



LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 2

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.

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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THE BIG IDEA

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.

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

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** ¶15-7
 “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.
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- 4 Forty-two, Moshe and the Shema** ¶18-11
 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.
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- 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.
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- 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.
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- 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.
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- 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.
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- 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.
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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 • 11-2

The questions

1 אלה מסעי¹ בני ישראל אשר יצאו מארץ מצרים² לצבאותם ביד משה ואהרן. להבין לשון אלה מסעי שהוא לשון רבים וכתוב 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 הארון³ ויאמר משה קומה ה’ וכו’ וינסו משנאיך מפניך ובנוחה יאמר שובה⁴ 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 בניי [בני ישראל] נק' מדבר העמים⁵ וכתוב המוליכך במדבר כו' נחש שרף ועקרב⁶ (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 רחל⁷ כדכתיב רחל מבכה⁸ על בניה⁹ וכתוב כרחל לפני גוזיה נאלמה¹⁰ כי כל הבהמות אינם נגוזים כ"א הרחלים. וגם שמניחה א"ע [את עצמן] ליגוז 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 • 13-4

The ewe and her shearers

3 והענין דהנה כתיב ומלכותו בכל משלה¹¹ 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 דומיה¹² שבחי' הדבור שבעשרה מאמרות הוא בבחי' שתיקה ודומיה¹³ 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 בניי [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 בניי [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 בצלמנו¹⁸ כדמותנו וירדו בדגת הים וכו' וכתוב אדם אתם¹⁹ אתם קרוים אדם²⁰ ולכן הכל תלוי במעשה בניי [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 • 15-7

Image and likeness

5 והנה ענין צלמנו ודמותנו²² הוא בחי' יחודא עילאה ויחודא תתאה [ויחודא תתאה] דמותנו הוא בחי' יחודא [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 הו' לא שנית²³ כתיב ואתה הוא עד שלא²⁴ נברא העולם כו' וכולא קמיה כלא ממש²⁵

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 הכסא²⁶ 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 חשיב²⁷ 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 ית' 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 וכי' 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 • 18-11

Forty-two, Moshe and the Shema

8 והנה לפי שכל מדה כלולה מששה 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 ובשמים יעופף³³ 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 משיתוהו,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 יחוי"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 לנו³⁵ 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 ית' 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 אתי³⁶ הוא מקומו של עולם³⁷ וכי 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 לנו³⁸ לנו דוקא וכו'. וזהו בחי' יחוי"ע [יחודא עילאה] שבפ' שמע ישראל³⁹ 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 את⁴² הוי' אלקיך אהבה הוא מלשון אבה⁴³ שהוא בחי' רעותא דליבא שיהיה חפצנו ורצוננו שיהיה הוי' אלקיך בבחי' גילוי ועמך לא חפצתי⁴⁴ 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 מבדילים⁴⁵ כו' (ועמ"ש מענין יראת חטא סד"ה וידבר משה אל ראשי המטות⁴⁶ הנ"ל ומ"ש סד"ה ויקח קרח⁴⁷ 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 רמה⁴⁸ 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 נחלתו⁴⁹ 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 en clothed 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 גוזזיה⁵² כו' 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 en clothed 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 עלינו⁵³ 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 ביה⁵⁴ 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 גדולתו⁵⁸ 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 וכי' [וכל זה] בקריאת שמע שמתבונן ביחודא עילאה בשכלו והשגתו. אך כל היום⁵⁹ שאחר התפלה שאין לו עוד התבוננות הנ"ל וא"א להתפלל כל היום כמאמר רז"ל [רבתינו 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 נקי 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 ציץ⁶⁶ **בענין פי' מצח אהרן**⁶⁷ **כו' הוא ההסכם כו' ומצח ונצח הוא בחינה אי' 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 עמו⁶⁹ 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 כמו 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 בניי [בני ישראל] ⁷² גבי ונקבצו בניי [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 חיך.

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 חיך. כמ"ש יראה 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 ועי' 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 עיניו⁸¹ 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 יחודי [יחודא עילאה] הוא מקומו של עולם⁸³ 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 לה' 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 באיזה⁸⁵ 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.

Aharon, the Shema and the Shemoneh Esreh

22 והנה למסעות הנ"ל היה צריך ג"כ לבח"י אהרן כי אהרן אותיות נראה⁸⁷ שהוא בח"י גילוי מן ההעלם

והוא בח"י אהרן כמ"ש ובהעלות אהרן את הנרות⁸⁸ 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 אדם⁸⁹ ואהרן הוא המעלה את הנרות אל מול פני

המנורה פ"י שהעלה אותם שיהיה בהם גילוי בח"י 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 בח"י 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 שיוברך ויומשך להיות בבחי' גילוי בחי' אתה שהוא לנוכח. וזהו ובנוחה יאמר שובה⁹² 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

והנה עיקר ותכלית נסיעתן היה לצאת מבחי' מצרים בחי' מיצר וגבול שאפי' [שאפילו] ג"ע [גן עדן] העליון²³ 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 כתפוחים⁹³ 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 ויברכהו⁹⁴ ויתן לך האלקים מטל השמים⁹⁵ 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 השכינה⁹⁶ 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 בתשובה⁹⁸ ומע"ט** [ומעשים טובים] **בעוה"ז מכל חיי**

העוה"ב [העולם הבא] **ושכר מצוה מצוה⁹⁹** 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 בגדיו¹⁰⁰ כו' ויתן לך שמבחי' ריח נמשך בחי' ברכה מטל השמים¹⁰¹

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 כ"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 ביראת¹⁰³ ה' לא למראה עיניו ישפוט כו' דמורח ודאין¹⁰⁴ וזהו ג"כ בחינת ירדן יריחו וכו' וד"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 וצינונים מכ"ק אדמו"ר (וראה בהנסמן בסה"מ תקס"ח ח"ב ע' תתקלו 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 — נתי' מי ברא אלה, מי בינה, אליה 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 הזי' מאדמו"ר צ"צ נ"ע ז"ע ועכ"י [נדפס באוה"ת על מאדו"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."

במדבר ל"ג:א Numbers 33:1

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאתם ביד משה ואהרן:

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)

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."

במדבר י':ל"ה Numbers 10:35

ויהי בנסוע הארון ויאמר משה קומה ה' ויפצו איביו וינסו משנאיו מפניו:

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.

במדבר י':ל"ו Numbers 10:36

ובנוחה יאמר שובה ה' רכבות אלפי ישראל:

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

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

5 נקי 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.

יחזקאל כ':ל"ה Ezekiel 20:35

והבאתי אתכם אל מדבר העמים ונשפטי אתכם שם פנים אל פנים:

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.

דברים ח':ט"ו Deuteronomy 8:15

המוליכך במדבר הגדל והנורא נחש שרף ועקרב וצמאון אשר אינך ידע המוציא לך מים מצור החלמיש:

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 כנסי נקי 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."

זח"ב כט, כ"ט Zohar II, 29b

KEHOT'S NOTE

זח"ב כט, כ. [כ].

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

ירמיהו ל"א:ט"ו Jeremiah 31:15

כה אמר ה' קול ברמה נשמע נהי בכי תמרורים רחל מבכה על בניה מאנה להנחם על בניה פי איננו:

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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9 רחל מבכה על בני

“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

כה אָמר ה' קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תִמְרוּרִים רָחֵל מִבְּכָה עַל־בְּנֶיהָ מֵאַנְהָ לְהַנְחֵם עַל־בְּנֶיהָ כִּי אֵינָנּוּ:

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

ירמיה' לא, יד.

10 כרחל לפני גוזזי 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

נִגַּשׁ וְהוּא נֶעְנֶה וְלֹא יִפְתַּח־פִּיו כִּשְׂה לְטֹבַח יוֹכֵל וְכָרְחַל 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

ישעיה' 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 ק"ג:י"ט

ה' בִּשְׁמַיִם הִכִּין כִּסְאוֹ וּמִלְכוּתוֹ בְּכָל מְשָׁלָה:

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 דוּמְיָה הַחַשִּׁיטִי מְטוֹב וְכֹאכֵי נֶעְכָּר:

...אלה מסעי בני ישראל אשר יצאו מארץ מצרים

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 אֲוֶרֶת־הַלְּבָנָה כְּאֹרֶת הַחֶמֶד וְאֹרֶת הַחֶמֶד יְהִיָּה שְׁבַע־תַּיִם כְּאֹרֶת שְׁבַע־תַּיִם הַיָּמִים בְּיוֹם הַיָּבֶשׁ הִיא אֶת־שֶׁכֶר עֲמוֹ וּמִחֶץ מִכְתּוֹ 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 בניי

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 בניי

“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 כְּחֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסְפָּר וְהָיָה בְּמִקְוֵה אֲשֶׁר־יֵאמָר לָהֶם לֹא־עָמִי אַתֶּם יֵאמָר לָהֶם בְּנֵי־אֱלֹהִי:

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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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.

בראשית א: כ"ו Genesis 1:26

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וַיְרִדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׁ 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.

יחזקאל ל"ד: י"א Ezekiel 34:31

וְאַתֶּם צֹאנִי זֶאֵן מִרְעִיתִי אֲדָם אַתֶּם אֲנִי אֱלֹקֵיכֶם נֹאֵם אֲדֹנָי 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, יא.

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.

יבמות ס"א א-ג: 61a:1-3 Yevamot

קְבָרֵי גוֹיִם אֵינָן מְטַמְּאִין בְּאֵהָל, שְׁנֵאמַר: “וְאַתֶּן צֹאנִי זֶאֵן מִרְעִיתִי אֲדָם אַתֶּם.” אַתֶּם קְרוּיִין אֲדָם, וְאִין הַגּוֹיִם קְרוּיִין אֲדָם. מִיִּתְיָבִי: “וְנִפְשָׁא אֲדָם שִׁשָּׁה עָשָׂר אֶלְפִי” מִשּׁוּם בְּהֵמָה. “אֲשֶׁר יֵשׁ בָּהּ הַרְבֵּה מִשְׁתִּים עֲשָׂרָה רַבּוּא אֲדָם אֲשֶׁר לֹא יָדַע בֵּין יְמִינוֹ לְשִׁמְאָלוֹ (וּבְהֵמָה רַבָּה)!” מִשּׁוּם בְּהֵמָה.

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

זח"א כ, כ Zohar I, 20b

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.”

ישעיהו נ"ג: ז' Isaiah 53:7

נִגַּשׁ וְהוּא נִעְנָה וְלֹא יִפְתַּח־פִּיו כִּשְׂה לְטֹבַח יוֹכֵל וּכְרָחֵל לִפְנֵי גִזְזִיָּה 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 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.

בראשית א: כ"ו Genesis 1:26

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וַיְרִדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׁ 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 שנית

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

מלאכי ג: ו' Malachi 3:6

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כִלִיתֶם:

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 הק' השלי"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.

זח"א יא, ב Zohar I, 11b

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.

יחזקאל א: כ"ו Ezekiel 1:26

וּמַמְעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמִרְאָה אֶבֶן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת הַכֶּסֶף דְּמוּת כְּמִרְאָה אָדָם עָלָיו מְלֻמָּעָה:

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.

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-ח"קפ"ח- ספר זוהר, 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-ב"י: במדבר ל"ב:2
 וידבר משה אל-ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה 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 פי הגאולה, פ"ב. בחיי וישב
 לה, 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-ל"ח: ברשית ל"ח:30

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

...אלה מסעי בני ישראל אשר יצאו מארץ מצרים

Malchus. Here it describes all seven attributes given over to G-d.

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

לך ה' הגדולה והגבורה והתפארת והעצצ וההוד כ"י: כל בשמים ובארץ
 לך ה' הממלכה והמתנשא לכל לראש:

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 ובשמים 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-י: ישעיהו ו"ב:2

שרפים עמדים ממעל לו שש כנפים שש כנפים לאחד בשמים יכסה פניו
 ובשמים יכסה רגליו ובשמים יעופף:

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"י 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-ב': שמות ב':10

ויגדל הילד ותבאנהו לבת-פרעה ויהייללה לבן ותקרא שמו משה ותאמר
 כי מן-המים משיתיהו:

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-ט"ז: שמות ב':19

ותאמרן איש מצרי הצילנו מיד הרעים וגם-דלה דלה לנו וישק את-
 הצאן:

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 33:21א"ג: כ"א

וַיֹּאמֶר ה' הִנֵּה מְקוֹם אֵתִי 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 68:9ט"ח: ט"ז

... 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 הקבי"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 מפילה לרוכב ואין הרוכב מפילה 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 סה, ט. עלי"ק פט, א. ושי"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

...אלה מסעי בני ישראל אשר יצאו מארץ מצרים

people.

Exodus 2:19ט"ט: ב'

וַתֹּאמֶרְךָ אִישׁ מִצְרַיִם הִצִּילֵנוּ מִיַּד הָרָעִים וְגַם-דָּלָה דָּלָה לָנוּ וַיִּשְׁק 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 6:4ד' ו': דברים

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ 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 Berachot 9:5ה' ט': משנה ברכות

חַיֵּב אָדָם לְבָרַךְ עַל הָרָעָה כְּשֶׁשָּׁהוּ מְבָרַךְ עַל הַטּוֹבָה, שְׁנֵאָמַר (דברים ו) וְאַהֲבַתְךָ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. בְּכָל לִבְּךָ, בְּשֵׁנֵי יִצְרֶיךָ, בְּיִצְרְךָ טוֹב וּבְיִצְרְךָ רָע. וּבְכָל נַפְשְׁךָ, אֲפֵלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מְאֹדְךָ, בְּכָל מְמוֹנְךָ. דְּבָר אַחֵר בְּכָל מְאֹדְךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לָךְ הַיּוֹי מוֹדֵה לוֹ בְּמֵאד מְאֹד. לֹא יִקַּל אָדָם אֶת רֹאשׁוֹ כְּנִגְדַּ שְׁעַר הַמִּזְרָח, שֶׁהוּא מְכוּן כְּנִגְדַּ בֵּית קֹדֶשׁ הַקִּדְּשִׁים. לֹא יִכְנֹס לְהַר הַבַּיִת בְּמִקְלּוֹ, וּבְמִנְעֵלוֹ, ...

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'

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

Deuteronomy 6:5ה' ה': דברים

וְאַהֲבַתְךָ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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 פ' נשא כו, ב. לקמן ואתחנן ט, ב. שה"ש יז, א. תו"א לב, ג. ובכ"מ.

44 ועמד 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 ע"ג: תהילים

מ"ל בשמים ועמד לא חפצתי בארץ:

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.

ישעיהו נ"ט:2: Isaiah 59

כי אם-עונותיכם היו מבדלים בינכם לבין אלקיכם וחטאותיכם הסתירו פנים מכם משמוע:

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 א"י 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:2

וידבר משה אל-ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה 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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...אלה מסעי בני ישראל אשר יצאו מארץ מצרים

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:1

ויקח קרח בן-יצהר בן-קעה בן-לוי ודתן ואבירם בני אליאב ואון בן פלת בני ראובן:

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-ט"ז

רבי הוה נקיט ספר קינות וקא קרי בגויה, כי מטא להאי פסוקא "השליך משמים ארץ" — נפל מן ידיה, אמר: מאיגרא רם לבירא עמיקתא. רבי ורבי חייא הוו שקלי ואזלי באורחא, כי מטו לההוא מתא, אמרי: איכא צורבא מרבנן הכא? נזיל וניקביל אפיה. אמרי: איכא צורבא מרבנן הכא, ומאור עינים הוא. אמר לקה רבי חייא לרבי: תיב את, לא תזלול בנשיאותך. איזיל אנא ואקביל אפיה.

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:9

כי חלק ה' עמו יעקב חבל נחלתו:

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: ראשית רבה א' ד:4

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

ישעיהו נ"ג:7

נגש והוא נענה ולא יפתח־פיו פשה לטבח יוכל וכרחל לפני גוזזיה נאלמה ולא יפתח פיו:

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.

תקוני זוהר י"ז א"י-י"ב:10-12a:17

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 אתכסיא) מבני נשא. ואנת הוא דקשר 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

...אלה מסעי בני ישראל אשר יצאו מארץ מצרים

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 הלי יסודות 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.

משנה תורה, Mishneh Torah, Foundations of the Torah 2:10

הלכות יסודי התורה ב:י

... שאלמלי ה'ה חי בחיים יודע בדעה חוץ ממנו ה'ו שם אלהות הרבה הוא וחייו ודעתו, ואין הדבר בן אלא אחד מכל צד ומכל פנה ובכל דרך יחוד. נמצאת אמת אומר הוא היודע והוא הידוע והוא הדעה עצמה הכל אחד. ודבר זה אין כח בפה לאמרו ולא באון לשמעו ולא בלב האדם להכירו על ברי. ולפיכך אומר חי פרעה וחי נפשך ואין אומר חי ה' אלא חי ה'. שאין הבורא וחייו שנים כמו חיי הגופים החיים או כחיי המלאכים. לפיכך ...

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.

אסתר א':4

בהראתו את־עשר כבוד מלכותו ואת־יקר תפארת גדולתו ימים רבים שמונים ומאת יום:

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.

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.

ברכות כ"א א"י:13a:21 Berakhot

ורבי אלעזר אומר: ספק קרא קריאת שמע ספק לא קרא — חוזר וקורא קריאת שמע. ספק התפלל ספק לא התפלל — אינו חוזר ומתפלל. ורבי יוחנן אומר: ולואי שיתפלל אדם כל היום כולו.

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.

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

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.

שמות ל"ד:9 Exodus

ויאמר אִם־נָא מִצָּאתִי חַן בְּעֵינֶיךָ אֲדֹנָי יִלְהֲנָא אֲדֹנָי בְּקִרְבָּנוּ כִּי עִם־קִשְׁיָעָרְךָ הוּא וְסִלְחָתְךָ לְעוֹנֵנוּ וְלִחַטְאֵתָנוּ וְנִחַלְתָּנוּ:

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.

דברים ל"ב:9 Deuteronomy

כי חֶלֶק ה' עַמּוֹ יַעֲקֹב חֶלֶל 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.

שמות רבה מ"ב:9 Shemot Rabbah

ויאמר ה' אל משה ראיתי את העם הזה - מהו והנה עם קשה עורף הוא? אמר ר' יהודה בן פולויה בשם רבי מאיר: ראויים 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 לשבח, או יהודי, או צלוב. אמר רבי אבין: עד עכשיו קורין את ישראל בחוצה לארץ: האומה של קשה עורף. אמר רב נחמן:

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, ...

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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.

ביצה כ"ה ב:ח' ט"ו-8:25 Beitza

והיינו דאמר רבי שמעון בן לקיש, שלשה עזין הן: ישראל באומות, כלב בחיות, תרנגול בעופות. ויש אומרים: אף עז בבהמה דקה. ויש אומרים: אף צלף באילנות. שחטה בשדה — לא יביאנה במוט. תנו רבנן: אין הסומא יוצא במקלו, ולא הרועה בתרמילו. ואין יוצאין בכסא — אֶחָד הָאִישׁ וְאֶחָד הָאֲשָׁה.

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.

ברכות כ"א א"י:13a:21 Berakhot

ורבי אלעזר אומר: ספק קרא קריאת שמע ספק לא קרא — חוזר וקורא קריאת שמע. ספק התפלל ספק לא התפלל — אינו חוזר ומתפלל. ורבי יוחנן אומר: ולואי שיתפלל אדם כל היום כולו.

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.

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

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.

שמות כ"ח:36 Exodus

וְעָשִׂיתָ צִיץ זָהָב וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לֵה'

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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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־מִצַּח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת־עֲוֹן הַקִּדְּשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי יִשְׂרָאֵל לְכָל־מִתְּנַת קִדְּשֵׁיהֶם וְהָיָה עַל־מִצָּחוֹ 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 נֹצֵחַ יִשְׂרָאֵל לֹא יִשְׁקֹר 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

וַיּוֹתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֲלֹת 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

וַיֵּרָא כִּי לֹא יָכַל לוֹ וַיִּגַע בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־יָרֵךְ יַעֲקֹב בְּהֶאָבֶקוֹ 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 בַּמִּשְׁפָּט תִּפְדֶּה וְשׁוֹבֶיהָ בַּצְדָּקָה:

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

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72

והיה מספר בני

“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 יִמָּד וְלֹא יִסְפָּר וְהָיָה בְּמִקּוֹם אֲשֶׁר־יֹאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי אֱלֹהִים:

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 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 בְנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יִחָדּוּ וְשָׁמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעָאֵל:

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:יא

לָךְ הִי הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לָךְ הִי הַמְּמֻלָּכָה וְהַמִּתְנַשֵּׂא לְכָל 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' אֱלֹהֶיךָ לְשָׁמֹעַ בְּקוֹל וּלְדָבָרָה־בּוֹ כִּי הוּא חַיֶּיךָ וְאַרְךָ יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה אֲשֶׁר נָשַׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

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: וישיב יי:טו: דברים

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיה תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיה הוא:

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: יהוה יי:טו: תהילים

מלכותך מלכות כל-עלמים וממשלתך בכל-דוד ודוד:

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: ליי:ח: בראשית

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 יי:כ:ט

יראת ה' לחיים ושבע ילין בלי-יפקד רע:

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 יי:ד:ט

מלך במשפט יעמיד ארץ ואיש תרומות יהרסנה:

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

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81 ואין פחד אלקים לגד עיניו

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

...אלה מסעי בני ישראל אשר יצאו מארץ מצרים

his own soul.

Psalms 36:2: תהילים ליו:ב

נאם-פֶּשַׁע לְרָשָׁע בְּקֶרֶב לִבִּי אֵין-פֶּחַד אֱלֹקִים לִנְגַד 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 ביי:ג:ג

רבי שמעון אומר, הווי זהיר בקריאת שמע ובתפלה. וכשאתה מתפלל, אל תעש תפלתך קבע, אלא רחמים ותחנונים לפני המקום ברוך הוא, שנאמר (יואל ב) כי תנון ורחום הוא ארך אפים ורב חסד ונתחם על הרעה. ואל תהי רשע בפני עצמך:

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 טי: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 הקביה 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 8:21א"כ:שלי מ

להנחיל אוהבי יש ואצרתיהם אִמְלָא:

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:9ט"ב:ברכות

... בדברים ולא לשחודו בממון. ולא עוד, אלא שיש לפני שני דרכים, אחת של גן עדן ואחת של גיהנום, ואיני יודע באיזו מוליכים אותי, ולא אבדק!

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

I Chronicles 29:11א"ט:דברי הימים א

לך ה' הגדלה והגבורה והתפארת והנצח וההוד ככל בשמים ובארץ
 לך ה' הממלכה והמתנשא לכל לראש:

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

...אלה מסעי בני ישראל אשר יצאו מארץ מצרים

Aharon. The Kehot note gives it as the source of this wordplay.

מקדש מלך, Mikdash Melekh, RaMaZ Commentary on Zohar
 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 בדינו 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 וכי' היינו יסוד אבא בחינת עלינויותו. 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 30:8ח"ז:שמות

ובהעלות אהרן את הנרות בין הערבים יקטירנה קטרת תמיד לפני ה' לדורתם:

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 20:27ז"כ:שלי מ

נר ה' נשמת אדם חפש כל־תְּדַרְיִיבָטָן:

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 8:2ב'ח:במדבר

דבר אלי־אהרן ואמרתי אליו בהעלתך את־הנֹרֹת אלי־מול פני המנוֹרָה יאירו שבעת הנֹרֹת:

'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 4:2: זכריה ד'ב':

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עָלֶיהָ
רֹאשָׁה וְשִׁבְעָה נֵרְתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצָקוֹת לְזָרוֹת אֲשֶׁר עָלֶיהָ
רֹאשָׁה:

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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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 10:36: במדבר י':

וּבְנוּחָה יֹאמַר שׁוּבָה ה' רַבְבוֹת אֶלְפֵי 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 23

93

וירח 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 7:9: שיר השירים ז':

אֶמְרִיתִי אֶעֱלֶה בְּתֶמֶר אַחְזָה בְּסִסְנַיִו וַיְהִי־נָא שְׂדֶיךָ כְּאֶשְׁכְּלוֹת הַגֶּפֶן
וַיְרִיחַ אֶפְךָ כְּתַפּוּחִים:

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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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 27:27: בראשית כ"ז:

וַיֵּגֶשׁ וַיִּשְׁקְלֵוּ וַיְרַח אֶת־רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רֹאֶה רִיחַ בְּנֵי כְרִיחַ
שְׂדֶה אֲשֶׁר בָּרַכְוּ 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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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 27:28: בראשית כ"ח:

וַיִּתֵּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֵב דָּגַן וְתִירֵשׁ:

...אלה מסעי בני ישראל אשר יצאו מארץ מצרים

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.

Berachot 17a:12: ברכות י"ז א':

מִרְגְּלָא בְּפֻמֵּיהּ דְּרַב: לֹא כְּעוֹלָם הָיָה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ
לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וְרִבְיָה וְלֹא מִשָּׂא וּמִתֵּן וְלֹא קִנְיָא וְלֹא
שְׁנָאָה וְלֹא תַּחֲרוּת, אֲלָא צְדִיקִים יוֹשְׁבֵין וְעִטְרוֹתֵיהֶם בְּרֹאשֵׁיהֶם וְנִהְנִים
מִזֵּיו הַשְּׁכִינָה, שְׁנָאָמַר: "וַיַּחְזֹו 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. II).

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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.

Sofar Zohar, Balak 4:24-6:33: ספר ד'ר' 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 4:17: משנה אבות ד' י"ז:

הוּא הֵיךְ אוֹמֵר, יִפֶּה שְׁעָה אַחַת בְּתִשְׁבּוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הָהָא,
מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיִפֶּה שְׁעָה אַחַת שֶׁל קוֹרֵת רוּחַ בְּעוֹלָם הַבָּא, מִכָּל
חַיֵּי הָעוֹלָם הָהָא:

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

ישכר 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 4:2: משנה אבות ד' ב':

בֶּן עֲזַאי אוֹמֵר, הֲוֵי רֵץ לְמִצְוָה קְלָה כְּבִחְמוּרָה, וּבּוֹרַח מִן הָעֲבֵרָה.
שֶׁמִּצְוָה גּוֹרֶרֶת מִצְוָה, וְעֲבֵרָה גּוֹרֶרֶת עֲבֵרָה. שֶׁשֹּׁכֵר מִצְוָה, מִצְוָה. וְשֹׁכֵר

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עברה, עברה:

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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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 כ"ז: בראשית

וַיֵּשֶׁב וַיִּשְׁקֵל וַיִּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רֵיחַ בְּנִי כְרִיחַ שְׂדֵה אֲשֶׁר בָּרַכְהוּ

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 כ"ח: בראשית

וַיִּתֵּן־לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרַב דָּגַן 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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ריח ניחוח להווי

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 ט: ויקרא

וַקָּרְבוּ וּכְרָעוּ יָרְחָץ בְּמַיִם וְהִקְטִיר הִכָּהֵן אֶת־הַכֹּל הַמִּזְבֵּחַ עָלֶיהָ אֵשׁ רִיח־נִיחֹחַ לַיהוָה

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 ג: ישיהו

וְהָרִיחוּ בִּירְאָת ה' וְלֹא־לְמִרְאָה עֵינָיו יִשְׁפֹּט וְלֹא־לְמִשְׁמַע אָזְנוֹ 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;

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 ח"ב: סנהדרין

אמר רבי אלכסנדר: מלמד שהטענו מצות ויסורין כריחים. רבא אמר: דמורח ודאין, דכתיב: "ולא למראה עיניו ישפוט", "ושפט בצדק דלים והוכיח במישור לעגיו ארץ". בר כוזבא מלה תרתין שניו ופלגא. אמר להו לרבנן: אנא משיח. אמרו לקה: במשיח כתיב דמורח ודאין, נחזי אנן אי מורח ודאין. כיון דחזויה דלא מורח ודאין, קטלוה.

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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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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