LIKKUTEI TORAH · PARSHAS MASEI · MAAMAR 3

לבאר ענין המסעות במדבר

To Explain the Journeys in the Wilderness

The forty-two journeys in the wilderness were an ascent: by raising Israel's emotions back into the hidden understanding of Binah, where the external forces cannot feed, they subdued the kelipos of the wilderness, lifted Malchus out of exile, and prepared a future in which the whole world will receive G-d's light as the Land of Israel does now.

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

THE BIG IDEA

The forty-two journeys in the wilderness were an ascent: by raising Israel's emotions back into the hidden understanding of Binah, where the external forces cannot feed, they subdued the kelipos of the wilderness, lifted Malchus out of exile, and prepared a future in which the whole world will receive G-d's light as the Land of Israel does now.

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 opens with the Sages' saying that the Land of Israel will spread over the whole world, read as a rise in level. Holiness depends on how many worlds the divine flow is clothed in: outside the Land it is clothed in Asiyah, where G-dliness is most hidden, while in the Land it only passes through. The journeys through the wilderness, the home of the external forces, subdued those forces so that in the future the whole world can receive as the Land does now. "Arise, Havayah" is the ascent of Malchus out of exile, which lifts every level above it, through Moshe and Aharon, the channels of Chochmah and Binah. The second section explains why the journeys were forty-two (six times seven) while the Omer is forty-nine: the journeys raise the emotions back into Binah, where they are not felt and nothing outside holiness can draw from them, as in Rabbi Yochanan ben Zakkai's "I do not know" and Yosef's hidden goblet. The third section shows Netzach and Hod rooted in Keser, and explains that the journeys ended at the Jordan of Jericho, the level of fragrance, an encompassing light above every vessel.

OUTLINE

1 **Why the Land of Israel is holier** ¶1–2

Outside the Land the divine flow is clothed in the Malchus of Asiyah, the world of greatest concealment; in the Land it only passes through Asiyah, like sunlight through clear glass. Hence the decree of impurity outside the Land, and the link between the Name that gives life to Asiyah and idolatry.

2 **The future refinement and the wilderness** ¶3

In the future the world will be refined and receive as the Land does now, and all the worlds will rise. The journeys passed through the wilderness, where the external forces draw their nourishment, in order to subdue them; "Arise, Havayah" concerns Malchus, the silent "ewe" that gives the kelipos life only unwillingly, "from the back."

3 “Arise, Havayah”: Moshe and Aharon ¶4–8

When the kelipos are subdued, Malchus rises out of exile and lifts every level clothed within it, so the whole Name Havayah “arises.” This came through the 600,000 souls turning their seven emotions to G-d, led by Moshe (Yesod of Abba, drawing Chochmah down) and Aharon (drawing Binah to Malchus and raising her); journeying and encamping are ascent and descent, “running and returning.”

4 Forty-two journeys, forty-nine days ¶9–13

During “gestation” in Binah the emotions are only a vav, six, with Malchus a mere “step outside”; Malchus is built as a separate partzuf only after “birth.” The Omer draws the emotions down (seven times seven), the journeys raise them back (six times seven), because the external forces, the “fool” who does not want tevunah, can draw only from emotions that are revealed.

5 Hidden love: Rabbi Yochanan ben Zakkai and Yosef’s goblet ¶14–18

Emotion held within contemplation is not felt as “something,” so nothing can feed on it. Rabbi Yochanan ben Zakkai did not know whether he had love and awe because they were absorbed in his intellect, or out of humility; Yosef hid the silver goblet, “love in delights,” in Binyamin’s sack, so that the beinonim could carry that love without knowing of it and growing proud.

6 Netzach and Hod ¶19–23

Netzach and Hod act after the reasoning behind an emotion has gone, out of resolve alone, yet they are rooted in Keser, above Chesed, Gevurah and Tiferes, as the legs carry the head and as only one who grasps wisdom at its source can teach it. Within Gevurah, Netzach is accepting the yoke of Heaven by determination before awe is felt.

7 The Jordan of Jericho: fragrance ¶24–26

Fragrance is rooted in the “Nose” of Arich Anpin, above Chochmah and Binah; it is an encompassing light, as the mitzvos, rooted in Keser, become encompassing garments for the soul. Jericho, the city of palms, stands for the tzaddikim and for fragrance, and the journeys led there because every vessel is a “Mitzrayim” compared with the light above all vessels.

KEY CONCEPTS

Enclothement and passing through התלבשות / דרך מעבר

A higher light can be clothed in a lower level, taking on its character and being named after it, or merely pass through it unchanged, like sunlight through clear glass. Outside the Land of Israel the flow is clothed in Asiyah; in the Land it only passes through.

Malchus as Rachel, the silent ewe כרחל לפני גוזזיה נאלמה

Malchus, divine speech, is “in exile” in Asiyah, where the kelipos conceal it, and gives life even to them, but only “from the back,” unwillingly, like hair at the back of the head. The journeys lifted her from this exile.

A step outside פסיעה לבר

While the emotions are still held within Binah, Malchus is not yet a separate figure but only a small projection at the foot of the vav: the potential for each attribute to be revealed. Hence six attributes, each of seven, forty-two.

Tevunah: son and daughter תבונה — בן ובת

The emotions, Z’eir Anpin and Nukva, while still contained within understanding, as “the hidden things of the heart.” In this state they are not felt as “something,” and the external forces cannot draw from them.

The hidden kindnesses חסדים המכוסים

Love concealed within the Yesod of Imma, beyond self-awareness: the hidden goblet of Yosef and the love that Rabbi Yochanan ben Zakkai did not feel.

Love in delights אהבה בתענוגים

The highest love, a wondrous delight in G-d, belonging to the level of the tzaddik; silver (kesef) stands for this longing love.

Netzach and Hod נצח והוד

The attributes that carry an emotion through by resolve and acknowledgment after its reasoning has gone; "outside the body," yet rooted in Keser, above the core attributes.

Fragrance ריח

An encompassing light that affects one without being absorbed, as against taste, an inner light. Rooted in the "Nose" of Arich Anpin, above Chochmah and Binah; the mitzvos give the soul garments of this kind.

SECTION 1 • ¶1–2

Why the Land of Israel is holier

1 לבאר ענין המסעות במדבר. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] עתידה ארץ ישראל שתתפשט על העולם כולו.[1] המכוון מזה שיהיה כל העולם כולו אז במדרגת ארץ ישראל דעכשיו.

To explain the matter of the journeys in the wilderness. Now, our Sages, of blessed memory, said: "The Land of Israel is destined to spread out over the entire world." What is meant by this is that the entire world will then be at the level of the Land of Israel of the present.

> The maamar announces its subject: the journeys of Israel in the wilderness, listed in Parshas Masei. It begins from a saying of the Sages that in the future the Land of Israel will spread over the whole world, and reads it as a change of level: the whole world will rise to the spiritual standing that the Land of Israel has now.

ואז יהיה א"י [ארץ ישראל] במדרגת ירושלים דעכשיו. וזהו שאמרו שירושלים תתפשט על כל ארץ ישראל כולו.

And then the Land of Israel will be at the level of the Jerusalem of the present. And this is what they said, that Jerusalem will spread out over the entire Land of Israel.

> Each level moves up one step, so the Land of Israel will rise to the holiness that Jerusalem has today. The Sages' parallel statement, that Jerusalem will spread over the whole Land, is read the same way.

ונמצא ירושלים דלעתיד לבא יהיה עוד במעלה גבוה יותר כי לע"ל [לעתיד לבוא] יהיה עליות העולמות. והענין

It follows that the Jerusalem of the Time to Come will be at a higher level still, for in the Time to Come there will be ascents of the worlds. And the explanation:

> Since everything rises together, the Jerusalem of the future will itself stand higher than any level known now, because in the Time to Come all the worlds will ascend. The maamar now explains what makes one place spiritually higher than another.

כי מבואר בכהאריז"ל [בכתבי האריז"ל] במעלת א"י [ארץ ישראל] דעכשיו על ח"ל [חוץ לארץ] (דגזרו טומאה על[2] אוירה וגושה בפ"ק [בפרק קמא] דשבת ט"ו א')

it is explained in the writings of the Arizal, concerning the superiority of the Land of Israel at present over outside the Land (for [the Sages] decreed impurity on its air and its soil, in the first chapter of Shabbos, 15a),

> The writings of the Arizal explain why the Land of Israel is superior to the lands outside it. The Talmud (Shabbos 15a) records that the Sages decreed ritual impurity on the lands outside Israel, and the maamar describes the decree as covering both their air and their soil.

והוא מפני ששם יורד השפע ממלכות דאצילות ע"י התלבשות רבות היינו מל' דאצילות מתלבשת במל' דבריאה יצירה ועשיה.

that this is because there the flow descends from the Malchus of Atzilus through many enclothements; that is, the Malchus of Atzilus is enclothed in the Malchus of Beriah, Yetzirah and Asiyah.

> The difference lies in how G-d's flow of life reaches each place. Outside the Land it comes from the Malchus of Atzilus, the lowest Sefirah of the highest world, through a series of coverings: it is clothed in the Malchus of each lower world in turn, Beriah, Yetzirah and finally Asiyah. To be "enclothed" means that a higher light is hidden inside a lower level and acts through it.

אבל בא"י [בארץ ישראל] נמשך ההשפעה ממל' דאצילות ע"י התלבשות במל' דבריאה ויצירה לבדן מבלי שיצטרך להתלבש ג"כ במל' דעשיה.

But in the Land of Israel the flow of influence is drawn from the Malchus of Atzilus through enclothement in the Malchus of Beriah and Yetzirah alone, without its needing to be enclothed also in the Malchus of Asiyah.

> In the Land of Israel the flow is clothed only in the Malchus of Beriah and of Yetzirah, and never needs to be clothed in Asiyah, the lowest and most concealing world. That is the source of the Land's greater holiness.

2 ואף שבהכרח גם בא"י [בארץ ישראל] יבוא האור והשפע דרך שר העשי' [העשיה] המושל בא"י [בארץ ישראל]. אין זה כ"א דרך מעבר[3] בלבד

And although, of necessity, in the Land of Israel too the light and the flow come by way of the [angelic] minister of Asiyah who rules over the Land of Israel, this is only by way of passing through,

> The maamar answers an objection: the Land of Israel is also part of the physical world, and its flow must come through the angelic minister of Asiyah who governs it. The answer is that the flow only passes through Asiyah there; it is not clothed in it.

ולא בדרך התלבשות ממש וכמו שרואין אור השמש ע"י אמצעית זכוכית בהירה שלא נשתנה ע"ז אור וזיו השמש.

and not by way of actual enclothement; just as one sees the light of the sun through the medium of clear glass, and the light and radiance of the sun are not changed by it.

> The difference is pictured by sunlight through clear glass: the glass stands in the way, yet the light that reaches us is the sun's own light, unchanged. So too the flow reaches the Land of Israel through Asiyah without being altered by it.

ולפיכך בא״י [בארץ ישראל] יתייחס השפע ליצירה משא״כ התלבשות היינו כמו המסך והפרוכת שמעלים על האור ביותר

Therefore, in the Land of Israel the flow is ascribed to Yetzirah. Enclothement, however, is like a screen and a curtain, which conceal the light greatly,

> Because Asiyah adds nothing of its own, the flow in the Land of Israel is credited to Yetzirah, the lowest world in which it was truly clothed. True enclothement is different: it is like a screen or curtain that largely hides the light behind it.

וכמו החידה והמשל שמעלים על אור השכל עד שהאור השמש הנראה דרך המסך נק׳ אור של תולדה.[4]

and like a riddle and a parable, which conceal the light of the intellect; so much so that the light of the sun seen through a screen is called "an engendered light" (or shel toladah).

> A second picture: a riddle or a parable hides the teacher's idea inside a different story. In the same way, light seen through a screen is no longer simply the sun's light; it is called "an engendered light," a new light born of the screen.

ולפיכך כשמל׳ דאצילות המלובשת במל׳ דבריאה ויצירה מתלבשת ממש במל׳ דעשיה יתייחס השפע ע״ש בחי׳ מלכות דעשיה

Therefore, when the Malchus of Atzilus, which is enclothed in the Malchus of Beriah and Yetzirah, is actually enclothed in the Malchus of Asiyah, the flow is ascribed by name to the level of the Malchus of Asiyah

> Outside the Land, by contrast, the Malchus of Atzilus, already clothed in Beriah and Yetzirah, is clothed once more in the Malchus of Asiyah. The flow then takes on the character of Asiyah and is named after it.

(ועיין בע״ח [בעץ חיים] שער תיקון נוק׳ [נוקבא] פ״ב [פרק ב׳] אות ה׳ מ״ש בענין דרך מעבר או כאשר יתעכב כו׳ ע״ש) ולכן גזרו שם טומאה.[5]

(and see in Etz Chaim, Shaar Tikkun HaNukva, chapter 2, section 5, what is written concerning "by way of passing through," or "when it is detained," etc.; see there). And therefore they decreed impurity there.

> Etz Chaim states the rule behind this: when a level serves only as a passage, the flow is named after the higher source it comes from, but when the flow stops and remains in a level, it is named after that level. Because outside the Land the flow is held in Asiyah, the Sages decreed impurity there.

כי בעשיה הוא תכלית הסתר האלקות שהקליפות שרש היצה"ר [היצר הרע] מעלימים ומסתירים ולכן שם אל[6] אד' המחיה עשיה הוא[7] בגימטריא צו ואין צו

For in Asiyah there is the utmost concealment of G-dliness, since the kelipos, the root of the evil inclination, hide and conceal. Therefore the Name El Ado-nai, which gives life to Asiyah, is numerically equal to tzav (צו, "command"); and "command" refers to nothing

> Asiyah is where G-dliness is most hidden, because there the kelipos, the forces of concealment that are the root of the evil inclination, cover it. The divine Name that gives life to Asiyah is El Ado-nai, whose letters (אל אדני) add up to 96, the value of צו, "command"; and the Talmud (Sanhedrin 56b) reads the word "command" as an allusion to idolatry.

אלא[8] עבודת כוכבים[9] ואיך הוא זה אלא דר"ל [דרוצה לומר] שמתלבש בלבוש הטבע[10] עד שיכול לומר כחי ועוצם ידי עשה לי[11] את החיל הזה.[12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37]

other than idolatry. And how can this be? Rather, it means that it is enclothed in the garment of nature, to the point that one can say, "My power and the might of my hand have made me this wealth."

> A holy Name cannot itself be idolatry; the meaning is that in Asiyah G-d's life-force is so wrapped in nature that a person can think his own strength produced his success, as Deuteronomy 8:17 warns. The next paragraph calls this sense of being a separate, independent thing the essence of idolatry.

SECTION 2 • ¶3

The future refinement and the wilderness

3 וזהו בחי' עבודת כוכבים יש ודבר נפרד, וכיון שההשפעה נמשך ע"י בחי' לבוש זה ע"כ גזרו טומאה על אוירה.

And this is the level of idolatry: a separate existence and thing. And since the flow of influence is drawn through this garment, therefore they decreed impurity on its air.

> Idolatry at its root is the sense of being a separate, self-standing existence, the illusion that the garment of nature makes possible. Since the flow outside the Land comes through this concealing garment, the Sages decreed that even the air there is impure.

אבל באי״י [בארץ ישראל] שהשפע יורד רק דרך מעבר העשיה ע״כ לא גזרו שום טומאה על אוירה וגושה

But in the Land of Israel, where the flow descends only by way of passing through Asiyah, they therefore did not decree any impurity on its air and its soil,

> In the Land of Israel the flow only passes through Asiyah without being clothed in it. So no impurity was decreed there, neither on its air nor on its soil.

כי ביצירה האור והחיות בלי הסתר כ״כ [כל כך], ולע״ל [ולעתיד לבוא] שיזדכך העולם ולא יהיה העולם מסתיר כלל

for in Yetzirah the light and the life-force are without so much concealment. And in the Time to Come, when the world will be refined and the world will not conceal at all,

> The flow in the Land comes from Yetzirah, where light and life-force are far less hidden. In the future the world itself will be refined, so that it no longer hides G-dliness at all.

לכן נאמר ואת רוח הטומאה אעביר מן הארץ[38] ואז יזדכך אפי׳ [אפילו] ארץ עובדי כוכבים ומזלות ועמ״ש (צפניה ג׳ ט׳)

therefore it is said, "And I will remove the spirit of impurity from the land"; and then even the land of the worshippers of stars and constellations will be refined. And see what is written (Zephaniah 3:9),

> Zechariah's prophecy that G-d will remove the spirit of impurity from the land is read as this refinement, which will reach even the lands whose people now worship the stars and constellations. The Alter Rebbe adds a verse from Zephaniah.

כי אז אהפוך אל עמים שפה ברורה לקרא[39] כולם בשם ה׳ ולעבדו שכם אחד ואז יקבלו האור והחיות מיצירה דרך מעבר העשיה לבד ולא דרך התלבשות.

"For then I will turn to the peoples a clear language, that they may all call upon the Name of Havayah and serve Him with one accord." And then they will receive the light and the life-force from Yetzirah by way of passing through Asiyah alone, and not by way of enclothement.

> Zephaniah foresees that all the peoples will be given "a clear language" with which to call on G-d and serve Him together. Then the whole world will receive its life-force the way the Land of Israel does now: from Yetzirah, merely passing through Asiyah.

וזהו עתידה א״י [ארץ ישראל] שתתפשט בכל העולם כולו (וא״י [וארץ ישראל] תקבל ממקום עליון יותר. ועיין מזה בספר הגלגולים פט״ז שא״י [שארץ ישראל] הם ו׳ ספירות תחתונות דיצירה וח״ל [וחוץ לארץ] ו׳ ספירות תחתונות דעשיה

And this is [the meaning of] "The Land of Israel is destined to spread out over the entire world" (and the Land of Israel will receive from a still higher place. And see on this in Sefer HaGilgulim, chapter 16, that the Land of Israel is the six lower Sefiros of Yetzirah, and outside the Land is the six lower Sefiros of Asiyah;

> This is the meaning of the Sages' saying that the Land of Israel will spread over the whole world. A long parenthesis opens: the Land itself will then receive from a still higher source, and Sefer HaGilgulim, a work of the Arizal's teachings, links the Land of Israel to the six lower Sefiros of Yetzirah and the lands outside it to the six lower Sefiros of Asiyah.

אך שבעת בריאת העולם לא היו ספי׳ [ספירה / ספירות] אציל ות בריאה יצירה עשיה כמו שהם עתה אלא שהיו יותר גבוהים רק שעל ידי חטא עה״ד [עץ הדעת] הושפלו וירדו למטה ממקומם הראשון עד

but at the time of the world's creation the Sefiros of Atzilus, Beriah, Yetzirah and Asiyah were not as they are now; rather, they were higher, only that through the sin of the Tree of Knowledge they were lowered and went down below their original place, to the point

> Sefer HaGilgulim adds that at creation all the worlds stood higher than they do now. The sin of the Tree of Knowledge lowered every one of them from its original place.

כי מה שהוא עתה ו׳ ראשונות דבריאה היו אז ו׳ אחרונות דיצירה וזה היה אז מדרגת א״י [ארץ ישראל] ומה שהוא עתה ו׳ ראשונות דיצירה זה היה אז ו׳ אחרונות דעשיה

that what is now the first six [Sefiros] of Beriah were then the last six of Yetzirah, and this was then the level of the Land of Israel; and what is now the first six of Yetzirah were then the last six of Asiyah,

> Before the sin, the levels that are now the upper six Sefiros of Beriah were the lower six of Yetzirah, and they were then the level of the Land of Israel. In the same way, what are now the upper six Sefiros of Yetzirah were then the lower six of Asiyah.

וזהו מדרגת ח"ל [חוץ לארץ] קודם החטא דעה"ד [דעץ הדעת] ע"ש באריכות ונזכר ג"כ בלק"ת [בלקוטי תורה (להאריז"ל)] ס"פ בראשית, ולפ"ז [ולפי זה] ענין עתידה א"י [ארץ ישראל] שתתפשט כו' י"ל [יש לומר] הפי' כי לפי שבחי' משיח זהו מדרגת אדה"ר [אדם הראשון] כמו שהיה קודם חטא עה"ד [עץ הדעת] כמש"ש [כמה שכתוב שם] פי"ט.

and this is the level of outside the Land before the sin of the Tree of Knowledge; see there at length. It is also mentioned in the Likkutei Torah of the Arizal, at the end of Parshas Bereishis. Accordingly, the matter of "The Land of Israel is destined to spread out," etc., may be explained thus: since the level of Mashiach is the level of Adam, the first man, as he was before the sin of the Tree of Knowledge, as is written there, chapter 19,

> That was the level of the lands outside Israel before the sin. Since, as the same work says, the level of Mashiach is a return to Adam as he was before the sin, the Sages' saying about the Land spreading can be explained by this restoration.

וא"כ אז ששה ספירות אחרונות דעשיה שמהם נמשך ההשפעה בח"ל [בחוץ לארץ] הרי יתעלו להיות במדרגת ששה ספירות ראשונות דיצירה דעכשיו כו'. ועד"ז ששה ספירות אחרונות דיצירה יתעלו להיות כמו מדרגת ששה ספירות דבריאה וזהו בחי' א"י [ארץ ישראל] לעתיד.

if so, then the last six Sefiros of Asiyah, from which the flow of influence is drawn outside the Land, will be elevated to be at the level of the first six Sefiros of Yetzirah of the present, etc. And in the same way, the last six Sefiros of Yetzirah will be elevated to be like the level of the six Sefiros of Beriah, and this is the level of the Land of Israel in the future.

> On this reading, the lower six Sefiros of Asiyah, which now feed the lands outside Israel, will rise to the level of today's upper six of Yetzirah. The Land's own source, the lower six of Yetzirah, will rise to the level of Beriah.

או שמא י"ל [יש לומר] בפי' עתידה א"י [ארץ ישראל] שתתפשט בכל העולם כולו שבחי' ו' ספירות תחתונות דיצירה כמו שיהיה אז יתפשטו להאיר בח"ל [בחוץ לארץ] וא"י [וארץ ישראל] תקבל מלמעלה יותר. וצ"ע [וצריך עיון].

Or perhaps it can be said, in explaining "The Land of Israel is destined to spread out over the entire world," that the level of the six lower Sefiros of Yetzirah, as it will be then, will spread out to shine outside the Land, and the Land of Israel will receive from higher up. This needs examination.

> A second possible reading: the lower six Sefiros of Yetzirah, as they will be then, will spread out to shine outside the Land, while the Land itself receives from a higher level. The Alter Rebbe leaves the question open ("this needs examination").

ועיין בגלגולים שם ס"פ י"ז. דעכ"פ [דעל כל פנים] יש עוד עליות עד שבחי' ו' אחרונות דעשיה יהיו בבחי' אצילות דעכשיו ממש ועד"ז יצירה ובריאה יתעלו למעלה יותר ועמ"ש בפ' ויצא ע"פ והאבן הזאת כו' יהיה בית אלקים.[40]

And see in [Sefer Ha]Gilgulim, there, at the end of chapter 17. At any rate, there are further ascents, until the level of the last six [Sefiros] of Asiyah will be at the level of the present Atzilus itself, and in the same way Yetzirah and Beriah will be elevated higher still. And see what is written in Parshas Vayetze on the verse "And this stone," etc., "shall be a house of G-d."

> Either way, the ascents go further still, until the lower six Sefiros of Asiyah reach the level of Atzilus as it is now, with Yetzirah and Beriah rising even higher. The discourse on Yaakov's words "this stone … shall be a house of G-d," in Parshas Vayetze, treats this further.

ועיין במבוא שערים ש"ג ח"ב [חלק ב'] ספט"ו שיש פעמים שהבריאה יוכל לעלות עד דיקנא דא"א דאצילות כו' וכמ"ש מזה במ"א בביאור ע"פ את שבתותי תשמרו).

And see in Mevo Shearim, Shaar 3, Part 2, at the end of chapter 15, that there are times when Beriah can ascend as high as the Beard (dikna) of Arich Anpin of Atzilus, etc.; and as is written about this elsewhere, in the explanation on the verse "You shall keep My Sabbaths.")

> Mevo Shearim, another work of the Arizal's teachings, says that at times Beriah can rise as high as the "Beard" of Arich Anpin, a very high level within Atzilus. The long parenthesis closes with a reference to the explanation on "You shall keep My Sabbaths."

ולכן היו המסעות במדבר שהוא מקור יניקת החיצונים שלכן שעיר המשתלח נשלח לעזאזל[41] המדברה שע"י המסעות הכניעו אותם בכדי שיוכל להיות לע"ל [לעתיד לבוא] הגילוי מבחי' יצירה בכל העולם כולו ולא יהיו הקליפות דעשיה מעלימים ומסתירים.

Therefore the journeys were in the wilderness, which is the source from which the external forces draw their nourishment, which is why the goat that was sent away was sent to Azazel, into the wilderness; for through the journeys they subdued them, so that in the Time to Come there can be the revelation from the level of Yetzirah in the entire world, and the kelipos of Asiyah will not hide and conceal.

> The main argument resumes: the journeys took place in the wilderness because the wilderness is where the external forces, the kelipos, draw their nourishment; that is why on Yom Kippur the goat for Azazel was sent into the wilderness. By journeying through it, Israel subdued those forces and prepared the way for the light of Yetzirah to be revealed in all the world in the future.

וז"ש [וזהו שכתוב] ויהי בנסוע הארון ויאמר משה קומה ה'[42] ויפוצו אויביך כו'. והנה פי' קומה הוי' הענין כי הנה יניקת החיצונים הוא משערות דנוק' [דנוקבא].

And this is what is written, "And it was, when the Ark set out, Moshe said: Arise, Havayah, and let Your enemies be scattered," etc. Now, the meaning of "Arise, Havayah": the explanation is that the external forces draw their nourishment from the hairs of Nukva.

> The verse Moshe said when the Ark set out (Numbers 10:35) ties the journeys to the "rising" of Havayah. To explain "Arise," the maamar notes that the external forces draw their nourishment from the "hairs" of Nukva, that is, of Malchus.

וזהו כרחל לפני גוזזיה[43] נאלמה, כי הנה בחי' הדבור העליון נק' ג"כ בחי' אדם כי אדם הוא מדבר ויהי האדם לנפש חיה[44] לרוח ממללא[45] (ועמ"ש מזה ג"כ בביאור ע"פ וידבר משה אל ראשי המטות).[46]

And this is [the meaning of] "Like a ewe (rachel) before her shearers she is dumb." For the level of the supernal speech is also called the level of "man" (adam), since man is a speaking being: "And man became a living soul," "a speaking spirit" (and see what is written on this, too, in the explanation on the verse "And Moshe spoke to the heads of the tribes").

> Isaiah's image of a ewe (rachel) silent before her shearers describes Malchus. Malchus is divine speech, and supernal speech is called "man," because speech is what marks a human being: the Targum renders "a living soul" as "a speaking spirit."

וע"ז נאמר נעשה אדם בצלמנו כדמותנו[47] שנמשך בהדבור מבחי' יחו"ע [יחודא עילאה] ויחו"ת [ויחודא תתאה] וכ"ז [וכל זה] כשהדבור בגילוי והיינו בעולמות דקדושה נשמות ומלאכים המקבלים חיות מדבר ה' והם בטלים לבחינת דבור עליון ביטול דיחו"ת [דיחודא תתאה] ויחו"ע [ויחודא עילאה]

And of this it is said, "Let us make man in Our image, after Our likeness," for there is drawn into the speech from the level of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah). And all this is when the speech is revealed, that is, in the worlds of holiness, souls and angels, which receive life-force from the word of G-d and are nullified to the level of the supernal speech, the self-nullification (bittul) of the lower unity and of the higher unity;

> "Let us make man in Our image" is read to mean that divine speech carries both the higher unity, in which the world is nothing beside G-d, and the lower unity, in which G-d is present within the world. Where speech is revealed, in the holy worlds of souls and angels, the creatures feel their source and are nullified before it in both ways.

משא"כ כשנמשך הדבור להחיות העשיה ששם הקליפות המסתירים הרי הדבור בבחי' גלות ונק' נאלמה עד שיוכלו לומר כחי ועוצם ידי[48] כו'

whereas when the speech is drawn down to give life to Asiyah, where the kelipos are that conceal, the speech is in a state of exile and is called "dumb," to the point that they can say, "My power and the might of my hand," etc.

> In Asiyah, where the kelipos conceal, speech is "in exile": its voice is muted, so that creatures can claim that their own power achieved everything. That is the "dumb" ewe of Isaiah's verse.

ונק' גוזזיה שמפרידים השערות, ובחי' מל' נק' רחל שמנחת א"ע [את עצמו] לגזוז ואינה מבעטת כי כן מבחי' המל' נמשך החיות גם לכל החיצונים רק שהוא מבחי' אחוריים שלא ברצון וחשק

And they are called "her shearers," for they separate the hairs. And the level of Malchus is called Rachel ("ewe"), for she lets herself be shorn and does not kick; for so, from the level of Malchus, life-force is drawn also to all the external forces, only that it is from the level of the back (achoray-im), not with will and desire,

> The "shearers" are the kelipos, which cut the hairs away from the body. Malchus is "Rachel," the ewe that lets herself be shorn without resisting, because life-force must flow from Malchus even to the external forces; but it flows from her "back," unwillingly and without desire.

וכמו בחי' שערות שעיקר גידולן בחלק אחורי הראש משא"כ הפנים פנוי משערות כו'. עמ"ש מזה בד"ה הסבי עיניך.[49, 50, 51]

like the hairs, whose growth is mainly on the back part of the head, whereas the face is free of hair, etc. See what is written about this in the discourse beginning "Turn away your eyes."

> Hair grows mostly at the back of the head, while the face is bare: so the kelipos receive only from the "back" of Malchus, its outermost and least willing side, never from her "face." The discourse beginning "Turn away your eyes" treats this further.

SECTION 3 • ¶4–8

"Arise, Havayah": Moshe and Aharon

4 והנה בנסוע הארון והכניעו הקליפות שלא יהיו מסתירים ה"ז [הרי זה] עלית המלכות מהגלות והשבי' [והשבי / והשביה], ועי"ז יש ג"כ קימה ועלייה גם לבחי' ז"א וגם לכל הפרצופים שלמעלה מהז"א. וזהו קומה ה' שיש עלייה וקימה לכללות שם הוי'.

Now, when the Ark set out and they subdued the kelipos so that they would not conceal, this is the ascent of Malchus from the exile and the captivity; and through this there is also a rising and ascent for the level of Z'eir Anpin, and also for all the partzufim above Z'eir Anpin. And this is "Arise, Havayah": that there is an ascent and rising for the Name Havayah as a whole.

> When the Ark journeyed and the kelipos were subdued, Malchus, held in exile by their concealment, was freed and rose. Because every level is bound to the next, the ascent of Malchus lifts Z'eir Anpin and all the partzufim (configurations) above it as well; this is "Arise, Havayah": the whole Name Havayah, which spans all the levels, rises.

5 והטעם הוא מאחר שכל ההשתלשלות מלבישים זה לזה התחתון לעליון שנוק' [שנוקבא] דז"א מלבשת לז"א וז"א לאו"א [לאבא ואימא] ואו"א [ואבא ואימא] לחו"ג [לחסד וגבורה] דא"א כו'

The reason is that all [the levels of] the chain of descending worlds (hishtalshelus) enclothe one another, the lower [enclothing] the higher: the Nukva of Z'eir Anpin enclothes Z'eir Anpin, Z'eir Anpin [enclothes] Abba and Imma, and Abba and Imma [enclothe] the Chesed and Gevurah of Arich Anpin, etc.

> Every level is clothed within the level below it: Nukva (Malchus) clothes Z'eir Anpin, Z'eir Anpin clothes Abba and Imma (Chochmah and Binah), and they in turn clothe the Chesed and Gevurah of Arich Anpin, the outer dimension of Keser. The whole chain is a series of nested garments.

והוא עד"מ שהדבור מלביש להמדות והמדות מלבישים את השכל, וממילא כשהמל' עולה מירידתה וצמצומה הרי יש עלייה לכל ההשתלשלות שלמעלה הימנה.

This is by way of analogy like speech, which enclothes the emotive attributes (middos), and the emotive attributes enclothe the intellect. Consequently, when Malchus rises from its descent and contraction, there is an ascent for the entire chain of descent above it.

> In a person, too, speech carries the emotions and the emotions carry the intellect. So when the outermost garment, Malchus, is lifted out of its descent and contraction, everything clothed within it rises along with it.

6 וזהו קומה הוי׳ כי כללות כל האצילות נק׳ הוי׳ היו״ד בחכמה כו׳ שע״י יציאת המל׳ מהמיצר והגבול דעשיה יש עלייה לכללות שם הוי׳ כו׳.

And this is "Arise, Havayah," for all of Atzilus as a whole is called Havayah: the yud in Chochmah, etc.; so that through the going-out of Malchus from the narrow strait and the limitation of Asiyah, there is an ascent for the Name Havayah as a whole, etc.

> "Arise, Havayah" refers to all of Atzilus, since the four letters of the Name correspond to its levels, beginning with the yud in Chochmah. When Malchus leaves the "narrow strait" and limitation of Asiyah, a phrase the maamar's last paragraph connects with the Exodus from Egypt (Mitzrayim), the whole Name rises with it.

וגם דרך כלל היו״ד הוא בחינת אצילות עד ה״א אחרונה הוא מלובש בעשייה וקומה הוי׳ היינו שיהיה יחוד וחיבור ד׳ אותיות הוי׳

And also, in a general way, the yud is the level of Atzilus, [and so on] until the final hei, which is enclothed in Asiyah; and "Arise, Havayah" means that there will be a unification and joining of the four letters of Havayah,

> In a broader mapping, the yud stands for the World of Atzilus and the letters descend through the worlds until the final hei, which is clothed in Asiyah. "Arise, Havayah" then means that the four letters, now spread from the highest world to the lowest, are united and joined.

וגם עליית העולמות ע״ד הנזכר לעיל והיה זה ע״י נסיעת כל ס״ר נש״י [נשמות ישראל] שהם בחי׳ אדם[53], [52] בצלמנו כדמותנו[54]

and also the ascent of the worlds, along the lines mentioned above. And this came about through the journeying of all the six hundred thousand souls of Israel, who are the level of "man," "in Our image, after Our likeness,"

> It also means the ascent of the worlds described earlier. This was accomplished through the journeying of all the 600,000 souls of Israel, who together make up the supernal "man" made "in Our image"; the Kehot note points to the Arizal's writings and to the Midrash (Shemos Rabbah 40:3), which describes the souls of the righteous as each attached to a different part of Adam.

וע"י מ"ב מסעות בהתהפכות כל השבע מדות לה' ושלא יהיה הנשמה בגוף בבחי' כרחל לפני גוזזיה נאלמה[55] כמש"ל [כמה שכתוב לעיל] וכך נעשה ג"כ בעולם בחי' עליית המל' והעולמות

and through forty-two journeys, in the turning of all the seven emotive attributes (middos) over to G-d, so that the soul in the body would not be in the state of "like a ewe before her shearers she is dumb," as explained above. And so there came about in the world, too, the ascent of Malchus and of the worlds,

> Inwardly, the forty-two journeys were the turning of all seven of a person's emotions to G-d, so that the soul would not remain silent within the body like the ewe before her shearers. Because the world mirrors man, this inner work brought about the ascent of Malchus and of the worlds.

וכמ"ש במ"א ע"פ גם את העולם נתן בלבם[56] שכל העולם תלוי באדם שכשיתקן א"ע [את עצמו] בזה הוא מתקן את כל העולם כולו.

as is explained elsewhere on the verse "He has also set the world in their heart": that the entire world depends on man, so that when he rectifies himself, he thereby rectifies the entire world.

> Koheles's words "He has also set the world in their heart" are read to mean that the whole world is placed within man and depends on him. When a person rectifies himself, he rectifies the entire world.

אך כל המסעות היו על ידי משה ואהרן כי משה הוא יסוד אבא[57] כי הנה

However, all the journeys were through Moshe and Aharon, for Moshe is Yesod of Abba. For

> Yet the journeys were led by Moshe and Aharon, and each of them stands for a channel above. Moshe is "Yesod of Abba," the connecting channel of Chochmah.

החכמה היא בחינת אין והבינה היא בחי' השגה ויש וכדי שיתייחדו ויתחברו הוא ע"י יסוד אבא שהוא הארה והשפעה מבחי' אין דחכמה בבינה.

Chochmah is the level of ayin (nothing), and Binah is the level of comprehension and yesh (something); and for them to be united and joined, it is through Yesod of Abba, which is an illumination and influence from the level of the ayin of Chochmah into Binah.

> Chochmah is "nothing" (ayin), a flash of insight before it takes defined shape; Binah is comprehension, "something" (yesh), an idea grasped and defined. The two are joined through Yesod of Abba, which carries an illumination of Chochmah's "nothing" into Binah.

7 ולא עצם מהות אבא ממש רק כמו טפת אבא וכמו בריקת וסקירת השכל. והמשכה זו צ"ל בתמידות כדי להחיות העולמות

And not the very essence of Abba itself, but rather like the drop of Abba, and like the flash and glimpse of the intellect. And this drawing-down must be constant, in order to give life to the worlds,

> What flows through Yesod of Abba is not the essence of Chochmah itself but a "drop" of it, like a sudden flash or glimpse of insight. This flow must be constant, because it sustains the worlds.

כמאמר המחדש בטובו[58] בכל יום תמיד מעשה בראשית לכן נקי' משה לשון הוה גם דלה דלה לנו[59] שעיקר המשכתו הוא לנו להחיות העולמות

as in the saying, "Who in His goodness renews each day, continually, the work of creation." Therefore he is called Moshe, in the present tense; also, "He even drew [water] for us," for his drawing-forth is mainly for us, to give life to the worlds.

> The morning blessing before the Shema says that G-d "renews each day, continually, the work of creation." So the name Moshe is a present-tense form, "one who draws," and Yisro's daughters said of him, "he even drew water for us": his drawing is constant, and it is for us, to give life to the worlds.

לכן נקי' משה שושבינא דמלכא שממשיך אור א"ס המלובש בח"ע [בחכמה עילאה] ואהרן הוא שושבינא דמטרוניתא[60, 61] שממשיך אור הבינה למל' שע"י יהיה עליית המל' ממטה למעלה ע"י ה"ג [חמש גבורות] דבינה.

Therefore Moshe is called "the King's groomsman" (shushvina demalka), for he draws down the Infinite Light (Or Ein Sof) that is enclothed in the higher Chochmah (Chochmah Ila'ah); and Aharon is "the Queen's groomsman" (shushvina dematronisa), who draws the light of Binah to Malchus, so that through this there will be the ascent of Malchus from below to above, through the five Gevuros of Binah.

> The Zohar calls Moshe "the King's groomsman," because he draws down the Infinite Light clothed in the higher Chochmah. Aharon is "the Queen's groomsman": he brings the light of Binah to Malchus, the "Queen," and through Binah's five Gevuros (powers of restraint) raises her upward.

8 וזהו א' הר ן' כי הר הוא בחי' מדות דבינה כו' ונמצא ע"י משה ואהרן נעשה יחוד דאו"א [דאבא ואימא].

And this is [the name] Aharon: alef, har, nun; for har ("mountain") is the level of the emotive attributes of Binah, etc. It follows that through Moshe and Aharon the union of Abba and Imma is accomplished.

> The name Aharon (אהרן) is read as alef, har ("mountain") and nun, and "mountain" stands for the emotive attributes of Binah. So Moshe, the channel of Chochmah, and Aharon, the channel of Binah, together bring about the union of Abba and Imma, Chochmah and Binah.

ולכן בהם ועל ידם היו המסעות ויסעו ויחנו הנסיעה היא העלאה מלמטה למעלה כנ"ל בענין קומה הוי'

Therefore the journeys were in them and through them: "And they journeyed … and they encamped." The journeying is an elevation from below to above, as mentioned above regarding "Arise, Havayah,"

> That is why the journeys were through them. Each stage had two movements, "they journeyed" and "they encamped," and journeying is an ascent from below to above: the "Arise, Havayah" described earlier.

והוא ע"י שושבינא דמטרוניתא והחנייה היא המשכת האור א"ס ב"ה המלובש בח"ע [בחכמה עילאה] שיומשך למטה ע"ד יחוד או"א [אבא ואימא] כו'

and it is through the Queen's groomsman; and the encamping is the drawing down of the light of the Infinite One, blessed be He, that is enclothed in the higher Chochmah, so that it be drawn below in the manner of the union of Abba and Imma, etc.,

> The ascent comes through Aharon, the Queen's groomsman, who lifts Malchus up. Encamping is the opposite movement: drawing the light of the Infinite One, clothed in the higher Chochmah, downward through the union of Abba and Imma, which is Moshe's role.

ונמשך ג"כ לזו"נ [לזעיר אנפין ונוקבא] (והגם שיחוד או"א [אבא ואימא] הוא תמידי אך זהו בחי' חיצוניות אבל הגילוי מבחי' פנימית נמשך ע"י אתעדל"ת [אתערותא דלתתא]) והוא ענין רצוא ושוב[62] וזהו בשתים יעופף[63] בשני בחי' ברצוא ושוב:

and is drawn also to Z'eir Anpin and Nukva (and although the union of Abba and Imma is constant, that is the level of the outer dimension (chitzoniyus), but the revelation from the level of the inner dimension (pnimiyus) is drawn through an arousal from below). And this is the matter of "running and returning" (ratzo vashov), and this is "with two he would fly": with two levels, in running and returning.

> The light continues down to Z'eir Anpin and Nukva. The union of Abba and Imma never stops, but that constant union is only its outer dimension; its inner revelation needs an arousal from below. Ascent and descent together are the "running and returning" of the angels in Ezekiel's vision, the two wings with which the seraphim fly in Isaiah's.

SECTION 4 • ¶9–13

Forty-two journeys, forty-nine days

9 ב והנה להבין למה המסעות הם מ"ב ובספירת העומר שהוא ג"כ נגד ז' מדות הם מ"ט ימים.

2. Now, [we need] to understand why the journeys are forty-two, while in the Counting of the Omer, which also corresponds to the seven emotive attributes, there are forty-nine days.

> The second section asks about the number of the journeys. Both the journeys and the Counting of the Omer correspond to the seven emotive attributes, so why are the journeys forty-two (six times seven) while the days of the Omer are forty-nine (seven times seven)?

והענין כי ספירת העומר הוא בחי' המשכה מבינה לז"א לכן המספר מ"ט אבל המסעות שהם בחי' העלאה הם רק מ"ב.

The explanation is that the Counting of the Omer is the level of drawing down from Binah to Z'eir Anpin; therefore the number is forty-nine. But the journeys, which are the level of elevation, are only forty-two.

> The answer in brief: the Omer draws light down from Binah into Z'eir Anpin, the emotive attributes, so all seven are fully present, making forty-nine. The journeys are an ascent of the attributes back upward, and so they number only forty-two.

והענין דהנה איתא בזהר פ' בלק (דר"ג ע"ב) ע"פ ומגבעות אשורנו[64] כיון דהוה במעהא דאימיה אשורנו אושיט פסיעה לבר[65] ופי' בע"ח [בעץ חיים] הובא במק"מ [במקדש מלך] שם ובסה"מ [ובספר הדרת מלך] (דף ק' סי' קע"ב)

The explanation: it is stated in the Zohar, Parshas Balak (203b), on the verse "And from the hills I behold him (ashurenu)": "When he was in his mother's womb, ashurenu: he put forth a step outside." And it is explained in Etz Chaim, cited in the Mikdash Melech there and in Sefer Hadras Melech (folio 100, section 172):

> The full explanation begins from the Zohar on Bilam's words "from the hills I behold him (ashurenu)": the Zohar reads ashurenu as "a step," saying that while still in his mother's womb he "put forth a step outside." Etz Chaim explains this passage, as quoted in the Zohar commentary Mikdash Melech and in Sefer Hadras Melech.

אשורנו לשון תמוך אשורי[66] לשון פסיעה כי בזמן העיבור היה זו"נ [זעיר אנפין ונוקבא] בבחי' ו' זעירא של ה' ראשונה דשם הוי' כי עדיין לא היו ז"א

"Ashurenu is a term like 'Support my steps (ashurai),' a term for a step. For at the time of the gestation, Z'eir Anpin and Nukva were at the level of the small vav of the first hei of the Name Havayah, for Z'eir Anpin was as yet

> Etz Chaim reads ashurenu like ashurai, "my steps," in Psalms. During the "gestation" of the emotive attributes within Imma, Z'eir Anpin and Nukva are only like a small vav within the first hei of the Name Havayah, the letter of Binah.

רק בבחי' ו"ק [ו' קצוות] והמל' מלבישתו ושם היתה בבחי' אותו קוץ התחתון היוצא מעט לחוץ מן סוף ו' זו וזו הנקודה נק' פסיעה לבר יען היא בסוף רגל זו ובולטת מעט לחוץ ע"כ [עד כאן].

only at the level of the six extremities (vav ketzavos), and Malchus enclothes it; and there she was at the level of that lower thorn that projects slightly outward from the end of this vav. And this point is called 'a step outside,' because it is at the end of this leg and protrudes slightly outward." Thus far [the quotation].

> At that stage Z'eir Anpin has only its six attributes (the vav, whose value is six), and Malchus is not yet a figure of her own: she is only the small "thorn" at the foot of the vav that juts slightly outward. That protruding point is the "step outside."

10 ולהבין זה למה בהיות המדות כלולים בבחי' עיבור בבטן אימא אינם רק בחי' ו' והמל' אינה נחשבת כ"א רק בבחי' פסיעה לבר שבסוף הוי"ו

Now, to understand this: why, when the emotive attributes are included, in the state of gestation, in the womb of Imma, are they only the level of vav, and Malchus is reckoned only as the level of "a step outside" at the end of the vav?

> The question sharpens: while the attributes are held in the "womb" of Imma, why are they only a vav, with Malchus no more than a "step outside" at its end?

אבל מ"מ גם עם הפסיעה הרי הוא רק ו' שזהו רומז על בחי' ששה מדות לבד ומדוע לא יחשבו ז' המדות ממש היינו עם בחי' המלכות.

Yet even so, even with the step, it is still only a vav, which alludes to the level of six emotive attributes alone. So why are they not reckoned as actually seven attributes, that is, together with the level of Malchus?

> Even counting the step, the letter is still a vav, whose value is six: six attributes. Why are they not counted as seven, with Malchus as a full attribute?

אך כי ידוע ע"פ ויבן את הצלע[67] דבנין פרצוף הנוק' [הנוקבא] נבנה מבחי' מלכות שבמדות דז"א היינו מבחי' מלכות שבחסד נעשה חסד שבמלכות וממלכות שבגבורה נעשה גבורה שבמלכות כו',

However, it is known, on the verse "And He built the rib," that the partzuf of Nukva is built from the level of the Malchus within the emotive attributes of Z'eir Anpin; that is, from the level of the Malchus within Chesed the Chesed within Malchus is made, and from the Malchus within Gevurah the Gevurah within Malchus is made, etc.

> The answer begins with the kabbalistic reading of "And He built the rib" (the building of Chavah): Nukva is built from the Malchus within each of Z'eir Anpin's attributes. The Malchus within Chesed becomes the Chesed of Malchus, the Malchus within Gevurah becomes the Gevurah of Malchus, and so on.

והיינו משום שהמל' נק' עשיראה דכולהו שהיא בחי' הגילוי שבכל מדה דהיינו מל' שבחסד הוא ענין הגילוי וההשפעה שיש בהחסד וכן בכולן.

And this is because Malchus is called "the tenth of them all," for it is the level of the revelation within each attribute; that is, the Malchus within Chesed is the revelation and outflow that is in Chesed, and so with all of them.

> Malchus, "the tenth of them all," is the element of revelation within every attribute: the Malchus within Chesed is the way that kindness comes out and is given to others. So the separate figure of Malchus is assembled from the revealed side of all the attributes.

11 ולכן מבחי' מלכיות שבכל המדות דז"א נבנה אח"כ פרצוף הנוק' [הנוקבא] שהוא מל' דאצילות הנק' עלמא דאתגליא שממנה נמשך ההשפעה לבי"ע.

Therefore, from the level of the Malchus-aspects that are in all the emotive attributes (middos) of Z'eir Anpin, the partzuf of Nukva is afterwards built, which is the Malchus of Atzilus, called "the revealed world" (alma de'isgalya), from which the flow of influence is drawn to Beriah, Yetzirah and Asiyah.

> Nukva, the Malchus of Atzilus, is assembled afterwards from the "Malchus" within each of Z'eir Anpin's attributes. She is called "the revealed world" because it is through her that the flow reaches the lower worlds of Beriah, Yetzirah and Asiyah.

ולכן בנין זה שיהיה הנוק' [הנוקבא] פרצוף בפ"ע [בפני עצמו] זה נעשה דוקא אחר הלידה והתגלות המדות אז נבנה מכל בחי' גילוי הנ"ל של המדות. ספירה ובנין המלכות.

Therefore this building, that Nukva be a partzuf of its own, takes place specifically after the birth and the revelation of the emotive attributes; then it is built from all the aforementioned levels of the revelation of the attributes. The Sefirah and the building of Malchus.

> This building of Nukva as a figure of her own happens only after "birth," when the attributes have come out and are revealed; only then are there revealed aspects to build her from. The short phrase that follows, "the Sefirah and the building of Malchus," sums up the point: only then does Malchus become a Sefirah and a structure of her own.

אבל כשהמדות הם עדיין בבחי' התכללות בהשכל כיון שהן עצמן בבחי' ביטול בהשכל איידי דטריד למבלע לא פליט להיות נמשך מהם בנין המל' שתהיה בחינה בפ"ע [בפני עצמו] רק

But when the emotive attributes are still in a state of inclusion within the intellect, since they themselves are in a state of nullification (bittul) within the intellect—"since it is busy swallowing, it does not emit"—there cannot be drawn from them the building of Malchus, that it be a level of its own; only,

> While the attributes are still contained in the intellect, they are nullified within it and are not yet emotions in their own right. The Talmudic idiom "while it is busy swallowing, it does not emit" applies: what is absorbing cannot give out, so nothing can yet go out from them to build a separate Malchus.

כי אז מדת מל' כלולה בתוך הששה מדות דז"א שהיא בחי' מלכות שבחסד מלכות שבגבורה

at that time the attribute of Malchus is included within the six attributes of Z'eir Anpin, which is the level of the Malchus within Chesed, the Malchus within Gevurah;

> At that stage Malchus exists only inside each of the six attributes, as the Malchus within Chesed, the Malchus within Gevurah and so on.

דהיינו שהם רק ששה מדות רק שכל אחת מהם כלולה משבעה היינו שיש בחינת מל' בחסד שהרי עומד להתגלות א"כ כלול בו בחי' מל' שהוא ענין התגלות המדה,

that is, they are only six attributes, except that each one of them is comprised of seven; that is, there is a level of Malchus in Chesed, for since it stands ready to be revealed, then the level of Malchus, which is the revelation of the attribute, is included in it.

> So there are only six attributes, but each contains seven aspects, because each holds a Malchus of its own. An attribute that is destined to be revealed already carries within it the aspect of revelation, which is its Malchus.

אבל מ"מ לא שייך שיומשך מהם בנין המל' פרצוף בפ"ע [בפני עצמו] כיון שהם עצמן בבחי' התכללות והעלאה בהשכל שזהו הפך ההשפעה

Nevertheless, it does not apply that the building of Malchus as a partzuf of its own be drawn from them, since they themselves are in a state of inclusion and elevation within the intellect, which is the opposite of outflow.

> Still, a separate Malchus cannot be built from them at this stage, because they are being drawn upward and absorbed into the intellect. That is the opposite of flowing outward, and Malchus is built only from what flows out.

וזהו שבהיות זו"נ [זעיר אנפין ונוקבא] בבחי' עיבור במעי אימא הוא בחי' ו' זעירא היינו שהם רק ששה מדות המכוסין במעי אמן הוא השכל רק הנטייה שבסוף הו' מורה שעומד אח"כ להתגלות,

And this is why, when Z'eir Anpin and Nukva are in the state of gestation in the womb of Imma, it is the level of a small vav; that is, they are only six attributes, covered in the womb of their mother, which is the intellect. Only the slant at the end of the vav indicates that it stands ready to be revealed afterward,

> This is the small vav in the womb of Imma: six attributes covered within their "mother," the intellect. Only the little slant at the foot of the vav hints that they will later be revealed.

וזהו שנק' פסיעה לבר מעצמותו והיינו בחי' מל' שבחסד מל' שבגבורה כו'כח התג לות המדה.

and this is why it is called "a step outside" its own essence; namely, the level of the Malchus within Chesed, the Malchus within Gevurah, etc.: the power of the revelation of the attribute.

> That slant is the "step outside": the Malchus within each attribute, which is only the potential for that attribute to be revealed, not yet its actual revelation.

12 וזהו מספר מ"ב הם ששה מדות שכל אחד כלול משבעה. אבל אינן בחי' ז' מדות ממש

And this is the number forty-two: six attributes, each one comprised of seven. But they are not the level of actually seven attributes,

> This yields the number forty-two: six attributes, each containing seven aspects. They are not seven full attributes.

כי עדיין אין שייך שיהיה המל' בנין בפ"ע [בפני עצמו] להיות עלמא דאתגליא ממש כ"א אחר הלידה.

for it does not yet apply that Malchus be a structure of its own, to be actually the revealed world, except after the birth.

> Malchus cannot yet be a structure of her own, "the revealed world" in the full sense, until after the birth of the attributes.

13 ולכן בספה"ע [בספירת העומר] שהוא בחי' המשכה והתגלות מבינה לז"א ונוק' [ונוקבא] ונמשך ג"כ בבי"ע עד שנמשך בנפש האדם ע"כ הם

Therefore in the Counting of the Omer, which is the level of drawing down and revelation from Binah to Z'eir Anpin and Nukva, and which is drawn also into Beriah, Yetzirah and Asiyah, until it is drawn into the soul of man, therefore they are

> The Counting of the Omer draws the attributes down and reveals them, from Binah into Z'eir Anpin and Nukva, and on through the lower worlds until it reaches the human soul. This downward, revealing movement is what determines its number.

שבעה שבועות שהמל' נבנה פרצוף בפ"ע [בפני עצמו] משא"כ בחי' המסעות דכתיב קומה[68] ה' לשון קימה והעלאה שז"א נכלל באימא ואז אינן זו"נ [זעיר אנפין ונוקבא] כ"א רק בחי' ו'

seven weeks, for Malchus is built as a partzuf of its own. This is not so with the level of the journeys, of which it is written "Arise, Havayah," a term of rising and elevation, in which Z'eir Anpin is included in Imma; and then they are not Z'eir Anpin and Nukva but only the level of vav,

> The Omer lasts seven full weeks because in it Malchus is built as a seventh attribute of her own, making seven times seven. The journeys are the opposite: "Arise, Havayah" is an ascent, in which Z'eir Anpin is drawn back up and included in Imma, so the attributes are again only a vav.

רק שוי"ו זה יש בו פסיעה לבר הוא בחי' מל' שבששה מדות אלו א"כ הם מספר מ"ב היינו ששה מדות שכל מדה כלולה משבעה.

except that this vav has in it "a step outside," which is the level of Malchus within these six attributes. If so, they are the number forty-two, that is, six attributes, each attribute comprised of seven.

> That vav has its "step outside," the Malchus latent in each of the six attributes. Hence forty-two: six attributes, each containing seven.

(ועיין בע"ח [בעץ חיים] שער א"א פי"ד [פרק י"ד / פרשה י"ד] מענין מ"ב וענין מ"ט כו', ועיין לקמן בד"ה הנה גבי המסעות נתבאר ששם מ"ב הוא ז' מדות כל א' כלול מששה

(And see in Etz Chaim, Shaar Arich Anpin, chapter 14, on the matter of forty-two and the matter of forty-nine, etc. And see below, in the discourse beginning "Now, regarding the journeys," where it is explained that the Name of forty-two is seven attributes, each one comprised of six,

> The Alter Rebbe adds references: Etz Chaim on forty-two and forty-nine, and a discourse further on in Likkutei Torah, Masei, which divides the Name of forty-two letters the other way, as seven attributes each containing six.

כמו שהם ז' פסוקים דאבגית"ץ כל א' יש בו מששה תיבות. והדרוש ההוא בתרא[69] הוא ועיין שם מזה).

just as there are the seven verses of Avgitatz, each of which has six words. And that discourse is the later one; see there on this.)

> That reading follows the prayer whose initials form the Name beginning "Avgitatz" (Ana Bekoach): seven lines of six words each. The text notes that the other discourse is the later of the two; according to the Kehot note it was said in 5571, while this one was said in 5568.

והנה להבין למה המסעות הם דוקא ע"ד העלאה והתכללות זו"נ [זעיר אנפין ונוקבא] באימא, יובן עפמ"ש [על פי מה שכתוב] לא יחפוץ כסיל בתבונה[70] כ"א בהתגלות לבו.

Now, to understand why the journeys are specifically in the manner of elevation and inclusion of Z'eir Anpin and Nukva in Imma, it will be understood from what is written, "A fool does not desire understanding (tevunah), but only the revealing of his heart."

> Why must the journeys work through ascent, raising the attributes back into Imma? The answer comes from Proverbs: "A fool does not desire understanding, but only the revealing of his heart."

פי' כסיל הוא בחי' יניקת החיצונים שיניקתם מהמדות דקדושה וכענין אברהם שיצא ממנו כו',[71] אך

The meaning: "fool" is the level of the nurture of the external forces, whose nurture is from the holy emotive attributes, as in the matter of Avraham, from whom there issued, etc. However,

> The "fool" stands for the external forces, which draw their nourishment from the holy attributes, just as the Sages say that Yishmael issued from Avraham. This nourishment has a limit, which the maamar now defines.

יניקה זו הוא דוקא מהמדות כשיצאו כבר מבחי' בינה להיות בחי' בפ"ע [בפני עצמו] (שמהחזה ולמטה מתחיל עה"ד [עץ הדעת] טו"ר [טוב ורע] לפי ששם מסתיים יסוד אימא),

this nurture is specifically from the attributes once they have already gone out of the level of Binah to be a level of their own (for from the chest downward the Tree of Knowledge of good and evil begins, since there the Yesod of Imma ends),

> The external forces can draw only from attributes that have left Binah and become distinct emotions. In Kabbalah, the Yesod of Imma (Binah) reaches down to the "chest" of Z'eir Anpin; below that point, where Binah's covering ends, the Tree of Knowledge of good and evil begins.

אבל בהיותן כלולים ונעלמים בבחי' בינה ונקי' חסדים המכוסים אז אין מהם יניקה לחיצונים כי בינה נקי' עלמא דחירו כו'

but while they are included and hidden in the level of Binah, and are called "the hidden kindnesses" (chassadim hamechusim), then there is no nurture from them for the external forces, for Binah is called "the world of freedom," etc.

> While the attributes are still hidden in Binah they are called "the hidden kindnesses," and nothing outside holiness can draw from them. Binah is called "the world of freedom," free of any hold by the external forces.

ולכן לא יחפוץ כסיל הנ"ל בתבונה אותיות בן ובת[72, 73] היינו המדות זו"נ [זעיר אנפין ונוקבא] כשהם כלולים בתבונה ונקי' תעלומות לבו[74] לא יחפוץ הכסיל בזה יען מבחי' זו אין לו יניקה

Therefore the aforementioned fool does not desire tevunah, whose letters are ben and bas ("son" and "daughter"), that is, the emotive attributes, Z'eir Anpin and Nukva, when they are included in tevunah and are called "the hidden things of his heart"; the fool does not desire this, because from this level he has no nurture,

> Hence the "fool" has no interest in tevunah, understanding. The word tevunah holds the letters of ben and bas, "son" and "daughter," meaning Z'eir Anpin and Nukva while they are still held within understanding: "the hidden things of the heart."

רק בהתגלות לבו שהוא התגלות המדה אז יש לו יניקה, והטעם הוא כי יניקת החיצונים אינו נמשך כ"א מבחי' היש משא"כ מבחי' אין.

but only in "the revealing of his heart," which is the revelation of the attribute; then he has nurture. And the reason is that the nurture of the external forces is drawn only from the level of yesh (something), which is not so from the level of ayin (nothing).

> The fool wants only "the revealing of his heart," emotion that has come out into the open, because the external forces can draw only from what is "something" (yesh), a felt and defined existence, and never from what is "nothing" (ayin).

SECTION 5 • ¶14–18

Hidden love: Rabbi Yochanan ben Zakkai and Yosef's goblet

14 והנה כשהמדות כלולים בהשכל וההתבוננות הם בלתי מורגשים עדיין ליש ודבר וזה נק' תעלומות לב[75] שנכלל האהבה ומכוסה בשכלו והשגתו והתבוננותו ומגודל ההתקשרות בההשגה אינו מרגיש האהבה כלל

Now, when the emotive attributes (middos) are included in the intellect and the contemplation, they are not yet felt as a something, a thing; and this is called "the hidden things of the heart," in which the love is included and covered in one's intellect, comprehension and contemplation, and because of the greatness of the bond with the comprehension, one does not feel the love at all;

> While the emotions are still contained within understanding and contemplation, they are not yet felt as anything in their own right. This is "the hidden things of the heart": a person so absorbed in grasping an idea of G-d's greatness that his love is wrapped inside his understanding and he does not feel it at all.

רק הם כלולים באור אימא ואינם בבחי' הרגשה וישות כלל ואז נק' בשם תבונה אותיות בן ובת הכלולים בהתבונה והדעת ממש וע"כ אין מזה שום יניקה לחיצונים שהם בחי' היש הגמור

rather, they are included in the light of Imma and are not at all in a state of being felt or of selfhood; and then they are called by the name tevunah, whose letters are ben and bas, which are included in the tevunah and the Daas themselves. Therefore there is no nurture at all from this for the external forces, which are the level of utter yesh (something).

> The emotions are then held within the light of Imma (Binah), with no sense of selfhood. That is why this state is called tevunah, which holds ben and bas, the emotive attributes still within understanding; and since the external forces are utter "something," they find nothing here to draw from.

(ובמ"א נתבאר טעם לזה מפני שהתגלות עתיק הוא בבינה[76] א"כ בהיות האהוי"ר [האהבה ויראה] כלולים ביסוד אימא הם בהתקשרות בעולם התענוג. וזהו ענין שבינה נק' דרור עלמא דחירו.

(And elsewhere a reason for this is explained: because the revelation of Atik is in Binah; if so, when love and awe are included in the Yesod of Imma, they are bound up with the world of delight. And this is the matter of Binah being called "freedom" (deror), "the world of freedom."

> A long parenthesis gives two further reasons. The first: Atik, the inner delight within Keser, is revealed in Binah, so love and awe held within the Yesod of Imma are bound to that world of delight; this is why Binah is called "freedom."

וזהו ענין יוהכ"פ [יום הכפורים] שכל העליות דרך אימא והוא בחי' רעותא דלבא ולכן לוחות אחרונות שניתנו בחשאי ניתנו ביוהכ"פ [ביום הכפורים]. ופי' בחשאי פנימית הלב כו'.

And this is the matter of Yom Kippur, when all the ascents are by way of Imma, and it is the level of "the desire of the heart" (re'usa deliba); and therefore the second Tablets, which were given in silence, were given on Yom Kippur. And the meaning of "in silence" is the inwardness of the heart, etc.

> Yom Kippur is a day when all the ascents pass through Imma, and its service is "the desire of the heart," a longing deeper than revealed feeling. So the second Tablets, given in silence, were given on Yom Kippur; "in silence" refers to the innermost part of the heart.

ובמ"א נתבאר עוד טעם לזה כי הנה או"א [אבא ואימא] הם תרין ריעין[77] דלא מתפרשין[78] א"כ כשהמדות הם כלולים ביסוד אימא מאיר בהם ג"כ יסוד אבא והחכמה היא כח מה[79] בחי' ביטול עץ החיים.

And elsewhere another reason for this is explained: for Abba and Imma are "two companions who never part"; if so, when the attributes are included in the Yesod of Imma, the Yesod of Abba also shines in them, and Chochmah is koach mah ("the power of 'what'"), the level of self-nullification (bittul), the Tree of Life.

> The second reason: Abba and Imma, Chochmah and Binah, "never part," so when the attributes are within the Yesod of Imma, the Yesod of Abba shines in them too. Chochmah is koach mah, "the power of 'what,'" the self-nullification that asks "what am I?", and it is called the Tree of Life, in contrast to the Tree of Knowledge of good and evil.

וזהו ענין שמו"ע [שמונה עשרה] צלותא בחשאי. וממעמקים קראתיך[80] ב' עומקים הם הב' יסודות דאו"א [דאבא ואימא] כו'. ושני הטעמים עולים בקנה א' עפמ"ש [על פי מה שכתוב] בזהר הרקיע בפרשה בראשית (בדף מ"ה) שאימא מקבלת מעתיק ע"י יסוד דאבא

And this is the matter of the Shemoneh Esreh, "a prayer in silence"; and "From the depths I have called You": two depths, which are the two Yesods of Abba and Imma, etc. And the two reasons are consistent with one another, according to what is written in the Zohar HaRakia on Parshas Bereishis) (on folio 45), that Imma receives from Atik through the Yesod of Abba,

> This is why the Shemoneh Esreh is said silently, and why the psalmist calls to G-d "from the depths," in the plural: the two depths are the two Yesods of Abba and Imma. The two reasons agree, because, as Zohar HaRakia explains, Imma receives from Atik through the Yesod of Abba.

והיינו שהחכמה נק' עדן כו', אבל בהתגלות הלב שהמדות הם בבחי' גילוי בחי' בפ"ע [בפני עצמו] הם בבחי' הרגש ליש ודבר יש מי שאוהב כו'

that is, that Chochmah is called "Eden," etc. But in the revealing of the heart, when the attributes are in a state of revelation, a level of their own, they are in a state of being felt as a something and a thing: there is someone who loves, etc.;

> Chochmah is called "Eden," the source of delight. By contrast, once emotions are revealed and stand on their own, they are felt as "something": a person is aware that he is the one who loves.

אזי ממותרי המדה נמשך יניקת החיצונים שהוא היש הגמור כו' שיחזיק א"ע [את עצמו] ליש ודבר מפני שיש לו אהבה כו'.

then from the excess of the attribute the nurture of the external forces is drawn, which is the utter yesh, etc.: that one regards oneself as a something and a thing because one has love, etc.

> Then the external forces draw from the "excess" of the emotion: the sense of self that makes a person regard himself as someone of importance because he has love for G-d. That self-regard is the "utter something" on which they feed.

והגם שבהתכללות יש ג"כ בחי' פסיעה לבר היינו שבכל המדה יש רק כח התגלות אותה המדה.

And although in the state of inclusion there is also the level of "a step outside," that is, that in each attribute there is only the power of revelation of that very attribute;

> Even in the hidden state there is a "step outside," but it is only the potential for each attribute to be revealed.

אבל מ"מ לא נמשך מהם בחי' גילוי ממש להיות בחי' מל' בחי' בפ"ע [בפני עצמו] כ"א אחר הלידה ובהתגלות המדות ואז מבחי' היש נמשך יניקת החיצונים כו',

nevertheless, actual revelation, so as to be the level of Malchus as a level of its own, is not drawn from them except after the birth and with the revelation of the attributes; and then, from the level of yesh, the nurture of the external forces is drawn, etc.,

> An actual revelation, with Malchus as a level of her own, comes only after "birth," when the attributes are revealed. Only then can the external forces draw from their "something."

(ועוד יובן ענין זה ביותר ממ"ש במ"א גבי דרוש ברכת הזימון בענין עה"ד [עץ הדעת] ועה"ח [ועץ החיים] ובענין יין המשומר בענביו משי"ב [מששת ימי בראשית]).

(and this matter will be understood still more from what is written elsewhere, in the discourse on the Grace after Meals with a quorum (birkas hazimun), on the matter of the Tree of Knowledge and the Tree of Life, and on the matter of "the wine preserved in its grapes since the six days of Creation").

> The Alter Rebbe refers to his discourse on the Grace after Meals with a quorum, where the Tree of Knowledge and the Tree of Life and "the wine preserved in its grapes since the six days of Creation" are discussed. That discourse sheds further light on this point.

והנה בהיות עיקר ענין המסעות הוא בכדי להכניע החיצונים שלא יהיה להם יניקה מהמדות דקדושה ע"כ הוא ע"י העלאתם והתכללותם באור אימא ולא יהיו בבחי' הרגש כלל.

Now, since the essential point of the journeys was to subdue the external forces, so that they would have no nurture from the holy attributes, therefore it was through their elevation and inclusion in the light of Imma, so that they would not be in a state of being felt at all.

> Since the point of the journeys was to subdue the external forces and cut off their nourishment from the holy attributes, the journeys worked by raising the attributes into the light of Imma, where they are not felt at all.

ולכן לא היו נחשבים כ"א בששה מדות שכל אחד מהם כלול מז', אבלבספירת העומר שהוא

And therefore they were reckoned only as six attributes, each one of them comprised of seven. But in the Counting of the Omer, which is

> That is why the journeys counted only six attributes, each containing seven, making forty-two. The Counting of the Omer works the other way.

המשכת המדות מלמעלה למטה לחוץ אז מבחי' מלי' שבהמדות דז"א נבנה בחי' בנין המלכות פרצוף בפ"ע [בפני עצמו] אז נעשה שבעה שבועות ז' פעמים ז' כו'

the drawing of the attributes from above to below, outward, then from the level of Malchus within the attributes of Z'eir Anpin the level of the building of Malchus as a partzuf of its own is built; then it becomes seven weeks, seven times seven, etc.

> The Omer draws the attributes down and outward, so that Malchus is built as a partzuf of her own from the Malchus within each attribute. Then the count becomes seven full weeks, seven times seven.

(ועמ"ש במ"א ע"פ וקבל היהודים[81] שלתקן שלא יהיה יניקת החיצונים נמשך מקיפים דאימא להגן על המדות, וזהו והאם רובצת על האפרוחים[82] כו' וכמו תבוא אם ותקנח כו'.

(And see what is written elsewhere on the verse "And the Jews accepted," that to rectify [matters], so that there not be nurture for the external forces, surrounding lights (makifim) of Imma are drawn down to protect the attributes; and this is "and the mother is sitting upon the fledglings," etc., and as in "Let the mother come and wipe up," etc.

> Another parenthesis: elsewhere, on "And the Jews accepted," the Alter Rebbe explains that to keep the external forces from feeding, encompassing lights of Imma are drawn down to shield the attributes. This is pictured in the mother bird sitting over her fledglings, and in the saying "let the mother come and wipe up" after her child.

ובמ"א נתבאר שמתלבשים ו"ק [ו' קצוות] דאבא בו"ק [בו' קצוות] דאימא ובזה נשמרים המדות מיניקת החיצונים. וצ"ל דמ"מ ע"י בחי' מ"ב שהמדות כלולים ביסוד אימא ממש מכניע החיצונים יותר ששם אין להם שום שליטה ויניקה כלל).

And elsewhere it is explained that the six extremities (vav ketzavos) of Abba are enclothed in the six extremities of Imma, and through this the attributes are guarded from the nurture of the external forces. And it must be said that nevertheless, through the level of forty-two, in which the attributes are included in the Yesod of Imma itself, the external forces are subdued more, for there they have no dominion or nurture at all.)

> Elsewhere it is explained that the six extremities of Abba are clothed within those of Imma, and this too guards the attributes. Still, the level of forty-two, where the attributes are inside the Yesod of Imma itself, subdues the external forces more completely, for there they have no hold at all.

ובזה יובן הענין מ"ש רבי יוחנן בן זכאי ואיני יודע באיזה דרך מוליכין אותי.[83] דלכאורה תמוה איך עלתה על דעתו שום ספק שיוליכוהו ח"ו [חס ושלום] לגיהנם מאחר שכל ימיו היה בתורה ועבודה.

And with this will be understood the matter of what Rabbi Yochanan ben Zakkai said: "And I do not know by which path they are leading me." For at first glance it is astonishing: how could any doubt have entered his mind that they might lead him, G-d forbid, to Gehinnom, since all his days he was occupied in Torah and divine service?

> This explains a puzzling saying of the Talmud (Berachos 28b): on his deathbed Rabbi Yochanan ben Zakkai said that he did not know by which path he was being led, to Gan Eden or to Gehinnom. How could a man who spent his whole life in Torah and divine service doubt where he was going?

אך מפני שהאויי"ר [שהאהבה ויראה] שלו היה בבחי' התכללות בהמוחין דאימא מגודל התקשרותו בהשגה והתבוננות ושם המדות בלתי מורגשים כלל,

But because his love and awe were in a state of inclusion within the intellect (mochin) of Imma, because of the greatness of his bond with comprehension and contemplation, and there the attributes are not felt at all,

> The answer: his love and awe were absorbed within the intellect of Imma, so intense was his bond with understanding and contemplation. At that level the emotions are not felt at all.

לכן לא היה יודע ריב"ז [רבן יוחנן בן זכאי] אם נתפעל באויי"ר [באהבה ויראה] מאחר שלא הרגישם כלל וע"כ אמר איני יודע באיזה כו'

therefore Rabbi Yochanan ben Zakkai did not know whether he had been stirred with love and awe, since he did not feel them at all; and therefore he said, "I do not know by which," etc.

> Since he never felt his love and awe, he could not know whether he had truly been moved by them. Hence "I do not know by which path."

(כי על העדר היראה יש עונש. ותדע שהמלאכים מתייראין מהדין ואינו שייך אצלם עון ממש כמאמר כלום יצה"ר [יצר הרע] יש ביניכם אלא רק זהו שאין היראה כדבעי וכמ"ש במ"א באריכות), כי מדותיו היו מכוסים ונעלמים בשכל ו

(for there is punishment for the absence of awe. And know that the angels are afraid of judgment, though actual sin does not apply to them, as in the saying, "Is there an evil inclination among you?"; rather, it is only that the awe is not as it should be; and as is written elsewhere at length), for his attributes were covered and hidden in the intellect, and

> A parenthesis explains why this mattered: a lack of awe is punishable. Even the angels, who have no evil inclination and cannot truly sin, fear judgment because their awe may fall short; Rabbi Yochanan's emotions, hidden within his intellect, gave him no way to know.

כמו מי שהוא בעומק השכל והעיון אינו מרגיש בשום מדה אף שהמדה ודאי כלולה בההשגה כו'.

like one who is in the depth of intellect and study, who does not feel any attribute, even though the attribute is certainly included in the comprehension, etc.

> He was like a person deep in study, who feels no emotion at all, even though the emotion is surely present within his understanding.

ועפ״ז [ועל פי זה] יובן מ״ש במ״א בענין גביע הכסף[84] שהטמין יוסף באמתחת בנימין, כי הנה יוסף הוא צדיק

And according to this will be understood what is written elsewhere concerning the silver goblet that Yosef hid in Binyamin's sack: for Yosef is the tzaddik

> The same idea explains the story of the silver goblet that Yosef hid in Binyamin's sack, which the maamar now takes up.

עליון ובנימין נקרא צדיק תחתון כמ״ש מזה בביאור ע״פ מי יתנך כאח לי[85] כו׳ ע״ש שיש נשמות שהם מבחי׳ יוסף ויש מבחי׳ בנימין.

above (tzaddik elyon), and Binyamin is called the tzaddik below (tzaddik tachton), as is written about this in the explanation on the verse "O that you were as a brother to me," etc.; see there, that there are souls that are of the level of Yosef, and there are [those] of the level of Binyamin.

> Yosef is called the "upper tzaddik" and Binyamin the "lower tzaddik," as the Alter Rebbe explains in his discourse on "O that you were as a brother to me." Some souls stem from the level of Yosef and some from the level of Binyamin.

15 ועיין מענין ב׳ מיני נשמות אלו באגה״ק [באגרת הקודש] סד״ה ויעש דוד שם,[86] והנה הניצוצים המתפשטים מבחי׳ בנימין הם נשמות הבינונים ע״ד שפי׳ בסש״ב [בספר של בינונים] מהו בחי׳ בינוני.

And see concerning these two kinds of souls in Iggeres HaKodesh, at the end of the discourse beginning "And David made a name." Now, the sparks that spread forth from the level of Binyamin are the souls of the beinonim (intermediates), in the manner that is explained in Sefer Shel Beinonim, what the level of a beinoni is.

> For these two kinds of souls the Alter Rebbe refers to Iggeres HaKodesh. The souls that branch out from Binyamin are the beinonim, the "intermediate" people described in Sefer Shel Beinonim (Tanya), who never sin although their evil inclination still exists.

והניצוצים מבחי׳ יוסף זהו בחי׳ נשמות הצדיקים ומבואר בסש״ב [בספר של בינונים] פ״י [פרק י׳ / פרשה י׳][87] דבחי׳ צדיק זהו מ״ש מה יפית ומה נעמת אהבה בתענוגים[88]

And the sparks from the level of Yosef are the level of the souls of the tzaddikim; and it is explained in Sefer Shel Beinonim, chapter 10, that the level of a tzaddik is what is written, "How fair and how pleasant you are, love in delights,"

> The souls from Yosef are the tzaddikim. Tanya, chapter 10, describes the tzaddik with the verse "How fair and how pleasant you are, love in delights."

דהיינו שמתענג על[89] ה' עונג נפלא כו' וכמ"ש באג"ה [באגרת הקודש] על פסוק זה, משא"כ בבינוני כמש"ש [כמה שכתוב שם] פי"ד [פרק י"ד / פרשה י"ד].

that is, that he delights in G-d with a wondrous delight, etc.; and as is written in Iggeres HaKodesh on this verse; which is not so with the beinoni, as is written there, chapter 14.

> The tzaddik's love is a wondrous delight in G-d, as Iggeres HaKodesh explains on this verse. Tanya, chapter 14, says that this is not the level of the beinoni.

אך עכ"ז [עם כל זה] יוכל להיות לפעמים שגם בבינונים תהיה האהבה עם השמחה והתענוג בה' לפי ערכו אך אינה בשלימות.

However, even so, it can sometimes be that in the beinonim too there will be love with joy and delight in G-d according to his measure, but it is not in completeness.

> Even so, a beinoni can at times feel love with joy and delight in G-d according to his own measure, though not in its complete form.

16 ועיין בסש"ב [בספר של בינונים] פי"ג בעתים מזומנים[90] כו' וס"פ י"ד להתענג ולשמוח[91] כו' ועמ"ש מזה בפ' תצוה בד"ה זכור דעמלק.

And see in Sefer Shel Beinonim, chapter 13, "at appointed times," etc., and at the end of chapter 14, "to delight and rejoice," etc.; and see what is written about this in Parshas Tetzaveh, in the discourse beginning "Remember [what] Amalek [did]."

> The Alter Rebbe cites Tanya, chapter 13, on the beinoni's love that is revealed "at appointed times," such as during prayer, and the end of chapter 14, on delighting and rejoicing in G-d. He also refers to his discourse "Remember what Amalek did," in Parshas Tetzaveh.

וזהו ענין גביע הכסף שהטמין יוסף באמחחת בנימין, כסף הוא בחי' אהבה כמ"ש ברבות נשא ס"פ י"ג גבי קערת כסף[92] שהוא ע"ש [על שם] נכספה

And this is the matter of the silver goblet that Yosef hid in Binyamin's sack: silver (kesef) is the level of love, as is written in [Midrash] Rabbah, Naso, at the end of section 13, concerning the "silver bowl," that it is named for "[My soul] longs (nichsefah),

> This is the meaning of the silver goblet that Yosef hid in Binyamin's sack. The Midrash says that the "silver bowl" of the princes' offerings is named for longing, since kesef (silver) is related to nichsefah, "longs."

וגם כלתה נפשי[93] ואומר כי נכסף נכספתה לבית אביך,[94] וע"ד מ"ש בזהר בענין ת' עלמין דכסופין דמתענגי בהו צדיקייא.

and even pines"; and it says, "For you longed greatly for your father's house"; and along the lines of what is written in the Zohar concerning the four hundred worlds of longing (kisufin) in which the tzaddikim delight.

> The Midrash supports this with "my soul longs, and even pines" and "you longed greatly for your father's house." The Zohar likewise speaks of four hundred "worlds of longing" in which the tzaddikim delight; so silver stands for the love of delight that belongs to Yosef's level.

17 והמשיך יוסף צ"ע [צדיק עליון] בחי' זו לבנימין כדי שגם בנשמות הבינונים שהם ענפים וניצוצים המתפשטים מבנימין יוכל להיות בחי' אהבה זו.

And Yosef, the higher tzaddik, drew this level to Binyamin, so that in the souls of the beinonim too, which are branches and sparks that spread forth from Binyamin, there could be this level of love.

> Yosef, the higher tzaddik, passed this love on to Binyamin, so that the souls of the beinonim, the branches and sparks of Binyamin, could also have a share in "love in delights."

ומה שהטמין הגביע שלא ידע מזה בנימין, זהו משום כי בבינונים שהם ניצוצים דבנימין צ"ל אהבה זו באופן שלא ידע בעצמו מזו האהבה הגבוה דבחי' אהבה בתענוגים

And as for his hiding the goblet, so that Binyamin would not know of it: this is because in the beinonim, who are sparks of Binyamin, this love must be in such a way that he himself does not know of this lofty love, the level of "love in delights,"

> He hid the goblet so that Binyamin would not know of it. In the beinonim this lofty love must be present without their being aware of it.

שהוא מדרגת צדיק שלמעלה ממדרגת הבינוני שמהתגלות אהבה זו בבינונים מה שלמעלה ממדרגתו יוכל להיות נמשך בו בחי' יש ויוהרא כו'.

which is the rank of the tzaddik, above the rank of the beinoni; for from the revelation in the beinonim of this love, which is above his rank, there could be drawn into him a sense of yesh (self) and haughtiness, etc.

> "Love in delights" belongs to the level of the tzaddik, above that of the beinoni. If a beinoni became aware of a love beyond his own standing, it could make him feel important and proud: the sense of "something" on which the external forces feed.

אמנם צ"ל איך יתכן שיהיה לו אהבה רבה ועליונה זו ושלא ידע ממנה כלל, הנה זה מובן ממש"כ [ממה שכתוב] בענין ריב"ז [רבן יוחנן בן זכאי] שמגודל טרדתו בעיון ובהתבוננות לא ידע מהאהבה

However, we must understand how it is possible for him to have this great and lofty love and not know of it at all. This is understood from what is written concerning Rabbi Yochanan ben Zakkai, that because of how deeply he was occupied in study and contemplation, he did not know of the love,

> How can a person have so great a love and not know of it? The answer is the one given for Rabbi Yochanan ben Zakkai: he was so absorbed in study and contemplation that he was unaware of his own love.

וזהו איני יודע[95] באיזו דרך כו' כנ"ל, וא"כ פי' שהטמין הגביע זהו ענין חסדים המכוסים ביסוד אימא.

and this is "I do not know by which path," etc., as mentioned above. If so, the meaning of his hiding the goblet is the matter of the hidden kindnesses (chassadim hamechusim) in the Yesod of Imma.

> That is why he said, "I do not know by which path." So the hidden goblet is "the hidden kindnesses" within the Yesod of Imma: love concealed within understanding, beyond the reach of self-awareness and of the external forces.

18 ועמ"ש בפ' ויגש ע"פ וילקט יוסף את כל הכסף[96] כו' ועמ"ש מענין אהבה בתענוגים ע"פ חכלילי עינים[97] מיין[98] יינה של תורה נכנס יין כו' וזהו לשון גביע הכסף שבו נמשך היין כו'.

And see what is written in Parshas Vayigash on the verse "And Yosef gathered all the silver," etc.; and see what is written on the matter of "love in delights" on the verse "His eyes are red from wine": "The wine of Torah: wine entered," etc.; and this is the expression "the silver goblet," through which the wine is drawn, etc.

> The Alter Rebbe refers to two related discourses: one on "And Yosef gathered all the silver," and one on "His eyes are red from wine," where "love in delights" is linked to the "wine of Torah" ("when wine enters, the secret comes out"). A goblet is what wine is poured through, so "the silver goblet" carries this hidden love.

ולפ"ז [ולפי זה] אפשר לומר שריב"ז [שרבן יוחנן בן זכאי] שאמר איני יודע היינו מפני גודל ענותנותו ע"ד שאמר רבה כגון אנא בינוני[99] אע"פ [אף על פי] שבודאי היה

Accordingly, it is possible to say that Rabbi Yochanan ben Zakkai, who said "I do not know," [said so] because of his great humility, along the lines of what Rabbah said, "[People] such as I are beinonim"; although he was certainly

> A second way to read Rabbi Yochanan ben Zakkai's words: he spoke out of great humility, like the Amora Rabbah, who said, "People such as I are beinonim."

צדיק גמור נדמה בעיניו כבינוני כמ"ש ענין זה בסש"ב [בספר של בינונים] פי"ג,[100] ולפיכך התנהג ע"ד שהטמין יוסף כו' עד שאינו יודע בעצמו מבחי' זו האהבה רבה כו'.

a complete tzaddik, he appeared in his own eyes as a beinoni, as this matter is explained in Sefer Shel Beinonim, chapter 13. And therefore he conducted himself in the manner of Yosef's hiding, etc., to the point that he himself did not know of this level of great love, etc.

> Though he was surely a complete tzaddik, he saw himself as a beinoni, as Tanya, chapter 13, explains in connection with Rabbah. So he acted as Yosef did with the goblet, keeping his great love hidden even from himself.

(ולפמ"ש [ולפי מה שכתוב] י"ל [יש לומר] לכאורה הא דביוהכ"פ [דביום הכפורים] קורין בס"ת [בספר תורה] רק ששה גברי[101] זהו שייך לענין הנ"ל שהוא ע"ד כשהמדות מכוסים ביסוד אימא אז הם ששה מדות כו',

(And according to what has been written, it may be said, at first glance, that the fact that on Yom Kippur only six men are called to the reading of the Torah scroll pertains to the matter above, that it is like when the attributes are covered in the Yesod of Imma, they are then six attributes, etc.;

> A parenthesis: one might connect this with the law that on Yom Kippur only six people are called to the Torah reading. The day would then reflect the attributes covered in the Yesod of Imma, which count as six.

מיהו בפע"ח [בפרי עץ חיים] נתבאר בענין אחר דהיינו אדרבה מפני שהמל' שהיא השביעית עלתה למעלה בפנימית אימא ור"ל [ורוצה לומר] שעלתה למעלה מהז"א שעדיין לא עלה לשם כמ"ש בפע"ח [בפרי עץ חיים] שער יוהכ"פ [יום הכפורים] פ"ה.

however, in Pri Etz Chaim it is explained in a different way, namely, on the contrary: because Malchus, which is the seventh, has ascended on high into the inner dimension (pnimiyus) of Imma; that is to say, it ascended higher than Z'eir Anpin, which has not yet ascended there, as is written in Pri Etz Chaim, Shaar Yom HaKippurim, chapter 5.

> Pri Etz Chaim, however, explains the six the opposite way: Malchus, the seventh, has risen into the inner dimension of Imma, above Z'eir Anpin, which has not yet ascended there. So only six are called.

ועמ״ש מזה בפ׳ אחרי בביאור ע״פ כי ביום הזה יכפר[102, 103] ועמ״ש במ״א על מאמר הרע״מ [הרעיא מהימנא] פרשה שופטים) (דער״ה ע״א) אלא סליקא להההוא אתר דאתמר ביה במכוסה ממך בל תחקור[104] כו׳:

And see what is written about this in Parshas Acharei, in the explanation on the verse "For on this day He shall atone," and see what is written elsewhere on the statement of the Raaya Mehemna, Parshas Shoftim) (275a): "Rather, it ascends to that place of which it is said, 'What is concealed from you, do not investigate,'" etc.

> The Alter Rebbe refers to his explanation on "For on this day He shall atone," in Parshas Acharei, and to the Raaya Mehemna on Parshas Shoftim. That passage speaks of an ascent "to that place of which it is said, 'What is concealed from you, do not investigate,'" a level beyond inquiry.

SECTION 6 • ¶19–23

Netzach and Hod

19 ג והנה להבין בענין הששה מדות בפרטות היות נודע כי נצח והוד נקי׳ ירכין לבר מגופא ונקי׳ בדי ערבות שאין בהם לא טעם ולא ריח ופי׳ לבר מגופא היינו

3. Now, to understand the matter of the six attributes in detail, as it is known that Netzach and Hod are called "thighs outside the body," and they are called "willow branches," which have neither taste nor fragrance. And the meaning of "outside the body" is

> The third section turns to the six attributes in detail. In Kabbalah, Netzach and Hod are called "thighs outside the body," and they are likened to the willow branches of the four species, which have neither taste nor fragrance.

כי חג״ת [חסד גבורה תפארת] הם עצם המדות ונה״י [ונצח הוד יסוד] הם השפעות המדות לזולתו ולכן נקי׳ לבר מגופא, וענין שאין בהם טעם וריח היינו

that Chesed, Gevurah and Tiferes are the essence of the attributes, and Netzach, Hod and Yesod are the outflows of the attributes to another; and therefore they are called "outside the body." And the matter that they have no taste or fragrance is

> "Outside the body" means that Chesed, Gevurah and Tiferes are the attributes themselves, while Netzach, Hod and Yesod are the channels through which those attributes flow out to others. What "no taste or fragrance" means is explained next.

כי בחג"ת [בחסד גבורה תפארת] יש עדיין הארת השכל והטעם ולפי הארת המוחין והשכל כך הם אופני המדה בהתפעלות הלב אם רב

that in Chesed, Gevurah and Tiferes there is still the illumination of the intellect and the reason (ta'am), and according to the illumination of the mochin and the intellect, so are the modes of the attribute in the stirring of the heart, whether much

> Chesed, Gevurah and Tiferes still carry the light of the intellect, the reason (ta'am) behind the feeling; how strongly the heart is moved depends on how much the mind illuminates it.

ואם מעט כי הארת המוחין מאירים בחג"ת [בחסד גבורה תפארת] ולכן בחג"ת [בחסד גבורה תפארת] יש בהם טעם היינו הארת הטעם מהשכל מתלבש בהמדה.

or little; for the illumination of the mochin shines in Chesed, Gevurah and Tiferes. Therefore Chesed, Gevurah and Tiferes have "taste" (ta'am) in them, that is, the illumination of the reason from the intellect is enclothed in the attribute.

> Because the mind shines in them, they are said to have "taste," ta'am, a word that also means "reason": the reasoning of the intellect is clothed in the emotion.

משא"כ בנו"ה [בנצח והוד] כי נו"ה [נצח והוד] היינו שאחר שנסתלקו השכל והטעם של המדה מ"מ מתנצח לעשות המדה מחמת שכך נשאר ההסכמה אצלו.

Which is not so with Netzach and Hod; for Netzach and Hod means that after the intellect and the reason of the attribute have departed, one nevertheless prevails (misnatze'ach) to carry out the attribute, because that is how the resolve remained with him.

> Netzach and Hod are different: they act after the reasoning behind the feeling has gone. A person carries the attribute through by sheer determination (Netzach, "victory," is related to misnatze'ach, "prevails"), because he once resolved to act this way and the resolve remains.

20 וזהו פי' נצח ענף החסד, שעושה חסד מחמת שהוסכם אצלו להיות חפץ חסד וכבר נסתלק הטעם והשכל שהיה בזה מאיזה טעם הסכים כן.

And this is the meaning of "Netzach is the branch of Chesed": one does kindness because one has resolved to be a person who desires kindness, and the reason and intellect that were in this, on account of which he resolved so, have already departed.

> Netzach is the "branch" of Chesed: a person keeps doing kindness because he once resolved to be someone who loves kindness, even after the reasoning that led him to that resolve is gone.

רק שנשאר ההסכם לבד, ולכן נקרא בדי ערבות שאין בהם טעם וריח היינו שכבר נסתלקו מלבו המוחין הנק' טעם (וריח הוא בחי' רצון ותענוג עיין לקמן בענין ירדן יריחו),

Only the resolve alone remains. Therefore they are called "willow branches," which have no taste or fragrance; that is, the mochin, which are called "taste," have already departed from his heart (and "fragrance" is the level of will and delight; see below on the matter of the Jordan of Jericho),

> Only the resolve remains, which is why Netzach and Hod are "willow branches" without taste or fragrance: the "taste," the intellect, has left the heart. "Fragrance," the text adds, stands for will and delight, a theme it develops when it reaches the Jordan of Jericho.

אך עכ"ז [עם כל זה] בחי' הניצוח וההסכם החזק יעשה את החסד אף שלבו בל עמו. כמ"כ [כמו כן] ההוד נק' ענף הגבורה בקו שמאל.

but nevertheless the quality of prevailing and the firm resolve will carry out the kindness, even though his heart is not with him. Likewise, Hod is called the branch of Gevurah, on the left line.

> Still, the power to prevail and the firm resolve carry the kindness through, even when the heart is not in it. Hod stands in the same relation to Gevurah, on the left side.

ונמצא לפ"ז [לפי זה] מובן כי חג"ת [חסד גבורה תפארת] הם למעלה במדרגה מבחי' נו"ה [נצח והוד], וא"כ לפ"ז [לפי זה] צ"ל מ"ש בפע"ח [בפרי עץ חיים] שער העמידה פי"ד [פרק י"ד / פרשה י"ד] בכוונת אל עליון גומל חסדים טובים אל עליון הוא אריך אנפין

It follows, accordingly, that Chesed, Gevurah and Tiferes are higher in rank than the level of Netzach and Hod. If so, accordingly we must understand what is written in Pri Etz Chaim, Shaar HaAmidah, chapter 14, on the intention of "G-d Most High (El Elyon), who bestows good kindnesses": "El Elyon is Arich Anpin,

> So Chesed, Gevurah and Tiferes seem to rank above Netzach and Hod. That raises a difficulty from Pri Etz Chaim, on the first blessing of the Amidah: it says that "G-d Most High, who bestows good kindnesses" refers to Arich Anpin, that is, Keser.

שהוא הכתר שהוא הגומל חסדים שהם נה"י [נצח הוד יסוד] דז"א המוציא אותם בסוד תוספת מחדש כו' שנה"י [שנצח הוד יסוד] חדשים דז"א נמשכים מהכתר דוקא.

which is Keser, which is the one who 'bestows the kindnesses,' which are Netzach, Hod and Yesod of Z'eir Anpin, bringing them forth in the mystery of a new addition," etc.; for the new Netzach, Hod and Yesod of Z'eir Anpin are drawn specifically from Keser.

> According to Pri Etz Chaim, it is Keser that "bestows the kindnesses," and these kindnesses are the new Netzach, Hod and Yesod of Z'eir Anpin. So these lower attributes are drawn directly from Keser.

וזהו ג"כ ענין ומביא גואל לבני בניהם שהם נו"ה [נצח והוד] כו' כמש"ש [כמה שכתוב שם] פט"ו [פרק ט"ו / פרשה ט"ו] ועיין בזהר פ' שמיני[105] (דל"ו ע"א).

And this is also the matter of "and brings a redeemer to their children's children," who are Netzach and Hod, etc., as is written there, chapter 15. And see in the Zohar, Parshas Shemini (36a).

> The same blessing's words "and brings a redeemer to their children's children" are read as referring to Netzach and Hod, as Pri Etz Chaim explains in chapter 15. The text also refers to the Zohar on Parshas Shemini.

הרי מבואר דנו"ה [דנצח והוד] שרשם מהכתר שהוא למעלה מאו"א [מאבא ואימא] וכ"ש [וכל שכן] מחג"ת [מחסד גבורה תפארת], וגם מבשרי אחזה[106] שהרגלים שהם בחי' נו"ה [נצח והוד] הרי הם המעמידים הגוף והראש ונושאים את הראש,

Thus it is explained that the root of Netzach and Hod is from Keser, which is higher than Abba and Imma, and all the more so than Chesed, Gevurah and Tiferes. And also, "From my flesh I behold [G-d]": the legs, which are the level of Netzach and Hod, are what hold up the body and the head and carry the head;

> So the root of Netzach and Hod is in Keser, above Abba and Imma and certainly above Chesed, Gevurah and Tiferes. Job's words "from my flesh I behold G-d" invite a lesson from the body: the legs, which correspond to Netzach and Hod, hold up and carry the whole body, head included.

וגם לרפואת הראש הוא ע"י הרגל שמשימין במים חמין וכדומה לפי שיש גידי הראש בהרגל כי נעוץ סופן בתחלתן[107, 108] (וכמ"ש במ"א ע"פ והארץ הדום רגלי).[109, 110]

and also the healing of the head is through the foot, which one places in hot water and the like, because the sinews of the head are in the foot, for "their end is wedged in their beginning" (and as is written elsewhere on the verse "And the earth is My footstool").

> The head is even treated through the feet, as when the feet are placed in hot water, because the sinews of the head reach down to the feet. As Sefer Yetzirah says, "their end is wedged in their beginning": the lowest point is bound to the highest.

ויובן זה עד"מ שאנו רואים שיש איש חכם ולומד ומ"מ אין יכול ללמד ולהשפיע לזולתו למי שהוא קטן ממנו ולעצמו מבין ומשיג הענין

And this will be understood by way of analogy: we see that there is a man who is wise and learned, and nevertheless he cannot teach and impart to another, to one who is lesser than he; for himself he understands and grasps the matter,

> An analogy from teaching: a person may be wise and learned and understand a subject for himself, yet be unable to teach it to someone below his level.

אבל להשפיע לזולתו אין ביכולתו ואדם שהוא יותר חכם ממנו יכול להשפיע וללמד לאחר החכמה ההוא, שמפני שהוא חכם יותר ומבין הדבר לעומקו עי"ז דוקא יכול להשפיע לזולתו,

but to impart it to another is not within his ability; whereas a person who is wiser than he can impart and teach that wisdom to another, for because he is wiser and understands the matter to its depth, specifically through this he can impart to another.

> A wiser person can teach that same wisdom to others, precisely because he understands it to its depth. Imparting to another requires a deeper grasp than understanding for oneself.

והנה החכמה מאין תמצא[111] מבחי' כתר וכאשר השיג זה החכמה לעומקה ושרשה מאיר בו מבחי' האין

Now, "wisdom is found from ayin (nothing)," from the level of Keser; and when one has grasped this wisdom to its depth and its root, there shines in him from the level of the ayin

> Wisdom comes "from ayin," from "nothing," that is, from Keser, which is above intellect. One who grasps a teaching to its depth and root has something of that "nothing" shining in him.

(וכמו ההפרש בין מעיין הנובע שנקרא מים חיים שקרוב להמקור מוצא המים חיים משא"כ מי שאינו משיג כ"כ [כל כך] לעומקה ותכליתה הוא כמו סתם מים שאינן מים חיים שרחוקים מהמקור כו')

(and like the difference between a flowing spring, which is called "living water," for it is close to the source from which the living water issues; which is not so with one who does not grasp so much of its depth and its ultimate point: he is like ordinary water, which is not living water, being far from the source, etc.);

> The Alter Rebbe compares this to a flowing spring, called "living water" because it is close to its source. Someone with a shallower grasp is like ordinary water, far from its source.

עי"זהוא שי כול להשפיע למטה, א"כ אנו רואים שכדי להשפיע לזולתו שזהו ירידה מעצמותו לבר מגופא תלוי דוקא במה שמשיג החכמה לעומקה בחי' אין שממנו תמצא החכמה

through this he is able to impart below. If so, we see that in order to impart to another, which is a descent from one's essence, "outside the body," it depends specifically on grasping the wisdom to its depth, the level of ayin, from which wisdom is found;

> That depth is what lets him impart to others. Teaching is a descent from oneself, "outside the body," yet it depends on reaching the depth of wisdom, its source in ayin.

ולא כן במי שאינו מבין החכמה לעומקה ותכליתה אף שחכם ונבון הוא לעצמו אעפ"כ [אף על פי כן] אינו יכול להסביר ולהשפיע לזולתו ועמ"ש מזה בפ' לך לך. ד"ה הנה אברם כו'.

which is not so with one who does not understand the wisdom to its depth and its ultimate point: even though he is wise and understanding for himself, nevertheless he cannot explain and impart to another. And see what is written about this in Parshas Lech Lecha, discourse beginning "Now, Avram," etc.

> One who lacks that depth, however wise he is for himself, cannot explain to others. The text refers to its discourse "Now, Avram" in Parshas Lech Lecha.

21 וכמ"כ [וכמו כן] יובן למעלה דבחי' נו"ה [נצח והוד] שהם לבר מגופא שהוא ירידת השפע מהמדות עליונות למטה שרשם נמשך דוקא מבחי' אין וכתר שהוא למעלה ממוחין שבראש וכמ"ש והחכמה מאין תמצא[112]

Likewise it will be understood above, that the level of Netzach and Hod, which are "outside the body," which is the descent of the flow from the higher attributes downward, their root is drawn specifically from the level of ayin and Keser, which is above the mochin in the head; and as it is written, "And wisdom is found from ayin."

> The same holds above: Netzach and Hod, the outflow of the higher attributes downward, draw their root from ayin, from Keser, which is above the intellect of the "head." As the verse says, "wisdom is found from ayin."

וזהו שלהיות מביא גואל לבני בניהם שהם בחי' נו"ה [נצח והוד] הוא ע"י התגלות אל עליון בחי' כתר כנ"ל

And this is why "bringing a redeemer to their children's children," who are the level of Netzach and Hod, is through the revelation of El Elyon, the level of Keser, as mentioned above.

> That is why the blessing ties "bringing a redeemer to their children's children," Netzach and Hod, to the revelation of "G-d Most High," Keser.

(ועמ"ש מזה בביאור ע"פ צאינה וראינה[113] גבי ענין לכו לחמו בלחמי.[114] ומזה יובן שרש ענין מ"ש באגה"ק [באגרת הקודש] בתחלתו ע"פ חגרה בעוז מתניה[115] שע"י עסק ולימוד הלכות בתשבע"פ [בתורה שבעל פה] נמשך כח ועוז במתניה נו"ה [נצח והוד] שהם בחי' רגלים המעמידים הראש

(And see what is written about this in the explanation on the verse "Go forth and see," regarding the matter of "Come, eat of my bread." And from this will be understood the root of the matter of what is written in Iggeres HaKodesh, at its beginning, on the verse "She girds her loins with strength": that through engaging in and learning the laws of the Oral Torah, power and strength are drawn into "her loins," Netzach and Hod, which are the level of the legs that hold up the head,

> In a parenthesis the Alter Rebbe refers to his explanation on "Go forth and see" and on "Come, eat of my bread." He adds that this is the root of the teaching at the start of Iggeres HaKodesh, on "She girds her loins with strength": studying the laws of the Oral Torah strengthens the "loins," Netzach and Hod, the legs that hold up the head.

דהיינו בחי' אמונה ע"ש והיינו לפי שנה"י [שנצח הוד יסוד] נמשכים מהכתר שהוא רצון עליון המתגלה בתושבע"פ [בתורה שבעל פה]. ועמ"ש מענין נצח בד"ה למנצח על השמינית[116] וע"פ התוספתא שבזהר בשלח)

that is, the level of faith; see there. And this is because Netzach, Hod and Yesod are drawn from Keser, which is the Supernal Will that is revealed in the Oral Torah. And see what is written on the matter of Netzach in the discourse beginning "For the conductor, on the Sheminis," and on the Tosefta in the Zohar, Beshalach)

> Those legs are faith, which holds up the whole person. This is because Netzach, Hod and Yesod come from Keser, the Supernal Will, which is revealed in the laws of the Oral Torah; the text also points to its discourse "For the conductor, on the Sheminis" and to the Tosefta in the Zohar on Parshas Beshalach.

(ד"נ) גבי תלת רוחין דכלילן בתלת כו' ועמ"ש בפ' יתרו בד"ה הנה להבין שרש ענין מתן תורה בענין

(folio 50), regarding "three spirits that are included in three," etc. And see what is written in Parshas Yisro, in the discourse beginning "Now, to understand the root of the matter of the Giving of the Torah," on the matter of

> That Zohar passage speaks of "three spirits that are included in three." The text also refers to its discourse in Parshas Yisro on the root of the Giving of the Torah.

וגם נצח ישראל לא ישקר[117] כו׳ כי לא אדם הוא כו׳. ומזה יובן ג״כ מארז״ל [מאמר רבותינו זכרונם לברכה] והנצח זו ירושלים[119, 118] וכמ״ש במ״א.[120]

"And also the Eternal One (Netzach) of Israel does not lie," etc., "for He is not a man," etc. And from this will also be understood the saying of our Sages, of blessed memory, "'And the Netzach': this is Jerusalem," as is written elsewhere.

> That discourse treats the verse "The Eternal One (Netzach) of Israel does not lie … for He is not a man." The same idea, the text says, explains the Sages' saying that "the Netzach" refers to Jerusalem.

22 והנה נצח הוא ענף החסד שהוא בחי׳ גילוי האהבה מסותרת להתחזק בהאהבה כל היום אף בלי טעם כלל, והוד הוא ענף הגבורה וכידוע ההפרש בין ברכה להודאה

Now, Netzach is the branch of Chesed, which is the level of the revelation of the hidden love, to strengthen oneself in the love all day, even without any reason at all; and Hod is the branch of Gevurah. And as is known, the difference between blessing and acknowledgment (hoda'ah)

> Netzach, the branch of Chesed, is the revealing of the "hidden love" latent in the soul, so that a person can hold firm in that love all day, even without any reason he can feel. Hod is the branch of Gevurah, and the difference between a "blessing" and an "acknowledgment" (hoda'ah, related to Hod) explains it.

כי הודאה הוא מרחוק וכמ״ש ע״פ ולשרקה בני[121] כו׳, והיינו כי בחי׳ הגבורה הוא בחי׳ יראה שהוא מקרוב שע״י השגה ברוממותו נמשך היראה.

is that acknowledgment is from afar, and as is written on the verse "And to the choice vine, the son of," etc.; that is, the level of Gevurah is the level of awe, which is from close by, for through comprehension of His exaltedness the awe is drawn.

> Acknowledgment is "from afar": one acknowledges what one does not fully grasp, as explained on the verse "And to the choice vine." Gevurah, by contrast, is awe "from close by," which comes from actually grasping G-d's greatness.

23 וענף היראה הוא בחי׳ הודאה מרחוק שמודה על הדבר ההוא בלי השגה בעצם. וכמ״כ [וכמו כן] יש במדת הגבורה כל השבעה מדות ובחי׳ נצח שבגבורה הוא שמקבל בניצוח ועקשות קבלת עומ״ש [עול מלכות שמים] וכמ״ש ויירא ויאמר מה נורא[122] כו׳,

And the branch of awe is the level of acknowledgment from afar, in which one acknowledges that thing without truly grasping it. And likewise, in the attribute of Gevurah there are all seven attributes, and the level of the Netzach within Gevurah is that one accepts the yoke of the Kingdom of Heaven with determination and stubbornness; and as it is written, "And he was afraid, and said: How awesome," etc.

> The branch of awe, Hod, is acknowledgment from afar: one affirms something without really grasping it. Within Gevurah itself there are seven aspects, and its Netzach is accepting the yoke of Heaven with sheer determination, even stubbornness, as in Yaakov's words, "And he was afraid, and said: How awesome."

פי׳ ויירא הוא שהמשיך עליו להיות מתיירא וכמ״ש שום תשים עליך מלך[123] כי לאחר שנעשה מלך לעשות בהם כרצונו הרי ודאי תפול אימתו עליהם וזהו בחי׳ יראה ממש,

The meaning of "and he was afraid" is that he drew upon himself to be afraid; and as it is written, "You shall surely set a king over you": for after he has become king, to do with them as he wishes, certainly the dread of him falls upon them, and this is the level of actual awe;

> "He was afraid" means that he drew the fear upon himself. The command "You shall surely set a king over you" illustrates this: once a king rules and can do as he wishes, fear of him falls on his subjects by itself, and that is actual awe.

אבל קודם שנעשה מלך רק שהוסכם להשימו למלך זהו תשים עליך מלך היינו שממשיך עליו היראה ומסכים ברצונו ע״ז אף שאין לו יראה בפ״מ [בפועל ממש] עדיין וכך

but before he has become king, when it has only been agreed to set him up as king, this is "You shall set a king over you": that is, he draws the awe upon himself and consents with his will to this, even though he does not yet have awe in actual fact. And so

> Before he rules, when the people have only agreed to make him king, they "set" his authority over themselves by choice, accepting awe of him before they actually feel it.

הוא ענין ויירא ויאמר מה נורא דאף שאין לו השגה כ"כ [כל כך] ברוממותו ית' עד שתפול עליו אימה מ"מ מתנצח לקבל עליו עומ"ש [עול מלכות שמים] ונק' נצח שבגבורה

is the matter of "And he was afraid, and said: How awesome": even though he does not have so much comprehension of His exaltedness, may He be blessed, that dread would fall upon him, he nevertheless prevails to accept upon himself the yoke of the Kingdom of Heaven; and this is called the Netzach within Gevurah,

> So too with "And he was afraid": even without a grasp of G-d's greatness strong enough to make dread fall upon him, a person can prevail on himself to accept the yoke of Heaven. That is "the Netzach within Gevurah."

שכך הוסכם הדבר קבלת עול מלכות שמים וא"כ גם באדם ב' בחי' נו"ה [נצח והוד] שרשן גבוה מאד וכמ"ש כי עם קשה עורף הוא[124] ולכן וסלחת כו' כמ"ש במ"א.

for so the matter was resolved: the acceptance of the yoke of the Kingdom of Heaven. If so, in man too the two levels of Netzach and Hod have a very lofty root; and as it is written, "For it is a stiff-necked people," and therefore "and You shall forgive," etc., as is written elsewhere.

> It rests on a firm resolve to accept the yoke of Heaven. So in a person too, Netzach and Hod are rooted very high, and Moshe's plea "for it is a stiff-necked people … and You shall forgive" is read accordingly: Israel's stubbornness is itself the reason for forgiveness.

SECTION 7 • ¶24–26

The Jordan of Jericho: fragrance

24 והנה כל המסעות היו עד ירדן יריחו. והענין דהנה כתיב והריחו ביראת[125] ה' כו' ופי' לא למראה עיניו

Now, all the journeys were up to the Jordan of Jericho. And the explanation: it is written, "And he will scent (vahariсho) through the awe of Havayah," etc., and the explanation is: "not by what his eyes see,"

> The maamar's last section explains why the journeys ended at "the Jordan of Jericho" (Yericho), a name that echoes rei'ach, "fragrance." Isaiah says of Mashiach that "he will scent through the awe of G-d" and will not judge by what his eyes see.

כי ראיה היינו בחי' חכמה[126] ולא למשמע אזניו שהוא בחי' בינה כ"א והריחו דמורח ודאין[127]

for sight is the level of Chochmah, "and not by what his ears hear," which is the level of Binah, but rather "he will scent," for he smells and judges

> Sight corresponds to Chochmah and hearing to Binah, but Mashiach will judge by "scent," as the Talmud says: "he smells and judges," discerning the truth without needing to see or hear.

(ועיין מזה בזהר פ׳ יתרו דע״ח[128] א׳ ובמק״מ [ובמקדש מלך] שם בשם הרח״ו [הרבי חיים ויטאל] ובזהר ויקהל דרי״ג ע״ב),

(and see on this in the Zohar, Parshas Yisro, folio 78a, and in the Mikdash Melech there in the name of Rabbi Chaim Vital, and in the Zohar, Vayakhel, folio 213b).

> The Alter Rebbe refers to two Zohar passages, on Parshas Yisro and on Parshas Vayakhel, and to Rabbi Chaim Vital's comment quoted in the Mikdash Melech.

נמצא בחי׳ ריח הוא יותר גבוה מחו״ב [מחכמה ובינה] כי שרש בחי׳ ריח הוא מבחי׳ חוטמא דא״א וכמ״ש ותהלתי אחטם לך.[129]

It follows that the level of fragrance is higher than Chochmah and Binah, for the root of the level of fragrance is from the level of the Nose of Arich Anpin; and as it is written, "And for My praise I will restrain (echetom) for you."

> So fragrance stands higher than Chochmah and Binah: its root is the "Nose" of Arich Anpin, in Keser. Isaiah's "for My praise I will restrain (echetom)" uses a verb from the same root as chotem, "nose."

וגם בגמ׳ [בגמרא] יש רמז ע״ז כמארז״ל [כמאמר רבותינו זכרונם לברכה] לבעל החוטם אני מבקש[132, 131, 130] וע״ז נאמר במשיח והריחו ביראת ה׳.[133]

And in the Gemara too there is an allusion to this, as our Sages, of blessed memory, said, "I seek the one with the nose"; and of this it is said of Mashiach, "And he will scent through the awe of Havayah."

> The Talmud hints at this too, in the saying "I seek the one with the nose." And this is why Mashiach, whose judgment comes from this higher level, "will scent through the awe of G-d."

25 והנה ההפרש בין טעם לריח הגם ששניהם מחזקים כח השכל מ״מ יש הפרש ביניהם[134] שהטעם והמאכל מחיה את האדם ע״ד אור פנימי והריח הוא בחי׳ מקיף

Now, the difference between taste and fragrance: although both of them strengthen the power of the intellect, nevertheless there is a difference between them, for taste and food give life to a person in the manner of an inner light, and fragrance is the level of a makif (encompassing [light]);

> Taste and fragrance both refresh the mind, but they differ: food and taste give life as an inner light, absorbed within, while fragrance is an encompassing light (makif), which affects a person from beyond.

שהרי הפרי שמריחים בו נשאר בשלימות כבתחלה רק הריח מתפשט ממנו לא כן במאכל שלועסו ובולעו.

for the fruit one smells remains whole as at first, and only the fragrance spreads out from it. This is not so with food, which one chews and swallows.

> The fruit one smells stays whole; only its scent spreads out from it. Food, by contrast, is chewed and swallowed and taken entirely inside.

כמ"כ [כמו כן] למעלה אכלו רעים[135] לעילא שהן או"א [אבא ואימא] אבא יונק ממזל השמיני[136] כו' זהו התלבשות בפנימיות ועד"ז נמשך ג"כ בג"ע [בגן עדן] צדיקים יושבים ונהנים[137] מזיו השכינה ע"י שנקלט בהשגתם ממש בבחי' או"פ [אור פנימי].

So too above: "Eat, O friends," on high, who are Abba and Imma; Abba draws from the eighth mazal, etc.: this is enclothement in the inner dimension (pnimiyus). And in the same way it is drawn also into Gan Eden: "the tzaddikim sit and take pleasure in the radiance of the Shechinah," through its being actually absorbed into their comprehension, at the level of inner light (or pnimi).

> Above, too, "Eat, O friends" refers to Abba and Imma, and Abba "draws from the eighth mazal," one of the thirteen channels of the Beard of Arich Anpin: that is light taken in inwardly. So too in Gan Eden the tzaddikim "take pleasure in the radiance of the Shechinah" by grasping it in their minds, as an inner light.

26 וזהו ותורתך בתוך מעי.[138] לכו לחמו[139] כו'. כי אורייתא מחכמה ובינה נפקת.[140] אך המצות עצמן שרשן בבחי' כתר תר"ך עמודי אור[142, 141] ומשם א"א לבוא הגילוי בפנימיות ממש

And this is "and Your Torah is within my innards"; "Come, eat [of my bread]," etc.; for the Torah comes forth from Chochmah and Binah. But the mitzvos themselves are rooted in the level of Keser, the six hundred and twenty pillars of light, and from there the revelation cannot come truly into the inner dimension,

> The Torah is "within my innards," food to be eaten ("Come, eat of my bread"), because it comes from Chochmah and Binah and can be grasped. The mitzvos, however, are rooted in Keser, the "620 pillars of light" (620 is the value of כתר, Keser), and from there nothing can enter a person's understanding directly.

אלא מרחוק ה' נראה עליהם[143] היינו כמ"ש בזהר תפיס ולא תפיס[145, 144] (עיין בזהר פ' נח דס"ה ע"א ובפרשת פקודידרכ"ו א' ודרס"ט א')

but only "from afar Havayah appeared" over them; that is, as is written in the Zohar, "grasped and not grasped" (see in the Zohar, Parshas Noach, folio 65a, and in Parshas Pekudei, folio 226a and folio 269a);

> Their light comes only "from afar," as the Zohar says of such levels: "grasped and not grasped."

שאין התענוג נמשך ומתגלה בבחי' פנימיות לתוך השגתו ממש רק כדוגמת הריח וכמ"ש בזהר פ' צו (דכ"ו סע"ב [סוף עמוד ב]) לא ידעין בר ריחא כמאן דאריח ריחא ואתבסם[146] כו' ועיין במק"מ [במקדש מלך] שם.

for the delight is not drawn and revealed in an inner way into one's actual comprehension, but only like fragrance; and as is written in the Zohar, Parshas Tzav (end of folio 26b), "They know nothing but the fragrance, like one who smells a fragrance and is refreshed," etc.; and see the Mikdash Melech there.

> The delight in the mitzvos does not enter comprehension; it is like a fragrance. The Zohar says of this level, "they know nothing but the fragrance, like one who smells a fragrance and is refreshed."

וזהו ענין שמהמצות נעשים לבושים להנשמה[147] בג"ע [בגן עדן] דהיינו בחי' מקיפים מה שלא יכול להתגלות לתוך השגתו ממש

And this is the matter that from the mitzvos garments are made for the soul in Gan Eden, that is, the level of makifim (encompassing lights): what cannot be revealed into one's actual comprehension

> That is why the mitzvos become "garments" for the soul in Gan Eden: encompassing lights, for what cannot be absorbed into the mind.

כמו המזון כ"א בבחי' מקיף ונקי' לבוש וזהו מ"ש וירח את ריח בגדיו[148] וכמ"ש בזהר פ' בלק (דקפ"ו א') בריחא דלבושייכו[149] כו'

like food, but only as a makif, and is called a garment. And this is what is written, "And he smelled the fragrance of his garments," and as is written in the Zohar, Parshas Balak (folio 186a), "by the fragrance of your garments," etc.

> What cannot be taken in like food stays around the soul as a garment. So Yitzchak "smelled the fragrance of his garments," and the Zohar speaks of "the fragrance of your garments."

(ועמ"ש בפ' חקת בד"ה אז ישיר כו' עלי באר[150] מענין המקיף והלבוש הנמשך לצדיקים בג"ע [בגן עדן] ממעשה המצות ושם נזכר המשל כברק המבריק כו'

(And see what is written in Parshas Chukas, in the discourse beginning "Then [Israel] sang," etc., "Spring up, O well," on the matter of the makif and the garment that are drawn to the tzaddikim in Gan Eden from the performance of the mitzvos; and there the analogy is mentioned, "like lightning that flashes," etc.

> A parenthesis refers to the discourse "Then Israel sang … Spring up, O well" in Parshas Chukas, on the encompassing garments that the mitzvos give the tzaddikim in Gan Eden, which it compares to a flash of lightning.

ואפשר שזהו בחי' ראיה וכמ"ש וה' עליהם יראה[151] ויצא כברק חצו. אכן במשיח שנאמר והריחו כו' לא למראה עיניו[152] זהו מקיף עליון יותר.

And it is possible that this is the level of sight, and as it is written, "And Havayah will be seen over them, and His arrow will go forth like lightning." However, with Mashiach, of whom it is said, "And he will scent," etc., "not by what his eyes see," this is a higher makif.

> Lightning may correspond to sight, as in "Havayah will be seen over them, and His arrow will go forth like lightning." But Mashiach's "scent," "not by the sight of his eyes," is a higher encompassing light still.

וכנודע שיש ב' בחי' מקיפים ועיין מ"ש סד"ה זאת חנוכת המזבח בענין שמן המשחה וקטורת ועמ"ש בד"ה באתי לגני[153] בענין אריתי מורי[154] ובד"ה וישלח יהושע[155, 156] כו' ואת יריחו בהפטרה דפ' שלח),

And as is known, there are two levels of makifim; and see what is written at the end of the discourse beginning "This is the dedication of the altar," on the matter of the anointing oil and the incense; and see what is written in the discourse beginning "I have come into my garden," on the matter of "I have gathered my myrrh," and in the discourse beginning "And Yehoshua sent," etc., "and Jericho," in the haftarah of Parshas Shelach).

> There are two levels of encompassing light. The Alter Rebbe refers to discourses on the anointing oil and the incense, on "I have gathered my myrrh," and on the spies Yehoshua sent to Jericho.

והנה יריחו היא עיר התמרים[157] ותמר הוא בחי' צדיק[158] כמ"ש צדיק כתמר יפרח[159, 160, 161, 162, 163, 164, 165] מה תמר אין לו אלא לב אחד[166] דהיינו רצון אחד בלבו לה'.

Now, Jericho is "the city of palms," and the palm is the level of the tzaddik, as it is written, "The righteous one will flourish like a palm": just as a palm has only one heart, that is, one will in his heart, for G-d.

> Jericho is "the city of palms," and the palm stands for the tzaddik: "The righteous one will flourish like a palm." The Talmud says a palm has only one heart, and the tzaddik likewise has a single will in his heart, for G-d.

ובילקוט איתא מה תמר לבו מכוון למעלה אף צדיקים לבם מכוון למעלה כו' ופי' עיר התמרים היינו כי יש ב' בחי' צדיק עליון וצדיק תחתון

And in the Yalkut it says: "Just as the heart of the palm is directed upward, so too the hearts of the tzaddikim are directed upward," etc. And the meaning of "the city of palms" is that there are two levels: the higher tzaddik and the lower tzaddik

> The Yalkut adds that the palm's heart points upward, like the hearts of the tzaddikim. "Palms" is in the plural because there are two tzaddikim, the upper and the lower.

(עמ"ש בד"ה מי יתנך[167] כאח לי בפ' תרומה וזהו כשם שאין בלבך אלא אחד[168] היינו בחי' צדיק עליון. כך אין בלבנו אלא אחד היינו צדיק תחתון ועמ"ש מזה בד"ה זכור דעמלק).[169]

(see what is written in the discourse beginning "O that you were as a brother to me," in Parshas Terumah; and this is: "Just as in your heart there is only one," that is, the level of the higher tzaddik, "so in our heart there is only one," that is, the lower tzaddik; and see what is written about this in the discourse beginning "Remember [what] Amalek [did]").

> A parenthesis: in the words of Yaakov's sons, "Just as in your heart there is only One, so in our heart there is only One," the first refers to the upper tzaddik and the second to the lower. The Alter Rebbe refers to two discourses on this.

פי' צדיק עליון היינו דעת המחבר ומייחד או"א [אבא ואימא] וצדיק תחתון הוא בחי' יסוד המחבר זו"נ [זעיר אנפין ונוקבא].

The meaning: the higher tzaddik is Daas, which joins and unites Abba and Imma; and the lower tzaddik is the level of Yesod, which joins Z'eir Anpin and Nukva.

> The upper tzaddik is Daas, which joins Abba and Imma, Chochmah and Binah; the lower tzaddik is Yesod, which joins Z'eir Anpin and Nukva.

וזהו ענין יעשה שלום לי[170] שלום יעשה לי. עמ"ש מזה בביאור ע"פ החלצו מאתכם.[171, 172] ולכן היה ביריחו ז' חומות בחי' ז' אומות ששרשם מז' מדות

And this is the matter of "Let him make peace with Me; peace let him make with Me." See what is written about this in the explanation on the verse "Arm from among yourselves." And therefore Jericho had seven walls, the level of the seven nations, whose root is from the seven attributes;

> The doubled "Let him make peace with Me; peace let him make with Me" alludes to these two unions. Jericho had seven walls, corresponding to the seven Canaanite nations, whose root is in the seven attributes.

כי יריחו היה מנעלה של[173, 174] א"י [ארץ ישראל] בחי' יסוד. ולכן לא נחלקה כלל לשבטים כי הוא כלול מכל א"י [ארץ ישראל]

for Jericho was the lock of the Land of Israel, the level of Yesod. And therefore it was not divided among the tribes at all, for it is comprised of all the Land of Israel

> Jericho was "the lock" of the Land of Israel, corresponding to Yesod. That is why, the text says, it was not divided among the tribes: it includes the whole Land.

(ועיין בפע"ח [בפרי עץ חיים] בסופו בענין שבעה הקפות עם הלולב בהושענא רבה. ועיין מענין צדיק כתמר יפרח ברבות[175] לך לך פמ"א [פרק מ"א / פרשה מ"א] במדבר רפ"ג [ריש פרק ג'] ובזח"א [ובזהר חלק א] דפ"ב סע"א [סוף עמוד א] ודף ר"ך ע"ב. ח"ג [חלק ג'] דט"ז ע"א ודרצ"ב סע"א [סוף עמוד א])

(and see in Pri Etz Chaim, at its end, on the matter of the seven circuits with the lulav on Hoshana Rabbah. And see on the matter of "The righteous one will flourish like a palm" in [Midrash] Rabbah, Lech Lecha, section 41, and Bamidbar, beginning of section 3, and in the Zohar, Part I, end of folio 82a and folio 220b; Part III, folio 16a and end of folio 292a).

> The Alter Rebbe refers to Pri Etz Chaim on the seven circuits with the lulav on Hoshana Rabbah, and to passages of the Midrash and the Zohar on "The righteous one will flourish like a palm."

והנה עיקר פי' צדיק נק' כן מי שמקיים המצות ומבואר לעיל שהמצות הן הן בחי' ריח בגדיו.

Now, the essential meaning of "tzaddik": one is called so who fulfills the mitzvos; and it was explained above that the mitzvos are precisely the level of "the fragrance of his garments."

> "Tzaddik" in its plain sense means one who fulfills the mitzvos, and the mitzvos, as explained above, are "the fragrance of his garments."

ולכן יריחו היא עיר התמרים, וענין ירדן יריחו[176] לשון המשכה וירידה שהוא המשכת בינה למל', דהיינו המשכת היחוד עליון שע"י צדיק עליון שיומשך ג"כ למטה ע"י בחי' צדיק תחתון.

Therefore Jericho is the city of palms. And the matter of the Jordan (Yarden) of Jericho is a term of drawing down and descent (yeridah), which is the drawing of Binah to Malchus; that is, the drawing of the higher union, which is through the higher tzaddik, so that it be drawn also below, through the level of the lower tzaddik.

> So Jericho, whose name recalls fragrance, is the city of "palms," the tzaddikim. The name Yarden (Jordan) suggests yeridah, "descent": the drawing of Binah down to Malchus, so that the higher union, made through the upper tzaddik, reaches below through the lower tzaddik.

ועיין מענין זה דירדן בזהר פ' שלח (דקס"ו סע"א [סוף עמוד א])[177] ומ"ש במק"מ [במקדש מלך] שם בשם הרח"ו [הרבי חיים ויטאל]. ועמ"ש סד"ה כה תברכו בענין וישם לך שלום[178] כו',

And see on this matter of the Jordan in the Zohar, Parshas Shelach (end of folio 166a), and what is written in the Mikdash Melech there in the name of Rabbi Chaim Vital. And see what is written at the end of the discourse beginning "Thus shall you bless," on the matter of "and grant you peace," etc.;

> The Alter Rebbe refers to the Zohar on Parshas Shelach and to Rabbi Chaim Vital's comment on it, and to his discourse on the Priestly Blessing, on "and grant you peace."

ועיין לעיל שלכן היה המ"ב מסעות עד ירדן יריחו כו' שהכל נק' יצ"מ [יציאת מצרים] עד ירדן יריחו לפי

and see above, that this is why the forty-two journeys were up to the Jordan of Jericho, etc.; for it is all called the Exodus from Egypt, up to the Jordan of Jericho, since

> This is why the forty-two journeys led up to the Jordan of Jericho: the whole way there counts as the Exodus from Egypt (Mitzrayim).

כי מה שמלובש בכלי נק' מיצר וגבול לגבי בחי' או"מ [אור מקיף] שלמעלה מהכלי שזהו בחי' ריח וע' בע"ח [בעץ חיים] שער א"א פי"ד [פרק י"ד / פרשה י"ד] הנ"ל:[179]

what is enclothed in a vessel is called a narrow strait and a limitation, relative to the level of encompassing light (or makif) that is above the vessel, which is the level of fragrance. And see in Etz Chaim, Shaar Arich Anpin, chapter 14, mentioned above.

> Anything held within a vessel is a "strait" (meitzar, which echoes Mitzrayim) and a limit compared with the encompassing light above every vessel, the level of fragrance. So the journeys, an exodus from every limit, ended at Jericho, the place of fragrance.

IN ONE'S AVODAH

The forty-two journeys are a person's turning of all seven of his emotions to G-d, so that the soul does not stay silent in the body like the ewe before her shearers; and since the world depends on man, one who rectifies himself rectifies the whole world. Love and awe that remain within one's contemplation, without self-regard, give the external forces no hold, while the sense of "I am someone who loves" is what they feed on; so a lofty love may be carried without one's knowing of it. Where comprehension falls short, one can still accept the yoke of Heaven by determination, the Netzach within Gevurah, a resolve whose root is very high.

QUESTIONS FOR DISCUSSION

1. What is the difference between a light that is "enclothed" in a level and one that only "passes through" it, and how does this explain the difference between the Land of Israel and other lands?
2. Why can the external forces draw only from emotions that are revealed and felt as "something"? What does this suggest about the risks of spiritual feeling?
3. The maamar gives two readings of Rabbi Yochanan ben Zakkai's "I do not know by which path": emotions absorbed in the intellect, and humility. How do they relate to Yosef's hidden goblet?
4. Netzach and Hod act without reasoning, yet they are rooted higher than Chesed, Gevurah and Tiferes. How do the analogies of the legs and the teacher explain this?
5. Why did the journeys end specifically at the Jordan of Jericho, and how does fragrance differ from taste?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **עתידה ארץ ישראל שתתפשט על העולם כולו**

On the verse "From one new moon to the next … all flesh shall come to bow before Me" (Isaiah 66:23), the Midrash asks how all flesh could reach Jerusalem, and Rabbi Levi answers that Jerusalem is destined to become like the Land of Israel, and the Land of Israel like the whole world. The Alter Rebbe reads this expansion as a rise in spiritual level.

Pesikta Rabbati 1:1 פסיקתא רבתי א:א'

… ד"א והיה מדי חודש בחדשו והיאך אפשר שיבא כל בשר בירושלים בכל חודש ובכל שבת א"ר לוי עתידה ירושלים להיות כארץ ישראל וארץ ישראל ככל העולם כולו והיאך הם באין ראש חודש ושבת מסוף העולם אלא העבים באין וטוענים אותם ומביאין אותם לירושלים והם מתפללים שם בבוקר והוא שהנביא מקלסן מי אלה כעב תעופנה וגו' (ישעיה ס' ח'): ד"א והיה מדי חדש והרי שאירע ר"ח להיות בשבת ואמר הכתוב מדי חדש ומדי שבת היאך א"ר פנחס הכהן בן חמא בשם ר' ראובן באים שני פעמים אחד של שבת ואחד …

OYW (Public Domain)

2 The Talmud records that Yosi ben Yoezer and Yosi ben Yochanan decreed impurity on the land of the nations. The Alter Rebbe sees in this decree a sign that the divine flow reaches those lands through more concealment.

Shabbat 15a:8 שבת ט"ו א:ח'

יוֹסֵי בֶּן יוֹעֶזֶר אִישׁ צְרֵידָה וְיוֹסֵי בֶּן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם גָּזְרוּ טוּמְאָה עַל אֶרֶץ הָעַמִּים וְעַל כְּלֵי זְכוּכִית. וְהָא רַבָּנַן דִּשְׁמֹנִים שָׂנָה גְּזוּר! דְּאָמַר רַב כָּהֲנָא: כְּשֶׁחָלָה רַבִּי יִשְׁמָעֵאל בְּרַבִּי יוֹסֵי, שָׁלְחוּ לוֹ: רַבִּי, אֲמוֹר לָנוּ שְׁנַיִם וּשְׁלוֹשָׁה דְּבָרִים שֶׁאָמַרְתָּ לָנוּ מִשּׁוּם אָבִיךָ.

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

PARAGRAPH 2

3 **דרך מעבר או כאשר יתעכב**

In the Gate of the Rectification of Nukva, chapter 2, section 5, the Arizal explains that when a Sefirah serves only as a passage, the flow is named after its higher source, but when it is held and mingled in a Sefirah, Malchus's reception is named after that place (Sefaria's text reads "mingles" where the maamar has "is detained"). The Alter Rebbe applies this rule to the Land of Israel and the lands outside it.

Sefer Etz Chaim 34:7 עץ חיים ל"ד:ז'

ועתה צריך לבאר דרך פרט סדר ירידת אלו הגבורות וסדר התפשטות שלהן בגוף הנקבה ואח"כ סדר עלייתן למעלה עד הכתר שבה. ונבאר דרוש זה על מצות העלאת המנורה כמ"ש פ' בהעלותך את הנרות מה ענין מצוה זו הגדולה ומה ענין שבחו של אהרן שלא שינה וכמארז"ל. והנה הענין כי המנורה היא רחל נוקבא דז"א העומדת באחור ז"א וז' נרותיה הם שבעה קצוותיה מחסד עד המלכות שבה וכמו שהחסדים המתפשטין בו"ק דז"א הם נקראים ה' אורות מאירין שהם ה' אור דיום א' דפי' בראשית כן הה"ג המתפשטין בנוקבא בז"ק שלה הם …

Sefer Etz Chaim (Public Domain)

4 **אור של תולדה**

Torah Ohr explains that Beriah is called "something from nothing" because the partition (parsa) above it produces "a light of toladah," a light newly born there, just as a student derives a new insight from his teacher's parable even though the teacher's own wisdom is clothed in it.

KEHOT'S NOTE

ראה תו"א יד, ב.

5 **גזרו שם טומאה**

In the excerpt of this passage copied there, the words "they decreed impurity there" are followed by "(on its air and its soil)."

KEHOT'S NOTE

"(על אוירא וגושא)" — סה"מ תר"ל ע' קכח.

6 **ולכן שם אל . . וזהו בחי' עבודת כוכבים**

This passage, from the Name El Ado-nai through "this is the level of idolatry," is quoted there.

KEHOT'S NOTE

קטע זה מובא באוה"ת פ' פנחס א'סט.

7 **שם אל אד' המחיה עשי' הוא בגימט' צו**

Derech Mitzvosecha brings this gematria in the name of the Arizal on the verse "Command (tzav) the children of Israel."

KEHOT'S NOTE

בדרך מצותיך דף קז, א מביא זה בשם האריז"ל ע"פ צו את בנ"י. וראה שם דף עז, ב. באוה"ת פ' ראה ע' תשכו בשם "פע"ח בכוונת פ' התמיד" ובכ"מ בשם "בלקו"ת בשם האריז"ל". ובהמשך תער"ב ח"ב פרק תכא מצ"ין בפע"ח שער עולם העשי' פ"ג.

8 **ואין צו אלא עכו"ם**

In deriving the commandments given to Adam, the Talmud reads the word "commanded" (va-yetzav) as referring to idolatry. The Alter Rebbe connects this with the numerical value of the Name that gives life to Asiyah.

Sanhedrin 56b:3–4 סנהדרין נ"ו ב:ג'-ד'

רַבִּי אֶלְעָזָר אוֹמֵר: אַף עַל הַכִּלְאַיִם. מוּתָּרִין בְּנֵי נֹחַ לִלְבּוֹשׁ כִּלְאַיִם וְלִזְרוֹעַ כִּלְאַיִם, וְאֵין אֲסוּרִין אֶלָּא בְּהַרְכָּעַת בְּהֵמָה וּבְהַרְכָּבַת הָאִילָן. מְנָהֲנֵי מִילֵּי? אָמַר רַבִּי יוֹחָנָן: דְּאָמַר קְרָא, "וַיְצַו ה' אֱלֹקִים עַל הָאָדָם לֵאמֹר מִכֹּל עֵץ הַגָּן אָכֹל תֹּאכֵל".

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

KEHOT'S NOTE

סנהדרין נו, ב. זח"ג (קיא, ב). (ושם קז, א. רמ, א). ובת"ז (ריש תנ"ו). [כ]. באוה"ת פ' פנחס ע' א'סט מצ"יין לזח"ב רלט, ב. ולזח"ג קח, ב. ושם מפרש שיש ב' פי' בצו האי בקדושה היינו ציוונו הקב"ה והבי' בלעו"ז, ע"ש. וראה גם באוה"ת פ' ראה ע' תשכו. ונתבאר גם בהמשך תער"ב ח"ב פרק תכא.

9 **ואין צו אלא עבודת כוכבים**

The Kehot note gives this passage of the Zohar for the same reading of "command" as an allusion to idolatry.

Zohar, Behar 11:68–12:73 ספר הזהר, בהר י״א:ס״ח-י״ב:ע״ג

10 **בלבוש הטבע**

Derech Mitzvosecha states: "Every flow that is drawn down in this world is drawn through a thick and coarse garment, which is the garment of nature."

KEHOT'S NOTE

בדרך מצותיך עז, ב "וכל השפעה הנמשכת בעוה״ז נמשכת ע״י לבוש עב וגס שהוא לבוש הטבע".

11 **כחי ועוצם ידי עשה לי**

Moshe warns Israel that once they prosper they may say in their hearts that their own power and might produced their wealth. The Alter Rebbe uses the verse to describe the illusion of independence that the garment of nature in Asiyah makes possible.

Deuteronomy 8:17 דברים ח׳:י״ז

וְאָמַרְתָּ בִּלְבָבֶךָ כֹּחִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת־הַחַיִל הַזֶּה׃

and thou say in thy heart: 'My power and the might of my hand hath gotten me this wealth.'

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

KEHOT'S NOTE

דברים ח, יז.

12 **אל יעש אדם תפלתו קבע**

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

KEHOT'S NOTE

ראה אבות פ״ב, מי״ג.

13 **הוא מקומו של עולם**

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

KEHOT'S NOTE

ב״ר (פס״ח) [ט] ר״פ ויצא. וע׳ מ׳ תהלים (צ) ד״ה [ה׳] מעון. ילקוט חבקוק סוף ר׳ תקסג. ובת״ז (תמ״ב) ובפסק״ר פכ״א. [כ]. ראה לעיל בהוספות לויקרא נא, ג.

14 **להנחיל אוהבי יש**

The words here quote Proverbs 8:21; the passage is shown below.

Proverbs 8:21 משלי ח׳:כ״א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

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

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

KEHOT'S NOTE

משלי ח, כא.

15 **בחי׳ אין ולא בחי׳ יש להרגיש מדותיו**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

מובא באוה״ת מסעי ע׳ א׳שמט.

16 **שאריב״ז ואיני יודע באיזה**

The words here quote Berakhot 28b:9; the passage is shown below.

Berakhot 28b:9 ברכות כ״ח ב:ט׳

... בִּדְבָרִים וְלֹא לְשַׁחֲדוֹ בְּמָמוֹן. וְלֹא עוֹד, אֶלָּא שֶׁיֵּשׁ לְפָנַי שְׁנֵי דְּרָכִים, אַחַת שֶׁל גַּן עֵדֶן וְאַחַת שֶׁל גֵּיהִנָּם, וְאֵינִי יוֹדֵעַ בְּאֵיזוֹ מוֹלִיכִים אוֹתִי, וְלֹא אֶבְכֶּה?!

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

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

KEHOT'S NOTE

ברכות כח, ב.

17 **אהרן אותיות נראה**

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

KEHOT'S NOTE

מק״מ והרמ״ז בזח״ג קג, א. ראה תו״א פב, ב. ולעיל לקו״ת בהעלותך ל, א.

18 **ובהעלות אהרן את הנרות**

The words here quote Exodus 30:8; the passage is shown below.

Exodus 30:8 שמות ל׳:ח׳

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

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

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

KEHOT'S NOTE

שמות ל, ח.

19 **נר ה׳ נשמת אדם**

The words here quote Proverbs 20:27; the passage is shown below.

Proverbs 20:27 משלי כ׳:כ״ז

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

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

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

KEHOT'S NOTE

משלי כ, כז.

20 **אהרן שהוא א׳ משבעה רועים**

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

KEHOT'S NOTE

תי׳ שבז״ח קד, א.

of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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

KEHOT'S NOTE

ברכות יז, א.

26 **יפה שעה אחת בתשובה**

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

KEHOT'S NOTE

אבות פ"ד, מ"ז.

27 **שכר מצוה מצוה**

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

KEHOT'S NOTE

אבות פ"ד, מ"ב.

28 **מטל השמים תושב"כ**

The words here quote Bereshit Rabbah 66:1-2; the passage is shown below.

Bereshit Rabbah 66:1-2 בראשית רבה ס"ו:א'-ב'

ויתן לך האלקים מטל השמים - כתיב (איוב כט) שרשי פתוח אלי מים וטל ילין בקצירי אמר איוב: על ידי שהיו דלתי פתוחות לרוחה, היו הכל קוצרין יבשות, ואני קוצר מלילות. מה טעם? שרשי פתוח אלי מים. אמר יעקב: ע"י שהייתי עוסק בתורה שנמשלה כמים, זכיתי להתברך בטל, שנאמר: ויתן לך האלקים מטל השמים: ר' ברכיה פתח: (שיר ז) שובי שובי השולמית, שובי שובי ונחזה בך. ארבעה פעמים כתיב שובי, כנגד ארבע מלכיות, שישראל נכנסין לתוכן לשלום ויוצאין בשלום. השולמית, אומה ששלום חי העולמים מתנהג בה. מאהל לאהל. דבר אחר: ...

"And may G-d give you from the dew of the heavens." It is written: "My root will be open to water, and dew will lie on my branch" (Job 29:19) - Job said: 'Because my doors were wide open, everyone would reap dry crops, and I would reap full, lush kernels.' What is the source? "My root will be open to water."). Jacob said: 'Because I was engaged in Torah that is likened to water, I was privileged to be blessed with dew,' as it is stated: "And may G-d ...

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

KEHOT'S NOTE

ראה ב"ר פס"ו.

29 **מבחי' ריח בגדיו המקיפים**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה לקמן שה"ש לג, ב. אוה"ת תולדות קנ, ב.

30 **ריח ניחוח**

The words here quote Leviticus 1:9; the passage is shown below.

Leviticus 1:9 ויקרא א':ט'

וְקִרְבּוֹ וּכְרָעָיו יִרְחַץ בַּמָּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחָה עֹלָה אִשֵּׁה רֵיחַ־נִיחוֹחַ לַה'

21 **וריח אפך כתפוחים**

The words here quote Song of Songs 7:9; the passage is shown below.

Song of Songs 7:9 שיר השירים ז':ט'

אָמַרְתִּי אֶעֱלֶה בְתָמָר אֹחֲזָה בְּסַנְסִנָּיו וְיִהְיוּ־נָא שָׁדַיִךְ כְּאֶשְׁכְּלוֹת הַגָּפֶן וְרֵיחַ אַפֵּךְ כַּתַּפּוּחִים:

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

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

KEHOT'S NOTE

שה"ש ז, ט.

22 **וירח את ריח בגדיו ויברכהו ויתן לך**

The words here quote Genesis 27:27; the passage is shown below.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ 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.

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

KEHOT'S NOTE

בראשית כז, כז-כח (בהלקו"ת שלפנינו נדפס: וירא. והוא טה"ד וצ"ל: וירח).

23 **בגדים הם בחי' מצות**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח ש' מ"ד, פ"ג. הובא בתניא ספ"ה. ראה אוה"ת חנוכה רפו, ב.

24 **ואורייתא מחכ' נפקת**

Kehot's note points to Zohar II, 121a for these words.

Zohar II, 121a זח"ב קכא, א

Zohar III, 81a זח"ג פא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה ג"כ פה, א. זח"ג פא, א.

25 **נהנים מזיו השכינה**

The words here quote Berakhot 17a:12; the passage is shown below.

Berakhot 17a:12 ברכות י"ז א':י"ב

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

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre

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.

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

KEHOT'S NOTE

ויקרא א, ט. ובכ"מ.

31 **לי' נחות דרגא**

The words here quote Yevamot 63a:10–11; the passage is shown below.

Yevamot 63a:10–11 יבמות ס"ג א:י-י"א

טוּם וְלָא תְּשַׁפֵּיץ. שַׁפֵּיץ וְלָא תִּיבְנֵי. שֶׁכָּל הָעוֹסֵק בְּבִנְיָן — מִתְמַסְכֵּן. קִפּוֹץ זְבִין אַרְעָא, מְתוֹן נְסִיב אִיתְתָא. נְחֵית דַּרְגָּא נְסִיב אִיתְתָא. סַק דַּרְגָּא בְּחַר שׁוֹשְׁבִינָא. אָמַר רַבִּי אֶלְעָזָר בַּר אֲבִינָא: אֵין פּוּרְעָנוּת בָּאָה לָעוֹלָם אֶלָּא בִּשְׁבִיל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "הִכְרַתִּי גוֹיִם נָשַׁמּוּ פִּנּוֹתָם הֶחֱרַבְתִּי חוּצוֹתָם", וּכְתִיב: "אָמַרְתִּי אַךְ תִּירְאִי אוֹתִי תִּקְחִי מוּסָר".

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

KEHOT'S NOTE

יבמות סג, א.

32 **והריחו ביראת ה'**

The words here quote Isaiah 11:3; the passage is shown below.

Isaiah 11:3 ישעיהו י"א:ג'

וַהֲרִיחוֹ בְּיִרְאַת ה' וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא־לְמִשְׁמַע אָזְנָיו יוֹכִיחַ:

And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

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

KEHOT'S NOTE

ישעי' יא, ג. ושם אי' ולא. [כ].

33 **דמורח ודאין**

The words here quote Sanhedrin 93b:7–8; the passage is shown below.

Sanhedrin 93b:7–8 סנהדרין צ"ג ב:ז'-ח'

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: מְלַמֵּד שֶׁהִטְעִינוּ מִצְוֹת וְיִסּוּרִין כְּרֵיחַיִים. רָבָא אָמַר: דְּמוֹרַח וְדָאִין, דִּכְתִיב: "וְלֹא לְמַרְאֵה עֵינָיו יִשְׁפּוֹט", "וְשָׁפַט בְּצֶדֶק דַּלִּים וְהוֹכִיחַ בְּמִישׁוֹר לְעַנְוֵי אָרֶץ". בַּר כּוֹזֵיבָא מְלַךְ תַּרְתֵּין שְׁנִין וּפַלְגָא. אֲמַר לְהוּ לְרַבָּנַן: אֲנָא מָשִׁיחַ. אֲמַרוּ לֵיהּ: בְּמָשִׁיחַ כְּתִיב דְּמוֹרַח וְדָאִין, נָחְזֵי אֲנַן אִי מוֹרַח וְדָאִין. כֵּיוָן דְּחַזְיוּהּ דְּלָא מוֹרַח וְדָאִין, קַטְלוּהּ.

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

KEHOT'S NOTE

סנהדרין צג, ב.

34 **לבאר ענין המסעות**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5568.

KEHOT'S NOTE

ראה לעיל בהערות וציונים מכ"ק אדמו"ר. סה"מ תקס"ח ח"א ע' שנד — הנחת כ"ק אדמו"ר האמצעי (וראה בהנסמן בסה"מ תקס"ח ח"ב ע' תתקלז הערה 64). ביאור הזה שבלקו"ת נמצא בכת"י 1102 ובראשו רשום בגוכי"ק הצ"צ: ביאור ע"פ אלה מסעי כו' להבין לשון אלה מסעי שהוא לשון רבים כו' וענין שהמסעות היו עד ירדן יריחו. קטע מד"ה זה ראה סה"מ תרל"ב כרך ב ע' שעד.

35 **עתידה א"י שתתפשט . . ירושלים שתתפשט**

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

KEHOT'S NOTE

פסיקתא רבתי פ' ר"ח ושבת. ראה יל"ש רמז תקג עה"פ והי' מדי חדש בחדשו, וז"ל "עתידה ירושלים להיות כא"י וא"י ככל העולם כולו". וע' חדא"ג ב"ב (עה, ב) ד"ה ירושלים ב' המדרש וז"ל: ירושלים דלעתיד יהי' גדול כ"כ כמו ערי כל א"י, עכ"ל. וע' פסדר"כ סוף קומי אורי. וברש"י זכרי' (יד, י) מדרש אגדה שתגיע ירושלים עד סוף כל העולם, יעו"ש. ובס' עמה"מ ריש ש' שעשועי המלך וז"ל אמרינן במדרש שעתיד א"י להיות כ"כ גדול כמו העולם כולו. [כ]. וראה לעיל בהערות וציונים מכ"ק אדמו"ר דף יט.

36 **מבואר בכהאריז"ל**

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

KEHOT'S NOTE

ראה סה"מ אדה"ז — הקצרים ע' רכא. סה"מ תקסו ע' סט. וראה יהל אור ע' קפא בשם מגלה עמוקות.

37 **באי"י נמשך ההשפעה ממל' דאצילות**

Kehot's note points to where this is explained further: Sefer HaMaamarim 5630.

KEHOT'S NOTE

קטע מכאן נעתק בסה"מ תר"ל ע' קכח.

PARAGRAPH 3

38 **ואת רוח הטומאה אעביר מן הארץ**

Zechariah prophesies that on that day G-d will cut off the names of the idols and remove the spirit of impurity from the land. The Alter Rebbe reads it as the future refinement of the world, when Asiyah will no longer conceal.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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

KEHOT'S NOTE

זכרי' יג, ב.

39 Zephaniah foresees the peoples turning to call on G-d's Name and serve Him together. The Alter Rebbe uses it to show that the whole world will then receive as the Land of Israel does now.

Zephaniah 3:9 צפניה ג':ט'

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד:

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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

KEHOT'S NOTE

בראשית ב, ז.

45 **לרוח ממללא**

The Targum renders "a living soul" as "a speaking spirit." This is why supernal speech is called "man."

Onkelos Genesis 2:7 תרגום אונקלוס על בראשית ב׳:ז

וּבְרָא יְיָ אֱלֹקִים יָת אָדָם עַפְרָא מִן אַדְמְתָא וּנְפַח בְּאַפּוֹהִי נִשְׁמְתָא דְחַיֵּי וַהֲוַת בְּאָדָם לְרוּחַ מְמַלְלָא:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

46 **וידבר משה אל ראשי המטות**

The opening of the laws of vows, spoken by Moshe to the heads of the tribes. The Alter Rebbe cites his explanation on this verse for the idea that supernal speech is called "man."

Numbers 30:2 במדבר ל׳:ב

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

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

47 G-d's words before creating man. The Alter Rebbe reads "man" here as supernal speech, which carries the higher and the lower unity.

Genesis 1:26 בראשית א׳:כ״ו

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

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

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

48 **כחי ועוצם ידי**

The warning against saying that one's own power produced one's wealth. Here it describes what becomes possible when divine speech is in exile in Asiyah.

Deuteronomy 8:17 דברים ח׳:י״ז

וְאָמַרְתָּ בִּלְבָבֶךָ כֹּחִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת־הַחַיִל הַזֶּה:

and thou say in thy heart: 'My power and the might of my hand hath gotten me this wealth.'

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

49 **ה׳ — והנה פי׳ קומה**

The note points to Or HaTorah for a parallel discussion of the meaning of "Arise, Havayah."

KEHOT'S NOTE

ראה אוה״ת ויצא-א דף קפד, ב.

40 **והאבן הזאת כו׳ יהיה בית אלקים**

Yaakov's vow that the stone he set up as a pillar would become a house of G-d. The Alter Rebbe cites a discourse on this verse for the further ascent of the worlds.

Genesis 28:22 בראשית כ״ח:כ״ב

וְהָאֶבֶן הַזֹּאת אֲשֶׁר־שַׂמְתִּי מַצֵּבָה יִהְיֶה בֵּית אֱלֹקִים וְכֹל אֲשֶׁר תִּתֶּן־לִי עַשֵּׂר אֲעַשְּׂרֶנּוּ לָךְ:

and this stone, which I have set up for a pillar, shall be G-d's house; and of all that Thou shalt give me I will surely give the tenth unto Thee.'

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

41 **שעיר המשתלח נשלח לעזאזל**

On Yom Kippur the goat on which the lot "for Azazel" fell was sent away to Azazel, into the wilderness. The Alter Rebbe takes it as a sign that the wilderness is the place of the external forces.

Leviticus 16:10 ויקרא ט״ז:י

וְהַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַעֲזָאזֵל יָעֳמַד־חַי לִפְנֵי ה׳ לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל הַמִּדְבָּרָה:

But the goat, on which the lot fell for Azazel, shall be set alive before the L-RD, to make atonement over him, to send him away for Azazel into the wilderness.

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

KEHOT'S NOTE

ויקרא טז, י.

42 The words Moshe said whenever the Ark set out on a journey. The Alter Rebbe reads "Arise" as the ascent of Malchus, and with it the whole Name Havayah, when the journeys subdued the kelipos.

Numbers 10:35 במדבר י׳:ל״ה

וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה ה׳ וְיָפֻצוּ אֹיְבֶיךָ וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ:

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

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

43 **וזהו כרחל לפני גוזזיה**

There the same verse describes Malchus, the divine speech, silenced in exile, and contrasts it with Moshe's being "heavy of mouth," which came from the revelation of Chochmah and is an ascent of speech.

KEHOT'S NOTE

ראה לעיל ז, ג במ״מ.

44 **ויהי האדם לנפש חי׳**

After G-d breathed the breath of life into him, man became "a living soul." The Alter Rebbe brings it, with its Aramaic rendering, to show that speech defines man.

Genesis 2:7 בראשית ב׳:ז

וַיִּיצֶר ה׳ אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

50 Isaiah describes one who suffers in silence, like a ewe before her shearers. The Alter Rebbe applies it to Malchus, divine speech, silenced in exile among the kelipos.

Isaiah 53:7 ישעיהו נ"ג:ז'

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

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

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

51 **הסבי עיניך**

"Turn away your eyes from me, for they have overcome me." The Alter Rebbe cites his discourse on this verse for the image of the hairs at the back of the head.

Song of Songs 6:5 שיר השירים ו':ה'

הָסֵבִּי עֵינַיִךְ מִנֶּגְדִּי שֶׁהֵם הִרְהִיבָנִי שַׂעְרֵךְ כְּעֵדֶר הָעִזִּים שֶׁגָּלְשׁוּ מִן־הַגִּלְעָד׃

Turn away thine eyes from me, For they have overcome me. Thy hair is as a flock of goats, That trail down from Gilead.

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

PARAGRAPH 6

52 **ס"ר נש"י שהם בחי' אדם**

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

KEHOT'S NOTE

ש' המצות פ' תצא. ש' הגלגולים הק' ו, ז. יב. ש' הפסוקים פ' בראשית, דרוש ג. ומצייינים שם לשמ"ר פ"מ, ג. ותנחומא.

53 **ס"ר נש"י שהם בחי' אדם**

The Midrash relates that while Adam still lay unformed, G-d showed him every righteous person who would descend from him, some attached to his head, some to his hair, his forehead, his eyes and so on. The Kehot note brings it, through the Arizal's writings, for the idea that all the souls of Israel together make up "man."

Shemot Rabbah 40:3 שמות רבה מ':ג'

דבר אחר: ראה קראתי בשם בצלאל, ההי"ד (קהלת ז): מה שהיה כבר נקרא שמו. אמר הקב"ה: מי שהתקנתיו מראש שיעשה המשכן, כבר קראתי לו שם. מהו ונודע אשר הוא אדם? עד שאדה"ר מוטל גולם, הראה לו הקב"ה כל צדיק וצדיק שעתיד לעמוד ממנו, יש שהוא תלוי בראשו של אדם, ויש שהוא תלוי בשערו, ויש שהוא תלוי במצחו, ויש בעיניו, ויש בחוטמו, ויש בפיו, ויש באזנו, ויש במלתין. ותדע לך, בשעה שהיה איוב מבקש להתווכח עם הקב"ה, ואמר (איוב כג): מי יתן ידעתי ואמצאהו אערכה לפניו משפט. הקב"ה משיבו: אתה מבקש ...

Another matter, "see, I have called by name Betzalel," that is what is written: "What was, its name has already been called" (Ecclesiastes 6:10). The Holy One blessed be He said: 'The one whom I appointed at the outset so that he would craft the Tabernacle, I have already called him by name.' What is, "it is known that he is a man"? (Ecclesiastes 6:10). While Adam the first man was still a shapeless mass, the Holy One blessed be He showed him each and every righteous person that was ...

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

54 **אדם בצלמנו כדמותנו**

"Let us make man in Our image, after Our likeness." The Alter Rebbe identifies the souls of Israel together with this supernal "man."

Genesis 1:26 בראשית א':כ"ו

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

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

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

55 **כרחל לפני גוזזיה נאלמה**

The ewe silent before her shearers, here applied to the soul whose emotions have not been turned to G-d.

Isaiah 53:7 ישעיהו נ"ג:ז'

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

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

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

56 **גם את העולם נתן בלבם**

Koheles says that G-d has set "the world" in people's hearts. The Alter Rebbe reads it to mean that the whole world depends on man, so that one who rectifies himself rectifies the world.

Ecclesiastes 3:11 קהלת ג':י"א

אֶת־הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֹאשׁ וְעַד־סוֹף׃

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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

KEHOT'S NOTE

קהלת ג, יא.

57 **משה הוא יסוד אבא**

A kabbalistic lexicon; the note cites its entry under the letter mem for the identification of Moshe with Yesod of Abba.

KEHOT'S NOTE

מא"א אות מ, סנ"ה. ראה בארוכה לקו"ש ח"ו ע' 244 ואילך.

PARAGRAPH 7

58 **המחדש בטובו בכי"ת**

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

KEHOT'S NOTE

ברכת יוצר.

59 **גם דלה דלה לנו**

Yisro's daughters tell their father that an Egyptian man rescued them from the shepherds and "even drew water for us." The Alter Rebbe reads it as Moshe's constant drawing-down of life for the worlds.

Exodus 2:19 שמות ב:יט

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

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

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

60 **נק' משה שושבינא דמלכא ואהרן . . דמטרוניתא**

The Kehot note gives this Zohar passage for the titles "the King's groomsman" for Moshe and "the Queen's groomsman" for Aharon.

Zohar III, 20a זח"ג כ, א

KEHOT'S NOTE

זח"ג כ, א. וס"פ שופטים ערה, ב.

61 **שושבינא דמטרוניתא**

The Kehot note gives this passage, at the end of the Zohar on Parshas Shoftim, as a second source for these titles.

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

PARAGRAPH 8

62 **רצוא ושוב**

In Ezekiel's vision of the chariot, "the living creatures ran and returned." The Alter Rebbe applies it to the ascent and descent of the journeys and encampments.

Ezekiel 1:14 יחזקאל א:יד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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

KEHOT'S NOTE

יחזקאל א, יד.

63 **ובשתים יעופף**

Each of the seraphim has six wings, and "with two he would fly." The Alter Rebbe reads the two wings as the two movements, running and returning.

Isaiah 6:2 ישעיהו ו:ב

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יָעוֹפֵף:

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.

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

KEHOT'S NOTE

ישעי' ו, ב.

PARAGRAPH 9

64 **ומגבעות אשורנו**

Bilam says of Israel, "For from the top of the rocks I see him, and from the hills I behold him." The Zohar reads "I behold him" (ashurenu) as "a step."

Numbers 23:9 במדבר כ"ג:ט

כִּי־מֵרֹאשׁ צֻרִים אֶרְאֶנּוּ וּמִגְּבָעוֹת אֲשׁוּרֶנּוּ הֶן־עָם לְבָדָד יִשְׁכֹּן וּבַגּוֹיִם לֹא יִתְחַשָּׁב:

For from the top of the rocks I see him, And from the hills I behold him: Lo, it is a people that shall dwell alone, And shall not be reckoned among the nations.

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

65 **כיון דהוה במעהא דאימיה אשורנו אושיט פסיעה לבר**

The Zohar on Parshas Balak, cited by the text itself, says that while still in his mother's womb he put forth "a step outside." Etz Chaim reads the "step" as Malchus, present only as a point while the attributes are in gestation.

Zohar, Balak 30:336–32:345 ספר הזהר, בלק ל:של"ו-ל"ב:שמ"ה

and opened a discourse on the verse: "O my people, remember now what Balak king of Moab consulted", etc. (Mich. 6, 3). 'G-d', he said, 'is merciful to his sons like a father to his son. A father beats his son and yet he does not leave his evil ways. He rebukes him, and still he does not listen to him. Says the father to himself: I will no longer treat my son as I have done hitherto. When I beat him, his head is hurt and his pain is ...

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

66 **תמוך אשורי**

"Support my steps (ashurai) in Your paths." The verse shows that ashur means a step.

Psalms 17:5 תהילים י"ז:ה

תָּמֹךְ אֲשֻׁרַי בְּמַעְגְּלוֹתֶיךָ בַּל־נָמוֹטוּ פְעָמָי:

My steps have held fast to Thy paths, My feet have not slipped.

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

PARAGRAPH 10

67 **ויבן את הצלע**

G-d built the rib taken from Adam into a woman. In Kabbalah this describes the building of Nukva as a figure of her own from Z'eir Anpin.

Genesis 2:22 בראשית ב:כ"ב

וַיִּבֶן הׄ' אֱלֹקִים אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם:

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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

KEHOT'S NOTE

בראשית ב, כב.

PARAGRAPH 13

68 **קומה ה'**

> "Arise, Havayah," said by Moshe when the Ark set out. The word "arise" marks the journeys as an ascent.

Numbers 10:35 במדבר י:ל"ה

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

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

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

69 **ועיין לקמן בד"ה הנה גבי המסעות . . והדרוש ההוא בתרא**

> That discourse opens by asking how there could be journeys before the Giving of the Torah, when there was not yet an Ark, and answers that the first journeys, near settled land, could be subdued by Moshe and Israel themselves, while those deep in the wilderness needed the Ark; it then explains Nogah, the intermediate kelipah mixed of good and evil.

KEHOT'S NOTE

לקמן צב, א (ונאמר בשנת תקע"א כנסמן להלן. והדרוש שלפנינו נאמר בשנת תקס"ח).

70 **לא יחפוץ כסיל בתבונה**

> "A fool does not desire understanding, but only the revealing of his heart." The Alter Rebbe reads the fool as the external forces, which can feed only on revealed emotion.

Proverbs 18:2 משלי י"ח:ב'

לֹא־יַחְפֹּץ כְּסִיל בִּתְבוּנָה כִּי אִם־בְּהִתְגַּלּוֹת לִבּוֹ׃

A fool hath no delight in understanding, But only that his heart may lay itself bare.

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

KEHOT'S NOTE

משלי יח, ב.

71 **אברהם שיצא ממנו כו'**

> In the account of the feast of the future, Avraham declines to lead the blessing because Yishmael issued from him. The Alter Rebbe brings it as an example of the external forces drawing from holy attributes.

Pesachim 119b:5 פסחים קי"ט ב:ה'

וְאוֹמֵר לָהֶן: אֵינִי מְבָרֵךְ, שֶׁיָּצָא מִמֶּנִּי יִשְׁמָעֵאל. אוֹמֵר לוֹ לְיִצְחָק: טוֹל וּבָרֵךְ. אוֹמֵר לָהֶן: אֵינִי מְבָרֵךְ, שֶׁיָּצָא מִמֶּנִּי עֵשָׂו. אוֹמֵר לוֹ לְיַעֲקֹב: טוֹל וּבָרֵךְ. אוֹמֵר לָהֶם: אֵינִי מְבָרֵךְ, שֶׁנְּשָׂאתִי שְׁתֵּי אֲחָיוֹת בְּחַיֵּיהֶן, שֶׁעֲתִידָה תּוֹרָה לְאוֹסְרָן עָלַי.

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

Bereshit Rabbah 68:11 בראשית רבה ס"ח:י"א

... אותן האבנים, שנתן יעקב אבינו תחת ראשו, נעשו תחתיו כמטה וכפרנוס. מה רטיבה הרטיב? (שיר א): קורות בתינו ארזים וגו', צדיקים וצדיקות, נביאים ונביאות, שיצאו ממנו. וישכב במקום ההוא רבי יהודה ור' נחמיה ר' יהודה אמר: כאן שכב, אבל כל י"ד שנה, שהיה טמון בבית עבר לא שכב. ור' נחמיה אמר: כאן שכב, אבל כל כ' שנה, שעמד בביתו של לבן, לא שכב. ומה היה אומר? ר' יהושע בן לוי אמר: ט"ו שיר המעלות שבספר תהלים. מאי טעמיה? (תהלים קכב): שיר המעלות לדוד, לולי ה' שהיה לנו יאמר נא ...

"He took from the stones of the place" (Genesis 28:11) – Rabbi Yehuda, Rabbi Neḥemya, and the Rabbis, Rabbi Yehuda said: He took twelve stones. So, the Holy One blessed be He decreed that he would produce twelve tribes. He [Jacob] said: 'Abraham did not produce them, Isaac did not produce them, I, if these twelve stones join with one another, I know that I will produce twelve tribes.' When the twelve stones joined together one to another, he knew that he would produce twelve tribes. Rabbi Neḥemya said: He ...

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

KEHOT'S NOTE

פסחים קיט, ב. ב"ר סח, יא.

72 **בתבונה אותיות ב"ן וב"ת**

> Tanya teaches that one who cannot arouse a felt love in his heart can still serve with a love hidden in his mind and "the hidden recesses of his heart," and its gloss explains that such a person's soul-powers come from gestation and concealment within tevunah rather than from birth and revelation.

KEHOT'S NOTE

זח"ג (רצ, ב. רצא, א). [כ]. תניא פרק טז. ראה אוה"ת פ' מסעי ע' א'שמט. אוה"ת ענינים ע' קה. פ' ויקהל ע' ב'קיז.

73 **בתבונה אותיות בן ובת**

> The Kehot note gives this passage of the Zohar (the Idra Zuta) for reading tevunah as the letters of ben and bas, the emotive attributes still within understanding.

Zohar, Idra Zuta 16:69–19:77 ספר הזהר, האדרא זוטא ט"ז:ס"ט-י"ט:ע"ז

74 **תעלומות לבו**

> "For He knows the hidden things of the heart." The Alter Rebbe uses the phrase for emotions still concealed within understanding.

Psalms 44:22 תהילים מ"ד:כ"ב

הֲלֹא אֱלֹקִים יַחֲקֹר־זֹאת כִּי־הוּא יֹדֵעַ תַּעֲלֻמוֹת לֵב׃

Would not G-d search this out? For He knoweth the secrets of the heart.

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

PARAGRAPH 14

75 **תעלומות לב**

> "For He knows the hidden things of the heart." The Kehot note gives this verse for the phrase, used here for love that remains hidden within understanding.

Psalms 44:22 תהילים מ"ד:כ"ב

הֲלֹא אֱלֹקִים יַחֲקֹר־זֹאת כִּי־הוּא יֹדֵעַ תַּעֲלֻמוֹת לֵב:

Would not G-d search this out? For He knoweth the secrets of the heart.

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

KEHOT'S NOTE

תהלים מד, כב.

76 **התגלות עתיק הוא בבינה**

> The Kehot note points to this Zohar passage for the teaching that Atik is revealed in Binah.

Zohar III, 178b זח"ג קעח, ב

KEHOT'S NOTE

ראה זח"ג קעח, ב.

77 **או"א הם תרין רעין**

> A second Zohar passage the Kehot note gives for the same description of Abba and Imma.

Zohar II, 56a זח"ב נו, א

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

ראה זח"ב נו, א. זח"ג ד, א. אוה"ת נצבים ע' א'רכב. על"ק ר"פ ראה. [כ].

78 **תרין ריעין דלא מתפרשין**

> The Zohar calls Abba and Imma "two companions who never part." The Alter Rebbe infers that wherever Imma is, Abba shines too.

Zohar, Beshalach 18:262–19:274 ספר הזהר, בשלח י"ח:רס"ב-י"ט:ער"ד

79 **החכמה היא כח מ"ה**

> The Kehot note gives this Zohar passage for reading Chochmah (חכמה) as koach mah, "the power of 'what.'"

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. הקי' ת"ז בתחלתה. ובכ"מ.

80 **ממעמקים קראתיך**

> "From the depths I have called You, Havayah." The Alter Rebbe reads the plural "depths" as the two Yesods of Abba and Imma.

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה':

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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

81 **וקבל היהודים**

> "And the Jews accepted" what they had begun to do. The Alter Rebbe refers to his discourse on this verse for the encompassing lights of Imma that shield the attributes.

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם:

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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

82 **והאם רובצת על האפרוחים**

> The law of sending away the mother bird, who sits over her fledglings. The Alter Rebbe uses the image for the encompassing lights of Imma that protect the attributes.

Deuteronomy 22:6 דברים כ"ב:ו'

כִּי יִקָּרֵא קַן־צִפּוֹר לְפָנֶיךָ בַּדֶּרֶךְ בְּכָל־עֵץ אוֹ עַל־הָאָרֶץ אֶפְרֹחִים אוֹ בֵיצִים וְהָאֵם רֹבֶצֶת עַל־הָאֶפְרֹחִים אוֹ עַל־הַבֵּיצִים לֹא־תִקַּח הָאֵם עַל־הַבָּנִים:

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young;

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

83 **ואיני יודע באיזה דרך מוליכין אותי**

> On his deathbed Rabbi Yochanan ben Zakkai wept, saying that two paths lay before him, one to Gan Eden and one to Gehinnom, and he did not know by which he would be led. The Alter Rebbe explains his uncertainty by his emotions being hidden within his intellect.

Berakhot 28b:9 ברכות כ"ח ב:ט'

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

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

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

84 **גביע הכסף**

> Yosef orders his silver goblet placed in the mouth of the sack of the youngest brother, Binyamin. The maamar reads the goblet as a hidden love.

Genesis 44:2 בראשית מ"ד:ב'

וְאֶת־גְּבִיעִי גְּבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי אַמְתַּחַת הַקָּטֹן וְאֵת כֶּסֶף שִׁבְרוֹ וַיַּעַשׂ כִּדְבַר יוֹסֵף אֲשֶׁר דִּבֵּר:

And put my goblet, the silver goblet, in the sack's mouth of the youngest, and his corn money.' And he did according to the word that Joseph had spoken.

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

85 **מי יתנך כאח לי**

> "O that you were as a brother to me." The Alter Rebbe cites his explanation on this verse for Yosef as the upper tzaddik and Binyamin as the lower.

Song of Songs 8:1 שיר השירים ח:א

מִי יִתֶּנְךָ כְּאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזוּ לִי׃

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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

PARAGRAPH 15

86 **באגה"ק סד"ה ויעש דוד שם**

> The epistle in Iggeres HaKodesh that opens "And David made a name." The Alter Rebbe refers to its end for the two kinds of souls.

Tanya, Iggeres HaKodesh 5:1 תניא, אגרת הקדש ה:א

וַיַּעַשׂ דָּוִד שֵׁם. וּפֵרֵשׁ בַּזּוֹהַר הַקָּדוֹשׁ, מִשּׁוּם שֶׁנֶּאֱמַר: "וַיְהִי דָוִד עוֹשֶׂה מִשְׁפָּט וּצְדָקָה לְכָל עַמּוֹ כּוּ'", "בָּכָה רַבִּי שִׁמְעוֹן וְאָמַר: מַאן עָבִיד שְׁמָא קַדִּישָׁא בְּכָל יוֹמָא מַאן דְּיָהִיב צְדָקָה לְמִסְכְּנֵי כּוּ'".

Kehot Publication Society (CC-BY-NC)

87 **ומבואר בסש"ב פ"י**

> Tanya, chapter 10, describes the complete tzaddik, whose great love for G-d is "love in delights."

Tanya, Likkutei Amarim 10:2 תניא, חלק ראשון; ליקוטי אמרים י:ב

וּבֵיאוּר הָעִנְיָן, כִּי הִנֵּה, צַדִּיק גָּמוּר שֶׁנֶּהְפַּךְ הֶרֶע שֶׁלּוֹ לְטוֹב, וְלָכֵן נִקְרָא "צַדִּיק וְטוֹב לוֹ", הוּא עַל־יְדֵי הֶסְרַת "הַבְּגָדִים הַצּוֹאִים" לְגַמְרֵי מֵהָרָע, דְּהַיְינוּ, לִמְאוֹס מְאֹד בְּתַעֲנוּגֵי עוֹלָם־הַזֶּה לְהִתְעַנֵּג בָּם בְּתַעֲנוּגוֹת בְּנֵי אָדָם לְמַלֹּאת תַּאֲוַת הַגּוּף בִּלְבָד, וְלֹא לַעֲבוֹדַת ה', מִפְּנֵי הֱיוֹתָם נִמְשָׁכִים וְנִשְׁפָּעִים מֵהַקְּלִיפָּה וְסִטְרָא אָחֳרָא. וְכָל מַה שֶּׁהוּא מֵהַסִּטְרָא אָחֳרָא – הַצַּדִּיק גָּמוּר הוּא שׂוֹנְאוֹ בְּתַכְלִית הַשִּׂנְאָה, מֵחֲמַת גּוֹדֶל אַהֲבָתוֹ לַה' וּקְדוּשָׁתוֹ בְּאַהֲבָה רַבָּה בְּתַעֲנוּגִים וְחִיבָּה ...

Kehot Publication Society (CC-BY-NC)

88 **מה יפית ומה נעמת אהבה בתענוגים**

> "How fair and how pleasant you are, love in delights." In Chassidus the phrase names the highest love, a delight in G-d.

Song of Songs 7:7 שיר השירים ז:ז

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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

89 **שמתענג על ה' עונג נפלא**

> Iggeres HaKodesh explains this verse as the first of two kinds of love: delighting in G-d with a wondrous delight and great joy, a taste of the World to Come.

Tanya, Iggeres HaKodesh 18:2 תניא, אגרת הקדש י"ח:ב

הִנֵּה ב' מִינֵי אַהֲבוֹת הֵן, הָאַחַת – "אַהֲבָה בַּתַּעֲנוּגִים", דְּהַיְינוּ, שֶׁמִּתְעַנֵּג עַל ה' עוֹנֶג נִפְלָא בְּשִׂמְחָה רַבָּה וַעֲצוּמָה, שִׂמְחַת הַנֶּפֶשׁ וּכְלוֹתָהּ, בְּטַעֲמָהּ כִּי טוֹב ה' וְנָעִים, נְעִימוּת עֲרֵיבוּת עַד לְהַפְלִיא, מֵעֵין עוֹלָם־הַבָּא מַמָּשׁ, שֶׁנֶּהֱנִין כּוּ', וְעַל זֶה כְּתִיב: "שִׂמְחוּ צַדִּיקִים בַּה'"; וְלֹא כָּל אָדָם זוֹכֶה לָזֶה.

Kehot Publication Society (CC-BY-NC)

PARAGRAPH 16

90 **בעתים מזומנים**

> Tanya, chapter 13, says the G-dly soul of the beinoni prevails over the animal soul only when the love of G-d is revealed in his heart at appointed times, such as during prayer.

Tanya, Likkutei Amarim 13:7 תניא, חלק ראשון; ליקוטי אמרים י"ג:ז

אֲבָל מַהוּתָהּ וְעַצְמוּתָהּ שֶׁל נֶפֶשׁ הָאֱלֹהִית, אֵין לָהּ שְׁלִיטָה וּמֶמְשָׁלָה עַל מַהוּתָהּ וְעַצְמוּתָהּ שֶׁל נֶפֶשׁ הַבַּהֲמִית בַּבֵּינוֹנִי, כִּי אִם, בְּשָׁעָה שֶׁאַהֲבַת ה' הוּא בְּהִתְגַּלּוּת לִבּוֹ בְּעִתִּים מְזוּמָנִים, כְּמוֹ בִּשְׁעַת הַתְּפִלָּה וְכַיּוֹצֵא בָהּ, וְאַף גַּם זֹאת הַפַּעַם, אֵינָהּ רַק שְׁלִיטָה וּמֶמְשָׁלָה לְבַד, כִּדְכְתִיב: "וּלְאוֹם מִלְּאוֹם יֵאָמֵץ" – "כְּשֶׁזֶּה קָם זֶה נוֹפֵל, וּכְשֶׁזֶּה קָם כּוּ'", שֶׁנֶּפֶשׁ הָאֱלֹהִית מִתְאַמֶּצֶת וּמִתְגַּבֶּרֶת עַל נֶפֶשׁ הַבַּהֲמִית, בִּמְקוֹר הַגְּבוּרוֹת שֶׁהִיא בִּינָה, לְהִתְבּוֹנֵן בִּגְדוּלַּת ה' אֵין־סוֹף בָּרוּךְ־הוּא ...

Kehot Publication Society (CC-BY-NC)

91 **להתענג ולשמוח**

> Tanya, chapter 14, speaks of "love in delights," delighting in G-d with a taste of the World to Come.

Tanya, Likkutei Amarim 14:7 תניא, חלק ראשון; ליקוטי אמרים י"ד:ז

וְהַהֵפֶךְ, לְהִתְעַנֵּג וְלִשְׂמוֹחַ בַּה' – עַל יְדֵי הִתְבּוֹנְנוּת בִּגְדוּלַּת אֵין־סוֹף בָּרוּךְ־הוּא כְּפִי יְכוֹלְתּוֹ, אַף שֶׁיּוֹדֵעַ בְּנַפְשׁוֹ שֶׁלֹּא יַגִּיעַ לְמַדְרֵגָה זוֹ בֶּאֱמֶת לַאֲמִיתוֹ – כִּי אִם בְּדִמְיוֹנוֹת – אַף־עַל־פִּי־כֵן, הוּא יַעֲשֶׂה אֶת שֶׁלּוֹ, לְקַיֵּים אֶת הַשְּׁבוּעָה שֶׁמַּשְׁבִּיעִים "תְּהִי צַדִּיק", וַה' יַעֲשֶׂה הַטּוֹב בְּעֵינָיו.

Kehot Publication Society (CC-BY-NC)

92 **קערת כסף**

> The Midrash on the princes' offerings explains that "silver" (kesef) is named for longing, citing "my soul longs" and "you longed greatly."

Bamidbar Rabbah 13:20 במדבר רבה י"ג:כ

93 **נכספה וגם כלתה נפשי**

> "My soul longs, and even pines, for the courts of Havayah." The Midrash brings it to show that kesef means longing.

Psalms 84:3 תהילים פ"ד:ג

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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

94 **כי נכסף נכספתה לבית אביך**

Lavan to Yaakov: "You longed greatly for your father's house." A second proof that kesef means longing.

Genesis 31:30 בראשית ל״א:ל׳

וְעַתָּה הָלֹךְ הָלַכְתָּ כִּי־נִכְסֹף נִכְסַפְתָּה לְבֵית אָבִיךָ לָמָּה גָנַבְתָּ אֶת־אֱלֹקָי׃

And now that thou art surely gone, because thou sore longest after thy father's house, wherefore hast thou stolen my gods?'

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

PARAGRAPH 17

95 **ריב״ז ואיני יודע**

Rabbi Yochanan ben Zakkai's words on his deathbed. Here they show that one can possess a great love without being aware of it.

Berakhot 28b:9 ברכות כ״ח ב:ט׳

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

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

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

KEHOT'S NOTE

ברכות כח, ב.

PARAGRAPH 18

96 **וילקט יוסף את כל הכסף**

In the years of famine Yosef gathered all the silver of Egypt and Canaan. The Alter Rebbe cites his discourse on this verse for the meaning of silver as love.

Genesis 47:14 בראשית מ״ז:י״ד

וַיְלַקֵּט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנַעַן בַּשֶּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָה פַּרְעֹה׃

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

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

97 **ע״פ חכלילי עינים**

The note identifies the discourse on "His eyes are red from wine," to which the text refers for "love in delights" and the wine of Torah, as the one in Torah Ohr, Parshas Vayechi.

KEHOT'S NOTE

תו״א פ׳ ויחי.

98 **חכלילי עינים מיין**

Yaakov's blessing to Yehudah: "His eyes are red from wine." The Alter Rebbe cites his discourse on it for "love in delights" and the wine of Torah.

Genesis 49:12 בראשית מ״ט:י״ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

His eyes shall be red with wine, And his teeth white with milk.

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

99 **שאמר רבה כגון אנא בינוני**

Rabbah said, "People such as I are beinonim." The Alter Rebbe reads Rabbi Yochanan ben Zakkai's words as the same kind of humility.

Berakhot 61b:3–4 ברכות ס״א ב:ג׳-ד׳

אָמַר רַבָּה: כְּגוֹן אָנוּ בֵּינוֹנִים. אָמַר לֵיהּ אַבָּיֵי: לָא שָׁבֵיק מָר חַיֵּי לְכָל בְּרִיָּה? וְאָמַר רָבָא: לָא אִיבְּרִי עָלְמָא אֶלָּא לְרַשִּׁיעֵי גְּמוּרֵי אוֹ לְצַדִּיקֵי גְּמוּרֵי. אָמַר רָבָא: לִידַּע אִינָשׁ בְּנַפְשֵׁיהּ אִם צַדִּיק גָּמוּר הוּא אִם לָאו. אָמַר רַב: לָא אִיבְּרִי עָלְמָא אֶלָּא לְאַחְאָב בֶּן עָמְרִי וּלְרַבִּי חֲנִינָא בֶּן דּוֹסָא. לְאַחְאָב בֶּן עָמְרִי — הָעוֹלָם הַזֶּה, וּלְרַבִּי חֲנִינָא בֶּן דּוֹסָא — הָעוֹלָם הַבָּא.

Raba said, "The average people are, for instance, ourselves." Abbai said to him, "The master does not leave life for any creature!" Raba also said : The universe was only created for the completely wicked or the completely righteous. Raba said : Let a man know himself whether he is completely righteous or not. Rab said : The universe was only created for Ahab the son of Omri and for R. Hannina b. Dosa — for Ahab the son of Omri, this world; and for R. Hannina b. Dosa, the ...

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

KEHOT'S NOTE

ברכות סא, ב.

100 **כמ״ש ענין זה בסש״ב פי״ג**

Tanya, chapter 13, explains how Rabbah, who was surely a tzaddik, could call himself a beinoni.

Tanya, Likkutei Amarim 13:10 תניא, חלק ראשון; ליקוטי אמרים י״ג:י׳

וְלָכֵן הָיָה רַבָּה מַחֲזִיק עַצְמוֹ כְּבֵינוֹנִי, אַף דְּלֵא פָסִיק פּוּמֵיהּ מִגִּירְסָא וּבְתוֹרַת ה׳ חֶפְצוֹ יוֹמָם וָלַיְלָה, בַּחֲפִיצָה וַחֲשִׁיקָה וּתְשׁוּקָה וְנֶפֶשׁ שׁוֹקֵקָה לַה׳ בְּאַהֲבָה רַבָּה כְּבִשְׁעַת קְרִיאַת שְׁמַע וּתְפִלָּה, וְנִדְמֶה בְעֵינָיו כְּבֵינוֹנִי הַמִּתְפַּלֵּל כָּל הַיּוֹם, וּכְמַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "הַלְוַאי שֶׁיִּתְפַּלֵּל אָדָם כָּל הַיּוֹם כּוּלּוֹ".

Kehot Publication Society (CC-BY-NC)

101 **ביוהכ״פ קורין בס״ת רק ששה גברי**

The Mishnah lists how many are called to the Torah on

each occasion: on Yom Kippur, six.

Megillah 21a:13 מגילה כ״א א:י״ג

זֶה הַכְּלָל: כֹּל שֶׁיֵּשׁ בּוֹ מוּסָף וְאֵינוֹ יוֹם טוֹב — קוֹרִין אַרְבָּעָה, בְּיוֹם טוֹב — חֲמִשָּׁה, בְּיוֹם הַכִּפּוּרִים — שִׁשָּׁה, בְּשַׁבָּת — שִׁבְעָה. אֵין פּוֹחֲתִין מֵהֶן, אֲבָל מוֹסִיפִין עֲלֵיהֶן, וּמַפְטִירִין בַּנָּבִיא. הַפּוֹתֵחַ וְהַחוֹתֵם בַּתּוֹרָה — מְבָרֵךְ לְפָנֶיהָ וּלְאַחֲרֶיהָ.

This is the general rule: on any day which has a musaf and is not a festival four read. On a festival five. On Yom Hakippurim six. On Shabbat seven; they may not decrease [from this number] but they may add [to it], and they conclude with [a haftarah] from the Prophets. The one who begins the Torah reading and the one who concludes the Torah reading blesses before it and after it.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

מגילה כא, א. א״ח סי׳ תרכא.

102 **בביאור ע״פ כי ביום הזה יכפר**

There Yom Kippur is described as the ascent of Malchus to be face to face, rising to receive from the inner "face" of the Infinite One, drawn by the cry "from the depths" of the heart.

KEHOT'S NOTE

לקו״ת פ׳ אחרי כה, ב.

103 **כי ביום הזה יכפר**

"For on this day He shall atone for you, to purify you." The Alter Rebbe cites his explanation of this verse for the ascent of Malchus on Yom Kippur.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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

104 **אלא סליקא להוא אתר דאתמר ביה במכוסה ממך בל תחקור**

The Raaya Mehemna on Parshas Shoftim, cited by the text itself, speaks of an ascent to the level of which it is said, "What is concealed from you, do not investigate."

Zohar, Shoftim 3:11–4:20 ספר הזהר, שופטים ג׳:י״א-ד׳:כ׳

PARAGRAPH 20

105 **בזהר פ׳ שמיני**

The text itself refers to this Zohar passage on Parshas Shemini alongside Pri Etz Chaim's explanation of "brings a redeemer to their children's children."

Zohar, Shmini 2:13–3:22 ספר הזהר, שמיני ב׳:י״ג-ג׳:כ״ב

106 **מבשרי אחזה**

"From my flesh I behold G-d." Chassidus uses the verse to learn about the divine attributes from the structure of the human body, here from the legs that carry the head.

Job 19:26 איוב י״ט:כ״ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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

KEHOT'S NOTE

איוב יט, כו.

107 **נעוץ סופן בתחלתן**

The note points out that Iggeres HaKodesh also brings this phrase of Sefer Yetzirah.

KEHOT'S NOTE

ס״י פ״א, מ״ז. הובא באגה״ק (סי׳ לא) ב׳ ס״י. [כ].

108 **נעוץ סופן בתחלתן**

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning." The Alter Rebbe uses it to explain why the feet are bound to the head and why Netzach and Hod are rooted in Keser.

Sefer Yetzirah 1:7 ספר יצירה א׳:ז׳

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

109 **ע״פ והארץ הדום רגלי**

There the Alter Rebbe explains that the Congregation of Israel is called the "foot," and that the foot has an advantage over the head: the legs walk and carry the head where it wishes to go, the sinews and life of the head are in the legs, and when blood is let from the foot, the head is healed.

KEHOT'S NOTE

תו״א א, ב.

110 **והארץ הדום רגלי**

"The heavens are My throne, and the earth is My footstool." The Alter Rebbe refers to his explanation of this verse on the special qualities of the foot.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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

111 **החכמה מאין תמצא**

"And wisdom, from where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": wisdom is-

sues from Keser, which is above intellect.

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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

KEHOT'S NOTE

איוב כח, יב.

PARAGRAPH 21

112 **והחכמה מאין תמצא**

Read in Chassidus as "wisdom is found from ayin (nothing)," that is, from Keser.

Job 28:12 איוב כ״ח:י״ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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

113 **צאינה וראינה**

"Go forth and see, O daughters of Zion." The Alter Rebbe refers to his explanation on this verse.

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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

114 **לכו לחמו בלחמי**

Wisdom's invitation: "Come, eat of my bread." The Alter Rebbe refers to his discussion of it within the explanation on "Go forth and see."

Proverbs 9:5 משלי ט׳:ה׳

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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

115 **חגרה בעוז מתניה**

From the "woman of valor": "She girds her loins with strength." Iggeres HaKodesh reads the loins as Netzach and Hod, strengthened by the study of the Oral Torah.

Proverbs 31:17 משלי ל״א:י״ז

חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ׃

She girdeth her loins with strength, And maketh strong her arms.

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

116 **בד״ה למנצח על השמינית**

That discourse explains the Tikkunei Zohar's saying "where there is circumcision (mal), there is Netzach," and teaches that all extension of the supernal lights comes only through the Netzach, Hod and Yesod of Adam Kadmon, above which there is no revelation at all.

KEHOT'S NOTE

לעיל פ׳ תזריע כא, ב.

117 **וגם נצח ישראל לא ישקר**

Shmuel tells Shaul, "The Eternal One (Netzach) of Israel does not lie or relent, for He is not a man." The verse names G-d by the attribute of Netzach.

I Samuel 15:29 שמואל א ט״ו:כ״ט

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

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

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

118 **והנצח זו ירושלים**

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

KEHOT'S NOTE

ברכות נח, סע״א.

119 **והנצח זו ירושלים**

The Talmud expounds the attributes in "Yours, G-d, are the greatness and the might …" and says that "the Netzach" is Jerusalem.

Berakhot 58a:17 ברכות נ״ח א:י״ז

בְּמַתְנִיתָא תַּנָּא מִשְּׁמֵיהּ דְּרַבִּי עֲקִיבָא: "לְךָ ה׳ הַגְּדֻלָּה" — זוֹ קְרִיעַת יַם סוּף. "וְהַגְּבוּרָה" — זוֹ מַכַּת בְּכוֹרוֹת. "וְהַתִּפְאֶרֶת" — זוֹ מַתַּן תּוֹרָה. "וְהַנֵּצַח" — זוֹ יְרוּשָׁלַיִם. "וְהַהוֹד" — זוֹ בֵּית הַמִּקְדָּשׁ.

In a Baraita it is taught in the name of R. 'Akiba : "Thine, O L-rd, is the greatness" — that refers to the division of the Red Sea. "And the power" — that refers to the smiting of the first-born. "And the glory" — that refers to the giving of the Torah, "And the victory" — that refers to Jerusalem. "And the majesty" — that refers to the Temple.

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

120 The Tosefta in the Zohar on Parshas Beshalach, cited by the text itself, which speaks of three spirits included in three. The Alter Rebbe refers to his explanation of it on the matter of Netzach.

Zohar, Beshalach 11:134 ספר הזהר, בשלח י״א:קל״ד

PARAGRAPH 22

121 **ולשרקה בני**

From Yaakov's blessing to Yehudah: "And to the choice vine, his donkey's foal." The Alter Rebbe refers to his explanation on this verse for acknowledgment "from afar."

Genesis 49:11 בראשית מ״ט:י״א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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

PARAGRAPH 23

122 **ויירא ויאמר מה נורא**

Yaakov wakes from his dream at Beis El: "And he was afraid, and said: How awesome is this place." The Alter Rebbe reads "he was afraid" as fear one draws upon oneself.

Genesis 28:17 בראשית כ"ח:י"ז

וַיִּירָא וַיֹּאמַר מַה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹקִים וְזֶה שַׁעַר הַשָּׁמָיִם׃

And he was afraid, and said: 'How full of awe is this place! this is none other than the house of G-d, and this is the gate of heaven.'

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

KEHOT'S NOTE

בראשית כח, יז.

123 **שום תשים עליך מלך**

The command to set a king over Israel. The Alter Rebbe distinguishes the people's choosing to set a king over themselves from the awe that comes once he rules.

Deuteronomy 17:15 דברים י"ז:ט"ו

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

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

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

KEHOT'S NOTE

דברים יז, טו.

124 **כי עם קשה עורף הוא**

Moshe's plea after the Golden Calf: "for it is a stiff-necked people, and You shall forgive our iniquity." The Alter Rebbe reads Israel's stubbornness as a lofty power of Netzach and Hod.

Exodus 34:9 שמות ל"ד:ט'

וַיֹּאמֶר אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲד־נָי יֵלֶךְ־נָא אֲד־נָי בְּקִרְבֵּנוּ כִּי עַם־קְשֵׁה־עֹרֶף הוּא וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ׃

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

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

KEHOT'S NOTE

שמות לד, ט.

PARAGRAPH 24

125 **והריחו ביראת ה'**

Isaiah's prophecy of Mashiach: "he will scent through the awe of Havayah; not by what his eyes see will he judge, nor by what his ears hear will he decide." The Alter Rebbe reads it as a faculty above sight (Chochmah) and hearing (Binah).

Isaiah 11:3 ישעיהו י"א:ג'

וַהֲרִיחוֹ בְּיִרְאַת ה' וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא־לְמִשְׁמַע אָזְנָיו יוֹכִיחַ׃

And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

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

KEHOT'S NOTE

ישע' יא, ג.

126 **ראי' היינו בחי' חכמה**

A kabbalistic lexicon; the note cites its entry under the letter bet for the identification of sight with Chochmah.

KEHOT'S NOTE

מא"א אות ב, ס"ב.

127 **דמורח ודאין**

The Talmud reads Isaiah's verse to mean that Mashiach "smells and judges." The Alter Rebbe brings it to show that fragrance is a mode of knowing.

Sanhedrin 93b:7–8 סנהדרין צ"ג ב:ז'-ח'

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: מְלַמֵּד שֶׁהִטְעִינוֹ מִצּוֹת וְיִסּוּרִין כְּרִיחַיִּים. רָבָא אָמַר: דְּמוֹרַח וְדָאֵין, דִּכְתִיב: "וְלֹא לְמַרְאֵה עֵינָיו יִשְׁפּוֹט", "וְשָׁפַט בְּצֶדֶק דַּלִּים וְהוֹכִיחַ בְּמִישׁוֹר לְעַנְוֵי אָרֶץ". בַּר כּוֹזֵיבָא מְלַךְ תַּרְתֵּין שְׁנִין וּפַלְגָא. אֲמַר לְהוּ לְרַבָּנַן: אֲנָא מָשִׁיחַ. אֲמַרוּ לֵיהּ: כְּמָשִׁיחַ כְּתִיב דְּמוֹרַח וְדָאֵין, נָחְזֵי אֲנַן אִי מוֹרַח וְדָאֵין. כֵּיוָן דְּחַזְיוּהּ דְּלָא מוֹרַח וְדָאֵין, קַטְלוּהּ.

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

128 **בזהר פ' יתרו דע"ח א'**

The text itself refers to this Zohar passage on Parshas Yisro for judging by fragrance.

Zohar, Yitro 11:167–175 ספר הזהר, יתרו י"א:קס"ז-קע"ה

129 **ותהלתי אחטם לך**

"For My Name's sake I defer My anger, and for My praise I restrain (echetom) it for you." The verb is related to chotem, "nose," and the Alter Rebbe uses it to locate fragrance in the "Nose" of Arich Anpin.

Isaiah 48:9 ישעיהו מ"ח:ט'

לְמַעַן שְׁמִי אַאֲרִיךְ אַפִּי וּתְהִלָּתִי אֶחֱטָם־לָךְ לְבִלְתִּי הַכְרִיתֶךָ׃

For My name's sake will I defer Mine anger, And for My praise will I refrain for thee, that I cut thee not off.

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

KEHOT'S NOTE

ישע' מח, ט.

130 **לבעל החוטם אני מבקש**

The note points to the end of that discourse, earlier in Likkutei Torah, as another place where the saying "I seek the one with the nose" is discussed.

KEHOT'S NOTE

זח"ג נשא קל, ב. וע"ל סוד"ה תחת אשר לא עבדת [מג, ג]. וע' תענית כט, סע"א. [כ].

131 **לבעל החוטם אני מבקש**

The Kehot note points to the end of Taanit 29a for this phrase, which the Alter Rebbe calls an allusion in the Gemara.

Taanit 29a:14 תענית כ"ט א:י"ד

נָחֲרְשָׁה הָעִיר — תַּנְיָא: כְּשֶׁחָרַשׁ טוֹרְנוּסְרוּפּוּס הָרָשָׁע אֶת הַהֵיכָל, נִגְזְרָה גְּזֵרָה עַל רַבָּן גַּמְלִיאֵל לַהֲרִיגָה. בָּא אוֹתוֹ הֶגְמוֹן וְעָמַד בְּבֵית הַמִּדְרָשׁ, וְאָמַר: בַּעַל הַחוֹטֶם מִתְבַּקֵּשׁ, בַּעַל הַחוֹטֶם מִתְבַּקֵּשׁ. שָׁמַע רַבָּן גַּמְלִיאֵל, אֲזַל טְשָׁא מִינַיְיהוּ.

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

132 **לבעל החוטם אני מבקש**

The Kehot note gives this passage of the Zohar on Parshas Naso for the same phrase.

Zohar, Idra Rabba 9:63–10:73 ספר הזהר, האדרא רבא ט:ס"ג-י:ע"ג

133 The Zohar on Parshas Vayakhel, cited by the text itself on the same subject.

Zohar, Vayakhel 25:363–373 ספר הזהר, ויקהל כ"ה:שס"ג-שע"ג

PARAGRAPH 25

134 **מ"מ יש הפרש ביניהם**

There, on "I have gathered my myrrh with my spice," the Alter Rebbe explains that fragrance, sensed by the nose, ranks above taste, sensed by the mouth; continuing on the next page, he notes that food must be chewed and used up to be tasted, while a fragrance reaches one at once and leaves the thing whole, so that fragrance is an encompassing light and taste an inner one.

KEHOT'S NOTE

ראה גם לקו"ת שה"ש לג, א. אוה"ת בראשית-ד דף תתלא, ב.

135 **אכלו רעים**

"Eat, O friends; drink, and be drunk, O beloved." The Zohar reads "friends" on high as Abba and Imma.

Song of Songs 5:1 שיר השירים ה:א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בָּשְׂמִי אָכַלְתִּי יַעְרִי עִם־דְּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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

KEHOT'S NOTE

שה"ש ה, א.

136 **אבא יונק ממזל השמיני**

The note points to an earlier discussion in Parshas Matos of Abba drawing from the eighth mazal, with its sources.

KEHOT'S NOTE

ע"ל מטות (פג, א). ושי"נ. [כ].

137 **צדיקים יושבים ונהנים**

Rav's teaching that in the World to Come there is no eating or drinking, but "the tzaddikim sit with their crowns on their heads and take pleasure in the radiance of the Shechinah." The Alter Rebbe reads it as delight grasped inwardly.

Berakhot 17a:12 ברכות י"ז א:י"ב

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

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

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

KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 26

138 **ותורתך בתוך מעי**

"To do Your will, my G-d, I desire, and Your Torah is within my innards." The Alter Rebbe reads it as the Torah taken in like food.

Psalms 40:9 תהילים מ:ט'

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹקַי חָפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מֵעָי׃

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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

KEHOT'S NOTE

תהלים מ, ט.

139 **לכו לחמו**

Wisdom's invitation, "Come, eat of my bread." The Torah is grasped and absorbed like food.

Proverbs 9:5 משלי ט:ה'

לְכוּ לַחֲמוּ בְלַחְמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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

KEHOT'S NOTE

משלי ט, ה.

140 **אוריתא מחכמה ובינה נפקת**

The Zohar's teaching that the Torah issues from Chochmah, given by the Kehot note. It explains why the Torah can be grasped inwardly.

Zohar II, 121a זח"ב קכא, א

Zohar III, 81a זח"ג פא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה ג"כ שם פה, א. זח"ג פא, א.

141 **המצות . . תר"ך עמודי אור**

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

KEHOT'S NOTE

פרדס ש"ח, פ"ג.

142 **תר"ך עמודי אור**

The Kehot note gives Pardes Rimonim for the "620 pillars of light" of Keser, which correspond to the mitzvos.

Pardes Rimmonim 8:5–6 פרדס רמונים ח':ה'-ו'

... וניל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וג' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimonim (Public Domain)

143 **מרחוק ה' נראה עליהם**

"From afar Havayah appeared to me." The Alter Rebbe uses it for the light of Keser, which is perceived only from a distance.

Jeremiah 31:2 ירמיהו ל"א:ב'

KEHOT'S NOTE

ראה ירמי' לא, ב.

144 **תפיס ולא תפיס**

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

KEHOT'S NOTE

זח"ב (רנט, ב). [כ].

145 **תפיס ולא תפיס**

The Kehot note gives this Zohar passage for the phrase "grasped and not grasped."

Zohar, Pekudei 52:766–775 ספר הזהר, פקודי נ"ב:תשס"ו-תשע"ה

146 **לא ידעין בר ריחא כמאן דאריח ריחא ואתבסם**

The Zohar on Parshas Tzav, cited by the text itself: "they know nothing but the fragrance, like one who smells a fragrance and is refreshed."

Zohar, Tzav 1:4–3:15 ספר הזהר, צו א':ד'-ג':ט"ו

147 **שמהמצות נעשים לבושים להנשמה**

The Kehot note gives this Zohar passage for the garments that the soul receives in Gan Eden from its mitzvos.

Zohar II, 210a זח"ב רי, א

KEHOT'S NOTE

זח"ב רי, א.

148 **וירח את ריח בגדיו**

Yitzchak smelled the fragrance of Yaakov's garments and blessed him. The Alter Rebbe reads the garments as the encompassing light of the mitzvos.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרֲכוֹ 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.

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

KEHOT'S NOTE

בראשית כז, כז.

149 **בריחא דלבושייכו**

The Zohar on Parshas Balak, cited by the text itself, speaks of "the fragrance of your garments."

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

150 **עלי באר**

"Then Israel sang this song: Spring up, O well." The Alter Rebbe refers to his discourse on this verse.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֲנוּ־לָהּ:

Then sang Israel this song: Spring up, O well—sing ye unto it—

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

151 **וה' עליהם יראה**

"And Havayah will be seen over them, and His arrow will go forth like lightning." The Alter Rebbe links the lightning with sight.

Zechariah 9:14 זכריה ט':י"ד

וַה' עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאד־נָי ה' בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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

KEHOT'S NOTE

זכריי ט, יד.

152 **והריחו כו' לא למראה עיניו**

Mashiach will judge "not by what his eyes see," but by scent: a higher encompassing light than sight.

Isaiah 11:3 ישעיהו י״א:ג׳

וַהֲרִיחוֹ בְּיִרְאַת ה׳ וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא־לְמִשְׁמַע אָזְנָיו יוֹכִיחַ׃

And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

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

KEHOT'S NOTE

ישעי' יא, ג (ולא למראה).

153 **בד"ה באתי לגני**

In the discourse "I have come into my garden," the words "I have gathered my myrrh with my spice" are explained through fragrance: the nose is higher than the mouth, so fragrance ranks above taste, and on the following page fragrance is described as an encompassing light rooted above Atzilus, in the "Nose" of Atik.

KEHOT'S NOTE

לקו"ת שה"ש לג, א ואילך.

154 **אריתי מורי**

"I have come into my garden ... I have gathered my myrrh." The Alter Rebbe refers to his discourse on this verse.

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַּלָּה אָרִיתִי מוֹרִי עִם־בָּשְׂמִי אָכַלְתִּי יַעְרִי עִם־דְּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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

155 **ובד"ה וישלח יהושע**

There the spies Yehoshua sent to Jericho are the level of "fragrance": they were sent to discern the garments that come from fragrance.

KEHOT'S NOTE

לעיל פ' שלח נא, ד.

156 **וישלח יהושע**

Yehoshua sends two spies from Shittim to see the land "and Jericho." This is the haftarah of Parshas Shelach, and the Alter Rebbe refers to his discourse on it.

Joshua 2:1 יהושע ב׳:א׳

וַיִּשְׁלַח יְהוֹשֻׁעַ־בִּן־נוּן מִן־הַשִּׁטִּים שְׁנַיִם־אֲנָשִׁים מְרַגְּלִים חֶרֶשׁ לֵאמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ בֵּית־אִשָּׁה זוֹנָה וּשְׁמָהּ רָחָב

וַיִּשְׁכְּבוּ־שָׁמָּה׃

And Joshua the son of Nun sent out of Shittim two spies secretly, saying: 'Go view the land, and Jericho.' And they went, and came into the house of a harlot whose name was Rahab, and lay there.

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

157 **יריחו היא עיר התמרים**

Chronicles calls Jericho "the city of palms." The Alter Rebbe connects the palms with the tzaddikim.

II Chronicles 28:15 דברי הימים ב כ״ח:ט״ו

וַיָּקֻמוּ הָאֲנָשִׁים אֲשֶׁר־נִקְּבוּ בְשֵׁמוֹת וַיַּחֲזִיקוּ בַּשִּׁבְיָה וְכָל־מַעֲרֻמֵּיהֶם הִלְבִּישׁוּ מִן־הַשָּׁלָל וַיַּלְבִּשֵׁם וַיַּנְעֲלוּם וַיַּאֲכִלוּם וַיַּשְׁקוּם וַיְסָכוּם וַיְנַהֲלוּם בַּחֲמֹרִים לְכָל־כּוֹשֵׁל וַיְבִיאוּם יְרֵחוֹ עִיר־הַתְּמָרִים אֵצֶל אֲחֵיהֶם וַיָּשׁוּבוּ שֹׁמְרוֹן׃

And the men that have been mentioned by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, unto their brethren; then they returned to Samaria.

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

KEHOT'S NOTE

דה"ב כח, טו.

158 **תמר הוא בחי' צדיק**

A kabbalistic lexicon; the note cites its entry under the letter tav for the palm as the tzaddik.

KEHOT'S NOTE

מא"א אות ת, סכ"ו.

159 **צדיק כתמר יפרח**

"The righteous one will flourish like a palm." The palm stands for the tzaddik.

Psalms 92:13 תהילים צ״ב:י״ג

צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה׃

The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon.

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

160 **צדיק כתמר יפרח**

The Midrash on Parshas Lech Lecha opens with this verse; the text cites it for the tzaddik as a palm.

Bereshit Rabbah 41:1 בראשית רבה מ״א:א׳

וינגע ה׳ את פרעה נגעים גדולים וגו' - כתיב (שם צב) צדיק כתמר יפרח. מה התמרה הזו וארז, אין בהם לא עקומים ולא סיקוסים כך הצדיקים אין בהם לא עקומים ולא סיקוסים. מה התמרה וארז, צילן רחוק. כך מתן שכרן של צדיקים רחוק. מה התמרה וארז, לבן מכוון למעלן. כך הצדיקים לבן מכוון להקדוש ברוך הוא, הה"ד (שם כה) עיני תמיד אל ה' כי הוא יוציא מרשת רגלי. מה תמרה וארז, יש להן תאוה. אף צדיקים יש להן תאוה. ומה היא תאותן? הקב"ה, שנאמר (שם מא): קוה קויתי ה'. אמר ...

"The L-rd afflicted Pharaoh and his household with great afflictions over the matter of Sarai, Abram's wife" (Genesis 12:17). "The L-rd afflicted Pharaoh…with great afflictions." It is written: "The righteous man flourishes like a palm tree; [like a cedar in Lebanon he grows tall]" (Psalms 92:13) – just as the palm and cedar have neither curvatures nor protuberances, so, too, the righteous have neither curvatures nor protuberances. Just as the palm tree and cedar, their shade extends far away, so the reward of the righteous extends far away. Just as …

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

161 **צדיק כתמר יפרח**

The Midrash on Parshas Bamidbar opens with this verse; the text cites it for the same theme.

Bamidbar Rabbah 3:1 במדבר רבה ג:א

162 **צדיק כתמר יפרח**

One of the Zohar passages the text itself cites on the tzaddik as a palm.

Zohar, Lech Lecha 12:113–13:128 ספר הזהר, לך לך י״ב:קי״ג-י״ג:קכ״ח

R. Isaac here expounded the text The righteous shall flourish like the palm tree, he shall grow like the cedar in Lebanon (Ps. 92, 13). 'Why is the righteous man compared to a palm tree? Because just as, if a palm tree is cut down, it takes a long time for one to grow again, so if the world loses a righteous man, it is a long time before another arises in his place.

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

163 **צדיק כתמר יפרח**

Another Zohar passage the text cites on the same verse.

Zohar, Vayechi 27:210–226 ספר הזהר, ויחי כ״ז:ר״י-רכ״ו

164 **צדיק כתמר יפרח**

Another Zohar passage the text cites on the same verse.

Zohar, Vayikra 35:257–37:268 ספר הזהר, ויקרא ל״ה:רנ״ז-ל״ז:רס״ח

1The first 34 lines of the Hebrew text are untranslated as explained in the Translator's note on Page 15b.R. Abba was once sitting before R. Simeon, when R. Eleazar entered. R. Simeon thereupon quoted the verse: "The righteous shall flourish like the palm tree, etc." (Ps. 92, 12). 'The palm', he said, 'is the slowest of all trees to mature, taking seventy years. The reason why the righteous is compared here to the palm tree is one which the Companions are reluctant to reveal, although it is indicated by the …

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

165 **צדיק כתמר יפרח**

Another Zohar passage the text cites on the same verse.

Zohar, Idra Zuta 23:105–24:113 ספר הזהר, האדרא זוטא כ״ג:ק״ה-כ״ד:קי״ג

166 **מה תמר אין לו אלא לב אחד**

The Talmud says that just as a palm has only one heart, so Israel have only one heart, for their Father in Heaven.

Sukkah 45b:9–10 סוכה מ״ה ב:ט׳-י״

רַבִּי לֵוִי אוֹמֵר, כְּתָמָר: מָה תָּמָר זֶה אֵין לוֹ אֶלָּא לֵב אֶחָד, אַף יִשְׂרָאֵל אֵין לָהֶם אֶלָּא לֵב אֶחָד לַאֲבִיהֶם שֶׁבַּשָּׁמַיִם. אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: לוּלָב שִׁבְעָה, וְסוּכָּה יוֹם אֶחָד. מַאי טַעְמָא? לוּלָב דְּמַפְסְקֵי לֵילוֹת מִיָּמִים, כָּל יוֹמָא מִצְוָה בְּאַפֵּיהּ נַפְשֵׁיהּ הוּא. סוּכָּה דְּלָא מַפְסְקֵי לֵילוֹת מִיָּמִים, כּוּלְּהוּ שִׁבְעָה כְּחַד יוֹמָא אֲרִיכָא דָּמוּ.

R. Levi said: [The reason of R. Yohanan b. Beroka is that Israel is] compared to the date-palm; as the date-palm has but one heart also Israel has but one heart for their Father in Heaven. Rav Judah said in the name of Shmuel: The blessing is recited over] the lulav for seven [days] and over the Sukkah for only on one day. What is the reason? In the case of the lulav where the nights interrupt the days, each day is a separate commandment; in the case of the …

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

סוכה מה, ב.

167 **בד״ה מי יתנך בפ׳ תרומה**

The note identifies the discourse the text cites for the upper and the lower tzaddik as the one in Torah Ohr, Parshas Terumah.

KEHOT'S NOTE

בתו״א שם.

168 **כשם שאין בלבך אלא אחד**

Yaakov's sons assure their father, "Just as in your heart there is only One, so in our heart there is only One." The Alter Rebbe reads the two as the upper and the lower tzaddik.

Pesachim 56a:7 פסחים נ״ו א:ז׳

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: "וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם". בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת לְבָנָיו קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שֶׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פְּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: "שְׁמַע יִשְׂרָאֵל, ה׳ אֱלֹקֵינוּ ה׳ אֶחָד". אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבְּךָ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: "בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד".

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

Bereshit Rabbah 98:4 בראשית רבה צ״ח:ד׳

KEHOT'S NOTE

פסחים נו, א. ב״ר צח, ד.

169 **בד״ה זכור דעמלק**

There love of G-d is described as being like a person's love for his own life, rooted in the essence of the soul, so that

he delights in G-d, the source of delights; it then asks how one reaches this from the "exile of Egypt," when the point of the heart is small and covered by the garments of the animal soul.

KEHOT'S NOTE

תו"א פד, ד.

170 **יעשה שלום לי׳**

"Let him make peace with Me; peace let him make with Me." The doubled peace alludes to the two unions, of Abba and Imma and of Z'eir Anpin and Nukva.

Isaiah 27:5 ישעיהו כ"ז:ה'

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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

KEHOT'S NOTE

ישע"י כז, ה.

171 **בביאור ע"פ החלצו מאתכם**

The note identifies the explanation on "Arm from among yourselves" as the one in Likkutei Torah, Parshas Matos, where the doubled peace is discussed.

KEHOT'S NOTE

לעיל פי' מטות

172 **החלצו מאתכם**

Moshe's command to arm men for the war against Midian. The Alter Rebbe refers to his explanation on this verse.

Numbers 31:3 במדבר ל"א:ג'

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה׳ בְּמִדְיָן׃

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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

173 **יריחו הי׳ מנעלה של א"י**

After the Midrashic sources for Jericho as the "lock" of the Land, the note points to an earlier passage in Likkutei Torah, Parshas Shelach, on the same theme.

Bamidbar Rabbah 15:12 במדבר רבה ט"ו:י"ב

KEHOT'S NOTE

ראה במד"ר טו, יב. ע' תנחומא בהעלותך (סי' יו"ד) יריחו היתה "סוגרה" של א"י. ובמד"ר פט"ו רס"י יב [טו] "נגרא". ובעץ יוסף פירושו מנעולה. וכ"ה בילקוט סוף יהושע רמז לב, ושם נגרה ב"הא". — וע"ל בשלח (נא, ג). [כ].

174 **יריחו היה מנעלה של א"י**

The Kehot note gives the Midrash Tanchuma, which calls Jericho the "bolt" of the Land of Israel.

Midrash Tanchuma, Beha'alotcha 10:1 מדרש תנחומא, בהעלותך י"א:

... כְּשֶׁבָּא לְהִלָּחֵם בִּירִיחוֹ, נִתְכַּנְּסוּ לִירִיחוֹ שֶׁבַע אֻמּוֹת, שֶׁנֶּאֱמַר: וַתַּעַבְרוּ אֶת הַיַּרְדֵּן וַתָּבֹאוּ אֶל יְרִיחוֹ וַיִּלָּחֲמוּ בָכֶם בַּעֲלֵי יְרִיחוֹ הָאֱמֹרִי וְהַפְּרִזִּי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַגִּרְגָּשִׁי הַחִוִּי וְהַיְבוּסִי וָאֶתֵּן אוֹתָם בְּיָדְכֶם (יהושע כד, יא). וְכִי שֶׁבַע אֻמּוֹת הָיוּ בַּעֲלֵי יְרִיחוֹ שֶׁהַכָּתוּב אוֹמֵר בַּעֲלֵי יְרִיחוֹ הָאֱמֹרִי וְגוֹ'. אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, יְרִיחוֹ הָיְתָה סוֹגֶרֶה שֶׁל אֶרֶץ יִשְׂרָאֵל. אָמְרוּ, אִם נִכְבְּשָׁה יְרִיחוֹ, מִיָּד כָּל הָאָרֶץ נִכְבֶּשֶׁת, לְפִיכָךְ נִתְכַּנְּסוּ לְתוֹכָהּ שֶׁבַע אֻמּוֹת. ...

(Numb. 10:2 translated literally:) "Make for yourself (lekha)," [i.e.,] at your own expense (literally: from what belongs to you [lekha]). (Ibid.:) "Make for yourself." For yourself you shall make [them] and not for others. You are to use them, and no one else is to use them. You yourself know that in the case of his disciple Joshua, he did not use those [trumpets] but horns (shofars). When they came to fight against Jericho, there gathered in Jericho seven peoples. It is so stated (in Josh. 14:11), "When you crossed ...

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

175 **עיין מענין צדיק כתמר יפרח ברבות . . ודרצ"ב ע"א**

The note says that these same sources on "The righteous one will flourish like a palm" are cited again later in Likkutei Torah, in the discourses for Rosh Hashanah.

KEHOT'S NOTE

נזכרו גם לקמן דרושים לר"ה סג, ג ונעתקו ביהל אור עה"פ מע' שלד ואילך.

176 **ירדן יריחו**

Israel encamped in the plains of Moav, across the Jordan of Jericho, the end of their journeys. The Alter Rebbe reads "Jordan" (Yarden) as descent (yeridah).

Numbers 22:1 במדבר כ"ב:א'

וַיִּסְעוּ בְּנֵי יִשְׂרָאֵל וַיַּחֲנוּ בְּעַרְבוֹת מוֹאָב מֵעֵבֶר לְיַרְדֵּן יְרֵחוֹ׃

And the children of Israel journeyed, and pitched in the plains of Moab beyond the Jordan at Jericho.

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

KEHOT'S NOTE

במדבר כב, א. ועוד.

177 **בזהר פי' שלח (דקס"ו סע"א)**

The Zohar on Parshas Shelach, cited by the text itself on the meaning of the Jordan.

Zohar, Sh'lach 19:169–21:178 ספר הזהר, שלח לך י"ט:קס"ט-כ"א:קע"ח

178 **וישם לך שלום**

The last words of the Priestly Blessing, "and grant you peace." The Alter Rebbe refers to his discourse on "Thus shall you bless."

Numbers 6:26 במדבר ו':כ"ו

יִשָּׂא ה׳ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

The L-RD lift up His countenance upon thee, and give thee peace.

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

179 The Yalkut on "The righteous one will flourish like a palm": as the palm's heart is directed upward, so are the

> **hearts of the tzaddikim.**

Yalkut Shimoni on Nach 845:2 ילקוט שמעוני על נ"ך תתמ"ה:ב'

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: OYW (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Sefer Etz Chaim (Public Domain); Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Daat Bereshit Rabbah (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC); Daat Shemot Rabbah (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Kehot Publication Society (CC-BY-NC); Daf Shevui (CC0); Sefer Yetzirah, Warsaw 1884 (Public Domain); Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain); Pardes Rimonim (Public Domain); Midrash Tanchuma -- Torat Emet (Public Domain); Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com. https://creativecommons.org/licenses/by-nc/4.0/

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likkutei-torah/masei/3/

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