beriah, which becomes Atik for Yetzirah," etc.; and see there (on 149b).

The Ramaz, commenting on the Zohar's mention of "the Sea of Ginosar," identifies it with the Sea of Kinneret and explains it as Malchus of Malchus of Beriah, which becomes Atik, the innermost root, of the world of Yetzirah. The lowest point of one world thus becomes the highest root of the next.

ובפי' ספד"צ [בספרא דצניעותא] מהאריז"ל [מהאריי" זכרונו לברכה] בפ"ק [בפרק קמא] כ' [כתב] בענין זה ויש כנור וכנרת והם הוד דידיה והוד דידה שבבריאה כו' והאריך שם.

And in the commentary on Sifra DiTzniusa by the Arizal, in the first chapter, he wrote on this matter: "And there is kinor (harp) and Kinneret, and they are his Hod and her Hod in Beriah," etc.; and he elaborated there.

The Arizal's commentary on Sifra DiTzniusa, a section of the Zohar, distinguishes between kinor (harp) and Kinneret: they are the Hod of the male configuration ("his") and the Hod of the female configuration ("her") in Beriah. The Alter Rebbe notes that the Arizal discusses this at length there.

והנה פי' ומחה על כתף הוא כמ"ש במ"א שהאהבה שבאה מלמעלה שלא ע"פ השגה הוא כמשל שא' דוחפו בעורף ואינו יודע מאין היה לו זאת.

Now, the meaning of "and shall strike upon the shoulder" is as is explained elsewhere: that the love which comes from above, not through comprehension, is like the analogy of one whom someone pushes on the nape of the neck, and he does not know from where this came to him.

"And shall strike upon the shoulder" describes a love that comes from above without understanding: like someone pushed from behind, on the back of the neck, who moves without knowing where the push came from. Such love is real, but the mind has not yet grasped it.

10 ובכל עליי' [עלייה] המל' צ"ל מתחלה בבחי' זו שנק' אב"א [אחור באחור] וזהו ומחה על כתף כו' ואח"כ יבוא לבחי' פב"פ [פנים בפנים] כו'.

And in every ascent of Malchus, it must at first be in this level, which is called "back to back"; and this is "and shall strike upon the shoulder," etc.; and afterwards it will come to the level of "face to face," etc.

> Every ascent of Malchus begins "back to back," a Kabbalistic term for a relationship in which the two partners, Z'eir Anpin and Malchus, do not yet face each other; this is the love that "strikes upon the shoulder," felt but not understood. Only afterwards does it reach "face to face," a full and open union.

גם י"ל [יש לומר] ומחה על כתף ע"ד קוצי דשערי שמכה כו' כמש"ל [כמה שכתוב לעיל] ע"פ זכור הנ"ל ועי' בפע"ח [בפרי עץ חיים] שער התפילין זו הוא ע"י עסק

It may also be said that "and shall strike upon the shoulder" is along the lines of the locks of hair (kutzei dese'arei) that strike, etc., as is written above on the verse "Remember," mentioned above; and see Pri Etz Chaim, Sha'ar HaTefillin. This comes about through occupation with

> A second reading compares "strike upon the shoulder" to the "locks of hair" (kutzei dese'arei) that strike, an image explained in the discourse on "Remember" and in Pri Etz Chaim's section on tefillin. The Alter Rebbe then states that this love comes through occupation with the Torah.

התורה וע"ז נאמר פותח את ידיך[30] ומשביע לכל חי רצון כו' וכמ"ש במ"א[31] ע"פ חכלילי[32, 33] עינים[34] וע"פ ויקהל משה[35] וע"פ מי מנה[36] עפר יעקב.[37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55]

the Torah. And of this it is said, "You open Your hand and satisfy every living thing [with] will (ratzon)," etc.; as is explained elsewhere on the verse "Red of eyes" (chachlili einayim), on the verse "And Moshe assembled," and on the verse "Who has counted the dust of Yaakov."

> The verse "You open Your hand and satisfy every living thing [with] will" is read as G-d granting will (ratzon), a desire that comes from above, and this comes through Torah. The Alter Rebbe refers to his discourses on "Red of eyes," "And Moshe assembled," and "Who has counted the dust of Yaakov" for more.

SECTION 5 · ¶11–12

Torah: love in the lamp and refinement at the Jordan

11 ולכן ע"י המשכת ל"ב נתיבות החכמה[56] שבתורה שע"ז נאמר וירד הגבול כנ"ל ע"י ומחה כו'

And therefore, through drawing down the thirty-two paths of wisdom that are in the Torah, of which it is said "And the border shall descend," as mentioned above, through this [comes] "and shall strike," etc.,

> The Torah contains the "thirty-two paths of wisdom" with which, according to Sefer Yetzirah, the world was created, and the Alter Rebbe says that "And the border shall descend" alludes to them. Drawing them down through Torah study is what brings about "and shall strike," the love that reaches Malchus.

ים כנרת כו' שיבוא לבחי' אהבה רבה מתוק ככנור כו'. והוא ענין ה' אורי[57] נהיר בנר.

"the Sea of Kinneret," etc.: that one will come to the level of great love (ahavah rabbah), sweet as a harp, etc. And this is the matter of "Havayah is my light": "shines in the lamp."

> This brings a person to great love, "sweet as a harp." In the words of the Tikkunim quoted earlier, Havayah, "my light," then "shines in the lamp."

שהנשמה נק' ג"כ נר כמ"ש נר הוי' נשמת אדם[58] והוי' אורי הוא ע"י עסק התורה שנאמר ותורה אור[59] שע"ז נהיר בנר ונמשך בחי' אה"ר [אהבה רבה] מתוק ככנור כנ"ל.

For the soul, too, is called a "lamp," as it is written, "The lamp of Havayah is the soul of man"; and "Havayah is my light" comes through occupation with the Torah, as it is said, "and the Torah is light"; through this, [the light] "shines in the lamp," and the level of great love, sweet as a harp, is drawn down, as mentioned above.

> The "lamp" is the soul ("The lamp of Havayah is the soul of man"), and the light is the Torah ("and the Torah is light"). Through Torah study G-d's light shines into the soul, and this draws down the great love that is sweet as a harp.

12 ואח"כ וירד הגבול הירדנה[60] שהוא בחי' ק"נ [קליפת נוגה] והיינו כי ע"י התורה נמשך ג"כ כח בירור נה"ב [נפש הבהמית] וכנ"ל בפי' וכל גבולך לאבני חפץ[61] שגם לב האבן

And afterwards, "And the border shall descend to the Jordan," which is the level of kelipas nogah. That is: through the Torah there is also drawn down the power to refine the animal soul, as mentioned above on the meaning of "And all your borders [shall be] of stones of desire (avnei chefetz)": that even the heart of stone

> "To the Jordan," the next stage of the border, stands for kelipas nogah, the realm in which good and evil are mixed and from which good can be refined and raised. Torah gives the power to refine the animal soul, as in "all your borders of stones of desire": even the heart of stone comes to desire G-d.

תהיה חפיצה ושוקקה לדבקה בו ית' וע' בפ' יתרו בד"ה בחדש השלישי[62] מענין שנק' התורה עוז ותושי' [ותושיה] ע"ש [על שם] שנותנת כח בנה"א [בנפש האלקית] ומתשת כח נה"ב [נפש הבהמית] כו'.

will be desirous and yearning to cleave to Him, blessed be He. And see in Parshas Yisro, in the discourse beginning "In the third month," on the matter that the Torah is called "strength and tushiyah" (תושיה), on account of its giving strength to the G-dly soul and weakening (מתשת) the strength of the animal soul, etc.

> The heart of stone itself becomes "desirous and yearning" to cleave to G-d. The Alter Rebbe refers to his discourse "In the third month" (Parshas Yisro): the Torah is called "strength" because it strengthens the G-dly soul, and tushiyah because it weakens (mateshes) the animal soul, a play on the sound of the two words.

אך הנה באמת שני האופנים שבפי' וירד הגבול עולים בקנה אחדשע"י עסק התורה שהם בחי' ל"ב נתיבות החכמה[63] עי"ז נמשכי' [נמשכים / נמשכין] ומתגלים ג"כ המדות עליונות שהם שרש י"ב גבולי אלכסון כו'

But in truth, the two ways of explaining "And the border shall descend" fit together as one: for through occupation with the Torah, which is the level of the thirty-two paths of wisdom, through this the supernal attributes, which are the root of the twelve diagonal borders, are also drawn down and revealed, etc.

> Both readings of "And the border shall descend," the descent of the twelve diagonal borders and the drawing down of the Torah's thirty-two paths, are really one. For Torah study itself draws down and reveals the supernal attributes that are the root of the twelve borders.

(וע' עוד מענין ירדן[64] בזהר שלח דקס"ו ע"א ושם פי' ירדן בע"א [באופן אחר] וכמ"ש מזה בביאור ע"פ אלה מסעי.[65] בפי' ירדן יריחו):

(And see further on the matter of the Jordan in the Zohar, Shelach, 166a, where "Jordan" is explained in another way; and as is written about this in the explanation on the verse "These are the journeys," on the meaning of "the Jordan [at] Jericho.")

> The Alter Rebbe adds that the Zohar (Shelach, 166a) explains the Jordan differently, and he refers to his explanation on "These are the journeys," on the phrase "the Jordan at Jericho."

IN ONE'S AVODAH

Each blend of the supernal attributes becomes a way of serving G-d: love joined with acknowledgment, awe joined with acknowledgment. The higher love, "love with delights," first comes from above unbidden and not understood, like a push from behind; it is drawn into one's own soul through occupation with the Torah, which makes G-d's light shine in the soul's lamp. The same Torah strengthens the G-dly soul and weakens the animal soul, until even the "heart of stone" desires and yearns to cleave to G-d.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe hold that the blending of the attributes, and so the "borders," exists only in the vessels and not in the simple light itself?
2. What does reading the Zohar's "sealed with its seals" as "bounded within its boundaries" teach about the twelve tribes and the borders of the Land?
3. How can a love that comes "from above," unperceived like a push from behind, become a love received "face to face"?
4. What does the image of the harp, Havayah shining in the lamp, teach about the relation between the soul and the light of the Torah?
5. In what sense are the two readings of "And the border shall descend," the descent of the twelve borders and the Torah's thirty-two paths, really one?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 The Bahir's own words: the Holy One, blessed be He, has one tree, and in it are twelve diagonal borders, with the tree within them. Pardes quotes this in the Bahir's name.

Sefer HaBahir 95 ספר הבהיר צ"ה

ואילן אחד יש לו להקב"ה ובו שנים עשר גבולי אלכסונין גבול מזרחית צפונית, גבול מזרחית דרומית, גבול מזרחית רומית, גבול מזרחית תחתית, גבול מערבית דרומית, גבול מערבית צפונית, גבול מערבית רומית, גבול מערבית תחתית, גבול דרומית רומית, גבול דרומית תחתית, גבול צפונית רומית, גבול צפונית תחתית ומרחיבין והולכין עד עדי עד, והם זרועות עולם, ובפנים בהם הוא האילן, ובכל אלו האלכסונין יש כנגדם פקידים והם שנים עשר י', וגם בפנים בגלגל י"ב פקידים, אלה שלשים ושתה פקידים עם האלכסונים, ולכל אחד יש אחד כדכתיב (קהלת ה' ז) כי גבוה מעל ...

Torat Emet Sefer HaBahir (Public Domain)

2 Sefer Yetzirah gives the measure of the twelve simple letters as "twelve borders on the diagonal": east-north, east-south, east-upper, east-lower and so on. The Alter Rebbe sees in these the root of the Land's borders.

Sefer Yetzirah 5:1 ספר יצירה ה':א

שתים עשרה פשוטות ה"ו ז"ח ט"י ל"נ ס"ע צ"ק יסודן ראיה, שמיעה, ריחה, שיחה, לעיטה, תשמיש, מעשה, הלוך, רוגז, שחוק, הרהור, שינה. מדתן שתים עשרה גבולים באלכסונן. גבול מזרחית צפונית, גבול מזרחית דרומית, גבול מזרחית רומית, גבול מזרחית תחתית, גבול צפונית רומית, גבול צפונית תחתית, גבול מערבית דרומית, גבול מערבית צפונית, גבול מערבית רומית, גבול מערבית תחתית, גבול דרומית רומית, גבול דרומית תחתית. ומרחיבין והולכין עד עדי עד והם זרועות עולם:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

3 **גבול מזרחית רומית גבול צפונית רומית**

Pardes explains that anything with six sides has twelve diagonal borders, like the edges of a house where the walls, floor and ceiling meet, and lists them by name. The Alter Rebbe quotes its list.

Pardes Rimmonim 21:10 פרדס רמונים כ"א:י

אמר שהם י"ב פקידים בתל"י גלגל ול"ב, כמבואר לעיל כי י"ב גבולים הם בתל"י שהיא הבינה וי"ב בגלגל"ל שהוא התפארת וי"ב בל"ב שהוא המלכות. והם ל"ו, ג' פעמים י"ב יעלו ל"ו. ירצה שכל אחד מתל"י גלגל ול"ב יעלה מספר י"ב שבו אל ל"ו. מפני שהמלכות כלולה מבינה ות"ת, והתפארת כלול מבינה ומלכות, והבינה כלולה מת"ת ומלכות. לכן חוי"ב שיהיו כל אחד מהי"ב כלול משתים זולתו שהם ג', וג' פעמים י"ב הם ל"ו. אם תדרשם בגלגל תמצאם וכו'. ומי"ש וכללן ל"ו מל"ו שכח אחד כלול מחבירו פי' שכל אחד מהל"ו צורות ...

Pardes Rimonim (Public Domain)

4 **י"ב גבולים בחילוק הארץ לי"ב שבטים**

Ezekiel's closing chapter divides the Land among the twelve tribes, each portion lying alongside the border of the next. The Alter Rebbe cites it as twelve borders for twelve tribes.

Ezekiel 48:1–2 יחזקאל מ"ח:א'-ב'

וְאֵלֶּה שְׁמוֹת הַשְּׁבָטִים מִקְצֵה צָפוֹנָה אֶל־יַד דֶּרֶךְ־חֶתְלֹן לְבוֹא־חֲמָת חֲצַר עֵינָן גְּבוּל דַּמֶּשֶׂק צָפוֹנָה אֶל־יַד חֲמָת וְהָיוּ־לוֹ פְּאַת־קָדִים הַיָּם דָּן אֶחָד: וְעַל גְּבוּל דָּן מִפְּאַת קָדִים עַד־פְּאַת־יָמָּה אָשֵׁר אֶחָד:

Now these are the names of the tribes: from the north end, beside the way of Hethlon to the entrance of Hamath, Hazar-enan, at the border of Damascus, northward, beside Hamath; and they shall have their sides east and west: Dan, one portion. And by the border of Dan, from the east side unto the west side: Asher, one portion.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

5 **תריסר שבטין תריסר תחומין כו' דהא אילנא עילאה קדישא בהו אחתם בחותמוי**

On the camps of Israel in the desert, the Zohar says the twelve tribes are twelve boundaries surrounding the Community of Israel, as it is Above, for the supernal holy Tree is sealed with its seals in them. The Alter Rebbe uses it to show that the tribes are rooted in the twelve diagonal borders.

Zohar, Bamidbar 3:27–38 ספר הזהר, במדבר ג':כ"ז-ל"ח

EVERY MAN WITH HIS OWN STANDARD, ACCORDING TO THE ENSIGNS...1There is here a lacuna in the text. This signifies the four camps of the Community of Israel, comprising the twelve tribes, forming twelve boundaries enclosing Her, all on the celestial model. Of this Scripture says: "Whither the tribes went up" (Ps. 122, 4), to wit, the twelve tribes, the twelve lower boundaries: "even the tribes of YH, as a testimony unto Israel" (Ibid.), inasmuch as of a truth YH is the attestor of Israel. This we see in their names, ...

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

6 **אילן א' יש לו להקב"ה ובו י"ב גבולי אלכסון**

Pardes copies and explains this passage of Sefer HaBahir: the Holy One has one tree with twelve diagonal borders, which extend forever and are "the arms of the world." The Alter Rebbe cites it alongside the Zohar's "supernal holy Tree."

Pardes Rimmonim 21:6 פרדס רמונים כ"א:ו

... ומ"ט התחיל בי"ב, ללמדך שי"ב מנהיגים יש לו להקב"ה ובכל א' ואי' ששה כוחות ומאי הם ע"ב שמות. אילן א' יש לו להקב"ה ובו י"ב גבולי אלכסון, גבול מזרחית צפונית, גבול מזרחית דרומית, גבול מזרחית רומית, גבול מזרחית תחתית, גבול מערבית צפונית, גבול מערבית דרומית, גבול מערבית רומית, גבול מערבית תחתית, גבול צפונית רומית, גבול צפונית תחתית, גבול דרומית רומית, גבול

it rises beyond limit. The Alter Rebbe refers to it for the meaning of "border."

Pardes Rimmonim 23:3:5 פרדס רמונים כ"ג:ג':ה'

גבול פי' בתקונים כי המלכות נקרא גבול מטעם שהיא גבול לשם בן ארבע. שעדיה מגיע האצילות ולא תוסיף. והיא ה' אחרונה והיא אחרית וסוף לאצילות. והיא נקראת כן מצד הבינה וההחכמה כי מצד המאציל היא עולה לבלי גבול והמאציל מתעלם ומתאחד בכתר:

Pardes Rimonim (Public Domain)

PARAGRAPH 5

12 וירד הגבול וכו' מקדם לעין

The verse traces the eastern border of the Land: "And the border shall descend from Shefam to Rivlah, east of Ain; and the border shall descend and strike upon the shoulder of the Sea of Kinneret, eastward." The Alter Rebbe reads it as the descent of the twelve diagonal borders from their supernal root.

Numbers 34:11 במדבר ל"ד:י"א

וְיָרַד הַגְּבֻל מִשְּׁפָם הָרִבְלָה מִקֶּדֶם לָעָיִן וְיָרַד הַגְּבֻל וּמָחָה עַל־כֶּתֶף יָם־כִּנֶּרֶת קֵדְמָה:

and the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall go down, and shall strike upon the slope of the sea of Chinnereth eastward;

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

13 תריסר דאתכסיין

On "And Israel heard ... and the sons of Yaakov were twelve," the Zohar says that with the name Israel he rose into "the twelve that are concealed, which are the twelve rivers of pure balsam." The Alter Rebbe cites it for the hidden supernal root of the twelve borders.

Zohar, Vayishlach 21:212–218 ספר הזהר, וישלח כ"א:רי"ב-ריי"ח

PARAGRAPH 6

14 זכור את אשר עשה לך עמלק

"Remember what Amalek did to you on the way, when you went out of Egypt." This is the opening verse of the discourse to which the Alter Rebbe refers.

Deuteronomy 25:17 דברים כ"ה:י"ז

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדָּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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15 אכלתי יערי עם דבשי

"I have come into my garden, my sister, my bride ... I have eaten my honeycomb with my honey." In the discourse referred to, "my honey" is the love with delights of the Shema.

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים:

דרומית תחתית. ומרחיבין והולכין עד עדי עד והם זרועות עולם ומבפנים בהם הוא האילן. ובכל אלה האלכסונין יש כנגדן פקידים והם י"ב וגם בפנים בגלגל י"ב פקידים וכן ...

Pardes Rimonim (Public Domain)

PARAGRAPH 2

7 וגבול ותחום ענין א' הוא

On the words "border and boundary are one matter," the note points to the Tzemach Tzedek's Biurei HaZohar: volume 1, p. 851, which the note identifies as a maamar of the Alter Rebbe, and a gloss by the Tzemach Tzedek on p. 454.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ ח"א ע' תתנא (שהוא מאמר לאדה"ז) וע' תנד הגי"ה מהצ"צ. וראה המשך בששה"ק תער"ב ח"א ס"ע עה ואילך.

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

KEHOT'S NOTE

בזהר פ' במדבר דף ק"כ ע"א:|ראה יהל אור ע' ת"כ.

PARAGRAPH 4

9 דהא אילנא עילאה קדישא בהו אחתם בחותמוי

The same Zohar passage quoted in paragraph 1: the supernal holy Tree "is sealed with its seals" in the twelve tribes. Here the Alter Rebbe suggests reading it, with two letters exchanged, as "bounded within its boundaries."

Zohar, Bamidbar 3:27–38 ספר הזהר, במדבר ג':כ"ז-ל"ח

This we see in their names, as Hareuben Y (the Reubenite), Hashimeon Y (the Simeonite), and so on. Assuredly it is so, inasmuch as a sacred celestial Tree traced out its boundaries through them, as expounded elsewhere. We find Scripture saying: "As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side", etc. (Ezek. 1, 10). The image of man, that is, was combined with all of them. The faces turned toward the four ...

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

10 ובפרדס בעה"כ ערך גבול

The note quotes the Pardes entry as it is cited in Or HaTorah: Malchus is called "border" from the aspect of its receiving from Chochmah and Binah, but from the aspect of its receiving from the Infinite through Keser it rises beyond limit.

KEHOT'S NOTE

"פי' שהמלי נקי גבול מצד קבלה מחו"ב אבן מצד קבלתה מא"ס ע"י הכתר היא עולה לבלי גבול" — אוה"ת נ"ך כרך א ע' שלה. וראה לקמן עקב טז, ב. לעיל קדושים כט, ד.

11 ערך גבול

In Pardes's dictionary of Kabbalistic terms (Erchei HaKinuyim), the entry "Gevul" explains, in the name of the Tikkunim, that Malchus is called "border" because Atzilus ends there; it is so called from the side of Chochmah and Binah, while from the side of the Emanator

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

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PARAGRAPH 7

16 **מה יפית**

"How beautiful you are and how pleasant, love with delights!" This verse is the source of the phrase "love with delights" (ahavah betaanugim) used throughout the maamar.

Song of Songs 7:7 שיר השירים ז:ז

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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17 **ועשית בגדי קדש לאהרן**

"And you shall make holy garments for Aharon your brother, for glory and for splendor." The Alter Rebbe refers to his discourse on this verse, which explains that the love Aharon draws down comes from the level of "abundant in kindness."

Exodus 28:2 שמות כ"ח:ב'

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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PARAGRAPH 8

18 **דאיתא בתיקונים**

In Tazria the Alter Rebbe quotes the same passage of the Tikkunim, kinor as kaf-vav shining in the ner, which is the Shechinah, to explain the Sages' teaching that the harp of the Temple had seven strings and the harp of the days of Mashiach will have eight.

KEHOT'S NOTE

ראה גם לעיל פי תזריע כא, ד.

19 **הללוהו בנבל וכנור**

"Praise Him with the blast of the shofar; praise Him with lyre and harp." The Tikkunim expound the instruments of this verse.

Psalms 150:3 תהילים ק"נ:ג'

הַלְלוּהוּ בְּתֵקַע שׁוֹפָר הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר׃

Praise Him with the blast of the horn; Praise Him with the psaltery and harp.

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KEHOT'S NOTE

תהלים קנ, ג.

20 **כנור כ"ו נר. הקב"ה דאיהו הוי' דאתמר ה' אורי וישעי נהיר בנר**

דאיהו שכינתא

The passage the Alter Rebbe cites (Sefaria prints it within the section headed Tikkunim 20 and 21): kinor is kaf-vav (26, the Name Havayah) and ner (lamp), for the Holy One shines in the lamp, which is His Shechinah. The Alter Rebbe uses it to explain why the higher love is likened to a harp.

Tikkunei Zohar 52a:8–10 תקוני הזהר נ"ב א:ח'-י'

כנור כ"ו נ"ר. קב"ה דאיהו יקו"ק דאתמר ביה יי' אורי וישעי. נהיר בנ"ר דאיהו שכינתא מצוה דיליה וחדי בה. צלצלי שמע חסד גבורה. צלצלי תרועה נצח והוד. ובכלהו כל הנשמה תהלל יק דאיהו חכמה ובינה. די בהון יהא פורקנא ל"ו ול"ה דאינון בן ובת. ובהון יתמחון עמלקים מעלמא ודא איהו סו"ף פסו"ק.

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21 **ה' אורי וישעי**

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

KEHOT'S NOTE

שם כז, א.

22 **ה' אורי וישעי**

"Of David: Havayah is my light and my salvation; whom shall I fear?" The Tikkunim apply it to Havayah's light shining in the lamp of the Shechinah.

Psalms 27:1 תהילים כ"ז:א'

לְדָוִד ה' אוֹרִי וְיִשְׁעִי מִמִּי אִירָא ה' מָעוֹז־חַיַּי מִמִּי אֶפְחָד׃

[A Psalm] of David. The L-RD is my light and my salvation; whom shall I fear? The L-RD is the stronghold of my life; of whom shall I be afraid?

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PARAGRAPH 9

23 **והיה לכם לציצית**

"And it shall be for you as tzitzis, and you shall see it and remember all the commandments of Havayah." The Alter Rebbe refers to his discourse on this verse for the meaning of "lamp" and of techeiles.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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24 **בהעלותך את הנרות**

"Speak to Aharon and say to him: When you raise up the lamps, the seven lamps shall give light toward the face of

the menorah." The Alter Rebbe reads Aharon's kindling as bringing light into the "lamp" and raising it up.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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KEHOT'S NOTE

במדבר ח, ב.

25 **ושם אחיו יובל הוא היה אבי כל תופש כנור**

"And his brother's name was Yuval; he was the father of all who handle the harp and the pipe." The Alter Rebbe refers to his discourse on this verse in Parshas Bereishis.

Genesis 4:21 בראשית ד':כ"א

וְשֵׁם אָחִיו יוּבָל הוּא הָיָה אֲבִי כָּל־תֹּפֵשׂ כִּנּוֹר וְעוּגָב׃

And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.

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26 **ענו להוי' בתודה זמרו לאלקינו בכנור**

"Sing out to Havayah with thanksgiving; make music to our G-d with the harp." Another verse on the harp whose explanation the Alter Rebbe cites.

Psalms 147:7 תהילים קמ"ז:ז'

עֱנוּ לַה' בְּתוֹדָה זַמְּרוּ לֵאלֹקֵינוּ בְכִנּוֹר׃

Sing unto the L-RD with thanksgiving, Sing praises upon the harp unto our G-d;

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27 **עלי עשור ועלי נבל**

"Upon the ten-stringed instrument and upon the lyre, with meditation upon the harp," from the Psalm for the Shabbos day. The Alter Rebbe refers to his explanation of it.

Psalms 92:4 תהילים צ"ב:ד'

עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל עֲלֵי הִגָּיוֹן בְּכִנּוֹר׃

With an instrument of ten strings, and with the psaltery; With a solemn sound upon the harp.

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28 **שהתכלת שבציצית**

At the end of Parshas Shelach the Zohar says that the color of the techeiles comes from a creature that lives in the Sea of Kinneret, that Kinneret is named for it, and that King David's harp played by itself. The Alter Rebbe cites it to link the techeiles, the Sea of Kinneret and the harp.

Zohar, Sh'lach 46:336–346 ספר הזהר, שלח לך מ"ו:של"ו-שמ"ו

29 **ימא דגנוסר**

At the opening of Parshas Terumah the Zohar tells of the sages sitting under the trees by the Sea of Ginosar. The Ramaz, in his commentary there, identifies it with the Sea of Kinneret, Malchus of Malchus of Beriah.

Zohar, Terumah 2:12–4:23 ספר הזהר, תרומה ב':י"ב-ד':כ"ג

PARAGRAPH 10

30 **פותח את ידיך**

"You open Your hand and satisfy every living thing [with] will (ratzon)." The Alter Rebbe applies it to the will and love drawn down from above through occupation with the Torah.

Psalms 145:16 תהילים קמ"ה:ט"ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃

Thou openest Thy hand, And satisfiest every living thing with favour.

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KEHOT'S NOTE

תהלים קמה, טז.

31 **מ"ש במ"א בפי' וכל גבולך לאבני חפץ**

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

KEHOT'S NOTE

לקו"ת פ' ראה כו, ב.

32 **ועמש"ל ע"פ חכלילי**

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

KEHOT'S NOTE

תו"א פ' ויחי.

33 **ע"פ חכלילי**

The note identifies the discourse on "Red of eyes" (chachlili einayim) as the one in Torah Ohr, Parshas Vayechi, where the verse is part of Yaakov's blessing to Yehudah.

KEHOT'S NOTE

תו"א פ' ויחי.

34 **חכלילי עינים**

Yaakov's blessing to Yehudah: "Red of eyes from wine, and white of teeth from milk." The Alter Rebbe refers to his discourse on this verse.

Genesis 49:12 בראשית מ"ט:י"ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

His eyes shall be red with wine, And his teeth white with milk.

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35 **ויקהל משה**

"And Moshe assembled the whole congregation of the children of Israel." The opening of Parshas Vayakhel; the Alter Rebbe refers to his discourse on it.

Exodus 35:1 שמות ל"ה:א'

וַיַּקְהֵל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה' לַעֲשֹׂת אֹתָם׃

And Moses assembled all the congregation of the children of Israel, and said unto them: 'These are the words which the L-RD hath commanded, that ye should do them.

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יהושע ג, יג.

36 **וע"פ מי מנה**

The note places the discourse on "Who has counted the dust of Yaakov" earlier in this volume, in Parshas Balak, where the verse is part of Bilam's blessing.

KEHOT'S NOTE

לעיל בפ' בלק.

37 **הפך ים ליבשה**

The words here quote Psalms 66:6; the passage is shown below.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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KEHOT'S NOTE

תהלים סו, ו.

38 **נחלק הים לי"ב גזרים**

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

KEHOT'S NOTE

תנחומא בשלח י'.

39 **ששם עלו שבטים**

The words here quote Psalms 122:4; the passage is shown below.

Psalms 122:4 תהילים קכ"ב:ד'

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם ה׳

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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KEHOT'S NOTE

תהלים קכב, ד.

40 **בעתיקא תליא**

Kehot's note points to Zohar II, 48a for these words.

Zohar II, 48a זח"ב מח, א

KEHOT'S NOTE

זח"ב מח, א.

41 **קי"ס ע"י רוח קדים**

Kehot's note points to Exodus 14:21 for these words.

Exodus 14:21 שמות י"ד:כ"א

KEHOT'S NOTE

שמות יד, כא.

42 **שנכרתו מי הירדן**

Kehot's note points to Joshua 3:13 for these words.

Joshua 3:13 יהושע ג':י"ג

KEHOT'S NOTE

43 **וכל גבולך לאבני חפץ**

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

KEHOT'S NOTE

ישע' (נד, יב). [כ].

44 **ל"ב נתיבות החכמה**

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

KEHOT'S NOTE

ס"י בתחלתו.

45 **התו' שהיא גבולות חכ' יתי'**

The words here quote Bereshit Rabbah 17:7; the passage is shown below.

Bereshit Rabbah 17:7 בראשית רבה י"ז:ז'

מטרונה אחת שאלה את רבי יוסי אמרה לו: למה בגניבה? אמר לה: משל, אם הפקיד אדם לידך אונקיא של כסף בחשאי, וחזרת ליה ליטרא של זהב בפרהסיא, זו גניבה?! אמרה לו: למה במטמוניות? ואמר לה: בתחלה בראה לו, וראה אותה מלאה רירין ודם הפליגה ממנו, חזר ובראה לו פעם שניה. אמרה לו: מוספת אני על דבריך. אמורה הייתי להנשא לאחי אמי, ועל ידי שגדלתי עמו בבית התכערתי בעיניו, והלך ונשא לו אשה אחרת, ואינה נאה כמוני. מעשה בחסיד אחד, שהיה נשוי לחסידה אחת ולא העמידו בנים זה מזה. אמרו אין ...

A noblewoman once asked Rabbi Yosei, saying to him: 'Why [did G-d create Eve as if] by theft?' He said to her: 'The analogy is: If one deposited with you an ounce of silver in private, and you returned to him a pound of gold in public, is that theft?' She said to him: 'Why was it done in stealth?' He said to her: 'At first He created her for him, but he saw that she was full of viscera and blood, so He took her away from him. He ...

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KEHOT'S NOTE

ב"ר יז, ז.

46 **ושם אלקים הוא . . ודין**

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

KEHOT'S NOTE

ראה ג"כ מא"א אות א, ספי"ג.

47 **אין כבוד אלא תורה**

Kehot's note points to Zohar III, 81b for these words.

Zohar III, 81b זח"ג פא, ב

KEHOT'S NOTE

אבות פי"ו, מ"ג. זח"ג פא, ב.

48 **כבוד בגימט' ל"ב**

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

KEHOT'S NOTE

ע' זח"ג (רנו, סע"ב). ובפרדס לרמ"ק (ש' ערכי הכנויים פי"א) ע' כבוד. ובמאו"א. [כ].

refers to his discourse on this verse.

Numbers 23:10 במדבר כ"ג:י"

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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PARAGRAPH 11

56 ל"ב נתיבות החכמה

Sefer Yetzirah opens: "With thirty-two wondrous paths of wisdom" G-d engraved and created His world. The Alter Rebbe locates these paths of wisdom in the Torah.

Sefer Yetzirah 1:1 ספר יצירה א:א'

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור׃

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 סְפַר; Sippur סִפּוּר; and 3) Sapher סָפֶּר which are in Him one and the same.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

57 ה' אורי

"Havayah is my light and my salvation." Quoted in the Tikkunim's teaching on the harp, and applied here to the light of the Torah in the soul.

Psalms 27:1 תהילים כ"ז:א'

לְדָוִד ה' אוֹרִי וְיִשְׁעִי מִמִּי אִירָא ה' מָעוֹז־חַיַּי מִמִּי אֶפְחָד׃

[A Psalm] of David. The L-RD is my light and my salvation; whom shall I fear? The L-RD is the stronghold of my life; of whom shall I be afraid?

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58 נר הוי' נשמת אדם

"The lamp of Havayah is the soul of man, searching all the inner chambers." The soul is the "lamp" into which G-d's light shines.

Proverbs 20:27 משלי כ':כ"ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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59 ותורה אור

"For a mitzvah is a lamp, and the Torah is light." The Torah is the light that shines into the soul's lamp.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

49 התפלל משה תקט"ו תפלות

Kehot's note points to Devarim Rabbah 11:10 for these words.

Devarim Rabbah 11:10 דברים רבה י"א:י"

KEHOT'S NOTE

דב"ר יא, י. ובמדרש אגדה ר"פ ואתחנן, יעו"ש. וע' לעיל ר"פ שלח (לז, א). ושם (מג, ד). [כ].

50 ברוך כבוד ה'

The words here quote Ezekiel 3:12; the passage is shown below.

Ezekiel 3:12 יחזקאל ג':י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ׃

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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KEHOT'S NOTE

יחזקאל ג, יב.

51 רוב המצות תלוין בארץ

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

KEHOT'S NOTE

ראה לעיל פ' שלח מג, ד "המצות מעשיות שנוהגין בחוץ לארץ אינם אלא בערך חלק חמישית מרמ"ח מצות". וראה בהמשך וככה תרל"ז פנ"ן. ובמאמרי אדה"א קונטרסים ע' רסו.

52 דאורייתא מחכי נפקת

Kehot's note points to Zohar II, 121b for these words.

Zohar II, 121b זח"ב קכא, ב

KEHOT'S NOTE

זח"ב קכא, ב.

53 תריי"ג . . תר"ך עמודי אור

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

KEHOT'S NOTE

פרדס ש"ח, פי"ג. ע' בחקותי (מז, ב). ושי"נ. [כ].

54 נתיב לא ידעו עיט

The words here quote Job 28:7; the passage is shown below.

Job 28:7 איוב כ"ח:ז'

נָתִיב לֹא־יְדָעוֹ עָיִט וְלֹא שָׁזָפַתּוּ עֵין אַיָּה׃

That path no bird of prey knoweth, Neither hath the falcon's eye seen it;

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KEHOT'S NOTE

איוב כח, ז.

55 מי מנה עפר יעקב

Bilam's words: "Who has counted the dust of Yaakov, and the number of the fourth part of Israel?" The Alter Rebbe

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

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KEHOT'S NOTE

משלי ו, כג.

PARAGRAPH 12

60 **וירד הגבול הירדנה**

"And the border shall descend to the Jordan, and its ends shall be at the Salt Sea; this shall be your land by its borders all around." The Alter Rebbe reads "to the Jordan" as the refinement of kelipas nogah.

Numbers 34:12 במדבר ל"ד:י"ב

וְיָרַד הַגְּבוּל הַיַּרְדֵּנָה וְהָיוּ תוֹצְאֹתָיו יָם הַמֶּלַח זֹאת תִּהְיֶה לָכֶם הָאָרֶץ לִגְבֻלֹתֶיהָ סָבִיב:

and the border shall go down to the Jordan, and the goings out thereof shall be at the Salt Sea; this shall be your land according to the borders thereof round about.'

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61 **וכל גבולך לאבני חפץ**

From the prophet's promise to rebuilt Jerusalem: "and all your borders [shall be] of stones of desire," that is, precious stones. The Alter Rebbe reads it as the change of the heart of stone until it desires G-d.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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62 **בחדש השלישי**

"In the third month after the children of Israel went out of the land of Egypt, on this day, they came to the desert of Sinai." The Alter Rebbe refers to his discourse on this verse in Parshas Yisro.

Exodus 19:1 שמות י"ט:א'

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי:

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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63 **ל"ב נתיבות החכמה**

Sefer Yetzirah opens with the "thirty-two wondrous paths of wisdom." The Alter Rebbe identifies them with the Torah, through which the supernal attributes are drawn down.

Sefer Yetzirah 1:1 ספר יצירה א':א'

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 (סְפָר; Sippur סִפּוּר; and 3) Sapher סֵפֶר which are in Him one and the same.

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64 **מענין ירדן**

The Zohar in Parshas Shelach speaks of the Jordan, which once a year is drawn into the river that goes out of Eden. The Alter Rebbe notes that it explains the Jordan in another way.

Zohar, Sh'lach 19:169–21:178 ספר הזהר, שלח לך י"ט:קס"ט-כ"א:קע"ח

65 **בביאור ע"פ אלה מסעי**

This is the explanation on "These are the journeys" earlier in Parshas Masei, which discusses the forty-two journeys of Israel in the desert; the Alter Rebbe refers to it for the meaning of "the Jordan at Jericho."

KEHOT'S NOTE

לעיל צא, א.

ביאור עוד לענין מוצאיהם למסעיהם ומסעיהם למוצאיהם

A Further Explanation of "Their Goings Forth to Their Journeys, and Their Journeys to Their Goings Forth"

Adam Kadmon, G-d's Supreme Will that the Sefiros exist, is the "going forth" (motza), the source, of all souls. Moshe "wrote" its light into the soul through the Torah, bringing down the source's self-nullification, so that the soul's journeys can rise back to that source and even beyond it, to the Infinite Light.

THE MAAMAR IN BRIEF

The maamar further explains Numbers 33:2: "Moshe wrote their goings forth to their journeys by the mouth of Havayah, and these are their journeys to their goings forth." It first measures every level against the Infinite Light: Adam Kadmon counts only as "Adam of Beriah," and the true "Atzilus" of the whole scheme is the Infinite Light itself. Adam Kadmon is G-d's will that there be ten Sefiros, and since His will is at once reality, the Sefiros exist within it, wholly nullified, before they are drawn down as revealed light ("Let there be light, and there was light"). Light from so high a source reaches the worlds only as "reaching and not reaching," which is why the desert journeys alternated between encamping and setting out. The forty-two journeys are the seven attributes, each of six, rising to Adam Kadmon, carried by the Levites after the Kohanim's drawing down. "Moshe wrote" is the drawing of the "seal of truth," Chochmah, into the soul through the Torah, giving it power over the body. "Their journeys to their goings forth" is the ascent back, which may reach higher than where the descent began.

OUTLINE

1 **Measuring every level against the Infinite Light** ¶1–3

Adam Kadmon is only "Adam of Beriah"; the true "Atzilus" of the whole scheme is the Infinite Light, revealed from concealment, while Adam Kadmon, with its ten Sefiros, is already "something from nothing."

2 Adam Kadmon as the Supreme Will ¶4–9

The worlds form one Name Havayah, with Adam Kadmon as the tip of the yud. Adam Kadmon is G-d's will for exactly ten Sefiros, which already contains them ("Let there be light") before they are drawn down ("and there was light"); He "calls the generations from the head."

3 The kav, the encompassing light and the feet of Adam Kadmon ¶10–11

Why Adam Kadmon is called "head" and the Sefiros "generations." How a "Malchus" can be spoken of in the Infinite Light: the kav breaks through the tzimtzum, while the encompassing light above it is the true supernal Atzilus. Adam Kadmon's "feet" reach the bottom of Asiyah because the will includes everything.

4 Journeying and encamping: reaching and not reaching ¶12–13

Light from Adam Kadmon can only "reach and not reach," hence encamping and setting out. The journeys are ascent through the Levites, preceded by drawing down through the Kohanim. Forty-two is seven attributes times six, rising to the source, unlike the forty-nine days of the Omer, which draw down.

5 "And Moshe wrote": the seal of truth ¶14–18

Writing binds the spiritual to the physical. G-d's seal is truth, Chochmah, which relative to the Infinite Light is only "action." Moshe drew the light into the tikkun "and truth" and into Z'eir Anpin ("Grant truth to Yaakov"), giving Israel the power to subdue the kelipos, as Torah study does for the soul.

6 "Their goings forth": the source drawn into the soul ¶19–22

Motza means source: Adam Kadmon, the source of all souls. Through the Torah, which clothes the Supreme Will, Moshe drew its self-nullification into souls in bodies, so that they could rise above "the mouth of Havayah" to "what comes forth from the mouth."

7 "Their journeys to their goings forth": the ascent ¶23–24

The return ascent to the source, like rising fire. A gloss reads "wrote" as drawing the soul's engraved root into its written life in the body. The ascent, through the heart's longing and the Name of Forty-two, may reach higher than the descent, even the Infinite Light.

KEY CONCEPTS

Adam Kadmon אדם קדמון

The primordial level above all four worlds, represented by the tip of the yud. Here it is G-d's Supreme Will that the ten Sefiros exist, which includes them all and is the source ("going forth") of all souls; relative to the Infinite One it is only "Adam of Beriah."

The general Atzilus אצילות דכללות

When all levels are measured against the Infinite Light, "Atzilus," a revelation of what was hidden rather than a new creation, is the Infinite Light itself, above Adam Kadmon.

The Will of all wills רעוא דכל רעוין

A Zohar phrase for the supreme will, which the maamar identifies with Adam Kadmon: the root will from which every particular divine will comes, in which the Sefiros exist wholly nullified before they are revealed.

Reaching and not reaching מטי ולא מטי

Light too great for any vessel touches and at once withdraws, again and again. Unlike the returning surrounding light, it never leaves for good, and so the vessel can bear it.

The kav קו

The thin line of the Infinite Light that breaks through the tzimtzum and shines into Adam Kadmon: the Infinite Light itself, yet only a glimmer, not counted among the ten Sefiros.

The Name of Forty-two Letters שם מ"ב

The Name of ascent, which "ascends and does not descend." It corresponds to the forty-two journeys, seven attributes of six aspects each, without the seventh aspect, the one through which a thing is revealed below.

The seal of truth חותמו של הקב"ה אמת

G-d's "seal" is truth, Chochmah, and specifically the tikkun "and truth," the shining face. Moshe's "writing" is drawing the Infinite Light into it and from there to Israel through the Torah.

Self-nullification ביטול

In their source the souls exist in complete nullification. Drawing from that source brings this bittul into the soul in the body, giving it mastery over the body.

SECTION 1 · ¶1–3

Measuring every level against the Infinite Light

1 ביאור עוד לענין מוצאיהם[1] למסעיהם ומסעיהם למוצאיהם[2]. הנה א"ק [אדם קדמון] נקרא אדם דבריאה[3,4] ועקודים נקודים או ע"י [עתיק יומין] ואי"א נקרא אדם דיצירה. וכללות האצילות נקרא אדם דעשייה.

A further explanation of the matter of "their goings forth to their journeys" and "their journeys to their goings forth." Now, Adam Kadmon is called "Adam of Beriah"; and Akudim, Nekudim, or Atik Yomin and Arich Anpin, are called "Adam of Yetzirah"; and Atzilus as a whole is called "Adam of Asiyah."

> The maamar returns to the verse "And Moshe wrote their goings forth to their journeys by the word of Havayah, and these are their journeys to their goings forth" (Numbers 33:2), and begins with a scale that measures every level against the Infinite Light. On that scale even Adam Kadmon, the primordial level above all the worlds, counts only as "Adam of Beriah"; the stages that come between them (Akudim and Nekudim, or Atik Yomin and Arich Anpin) count as "Adam of Yetzirah"; and Atzilus as a whole counts as "Adam of Asiyah."

ובחי' אצילות אינו אלא בחי' אור אין סוף[5] כו' [ר"ל [רוצה לומר] מאחר שבדרך כללות העולמות נקרא גם א"ק [אדם קדמון] שלמעלה מעלה מהאצילות בשם בריאה.

And the level of Atzilus is nothing but the level of the Infinite Light (Or Ein Sof), etc. [That is to say: since, in terms of the worlds as a whole, Adam Kadmon too, which is far, far above Atzilus, is called by the name Beriah,

> On this scale the place of "Atzilus" is taken by nothing less than the Infinite Light itself. A bracketed gloss begins here and states the difficulty: in the overall scheme even Adam Kadmon, far above the ordinary Atzilus, is called "Beriah."

א"כ מהו הבחי' שבכללות העולמות הנקרא אצילות מה שלמעלה מבחי' הבריאה דכללות שהוא א"ק [אדם קדמון] וע"ז אמר שבחי' אצילות ההוא זהו בחי' אור א"ס.[6]

if so, what is the level within the worlds as a whole that is called Atzilus, that which is above the level of the general Beriah, which is Adam Kadmon? And about this he said that that level of Atzilus is the level of the Infinite Light.

> So which level of the overall scheme is the "Atzilus" above that general Beriah, Adam Kadmon? The gloss answers from the main text: that higher Atzilus is the Infinite Light itself.

2 והענין הוא שאצילות הוא מלשון ויאצל[7] כוי שאינו רק מההעלם אל הגילוי משא"כ בריאה התחדשות יש מאין וכמ"ש מזה בביאור ע"פ ואלה המשפטים.[8]

And the explanation is that "Atzilus" is from the expression "and He drew off (vayatzel)," etc., which is only [a movement] from concealment to revelation; whereas Beriah is a new coming into being, something from nothing, as is written about this in the explanation on the verse "And these are the ordinances."

> The word Atzilus comes from vayatzel in Numbers 11:25, where G-d "drew off" some of the spirit that was on Moshe and gave it to the seventy elders: nothing new was made; what was in Moshe was passed on and revealed. So Atzilus means bringing what already exists out of concealment into revelation, whereas Beriah means the creation of something new, "something from nothing."

ולכן המשכת והתגלות הקו מאור א"ס זהו אצילות מההעלם אל הגילוי שמתחלה היה האור כלול במאור

Therefore the drawing forth and revelation of the kav (line of light) from the Infinite Light is Atzilus, from concealment to revelation; for at first the light was included in the luminary,

> For this reason the kav, the ray drawn from the Infinite Light after the tzimtzum, is "Atzilus" in the overall sense: it is the Infinite Light itself, revealed, not a new creation. Before it was revealed it was contained in its source, as light is contained in the luminary.

דהיינו מארז"ל [מאמר רבותינו זכרונם לברכה] עד שלא[9] נברא העולם היה הוא ושמו בלבד[10] וכמו זיו השמש כשהוא כלול בתוך גוף השמש עד"מ.

that is, the saying of our Sages, of blessed memory, "Before the world was created, there was He and His Name alone"; and like the radiance of the sun when it is included within the body of the sun, by way of analogy.

> That earlier state is what the Sages describe: before the world was created "there was He and His Name alone," the light ("His Name") being included in Him. The analogy is the sun's radiance while it is still within the body of the sun, before it shines out.

3 ואח"כ נאצל ונמשך להיות גילוי הזיו. זהו המשכה מההעלם אל הגילוי ולכן נק' אצילות, ועמ"ש מענין אצילות בביאור ע"פ ונקדשתי בתוך בנ"י [בני ישראל] גבי צמצם שכינתו כו' משא"כ א"ק [אדם קדמון] שהוא כולל ע"ס [עשר ספירות] נקרא בריאה יש מאין.

And afterwards it was emanated and drawn forth to become the revelation of the radiance. This is a drawing forth from concealment to revelation, and therefore it is called Atzilus. And see what is written on the matter of Atzilus in the explanation on the verse "And I shall be sanctified in the midst of the children of Israel," regarding "He contracted His Shechinah," etc.; whereas Adam Kadmon, which includes the Ten Sefiros, is called Beriah, something from nothing.

> Afterwards the light was "emanated," drawn out as revealed radiance; since nothing new came to be but only what was hidden was revealed, it is called Atzilus. By contrast Adam Kadmon, which already includes the Ten Sefiros (a defined and structured existence), counts as Beriah, something from nothing, relative to the Infinite Light. The gloss also points to the maamar's explanation of "And I shall be sanctified," where tz-imtzum ("He contracted His Shechinah") is discussed.

SECTION 2 · ¶4–9

Adam Kadmon as the Supreme Will

4 ועמ"ש מזה בביאור ע"פ את שבתותי תשמרו]. וביאור הענין הנה נודע ג"כ דבדרך כלל א"ק [אדם קדמון] ואבי"ע [ואצילות בריאה יצירה עשיה] הן שם הוי' אחת

And see what is written about this in the explanation on the verse "You shall keep My Shabbosos."] And the explanation of the matter: it is also known that, in general terms, Adam Kadmon and Atzilus, Beriah, Yetzirah and Asiyah are one Name Havayah,

> The gloss ends with a further pointer to the explanation on "You shall keep My Shabbosos." The main text then explains its opening claim: all the levels together, Adam Kadmon and the four worlds, form one Name Havayah.

שהוא בחי' עשר ספירות היינו יו"ד הוא חכמה והוא בחי' עולם האצילות, ה' הוא בחי' בינה והיא בחי' בריאה.

which is the level of the ten Sefiros: that is, the yud is Chochmah, and it is the level of the World of Atzilus; the hei is the level of Binah, and it is the level of Beriah.

> Each letter of the Name stands for a Sefirah and a world: the yud is Chochmah and the World of Atzilus, and the first hei is Binah and the World of Beriah.

5 ו' ו"ק [ו' קצוות] יצירה. ה' אחרונה מלכות והיא בחי' עשייה. ובחי' כתר דכללות הוא א"ק [אדם קדמון] ונקרא קוצו של יו"ד

The vav, the six extremities (vav ketzavos), is Yetzirah. The final hei is Malchus, and it is the level of Asiyah. And the level of the general Keser is Adam Kadmon, and it is called "the tip of the yud,"

> The vav, whose value is six, stands for the six emotive Sefiros and the World of Yetzirah; the final hei is Malchus and the World of Asiyah. Above them all, the Keser of the whole scheme is Adam Kadmon, represented by the small tip (kotz) at the top of the yud.

והוא כולל כולם[11] כמ"ש בשע"ק [בשערי קדושה] ח"ג [חלק ג'] שער א' ובע"ח [ובעץ חיים] שער מ"א פ"ד, ופי' הדבר הוא כי

and it includes them all, as is written in Sha'arei Kedushah, Part III, Gate 1, and in Etz Chaim, Gate 41, chapter 4. And the explanation of the matter is that

> That tip includes all the letters. Rabbi Chaim Vital writes in Sha'arei Kedushah that the tip of the yud, Adam Kadmon, includes them all and holds the root of the four worlds, and the text also cites Etz Chaim, Gate 41, chapter 4. The maamar now explains in what sense it includes them.

הנה אור א"ס ב"ה כשמו כן הוא אין לו תחלה ותכלה והיה יכול להתהוות ממנו ספירות לאין קץ ותכלית.

the Infinite Light, blessed be He, is as its name: it has no beginning and no end, and Sefiros without end or limit could have come into being from it.

> The Infinite Light is truly without limit, as its name says, so Sefiros without number could have come from it. That there are exactly ten therefore needs a reason.

6 ואעפ"כ [ואף על פי כן] הרי לא נתהוו רק עשר ספירות. והיינו משום שכך עלה ברצונו להיות רק עשר ספירות ובחי' רצון העליון זה של א"ס ב"ה להיות התהוות ע"ס [עשר ספירות] נקרא א"ק [אדם קדמון], וכנודע מענין

Nevertheless, only ten Sefiros came into being. This is because it so arose in His will that there be only ten Sefiros; and this level of the Supreme Will of the Infinite One (Ein Sof), blessed be He, that the Ten Sefiros come into being, is called Adam Kadmon. As is known from the matter of

> Only ten Sefiros came into being because G-d willed exactly ten. This specific Supreme Will, that there be ten Sefiros, is what is called Adam Kadmon: not a separate entity but the will that defines them.

כי לא מחשבותי מחשבותיכם[12] דכאשר עלה ברצונו להוות ולהאציל י"ס [י' ספירות] מיד נתהוו והן כלולות ברצון העליון הזה וכמ"ש מזה בביאור ע"פ יונתי.

"For My thoughts are not your thoughts": that when it arose in His will to bring into being and to emanate ten Sefiros, they immediately came into being, and they are included in this Supreme Will; as is written about this in the explanation on the verse "My dove."

> "My thoughts are not your thoughts" (Isaiah 55:8): for a person, deciding and doing are two steps, but when G-d wills, the thing exists at once. So the ten Sefiros were already present, included within that will. The text refers to its explanation on "My dove" for more.

7 וז"ש [וזהו שכתוב] בע"ח [בעץ חיים] ושע"ק [ושעתיקא קדישא] הנ"ל דא"ק [דאדם קדמון] שהוא הכתר כולל כל העולמות[13] אבי"ע [אצילות בריאה יצירה עשיה] שהן ע"ס [עשר ספירות] חכמה אצילות כו' עד מל' עשייה וא"ק [ואדם קדמון] שהוא הכתר כולל כולם והיינו להיות

And this is what is written in Etz Chaim and Sha'arei Kedushah mentioned above: that Adam Kadmon, which is Keser, includes all the worlds of Atzilus, Beriah, Yetzirah and Asiyah, which are the Ten Sefiros, Chochmah [being] Atzilus, etc., down to Malchus [being] Asiyah; and Adam Kadmon, which is Keser, includes them all. And this is because

> This explains the statement of Etz Chaim and Sha'arei Kedushah that Adam Kadmon, the Keser, includes the four worlds, which are the ten Sefiros from Chochmah (Atzilus) down to Malchus (Asiyah).

כי א"ק [אדם קדמון] שהוא הכתר היינו רצון עליון מה שעלה ברצונו להוות ע"ס [עשר ספירות], ומאחר דכי לא מחשבותי מחשבותיכם[14] שע"י שעלה ברצונו מיד נתהוו א"כ זהו הענין שא"ק [שאדם קדמון] שהוא הכתר כולל כל הע"ס [העשר ספירות] בו.

Adam Kadmon, which is Keser, is the Supreme Will: that it arose in His will to bring the Ten Sefiros into being. And since "My thoughts are not your thoughts," so that through its arising in His will they immediately came into being, then this is the meaning of Adam Kadmon, which is Keser, including all the Ten Sefiros within it.

> Adam Kadmon is G-d's will to bring the ten Sefiros into being, and since His will is at once their existence, all ten are contained in it. That is the sense in which Keser "includes" them.

8 ואחר כך נתהוו להיות י"ס [י' ספירות] ממש בגילוי ואז יכול להיות מהם השפעה משא"כ בעוד שהם כלולות בא"ק [באדם קדמון] ברצון העליון לא היה אפשר להיות מהם השפעה כו'

And afterwards they came into being as actual ten Sefiros, in revelation, and then a flow of influence can come from them; whereas while they are included in Adam Kadmon, in the Supreme Will, it was not possible for a flow of influence to come from them, etc.

> Afterwards the Sefiros came into being as distinct, revealed Sefiros, and only then could they give forth influence to what is below them. While they were contained within the Supreme Will, they could give nothing.

[כי שם הם בבחי' אין וביטול, ועל דרך מ"ש בד"ה אז ישיר משה ובנ"י [ובני ישראל] בפ' בשלח מענין עלמא דאתכסיא שהם בטלים במציאות במקורם כו'

[For there they are in the state of nothingness and self-nullification (bittul); along the lines of what is written in the discourse beginning "Then Moshe and the children of Israel sang," in Parshas Beshalach, on the matter of the "hidden world" (alma de'iskasya), that they are nullified in their very existence within their source, etc.;

> A new bracketed gloss gives the reason: within Adam Kadmon they exist as ayin, "nothingness," wholly nullified. It compares the discourse "Then Moshe and the children of Israel sang" in Torah Ohr, Beshalach, on the "hidden world" (alma de'iskasya), where things are nullified in their very existence within their source.

ובד"ה וירא ישראל[15] מענין שיש ב' שמות הוי' א' הוא בחי' שם הוי' דלתתא המהוה כו'

and in the discourse beginning "And Israel saw," on the matter that there are two Names Havayah: one is the level of the lower Name Havayah, which brings into being, etc.;

> It also compares the discourse "And Israel saw," which speaks of two Names Havayah. The lower Havayah is the one that brings the worlds into being.

ב' שם הוי' דלעילא והוא בחינת רצון עלה במחשבה להיות הוי' דלתתא להוות העולמות ע"ש.

the second is the higher Name Havayah, and it is the level of will: it arose in thought that there be the lower Havayah, to bring the worlds into being. See there.

> The higher Havayah is the level of will, the will that arose in G-d's "thought" that there be a lower Havayah to create the worlds.

9 ולפמש"כ [ולפי מה שכתוב] שם הוי' דלתתא היינו ע"ס [עשר ספירות] דאבי"ע [דאצילות בריאה יצירה עשיה] יו"ד חכמה אצי' כו' עד ה' אחרונה מל' עשייה. ושם הוי' דלעילא היינו בחי' רצון עליון א"ק [אדם קדמון] שכולל בתוכו ע"ס [עשר ספירות] דאבי"ע [דאצילות בריאה יצירה עשיה] כנ"ל.

And according to what is written [here], the lower Name Havayah is the Ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah: the yud, Chochmah, Atzilus, etc., down to the final hei, Malchus, Asiyah. And the higher Name Havayah is the level of the Supreme Will, Adam Kadmon, which includes within it the Ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah, as mentioned above.

> Applied here: the lower Havayah is the ten Sefiros spread through the four worlds, from the yud (Chochmah, Atzilus) to the final hei (Malchus, Asiyah). The higher Havayah is Adam Kadmon, the Supreme Will that includes them all.

וע' בע"ח [בעץ חיים] שמ"א ספ"ד [סוף פרק ד'] הנ"ל, ועמ"ש עוד מהענין הנזכר שהיה יכול להיות התהוות ספירות אין קץ. בביאור ע"פ יביאו לבוש מלכות].[16]

And see Etz Chaim, Gate 41, end of chapter 4, mentioned above; and see what is written further on the matter mentioned, that there could have been a coming into being of endless Sefiros, in the explanation on the verse "Let them bring royal apparel."]

> The gloss points again to Etz Chaim, and to the explanation on "Let them bring royal apparel" (Esther 6:8) for more on the possibility of endless Sefiros. The gloss ends here.

אבל מ"מ היו מציאותם והתהוותם ממש ברצון העליון. וזהו שנאמר יהי אור ויהי אור. פי' יהי אור היינו התהוות האור קדמאה בהתכללותו באי"ק [באדם קדמון].

But nevertheless, their existence and their coming into being were truly in the Supreme Will. And this is what is said: "Let there be light, and there was light." The meaning: "Let there be light" is the coming into being of the first light (or kadma'ah) in its inclusion in Adam Kadmon.

> Even before the Sefiros came forth, they truly existed within the Supreme Will. "Let there be light, and there was light" (Genesis 1:3) speaks of two stages: "Let there be light" is the first light as it came to be within Adam Kadmon.

ואח"כ ויהי אור היינו המשכה מא"ק [מאדם קדמון] להיות נמשך התהוות האור למטה [וז"ש [וזהו שכתוב] בזהר בראשית (דט"ז ע"ב) ויהי אור.

And afterwards, "and there was light" is the drawing forth from Adam Kadmon, so that the coming into being of the light is drawn down below. [And this is what is written in the Zohar, Bereshis (16b): "And there was light":

> "And there was light" is the second stage, the drawing of that light down from Adam Kadmon into revealed existence below. A new gloss brings support from the Zohar.

אור[17] דכבר הוה ר"ל [רוצה לומר] שכבר היה כלול באי"ק [באדם קדמון] וזהו ענין יהי אור, וע' במק"מ [במקדש מלך] שם ובסה"מ [ובספר הדרת מלך] סי' צ"ד (דמ"ו ע"ב)

a light that already was; that is to say, that it had already been included in Adam Kadmon, and this is the matter of "Let there be light." And see the Mikdash Melech there, and Sefer Hadras Melech, section 94 (46b),

> The Zohar reads "and there was light" as "a light that already was," meaning it already existed within Adam Kadmon; that earlier existence is "Let there be light." The gloss notes that the Zohar commentaries Mikdash Melech and Hadras Melech explain it somewhat differently.

מה שפי' ג"כ בזה באופן אחר קצת].[18] ובחי' אי"ק [אדם קדמון] הוא הנקרא רעוא דכל רעוין וכמ"ש מזה ע"פ למנצח על השמינית.[19]

what is also explained on this in a somewhat different way.] And the level of Adam Kadmon is what is called "the Will of all wills" (ra'ava dechol ra'avin); as is written about this on the verse "For the conductor, on the eighth (sheminis)."

> Adam Kadmon is called "the Will of all wills," an Aramaic phrase of the Zohar for the root will from which every particular divine will derives. The text points to its explanation on "For the conductor, on the eighth" in Likkutei Torah.

ולכן כשכותבין היו"ד עושין תחלה קוצו העליון ואח"כ גוף היו"ד[20] ולא תחלה גוף היו"ד ואח"כ קוצו.

Therefore, when one writes the yud, one first makes its upper tip and afterwards the body of the yud, and not first the body of the yud and afterwards its tip.

> A scribal practice illustrates this: in writing a yud, the scribe first forms its small upper tip and only then the body of the letter.

והיינו כי משום שמהקוץ של היו"ד שהוא כתר דהיינו אי"ק [אדם קדמון] רעוא דכל רעוין ממנו הוא שנמשך עצם היו"ד שהוא חכמה ואצילות.

That is, because from the tip of the yud, which is Keser, namely Adam Kadmon, the Will of all wills, from it is drawn the yud itself, which is Chochmah and Atzilus.

> The order of writing follows the order of emanation: the tip is Keser, Adam Kadmon, the Will of all wills, and the yud itself is Chochmah and Atzilus, which come from it.

ועיין בפי' הרמ"ז [הרב משה זכות][21] בזהר ר"פ שלח (דקנ"ט ע"א) במאמר תלת עלמין[22] ועד"ז היה מרגלא בפה קדוש המגיד נ"ע [נשמתו עדן][23] על מ"ש קורא הדורות מראש[24] דפי' שקורא את הע"ס [העשר ספירות].

And see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Shelach (159a), on the passage "Three worlds." And along these lines there was a saying often on the holy lips of the Maggid, whose soul is in Eden, on what is written, "He calls the generations from the beginning (merosh)": its meaning is that He calls the Ten Sefiros.

> The text points to the Ramaz's commentary on the Zohar's passage "three worlds" (Zohar 3:159a). In the same spirit, the Maggid of Mezritch often said that in "He calls the generations from the beginning" (Isaiah 41:4), the "generations" are the Ten Sefiros.

מראש הוא בחי' א"ק [אדם קדמון] להיות נמשכים ומתגלים למטה. כמי שקורא לחבירו הנראה לו מרחוק. ראובן בא לכאן.

"From the beginning" is the level of Adam Kadmon, [calling them] to be drawn down and revealed below, like one who calls to his friend whom he sees from afar, "Reuven, come here!"

> "From the beginning," merosh, also means "from the head," Adam Kadmon: from there G-d calls the Sefiros, already present in His will, to come forth and be revealed below. It is like calling out to a friend seen in the distance, "Reuven, come here!": the friend already exists, and the call brings him near.

[והטעם שנק' א"ק [אדם קדמון] ראש יי"ל [יש לומר] ע"פ מ"ש במ"ח[25] מסכת כללות העולמות רפ"ב דא"ק [דאדם קדמון] הוא סוד האריך[26] של ארבע עולמות אבי"ע [אצילות בריאה יצירה עשיה] והיינו לפי שכולל כל אבי"ע [אצילות בריאה יצירה עשיה] כמו א"א לגבי אצילות כמ"ש בע"ח [בעץ חיים] ושע"ק [ושעתיקא קדישא] שם.[27]

[And the reason Adam Kadmon is called rosh (head) can be explained according to what is written in Mishnas Chassidim, Tractate Kelalus HaOlamos, beginning of chapter 2: that Adam Kadmon is the mystery of the Arich of the four worlds, Atzilus, Beriah, Yetzirah and Asiyah. That is, because it includes all of Atzilus, Beriah, Yetzirah and Asiyah, like Arich Anpin in relation to Atzilus, as is written in Etz Chaim and Sha'arei Kedushah there.

> A further gloss explains why Adam Kadmon is called "head" (rosh), from Mishnas Chassidim: Adam Kadmon is the "Arich" of all four worlds. Just as Arich Anpin is the head of Atzilus, Adam Kadmon includes and heads all of Atzilus, Beriah, Yetzirah and Asiyah.

SECTION 3 · ¶10–11

The kav, the encompassing light and the feet of Adam Kadmon

10 ואריך נק' ראש ושרש הנאצלים מהאי טעמא כמ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג]. ולכן נק' ג"כ א"ק [אדם קדמון] ראש.

And Arich is called the head and root of the emanated beings for this reason, as is written in Etz Chaim, Gate 41, chapter 3. Therefore Adam Kadmon too is called "head" (rosh).

> In the Arizal's system Arich Anpin is called the "head and root" of all the emanated levels because it includes all of Atzilus. For the same reason Adam Kadmon, which includes all four worlds, is called "head," and this is why merosh, "from the head," can mean Adam Kadmon.

ומה שנק' הע"ס [העשר ספירות] דורות י"ל [יש לומר] מלשון דארי דארי[28] דהיינו שורות כי חב"ד [חכמה בינה ודעת] הם שורה א' חג"ת [חסד גבורה תפארת] שורה ב' כו'.

And as for the Ten Sefiros being called "generations" (doros), it may be explained [as] from the expression dari dari, that is, rows: for Chochmah, Binah and Daas are the first row; Chesed, Gevurah and Tiferes the second row, etc.

> Why are the Sefiros called "generations"? One answer: dor is related to the Aramaic dari dari, "rows upon rows" (the Kehot note points to the Talmud, Beitzah 15b and Megillah 12a). The Sefiros stand in rows: Chochmah, Binah and Daas in the first, Chesed, Gevurah and Tiferes in the second, and so on.

וגם מלשון דור ממש כי חו"ב [חכמה ובינה] נק' או"א [אבא ואימא]. וחג"ת [וחסד גבורה תפארת] נק' בנים. ונה"י [ונצח הוד יסוד] נק' בני בנים כמ"ש במ"א[29] בפי' ומביא גואל לבני בניהם.

And also from the term "generation" in its literal sense: for Chochmah and Binah are called Abba and Imma (Father and Mother); Chesed, Gevurah and Tiferes are called children; and Netzach, Hod and Yesod are called grandchildren, as is written elsewhere in the explanation of "and brings a redeemer to their children's children."

> A second answer takes "generation" in its plain sense of descent: Chochmah and Binah are the parents, Chesed, Gevurah and Tiferes their children, and Netzach, Hod and Yesod their grandchildren. This is how Likkutei Torah elsewhere reads "and brings a redeemer to their children's children" in the first blessing of the Amidah.

ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] פ' וישב בפי' דורי נסע ונגלה,[30] ועיין עוד מענין קורא הדורות מראש[31,32] בזהר פ' לך לך (דפ"ו ע"א)

And see the Likkutei Torah of the Arizal, Parshas Vayeshev, on the explanation of "My dwelling (dori) is pulled up and carried away"; and see further on the matter of "He calls the generations from the beginning" in the Zohar, Parshas Lech Lecha (86a)

> The text gives further references: the Arizal's Likkutei Torah on Vayeshev, on the word dori in Isaiah 38:12, and the Zohar on Lech Lecha, which says that G-d called Avraham constantly from the day the world was created, as in "He calls the generations from the beginning."

ובפ' ויחי (דרכ"ז ע"ב) דקאי על נשמות הצדיקים. וגם לפ"ז א"ש [לפי זה] [אתי שפיר] הפי' מראש דהיינו א"ק [אדם קדמון] וכדלקמן בפי' מוצא יהם.

and in Parshas Vayechi (227b), that it refers to the souls of the righteous. And according to this too, the interpretation of "from the beginning" (merosh) as Adam Kadmon fits well, as [will be explained] below in the explanation of "their goings forth."

> The Zohar on Vayechi reads the verse as speaking of souls: before they come down into the world they all stand before G-d, each in its own form and called by name. On that reading too, "from the head" fits Adam Kadmon, the source of all souls, as the maamar will show when it explains "their goings forth."

ועיין בע"ח [בעץ חיים] שער ח' פרק[33] ה' שכתב ולעילא מגולגלתא דיליה יש בו דוגמת בחינת עתיק דאצילות[34] עכ"ל [עד כאן לשונו].

And see Etz Chaim, Gate 8, chapter 5, where he wrote: "And above its skull (gulgalta) there is in it a counterpart of the level of Atik of Atzilus." End of quote.

> Etz Chaim says that above the "skull" (gulgalta) of Adam Kadmon there is a counterpart of Atik, the innermost level of Atzilus. The Kehot note explains that "Gate 8, chapter 5" is the numbering of the Shklov printing of 5560 (1800); in today's editions the passage is in Gate 9, at the beginning of chapter 6.

והובא בזהר הרקיע פ' בראשית גבי פי' מאמר הזהר (דט"ו) בריש הורמנותא כו' למהרמ"פ כ"ץ.

And it is cited in Zohar HaRakia, Parshas Bereshis, on the explanation of the Zohar's passage (15) "At the head of the King's authority (bereish hurmenusa)," etc., by Rabbi Meir Poppers Katz.

> This passage of Etz Chaim is quoted in Zohar HaRakia, a commentary on the Zohar, where it explains the Zohar's opening account of creation, "At the head of the King's authority." The text names Rabbi Meir Poppers Katz (Maharam Poppers) in connection with that work.

ופי' שם דכשם שמל' דא"ק [דאדם קדמון] נעשית עתיק לעולם האצי'. כך עד"ז מל' דאצילות נעשית עתיק לבריאה.

And he explains there that just as the Malchus of Adam Kadmon becomes Atik for the World of Atzilus, so, in the same way, the Malchus of Atzilus becomes Atik for Beriah.

> His explanation: the lowest level of each world becomes the highest root of the next. Just as Malchus of Adam Kadmon becomes Atik, the innermost root, of Atzilus, so Malchus of Atzilus becomes the Atik of Beriah.

ור"ל [ורוצה לומר] שבכללות העולמות נק' א"ק [אדם קדמון] אדם דבריאה ועתיק דבריאה העליונה זו נעשה ממל' דאצילות, ור"ל [ורוצה לומר] מבחי' הארת אור א"ס ממש שנק' אצילות דכללות כנ"ל.

That is to say: in the worlds as a whole, Adam Kadmon is called "Adam of Beriah," and the Atik of this supernal Beriah is made from the Malchus of Atzilus; that is, from the level of the radiance of the Infinite Light itself, which is called the general Atzilus, as mentioned above.

> Applied to the overall scheme, in which Adam Kadmon is "Beriah," its Atik comes from the "Malchus" of the general Atzilus. That general Atzilus, as explained at the start, is the radiance of the Infinite Light itself.

11 ואמנם איך שייך לומר באצילות העליון שהוא בחי' אור א"ס לשון מל' דאצילות שמורה על לשון ספירות,

But how is it fitting to say, of the supernal Atzilus, which is the level of the Infinite Light (Or Ein Sof), the term "the Malchus of Atzilus," which implies the language of Sefiros?

> A difficulty: the general Atzilus is the Infinite Light itself, which has no Sefiros. How can one speak of its "Malchus," a term for one of the ten Sefiros?

אך היינו כמ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'] הוא הבחי' היותר תחתונה ושפלה מכל בחי' א"ס וכאלו נאמר דרך משל שהוא בחינת מל' שבמל' ואע"פ [ואף על פי] שאין כן

But it is as written in Etz Chaim, Gate 41, chapter 3: "It is the lowest and humblest level of all the levels of the Infinite One, and it is as if we were to say, by way of analogy, that it is the level of Malchus of Malchus, although it is not so;

> The answer is from Etz Chaim: the lowest level of the Infinite Light is described, "by way of analogy," as "Malchus of Malchus," the last of the last, even though it is not truly so.

כי אין שם דמות וספירה ח"ו [חס ושלום] כלל רק לשכך האזן נדבר כך עכ"ל [עד כאן לשונו], ועיין מ"ש מזה לעיל בביאור ע"פ שחורה אני[35] ונאוה.[36]

for there is no form or Sefirah there at all, G-d forbid; only to settle the ear do we speak this way." End of quote. And see what is written about this above, in the explanation on the verse "I am black but comely."

> There is no form or Sefirah in the Infinite Light at all; such terms are used "only to settle the ear," so that the mind has something to hold. The text refers to its earlier explanation on "I am black but comely."

ועמ"ש בביאור האדרא מהאריז"ל [מהאר"י זכרונו לברכה] עמש"ש [עיין מה שכתוב שם] (דקכ"ח סע"ב [סוף עמוד ב]) ת"י רשים רשימו.[37] והובא לעיל בביאור ע"פ את שבתותי[38] תשמרו.

And see what is written in the Arizal's explanation of the Idra, on what is written there (end of 128b), "Tav inscribed an impression (reshimu)." And it is cited above in the explanation on the verse "You shall keep My Shabbosos."

> A further reference: the Arizal's explanation of the Idra, on the Zohar's words "Tav inscribed an impression," which the text also cited in the explanation on "You shall keep My Shabbosos."

ועמ"ש ע"פ ואכלתם אכול[39,40] מענין הנשמות החדשות שיתגלו לעתיד שהם מבחי' אור א"ס הסוכ"ע שלמעלה גם מהקו כו' ע"ש.

And see what is written on the verse "And you shall eat, eating," on the matter of the new souls that will be revealed in the time to come, that they are from the level of the Infinite Light, the light that encompasses all worlds (sovev kol almin), which is above even the kav, etc. See there.

> Another reference: the explanation on "And you shall eat, eating," which says that the new souls to be revealed in the time to come come from the light that encompasses all worlds, higher even than the kav.

ואפשר לומר כי בחי' הקו עם היותו הארת א"ס ממש שנקי' אצילות אך לפי שנמשך ע"י צמצום ומקום פנוי בתחלה.

And it is possible to say that the level of the kav (line of light), though it is the radiance of the Infinite One itself, which is called Atzilus, yet because it is drawn forth through a tzimtzum (contraction) and a vacated space first,

> A second way to understand the "Malchus of Atzilus": the kav is the Infinite Light itself, and so is "Atzilus"; but it reaches the Sefiros only after passing through the tzimtzum and the vacated space.

זהו כענין בחי' אצילות שנעשה עתיק לבריאה, דכמו שמל' דאצילות[41] שנעשית עתיק לבריאה דבי"ע ממש היינו שבוקעת המסך שבין אצי' לבריאה ויורדת ומתלבשת בג"ר [בגי' ראשונות] דא"א דבריאה כמ"ש בע"ח [בעץ חיים] שער סדר אבי"ע [אצילות בריאה יצירה עשיה] (שמ"ז פ"א).

this is like the matter of the level of Atzilus that becomes Atik for Beriah. For just as the Malchus of Atzilus, which becomes Atik for the Beriah of the actual Beriah, Yetzirah and Asiyah, does so by breaking through the screen between Atzilus and Beriah, descending and being enclothed in the first three [Sefiros] of Arich Anpin of Beriah, as is written in Etz Chaim, the Gate of the Order of Atzilus, Beriah, Yetzirah and Asiyah (Gate 47, chapter 1),

> This is like the lower process: Malchus of Atzilus becomes the Atik of the World of Beriah by breaking through the screen (masach) between the two worlds and clothing itself in the first three Sefiros of Arich Anpin of Beriah. The text cites Etz Chaim's Gate of the Order of the Worlds for this.

כך עד"ז למעלה שלהיות התהוות הע"ס מא"ס ב"ה הי' [היה] צ"ל צמצום ומקום פנוי שהוא צמצום עצום יותר לאין קץ מבחינת פרסא ומסך כמ"ש במ"א.

so, in the same way, above: for the Ten Sefiros to come into being from the Infinite One, blessed be He, there had to be a tzimtzum and a vacated space, which is a contraction infinitely more powerful than the level of a partition (parsa) and screen, as is written elsewhere.

> So too above: for the Sefiros to come from the Infinite One there had to be a tzimtzum and a vacated space. That concealment is infinitely greater than any partition (parsa) or screen between worlds.

והקו בוקע הצמצום ומאיר בא"ק [באדם קדמון] כו' וזהו ענין אז יבקע כשחר אורך[42] ומ"מ הוא קו וחוט והארה בעלמא.

And the kav breaks through the tzimtzum and shines into Adam Kadmon, etc.; and this is the meaning of "Then your light shall break forth like the dawn." And nevertheless it is a line and a thread, a mere radiance.

> The kav breaks through the tzimtzum and shines into Adam Kadmon; this is alluded to in "Then your light shall break forth (yibaka) like the dawn," since yibaka means to split through. Yet even so it is only a thin line, a mere glimmer of the Infinite Light.

ועיין בעמ"ה [בעמק המלך] ש"א [שער א'] פנ"ה נ"ו דפי' בענין חוט הא"ס שהוא הבחי' הי"א שאינו במנין ע"ס [עשר ספירות]

And see Emek HaMelech, Gate 1, chapters 55 and 56, which explains, on the matter of the thread of the Infinite One, that it is the eleventh level, which is not in the count of the Ten Sefiros,

> Emek HaMelech calls the kav "the thread of the Infinite One" and calls it an eleventh level, outside the count of the ten Sefiros.

דהיינו אפילו בע"ס [בעשר ספירות] היותר עליונות כו' וע"ז אמרו עשר ולא אחד עשר[43,44] אנת הוא חד[45] ולא בחושבן.[46] (ועמ"ש מזה במ"א בד"ה פתח אליהו בפ' וירא).

that is, even of the most supernal Ten Sefiros, etc.; and about this they said, "Ten and not eleven," [and] "You are One, but not in number." (And see what is written about this elsewhere, in the discourse beginning "Elijah began," in Parshas Vayeira.)

> It is outside the count of even the highest Sefiros. Sefer Yetzirah's "ten and not eleven" and Elijah's prayer in the Tikkunei Zohar, "You are One, but not in number," express that what is above the ten is not counted among them; the text refers to the discourse "Elijah began" in Torah Ohr.

אמנם בחי' סוכ"ע דהיינו גילוי אור א"ס שלמעלה מבחינת קו זהו בחי' אצילות העליון ממש גילוי ההעלם שלמעלה מהצמצום, ועמ"ש מזה בביאור ע"פ ראיתי[47]

But the level of the light that encompasses all worlds, that is, the revelation of the Infinite Light that is above the level of the kav, is the level of the supernal Atzilus itself, the revelation of the concealment that is above the tzimtzum. And see what is written about this in the explanation on the verse "I have seen,

> By contrast, the light that encompasses all worlds, the Infinite Light above the kav, is the true supernal Atzilus: the revelation of what is hidden above the tzimtzum, not a light drawn through it. The text refers to its explanation on Zechariah's vision of the golden menorah.

והנה מנורת זהב[48] ואפשר שזה נכלל במ"ש האריז"ל [האר"י זכרונו לברכה] שלעתיד יהיה גילוי פנימית עתיק כו'], ולכן מבואר בע"ח [בעץ חיים][49] שרגלי א"ק [אדם קדמון] מסתיימים בתחתית העשייה.

and behold, a menorah all of gold"; and it is possible that this is included in what the Arizal wrote, that in the time to come there will be a revelation of the inner dimension (pnimiyus) of Atik, etc.] And therefore it is explained in Etz Chaim that the feet of Adam Kadmon end at the bottom of Asiyah,

> Perhaps this is what the Arizal means by the revelation, in the time to come, of the inner dimension of Atik. The gloss ends here, and the main text resumes: Etz Chaim teaches that the "feet" of Adam Kadmon extend to the bottom of Asiyah.

כי בבחי' הרצון נכלל הכל גם התהוות הסוף מעשה כו' וכמ"ש מזה בביאור ע"פ יונתי הנ"ל:

for in the level of the will everything is included, even the coming into being of the final deed, etc.; as is written about this in the explanation on the verse "My dove," mentioned above.

> The reason is that Adam Kadmon is the will, and the will includes everything, even the very last outcome, the "final deed." So Adam Kadmon reaches all the way down to the lowest world.

SECTION 4 · ¶12–13

Journeying and encamping: reaching and not reaching

12 ועתה יובן ענין המ"ב מסעות שהיה בהם ב' בחינות נסיעה וחנייה כמ"ש ויהי בנסוע כו' ובנחה יאמר[50, 51] כו' שהם העלאה והמשכה.

Now the matter of the forty-two journeys will be understood. They had two aspects, journeying and encamping, as it is written, "And it was, when [the Ark] journeyed," etc., and "And when it rested, he would say," etc., which are ascent and drawing down.

> The maamar now turns to the forty-two journeys of the Israelites in the desert, which Parshas Masei lists. Each had two phases, setting out and encamping, marked by Moshe's words when the Ark set out and when it rested; setting out is ascent, and encamping is drawing down.

ומבואר לקמן בפי' מוצאיהם למסעיהם שההמשכה היא מא"ק [מאדם קדמון]. ולכן היה בהם ב' בחי' נסיעה וחנייה

And it is explained below, in the explanation of "their goings forth to their journeys," that the drawing down is from Adam Kadmon. And therefore they had two aspects, journeying and encamping,

> As will be explained on "their goings forth to their journeys," the drawing down comes from Adam Kadmon. That is why there had to be both phases.

כי א"א להיות המשכה מא"ק [מאדם קדמון] בעולמות אלא בבחי' מטי ולא מטי. דהיינו מיד כשנמשך חוזר ומתעלה.

for it is impossible for there to be a drawing down from Adam Kadmon into the worlds except in the manner of "reaching and not reaching" (mati velo mati); that is, as soon as it is drawn down, it returns and ascends.

> Light from so high a source can enter the worlds only as mati velo mati, "reaching and not reaching": as soon as it touches, it withdraws upward again. So each encampment was followed by another setting out.

13 והיינו לפי שההמשכה היא ממקום גבוה מאד נעלה שהוא בחי' א"ק [אדם קדמון]. ע"כ משם מוכרח להיות ההמשכה בבחי' מטי ולא מטי וכמ"ש בע"ח [בעץ חיים] שער מטי ולא מטי.

This is because the drawing down is from a very high and exalted place, which is the level of Adam Kadmon. Therefore, from there the drawing down must necessarily be in the manner of "reaching and not reaching" (mati velo mati), as is written in Etz Chaim, in the Gate of "Reaching and Not Reaching."

> The light drawn down comes from Adam Kadmon, a very high source, and so it can only arrive as mati velo mati, "reaching and not reaching." Etz Chaim devotes a gate to this mode of contact.

דהיינו שא"א להיות המשכה זו בבחי' מטי להתלבש בכלים ממש בבחי' גילוי גמור אלא מיד שנמשך בחי' מטי אז מיד מסתלק ונעשה בחי' ולא מטי.

That is, it is impossible for this drawing down to be in the manner of "reaching," enclothed in actual vessels in complete revelation; rather, as soon as the "reaching" is drawn down, it immediately withdraws and becomes "not reaching,"

> Such light cannot settle into vessels and be fully revealed in them. The moment it "reaches," it pulls back and becomes "not reaching."

כי אין כלי מספיקו. (וזהו מ"ש באדר"ז [באדרא זוטא] (דרפ"ח ע"ב) גבי רדל"א [רישא דלא אתידע] ועל האי אקרי ברח לך אל מקומך.[52, 53] והחיות רצוא ושוב.[54]

for no vessel can contain it. (And this is what is written in the Idra Zuta) (288b) regarding the Unknowable Head (Reisha deLo Isyada): "And concerning this it is called, 'Flee to your place'"; and "The living creatures ran and returned."

> No vessel can hold it. The Idra Zuta says the same of the highest, "unknowable head": it is described with Bilaam's "Flee to your place" and with the living creatures of Yechezkel's vision, which "ran and returned."

דהיינו שגם כשנמשך מיד מסתלק אל מקומו. והנה לכאורה זהו קרוב לענין מקיף החוזר שמתחלה נכנס בבחי' א"פ [אור פנימי] ומחמת שאין הכלי יכולה להכילו מסתלק ונעשה בבחי' מקיף כו'

That is, even when it is drawn down, it immediately withdraws to its place. Now, seemingly this is close to the matter of the returning surrounding light, which at first enters as inner light (or pnimi), and because the vessel cannot contain it, withdraws and becomes surrounding light (makif), etc.

> So even as it is drawn down, it returns to its place. This might seem the same as the "returning surrounding light," a light that first enters a vessel as inner light but, being too great for it, leaves and remains around it as surrounding light (makif).

ומ"מ לא דמי ממש כי שם נסתלק לגמרי מהכלי להיות רק בחי' מקיף כו' משא"כ בחי' מטי ולא מטי.

Nevertheless, it is not truly similar, for there it withdrew from the vessel completely, to be only surrounding light, etc., which is not so with "reaching and not reaching,"

> The two are different. The returning surrounding light leaves the vessel completely and remains only around it; "reaching and not reaching" never leaves for good.

שגם אחר לא מטי נמשך בחי' מטי כו', וז"ל [וזה לשונו] העי"ח [העץ חיים] שער הנ"ל פ"א אין כח בכלי הזה לסבול האור אם לא בהיותו מטי ולא מטי עכ"ל [עד כאן לשונו] הרי שעכ"פ [שעל כל פנים] ע"י יכולה הכלי לסבול האור.

for even after "not reaching," "reaching" is drawn down, etc. And these are the words of Etz Chaim, in the Gate mentioned above, chapter 1: "This vessel has no power to bear the light unless it is reaching and not reaching." End of quote. So at any rate, through this the vessel is able to bear the light.

> After each "not reaching" comes another "reaching." Etz Chaim says this is what lets the vessel bear the light at all: it could not bear it otherwise.

אמנם עיקר הנסיעה היתה העלאה ממטה למעלה ולכן היו הלוים נושאים את המשכן[55] כי העלייה הוא ע"י גבורות

However, the essence of the journeying was ascent from below to above; therefore the Levites carried the Mishkan, for ascent is through the Gevuros (powers of restraint).

> The journeys themselves were mainly ascent, from below upward. That is why the Levites, who are associated with Gevurah, carried the Mishkan: ascent comes through the powers of Gevurah.

(וג' לוים גרשון קהת ומררי הם ג' ידות דשם מ"ב שעל ידם הוא ההעלאה וענין ג' ידות אלו בנפש האדם שבהם הוא נשיאת הנפש להי' מבואר במ"א בדרוש פורים המתחיל חייב אינש[56] כו' בפי' כי יד על כס[57] י"ה.

(And the three Levites, Gershon, Kehas and Merari, are the three "hands" of the Name of Forty-two [Letters], through which the ascent takes place. And the matter of these three hands in the human soul, through which the soul is lifted up to G-d, is explained elsewhere, in the Purim discourse beginning "A person is obligated," etc., in the explanation of "For a hand is upon the throne of Yah."

> A gloss links the three Levite families, Gershon, Kehas and Merari, to the three "hands" of the Name of Forty-two Letters, the Name associated with ascent. The three hands within the soul, by which it is lifted to G-d, are explained in the Purim discourse "A person is obligated" in Torah Ohr, on "For a hand is upon the throne of Yah."

וגם יובן ע"ד מ"ש בענין מדרגת ג' בחי' הלוים גרשון קהת ומררי סד"ה וידבר כו' דבמדבר סיני).

And it will also be understood along the lines of what is written on the rank of the three levels of the Levites, Gershon, Kehas and Merari, at the end of the discourse beginning "And He spoke," etc., of "in the Wilderness of Sinai.")

> The gloss also refers to the discourse on "And He spoke … in the Wilderness of Sinai," which explains the different ranks of the three Levite families.

ולכן היו הלוים ג"כ שומרים המקדש[58] בכ"א מקומות[59, 60] שעיקר השמירה מהקליפות. והזר הקרב[61, 62, 63, 64, 65] יומת כו'[66]

Therefore the Levites also guarded the Sanctuary in twenty-one places, for the guarding is chiefly against the kelipos. And "the stranger who comes near shall be put to death," etc.

> For the same reason the Levites guarded the Sanctuary at twenty-one posts, as the Mishnah records: their guarding was really against the kelipos, the forces opposed to holiness. Hence the verse that "the stranger who comes near shall be put to death."

(כמ"ש מענין והזר הקרב ברע"מ [ברעיא מהימנא] פ' שופטים) (דרע"ד ב') ובפ' תצא (דרפ"ב ב') וע' עוד מזה בזח"א [בזהר חלק א] בראשית (ל"א א') ח"ב [חלק ב'] משפטים (קי"ז ב')

(as is written on the matter of "and the stranger who comes near" in the Raaya Mehemna, Parshas Shoftim) (274b) and in Parshas Teitzei (282b); and see further on this in the Zohar, Part I, Bereshis (31a); Part II, Mishpatim (117b);

> The gloss lists the passages of the Zohar and its Raaya Mehemna section that discuss "the stranger who comes near": in Shoftim, Teitzei, Bereshis and Mishpatim.

ברע"מ [ברעיא מהימנא] ח"ג [חלק ג'] צו (ל"ג סע"ב [סוף עמוד בן]) וע' עוד בפי' הרמ"ז [הרב משה זכות] בזהר משפטים (דצ"ה ע"ב) בענין לאיש זר.[67]

in the Raaya Mehemna, Part III, Tzav (end of 33b); and see further the commentary of the Ramaz on the Zohar, Mishpatim (95b), on the matter of "to a strange man."

> It adds the Raaya Mehemna on Tzav and the commentary of Rabbi Moshe Zacuto (the Ramaz) on the Zohar's discussion of "a strange man" in Mishpatim.

אך גם העלאה זו א"א להיות כ"א ע"י המשכה תחלה מלמעלה וזהו ע"י הכהנים ולכן לא היו הלוים מתחילים בעבודתם כ"א ע"י הכהנים כמ"ש ושמו איש איש על עבודתו[68] כו'.

But this ascent too is impossible except through a prior drawing down from above, and this is through the Kohanim. Therefore the Levites would not begin their service except through the Kohanim, as it is written, "And they shall set each man to his service," etc.

> Yet even ascent requires a prior drawing down from above, which comes through the Kohanim. So the Levites began their work only when the Kohanim assigned it, as the verse says that Aharon and his sons "shall set each man to his service."

ועמ"ש ג"כ מענין זה סד"ה וידבר דבמדבר סיני הנ"ל. וזהו ענין הקרבנות שהיו הכהנים מקריבים ב' כבשים תמידים ליום[69,70] כי

And see also what is written on this matter at the end of the discourse "And He spoke" of "in the Wilderness of Sinai," mentioned above. And this is the matter of the offerings: the Kohanim would offer two lambs as daily (tamid) offerings each day, for

> The same is discussed in the discourse on "And He spoke … in the Wilderness of Sinai." The daily offering of two lambs by the Kohanim each day expresses this drawing down from above.

הנה מג"ר [מג' ראשונות] דא"ק [דאדם קדמון] אי אפשר להיות שום המשכה. רק מז"ת [מז' תחתונות] (ועיין בע"ח [בעץ חיים] שער עגולים ויושר ענף ה').

from the first three [Sefiros] of Adam Kadmon no drawing down at all is possible, only from the seven lower [Sefiros] (and see Etz Chaim, the Gate of Circles and Line, Branch 5).

> No influence at all can be drawn down from the first three Sefiros of Adam Kadmon, only from its seven lower Sefiros. The text cites Etz Chaim's first gate, on the "circles" and the "line," for this.

וזהו ע"י הכבשים כי והכשבים הפריד יעקב.[71] יעקב הוא בחי' ז"ת [ז' תחתונות] כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] ס"פ ויצא.

And this is through the lambs (kevasim), for "And the lambs (kesavim) Yaakov separated." Yaakov is the level of the seven lower [Sefiros], as is written in the Likkutei Torah of the Arizal, at the end of Parshas Vayetzei.

> The drawing down is through "lambs" (kevasim): the Torah says that Yaakov "separated the lambs" (spelled kesavim), and Yaakov represents the seven lower Sefiros, as the Arizal teaches.

והמשיך את בחי' הכשבים למטה דהיינו שיומשכו משרשן שבבחי' ז"ת [ז' תחתונות] דא"א וגם בחי' שער רישיה כעמר נקא[72] הוא המדות עליונות ושרשן מז"ת [מז' תחתונות] דעתיק המתלבשים באו"א ונעשים שם ז' תיקונים דרישא כו' כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] שם.

And he drew the level of the lambs down, that is, that they be drawn down from their root in the level of the seven lower [Sefiros] of Arich Anpin. And also the level of "the hair of His head like pure wool" is the supernal emotive attributes (middos), and their root is from the seven lower [Sefiros] of Atik, which are enclothed in Arich Anpin and become there the seven tikkunim of the head, etc., as is written in the Likkutei Torah of the Arizal there.

> Yaakov drew the lambs' root, in the seven lower Sefiros of Arich Anpin, down to this world. The "hair of His head like pure wool" in Daniel's vision likewise stands for the supernal emotive attributes, rooted in the seven lower Sefiros of Atik that are clothed in Arich Anpin as the seven "adornments of the head."

ומשם המשיכם יעקב למטה גם לעולם הפירוד כדי להיות גם למטה בעולם הפירוד ביטול היש כו'.

And from there Yaakov drew them down below, even to the world of separation, so that below too, in the world of separation, there be the nullification of separate existence (bittul hayesh), etc.

> Yaakov drew this down even into the "world of separation," where things feel separate from G-d, so that there too there would be bittul hayesh, the setting aside of one's sense of separate existence.

(ומבואר במ"א ענין תנופת שתי הכבשים בחג השבועות[73] היינו העלאת המדות דאציי' לשרשן ומקורן בז"ת [בז' תחתונות] דא"א ע"ש באריכות). ועד"ז יובן ג"כ ענין מ"ב מסעות.

(And it is explained elsewhere that the waving of the two lambs on the festival of Shavuos is the raising of the emotive attributes of Atzilus to their root and source in the seven lower [Sefiros] of Arich Anpin; see there at length.) And along these lines the matter of the forty-two journeys will also be understood:

> A gloss notes that on Shavuos the two lambs waved with the two loaves raise the emotive attributes of Atzilus back to their root in Arich Anpin. In the same way, the forty-two journeys can now be understood.

שהם בחי' ז' מדות כל מדה כלולה ששה, שכולם מתעלות עד מקורם הראשון שהוא בחינת א"ק [אדם קדמון] כנ"ל, שמקור ההמשכה וכל ההשתלשלות הוא מז"ת [מז' תחתונות] דא"ק [דאדם קדמון] כו' וכמשל האש שעולה למעלה עד מקום האפשרי.

they are the level of the seven emotive attributes, each attribute comprising six, which all ascend up to their first source, which is the level of Adam Kadmon, as mentioned above, for the source of the drawing down and of the whole chain of descent (hishtalshelus) is from the seven lower [Sefiros] of Adam Kadmon, etc.; like the analogy of fire, which rises upward as far as is possible.

> Forty-two is seven times six: the seven emotive attributes, each made up of six. Through the journeys they all rise to their first source, Adam Kadmon, the origin of all drawing down, as fire by nature rises as high as it can.

ומה שספירת העומר שהם ג"כ נגד ז' מדות הם מ"ט ימים הוא מפני שספירת העומר הוא המשכה מלמעלה למטה

And the reason the Counting of the Omer, which also corresponds to the seven attributes, is forty-nine days is that the Counting of the Omer is a drawing down from above to below;

> The Counting of the Omer also corresponds to the seven attributes, but counts forty-nine days, seven times seven. That is because the Omer is a drawing down from above.

לכן גם המלכיות של ז׳ המדות נמנים משא״כ בשם מ״ב שהוא בחי׳ העלאה אין שייך בכל מדה רק ששה בחי׳ ולא בחי׳ השביעית שהיא בחי׳ ההתגלות למטה,

therefore the Malchus of each of the seven attributes is also counted. Whereas in the Name of Forty-two, which is the level of ascent, only six aspects of each attribute apply, and not the seventh aspect, which is the level of revelation below,

> Since the Omer draws down, it counts the Malchus, the seventh aspect, of each attribute, the aspect through which a thing is revealed below. The Name of Forty-two, which is ascent, includes only six aspects of each attribute and leaves out the seventh.

(וזהו ענין בכל מאדך[74] כי בפ׳ ראשונה דק״ש [דקריאת שמע] שבה נאמר בכל מאדך הוא בחי׳ שם מ״ב ועמ״ש מענין זה בד״ה מקושש[75] עצים כו׳).

(and this is the matter of "with all your might": for the first section of the Shema, in which "with all your might" is said, is the level of the Name of Forty-two; and see what is written on this matter in the discourse beginning "Gathering wood," etc.).

> A gloss connects this with "with all your might" (Deuteronomy 6:5): the first section of the Shema, which contains these words, corresponds to the Name of Forty-two, ascent beyond all limits. The text refers to the discourse "Gathering wood" for more.

ומה גם שהעלאה זו הוא עד מקורם הראשון באי״ק [באדם קדמון] והרי כשהם כלולות באי״ק [באדם קדמון] שהוא הרצון העליון הם שם בבחי׳

And all the more so, since this ascent reaches up to their first source in Adam Kadmon; and when they are included in Adam Kadmon, which is the Supreme Will, they are there in the state of

> There is a further reason the seventh aspect is missing: this ascent reaches all the way to the attributes' first source in Adam Kadmon, the Supreme Will.

ביטול עד שלא שייך מהם השפעה והתגלות כנ״ל בענין יהי אור כו׳ ואפשר שזהו פי׳ מ״ש בזהר תרומה (דקל״ב ב׳) מ״ב סליק ולא נחית[76] כו׳.

self-nullification (bittul), to the point that no flow of influence or revelation from them applies, as mentioned above on the matter of "Let there be light," etc. And it is possible that this is the meaning of what is said in the Zohar, Terumah (132b): "[The Name of] Forty-two ascends and does not descend," etc.

> Within the Supreme Will they are wholly nullified, so no influence or revelation can come from them, as explained above on "Let there be light." This may be what the Zohar means when it says that the Name of Forty-two "ascends and does not descend."

ועמ"ש במ"א בענין קי"ס [קריעת ים סוף] המשל לענין אגלידו מיא מחכם אינו מדבר בפני מי שגדול ממנו[77] כו':[78]

And see what is written elsewhere on the matter of the Splitting of the Sea of Reeds, the analogy for the matter of "the waters froze": a wise man does not speak before one who is greater than he, etc.

A final pointer refers to the explanation of the Splitting of the Sea, where the waters "froze" before a higher revelation. The analogy there is the Mishnah's rule that a wise man does not speak before one greater than he.

SECTION 5 · ¶14–18

"And Moshe wrote": the seal of truth

14 וענין שנאמר במסעות ויכתוב משה, ונתבאר לעיל הפי' דהיינו המשכת חותמו של הקב"ה אמת. הענין הוא

And as for what is said regarding the journeys, "And Moshe wrote," whose meaning was explained above, namely the drawing down of "The seal of the Holy One, blessed be He, is truth": the explanation is

The maamar returns to the verse's opening, "And Moshe wrote." Earlier it explained this as drawing down G-d's "seal," which the Talmud says is truth (emes); now it explains why a seal and writing are the right images.

כמו עד"מ ע"י הכתיבה נמשך ויורד השכל שהוא רוחני ומתלבש בעשייה גשמיות ה"ז [הרי זה] התקשרות רוחניות בגשמיות.

as, by way of analogy, through writing the intellect, which is spiritual, is drawn and descends and is enclothed in physical action; this is a binding of the spiritual with the physical.

Writing takes an idea, something spiritual, and sets it into a physical act and a physical page. It binds the spiritual to the physical.

כך עד"ז עד"מ הוא פי' ענין חותמו של הקב"ה אמת כי הנה החכמה נקראת אמת.

So, in the same way, by way of analogy, is the meaning of "The seal of the Holy One, blessed be He, is truth." For wisdom (Chochmah) is called truth.

G-d's "seal of truth" works the same way. "Truth" here refers to Chochmah, divine wisdom.

כי עיקר החכמה היא ידיעת האמת, שהרי גם הכסיל יוכל לומר ולדבר דברים אבל לא יהיה הדבר מכוון ואמיתי.

For the essence of wisdom is knowing the truth: even a fool can say and speak words, but the matter will not be precise and true.

> Wisdom is called truth because its essence is grasping what is true. Anyone, even a fool, can produce words, but only wisdom makes them precise and true.

15 והחכם משיג בחכמתו האמת. וזהו ענין החכמה. וע"כ נקראת אמת. ועד"ז למעלה חכמה עילאה הוא חכמת האמת שאין עוד מלבדו[79] כו' וכמ"ש בסש"ב [בספר של בינונים] פל"ה בהג"ה [בהגהה] וע"כ נקראת אמת.

And the wise man grasps the truth with his wisdom; and this is what wisdom is, and therefore it is called truth. And in the same way above, supernal Chochmah is the wisdom of the truth, that there is nothing else besides Him, etc., as is written in Sefer Shel Beinonim, chapter 35, in the gloss; and therefore it is called truth.

> What makes wisdom wisdom is that it grasps the truth; that is why it is called truth. In the same way supernal Chochmah is "the wisdom of truth," the recognition that nothing exists besides G-d, as the gloss in Tanya, chapter 35, explains.

ועכ"ז [ועם כל זה] הרי ידוע שהחכמה לגבי אור א"ס ב"ה היא נחשבת כעשייה גופניות[80] לגבי החכמה ויותר מכן אין ערוך כמ"ש בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ט.

Nevertheless, it is known that Chochmah, relative to the Infinite Light (Or Ein Sof), blessed be He, is considered like physical action relative to wisdom, and even more than that, there is no comparison, as is written in Sefer Shel Beinonim, Part II, chapter 9.

> Yet relative to the Infinite Light even Chochmah counts only as physical action counts relative to wisdom, and in truth bears no comparison at all. This is how the second part of Tanya (Sha'ar HaYichud VehaEmunah, chapter 9) explains "You made them all with wisdom."

כי גם בחינת א"ק [אדם קדמון] שהוא רצון העליון הוא למעלה מהחכמה ולגבי א"ס ב"ה גם א"ק [אדם קדמון] נק' אדם דבריאה כנ"ל.

For even the level of Adam Kadmon, which is the Supreme Will, is above Chochmah, and relative to the Infinite One, blessed be He, even Adam Kadmon is called "Adam of Beriah," as mentioned above.

> Even Adam Kadmon, the Supreme Will, which is higher than Chochmah, counts only as "Adam of Beriah" relative to the Infinite One, as the maamar said at its opening. All the more so Chochmah.

16 ולכן נק' החכמה שהיא בחי' אמת רק חותמו של הקב"ה ונק' ויכתוב משה שלהיות ההמשכה מאור א"ס בחכמה

Therefore Chochmah, which is the level of truth, is called only "the seal" of the Holy One, blessed be He, and it is called "And Moshe wrote"; for the drawing down of the Infinite Light into Chochmah,

> That is why Chochmah, though it is "truth," is only G-d's seal and not G-d Himself, and why the Torah calls its drawing down "And Moshe wrote."

שהיא בחי' עשייה לגבי אור א"ס ה"ז [הרי זה] כמשל הכתיבה והחותם שהוא ענין התקשרות והמשכת הרוחניות בגשמיות כנ"ל.

which is the level of action relative to the Infinite Light, is like the analogy of writing and the seal, which is the binding and drawing down of the spiritual into the physical, as mentioned above.

> Bringing the Infinite Light into Chochmah, which relative to that Light is like action, resembles writing or sealing: something spiritual pressed into something physical.

17 ודרך פרט זהו ענין תיקון ואמת שבי"ג ת"ד [תיקוני דיקנא] שהוא בחי' הארת פנים תרין תפוחין ששם הוא התגלות החכמה כמ"ש חכמת אדם תאיר פניו,[81]

And in particular, this is the matter of the tikkun "and truth" (ve'emes) among the thirteen tikkunim of the beard, which is the level of the illumination of the face, the "two apples," where there is the revelation of Chochmah, as it is written, "A man's wisdom makes his face shine";

> More specifically, the "seal of truth" is the tikkun called ve'emes, "and truth," one of the thirteen tikkunim ("adornments") of the supernal beard. It corresponds to the "two apples," the cheeks, where the face shines; that shining is the revelation of Chochmah, as in "A man's wisdom makes his face shine."

והוא ענין התגלות שע"ה נהורין בחי' אדם דיצירה כמ"ש אשר יצר את האדם בחכמה[82] ובחי' זו נק' אמת.

and it is the matter of the revelation of the 375 lights, the level of "Adam of Yetzirah," as it is written, "Who formed (yatzar) man with wisdom"; and this level is called truth.

> This shining is the revelation of 375 lights, the level called "Adam of Yetzirah," as in the blessing "Who formed (yatzar) man with wisdom," which joins forming with wisdom. This level is called truth.

משא"כ שאר התיקונין הם בחי' מדות רחום וחנון כו' שאינו בערך בחי' א"ס להיות מתפעל במדות ולאו מכל אינון מדות[83] איהו כלל[84] הגם שהם רק מקורות המדות כו'.

Whereas the other tikkunim are the level of attributes, "merciful and gracious," etc., which is out of keeping with the level of the Infinite One, to be moved by attributes, "and He is not of these attributes at all," even though they are only the sources of the attributes, etc.

> The other tikkunim are emotive attributes such as "merciful and gracious." It does not befit the Infinite One to be moved by emotions, as Elijah's prayer says, "He is not of these attributes at all," even though these tikkunim are only the sources of the attributes; truth, which is Chochmah, is the fitting "seal."

18 והנה משה שושבינא דמלכא[85,86] המשיך אור א"ס ב"ה להתלבש בבחי' תיקון ואמת הנק' חותם וזהו ענין ויכתוב משה כו'

Now Moshe, the groomsman of the King (shushvina demalka), drew the Infinite Light, blessed be He, to be enclothed in the level of the tikkun "and truth," which is called a seal; and this is the matter of "And Moshe wrote," etc.

> The Zohar calls Moshe the King's groomsman (shushvina demalka), the one who brings the King's light down to the bride, Israel. Moshe drew the Infinite Light into the tikkun "and truth," the seal, and this is what "And Moshe wrote" means.

ומשם נמשך הארת פנים בז"א והוא ענין תתן אמת ליעקב.[87] ועי"ז היה בהם כח לנסוע באויר מדבר העכומ"ז [העובדי כוכבים ומזלות] להכניע הקליפות

And from there the illumination of the face is drawn into Z'eir Anpin, and this is the matter of "Grant truth to Yaakov." And through this they had the power to journey through the air of the desert of the idolaters, to subdue the kelipos,

> From there the shining face flows into Z'eir Anpin, the emotive configuration represented by Yaakov; this is "Grant truth to Yaakov." With that power Israel could travel through the desert, a place belonging to the forces opposed to holiness, and subdue them.

כי בחכמה אתברירו[88,89] (ומה גם כי הוא גילוי בחי' חכמה סתימאה שמשם נמשך הכח גם לטהר מטומאת הקליפות שלמטה מק"נ [מקליפת נוגה] כמ"ש באגה"ק [באגרת הקודש] ד"ה למה נסמכה פ' פרה כו' ע"ש.

for "through Chochmah they are refined." (And all the more so since it is the revelation of the level of hidden Chochmah (chochmah stima'ah), from which is drawn the power even to purify from the impurity of the kelipos that are below kelipas nogah, as is written in Iggeres HaKodesh, in the letter beginning "Why was [the section of Miriam] juxtaposed to the section of the [Red] Heifer," etc.; see there.

> Kabbalah teaches that the sparks of holiness are sifted out "through Chochmah." A gloss adds that this light is "hidden Chochmah," which can purify even the impurity of the three wholly impure kelipos below kelipas nogah, as Iggeres HaKodesh explains in its letter on why the Red Heifer is placed beside Miriam's death.

וגם ע"ד משנ"ת [מה שנתבאר] במ"א בענין ומעין מבית[90] ה' יצא והשקה את נחל השטים כו', וגם שרש מעין זה הוא חכמה דא"ק [דאדם קדמון] שמתלבשת במל' דא"ק [דאדם קדמון] וע"י מתלבשת באצילות כו' וכך הוא ענין ההמשכה ממוצאיהם דהיינו מבחי' א"ק [אדם קדמון] כו').

And also along the lines of what has been explained elsewhere on the matter of "And a spring shall go forth from the House of Havayah and water the valley of Shittim," etc.; and also, the root of this spring is the Chochmah of Adam Kadmon, which is enclothed in the Malchus of Adam Kadmon, and through this is enclothed in Atzilus, etc. And such is the matter of the drawing down from "their goings forth," that is, from the level of Adam Kadmon, etc.)

> The gloss also refers to "a spring shall go forth from the House of Havayah and water the valley of Shittim," whose root is the Chochmah of Adam Kadmon, clothed in Adam Kadmon's Malchus and through it in Atzilus. This is the drawing down from "their goings forth," from Adam Kadmon.

והנה משם נמשכה התורה ולכך נק' תורת אמת. ולכן היה עיקר המסעות עם הארון דייקא שבו הלוחות.

Now, from there the Torah was drawn down, and therefore it is called "a Torah of truth." And therefore the journeys were chiefly with the Ark specifically, in which the Tablets were.

> The Torah comes from this same level of truth, which is why it is called "a Torah of truth." That is why the journeys were led specifically by the Ark that held the Tablets.

ועד"ז עתה ע"י עסק התורה ממשיכים בחי' תתן אמת ליעקב שע"י יוכלו נש"י [נשמות ישראל] להכניע הגוף שממשכא דחויא ליבטל וליכלל באור ה',

And in the same way now, through occupying oneself with Torah, one draws down the level of "Grant truth to Yaakov," through which the souls of Israel are able to subdue the body, which is from the skin of the serpent, so that it be nullified and included in the light of G-d;

> Today Torah study draws down the same "Grant truth to Yaakov." It gives the souls of Israel the power to subdue the body, which comes from "the skin of the serpent," so that the body too is nullified and absorbed in G-d's light.

וכן פי' ברכת המצות באי"י אמ"ה [אלקינו מלך העולם] היא המשכה מלמעלה ל מטה שע"י אח"כ העלאה ממטה למעלה אשר קדשנו במצותיו וע"י אח"כ המשכת מ"ד [מיין דוכרין] מלמעלה למטה וצונו התקשרות בפנימית כו':

and so too the meaning of the blessing over mitzvos: "Blessed are You, G-d, our G-d, King of the world" is a drawing down from above to below, through which there is afterwards an ascent from below to above, "Who has sanctified us with His commandments"; and through this, afterwards, a drawing down of masculine waters (mayin duchrin) from above to below, "and has commanded us," a binding in the inner dimension, etc.

> Every blessing over a mitzvah follows this pattern: "Blessed are You …" draws down from above; "Who has sanctified us with His commandments" raises up from below; and "and has commanded us" (vetzivanu, read as "joined us") draws down again, an inner bond with G-d.

SECTION 6 · ¶19–22

"Their goings forth": the source drawn into the soul

19 ועתה יובן ענין מוצאיהם למסעיהם. ומסעיהם למוצאיהם. פי' מוצא הוא מלשון מקור כמו מוצא מים והוא בחי' א"ק [אדם קדמון]

Now the matter of "their goings forth to their journeys" and "their journeys to their goings forth" will be understood. The meaning: motza (going forth) is a term for source, as in "a source of water" (motza mayim); and it is the level of Adam Kadmon,

> Now the verse itself: motza, usually "going forth," also means a source, as in motza mayim, "a source of water." "Their goings forth" are their source, Adam Kadmon.

שהוא מקור כל הנשמות וכנזכר לעיל בענין קורא הדורות מראש.[91] שא"ק [שאדם קדמון] כולל כל ההשתלשלות וכל הנשמות וכנודע מענין ישראל עלו במחשבה.[92]

which is the source of all the souls, as mentioned above on the matter of "He calls the generations from the beginning": for Adam Kadmon includes the whole chain of descent (hishtalshelus) and all the souls, as is known from the matter of "Israel arose in thought."

> Adam Kadmon is the source of all souls, as in the Maggid's reading of "He calls the generations from the head," because it includes the whole chain of worlds and all souls. As the Midrash says, "Israel arose in [G-d's] thought" before the world was created.

20 ומשם המשיך משה ההארה למטה לנשמות שבגוף שע"י המשכה זו נמשך כח הביטול גם למטה

And from there Moshe drew the illumination down below, to the souls in the body, so that through this drawing down the power of self-nullification (bittul) is drawn down below as well;

> From that source Moshe drew a glimmer down to souls living in bodies, and with it the power of self-nullification (bittul).

כי בבחי' מוצאיהם הם כלולים שם בבחי' אין וביטול ממש כנ"ל וע"כ ע"י המשכה מבחי' מוצאיהם נמשך גם למטה בחי' הביטול וע"י"ז יוכל לשלוט גם כן על הגוף כו'.

for in the level of "their goings forth" they are included there in a state of actual nothingness and self-nullification, as mentioned above. Therefore, through the drawing down from the level of "their goings forth," the level of self-nullification is drawn below as well, and through this one is able to rule over the body too, etc.

> In their source the souls exist in complete bittul, like the Sefiros within the Supreme Will. Drawing from there brings that bittul down below, and with it the soul gains mastery over the body.

21 וזהו ויכתוב משה את מוצאיהם כי המשכה זו הוא על ידי התורה תתן אמת ליעקב[93] כו'

And this is "And Moshe wrote their goings forth": for this drawing down is through the Torah, "Grant truth to Yaakov," etc.,

> "And Moshe wrote their goings forth": Moshe's "writing" is the Torah, through which this light is drawn down, "Grant truth to Yaakov."

וכמ"ש במ"א לפי שבהתורה מלובש רצון העליון ממש שהוא בחי' א"ק [אדם קדמון] כנ"ל ועי"ז גם האדם העוסק בה ממשיך ומאיר על נפשו אור הרצון עליון ממש כו'.

as is written elsewhere: because in the Torah the very Supreme Will is enclothed, which is the level of Adam Kadmon, as mentioned above; and through this, the person who occupies himself with it also draws down and shines upon his soul the light of the very Supreme Will, etc.

> The Supreme Will itself, the level of Adam Kadmon, is clothed in the Torah. So whoever studies it draws the light of that Will onto his own soul.

22 וכ"ז [וכל זה] הוא כדי להיות למסעיהם על פי[94] הוי' דהיינו שעי"ז יהיה בהם כח להתעלות למעלה מבחי' פי הוי'.

And all this is in order that there be "to their journeys, by the mouth of Havayah"; that is, that through this they have the power to ascend above the level of "the mouth of Havayah."

> The purpose is "their journeys by the mouth of Havayah": to give Israel the power to rise even above the level of "the mouth of Havayah."

כי פי הוי' אח"פ [אוזן חוטם פה] בחי' מל' אבל בחי' א"ק [אדם קדמון] נק' מוצא פי הוי' מקור בחי' פה כו', וז"ש [וזהו שכתוב] כי לא על הלחם לבדו יחיה האדם.[95]

For "the mouth of Havayah" is [the mouth of] ear, nose and mouth (ozen, chotem, peh), the level of Malchus; but the level of Adam Kadmon is called "what comes forth from (motza) the mouth of Havayah," the source of the level of mouth, etc. And this is what is written, "For not by bread alone does man live":

> "The mouth of Havayah," together with "ear" and "nose," belongs to Malchus, G-d's creative speech. Adam Kadmon is "what comes forth from the mouth," the source of speech itself, and this is the sense of "For not by bread alone does man live."

האדם דלעילא שמקבל מבחי' לחם גימטריא מזלא ג' שמות הוי' כי על כל מוצא פי הוי' יחיה האדם. מוצא דייקא.

the supernal man (Adam), which receives from the level of lechem (bread), whose numerical value equals mazla, [that is,] three Names Havayah; "but by all that comes forth from the mouth of Havayah does man live": "comes forth" (motza) specifically.

> The "man" is the supernal Adam, which receives from "bread" (lechem); lechem has the numerical value 78, like mazla and like three Names Havayah. But "man lives by all that comes forth (motza) from the mouth of Havayah": by the source itself, Adam Kadmon.

SECTION 7 · ¶23–24

"Their journeys to their goings forth": the ascent

23 ואפשר זהו ענין הארת פנים הנ"ל שלמעלה מבחי' מזלא שהוא בחי' שערות כו' ואח"כ ואלה מסעיהם למוצאיהם.[96]

And it is possible that this is the matter of the illumination of the face mentioned above, which is above the level of mazla, which is the level of hairs, etc. And afterwards, "And these are their journeys to their goings forth."

> Perhaps "what comes forth from the mouth," which is higher than "bread" (mazla, the level of the "hairs" of the beard), is the shining face described earlier, the tikkun of truth. Then comes the second half of the verse: "And these are their journeys to their goings forth."

ר"ל [רוצה לומר] זהו העליה למוצאיהם ומקורם שהוא בחי' א"ק [אדם קדמון] וכנ"ל ממשל האש שעולה כ"כ [כל כך] למעלה מעלה עד שאפשר.

That is to say, this is the ascent to their goings forth and their source, which is the level of Adam Kadmon, as mentioned above from the analogy of fire, which rises so very high, as far as is possible.

> That second half is the return journey: the ascent back to the source, Adam Kadmon. It is like fire, which by nature rises as high as it can.

(עו"ל [עוד יש לומר] בפי' ענין ויכתוב משה עפמ"ש [על פי מה שכתוב] במ"א בד"ה אם בחקתי. שכמו שבתורה יש ב' בחי' אותיות החקיקה ואותיות הכתב שבלוחות נאמר חרות על הלוחות[97] כו'. כן בכל ניצוץ מישראל יש ג"כ ב' בחי' אלו כו' ע"ש.

(One may further say, in explaining the matter of "And Moshe wrote," according to what is written elsewhere in the discourse beginning "If in My statutes": that just as in the Torah there are two levels, engraved letters and written letters (of the Tablets it is said, "engraved upon the Tablets," etc.), so in every spark of Israel there are also these two levels, etc.; see there.

> A gloss offers another reading of "And Moshe wrote," based on the discourse "If you walk in My statutes": the Torah has engraved letters, like the Tablets, "engraved upon the Tablets," and written letters, ink on parchment. Every Jewish soul, every "spark of Israel," has both levels as well.

והנה בחי' מוצאיהם ושרש נשי"י [נשמות ישראל] זהו מבחי' אותיות החקיקה. וירידת הנשמה למטה בגוף זהו בחי' אותיות הכתב. וע"כ להיות ההמשכה מבחי' מוצאיהם נאמר ויכתוב משה את מוצאיהם דהיינו שהמשיך מבחי' אותיות החקיקה להתלבש באותיות הכתב כו'.

Now, the level of "their goings forth," the root of the souls of Israel, is from the level of the engraved letters, and the descent of the soul below into the body is the level of the written letters. Therefore, since the drawing down is from the level of "their goings forth," it says, "And Moshe wrote their goings forth"; that is, he drew from the level of the engraved letters to be enclothed in the written letters, etc.

> The soul's root, "their goings forth," is like engraved letters, one with their source, and its descent into a body is like written letters. "Moshe wrote their goings forth" means that he drew the engraved level down into the written one, the root into the soul in the body.

והוא כדי להיות אח"כ ואלה מסעיהם למוצאיהם וכמש"ש [וכמה שכתוב שם] ע"פ אם בחקתי תלכו[98] להיות בבחי' מהלכים בלי גבול כו' וע"ש סוף הדרוש.

And this is so that afterwards there be "And these are their journeys to their goings forth," as is written there on the verse "If you walk in My statutes": to be at the level of "those who walk" without limit, etc.; and see there, at the end of the discourse.

> The purpose is the ascent that follows, "their journeys to their goings forth." As that discourse explains, the soul becomes one "who walks" without limit, always rising further.

ואפשר שהעלייה למוצאיהם היא למעלה יותר מההמשכה בתחלה ממוצאיהם כי הגם דמוצאיהם הוא בחי' א"ק [אדם קדמון], אך מבואר למעלה שמג"ר [שמגי ראשונות] דא"ק [דאדם קדמון] א"א להיות שום המשכה רק מז"ת [מזי תחתונות]. וא"כ ההמשכה שבתחלה ממוצאיהם למסעיהם שרש המשכה זו הוא מז"ת [מזי תחתונות] דא"ק [דאדם קדמון].

And it is possible that the ascent to "their goings forth" is higher than the initial drawing down from "their goings forth." For although "their goings forth" is the level of Adam Kadmon, it was explained above that from the first three [Sefiros] of Adam Kadmon no drawing down at all is possible, only from the seven lower [Sefiros]. If so, the initial drawing down, from "their goings forth" to "their journeys," has its root in the seven lower [Sefiros] of Adam Kadmon.

> Perhaps the ascent even goes higher than the original descent. The descent came only from the seven lower Sefiros of Adam Kadmon, since nothing can be drawn down from its first three.

אכן ע"י ההעלאה אח"כ ואלה מסעיהם דהיינו ע"י רעותא דליבא ליבטל וליכלל באור א"ס ב"ה הנה העלאה זו למוצאיהם היא נוגע לבחי' ג"ר [גי ראשונות] דא"ק [דאדם קדמון] שהרי מבואר בזהר תרומה)

However, through the ascent afterwards, "And these are their journeys," that is, through the desire of the heart (re'usa deliba) to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, this ascent to "their goings forth" reaches the level of the first three [Sefiros] of Adam Kadmon. For it is explained in the Zohar, Terumah)

> But the ascent, which comes through the "desire of the heart" (re'usa deliba) to be nullified and absorbed in the Infinite Light, reaches Adam Kadmon's first three Sefiros. The gloss brings proof from the Zohar on Terumah.

(דקל"ב ב') שמא דמ"ב אתוון כו' עד דאתעטרא באין סוף. ועל דא סליק ולא נחית.[99]

(132b): "The Name of forty-two letters," etc., up to "until it is crowned in the Infinite One (Ein Sof); and therefore it ascends and does not descend."

> The Zohar says that the Name of Forty-two Letters rises until it is crowned in the Infinite One, and therefore it "ascends and does not descend."

הרי משמע דהעלייה ע"י שם מ"ב היא בא"ס ממש ועיין בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פכ"ה דשם מ"ב הוא בג"ר [בגי ראשונות] כח"ב [כתר חכמה בינה] דז"א כו'.

This implies that the ascent through the Name of Forty-two is into the Infinite One itself. And see Pri Etz Chaim, the Gate of the Shema, chapter 25, that the Name of Forty-two is in the first three [Sefiros], Keser, Chochmah and Binah, of Z'eir Anpin, etc.

> So the ascent through the Name of Forty-two reaches the Infinite One itself. The gloss also cites Pri Etz Chaim, which places this Name in the first three Sefiros, Keser, Chochmah and Binah, of Z'eir Anpin.

24 ואפשר שזהו פי' סליק ולא נחית דהיינו שההעלאה הוא למקום גבוה מה שא"א שיהיה משם שום המשכה וכנ"ל.

And it is possible that this is the meaning of "ascends and does not descend": that the ascent is to so high a place that no drawing down at all is possible from there, as mentioned above.

> Perhaps "ascends and does not descend" means that the ascent reaches a place so high that nothing at all can be drawn down from it.

ואפשר ג"כ לומר[100] שההמשכה ממוצאיהם הוא מבחי' אריך דכללות אבי"ע [אצילות בריאה יצירה עשיה] אבל ההעלאה היא נוגע בבחי' עתיק שהוא בחי' האצילות כו'

And it is also possible to say that the drawing down from "their goings forth" is from the level of the Arich of Atzilus, Beriah, Yetzirah and Asiyah as a whole, but the ascent reaches the level of Atik, which is the level of the Atzilus, etc.,

> Or perhaps the drawing down comes from the "Arich" of all four worlds together, which is Adam Kadmon, while the ascent reaches the "Atik" of the overall scheme, which is its "Atzilus."

דכללות העולמות, וע"ד משנ"ת [מה שנתבאר] בביאור ע"פ את שבתותי תשמרו[101] בענין פי' שבת עילאה שהוא העליה מבחי' אשר ברא כו' דהיינו שגם א"ק [אדם קדמון] שנק' אדם דבריאה עולה למעלה יותר כו':

of the worlds as a whole; along the lines of what has been explained in the explanation on the verse "You shall keep My Shabbosos," on the meaning of the supernal Shabbos, which is the ascent from the level of "which [G-d] created," etc.: that is, that even Adam Kadmon, which is called "Adam of Beriah," ascends higher still, etc.

> That higher "Atzilus" is the Infinite Light itself, as the maamar said at its opening. The same is taught of the "supernal Shabbos" in the explanation of "You shall keep My Shabbosos": an ascent beyond the level of "which G-d created," in which even Adam Kadmon, only "Adam of Beriah," rises higher still.

IN ONE'S AVODAH

Through Torah study a person draws the Supreme Will itself onto his soul, "Grant truth to Yaakov," and with it the self-nullification of the soul's source, which gives the soul power over the body that comes from "the skin of the serpent." Every blessing over a mitzvah follows the same path: drawing down, rising up and binding inwardly. The soul's own "journeys" are the longing of the heart to be nullified and absorbed in the Infinite Light, an ascent that can reach higher than anything drawn down to it.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that even Adam Kadmon counts only as "Beriah," and what then is the "Atzilus" above it?
2. How does the principle "My thoughts are not your thoughts" explain the way the ten Sefiros are included in Adam Kadmon?
3. How does "reaching and not reaching" differ from the returning surrounding light, and how does it explain the alternation of encamping and journeying?
4. Why are the journeys forty-two (six times seven) while the Counting of the Omer is forty-nine (seven times seven)?
5. In what sense can the soul's ascent "to their goings forth" reach higher than the place from which its light was first drawn down?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור עוד לענין מוצאיהם**

According to the note, Or HaTorah refers to this discourse in several places as "the second explanation of 'These are the journeys' of 5571 (1811)," and quotes an excerpt of it, with a few glosses, at p. 524 ff.

KEHOT'S NOTE

בכמה מקומות באוה"ת מציין לד"ה זה: ביאור שני דאלה מסעי תקע"א. (אוה"ת ויקרא-ב ע' תקד). קטע ממאמר זה מובא באוה"ת ויקרא-ב ע' תקכד ואילך עם הגהות אחדות.

2 Moshe wrote down "their goings forth to their journeys by the word of Havayah, and these are their journeys to their goings forth." This maamar is a further explanation of the two halves of that verse.

במדבר ל"ג:ב' Numbers 33:2

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

3 **הנה א"ק נקרא אדם דבריאה**

The note points to these places for the theme of the three levels of "Adam" (of Beriah, Yetzirah and Asiyah) that the maamar opens with.

KEHOT'S NOTE

בענין ג' בחי' אדם, ראה באוה"ת בלק ע' תתקסב ואילך. אוה"ת ענינים ערך א"ק. ויקרא-ב ע' תקו. שרש מצות התפלה פרק כח. ובכ"ד.

4 **א"ק נקרא אדם דבריאה**

The Kehot note reproduces the Rebbe's note there, which gathers the sources for calling Adam Kadmon "Adam of Beriah": the Tikkunei Zohar, Etz Chaim, this passage of Likkutei Torah, and later discourses that explain it.

KEHOT'S NOTE

ע"ד אדם דבי"ע זה ראה בתי"ז תי' סט (קיד, א) ותי' ע' (קיט, א. קלב, א). וראה בע"ח ש"ג פ"א דא"ק נק' אדם דבריאה — כמ"ש בפנים [בסה"מ תש"ח ע' 113] כ"ה בלקו"ת פ' מסעי ד"ה ביאור עוד לענין מוצאיהם, ונתבאר בכ"מ ומהם בד"ה ג' בחי' אדם [נדפס באוה"ת ענינים ערך א"ק]. בעבר הנהר תרנ"ז. אין עומדין להתפלל תרס"ז. — ב' דעות באיזה בחי' בא"ק מדבר ראה בד"ה החדש הזה תרס"ו. — ומ"ש בעמק המלך שער א"ק סתימאה פ"ח, מדבר בבי"ע שבא"ק, ויש לעיין במ"ש שער עולם הבריאה פ"ג — בדרוש ג' בחי' אדם מבואר דמ"ש דאצי' הוא אדם דעשי' גם בי"ע (דפרטיות) בכלל. — הערת כ"ק אדמו"ר בסה"מ תש"ח ע' 113.

5 **ובחי' אצילות אינו אלא בחי' אור אין סוף**

The note points there for a parallel discussion of the statement that the "Atzilus" of the overall scheme is the Infinite Light itself.

KEHOT'S NOTE

ראה אוה"ת ענינים ע' שטז.

6 **או ע"י**

A variant reading: where this text has "or Atik Yomin," Or HaTorah reads "which is the level of Atik Yomin," identifying Akudim and Nekudim with Atik rather than giving it as an alternative.

KEHOT'S NOTE

באוה"ת ויקרא א'תקו: שהוא בחי' ע"י.

PARAGRAPH 2

7 **ויאצל**

G-d "drew off (vayatzel) from the spirit that was upon him [Moshe] and placed it upon the seventy elders." The maamar derives the name Atzilus from this word: a drawing out of what already exists.

במדבר י"א:כ"ה Numbers 11:25

וַיֵּרֶד ה' בֶּעָנָן וַיְדַבֵּר אֵלָיו וַיָּאצֶל מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזְּקֵנִים וַיְהִי כְּנוֹחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסָפוּ׃

And the L-RD came down in the cloud, and spoke unto him, and took of the spirit that was upon him, and put it upon the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more.

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KEHOT'S NOTE

במדבר יא, כה.

8 **ע"פ ואלה המשפטים**

There the Alter Rebbe explains that Atzilus is from vayatzel: what was hidden in Moshe was revealed in the seventy elders.

KEHOT'S NOTE

תו"א עו, ב.

9 **עד שלא נבה"ע**

In Behar the Alter Rebbe quotes "before the world was created there was the Holy One, blessed be He, and His great Name alone" to explain that the level the Zohar calls "light" is also called "Name." A name bears no comparison to the person's essence, and yet his life-force is drawn into its letters.

KEHOT'S NOTE

פדר"א פ"ג. וע' לעיל פ' בהר מא, ג. מג, ב ובמ"מ לשם. נא, ד. [כ].

10 **עד שלא נברא העולם היה הוא ושמו בלבד**

Pirkei deRabbi Eliezer says that before the world was created there was the Holy One, blessed be He, and His great

Name alone. The maamar reads it as the light still included in its source, before its revelation.

Pirkei DeRabbi Eliezer 3:2–3 פרקי דרבי אליעזר ג׳:ב׳-ג׳

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו וּמוֹבָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שֶׁבָּעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

PARAGRAPH 5

11 קוצו של יו״ד והוא כולל כולם

Rabbi Chaim Vital lists five worlds that form one Name Havayah: the tip of the yud is Adam Kadmon, the yud Atzilus, the first hei Beriah, the vav Yetzirah and the final hei Asiyah, and the tip includes them all. The maamar cites it for Adam Kadmon as the general Keser.

Sha'arei Kedusha, Part 3 1:9–10 שערי קדושה, חלק ג א׳:ט׳-י׳

ואחר כך העולמות. בתחלה הם כללות אחד, והם שם אחד של הוי״ה. ואחר כך נחלק לארבעה יסודות, זולת השורש שלהם שהוא א״ק קוצו של יו״ד והיא הספירה העשירית העליונה מכולם הנקרא כתר, ואחר כך אלו הארבעה יסודות נחלקו לתשע ספירות כנזכר: והנה כל זה נכלל בשתי חלוקות והם המאציל והנאצלים כולם. וזהו שכתוב בפרקי רבי אליעזר (פרק כ״ג) עד שלא נברא העולם, רצונו לומר העולם הזה, היה הוא ושמו אחד, כי האין סוף הנקרא הוא והנאצלים הכלולים בשמו שהוא הוי״ה אחת, הכל אחד, כי היתה השלהבת גנוזה בגחלת:

Subsequently, the worlds were initially included as one complete Name of Being-Shem Havayah-שם הוי״ה. Afterwards, they were divided into four foundations, except for their root, which is Primordial Man-Adam Kadmon and is the thorn of the letter Yod-(י) יו״ד which is the tenth Sefirah that is higher than them all, and is therefore called the crown-Keter. Afterwards, the four foundations were divided into nine Sefirot, as mentioned. Now, it all includes two categories; the Emanator and all the Emanated. About this, it states in Pirkei d'Rabbi Eliezer, "Before the creation ...

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PARAGRAPH 6

12 כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts, nor are your ways My ways." The maamar reads it to mean that with G-d, willing a thing and its coming into being are not separate: when He wills, it already is.

Isaiah 55:8 ישעיהו נ״ה:ח׳

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע״ נה, ח.

PARAGRAPH 7

13 שהוא הכתר כולל כל העולמות

Sha'arei Kedushah teaches that the tip of the yud, Adam Kadmon, includes all four worlds and holds the root of them all. The maamar explains why: Adam Kadmon is the will for the Sefiros, which already contains them.

Sha'arei Kedusha, Part 3 1:5–6 שערי קדושה, חלק ג א׳:ה׳-ו׳

הנה המאציל העליון אשר האציל כל העולמות נקרא אין סוף ואין בו שום תמונה לא בשם ולא באות ואפילו בקוצי האותיות כלל, ולכן אפילו ההרהור אסור בו. והאציל חמשה עולמות, זה נשמה לזה וזה לזה, והן, אדם הקדמון הנזכר בספר התקונים (בתקון י״ט וברישׁ תיקון ע׳ ובכמה מקומות) ובלשון הגאונים נקרא צחצחות, השני עולם האצילות, השלישי עולם הבריאה, הרביעי עולם היצירה, החמישי עולם העשיה. ואלו החמשה עולמות נקראו הוי״ה אחת, כי קוצו של יו״ד הוא א״ק [אדם קדמון], והיו״ד אצילות, וה״א ראשונה בריאה והוא״ו יצירה, וה״א אחרונה עשיה.

This matter shall be explained with the utmost brevity, solely to the extent necessary to understand the matter of prophecy. Now, the Supernal Emanator, blessed is He, who emanated all the worlds, is called the Unlimited One (Ein Sof), blessed is He. He has no image whatsoever, neither in the form of a name, nor in the form of a letter, nor even in the thorns of the letters. We thus are incapable and therefore barred from all thought of Him. He emanated five worlds, one world being the soul ...

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14 לא מחשבותי מחשבותיכם

Cited again for the principle that G-d's willing a thing is already its coming into being.

Isaiah 55:8 ישעיהו נ״ה:ח׳

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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PARAGRAPH 8

15 **ובד"ה וירא ישראל**

There the Alter Rebbe explains the doubled "Havayah, Havayah" as two Names: the lower Havayah brings all the worlds into being from nothing, through tzimtzum (the yud) and then the spreading of light (the hei).

KEHOT'S NOTE

תו"א סא, ד.

PARAGRAPH 9

16 **בביאור ע"פ יביאו לבוש מלכות**

The note locates the explanation on "Let them bring royal apparel" in Torah Ohr's section on Megillas Esther, where the possibility of endless Sefiros is discussed further.

KEHOT'S NOTE

תו"א במג"א.

17 **יהי אור ויהי אור**

"And G-d said, Let there be light, and there was light." The maamar reads the two phrases as two stages: the light within Adam Kadmon, and the light drawn down below.

Genesis 1:3 בראשית א:ג

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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KEHOT'S NOTE

בראשית א, ג.

18 **באופן אחר קצת**

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

KEHOT'S NOTE

ראה גם תו"א מ, א.

19 **ע"פ למנצח על השמינית**

There the Alter Rebbe explains that the level of "the Will of all wills" is called Adam Kadmon, before Atzilus, so far above it that even Chochmah is like "making" before it.

KEHOT'S NOTE

לקו"ת פ' תזריע כא, א.

20 **קוצו העליון ואח"כ גוף היו"ד**

The note points to Mishnas Chassidim's laws of writing tefillin for this order of writing the yud, and to the next chapter on writing the Name.

KEHOT'S NOTE

ראה משנת חסידים מס' תיקון תפילין פ"א מ"ו. פ"ב מ"א בנוגע לכתיבת השם.

21 **ועיין בפי' הרמ"ז**

There the Alter Rebbe cites the same Ramaz on "three worlds" and divides all the worlds into three: Beriah, Yetzirah and Asiyah; Atzilus; and the worlds above Atzilus.

KEHOT'S NOTE

ראה לעיל פ' קדושים ל, ג.

22 **תלת עלמין**

The Zohar teaches that the Holy One, blessed be He, has three worlds in which He is hidden: a supreme, concealed world; a second bound to it, through which He is known; and a lower world where He is found and not found. The gloss refers to the Ramaz's commentary on this passage.

Zohar, Sh'lach 6:39–8:49 ספר הזהר, שלח לך ו:ל"ט-ח:מ"ט

23 **הי' מרגלא בפה קדוש המגיד נ"ע**

The note points there as another place where the Maggid's saying is recorded.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ ח"א ע' רנט. וכן הלשון באוה"ת ענינים ע' פד "כן אמר רבינו הגדול נ"ע בשם הרב המגיד דמעזריטש נ"ע שהי' מרגלא בפומי' דבחי' א"ק הוא אור כללי, וכן מצאתי גם כן בפירוש לתלמיד רי ישראל סרוג תלמיד האריזי"ל". ראה גם מצות האמנת אלקות נח, ב.

24 **קורא הדורות מראש**

"Who has wrought and done it? He who calls the generations from the beginning." The Maggid read the "generations" as the Ten Sefiros, called forth from the "head," Adam Kadmon.

Isaiah 41:4 ישעיהו מ"א:ד׳

מִי־פָעַל וְעָשָׂה קֹרֵא הַדֹּרוֹת מֵרֹאשׁ אֲנִי ה׳ רִאשׁוֹן וְאֶת־אַחֲרֹנִים אֲנִי־הוּא׃

Who hath wrought and done it? He that called the generations from the beginning. I, the L-RD, who am the first, And with the last am the same.

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KEHOT'S NOTE

ישע' מא, ד.

25 **ע"פ מ"ש במ"ח**

The note points there for a further discussion of Mishnas Chassidim's statement that Adam Kadmon is the "Arich" of the four worlds.

KEHOT'S NOTE

ראה גם המשך תער"ב ח"א פרק קסז. ח"ג ע' א'שצא.

26 **דא"ק הוא סוד האריך**

A later discourse the note lists on Adam Kadmon as the "Arich" of all the worlds.

KEHOT'S NOTE

ראה ד"ה בסוכות תשבו תרס"ד. המשך בששה"ק תער"ב ח"א ע' שלו ואילך.

27 The Zohar comments on "and there was light": "a light that already was." The gloss reads this as the light already included in Adam Kadmon before it was drawn down.

Zohar, Bereshit 5:28–38 ספר הזהר, בראשית ה:כ"ח-ל"ח

LIGHT, AND THERE WAS LIGHT. These words imply that there had already been light. This word, awr (light), contains in itself a hidden significance. The expansive force proceeding from the hidden recesses of the secret supernal ether opened a path and produced from itself a mysterious point (or, rather, the En Sof (Limitless) clave its own ether and disclosed this point), Yod. When this expanded, that which was

left of the mysterious AWIR (ether) was found to be AWR (light).

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

PARAGRAPH 10

28 **מלשון דארי דארי**

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

KEHOT'S NOTE

ביצה (טו, סע"ב). מגילה (יב, א), שם אי' "דרי" בלא "א". [כ].

29 **נק' בני בנים כמ"ש במ"א**

There the Alter Rebbe reads the blessing "Who remembers the kindnesses of the fathers ... and brings a redeemer to their children's children" as the Sefiros: the "fathers" are Abba and Imma, the "children" Chesed, Gevurah and Tiferes, and the "children's children" Netzach, Hod and Yesod.

KEHOT'S NOTE

ראה לקמן שה"ש מו, ב.

30 **דורי נסע ונגלה**

Chizkiyahu's prayer: "My dwelling (dori) is pulled up and carried away from me like a shepherd's tent." The text points to the Arizal's explanation of the word dori, which shares its root with dor, "generation."

Isaiah 38:12 ישעיהו ל"ח:י"ב

דּוֹרִי נָסַע וְנִגְלָה מֻנִּי כְּאֹהֶל רֹעִי קִפַּדְתִּי כָאַרג חַיַּי מִדַּלָּה יְבַצְּעֵנִי מִיּוֹם עַד־לַיְלָה תַּשְׁלִימֵנִי׃

My habitation is plucked up and carried away from me as a shepherd's tent; I have rolled up like a weaver my life; He will cut me off from the thrum; from day even to night wilt Thou make an end of me.

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31 **קורא הדורות מראש**

The Zohar on Lech Lecha says that the Holy One, blessed be He, called Avraham constantly from the day the world was created, as it is written, "He calls the generations from the beginning."

Zohar, Lech Lecha 22:212–225 ספר הזהר, לך לך כ"ב:רי"ב-רכ"ה

"Whom he calleth in righteousness": because G-d was calling him constantly from the day that the world was created, as it is written, "calling the generations from the beginning" (Is. 41, 4). "To his foot": i.e. to attach him to His service and to bring him near to Himself.

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

32 **קורא הדורות מראש**

The Zohar on Vayechi teaches that all the generations stood before G-d before the world was created, and that all souls stand before Him in their form and are called by name before they descend. The text cites it for the verse referring to the souls of the righteous.

Zohar, Vayechi 35:365–36:376 ספר הזהר, ויחי ל"ה:שס"ה-ל"ו:שע"ו

In the same way all the generations of the world from one end to the other stand before Him before they come into the world, as it says, "He calleth the generations from the beginning" (Is. 41, 4), i.e. from the Creation; all the souls that are to descend into the world stand before G-d before they descend in the form which they are to assume in this world, and are called by name.

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

33 **בע"ח שער ח' פרק ה'**

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו ש"ט וגם לא פ"ה רק רפ"ו, יע"ש. [כ].

34 **ולעילא מגולגלתא דיליה יש בו דוגמת בחינת עתיק דאצילות**

Etz Chaim says that Adam Kadmon includes the four Names Av, Sag, Mah and Ban, and that above its skull there is a counterpart of Atik of Atzilus. The Kehot note locates the quote here in today's editions.

Sefer Etz Chaim 9:6 עץ חיים ט':ו'

... ג"כ אורות לחוץ שהם ענפיו והע"ב הוא במוחין דיליה נגד א"א ואבא דאצילות ולעילא מגלגלתא דיליה יש בו דוגמא בחינת עתיק דאצילות וס"ג דיליה מאוזן ולמטה עד טבורו והוא כנגד בינה דאצילות ומ"ה ובין דיליה מטבורא ולמטה כנגד זו"ן דאצילות והנה עד"ז שבפנימותו כן הוא באורות שיוצאין ממנו שהם ענפיו כנז' כי שערות ראשו כנגד ענפי ע"ב ושערות דיקנא הם מאח"פ כנגד ענפי ס"ג שבהם כלולים או"א שבין שניהם לקחו בינה דמ"ה אחר התיקון שהוא שם ס"ג הכולל שניהן והם נכללות במוזלא דדיקנא דא"א והבן זה מאוד כי הן ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 11

35 **לעיל בביאור ע"פ שחורה אני**

The note explains that "above" here means the explanation printed in the Shir HaShirim volume, at 7d.

Song of Songs 7:4 שיר השירים ז':ד'

שְׁנֵי שָׁדַיִךְ כִּשְׁנֵי עֳפָרִים תְּאֲמֵי צְבִיָּה׃

Thy two breasts are like two fawns that are twins of a gazelle.

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KEHOT'S NOTE

הכוונה להנדפס להלן שה"ש ז, ד.

36 **שחורה אני ונאוה**

"I am black but comely." The text refers to its explanation on this verse for the lowest level of the Infinite Light described as Malchus.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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37 **תי"ו רשים רשימו**

In the Idra Rabba the Zohar says that among the marks of the letters, the tav marks a mark for Atik Yomin, which has no equal. The text points to the Arizal's explanation of this passage.

Zohar, Idra Rabba 3:14–6:25ספר הזהר, האדרא רבא ג:יד-ו:כה

38 **בביאור ע"פ את שבתותי**

There the explanation on "You shall keep My Shabbosos" distinguishes levels of Shabbos in the overall scheme of the worlds: relative to one of them Adam Kadmon is still below, while another reaches even into Adam Kadmon, because Adam Kadmon includes Atzilus, Beriah, Yetzirah and Asiyah as one.

KEHOT'S NOTE

לעיל פ' בהר מד, ד.

39 **ע"פ ואכלתם אכול**

There the Alter Rebbe teaches that the souls to be revealed in the future come from the level of the circle that precedes the kav, and are far higher.

KEHOT'S NOTE

לעיל פ' צו ז, ג.

40 **ואכלתם אכול**

"And you shall eat, eating, and be satisfied." Likkutei Torah reads the doubled eating as souls of the future elevating the souls of the present.

Joel 2:26יואל ב:כ"ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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41 **דכמו שמל' דאצילות**

As quoted in the note, this discourse cites the present explanation of "their goings forth to their journeys" for the teaching that the first revelation of the kav is the Malchus of the general Atzilus, and supports it from Etz Chaim's Gate of the Breaking of the Vessels, chapter 5, on the counterpart of Atik above the skull of Adam Kadmon.

KEHOT'S NOTE

ראה ד"ה צאינה וראינה תרנ"ד (ע' רצט): ולפמ"ש בלקו"ת פ' מסעי בהביאור דמוצאיהם למסעיהם דראשית גילוי הקו הוא בחי' מל' דאצי' דכללות, וכ"ה ממ"ש בע"ח שער שבירת הכלים פ"ה שיש כדוגמת עתיק לעילא מגולגלתא דא"ק, ע"ש.

42 **אז יבקע כשחר אורך**

"Then your light shall break forth like the dawn." The maamar reads "break forth" (yibaka) as the kav breaking through the tzimtzum.

Isaiah 58:8ישעיהו נ"ח:ח

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה' יַאַסְפֶּךָ:

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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43 **עשר ולא אחד עשר**

The note gives this as a further place where "ten and not eleven" is discussed.

KEHOT'S NOTE

בס"י ועל"ק שה"ש י', ב. [כ].

44 **עשר ולא אחד עשר**

"Ten Sefiros of nothingness: ten and not nine, ten and not eleven." The maamar uses it to show that the kav, the "thread" of the Infinite One, is not counted as an eleventh Sefirah.

Sefer Yetzirah 1:4ספר יצירה א:ד

עשר ספירות בלימה עשר ולא תשע, עשר ולא אחת עשרה, הבן בחכמה וחכם בבינה, בחון בהם וחקור מהם והעמד דבר על בוריו והשב יוצר על מכונו:

Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

45 **אנת הוא חד**

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

KEHOT'S NOTE

ת"ז בהקדמה יז, א.

46 **אנת הוא חד ולא בחושבן**

Elijah's prayer opens: "Master of the worlds, You are One, but not in number." It expresses that G-d is above the count of the Sefiros He brought forth.

Tikkunei Zohar 17a:9–11תקוני הזהר י"ז א:טי-יא

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

47 **בביאור ע"פ ראיתי**

There the Alter Rebbe explains that the purpose of divine service is to draw down a revelation of G-dliness from above the chain of descending worlds.

KEHOT'S NOTE

לעיל פ' בהעלותך לו, א.

48 **ראיתי והנה מנורת זהב**

Zechariah's vision: "I have seen, and behold, a menorah all of gold." The text refers to its explanation on this verse for the light above the kav.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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49 **מבואר בע"ח**

The note points to this page for the teaching of Etz Chaim that the feet of Adam Kadmon end at the bottom of Asiyah.

KEHOT'S NOTE

ע"ל תזריע (כא, ג). וע"ע בתו"א ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר. ובאגה"ק (סי' כ) ד"ה איהו וחיוהי. [כ].

PARAGRAPH 12

50 **ויהי בנסוע . . ובנחה יאמר**

"And it was, when the Ark set out, Moshe said: Arise, Havayah." The maamar reads the setting out as an ascent.

Numbers 10:35 במדבר י':ל"ה

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה ה' וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ׃

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O L-RD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

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KEHOT'S NOTE

במדבר י', לה-לו.

51 **ובנחה יאמר**

"And when it rested, he would say: Return, Havayah." The maamar reads the resting as a drawing down.

Numbers 10:36 במדבר י':ל"ו

וּבְנֻחֹה יֹאמַר שׁוּבָה ה' רִבְבוֹת אַלְפֵי יִשְׂרָאֵל׃

And when it rested, he said: 'Return, O L-RD, unto the ten thousands of the families of Israel.'

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PARAGRAPH 13

52 **ועל האי אקרי ברח לך אל מקומך**

The Idra Zuta speaks of the supernal head that is not known and does not cleave to wisdom or understanding, and says that about it is written "Flee to your place" and "the living creatures ran and returned." The maamar uses it for light that withdraws as soon as it reaches.

Zohar, Idra Zuta 1:29–4:37 ספר הזהר, האדרא זוטא א':כ"ט-ד':ל"ז

53 **ברח לך אל מקומך**

Balak tells Bilaam, "Now flee to your place." The Zohar applies the words to the highest level, which withdraws to its place.

Numbers 24:11 במדבר כ"ד:י"א

וְעַתָּה בְּרַח־לְךָ אֶל־מְקוֹמֶךָ אָמַרְתִּי כַּבֵּד אֲכַבֶּדְךָ וְהִנֵּה מְנָעֲךָ ה' מִכָּבוֹד׃

Therefore now flee thou to thy place; I thought to promote thee unto great honour; but, lo, the L-RD hath kept thee back from honour.'

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54 **והחיות רצוא ושוב**

In Yechezkel's vision "the living creatures ran and returned." It is the classic image of "reaching and not reaching": approaching and withdrawing.

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT'S NOTE

יחזקאל א, יד.

55 **הלוים נושאים את המשכן**

The Levites are appointed over the Mishkan of the Testimony: "they shall carry the Mishkan and all its vessels." The maamar links their carrying to ascent through Gevurah.

Numbers 1:50 במדבר א':נ'

וְאַתָּה הַפְקֵד אֶת־הַלְוִיִּם עַל־מִשְׁכַּן הָעֵדֻת וְעַל כָּל־כֵּלָיו וְעַל כָּל־אֲשֶׁר־לוֹ הֵמָּה יִשְׂאוּ אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־כֵּלָיו וְהֵם יְשָׁרְתֻהוּ וְסָבִיב לַמִּשְׁכָּן יַחֲנוּ׃

but appoint thou the Levites over the tabernacle of the testimony, and over all the furniture thereof, and over all that belongeth to it; they shall bear the tabernacle, and all the furniture thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

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KEHOT'S NOTE

ראה במדבר א, נ.

56 **בדרוש פורים . . חייב אינש**

In this Purim discourse the Alter Rebbe works through the letters of the Name Havayah in the soul: the vav must be drawn into the final hei, so that thought, speech and ac-

tion are filled with holy attributes, and the root of the vav is drawn from the yud and hei above.

KEHOT'S NOTE

תו"א צה, ג ואילך.

57 **כי יד על כס**

"For a hand is upon the throne of Yah," said after the war with Amalek. The text refers to the Purim discourse that explains it with the three "hands" in the soul.

Exodus 17:16 שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס קָהּ מִלְחָמָה לַה' בַּעֲמָלֵק מִדֹּר דֹּר׃

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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58 **הלוים ג"כ שומרים המקדש**

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

KEHOT'S NOTE

מדות פ"א, מ"א.

59 **הלוים ג"כ שומרים . . בכ"א מקומות**

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

KEHOT'S NOTE

מדות פ"א, מ"א.

60 **שומרים המקדש בכ"א מקומות**

The Mishnah teaches that the Kohanim kept watch in the Temple at three places and the Levites at twenty-one. The maamar reads the Levites' watch as guarding against the kelipos.

Mishnah Middot 1:1 משנה מדות א':א

בִּשְׁלֹשָׁה מְקוֹמוֹת הַכֹּהֲנִים שׁוֹמְרִים בְּבֵית הַמִּקְדָּשׁ, בְּבֵית אַבְטִינָס, וּבְבֵית הַנִּיצוֹץ, וּבְבֵית הַמּוֹקֵד. וְהַלְוִיִּם בְּעֶשְׂרִים וְאֶחָד מָקוֹם. חֲמִשָּׁה, עַל חֲמִשָּׁה שַׁעֲרֵי הַר הַבַּיִת. אַרְבָּעָה, עַל אַרְבַּע פִּנּוֹתָיו מִתּוֹכוֹ. חֲמִשָּׁה, עַל חֲמִשָּׁה שַׁעֲרֵי הָעֲזָרָה. אַרְבָּעָה, עַל אַרְבַּע פִּנּוֹתֶיהָ מִבַּחוּץ. וְאֶחָד בְּלִשְׁכַּת הַקָּרְבָּן, וְאֶחָד בְּלִשְׁכַּת הַפָּרֹכֶת, וְאֶחָד לַאֲחוֹרֵי בֵית הַכַּפֹּרֶת׃

In three places the priests keep watch in the Temple: in the chamber of Avtinas, in the chamber of the spark, and in the fire chamber. And the Levites in twenty-one places: Five at the five gates of the Temple Mount; Four at its four corners on the inside; Five at five of the gates of the courtyard; Four at its four corners on the outside; One at the offering chamber; One at the chamber of the curtain, And one behind the place of the kapporet.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

61 **והזר הקרב**

The Raaya Mehemna on Shoftim says that when fire came down from above onto the wood of the offering, "the stranger who comes near shall be put to death," burned by it. The text cites it on the Levites guarding against what is foreign to holiness.

Zohar, Shoftim 1:1–2:10 ספר הזהר, שופטים א':א'-ב':י"

62 **והזר הקרב**

The Raaya Mehemna on Teitzei applies "No stranger shall eat of the holy" and "the stranger who comes near shall be put to death" to the evil inclination. The text cites it as a further discussion of the verse.

Zohar, Ki Teitzei 26:127–28:138 ספר הזהר, כי תצא כ"ו:קכ"ז-כ"ח:קל"ח

63 **והזר הקרב**

The Zohar on Bereshis says that none may approach the inner "vineyard" except those fit to serve within, and therefore it is written, "the stranger who comes near shall be put to death."

Zohar, Bereshit 32:330–35:339 ספר הזהר, בראשית ל"ב:ש"ל-ל"ה:של"ט

64 **והזר הקרב**

The Raaya Mehemna on Mishpatim calls the evil inclination the "stranger," of whom it is said, "My glory I will not give to another" and "the stranger who comes near shall be put to death."

Zohar, Mishpatim 13:433–14:443 ספר הזהר, משפטים י"ג:תל"ג-י"ד:תמ"ג

65 **והזר הקרב**

The Raaya Mehemna on Tzav (the text cites the end of 33b; the words fall on 34a) says that just as one with a blemish may not approach the Shechinah, neither may a "stranger": "the stranger who comes near shall be put to death."

Zohar, Tzav 21:154–24:166 ספר הזהר, צו כ"א:קנ"ד-כ"ד:קס"ו

66 **הזר הקרב יומת כו'**

"And the stranger who comes near shall be put to death," said of the Mishkan, which only the Levites may handle. The Kehot note remarks that the "etc." is puzzling, since these words end the verse.

Numbers 1:51 במדבר א':נ"א

וּבְנָסַע הַמִּשְׁכָּן יוֹרִידוּ אֹתוֹ הַלְוִיִּם וּבַחֲנֹת הַמִּשְׁכָּן יָקִימוּ אֹתוֹ הַלְוִיִּם וְהַזָּר הַקָּרֵב יוּמָת׃

And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the common man that draweth nigh shall be put to death.

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KEHOT'S NOTE

במדבר א, נא. תי' "כו'" צ"ע שהרי זה סוף פסוק.

67 **לאיש זר**

The Zohar on Mishpatim reads "If a Kohen's daughter is married to a strange man" as the holy soul drawn from a

supernal place. The text points to the Ramaz's commentary on this passage.

Zohar, Mishpatim 3:23-34 ספר הזהר, משפטים ג׳:כ״ג-ל״ד

Now, "the priest's daughter" is the superior soul, the daughter of our father Abraham, the first of proselytes, who drew this soul from a supernal region. And "a priest's daughter married unto a stranger" refers to the holy soul which emanates from a supernal region and enters into the hidden part of the Tree of Life. And when the breath of the supernal Priest has breathed souls into that Tree, those souls fly away from there and enter a certain treasure-house. Woe unto the world that knows not how to …

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

68 **ושמו איש איש על עבודתו**

Aharon and his sons "shall come and set them, each man to his service and to his burden." The Kehot note points out that the verse has "them" (osam), which the text leaves out. The maamar learns that the Levites' work began through the Kohanim.

Numbers 4:19 במדבר ד׳:י״ט

וְזֹאת עֲשׂוּ לָהֶם וְחָיוּ וְלֹא יָמֻתוּ בְּגִשְׁתָּם אֶת־קֹדֶשׁ הַקָּדָשִׁים אַהֲרֹן וּבָנָיו יָבֹאוּ וְשָׂמוּ אוֹתָם אִישׁ אִישׁ עַל־עֲבֹדָתוֹ וְאֶל־מַשָּׂאוֹ׃

but thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden;

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KEHOT'S NOTE

במדבר ד, יט, ושם אי׳ ״אותם״. [כ].

69 **מקריבים ב׳ כבשים תמידים ליום**

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

KEHOT'S NOTE

שם כח, ג.

70 **ב׳ כבשים תמידים ליום**

The daily offering: "two yearling lambs without blemish each day, a continual burnt-offering." The maamar reads the lambs as drawing down from the seven lower Sefiros.

Numbers 28:3 במדבר כ״ח:ג׳

וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַה׳ כְּבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָּמִיד׃

And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering.

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71 **והכשבים הפריד יעקב**

"And the lambs Yaakov separated," in the account of Lavan's flocks. The maamar reads Yaakov, the seven lower Sefiros, as drawing the "lambs" down from their root.

Genesis 30:40 בראשית ל׳:מ׳

וְהַכְּשָׂבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פְּנֵי הַצֹּאן אֶל־עָקֹד וְכָל־חוּם בְּצֹאן לָבָן וַיָּשֶׁת־לוֹ עֲדָרִים לְבַדּוֹ וְלֹא שָׁתָם עַל־צֹאן לָבָן׃

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban— and put his own droves apart, and put them not unto Laban's flock.

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KEHOT'S NOTE

בראשית ל, מ.

72 **שער ריישי׳ כעמר נקא**

In Daniel's vision of the Ancient of Days, "the hair of His head was like pure wool." In Kabbalah this hair stands for the supernal attributes rooted in Atik.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

73 **ומבואר במ״א . . תנופת שתי הכבשים בחג השבועות**

There the Alter Rebbe discusses the waving of the two lambs, which was done together with the two loaves, and cites the Mishnah (Menachos, chapter 5) that the loaves are placed on top of the lambs.

KEHOT'S NOTE

לעיל לקו״ת פ׳ אמור (לט, א).

74 **בכל מאדך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar links the first section of the Shema, which contains "with all your might," to the Name of Forty-two.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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75 **בד״ה מקושש**

There the Alter Rebbe notes that the second section of the Shema does not say "with all your might," which appears only in the first section.

KEHOT'S NOTE

לעיל פ׳ שלח מב, ג.

76 **סליק ולא נחית**

The Zohar says that the Name of Forty-two Letters is crowned in the upper world and "ascends and does not descend," crowned within supernal thought. The maamar suggests that this is because the ascent reaches the Supreme Will, from which nothing flows down.

Zohar, Terumah 10:106–116 ספר הזהר, תרומה י:ק"ו-קט"ז

77 **חכם אינו מדבר בפני מי שגדול**

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

KEHOT'S NOTE

אבות פ"ה, מ"ז.

78 **אינו מדבר בפני מי שגדול ממנו**

Among the seven traits of a wise man: he does not speak before one who is greater than he in wisdom. The text refers to its use as an analogy for the Sea freezing before a higher revelation.

Pirkei Avot 5:7 משנה אבות ה:ז

שִׁבְעָה דְבָרִים בַּגֹּלֶם וְשִׁבְעָה בֶחָכָם. חָכָם אֵינוֹ מְדַבֵּר בִּפְנֵי מִי שֶׁהוּא גָדוֹל מִמֶּנּוּ בְחָכְמָה וּבְמִנְיָן, וְאֵינוֹ נִכְנָס לְתוֹךְ דִּבְרֵי חֲבֵרוֹ, וְאֵינוֹ נִבְהָל לְהָשִׁיב, שׁוֹאֵל כָּעִנְיָן וּמֵשִׁיב כַּהֲלָכָה, וְאוֹמֵר עַל רִאשׁוֹן רִאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן, וְעַל מַה שֶּׁלֹּא שָׁמַע, אוֹמֵר לֹא שָׁמָעְתִּי, וּמוֹדֶה עַל הָאֱמֶת. וְחִלּוּפֵיהֶן בַּגֹּלֶם:

[There are] seven things [characteristic] in a clod, and seven in a wise man: A wise man does not speak before one who is greater than he in wisdom, And does not break into his fellow's speech; And is not hasty to answer; He asks what is relevant, and he answers to the point; And he speaks of the first [point] first, and of the last [point] last; And concerning that which he has not heard, he says: I have not heard; And he acknowledges the truth. And the reverse …

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PARAGRAPH 15

79 **חכמת האמת שאין עוד מלבדו**

The gloss in Tanya, chapter 35, explains why the Infinite Light unites with Atzilus only through Chochmah: the Infinite One is the true One, He alone and nothing besides Him, and this is the level of Chochmah.

Tanya, Likkutei Amarim 35:7 תניא, חלק ראשון; ליקוטי אמרים ל"ה:ז'

הגהה וְכַאֲשֶׁר שָׁמַעְתִּי מִמּוֹרִי עָלָיו הַשָּׁלוֹם, פֵּירוּשׁ וְטַעַם לְמַה שֶּׁכָּתוּב בְּעֵץ חַיִּים, שֶׁאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא אֵינוֹ מִתְיַחֵד אֲפִילוּ בְּעוֹלָם הָאֲצִילוּת אֶלָּא עַל יְדֵי הִתְלַבְּשׁוּתוֹ תְּחִלָּה בִּסְפִירַת חָכְמָה, וְהַיְינוּ מִשּׁוּם שֶׁאֵין־סוֹף בָּרוּךְ־הוּא, הוּא אֶחָד הָאֱמֶת, שֶׁהוּא לְבַדּוֹ הוּא וְאֵין זוּלָתוֹ, וְזוֹ הִיא מַדְרֵגַת הַחָכְמָה וְכוּ׳:

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80 **נחשבת כעשייה גופניות**

Sha'ar HaYichud VehaEmunah teaches that relative to the Holy One, blessed be He, Chochmah, the beginning of thought, is like the "end of action," as in "You made them all with wisdom." The maamar uses it to show why Chochmah is only a "seal" or "writing."

Tanya, Sha'ar HaYichud 9:4 תניא, חלק שני; שער היחוד והאמונה ט':ד'

… לוֹ, לְפִי שֶׁחוּשׁ הַמִּישׁוּשׁ אֵינוֹ מִתְיַחֵס וְנוֹפֵל אֶלָּא עַל עֲשִׂיָּיה גַּשְׁמִית הַנִּתְפֶּסֶת בְּיָדַיִם, וְכָכָה מַמָּשׁ, נֶחְשָׁבֶת לְגַבֵּי הַקָּדוֹשׁ־בָּרוּךְ־הוּא מַדְרֵגַת הַשֵּׂכֶל וְהַהֶשְׂגָּה כַּעֲשִׂיָּיה גַּשְׁמִית מַמָּשׁ, וַאֲפִילוּ הַשָּׂגַת שְׂכָלִים שֶׁבְּעוֹלָמוֹת עֶלְיוֹנִים, וַאֲפִילוּ מַדְרֵגַת חָכְמָה עִילָּאָה הַמְּחַיָּה אֶת כּוּלָּם, כְּדִכְתִיב: "כּוּלָּם בְּחָכְמָה עָשִׂיתָ".

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PARAGRAPH 17

81 **חכמת אדם תאיר פניו**

"A man's wisdom makes his face shine." The maamar uses it to link the shining face, the "two apples," with the revelation of Chochmah.

Ecclesiastes 8:1 קהלת ח':א'

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא:

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

82 **אשר יצר את האדם בחכמה**

The Talmud gives the text of the blessing "Who formed man with wisdom," said after relieving oneself. The maamar reads "formed" (yatzar) as Yetzirah and joins it with wisdom.

Berakhot 60b:1 ברכות ס' ב:א'

… "שֶׁמְּרוּנִי שֶׁמְּרוּנִי, עֲזָרוּנִי עֲזָרוּנִי, סְמָכוּנִי סְמָכוּנִי, הַמְתִּינוּ לִי הַמְתִּינוּ לִי עַד שֶׁאֶכָּנֵס וְאֵצֵא, שֶׁכֵּן דַּרְכָּן שֶׁל בְּנֵי אָדָם". כִּי נָפֵיק, אוֹמֵר: "בָּרוּךְ … אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה, וּבָרָא בוֹ נְקָבִים נְקָבִים, חֲלָלִים חֲלָלִים, גָּלוּי וְיָדוּעַ לִפְנֵי כִּסֵּא כְבוֹדֶךָ שֶׁאִם יִפָּתֵחַ אֶחָד מֵהֶם אוֹ אִם יִסָּתֵם אֶחָד מֵהֶם אִי אֶפְשָׁר לַעֲמוֹד לְפָנֶיךָ".

Who enters a privy says, "Be honoured, ye honoured and holy Beings who minister to the Most High ! Give glory to the G-d of Israel ; leave me while I enter and do my will, then shall I come unto you." Abbai said : Let not a man speak thus, lest they leave him and depart; but let him say, "Guard me, guard me, help me, help me, support me, support me, wait for me, wait for me until I enter and come out, for such is the way …

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KEHOT'S NOTE

ברכות ס, ב.

83 **ולאו מכל אינון מדות**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

84 ולאו מכל אינון מדות איהו כלל

In Elijah's prayer, after naming the attributes through which the world is run, the Tikkunei Zohar says that G-d is not a known "righteousness" or "judgment," and not of any of these attributes at all.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיע דאיהו דין. ולאו משפט ידיע דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכו'

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PARAGRAPH 18

85 משה שושבינא דמלכא

The Zohar on Vayikra says that Moshe was the groomsman of the King (Tiferes) and Aharon the groomsman of the Queen (Malchus).

Zohar III, 20a זח"ג כ, א

KEHOT'S NOTE

זח"ג כ, א. ערה, ב.

86 משה שושבינא דמלכא

The Raaya Mehemna on Shoftim says again: "Moshe is the groomsman of the King, Aharon the groomsman of the Queen."

Zohar, Shoftim 5:21–24 ספר הזהר, שופטים ה':כ"א-כ"ד

87 תתן אמת ליעקב

"Grant truth to Yaakov, kindness to Avraham." The maamar reads it as drawing the light of the seal of truth into Z'eir Anpin, Yaakov's level.

Micah 7:20 מיכה ז':כ'

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ.

88 בחכמה אתברירו

The Zohar on Pekudei describes how the waste is sifted out from within supernal thought (machshavah), the Kabbalistic name for Chochmah, and so is refined. The Kehot note gives it for the principle that things are refined through Chochmah.

Zohar II, 254b זח"ב רנד, ב

KEHOT'S NOTE

ראה זח"ב רנד, ב. ע"ח ש' יח, פ"ה. מבו"ש ש"ה ח"א, פ"ב. מא"א אות מ סנ"ט.

89 בחכמה אתברירו

Etz Chaim (Gate 18, chapter 5) explains that the final sifting of the sparks depends on supernal thought, which is Abba (Chochmah), quoting the Zohar on Pekudei: "in thought they are all refined."

Sefer Etz Chaim 18:5 עץ חיים י"ח:ה'

90 ומעין מבית ה' יצא והשקה את נחל השטים

Yoel's prophecy of the end of days: "A spring shall go forth from the House of Havayah and water the valley of Shittim." The gloss traces this spring to the Chochmah of Adam Kadmon.

Joel 4:18 יואל ד':י"ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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PARAGRAPH 19

91 קורא הדורות מראש

"He calls the generations from the beginning," read above as G-d calling the souls and the Sefiros forth from the "head," Adam Kadmon.

Isaiah 41:4 ישעיהו מ"א:ד'

מִי־פָעַל וְעָשָׂה קֹרֵא הַדֹּרוֹת מֵרֹאשׁ אֲנִי ה' רִאשׁוֹן וְאֶת־אַחֲרֹנִים אֲנִי־הוּא׃

Who hath wrought and done it? He that called the generations from the beginning. I, the L-RD, who am the first, And with the last am the same.

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92 ישראל עלו במחשבה

The Midrash lists things that preceded the creation of the world, among them that Israel "arose in thought." The maamar locates this in Adam Kadmon, the will that includes all souls.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did

not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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PARAGRAPH 21

93 **תתן אמת ליעקב**

"Grant truth to Yaakov." Here it names the light of truth drawn into the soul through Torah study.

Micah 7:20 מיכה ז׳:כ׳

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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PARAGRAPH 22

94 **למסעיהם על פי הוי׳**

"Moshe wrote their goings forth to their journeys by the mouth of Havayah." The maamar reads "by the mouth of Havayah" as Malchus, which the journeys rise above.

Numbers 33:2 במדבר ל״ג:ב׳

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה׳ וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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95 **כי לא על הלחם לבדו יחיה האדם**

"For not by bread alone does man live, but by all that comes forth from the mouth of Havayah does man live." The maamar stresses "comes forth" (motza): the source of the mouth, Adam Kadmon.

Deuteronomy 8:3 דברים ח׳:ג׳

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה׳ יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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PARAGRAPH 23

96 **ואלה מסעיהם למוצאיהם**

The second half of the verse, "and these are their journeys to their goings forth," read as the ascent back to the source.

Numbers 33:2 במדבר ל״ג:ב׳

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה׳ וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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97 **חרות על הלוחות**

"The writing was the writing of G-d, engraved upon the Tablets." The gloss uses it for the "engraved letters," which are one with the stone.

Exodus 32:16 שמות ל״ב:ט״ז

וְהַלֻּחֹת מַעֲשֵׂה אֱלֹקִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹקִים הוּא חָרוּת עַל־הַלֻּחֹת׃

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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98 **אם בחקתי תלכו**

"If you walk in My statutes." The text refers to its discourse on this verse, which reads bechukosai as engraving (chakikah) and speaks of walking without limit.

Leviticus 26:3 ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

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

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99 **דאתעטרא באין סוף. ועל דא סליק ולא נחית**

The Zohar says that the Name of Forty-two Letters rises higher and higher until it is crowned in the Infinite One, and so "ascends and does not descend." The gloss concludes that the ascent reaches the Infinite One itself.

Zohar, Terumah 10:106–116 ספר הזהר, תרומה י׳:ק״ו-קט״ז

PARAGRAPH 24

100 **ואפשר ג״כ לומר**

The note points to this discourse for the second suggestion: that the drawing down is from the "Arich" of the worlds as a whole, while the ascent reaches their "Atik."

KEHOT'S NOTE

ראה ד״ה בסוכות תשבו תרס״ד.

101 **בביאור ע״פ את שבתותי תשמרו**

There the Alter Rebbe explains "You shall keep (tishmoru) My Shabbosos": we are only to guard the revelation given to us, because Shabbos shines as a surrounding light (makif), and the root of every surrounding light is the light above the kav.

KEHOT'S NOTE

לקו״ת פ׳ בהר מד, ב.

ענין נחלת יעקב

"The Inheritance of Yaakov"

"The inheritance of Yaakov," the inheritance without bounds, is a very lofty makif from Atik, rooted above time and above every limit. One who makes himself "like leftovers," despising a life bound by time and nullifying his yesh into ayin, draws it down even now; in the Time to Come it will be revealed through the dew of Atika that revives the dead.

THE MAAMAR IN BRIEF

The Zohar identifies "the inheritance of Yaakov" with the "dew of heaven" of Yitzchak's blessing, a dew that flows from Atika to Z'eir Anpin, connected with Minchah of Shabbos and the third meal. It is "an inheritance without bounds" because Tiferes, Yaakov's attribute, rises to Keser, above all limits. Like the Temple, the "inheritance" that is Jerusalem, it is a very lofty makif from Atik, the Malchus of the Infinite One; souls too have a makif and a makif of the makif. It is also a "mighty stream," a flow from the lofty level of Eisan. These makifim are above time, which begins only with Malchus of Atzilus. So "the remnant of His inheritance" is the one who "makes himself like leftovers": like teshuvah, which preceded the world, he despises a life bound by time and is nullified before the makifim, drawing the supernal Chesed into his soul. In the Time to Come these makifim, "the remainder" left above, will be revealed, and the dead will live through the dew of Atika. In its plain sense, too, making oneself like leftovers is bittul, the nullification of yesh into ayin, which draws from Atika Kadisha, called Ayin.

OUTLINE

1 **The dew of Atika** ¶1

The Zohar identifies the inheritance of Yaakov with the dew that flows from Atika to Z'eir Anpin, the "dew of heaven" of Yitzchak's blessing, connected with Minchah of Shabbos and the third meal. It is an inheritance without bounds because Tiferes, Yaakov's attribute, rises to Keser, above all limits.

2 **A makif above time** ¶2

The inheritance is a very lofty makif from Atik, like the Temple, and a "mighty stream" from the level of Eisan. Rooted above time, it comes to "the remnant of His inheritance," the one who makes himself like leftovers: despising a time-bound life and nullified before the makifim, he draws the supernal Chesed into his soul.

3 Living on the remainder ¶3

"You shall live on the remainder": in the Time to Come the makifim that remained above will be revealed, and the dead will live through the dew of Atika. Even now bittul, the nullification of yesh into ayin, draws from Atika Kadisha, called Ayin, and from the Thirteen Attributes of Atik Yomin.

KEY CONCEPTS

The inheritance of Yaakov נחלת יעקב

The inheritance promised in "and I will feed you the inheritance of Yaakov your father" (Isaiah 58:14); in the Zohar, the dew that flows from Atika to Z'eir Anpin. It is without bounds because Yaakov's attribute, Tiferes, rises to Keser.

Makif (encompassing light) מקיף

Light too lofty to enter a vessel or a world, which affects it from beyond. The inheritance of Yaakov is a very lofty makif from Atik, rooted above time; souls too have a makif and a makif of the makif.

Atik / Atika Kadisha עתיק / עתיקא קדישא

The "Ancient One," the innermost level of Keser, which the maamar calls the Malchus of the Infinite One. It is above the Name Havayah and is called Ayin, "nothing," because it cannot be grasped.

Making oneself like leftovers משים עצמו כשיריים

The Talmud's reading of "the remnant of His inheritance." The maamar reads it as despising a life bound by time and being nullified before the makifim, and in its plain sense as bittul, the nullification of yesh into ayin.

The dew of Atika טלא דנטיף מעתיקא

The dew that flows from Atika. Through it the dead will be revived in the Time to Come, when the makifim that remained above are revealed.

SECTION 1 · ¶1

The dew of Atika

1 ענין נחלת יעקב.[1,2] ע' [עיין] בזחי"ב [בזהר חלק ב'] פ' יתרו (דפי"ג א') שהוא בחי' טלא דנפיק מעתיקא לז"א[3] וכמ"ש ויתן לך מטל השמים[4] כו'

The matter of "the inheritance of Yaakov." See the Zohar, Part II, Parshas Yisro (p. 83a), that it is the level of "the dew that goes forth from Atika to Z'eir Anpin," and as it is written, "And may He give you of the dew of heaven," etc.

> The maamar opens with the phrase "the inheritance of Yaakov" from Isaiah 58:14, "and I will feed you the inheritance of Yaakov your father." The Zohar identifies this inheritance with the "dew of heaven" with which Yitzchak blessed Yaakov: a dew that flows from Atika, the "Ancient One," the innermost level of Keser above all the Sefiros, down to Z'eir Anpin, the emotive attributes.

וע"ש (דפי"ח ב') שזהו ענין מנחה דשבת[5] וסעודה שלישית ונתבאר זה במ"א[6] ועמ"ש מענין אהיה כטל[7] סד"ה האזינו השמים.[8,9]

And see there (p. 88b) that this is the matter of the Minchah of Shabbos and the third meal. This has been explained elsewhere; and see what is written on the matter of "I will be like dew" at the end of the discourse beginning "Listen, O heavens."

> A few pages later the Zohar links this inheritance with the Minchah prayer of Shabbos afternoon, when, it says, Atika Kadisha reveals His will and all judgments are subdued, and with the third Shabbos meal, to which it applies "and I will feed you the inheritance of Yaakov your father." The Alter Rebbe refers to his fuller treatment elsewhere, and to the end of his discourse on "Listen, O heavens" for the verse "I will be like dew to Israel" (Hosea 14:6).

והנה נחלת יעקב נק' נחלה בלי מצרים[10,11] וע' מזה בפרדס ערך נחלה.[12] והיינו כי תפארת עולה עד הכתר אשר הוא למעלה מבחי' מיצרים וגבולים ועמ"ש בביאור ע"פ כנשר יעיר.[13,14]

Now, the inheritance of Yaakov is called "an inheritance without bounds"; and see about this in the Pardes, the entry "Nachalah" [inheritance]. That is, because Tiferes (beauty) rises up to Keser (the Crown), which is above the level of bounds and limits. And see what is written in the explanation on the verse "As an eagle stirs up."

> The Talmud promises one who delights in Shabbos "an inheritance without bounds," not like that of Avraham or Yitzchak but like Yaakov's, who was told "you shall spread out west and east, north and south." The Alter Rebbe gives the reason: Yaakov's attribute is Tiferes, and Tiferes rises all the way up to Keser, the Crown, which is above every bound and limit.

SECTION 2 • ¶2

A makif above time

2 ועמ"ש בד"ה מזמור שיר חנוכת הבית[15,16] בענין נחלה זו ירושלים[17] דהיינו בהמ"ק [בית המקדש] ומבואר שם שהוא בחי' מקיף עליון מאד דהיינו מבחי' עתיק שהוא מל' דא"ס כו'

And see what is written in the discourse beginning "A Psalm, a song for the dedication of the House," on the matter of "'Inheritance': this is Jerusalem," that is, the Holy Temple; and it is explained there that it is the level of a very lofty makif (encompassing light), that is, from the level of Atik, which is the Malchus (sovereignty) of the Infinite One (Ein Sof), etc.

> The Sages say "'Inheritance': this is Jerusalem," meaning the Holy Temple. The discourse on "A Psalm, a song for the dedication of the House" explains that the Temple is a very lofty makif, an "encompassing light" too great to be held within a vessel, which shines from beyond; it comes from Atik, which is the Malchus of the Infinite One, the level through which the Infinite itself relates to what is below it.

וכן בנשמות יש ב' מקיפים מקיף ומקיף למקיף כמ"ש במ"א בביאור ע"פ כי תצא[18] בענין ל' מ' ועמ"ש בביאור ע"פ אלה פקודי[19,20] בענין ותבואי בעדי עדיים.[21]

And likewise in souls there are two makifim: a makif and a makif of the makif, as is explained elsewhere, in the explanation on the verse "When you go out," on the matter of [the letters] lamed and mem. And see what is written in the explanation on the verse "These are the accounts," on the matter of "and you came to the ornament of ornaments."

> Souls too have two levels of makif: a makif, and a makif beyond it. In the explanation on "When you go out," drawing on the Arizal's school, the letters of tzelem (image) stand for the intellect of Z'eir Anpin: tzadi is its inner light, lamed is its makif, and mem is the makif of the makif. The text also points to the explanation on "These are the accounts," where "the ornament of ornaments" (Ezekiel 16:7) is discussed.

ועוד יובן ענין נחלת יעקב ע"ד מ"ש במ"א בענין וצדקה כנחל איתן[22] אשר פי' נחל איתן היינו המשכה מבחי' איתן שהוא בחי' גבוה מאד כמ"ש מזה בד"ה ראה אנכי.[23,24]

Further, the matter of the inheritance of Yaakov will be understood along the lines of what is explained elsewhere on the matter of "and righteousness like a mighty stream (nachal eisan)," where the meaning of nachal eisan is a drawing down from the level of Eisan, which is a very lofty level, as is explained on this in the discourse beginning "See, I [set before you]."

> A second approach plays on nachalah, "inheritance," and nachal, "stream." In "righteousness like a mighty stream" (Amos 5:24), nachal eisan is a flow drawn down from Eisan, "the mighty," a very lofty level; the inheritance of Yaakov, too, is a flow from so high a source.

וע' בזח"ג [בזהר חלק ג] פ' חקת (דקפ"א[25] א') ע"פ המשלח מעינים בנחלים[26,27] (ודקפ"ב א') ע"פ טובה חכמה עם נחלה[28,29] כו'. ובפי' הרמ"ז [הרב משה זכות] שם.

And see the Zohar, Part III, Parshas Chukas (p. 181a), on the verse "Who sends forth springs into the streams," and (p. 182a) on the verse "Wisdom is good with an inheritance," etc.; and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there.

> The Zohar on Parshas Chukas uses the same image: "Who sends forth springs into the streams" (Psalms 104:10) describes supernal Chochmah, hidden on every side, opening so that a river flows from it and fills the streams below. It also reads "Wisdom is good with an inheritance" (Ecclesiastes 7:11) as Chochmah dwelling with Israel, who are its inheritance; the Ramaz, Rabbi Moshe Zacuto, comments on these passages.

והנה בחי' המקיפים הנ"ל שרשם מבחי' שלמעלה מהזמן. כי סדר זמנים נמשך מבחי' מל' דאצילות מקור דבי"ע כו'

Now, the root of the level of the makifim mentioned above is from a level that is above time. For the order of time is drawn from the level of the Malchus of Atzilus (Emanation), the source of Beriah, Yetzirah and Asiyah, etc.

> These makifim are rooted above time altogether. Time, the ordered sequence of past, present and future, begins only from Malchus of Atzilus, the last Sefirah of the World of Emanation, which is the source of the three lower worlds of Beriah, Yetzirah and Asiyah.

וזהו פי' לשארית נחלתו[30] למי שמשים עצמו כשיריים[31] דהיינו כענין תשובה קדמה לעולם[32] שימאוס בחיי הזמן.

And this is the meaning of "to the remnant of His inheritance": "to one who makes himself like leftovers," that is, like the matter of "teshuvah (return) preceded the world": that he should despise the life of time.

> Micah's phrase "the remnant of His inheritance" (7:18) is expounded in the Talmud as referring to one "who makes himself like leftovers." The Alter Rebbe connects this with the makifim: just as teshuvah "preceded the world" and so is rooted above time, such a person despises a life bounded by time.

ולהיות בטל לבחי' המקיפים הדבוקים באור א"ס ב"ה המרומם ומתנשא[33] מבחי' ימות עולם כו' וע"ז גורם

And [he should] be nullified (batel) to the level of the makifim that cleave to the Infinite Light (Or Ein Sof), blessed be He, which is "exalted and uplifted" above the level of "the days of the world," etc.; and through this he causes

> He also becomes batel, nullified, before the makifim, which cleave to the Infinite Light itself. The phrase "exalted and uplifted from the days of the world" comes from the morning blessing Yotzer Or, and here it is read as "above the days of the world," that is, above time.

וממשיך ההמשכה משם להיות נמשך החסד עליון להאיר נפשו ע"ד והאכלתיך נחלת יעקב אביך[34] כו' ועמ"ש סד"ה מי מנה עפר יעקב.[35]

and draws down the flow from there, so that the supernal Chesed (kindness) is drawn down to illuminate his soul, in the manner of "And I will feed you the inheritance of Yaakov your father," etc. And see what is written at the end of the discourse beginning "Who has counted the dust of Yaakov."

> In this way he draws the flow down from the makifim, so that the supernal Chesed shines into his soul. This is "and I will feed you the inheritance of Yaakov your father": the inheritance without bounds comes to the one who has set himself above the limits of time.

ועי' בזהר נח (דס"ט ב')[36] ע"פ בשוא גליו אתה תשבחם[37] מאן דכסיף כו' ועד"ז י"ל [יש לומר] בפי' משים עצמו כשיריים.

And see the Zohar, Noach (p. 69b), on the verse "When its waves rise, You calm them": "One who yearns," etc. And along these lines one may explain the meaning of "makes himself like leftovers."

> The Zohar reads "When its waves rise, You calm them" (Psalms 89:10) as "You praise them": the waves rise in longing to see, and so "whoever yearns" to gaze and to know, even though he cannot attain it, is praised for it. The Alter Rebbe says that "makes himself like leftovers" may be explained along the same lines.

ועמ"ש בד"ה ויהי מקץ בענין זכאי קשוט כו' ועמ"ש בד"ה כה תברכו[38] שבמקום שרצונו של אדם כו'.[39, 40, 41]

And see what is written in the discourse beginning "And it came to pass at the end," on the matter of "the truly righteous," etc.; and see what is written in the discourse beginning "Thus shall you bless," that "in the place where a person's will is," etc.

> The paragraph ends with two more references: the discourse "And it came to pass at the end," on "the truly righteous," and the discourse "Thus shall you bless," on the saying that a person is found where his will is. The second saying bears on this paragraph's theme: where a person's will is directed, there he himself is.

SECTION 3 • ¶3

Living on the remainder

3 וז"ש [וזהו שכתוב] ואת ובניך תחיי בנותר[42] וארז"ל [ואמרו רבותינו זכרונם לברכה] עד שיחיו המתים[45, 44, 43] פי' בנותר היינו כדתרגם מדישתאר והיינו בחי' המקיפים הנ"ל שנשארו למעלה בבחי' מקיף ולע"ל [ולעתיד לבוא] כתיב אז תתענג על[46] ה' כו'

And this is [the meaning of] what is written, "And you and your sons shall live on the remainder," and our Sages, of blessed memory, said: "until the dead come to life." The meaning of "on the remainder" is as [the Targum] renders it, "from what remains"; and this is the level of the makifim mentioned above, which remained above in the aspect of makif. And of the Time to Come it is written, "Then you will delight in Havayah," etc.,

> Elisha told the widow, after the miracle of the oil, "you and your sons shall live on the remainder" (II Kings 4:7), and the Midrash says this blessing would last "until the dead come to life." The Targum renders "on the remainder" as "from what remains," and the Alter Rebbe reads this as the makifim, which remained above as encompassing light without entering the worlds; of the Time to Come Isaiah says, "Then you will delight in Havayah."

והאכלתיך נחלת יעקב כו' שיתגלו המקיפים הנ"ל כי תחי"ה [תחיית המתים] יהיה ע"י טלא דנטיף מעתיקא וזהו תחיי בנותר.

"and I will feed you the inheritance of Yaakov," etc.: that the makifim mentioned above will be revealed. For the Resurrection of the Dead will be through "the dew that drips from Atika," and this is "you shall live on the remainder."

> The verse continues "and I will feed you the inheritance of Yaakov," meaning that in the Time to Come the makifim will be revealed. The Resurrection will come through "the dew that drips from Atika," the dew of the first paragraph, and so the dead will "live on the remainder," on the light that remained above.

וז"ש [וזהו שכתוב] והיה שארית יעקב[47] כו' כטל כו' וגם פי' משים עצמו כשיריים כפשוטו שהוא בחי' ביטול ועי"ז דייקא ממשיך מבחי' יג"מ [י"ג מדות] דע"י [דעתיק יומין] שהם יג"מ [י"ג מדות] דפסוקים מי אל כמוך[48] כו'

And this is [the meaning of] what is written, "And the remnant of Yaakov shall be," etc., "like dew," etc. And also, the meaning of "makes himself like leftovers" in its plain sense is the level of self-nullification (bittul); and precisely through this he draws down from the level of the Thirteen Attributes of Atik Yomin, which are the Thirteen Attributes of the verses "Who is a G-d like You," etc.

> Micah's verse "the remnant of Yaakov shall be … like dew" joins the remnant with the dew. The Alter Rebbe adds that "makes himself like leftovers" also has its plain meaning, self-nullification, and that precisely this draws down from the Thirteen Attributes of Atik Yomin, the thirteen attributes contained in Micah's verses beginning "Who is a G-d like You."

והיינו כמ"ש בזהר פ' שלח (דקנ"ח ב') ע"פ היש הוי' בקרבנו אם אין,[49, 50] שבחי' ע"ק [עתיקא קדישא]

And this is as is written in the Zohar, Parshas Shelach (p. 158b), on the verse "Is Havayah in our midst or not (ayin)?": that the level of Atika Kadisha,

> In Parshas Shelach the Zohar connects Moshe's instructions to the spies with Israel's earlier question "Is Havayah in our midst or not (ayin)?" (Exodus 17:7): if the fruit of the land were unlike that of any other land, they would know it is drawn from Atika Kadisha. The Alter Rebbe draws out the point: ayin, "not," is the name of the level of Atika Kadisha, the "Holy Ancient One."

שהוא למעלה מבחי' שם הוי' נק' אין לפי שאינו מושג ונק' סתימא דכל סתימין ולהיות המשכה מבחי' זו הוא דייקא ע"י שמשים עצמו כשיריים

which is above the level of the Name Havayah, is called Ayin ("nothing"), because it is not grasped, and it is called "the hidden of all hidden." And for there to be a drawing down from this level, it is precisely through one's making himself like leftovers,

> Atika Kadisha is above even the Name Havayah and is called Ayin, "nothing," not because it is nothing but because no mind can grasp it; it is also called "the hidden of all hidden." Light from so hidden a level is drawn down only through a person's making himself like leftovers.

שהוא בחי' ביטול היש לאין ועי"ז ממשיך עליו מבחי' אין. וכמ"ש בד"ה את שבתותי תשמרו:[51]

which is the level of the nullification of yesh ("something") into ayin ("nothing"); and through this he draws down upon himself from the level of Ayin. And as is explained in the discourse beginning "You shall keep My Shabbosos."

> Making oneself like leftovers is the nullification of yesh, the self that feels itself to be "something," into ayin, "nothing." One who becomes ayin in this way draws upon himself from the level of Ayin, Atika Kadisha; the text refers for more to the discourse beginning "You shall keep My Shabbosos."

IN ONE'S AVODAH

To make oneself "like leftovers": to find a life bound to time unsatisfying, since teshuvah is rooted above time, and to set aside one's own sense of being "something" before what is beyond grasp. Through this, the maamar says, a person draws the supernal Chesed of the boundless "inheritance of Yaakov" into his own soul.

QUESTIONS FOR DISCUSSION

1. Why is the inheritance of Yaakov "without bounds," and what does it mean that Tiferes rises to Keser?
2. How can the same phrase, "makes himself like leftovers," mean both despising a life bound by time and plain self-nullification?
3. What links the "remnant," the "leftovers" and the "remainder" in this maamar, and how do they lead to the Resurrection of the Dead?
4. Why is Atika Kadisha called Ayin, "nothing," and why is it drawn down only through the nullification of yesh into ayin?
5. What does the Zohar's reading of the waves that rise in longing teach about yearning for what one cannot attain?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ענין נחלת יעקב**

In this manuscript the maamar is listed among the discourses for Rosh Hashanah, right after the discourse on the verse "Who is a G-d like You" (Micah 7:18).

KEHOT'S NOTE

בכת"י 1101 (חלק ממאמרי הלקו"ת בגוכ"ק אדהצ"צ) רשום מאמר זה בין דרושי ראש השנה אחר ד"ה להי"ע הפסוק מי אל כמוך (בלקו"ת דרושים לר"ה ס, ד).

2 **נחלת יעקב**

"Then you will delight in Havayah … and I will feed you the inheritance of Yaakov your father." This is the phrase the whole maamar explains.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה' דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ישע' נח, יד.

3 **טלא דנפיק מעתיקא לז"א**

The Zohar reads "the inheritance of Yaakov" as the "dew of heaven" of Yitzchak's blessing, the dew that goes forth from Atika to Z'eir Anpin, through which the dead are to be revived in the Time to Come.

Zohar, Yitro 20:333–343 ספר הזהר, יתרו כ:של"ג-שמ"ג

AND GOD SPARE ALL THESE WORDS. R. Simeon then repeated what he had said before, and added that the last words are a reference to Isaac's blessing, "And G-d give thee of the dew of heaven" (Gen. 27, 28), this being "the heritage of Jacob". Now this blessing wherewith Isaac blessed Jacob was made in regard to that "heaven" of which we have spoken, and in these words he indicated that Jacob's children will rise again from the dead at the time of the Resurrection, by means of that heavenly …

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

4 **ויתן לך מטל השמים**

Yitzchak's blessing to Yaakov: "May G-d give you of the dew of heaven and of the fat of the earth." The Zohar identifies this dew with the inheritance of Yaakov.

Genesis 27:28 בראשית כ"ז:כ"ח

וְיִתֶּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ׃

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

בראשית כז, כח.

5 **מנחה דשבת**

The Zohar says that at the time of Minchah on Shabbos Atika Kadisha reveals His will and all judgments are subdued; in the same passage it applies "and I will feed you the inheritance of Yaakov your father" to the third Shabbos meal.

Zohar, Yitro 27:453–464 ספר הזהר, יתרו כ"ז:תנ"ג-תס"ד

6 **וע"ש דפ"ח ב' . . ונתבאר זה במ"א**

According to the note, this is where the matter the text says "has been explained elsewhere" is treated: the Zohar's link between the inheritance of Yaakov, Minchah of Shabbos and the third meal.

KEHOT'S NOTE

סידור עם דא"ח קצט, ד ואילך. ונזכר גם באוה"ת בראשית-א דף סב, ב ומציין שענין הזהר "ומרומז בגמרא פרק כל כתבי דקי"ח סע"א".

7 **אהיה כטל**

"I will be like dew to Israel; he will blossom like the lily." The text refers to its treatment of this verse at the end of the discourse on "Listen, O heavens."

Hosea 14:6 הושע י"ד:ו

אֶהְיֶה כַטַּל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשַׁנָּה וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן׃

I will be as the dew unto Israel; He shall blossom as the lily, And cast forth his roots as Lebanon.

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8 **סד"ה האזינו השמים**

The passage there reads "Listen, O heavens" as the Written Torah, rooted in supernal Chochmah, which is like water that has no color, and "let the earth hear" as the Oral Torah that receives from it; through both, "my teaching shall drop like rain" upon Israel.

KEHOT'S NOTE

לקו"ת האזינו עג, ב.

9 **האזינו השמים**

"Listen, O heavens, and I will speak": the verse that opens the discourse the text cites for the matter of dew.

Deuteronomy 32:1 דברים ל"ב:א

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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10 **נחלת יעקב . . בלי מצרים**

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

KEHOT'S NOTE

ע' שבת [קיח, א-ב]. [כ].

11 **נחלה בלי מצרים**

"Whoever delights in the Shabbos is given an inheritance without bounds," learned from "and I will feed you the inheritance of Yaakov your father." The Alter Rebbe explains why Yaakov's inheritance in particular has no bounds.

Shabbat 118a:7–8 שבת קי"ח א:ז'-ח'

... "בְּיוֹם בֹּא גּוֹג". אָמַר רַבִּי יוֹחָנָן מְשׁוּם רַבִּי יוֹסֵי: כָּל הַמַּעֲנֵג אֶת הַשַּׁבָּת נוֹתְנִין לוֹ נַחֲלָה בְּלִי מְצָרִים, שֶׁנֶּאֱמַר: "אָז תִּתְעַנַּג עַל ה' וְהִרְכַּבְתִּיךָ עַל בָּמֳתֵי אָרֶץ וְהַאֲכַלְתִּיךָ

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12 **בפרדס ערך נחלה**

Yahel Or gives the point of this entry in the Pardes: Binah is called "an inheritance without bounds," for it is above the level of limits.

KEHOT'S NOTE

"שהבינה נק' נחלה בלי מצרים שהיא למעלה מבחי' גבולים, ועמ"ש בלקו"ת ס"פ מסעי בד"ה ענין נחלת יעקב" — יהל אור ע' תרמא.

13 Kehot's note points to Deuteronomy 32:1–52 for these words.

Deuteronomy 32:1–52 דברים ל"ב:א'-נ"ב

14 **כנשר יעיר**

"As an eagle stirs up its nest, hovering over its young": the verse of the explanation the text cites.

Deuteronomy 32:11 דברים ל"ב:י"א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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PARAGRAPH 2

15 **בד"ה מזמור שיר חנוכת הבית**

The discourse explains why the dedication of a house calls for joy: its walls are "inanimate," rooted above will, so joy must be drawn into them; and all the more so the dedication of the Holy Temple, the general and collective expression of this level.

KEHOT'S NOTE

לקו"ת ברכה צט, ד.

16 **מזמור שיר חנוכת הבית**

"A Psalm, a song for the dedication of the House, by David": the verse of the discourse the text cites on the Temple as a very lofty makif.

Psalms 30:1 תהילים ל':א'

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

A Psalm; a Song at the Dedication of the House; of David.

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17 **נחלה זו ירושלים**

The Sages expound "the rest and the inheritance" (Deuteronomy 12:9): "rest" is Shiloh, "inheritance" is Jerusalem. The discourse cited here reads this "inheritance" as the Holy Temple, a very lofty makif.

Zevachim 119a:4–5 זבחים קי"ט א:ד'-ה'

"אֶל הַמְּנוּחָה" – זוֹ שִׁילֹה, "נַחֲלָה" – זוֹ יְרוּשָׁלַיִם. לָמָּה חִלְקָן? כְּדֵי לִיתֵּן הֶיתֵּר בֵּין זֶה לָזֶה. אֲמַר לֵיהּ רֵישׁ לָקִישׁ לְרַבִּי יוֹחָנָן: מַעֲשֵׂר שֵׁנִי נָמֵי לִיתְנֵי! אֲמַר לֵיהּ: מַעֲשֵׂר – "שָׁם"-"שָׁם" מֵאָרוֹן קָא יָלְפִי; כֵּיוָן דְּאָרוֹן לָא הֲוָה, מַעֲשֵׂר נָמֵי לָא הֲוַאי.

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18 **בביאור ע"פ כי תצא**

Quoting the Arizal's school (Mavo She'arim), the passage explains that the mochin of Z'eir Anpin form a tzelem of three letters: tzadi is the inner light, lamed the makif, and mem the general Keser, the makif of the makif.

KEHOT'S NOTE

לקו"ת פ' תצא לו, ד.

19 **בביאור ע"פ אלה פקודי**

The text sends the reader to this explanation for "the ornament of ornaments." The passage given here reads "These are the accounts of the Mishkan" as the union of Z'eir Anpin and Malchus drawn down through Torah and mitzvos, with אלה (thirty-six) as the six emotive attributes each including six.

KEHOT'S NOTE

לקו"ת פקודי ז, א.

20 **אלה פקודי**

"These are the accounts of the Mishkan, the Mishkan of the Testimony": the verse of the explanation the text cites for "the ornament of ornaments."

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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21 **ותבואי בעדי עדיים**

G-d recalls how Israel grew: "you increased and grew tall, and you came to the ornament of ornaments." The doubled ornament is cited beside the two levels of makif in souls.

Ezekiel 16:7 יחזקאל ט"ז:ז'

רְבָבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךְ וַתִּרְבִּי וַתִּגְדְּלִי וַתָּבֹאִי בַּעֲדִי עֲדָיִים שָׁדַיִם נָכֹנוּ וּשְׂעָרֵךְ צִמַּח וְאַתְּ עֵרֹם וְעֶרְיָה׃

I cause thee to increase, even as the growth of the field. And thou didst increase and grow up, and thou camest to excel-

lent beauty: thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare.

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KEHOT'S NOTE

יחזקאל טז, ז.

22 **וצדקה כנחל איתן**

"Let justice well up like water, and righteousness like a mighty stream." The Alter Rebbe reads nachal eisan as a flow from the lofty level of Eisan and links nachal, "stream," with nachalah, "inheritance."

Amos 5:24 עמוס ה׳:כ״ד

וְיִגַּל כַּמַּיִם מִשְׁפָּט וּצְדָקָה כְּנַחַל אֵיתָן׃

But let justice well up as waters, And righteousness as a mighty stream.

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23 **בד״ה ראה אנכי**

The text cites this discourse for nachal eisan as a flow from the very lofty level of Eisan.

KEHOT'S NOTE

לקו״ת פ׳ ראה יח, א ואילך. ראה קו״א לתניא ד״ה וצדקה כנחל איתן.

24 **ראה אנכי**

"See, I set before you today a blessing and a curse": the verse of the discourse the text cites on nachal eisan.

Deuteronomy 11:26 דברים י״א:כ״ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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25 **בזח״ג פ׳ חקת דקפ״א א׳**

Torah Ohr cites the same Zohar passage (Chukas 181a): the Infinite Light enclothed in the Torah, a wisdom above Binah and comprehension, flows down in the manner of "Who sends forth springs into the streams."

KEHOT'S NOTE

ראה גם תו״א יח, ד.

26 **המשלח מעינים בנחלים**

Rabbi Shimon expounds "Who sends forth springs into the streams": when supernal Chochmah, hidden on every side, opens, a river flows from it and fills the deep stream, from which springs and streams are drawn.

Zohar, Chukat 5:27–34 ספר הזהר, חקת ה׳:כ״ז-ל״ד

27 **המשלח מעינים בנחלים**

"Who sends forth springs into the streams; they flow between the mountains." The Zohar reads it as the flow from supernal Chochmah.

Psalms 104:10 תהילים ק״ד:י׳

הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים בֵּין הָרִים יְהַלֵּכוּן׃

Who sendest forth springs in the valleys; They run between the mountains;

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28 **טובה חכמה עם נחלה**

The Zohar expounds "Wisdom is good with an inheritance": Chochmah is fitting and beautiful when it dwells with Israel, who are its inheritance and portion.

Zohar, Chukat 6:43–9:54 ספר הזהר, חקת ו׳:מ״ג-ט׳:נ״ד

R. Simeon said: 'What is "under the sun"? This is the moon; and whoever attaches himself to the moon without the sun, his labour is "under the sun" assuredly; and this was the original sin of the world; and hence it says, "What profit is there to man in all his labour, to wit, to the first Adam and all who have followed him.' LET AARON BE GATHERED UNTO HIS PEOPLE, ETC. R. Hiya adduced here the verse: "Wherefore I praised the dead which are already dead", etc. (Eccl. 4, ...

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29 **טובה חכמה עם נחלה**

"Wisdom is good with an inheritance, and a profit to those who see the sun." The Zohar on this verse is cited for the theme of "inheritance."

Ecclesiastes 7:11 קהלת ז׳:י״א

טוֹבָה חָכְמָה עִם־נַחֲלָה וְיֹתֶר לִרְאֵי הַשָּׁמֶשׁ׃

Wisdom is good with an inheritance, Yea, a profit to them that see the sun.

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30 **לשארית נחלתו**

"Who is a G-d like You, Who bears iniquity and passes over transgression for the remnant of His inheritance." The Talmud expounds "the remnant" as one who makes himself like leftovers.

Micah 7:18 מיכה ז׳:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

31 **למי שמשים עצמו כשיריים**

The Talmud: G-d passes over transgression "for the remnant of His inheritance," not for all of it, but for one who makes himself like leftovers. The Alter Rebbe reads this as one who holds himself above time.

Rosh Hashanah 17b:1–3 ראש השנה י״ז ב:א-ג׳

לְמִי שֶׁמְּשִׁים עַצְמוֹ כְּשֵׁירִים. רַב הוּנָא רָמֵי, כְּתִיב: "צַדִּיק ה׳ בְּכָל דְּרָכָיו", וּכְתִיב: "וְחָסִיד בְּכָל מַעֲשָׂיו"! בַּתְּחִלָּה — צַדִּיק, וּלְבַסּוֹף — חָסִיד. רַבִּי אֶלְעָזָר רָמֵי, כְּתִיב: "וּלְךָ ה׳ חָסֶד", וּכְתִיב: "כִּי אַתָּה תְשַׁלֵּם לְאִישׁ כְּמַעֲשֵׂהוּ". בַּתְּחִלָּה — "כִּי אַתָּה תְשַׁלֵּם כְּמַעֲשֵׂהוּ", וּלְבַסּוֹף — "וּלְךָ ה׳ חָסֶד".

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KEHOT'S NOTE

ר"ה יז, ב. וראה בהנסמן להלן ר"ה ס, סע"ד (בפנים).

32 **תשובה קדמה לעולם**

Among the things that preceded the creation of the world, Rabbi Ahava son of Rabbi Zeira counts teshuvah, citing "Before the mountains were born … You return man to dust." Teshuvah is therefore rooted above time.

Bereshit Rabbah 1:4 בראשית רבה א:ד

… "כסא כבוד מרום מראשון וגו" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ג) "תשב אנוש עד דכא וגו" אבל איני יודע איזה מהם קודם אם התורה קדמה לכסא הכבוד ואם כסא הכבוד קודם לתורה א"ר אבא בר כהנא התורה קדמה לכסא הכבוד שנאמר "ה' קנני ראשית דרכו [קדם מפעלו מאז]" קודם לאותו שכתוב בו "נכון כסאך מאז"". ר' הונא ור' ירמיה בשם רבי …

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, …

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KEHOT'S NOTE

ב"ר א, ד.

33 **המרומם ומתנשא מימות עולם**

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

KEHOT'S NOTE

ברכת יוצר.

34 **והאכלתיך נחלת יעקב אביך**

"And I will feed you the inheritance of Yaakov your father": here, the supernal Chesed drawn into the soul of one who sets himself above time.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה' דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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35 **מי מנה עפר יעקב**

"Who has counted the dust of Yaakov": the verse of the discourse the text cites.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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36 **בזהר נח דס"ט ב'**

The wording of this Zohar passage on "When its waves rise, You calm them" (Psalms 89:10) is copied there.

KEHOT'S NOTE

הלשון נעתק ביהל אור ע' שמב.

37 **בשוא גליו אתה תשבחם**

"You rule the pride of the sea; when its waves rise, You calm them." The Zohar on this verse is the passage the text cites.

Psalms 89:10 תהילים פ"ט:י'

אַתָּה מוֹשֵׁל בְּגֵאוּת הַיָּם בְּשׂוֹא גַלָּיו אַתָּה תְשַׁבְּחֵם׃

Thou rulest the proud swelling of the sea; When the waves thereof arise, Thou stillest them.

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KEHOT'S NOTE

תהלים פט, י.

38 **כה תברכו**

"Thus shall you bless the children of Israel": the verse of the discourse the text cites on a person's will.

Numbers 6:23 במדבר ו':כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם׃

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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39 The Zohar reads tishabchem in "When its waves rise, You calm them" as "You praise them": the waves rise in longing to see, and so whoever yearns to gaze and to know, even if he cannot, is praised for it.

Zohar, Noach 29:215–30:228 ספר הזהר, נח כ"ט:רט"ו-ל':רכ"ח

as it says,"when the waves thereof arise, thou stillest them". (According to another interpretation, the term teshabhem (thou stillest them), is related to the word shabah (praise), and signifies here, "thou praisest them", because they mount to the top in their eagerness to see the outer world. The lesson to be learnt from this is that he who manifests an eagerness to examine things and to acquire new knowledge, although he lacks talent, merits praise and receives praise from all around him.)

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

40 Kehot's note points to Exodus 38:21-40:38 for these words.

Exodus 38:21–40:38 שמות ל"ח:כ"א-מ':ל"ח

41 "When you go out to war against your enemies": the verse of the explanation the text cites for the two levels of makif.

Deuteronomy 21:10 דברים כ"א:י'

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ׃

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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PARAGRAPH 3

42 **ואת ובנייך תחיי בנותר**

Elisha to the widow after the miracle of the oil: "Go, sell the oil and pay your debt, and you and your sons shall live on the remainder." The Alter Rebbe reads "the remainder" as the makifim that remained above.

II Kings 4:7 מלכים ב ד':ז'

וַתָּבֹא וַתַּגֶּד לְאִישׁ הָאֱלֹקִים וַיֹּאמֶר לְכִי מִכְרִי אֶת־הַשָּׁמֶן וְשַׁלְּמִי אֶת־[נִשְׁיֵךְ] (נשיכי) וְאַתְּ וּבָנַיִךְ תִּחְיִי בַּנּוֹתָר׃

Then she came and told the man of G-d. And he said: 'Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest.'

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KEHOT'S NOTE

מלכים-ב ד, ז.

43 **ואמרז"ל עד שיחיו המתים**

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

KEHOT'S NOTE

ב"ר (ספל"ה). ובילקוט מ"ב תחלת ר' רכח. [כ].

44 **עד שיחיו המתים**

The Midrash says the last blessing was greater than the first: "you and your sons shall live on the remainder," until the dead come to life.

Bereshit Rabbah 35:3 בראשית רבה ל"ה:ג'

... ויעמד השמן, שהקר השמן, ובאת לשאל אם תמכר אם לא תמכר. הברכה האחרונה היתה גדולה מן הראשונה, (שם שם, ז): ואת ובניך תחיי בנותר, עד שיחיו המתים. וכיון שראה אותן שהן בני אדם של ישוב שלח עמהם זוג אחד של תלמידי חכמים לידע מה הם דורשין בדרך, וחד מנהון דרש, כבר כתיב (שמות יד, יט): ויסע מלאך האלקים ההלך לפני מחנה ישראל וילך מאחריהם, מה תלמוד לומר (שם): ויסע עמוד הענן מפניהם ויעמד מאחריהם, אלא אותו מדת הדין שהיתה מתוחה כנגד ישראל הפכה הקדוש ברוך הוא ומתחה כנגד המצרים. ...

"My rainbow I have set in the cloud, and it shall be as a sign of a covenant between Me and the earth" (Genesis 9:13). "My rainbow [kashti] I have set" - My likeness [kishuti]; something that is likened to Me. Is that possible? It is, rather, like the straw [kashin] of the grain. "It will be, when I bring a cloud over the earth, and the rainbow will be seen in the cloud" (Genesis 9:14). "It will be, when I bring a cloud over the earth" - Rabbi Yudan ...

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45 **עד שיחיו המתים**

The Yalkut on II Kings brings the same teaching: the last blessing was greater than the first, "you and your sons shall live on the remainder," until the dead come to life.

Yalkut Shimoni on Nach 228 ילקוט שמעוני על נ"ך רכ"ח

46 **אז תתענג על ה'**

"Then you will delight in Havayah ... and I will feed you the inheritance of Yaakov your father." It is read here as the revelation of the makifim in the Time to Come.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה' דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישע' נח, יד.

47 **והיי שארית יעקב**

"And the remnant of Yaakov shall be in the midst of many peoples like dew from Havayah." The remnant of Yaakov is joined with dew, the dew of the Resurrection.

Micah 5:6 מיכה ה':ו'

וְהָיָה שְׁאֵרִית יַעֲקֹב בְּקֶרֶב עַמִּים רַבִּים כְּטַל מֵאֵת ה' כִּרְבִיבִים עֲלֵי־עֵשֶׂב אֲשֶׁר לֹא־יְקַוֶּה לְאִישׁ וְלֹא יְיַחֵל לִבְנֵי אָדָם׃

And the remnant of Jacob shall be in the midst of many peoples, As dew from the L-RD, as showers upon the grass, That are not looked for from man, Nor awaited at the hands of the sons of men.

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KEHOT'S NOTE

מיכה ה, ו.

48 **מי אל כמוך**

"Who is a G-d like You, Who bears iniquity ...": the verses of the Thirteen Attributes, which the Alter Rebbe identifies with the Thirteen Attributes of Atik Yomin.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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49 **היש הוי' בקרבנו אם אין**

At Massah and Merivah Israel tested G-d, saying, "Is Havayah in our midst or not?" Following the Zohar, the Alter Rebbe reads ayin, "not," as the name of Atika Kadisha.

Exodus 17:7 שמות י״ז:ז׳

וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־רִיב בְּנֵי יִשְׂרָאֵל וְעַל נַסֹּתָם אֶת־ה׳ לֵאמֹר הֲיֵשׁ ה׳ בְּקִרְבֵּנוּ אִם־אָיִן׃

And the name of the place was called Massah, and Meribah, because of the striving of the children of Israel, and because they tried the L-RD, saying: 'Is the L-RD among us, or not?'

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50 **היש הוי' בקרבנו אם אין**

Rabbi Shimon says Moshe hinted to the spies about Israel's question "Is Havayah in our midst or not": if the fruit of the land proved different from every other place in the world, they would know it is drawn from Atika Kadisha.

Zohar, Sh'lach 6:31–39 ספר הזהר, שלח לך ו׳:ל״א-ל״ט

R. Simeon said: 'What he said was this: "If you see that the produce of the land is like that of other lands, then the Tree of Life is in it, but it does not derive from a still higher place. But if you see that its produce is superior to that of all the rest of the world, then you will know that that difference originates from the Ancient Holy One who is called ayin (nothing), and you will know the answer to the question once asked by the …

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

51 **מי א-ל כמוך**

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

KEHOT'S NOTE

שם ז, י״ח.

איתא במדרש תהלים ע"פ אחת שאלתי מאת ה'...

It Is Stated in Midrash Tehillim on "One Thing I Have Asked"

Above, awe and love are one, so G-d asks only for the higher awe and the higher love comes to it of itself; from this David learned to ask for only "one thing." Below, where awe and love are nearly opposites, a person must first soften the heart through humility, the lower awe, so that the love hidden in every soul can grow.

THE MAAMAR IN BRIEF

A Midrash relates that G-d asked David why he said "One thing I have asked" and then listed several requests, and David answered that he learned it from G-d, who asks Israel only "to fear" and then adds many mitzvos. The Maggid explained that David's other requests branch out from the one and come by themselves. The Alter Rebbe asks why, then, David needed G-d's example, and answers through the letters of the Name Havayah: awe, love, Torah and mitzvos. The higher a level, the greater its unity. The higher awe, the purpose of all the mitzvos, stands above the Torah, and when a person reaches it the higher love, "love in delights," comes by itself, for above the two never part. Below, in the world of separation, awe and love are almost opposites, and the beinonim must first reach a lower love, the soul's thirst for G-d. This requires "plowing": softening the heart by mastering worldly desires and humbling oneself, which is the lower awe. Finally, David's "house of Havayah" is the letters of the Torah and its "pleasantness" their light; for great tzaddikim the two are one.

OUTLINE

1 **David's one request** ¶1–2

The Midrash: G-d asks David why "one thing" became several requests, and David answers that he learned it from G-d's own "only to fear." The Maggid explains that the other requests branch out from the one and come with it.

2 **Higher awe and higher love** ¶3

The letters of Havayah correspond to awe, love, Torah and mitzvos. The higher awe, the goal of the mitzvos, brings the higher love by itself, since above they are one; below they are nearly opposites, and the beinonim must first reach a lower love, the "service of love" that is like plowing.

3 **Plowing the heart** ¶4

The love hidden in every heart is a supernal spark buried in the kelipos. Mastering worldly desires and humbling the heart, the lower awe, softens it so that the love can grow.

4 **The house and its pleasantness** ¶5–6

David's "house of Havayah" is the letters of the Torah, the vessels, and its "pleasantness" the light within them; for great tzaddikim such as Rabbi Yehudah son of Rabbi Ilai they are one. The Book of Bamidbar closes.

KEY CONCEPTS

Higher awe (the awe of exaltedness) יראה עליונה / יראת הרוממות

Awe before G-d's exaltedness, reaching to being nullified in one's very existence; the goal of all the mitzvos, which not everyone attains.

Lower awe יראה התחתונה

The lowliness and humbled heart that come from lowering oneself; the first step, which precedes love.

Great love, love in delights אהבה רבה / אהבה בתענוגים

The higher love, the soul's consuming yearning for its root. It cannot be produced by human effort; it comes from above to one who has reached the higher awe.

The hidden love האהבה המסותרת

The love for G-d concealed in every heart, a supernal spark buried in the kelipos, which grows as the heart is softened.

Beinonim (intermediate people) בינונים

Those who must begin from below: first a lower love, "My soul thirsts for You," prepared for by the lower awe.

Letters and lights אותיות / אורות

The letters of the Torah are its vessels, its "houses," and its pleasantness is the light within them; above, and for great tzaddikim, the two are one.

SECTION 1 · ¶1–2

David's one request

1 איתא במדרש תהלים[1] ע"פ אחת שאלתי מאת ה' וגו' והובא בילקוט[2] אמר הקב"ה לדוד בתחלה אתה אומר אחת שאלתי[3] שבתי[4] בבית ה' ואח"כ אתה שואל כמה שאלות ולחזות בנועם ה' ולבקר בהיכלו[5] וגו'

It is stated in Midrash Tehillim on the verse "One thing I have asked of Havayah," etc., and it is cited in the Yalkut: The Holy One, blessed be He, said to David, "At first you say, 'One thing I have asked: that I may dwell in the house of Havayah'; and afterwards you ask several requests: 'and to behold the pleasantness of Havayah, and to visit in His Sanctuary,' etc."

> The maamar opens with a Midrash on Psalms 27:4, where David says he asked G-d for "one thing" and then lists several: to dwell in G-d's house, to behold His pleasantness, and to visit His Sanctuary. G-d points out this apparent inconsistency to David.

והשיבו דוד ממך למדתי בתחלה לא באת עלי[6] אלא באחת שנאמר ועתה ישראל מה[7] ה' אלקיך שואל מעמך כי אם ליראה ואח"כ פתחת עלינו במצות הרבה שנאמר ללכת בכל דרכיו[8] ולדבקה בו וגו'.[9,10]

And David answered Him: "I learned it from You. At first You came to me with nothing but one [thing], as it is said, 'And now, Israel, what does Havayah your G-d ask of you but to fear'; and afterwards You opened upon us with many mitzvos, as it is said, 'to walk in all His ways and to cleave to Him,' etc."

> David replies that he learned this from G-d Himself: in Deuteronomy 10:12 G-d first asks Israel for one thing only, "to fear," and then goes on to many mitzvos. On its face the reply only shows the same pattern in G-d's own words without explaining it, and the maamar sets out to explain it.

2 ואמר הרב המגיד[11] ז"ל [זכרונו לברכה / זכרונם לברכה] נ"ע [נשמתו עדן] הטעם שבאמת שאל רק דבר אחד לבד והדברים הנוספים מסתעפים מזה

And the Rav, the Maggid, of blessed memory, whose soul is in Eden, said that the reason is that in truth he asked only one thing alone, and the additional things branch out from this

> The Maggid of Mezritch, the Alter Rebbe's teacher, answers that David really asked for only one thing. The further requests are not additions but branch out from that one thing.

הדבר שמוכרחים להיות ממילא בהיות הדבר הזה מפני שהכל אחד ולא הוצרך לבקש רק דבר אחד וממילא באים עם זה שאר הדברים.

thing: they must necessarily come to be of themselves when this thing is present, because all is one; and he did not need to ask for more than one thing, and of themselves the other things come along with it.

> Once that one thing is present, the others must follow of themselves, because at root they are all one. So David needed to ask for only one thing, and the rest came with it.

SECTION 2 • ¶3

Higher awe and higher love

3 וצריך ביאור לדבריו שלזה לא היה צריך דוד ללמוד מה' שהרי באמת לא שאל רק שאלה אחת.

His words require explanation: [if so,] David had no need to learn this from G-d, since in truth he asked only one request.

> The Alter Rebbe questions the Maggid's answer: if David truly asked for only one thing, he had nothing to learn from G-d's example, and his reply "I learned it from You" would be unnecessary.

אך הענין הוא ידוע י' יראה[12] ה' אהבה ו' תורה ה' מצות והיותר למעלה יותר ענין אחדות והיראה עליונה הוא למעלה מן התורה כמ"ש

But the matter is [this]: it is known that the yud is awe, the hei is love, the vav is Torah, the [final] hei is the mitzvos; and the higher [a level is], the more it is a matter of unity. And the higher awe is above the Torah, as it is written,

> The answer begins from a known teaching that the four letters of the Name Havayah correspond to four parts of divine service: yud to awe, the first hei to love, vav to Torah, and the final hei to the mitzvos. The higher a level, the more unified it is, and the higher awe, the yud, stands above even the Torah.

ויצונו ה' לעשות את כל החקים[13] האלה ליראה את ה' אלקינו, הרי כל שמירת המצות אינם רק להגיע למדרגת היראה ההיא והוא יראת הרוממות

"And Havayah commanded us to do all these statutes, to fear Havayah our G-d." Thus all the keeping of the mitzvos is only in order to reach that level of awe, which is the awe of [His] exaltedness;

> The verse says G-d commanded "all these statutes" in order "to fear Havayah our G-d," so the mitzvos are the means and this awe is their goal. It is called "the awe of exaltedness," awe before G-d's greatness.

ולא כל אדם זוכה לזה היראה ואהבה[14, 15] העליונה שלמעלה מיראה זו היא אהבה רבה אשר אינה באה מעבודת האדם ויגיעתו כ"א השפעה עליונה כאשר יגיע האדם אל היראה עליונה ממילא תבוא עליו האהבה הזאת המופלגת

and not every person merits this awe. And the higher love, which is above this awe, is great love (ahavah rabbah), which does not come from a person's service and toil, but [is] a bestowal from above: when a person reaches the higher awe, this surpassing love will come upon him of itself,

> Few attain this higher awe. Above it stands the higher love, ahavah rabbah ("great love"), which no human effort can produce: it is a gift from above that comes by itself to one who has reached the higher awe.

והיא כלות הנפש לשרשו והיא אהבה בתענוגים[16, 17] ולמעלה היראה והאהבה הנ"ל הם כולא חד תרין ריעין דלא מתפרשין[18]

and it is the soul's consuming yearning for its root (kelos hanefesh), and it is love in delights (ahavah betaanugim). And above, the aforementioned awe and love are all one, "two companions that never part,"

> This love is the soul's yearning to dissolve into its source, called "love in delights" (Song of Songs 7:7). In the higher realms awe and love are not separate at all but always together, like two companions who never part.

כי היותר למעלה הוא באחדות יותר משא"כ למטה הוא עולם הפירוד היראה והאהבה הם כמעט שני הפכים, היראה צריך שיגיע האדם מתחלה להשפיל א"ע [את עצמו] במדרגת השפלות עד מאד

for the higher [a level is], the more it is in unity; whereas below, which is the world of separation, awe and love are almost two opposites. [As for] awe, a person must first come to lower himself exceedingly, to the level of lowliness,

> Unity increases the higher one goes; below, in the world of separation, awe and love are almost opposites. Awe begins with a person making himself utterly lowly.

ומזה יבוא ליראה התחתונה, ואהבה שלמעלה ממנו הוא השמחה ישמח ישראל בעושיו[19] וזאת האהבה היא למטה מיראה העליונה שע"י האהבה הזאת יוכל להגיע למעט מן היראה העליונה שהוא בטל במציאות כו'.

and from this he will come to the lower awe. And the love that is above it is joy: "Let Israel rejoice in its Maker." And this love is below the higher awe, for through this love one can reach a little of the higher awe, which is to be nullified in [one's very] existence, etc.

> That lowliness brings the lower awe. Above it is a love expressed as joy, as in "Let Israel rejoice in its Maker"; this love is still below the higher awe, but through it a person can reach a small measure of that higher awe, which is bittul, being nullified in one's very existence.

וזהו מה ה' אלקיך שואל מעמך[20] כ"א ליראה העליונה הנ"ל וממילא בא אל האהבה העליונה הנ"ל

And this is [the meaning of] "What does Havayah your G-d ask of you but to fear," [that is,] the aforementioned higher awe; and of itself he comes to the aforementioned higher love,

> This explains the verse "What does Havayah your G-d ask of you but to fear": G-d asks for the higher awe alone, and once it is attained the higher love comes by itself. The single request includes the rest.

כי דרכו של איש לחזור[21] אחר אשה כי כולא חד למעלה כמבואר בלק"א [בלקוטי אמרים].[22] (ועמ"ש מזה בהערה לתיקון חצות).[23]

for "it is the way of a man to seek out a woman," since above, all is one, as is explained in Likkutei Amarim [the Tanya]. (And see what is written about this in the note on Tikkun Chatzos.)

> The Talmud says it is the way of a man to seek out a woman; Tanya, chapter 43, applies this to love, called "man," which comes of itself to awe, called "woman," because above they are one. The text also refers the reader to the note on Tikkun Chatzos, the midnight lament over the destruction of the Temple.

אבל הבינונים צריכים להגיע מתחלה לאהבה שלמטה מן היראה העליונה הנ"ל והיא צמאה לך נפשי[24] וגו'.

But the intermediate ones (beinonim) must first reach the love that is below the aforementioned higher awe, which is "My soul thirsts for You," etc.

> The beinonim ("intermediate" people, in the Tanya's term), who are not tzaddikim, cannot begin from the higher awe. They must first reach a lower love, the soul's thirst for G-d expressed in "My soul thirsts for You."

ועליה רמז בזוהר לית פולחנא כפולחנא דרחימותא[25] כי הוא כמ"ש לרפויא ארעא[26] פי' עבודת הקרקע היא חרישתה שתתרכך להצמיח הזרעים שבתוכה. משא"כ אם היא קשה אין מצמחת מה שזורעין בה.

And it is to this [love] that the Zohar alludes: "There is no service like the service of love." For it is as is said, "to loosen the earth"; that is, the work of the ground is its plowing, so that it softens to make the seeds within it sprout; whereas if it is hard, it does not make what is sown in it sprout.

> The Zohar calls this love the greatest "service," and the Alter Rebbe reads "service" in its farming sense: the Talmud describes plowing as "loosening the earth." Ground that is hard cannot grow what is sown in it, so it must first be softened by plowing.

SECTION 3 • ¶4

Plowing the heart

4 וכן הענין בזאת האהבה המסותרת בלב כל אחד ואחד יעקב חבל נחלתו[27] ניצוץ עליון, אך שהיא מלובשת מאד בעמקי הקליפות וצריך להעלותה לשרשה

And so it is with this love that is hidden in the heart of each and every one — "Jacob is the lot of His inheritance" — a supernal spark; but it is very much enclothed in the depths of the kelipos (husks), and it must be raised to its root;

> The same holds for the love hidden in every Jewish heart, for each soul is "the lot of His inheritance," a spark from above. But that love lies wrapped deep within the kelipos, the husks that conceal holiness, and it must be raised back to its source.

וצריך להיות רך בתחלה פי' כמו חרישה שמרככין ארעא כדי שתצמיח הזרעים, פי' להתגבר על חפציו ותשוקתו בעניני עוה"ז וכל תאוותיו ולעמוד על נפשו שלא לפנות לבבו אליהם ולשבור לבבו בשביל חפצו לדבקה בה' אלקים,

and one must be soft at first, that is, like plowing, which softens the earth so that it will make the seeds sprout. That is: to overpower his wants and his longing for the matters of this world, and all his desires, and to stand guard over his soul so as not to turn his heart to them, and to break his heart for the sake of his desire to cleave to Havayah Elokim;

> As ground must be plowed before seeds can grow, a person must first become "soft." This means overcoming his wants and cravings for worldly things, guarding himself from turning his heart toward them, and breaking his heart out of the desire to cleave to G-d.

ומה שיחרוש גופו ביותר וישבר בענין זה כן מצמיח יותר האהבה המסותרת הנ"ל, ועבודה זו נקראת בחינת יראה התחתונה הקודמת לאהבה זו והוא השפלות והכנעת לבו כמ"ש רז"ל [רבותינו זכרונם לברכה] אין עומדין להתפלל אלא מתוך כובד ראש.[28]

and the more he plows his body and is broken in this matter, the more it makes the aforementioned hidden love sprout. And this service is called the level of the lower awe, which precedes this love; and it is lowliness and the humbling of his heart, as our Sages, of blessed memory, said, "One may stand to pray only out of gravity of mind (koved rosh)."

> The more a person "plows" his body and breaks its hold in this way, the more the hidden love grows. This preparatory work is the lower awe that comes before this love: lowliness and a humbled heart, like the gravity of mind the Sages require before prayer.

SECTION 4 • ¶5-6

The house and its pleasantness

5 ומן פסוק ועתה ישראל[29] למד דוד המלך ע"ה [עליו השלום] בבקשתו שבקש רק דבר אחד שבתי בבית[30] ה' פי' אותיות התורה הם נקראים בתים כנודע והם הכלים

And from the verse "And now, Israel," King David, peace be upon him, learned [this] in his request, in which he asked only one thing, "that I may dwell in the house of Havayah." That is: the letters of the Torah are called "houses," as is known, and they are the vessels;

> Returning to the Midrash: from the verse "And now, Israel," David learned to ask for one thing only, "that I may dwell in the house of Havayah." The "houses" are the letters of the Torah, which serve as vessels.

ולחזות בנועם ה' היא המתקה עמ"ש בביאור ע"פ באתי לגני[31] והם האורות שבתוך הכלים ולמעלה הם כולם אחדות אחד משא"כ למטה הם נפרדים יש שלומד באותיות כו'.

and "to behold the pleasantness of Havayah" is sweetening — see what is written in the Biur on the verse "I have come into My garden" — and they are the lights within the vessels. And above, they are all one unity, whereas below they are separate: there is one who studies [only] the letters, etc.

> "Beholding the pleasantness of Havayah" is the sweetness of the Torah, the light within those letter-vessels; on "sweetening" the text refers to the explanation (Biur) of "I have come into My garden." Above, letters and light are one, but below they can be separated, so that a person may study the letters of the Torah without its inner light.

וכן מצינו ברבי יהודה בר' אלעאי שהיו פניו צהובים מטוב לבו מרוב השמחה והאורה שבתורה שבע"פ [שבעל פה] מפני שהיו צדיקים מופלגים והיו להם הפנימית והאותיות כולא חד וכו' וד"ל [ודי למבין][32]:

And so we find with Rabbi Yehudah son of Rabbi Ilai, that his face was radiant out of the gladness of his heart, from the abundance of joy and light in the Oral Torah; because they were extraordinary tzaddikim, and for them the inner [dimension] and the letters were all one, etc. And this suffices for one who understands.

> Rabbi Yehudah son of Rabbi Ilai shows the higher state: his face shone with gladness from the joy and light of the Oral Torah. For such extraordinary tzaddikim the inner light and the letters were one, so the letters brought their light with them.

6 סליק ספר במדבר

The Book of Bamidbar is concluded.

> A closing line: with this maamar, Likkutei Torah's discourses on the Book of Bamidbar come to an end.

IN ONE'S AVODAH

Before hoping for the exalted love of G-d, soften the heart: overcome the pull of worldly wants and desires, refuse to turn the heart toward them, and come to prayer with lowliness and gravity of mind. The more a person "plows" himself this way, the more the love hidden in his soul grows; and whoever attains the higher awe will find the higher love coming to him of itself.

QUESTIONS FOR DISCUSSION

1. If David truly asked for only one thing, why did he need to learn it from G-d's words to Israel?
2. Why are awe and love one above but almost opposites in the world of separation?
3. Why can the higher love not be produced by effort, while the lower love must be cultivated?
4. How does the image of plowing explain the place of humility in revealing the hidden love?
5. What does it mean that for great tzaddikim the letters of the Torah and its inner light are one?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **איתא במדרש תהלים**

The note points to several glosses in Or HaTorah on Masei (p. 1416) and to two places in Or HaTorah on Eikev, the parsha of the verse "And now, Israel," as parallel discussions.

KEHOT'S NOTE

הגהות אחדות באוה"ת מסעי ע' א'תטז. וראה ד"ה אחת שאלתי בסה"מ תקס"ג ח"ב ע' תשד ואילך. אוה"ת עקב ע' תקעח. שם ע' תקפג ואילך. יהל אור עה"פ. ד"ה אני לדודי תרכ"ט. ד"ה ועתה ישראל — תשל"ז (סה"מ מלוקט ח"ב).

2 **והובא בילקוט**

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

KEHOT'S NOTE

עה"פ רמז תשו.

3 **אחת שאלתי**

David says, "One thing I have asked of Havayah, that I will seek: that I may dwell in the house of Havayah all the days of my life, to behold the pleasantness of Havayah and to visit in His Sanctuary." The Midrash asks why "one thing" is followed by several requests.

Psalms 27:4 תהילים כ"ז:ד'

אַחַת שָׁאַלְתִּי מֵאֵת־ה' אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית־ה' כָּל־יְמֵי חַיַּי לַחֲזוֹת בְּנֹעַם־ה' וּלְבַקֵּר בְּהֵיכָלוֹ׃

One thing have I asked of the L-RD, that will I seek after: That I may dwell in the house of the L-RD all the days of my life, To behold the graciousness of the L-RD, and to visit early in His temple.

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KEHOT'S NOTE

תהלים כז, ד.

4 Midrash Tehillim records G-d's question to David and David's reply: at first G-d came with only one demand, "to fear," and afterwards opened with many mitzvos, and "it is enough for the servant to be like his master." This exchange is the starting point of the maamar.

Midrash Tehillim 27:5 מדרש תהילים כ"ז:ה'

דבר אחר אחת שאלתי. אמר לו הקב"ה בתחלה אתה אומר אחת שאלתי שבתי בבית ה'. וחזרת ואמרת לחזות בנועם ה' ולבקר בהיכלו. אמר לפניו רבונו של עולם לא יהא העבד שוה לרבו. בתחלה לא באת עלי באחת שנאמר (דברים י יב) ועתה ישראל מה ה' אלקיך שואל מעמך כי אם ליראה את ה' אלקיך. ואחר כך פתחת עלינו במצוות הרבה שנאמר (שם) ללכת בכל דרכיו ולאהבה אותו וגו'. הוי דיו לעבד שיהא כרבו׃

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5 **בתחלה אתה אומר . . ולבקר בהיכלו**

A talk of the Rebbe that the note cites on G-d's words to David, "At first you say ... and to visit in His Sanctuary."

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 170.

6 **לא באת עלי**

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

KEHOT'S NOTE

בי"ש הגירסא: בתחלה אמרת. אבל במדרש תהלים באבער: לנו.

7 **ועתה ישראל מה ה"א**

Moses tells Israel that G-d asks of them only to fear Him, and the same verse continues "to walk in all His ways," to love Him and to serve Him. David cites it as the precedent for asking "one thing" and then several.

Deuteronomy 10:12 דברים י':י"ב

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־ה' אֱלֹקֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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KEHOT'S NOTE

דברים י', יב.

8 **ללכת בכל דרכיו**

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

KEHOT'S NOTE

שם.

9 **והשיבו דוד . . ולדבקה בו וגו'**

The Rebbe's maamar asks that, on its face, David's reply "I learned it from You" does not answer why he said "one thing I have asked"; it only shows that the same question applies to the Holy One, who first asks "only to fear" and afterwards opens with many mitzvos.

KEHOT'S NOTE

בד"ה ועתה ישראל — תשל"ז הקשה "דלכאורה תשובת דוד ממך למדתי אינה מתרצת זה שאמר אחת שאלתי אלא שאומרת שהשאלה היא על הקב"ה שבתחלה אומר כי אם ליראה, ואח"כ פתח במצוות הרבה".

10 The Yalkut Shimoni on Psalms (remez 706) quotes the same exchange; in its version David answers, "At first You said, 'And now, Israel ...'".

Yalkut Shimoni on Nach 706:4 ילקוט שמעוני על נ"ך תשי"ו:ד

PARAGRAPH 2

11 **ואמר הרב המגיד**

The note says the Maggid's explanation is quoted there as well, in Or HaTorah on Eikev, the parsha of the verse "And now, Israel."

KEHOT'S NOTE

מובא גם באוה"ת עקב ע' תקעה. ראה ד"ה אחת שאלתי — בסה"מ תער"ב-ב ע' א'קיד. ד"ה ועתה ישראל תשל"ז סעי' ג (בסה"מ מלוקט-ב ע' שכו).

PARAGRAPH 3

12 **י' יראה**

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

KEHOT'S NOTE

ע' זח"ג (קכב, ב) ברע"מ שם (קכג, ב). [כ].

13 **ויצונו ה' לעשות את כל החקים**

Moses says G-d commanded all the statutes "to fear Havayah our G-d." The Alter Rebbe reads it to mean that keeping the mitzvos is a means to the higher awe.

Deuteronomy 6:24 דברים ו':כ"ד

וַיְצַוֵּנוּ ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־ה' אֱלֹקֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֹּתֵנוּ כְּהַיּוֹם הַזֶּה:

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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KEHOT'S NOTE

דברים ו, כד.

14 **י' יראה ה' אהבה ו' תורה ה' מצות**

The Zohar in Parshas Nasso explains that the yud of the Name brings awe into a person's heart, to keep him from transgressing the prohibitions; the hei brings love, to fulfil the positive commandments; and the vav brings words of Torah study. The Alter Rebbe cites this correspondence as "known."

Zohar, Nasso 4:30–38 ספר הזהר, נשא ד':ל-ל"ח

15 **י' יראה ה' אהבה ו' תורה ה' מצות**

The Raaya Mehemna there says that the yud and hei of the Name are called awe and love, and that from them the Torah and the mitzvah are given.

Zohar, Nasso 4:49–59 ספר הזהר, נשא ד':מ"ט-נ"ט

16 **והיא אהבה בתענוגים**

Or HaTorah explains that the higher awe is the vessel that receives supernal Chochmah and, as the Pardes says, is Binah.

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' תרכד מבואר "יראה עילאה שהיא כלי קיבול לחכמה עילאה וכן פי' בפרדס ערך יראה שהיא הבינה. ולפ"ז אתי שפיר מ"ש בלק"ת ס"פ מסעי בד"ה איתא במדרש תלים . . בענין שע"י יראה עילאה יבא אהבה בתענוגים כי דרכו של איש לחזור כו' וכן פי' באג"ה . . בד"ה מה יפית ומה נעמת אהבה בתענוגים, והיינו כי אבא מלביש חסד דא"א ובינה מלבשת גבורה דא"א ולכן מבחי' בינה נמשך יראה עילאה" ע"ש.

17 **אהבה בתענוגים**

"How beautiful and how pleasant you are, love in delights." The phrase names the highest love, which the Alter Rebbe identifies with ahavah rabbah.

Song of Songs 7:7 שיר השירים ז':ז

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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18 **כולא חד תרין ריעין דלא מתפרשין**

The Rebbe Rashab explains these words to mean that where the higher awe is present, the love in delights comes of itself, following the higher awe, with no need for labor and toil, as the Iggeres HaKodesh writes.

KEHOT'S NOTE

בד"ה ואתם תהיו — תר"ס ע' קנא שמפרש "והיינו דכשיש בחי' יראה עילאה ממילא באה האהבה בתענוגים וא"צ עבודה ויגיעה לזה כ"א באה ממילא אחרי בחי' יראה עילאה וכמ"ש באגה"ק [סי' יח]".

19 **ישמח ישראל בעושיו**

"Let Israel rejoice in its Maker." The Alter Rebbe cites it for the love that takes the form of joy, which stands above the lower awe.

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב.

20 **מה ה' אלקיך שואל מעמך**

The verse asks of Israel only "to fear"; the Alter Rebbe reads this as the higher awe, which brings the higher love with it.

Deuteronomy 10:12 דברים י':י"ב

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־ה' אֱלֹקֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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like the love of the Holy One, blessed be He. The Alter Rebbe applies it to the love the beinonim must reach.

Zohar III, 267a זח"ג רסז, א

KEHOT'S NOTE

זח"ג רסז, א.

26 **לרפויא ארעא**

In the Talmud's discussion of plowing, Rabbah says that the way of one who plows is "to loosen the earth." The Alter Rebbe uses it to show that the "service" of the ground is softening it.

Moed Katan 2b:4 מועד קטן ב' ב:ד'

אָמַר רַבָּה, כְּוֹותִי דִּידִי מִסְתַּבָּרָא: מָה דַּרְכּוֹ שֶׁל חוֹרֵשׁ — לְרַפּוֹיֵי אַרְעָא, הַאי נָמֵי מְרַפֵּויֵי אַרְעָא. אָמַר רַב יוֹסֵף, כְּוֹותִי דִּידִי מִסְתַּבְּרָא: מָה דַּרְכּוֹ שֶׁל זוֹרֵעַ — לְצַמּוֹחֵי פֵּירָא, הָכָא נָמֵי מְצַמַּח פֵּירָא.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

מו"ק ב, ב.

PARAGRAPH 4

27 **יעקב חבל נחלתו**

"For Havayah's portion is His people; Jacob is the lot of His inheritance." The Alter Rebbe cites it to show that the love hidden in every heart comes from a supernal spark.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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28 **אין עומדין להתפלל אלא מתוך כובד ראש**

The Mishnah teaches that one may stand to pray only with gravity of mind. The Alter Rebbe identifies this with the lowliness and humbled heart of the lower awe, which comes before love.

Mishnah Berakhot 5:1 משנה ברכות ה':א'

אֵין עוֹמְדִין לְהִתְפַּלֵּל אֶלָּא מִתּוֹךְ כֹּבֶד רֹאשׁ. חֲסִידִים הָרִאשׁוֹנִים הָיוּ שׁוֹהִים שָׁעָה אַחַת וּמִתְפַּלְּלִים, כְּדֵי שֶׁיְּכַוְּנוּ אֶת לִבָּם לַמָּקוֹם. אֲפִלּוּ הַמֶּלֶךְ שׁוֹאֵל בִּשְׁלוֹמוֹ, לֹא יְשִׁיבֶנּוּ. וַאֲפִלּוּ נָחָשׁ כָּרוּךְ עַל עֲקֵבוֹ, לֹא יַפְסִיק׃

One should not stand up to say Tefillah except in a reverent state of mind. The pious men of old used to wait an hour before praying in order that they might direct their thoughts to G-d. Even if a king greets him [while praying] he should not answer him: even if a snake is wound round his heel he should not stop.

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PARAGRAPH 5

29 **ועתה ישראל**

The verse in which G-d asks Israel only "to fear"; from it, the Alter Rebbe says, David learned to ask for just one

21 **דרכו של איש לחזור**

Rabbi Shimon explains that the Torah says "when a man takes a woman" because it is the way of a man to go in search of a woman (the Talmud spells it לחזר). The Alter Rebbe applies it to love, which comes to awe.

Kiddushin 2b:13–14 קידושין ב' ב:י"ג-י"ד

... מִפְּנֵי מָה אָמְרָה תּוֹרָה "כִּי יִקַּח אִישׁ אִשָּׁה", וְלֹא כָּתַב "כִּי תִּלָּקַח אִשָּׁה לְאִישׁ"? - מִפְּנֵי שֶׁדַּרְכּוֹ שֶׁל אִישׁ לְחַזֵּר עַל אִשָּׁה וְאֵין דַּרְכָּהּ שֶׁל אִשָּׁה לְחַזֵּר עַל אִישׁ. מָשָׁל לְאָדָם שֶׁאָבְדָה לוֹ אֲבִידָה - מִי חוֹזֵר עַל מִי? בַּעַל אֲבֵידָה מְחַזֵּר עַל אֲבֵידָתוֹ. וְהָא דְּתָנֵי: "בְּשָׁבְעָה דְּרָכִים בּוֹדְקִין אֶת הַזָּב", לֵיתָנֵי "דְּבָרִים"! הָתָם הָא קָא מַשְׁמַע לַן, דְּדַרְכָּא דְּמֵיכְלָא יַתִּירָא לְאֵתוֹיֵי לִידֵי זִיבָה, וְדַרְכָּא דְּמִישְׁתְּיָא יַתִּירָא לְאֵתוֹיֵי לִידֵי זִיבָה.

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KEHOT'S NOTE

קידושין ב, ב (ושם: לחזר. וראה ג"כ עד"ז במאמר כ"ק אדה"א בהוספות לסה"מ תקס"ד ע' רסט).

22 **כמבואר בלק"א**

Chapter 43 explains that ahavah rabbah, the love in delights, comes from above as a gift to one who is complete in awe, citing "it is the way of a man to seek out a woman": love is called "man," and the awe of G-d "woman." Without awe first this love cannot be reached, for it belongs to Atzilus, where there is no separation.

KEHOT'S NOTE

פרק מג.

23 **בהערה לתיקון חצות**

The maamar itself sends the reader to "the note on Tikkun Chatzos" for more on this subject; the Kehot note locates that note in the Siddur with Chassidic discourses, folio 152a.

KEHOT'S NOTE

בסידור עם דא"ח קנב, א.

24 **צמאה לך נפשי**

"My soul thirsts for You, my flesh longs for You." The Alter Rebbe uses it for the lower love, the soul's thirst for G-d, which the beinonim must reach first.

Psalms 63:2 תהילים ס"ג:ב'

אֱלֹקִים אֵלִי אַתָּה אֲשַׁחֲרֶךָּ צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם׃

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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KEHOT'S NOTE

תהלים סג, ב.

25 **לית פולחנא כפולחנא דרחימותא**

On "You shall love Havayah your G-d," the Zohar says that a person should serve G-d with love, for there is no service

thing.

Deuteronomy 10:12 דברים י':י"ב

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־ה' אֱלֹקֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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30 **שבתי בבית ה'**

David's "one thing" is "that I may dwell in the house of Havayah"; the same verse continues "to behold the pleasantness of Havayah." The Alter Rebbe reads the "house" as the letters of the Torah and the "pleasantness" as the light within them.

Psalms 27:4 תהילים כ"ז:ד'

אַחַת שָׁאַלְתִּי מֵאֵת־ה' אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית־ה' כָּל־יְמֵי חַיַּי לַחֲזוֹת בְּנֹעַם־ה' וּלְבַקֵּר בְּהֵיכָלוֹ׃

One thing have I asked of the L-RD, that will I seek after: That I may dwell in the house of the L-RD all the days of my life, To behold the graciousness of the L-RD, and to visit early in His temple.

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31 **באתי לגני**

"I have come into My garden, My sister, My bride." The text refers to the explanation (Biur) on this verse for the idea of "sweetening."

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

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

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32 **בפ' שמות ע"פ איה סופר**

In Torah Ohr, Parshas Shemos (53b), on the verse "Where is the scribe? Where is the weigher?" (Isaiah 33:18), the Alter Rebbe explains that "Ayeh" ("Where?") is the great circle, the level of sovev, which itself measures out all the levels; contemplating this, he says there, brings a person to very great awe.

KEHOT'S NOTE

בתו"א נג, ב "איה הוא בחי' העיגול הגדול בחי' סובב".

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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