



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 4

וידבר ה' אל משה במדבר סיני באוהל מועד...

“And Havayah spoke to Moshe
in the wilderness of Sinai”



The soul comes down into a body in order to rise higher than it ever was in Gan Eden: through Torah and mitzvos it receives a light of Atzilus itself. It climbs by two stages named in the verse, “the wilderness of Sinai,” a thirst for G-d born of seeing every world as nothing before Him, and “the Tent of Meeting,” G-d’s unity revealed in the soul through the Torah and mitzvos, which Aharon and Moshe draw into every Jew once he has first left “Egypt” by turning from evil.

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The soul comes down into a body in order to rise higher than it ever was in Gan Eden: through Torah and mitzvos it receives a light of Atzilus itself. It climbs by two stages named in the verse, “the wilderness of Sinai,” a thirst for G-d born of seeing every world as nothing before Him, and “the Tent of Meeting,” G-d’s unity revealed in the soul through the Torah and mitzvos, which Aharon and Moshe draw into every Jew once he has first left “Egypt” by turning from evil.

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 reads the census at the start of Bamidbar as the raising of the souls of Israel. A soul’s descent into a body seems a loss, yet through Torah and mitzvos it draws down a light of Atzilus higher than anything it knew in the higher Gan Eden; this is why one hour of teshuvah and good deeds here is better than all the World to Come. The greatness is reached through two levels. “The wilderness of Sinai” is midbar, speech: prayer with fiery love and thirst, born of reflecting that all worlds are a lifeless wilderness before G-d, which arouses a cry of the heart and a hatred of evil; Pesukei deZimra and the blessing Yotzer Or build it. “The Tent of Meeting” is G-d’s unity drawn into the soul through the “tent” of the Torah and mitzvos, quenching the thirst with joy, as in Ahavas Olam. Moshe, the King’s groomsman, brings the unity down; Aharon, the Queen’s groomsman, kindles the souls. Both require first leaving Egypt, turning from evil. Finally “Lift up the head” climbs three levels of Yaakov’s compassion, up to a love above intellect.

OUTLINE

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| 1 | The census as the raising of the souls | ¶1 |
| | “By their families” and “you and Aharon”: the souls of Israel are raised through Moshe and Aharon, the groomsman of the King and of the Queen. | |
| <hr/> | | |
| 2 | The descent for the sake of an ascent | ¶2 |
| | Through Torah and mitzvos the soul draws a light of Atzilus, higher than the higher Gan Eden; then midbar is introduced as speech, the prayer with fire and thirst that refines the animal soul. | |
| <hr/> | | |
| 3 | The wilderness of Sinai: thirst and the cry of the heart | ¶3–5 |
| | Seeing that G-d alone is life awakens thirst, an outcry over one’s distance from Him and a hatred of evil; daily prayer, Pesukei deZimra and Yotzer Or build this thirst until Ahavas Olam. | |

- 4 **The Tent of Meeting: G-d's unity in the soul** ¶6-7
Mo'ed means being "known" and joined: G-d's unity is revealed in the soul through the "tent" of the Torah and mitzvos, His wisdom and will, as an embrace reaches a friend through his body.
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- 5 **Moshe, Aharon and the going out of Egypt** ¶8-9
Moshe draws down Daas, a felt knowledge of G-d; Aharon kindles the souls' fiery love; but first one must leave Egypt by turning from evil (iskafya), and the "second month" then brings the transformation of darkness into light.
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- 6 **Three levels of compassion** ¶10-14
Compassion comes from Daas; Yaakov's compassion, from the knowledge of G-d, branches into the compassion of the twelve tribes, like the weeping lower waters, and then of the seventy souls, compassion on the soul for being enclothed in a body.
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- 7 **Raising the soul to "by their skulls"** ¶15
The soul is raised through the three levels from below upward, as in the three mentions of compassion before the Shema and the counting of the Omer, up to the great love above intellect revealed at Sinai, "by their skulls."
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KEY CONCEPTS

Midbar (wilderness, speech) מדבר

Read three ways: as dibbur, the speech of prayer; as "He subdues," when the Temple stood; and as a dry wilderness, the state of exile, which makes the soul thirst for G-d.

The Tent of Meeting אוהל מועד

G-d's unity drawn down and revealed in the soul; it comes through the "tent" of the Torah and mitzvos, which cover His light as a shadow covers, and it quenches the soul's thirst with joy.

The groomsmen of the King and of the Queen שושבינא דמלכא, שושבינא דמטרוניתא

Moshe leads the "Groom," G-d, down to the soul through Daas; Aharon raises the "bride," the Community of Israel, kindling the souls like the lamps of the menorah.

Subduing and transforming (iskafya and is'hapcha) אתכפיא, אתהפכא

Turning from evil by forcing the sitra achra to yield is the first stage, the going out of Egypt; transforming darkness into light is the second, the fiery thirst of "the wilderness of Sinai."

Atzilus within Asiyah אצילות שבעשיה

The light of Atzilus hidden in the inner dimension of the lowest world is infinitely above the highest level of Beriah; only Torah and mitzvos, done in a body, draw it down.

Three levels of compassion ג' מיני רחמנות

Yaakov's compassion, the twelve tribes' and the seventy souls' descend in that order; the soul is raised through them from below upward: "by their families," "by their fathers' house," and Yaakov.

The skull (gulgoles) גלגולת

The skull surrounds the head and the brain without being enclothed in them; it stands for the great love above intellect, "a service of gift," revealed at the Giving of the Torah.

SECTION 1 • 11

The census as the raising of the souls

1 וידבר ה' אל משה במדבר סיני^{1,2} באוהל מועד וגוי' שאו את ראש כל עדת בני' למשפחותם³ וגוי' תפקדו אותם לצבאותם אתה ואהרן.⁴

“And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting,” etc.; “Lift up the head of all the congregation of the children of Israel, by their families,” etc.; “you shall number them by their hosts, you and Aharon.”

The maamar opens with the first verses of the book of Bamidbar: G-d speaks to Moshe “in the wilderness of Sinai, in the Tent of Meeting” and commands a count of the people. Each phrase will be read as a stage in the soul’s service: the “wilderness of Sinai” and the “Tent of Meeting” as two levels, “Lift up the head” as raising the souls, and “you and Aharon” as the two leaders through whom it happens.

הנה למשפחותם פי' לבחי' ע' משפחות שיצאו מע' נפש יוצאי ירך יעקב⁵ וכדי להרים ולישא ראש ומוחין של נש"י המושרשים במקור חוצבם בחי' כנ"י להעלותם

Now, “by their families” means: to the level of the seventy families that came forth from the seventy souls “who came out of Yaakov’s loins.” And in order to raise and to lift up the head and the intellect (mochin) of the souls of Israel, which are rooted in the source from which they were hewn, the level of the Community of Israel (Knesses Yisrael), to raise them up

“By their families” is taken to mean the seventy families that descended from the seventy souls who went down to Egypt with Yaakov. The census is read literally as “lifting up the head”: raising the intellect of the souls of Israel, whose root is the Community of Israel (Knesses Yisrael), the collective source of all Jewish souls, up to the level that the seventy souls represent.

לבחי' ע' נפש הנ"ל תפקדו אתה ואהרן שבחי' משה ואהרן הם המעלים ומנשאים בחי' כנ"י וכמ"ש נחית כצאן עמך⁶ ביד משה ואהרן כי משה הוא שושבינא דמלכא^{7,8} ואהרן שושבינא דמטרוניתא.^{9,10,11}

to the level of the seventy souls mentioned above, “you shall number [them], you and Aharon.” For the levels of Moshe and Aharon are the ones who raise up and lift up the level of the Community of Israel, as it is written, “You led Your people like a flock by the hand of Moshe and Aharon.” For Moshe is the groomsman of the King (shushvina demalka), and Aharon the groomsman of the Queen (shushvina dematronisa).

The command “you shall number [them], you and Aharon” shows that this raising is done through Moshe and Aharon, as the verse in Psalms says that G-d led His people “by the hand of Moshe and Aharon.” The Zohar calls Moshe the groomsman of the King and Aharon the groomsman of the Queen; the maamar will explain later (section 3) what each one does to bring the two together.

SECTION 2 • 12

The descent for the sake of an ascent

2 וביאור הדבר הנה נודע שירידת נשמותיהם של ישראל להתלבש בגוף ונפש הבהמית בעוה"ז היא ירידה גדולה להן ממעלתן וממדרגתן שהיו מקודם

The explanation of the matter: It is known that the descent of the souls of Israel to be enclothed in a body and an animal soul in this world is a great descent for them from the rank and the level in which they were before

The Alter Rebbe begins to explain the theme of raising the souls. A soul's coming down to live in a body, together with an animal soul, in this world is a great fall from the level it had before.

לכן שבעודן קשורות במקורן היו נהנין מזיו השכינה ¹² בג"ע עליון ותחתון אך הירידה צורך עלייה ¹³ היא.

this; for while they were still bound to their source they delighted in the radiance of the Shechinah (Divine Presence) in the higher and the lower Gan Eden. But the descent is for the sake of an ascent.

Before birth, the soul, still bound to its source, enjoyed the radiance of the Shechinah in the higher and the lower Gan Eden, the spiritual paradise. Yet the descent is “for the sake of an ascent”: the soul will end up higher than where it began.

והנה ארז"ל דע מאין באת ¹⁴ ולאן אתה הולך ¹⁵ פי' שמקור הנשמה היא מאין בחי' ג"ע העליון (וע' בליקוטי הש"ס מהארז"ל ע"ז המאמר) והולכת לקבל שכרה לבחי' אן שהיא ג"ע התחתון

Now, our Sages, of blessed memory, said, “Know from where (me'ayin) you came and to where (le'an) you are going.” That is: the source of the soul is from ayin, the level of the higher Gan Eden (and see in Likkutei HaShas by the Arizal, of blessed memory, on this saying), and it goes to receive its reward at the level of an, which is the lower Gan Eden.

The Mishnah in Avos tells a person to know “from where you came and to where you are going.” The Alter Rebbe reads its two words for “where” as two levels: me'ayin, the soul's source in the higher Gan Eden, and le'an, the lower Gan Eden, where it goes to receive its reward after its life here.

כי אן הוא מלשון אנה שהוא נופל על דבר שיש בו מקום וגבול כמו אנה פניך מועדות¹⁶ (ביחזקאל סי' כ"א)

For an is related to the word anah ("whither"), which applies to something that has place and limit, as in "Whither (anah) is your face set" (in Yechezkel, chapter 21),

The word an is linked to anah, "whither," which is used of a place with set bounds, as in the verse in Yechezkel. So le'an points to a level that has place and limit.

דהיינו בחי' ג"ע התחתון שהוא בבחי' מקום וגבול כמארו"ל בפ"ט דפסחים¹⁷ העולם אי' משים בגן¹⁸ כו' וא"כ מהו היתרון והמעלה.

that is, the level of the lower Gan Eden, which is in a state of place and limit, as our Sages, of blessed memory, said in the ninth chapter of Pesachim, "The world is one-sixtieth of the Garden," etc. If so, what is the advantage and the superiority [of the descent]?

The lower Gan Eden is such a bounded level: the Talmud measures the world as one-sixtieth of the Garden, which shows that the Garden too has a measure. This raises the question: if the soul came from the higher Gan Eden and goes back only to the lower one, what has it gained by coming down?

אלא הענין שתכלית ירידת הנשמות לא היתה בשביל קיבול שכרן בעוה"ב בלבד אלא הירידה היא צורך עליה גם בעודן בעוה"ז מלובשות בגוף הגשמי והוא ענין מארו"ל יפה שעה אחת בתשובה¹⁹ ומע"ט בעוה"ז מכל²⁰ חיי העוה"ב²¹

But the point is that the purpose of the souls' descent was not only for the sake of receiving their reward in the World to Come; rather, the descent is for the sake of an ascent even while they are still in this world, encloded in the physical body. This is the meaning of the saying of our Sages, of blessed memory, "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come."

The answer is that the gain of the descent is not only the reward of the World to Come; the ascent takes place even here, while the soul is in the body. The Mishnah in Avos says so plainly: one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

כי כל חיי העוה"ב הוא שנהנין מזיו השכינה ואין זה אלא זיו כו' משא"כ תשובה ומע"ט נקי בזהר
לאשתאבא בגופא דמלכא²²

For all the life of the World to Come is that they delight in the radiance of the Shechinah, and this is only a radiance, etc.; whereas teshuvah and good deeds are called in the Zohar "to be absorbed into the body of the King" (le'ishtaava begufa demalka).

The World to Come is the enjoyment of a "radiance" of the Shechinah, a light that shines from G-d but is not G-d Himself. Teshuvah and good deeds the Zohar calls being "absorbed into the body of the King": a union with G-d Himself, as food is absorbed into the body that eats it.

(וע' בפ' יתרו ע"פ זכור²³ את יום השבת ובשיר השירים ע"פ אני ישנה^{24, 25} מענין פ"י לאשתאבא בגופא דמלכא, והנה עם היות כי עיקר גילוי בחי' זו יהי לעתיד וע"ז אמרו עתידים צדיקים שיאמרו לפניהם קדוש.²⁶

(And see in Parshas Yisro, on the verse "Remember the Shabbos day," and in Shir HaShirim, on the verse "I am asleep," on the meaning of "to be absorbed into the body of the King." Now, although the main revelation of this level will be in the Time to Come, and of this they said, "The righteous are destined to have 'Holy' said before them,"

A long parenthesis begins here, sending the reader to two other maamarim that explain the phrase "absorbed into the body of the King." The full revelation of this union belongs to the Time to Come, of which the Talmud says that "Holy" will be said before the righteous as it is said before G-d.

מ"מ הארה מבחי' זו מאיר ג"כ בג"ע וכמ"ש בסש"ב פ' ל"ט בשם הזוהר ונהנין מזיו השכינה כו' והוא זיו תורתן ועבודתן ממש²⁷ כו',

nevertheless a glimmer of this level shines in Gan Eden too, as is written in Sefer Shel Beinonim, chapter 39, in the name of the Zohar, "And they delight in the radiance of the Shechinah," etc., and this is the radiance of their very own Torah and service, etc.

Even so, a glimmer of that level shines already in Gan Eden. Tanya (chapter 39) quotes the Zohar that the souls "delight in the radiance of the Shechinah" and explains that this radiance is their own Torah and service, the light their deeds drew down.

ולפי"ז יש לומר שזיו תורתו ועבודתו המאיר בג"ע התחתון הוא הגבה מאוד נעלה מהבחי" שהשיגה הנשמה אפי" בג"ע העליון קודם ירידתה בעוה"ז והוא מובן ע"ד מ"ש בס' הגלגולים פ' עשרים הובא בתו"א פ' חיי שרה בד"ה עיין מ"ש בע"ח

Accordingly, it can be said that the radiance of their Torah and service that shines in the lower Gan Eden is exceedingly higher and loftier than the level that the soul attained even in the higher Gan Eden before its descent into this world. This is understood along the lines of what is written in Sefer HaGilgulim, chapter twenty, quoted in Torah Ohr, Parshas Chayei Sarah, in the discourse beginning "See what is written in Etz Chaim,"

From this the Alter Rebbe draws a bold conclusion: the light of a soul's Torah and service, even as it shines in the lower Gan Eden, is far higher than anything the soul grasped in the higher Gan Eden before it came down. He supports it from a principle in Sefer HaGilgulim that is quoted in Torah Ohr.

וכן הוא בהרמ"ז ר"פ משפטים, שבחי" אצילות ממש מתלבש בבי"ע בפנימיותם, ואצילות של פנימי" העשיי הוא גדול לאין קץ יותר מהבחינה היותר גדולה של הבריאה שמבחי" עצמה.

and so it is in the Ramaz at the beginning of Parshas Mishpatim: that the level of Atzilus (Emanation) itself is en clothed in Beriah, Yetzirah and Asiyah, in their inner dimension (pnimiyus); and the Atzilus of the inner dimension of Asiyah is infinitely greater than the greatest level of Beriah as it is of itself.

The principle, also found in the Ramaz (Rabbi Moshe Zacuto), is that Atzilus itself is hidden within the inner dimension of the three lower worlds. Even the Atzilus hidden in Asiyah, the lowest world, is infinitely greater than the highest level Beriah has of its own.

והנה ג"ע העליון הוא מבריאה וע"י תורה ומצות ממשיכים מ"ד דאצילות כמ"ש בד"ה עיין מ"ש בע"ח הנ"לובפ' ב ראשית בביאור ע"פ כי כאשר השמים החדשים²⁸ כו' שהמשכת האצילות בבי"ע נעשה ע"י תורה ומצות דוקא ע"ש.

Now, the higher Gan Eden is of Beriah, and through Torah and mitzvos one draws down the mayin duchrin (masculine waters) of Atzilus, as is explained in the discourse beginning "See what is written in Etz Chaim" mentioned above, and in Parshas Bereishis, in the explanation on the verse "For as the new heavens," etc., that the drawing down of Atzilus into Beriah, Yetzirah and Asiyah comes about specifically through Torah and mitzvos; see there.

The higher Gan Eden belongs to the World of Beriah. Through Torah and mitzvos a person draws down the "mayin duchrin," the downward flow of divine light, from Atzilus; only Torah and mitzvos bring Atzilus into the lower worlds, as two maamarim of Torah Ohr explain.

ונמצא הנשמה קודם שירדה בעולם הזה לקיים התורה ומצות כשהיתה בגי' העליון שהוא בריאה לא השיגה כלל בחי' אצילות שבבריאה, שהרי בחי' אצילות אינו נמשך רק ע"י תורה ומצות כנ"ל, ואף הנשמות היותר עליונות שבג"ע העליון לא השיגו רק בחי' בריאה שבבריאה.

It follows that the soul, before it descended into this world to fulfill the Torah and mitzvos, when it was in the higher Gan Eden, which is in Beriah, did not attain at all the level of the Atzilus that is within Beriah; for the level of Atzilus is drawn down only through Torah and mitzvos, as mentioned above. And even the loftiest souls in the higher Gan Eden attained only the level of the Beriah within Beriah.

So the soul in the higher Gan Eden before birth, having no mitzvos yet, could not grasp the Atzilus hidden within Beriah. Even the loftiest souls there grasped only Beriah's own highest point, "the Beriah within Beriah."

וזוהו ישראל עלו במחשבה²⁹ מחשבה היא בחי' בריאה. ועלה במחשבה היינו הבחי' יותר עליונה שבמחשבה, והיינו בחי' מחשבה שבמחשבה שהיא בריאה שבבריאה משא"כ בחי' אצילות לא השיגו כלל, ואע"פ שבפי' עלו במחשבה באמת יש פירושים

This is [the meaning of] "Israel arose in thought": thought is the level of Beriah, and "arose in thought" means the highest level within thought, namely the level of thought within thought, which is the Beriah within Beriah; whereas the level of Atzilus they did not attain at all. And although, in the meaning of "arose in thought," there are in truth interpretations

This is how the Alter Rebbe reads the saying "Israel arose in thought": "thought" is the World of Beriah, and "arose" means its highest point, the "thought within thought," which is Beriah within Beriah, and not Atzilus. He grants that the saying has other, far loftier meanings.

גבוהים יותר הרבה מבחי' גי' שבבריאה כמ"ש ע"פ יונתי בחגוי הסלע³⁰ ובשאר דוכתי מ"מ אחר שירדה הנשמה בגי' קודם ירידתה בגוף היא בבחי' בריאה, אבל ע"י ירידתן בעוה"ז בקיום התומ"צ נמשך להם זיו תורתן ועבודתן

far higher than the level of the Gan Eden that is in Beriah, as is explained on the verse "My dove, in the clefts of the rock," and in other places, nevertheless, once the soul has descended into Gan Eden, before its descent into the body, it is at the level of Beriah. But through their descent into this world, in fulfilling the Torah and mitzvos, there is drawn down to them the radiance of their Torah and service,

Those loftier meanings are explained in the maamar on "My dove, in the clefts of the rock" and elsewhere. But once the soul has come down to Gan Eden before birth, it stands at the level of Beriah; only by coming into this world and keeping the Torah and mitzvos does it receive the radiance of its Torah and service.

שהוא הארת מ"ד דאצילות ממש לכך גם כשנמשך לה גילוי זה אפי' רק בג"ע התחתון שהוא בעשייה ה"ז כענין האצילות שנמשך ומתלבש בפנימית העשייה שהוא גבוה יותר אין קץ מהבחינה היותר גדולה שבג"ע העליון מצד עצמו

which is a glimmer of the mayin duchrin of Atzilus itself. Therefore, even when this revelation is drawn down to it only in the lower Gan Eden, which is in Asiyah, this is like the Atzilus that is drawn down and enclothed in the inner dimension of Asiyah, which is infinitely higher than the greatest level in the higher Gan Eden as it is of itself,

That radiance is a light of Atzilus itself. So even when it is revealed only in the lower Gan Eden, which belongs to Asiyah, it is Atzilus enclothed in Asiyah, and infinitely above the best of the higher Gan Eden on its own terms.

שהוא כענין בחי' בריאה שבבריאה כנ"ל, ועמ"ש ע"פ מי מנה ³¹ כענין אף עשיתיו ³² אף מרבה בחי' רביעית והוא גילוי אור האצילות שאינו נמשך ומתגלה כ"א ע"י ירידי הנשמה בעוה"ז דוקא ע"ש.

which is like the level of the Beriah within Beriah, as mentioned above. And see what is explained on the verse "Who has counted," on the subject of "I have even made him" (af asisiv): af ("even") includes a fourth level, and it is the revelation of the light of Atzilus, which is drawn down and revealed only through the descent of the soul into this world specifically; see there.

The best of the higher Gan Eden on its own terms is only "Beriah within Beriah." The reader is sent to the maamar on "Who has counted," where in the verse "I created him, I formed him, I even made him" the word "even" adds a fourth level beyond Beriah, Yetzirah and Asiyah: the light of Atzilus, revealed only through the soul's descent into this world.

וענין התלבשות אצילות ממש בעשי' יש לצייר מנבואת מרע"ה שהי' מאיר בו אפי' בחי' אצילות העליון ממש עם היותו מלוכש בגוף שמעשי' הגשמי', ועמ"ש מזה בביאור ע"פ שוש אשיש ³³ כו'

The idea of Atzilus itself being enclothed in Asiyah can be pictured from the prophecy of Moshe our teacher, peace be upon him: there shone in him even the level of the supernal Atzilus itself, even though he was enclothed in a body of physical Asiyah. And see what is explained about this in the explanation on the verse "I will greatly rejoice," etc.,

Moshe's prophecy shows how Atzilus can be enclothed in Asiyah: the light of the supernal Atzilus itself shone in him while he lived in a physical body. The reader is sent to the explanation on "I will greatly rejoice" for more on this.

וכמ"ש בשע"ק להרח"ו ח"ג ש"י שנבואת מרע"ה³⁴ ה"י מאצילות ממש דרך מעבר הבריא. ועיין מ"ש עוד מענין התגלות זיו השכינה שבג"ע התחתון ע"י מעשה המצות כפי שלח ע"פ ועתה יגדל נא כו' ע"ש).

and as is written in Sha'arei Kedushah by Rabbi Chaim Vital, part 3, gate 6, that the prophecy of Moshe our teacher, peace be upon him, was from Atzilus itself, by way of passing through Beriah. And see what is further explained on the revelation of the radiance of the Shechinah in the lower Gan Eden through the performance of the mitzvos, in Parshas Shelach, on the verse "And now, I pray, let [the power] be great," etc.; see there.)

Rabbi Chaim Vital's Sha'arei Kedushah says that Moshe's prophecy came from Atzilus itself, passing through Beriah only on the way, whereas the other prophets saw Atzilus fully enclothed in the lights of Beriah. The parenthesis closes with a reference to Parshas Shelach, on how the doing of mitzvos reveals the radiance of the Shechinah in the lower Gan Eden.

אך איך ובמה תתגדל מעלת התשובה ומע"ט כ"כ. הנה הוא ע"י ב' בחי' במדבר סיני³⁵ ובאוהל מועד בחי' מדבר הוא מ"ש ומדברך נאוה³⁶ מלשון דיבור כי

But how, and by what, is the virtue of teshuvah and good deeds made so great? It is through two levels: "in the wilderness of Sinai" and "in the Tent of Meeting." The level of midbar ("wilderness") is [the sense of] what is written, "and your speech (midbarech) is lovely," from the word dibbur ("speech"). For

Back to the main line: how do teshuvah and good deeds reach such greatness? Through the two levels named in the verse, "in the wilderness of Sinai" and "in the Tent of Meeting"; the word midbar, wilderness, is first linked to dibbur, speech, as in "your speech (midbarech) is lovely."

הנה דבר ה' זו גילוי שכינה כו' וכשמתלבשת בבי"ע נק' מדבר בתוס' אות מ פתוחה לפי שאז יש פתח ומבוא לחיצונים הם הקליפות וס"א לינק ולקבל חיות ממנה בהתלבשות בע"ש כו'

"the word of Havayah": this is the revelation of the Shechinah, etc.; and when it is enclothed in Beriah, Yetzirah and Asiyah it is called midbar, with the addition of the letter mem, an open mem, because then there is an opening and an entrance for the external forces, namely the kelipos (husks) and the sitra achra (the other side), to nurse and receive life-force from it in its enclothe-ment in Asiyah, etc.

"The word of Havayah" is the revelation of the Shechinah, G-d's speech that is present in and gives life to creation. When it is enclothed in the lower worlds it is called midbar, dibbur with an added open mem, and the open letter hints at an opening through which the kelipos, the forces opposed to holiness, can draw life from it.

(ועי' בזח"א ד"ו ע"ב משא"כ ם סתומה עלמא דחירות³⁷ חירות ממה"מ³⁸ כו' ועי' בזהר ר"פ שלח בענין לסרבה המשרה^{39,40} ובמק"מ שם)

(And see the Zohar, Part I, page 6b: "whereas the closed mem is the world of freedom," freedom from the Angel of Death, etc. And see in the Zohar at the beginning of Parshas Shelach on the subject of "lemarbeh hamisrah" [written with a closed mem], and in the Mikdash Melech there.)

In the parenthesis, the Zohar contrasts the closed mem, "the world of freedom," which the Midrash on Shir HaShirim calls freedom from the Angel of Death. The closed mem in the middle of the word "lemarbeh" in Isaiah 9:6 is discussed in the Zohar at the start of Parshas Shelach and in the commentary Mikdash Melech there.

שבזמן שבהמ"ק היה קיים נקי מדבר מלשון ידבר עמים⁴¹ כו' שכולם היו מוכנעים תחת הקדושה.

For at the time when the Holy Temple stood, it was called midbar in the sense of "He subdues (yad-ber) peoples," etc., for they were all subdued under holiness,

When the Temple stood, the open mem of midbar gave no hold to the forces outside holiness: midbar then meant "He subdues peoples," from the verse in Psalms. All of them were subdued beneath holiness.

והנש"י היו ממשלותיו⁴² (ועד"ז אמרו רז"ל פרק ג' דר"ה ד' כ"ג ע"פ אתן במדבר ארז⁴³ כו' ואין מדבר אלא ירושלים).⁴⁴

and the souls of Israel were "His dominion." (Along these lines our Sages, of blessed memory, said in the third chapter of Rosh HaShanah, page 23, on the verse "I will set in the wilderness the cedar," etc., "and midbar means only Jerusalem.")

The souls of Israel were then G-d's "dominion," in the words of Psalms 114:2. The Talmud likewise reads "I will set in the wilderness the cedar" as speaking of Jerusalem, so that midbar can describe the holy city itself.

אבל בזמן הגלות הנה אמרו רז"ל גלו כו' שכינה עמהם^{45,46} ונקרא מדבר כארץ מדבר וציה כב"י והנה כשם שהוא בכללות העולם כך הוא כפרטיות בנפש האדם שבזמן הגלות

But at the time of exile, our Sages, of blessed memory, said, "They were exiled, etc., [and] the Shechinah was with them"; and it is called midbar, like "a land of wilderness and drought," as it were. And just as it is in the world as a whole, so it is in particular in the soul of man: at the time of exile

In exile the Shechinah went with Israel, as the Talmud says, and so midbar takes on its other meaning, a dry wilderness, as it were. And what is true of the world as a whole is true within each person's soul.

הנה גם ניצוץ אלקי שבנפש האדם הוא בגלות ומאסר הגוף הגשמי במחשבות אדם ותחבולותיו ויצרי מעללי איש בהבלי העולם וירידת ניצוץ אלקי בגלות הזה הוא צורך עליה

the G-dly spark in a person's soul, too, is in the exile and prison of the physical body, in "the thoughts of man and his schemes, and the impulses of the deeds of man," in the vanities of the world. And the descent of the G-dly spark into this exile is for the sake of an ascent,

In exile the G-dly spark in a person is held captive by the body and by the thoughts and schemes of worldly life, words taken from the Musaf prayer of Rosh HaShanah. This descent too is for the sake of an ascent.

דהיינו כדי לברר ולהפריד הרע שבנה"ב מלבושי נוגה כו' (כי הנשמה אי"צ תיקון לעצמה ⁴⁷ כו')

namely, in order to refine and separate the evil in the animal soul, the garments of Nogah, etc. (for the soul itself needs no rectification, etc.),

The aim of the descent is to refine and separate the evil within the animal soul, whose garments belong to Nogah, the husk in which good and evil are mixed. The soul itself, the Alter Rebbe notes, needs no repair, as Etz Chaim says; it comes down only to repair what is below it.

כמ"ש במקום אחר וצ"ל עליה זו ג"כ בבחי' מדבר דהיינו ע"י דיבור התפלה ברשפי אש ⁴⁸ וצמאון כו'

as is explained elsewhere. And this ascent too must be at the level of midbar, that is, through the speech of prayer, with flashes of fire and thirst, etc.,

This ascent too must come by way of midbar, here in its sense of speech: the words of prayer, said with "flashes of fire," a burning love, and with thirst for G-d.

וצעקת הלב כמ"ש צעק לבם ⁴⁹ כו' כי כל זמן שאינו מעורר את האהבה בתפלה כרשפי אש עד שתחפץ להתפשט מלבושיה שבנוגה

and the outcry of the heart, as it is written, "Their heart cried out," etc. For as long as one does not arouse the love in prayer like flashes of fire, until [the soul] desires to strip off its garments of Nogah,

Prayer also needs the cry of the heart, as the verse in Eichah says, "Their heart cried out." Until a person's love in prayer burns so strongly that the soul longs to shed its garments of Nogah, his state remains as the next words describe.

הנה האדם בטבעו מעורב טו"ר ואף שאינו עושה רע בפו"מ הוא מחמת שהרע ישן אצלו

a person by his nature is a mixture of good and evil; and though he does no evil in actual deed, this is because the evil is asleep in him.

By nature a person is a mixture of good and evil. If he does no actual wrong, that is only because the evil in him is "asleep," not because it is gone.

אך אעפ"כ בטבעו הוא בכחו כתולדתו עד שיפרידנו ברשפי אש (וכמ"ש במקום אחר ע"פ מצרף לכסף וכור לזהב ואיש לפי מהללו) ⁵⁰ האהבה והיינו שיהיה בבחי' צמאון כארץ מדבר וציה כו'

Nevertheless, in his nature it remains in its full strength, as at its birth, until he separates it with the flashes of fire (as is explained elsewhere on the verse "The refining pot is for silver and the furnace for gold, and a man according to his praise") of love; that is, that it be at the level of thirst, like "a land of wilderness and drought," etc.,

The sleeping evil keeps all its first strength until it is separated out by the fire of love, as a furnace separates the dross from silver and gold (Proverbs 27:21). That love takes the form of thirst, like a parched wilderness.

שהיא ארץ מלחה לא זרועה ולא יצמח בה כל עשב לפי שאין בה חיות של כח הצומח, וכך ישים האדם אל לבו שאפי' כל העולמות עליונים מריש כל דרגין כו'

which is a salt land, unsown, in which no grass grows, because it has no life-force of the power of growth. And so a person should take to heart that even all the higher worlds, "from the head of all levels," etc.,

A salt land grows nothing because it has no power of growth in it. In the same way a person should reflect that even the highest worlds have no life of their own.

הם בחי' מדבר ושממון ובחי' דומם ממש שאין בהם חיות כלל לגבי הקב"ה כי אתה עשית את השמים ושמי השמים ⁵¹ כו'

are at the level of a wilderness and desolation, and the level of actual inanimate matter that has no life-force at all, in relation to the Holy One, blessed be He. For "You have made the heavens and the heaven of heavens," etc.,

Compared with G-d, all the worlds are a wilderness and a wasteland, like inanimate matter with no life at all. The verse in Nechemiah is brought: G-d made the heavens and the heaven of heavens.

ואתה מחיה את כולם שהוא הוא ית' חיות כל העולמות ואין עוד מלבדו ⁵² ואפס זולתו והיו כלא הין. ^{53, 54}

"and You give life to them all": that He, may He be blessed, is Himself the life-force of all the worlds, and there is nothing else besides Him, and there is naught apart from Him, and they are as if they were not.

The verse goes on, "and You give life to them all": G-d Himself is the life of every world, and apart from Him nothing truly exists. Reflecting on this is what awakens the soul's thirst for G-d, the "wilderness" quality of prayer.

SECTION 3 • 113-5

The wilderness of Sinai: thirst and the cry of the heart

3 ולזאת תכלה אליו נפש כל חי לדבקה בו ית' חיי החיים ב"ה וכמ"ש לאהבה את⁵⁵ ה' אלהיך כי הוא חייך פי' שאין חייך

Therefore the soul of every living being will yearn for Him, to cleave to Him, may He be blessed, the Life of all life, blessed be He; as it is written, "To love Havayah your G-d ... for He is your life," meaning that your life is nothing

Having seen that no world has life apart from G-d, the soul longs to cleave to Him, the true "Life of all life." The verse "for He is your life" is read literally: a person's life is nothing but G-d Himself.

אלא הוא וכדכתיב ראו עתה כי אני אני הוא⁵⁶ ואין אלקים עמדי אלא שמקרא זה על לעתיד נאמר שאז יאמרו ראו עתה

but He. And as it is written, "See now that I, I am He, and there is no god with Me." But this verse was said about the Time to Come, when they will say, "See now

The verse "See now that I, I am He, and there is no god with Me" states the same truth, that nothing exists besides G-d. But it speaks of the Time to Come, when this will be openly seen.

כי כו' בבחי' ראי' חושיית ממש כדכתי' ונגלה כבוד⁵⁷ ה' וראו כל בשר כו' וכתוב כי עין בעין יראו⁵⁸ וגו',

that," etc., in the manner of actual sensory sight, as it is written, "And the glory of Havayah shall be revealed, and all flesh shall see," etc., and it is written, "For eye to eye they shall see," etc.

In the future G-d's unity will be perceived as plainly as the eyes see a physical object, as Isaiah says, "all flesh shall see" and "eye to eye they shall see."

משא"כ עכשיו בזמן הגלות הוא בחי' הצמאון לבוא לבחי' ומדריגה זו שיהי' בחי' ראי' חושיי' כמ"ש צמאה נפשי לאלקים לאל חי מתי אבוא ואראה⁵⁹ וגו'

Whereas now, in the time of exile, it is the level of thirst to come to this level and rank, that there be sensory sight, as it is written, "My soul thirsts for G-d, for the living G-d; when shall I come and see," etc.

Now, in exile, that seeing is not yet given; what we have is a thirst to reach it. King David's words, "My soul thirsts for G-d ... when shall I come and see," express this longing.

והנה כתיב רעבים גם צמאים נפשם בהם תתעטף ויצעקו אל⁶⁰ ה' בצר להם כו' שמבחי' הצמאון עד שנפשו עליו תתעטף נולד בחי' הצעקה בלב על ההיפך

Now, it is written, "Hungry and thirsty too, their soul fainted within them; and they cried out to Havayah in their distress," etc. From the level of thirst, until his soul faints within him, there is born the level of the outcry in the heart over the opposite [state],

The psalm describes people so hungry and thirsty that they faint, and then they "cried out to Havayah in their distress." In the same way an intense thirst for G-d gives birth to an outcry of the heart over its present state, the opposite of that seeing.

כי צר לו מאד הגלות ומאסר הגוף הגשמי והיינו כי בשומו ללבו שאין חיות אמיתי לכל הנבראים ואפי' לעולמות עליונים

for the exile and the prison of the physical body are very distressing to him. That is: when he takes to heart that there is no true life-force (chayus) for all the created beings, even for the higher worlds,

The distress is the exile and the soul's confinement in a physical body. It comes when a person reflects that no created being, not even the highest world, has any true life of its own.

אלא אתה הוא המחי' כו' ואי לזאת ישם אשם נפשו⁶¹ איך שהוא רחוק מה' בתכלית הריחוק וחיי אינן חיים אלא חיי ההבל.

but only You are the One Who gives life, etc., then because of this he will lay guilt upon his soul for how he is utterly far from G-d, and his life is no life, only a life of vanity.

Only G-d gives life. Seeing this, a person feels remorse at how far he is from G-d, and sees that his own life, lived apart from Him, is no real life but "a life of vanity."

4 וזהו במדבר סיני שירדה שנאה⁶² על הרע שמחמת בחי' המדבר וצמאון גורם לעורר שנאה על הרע להיות צעקת הלב וכו' כנ"ל.

This is [the meaning of] "in the wilderness of Sinai," [Sinai,] on which hatred came down upon the evil: for the level of wilderness and thirst brings about the arousal of hatred for the evil, so that there is the outcry of the heart, and so on, as mentioned above.

The name Sinai is read with the Talmud's wordplay, as the mountain from which "hatred" (sin'ah) came down. Here the hatred is for evil: the "wilderness" thirst of prayer stirs up a hatred of the evil in oneself, and with it the outcry of the heart.

ובזה יובן מה שתקנו התפלה^{63, 64} בזמן חורבן בהמ"ק דוקא כי בזמן שהיה בהמ"ק קיים לא היתה שליטה וממשלה להרע שמקליפות וסט"א לידבק באדם כ"כ.

With this one will understand why they instituted prayer specifically at the time of the destruction of the Holy Temple: for at the time when the Holy Temple stood, the evil of the kelipos (husks) and the sitra achra (the other side) did not have so much rule and dominion to cling to a person.

This explains why prayer was instituted specifically when the Temple was destroyed. While the Temple stood, the evil of the kelipos and the sitra achra did not have such power to cling to a person, so this kind of prayer was not yet needed.

5 ויתפרדו כל פועלי און⁶⁵ כו' אבל בזמן חורבן בהמ"ק עת אשר⁶⁶ שלט⁶⁷ כו' תגבורת היצה"ר ונה"ב צריך להפריד ע"י התפלה דוקא ברשפי אש וצמאון וצעקת הלב כו'

"All the workers of iniquity shall be scattered," etc. But at the time of the destruction of the Holy Temple, "a time when man rules," etc., the overpowering strength of the evil inclination and of the animal soul must be separated specifically through prayer, with flashes of fire and thirst and the outcry of the heart, etc.,

While the Temple stood, the verse "All the workers of iniquity shall be scattered" described the state of evil. After its destruction, "a time when man rules" over man to his harm (Koheles 8:9), the evil inclination and the animal soul grew strong, and they can be separated out only through prayer with fire, thirst and the cry of the heart.

כנ"ל ותיקנו להתפלל בכל יום כי בכל יום יצרו של אדם⁶⁸ מתגבר עליו⁶⁹ וצריך להוסיף אומץ כו' ועל כח"י תפלה זו נאמר ומדברך נאווה^{70, 71} דהיינו כשעולה בבחי' מדבר וצמאון כו'

as mentioned above. And they instituted prayer every day, for every day a person's inclination overpowers him, and one must add strength, etc. And of this level of prayer it is said, "and your speech (midbarech) is lovely": that is, when it rises at the level of wilderness and thirst, etc.

Prayer was made a daily duty because, as the Talmud says, a person's inclination grows stronger against him every day, so he must keep adding strength. Such prayer, rising out of "wilderness" and thirst, is what the verse "your speech (midbarech) is lovely" praises.

(וזהו הא דאיתא בזח"ג פ' אחרי דע"ב א' ע"פ⁷² הוציאוה ותשרף⁷³ בשלהובי טיהרא בגלותא,⁷⁴ דהיינו שמחמת הוציאוה בגלותא שהוא בחי' מדבר ארץ ציה ועיף בלי מים⁷⁵ תגדל בחי' הצמאון והאהבה בחילא יתיר דבחי' תשובה⁷⁶)

(This is what is found in the Zohar, Part III, Parshas Acharei, page 72a, on the verse "Bring her out, and let her be burned": "with the flames of the noonday heat, in exile." That is, because "they brought her out" into exile, which is the level of a wilderness, "a parched and weary land without water," the level of thirst and love grows great, "with greater strength," which is the level of teshuvah (return).

The Zohar reads the words said of Tamar, "Bring her out, and let her be burned," as speaking of exile, burning "with the flames of the noonday heat." Because she was brought out into the dry wilderness of exile, the thirst and love grow far stronger, with the "greater strength" that the Zohar ascribes to those who return in teshuvah.

וזהו ותשרף היינו רשפי אש האהבה וכענין בחי' השרפים המבואר ע"פ ונקדשתי⁷⁷ בתוך⁷⁸ ועמ"ש ע"פ ואני אראה.^{79,80}

And this is "and let her be burned": the flashes of fire of love, like the level of the seraphim that is explained on the verse "And I shall be sanctified in the midst," and see what is explained on the verse "And I shall see."

"Let her be burned" stands for the burning fire of love, like the seraphim, the "burning" angels, as the maamar on "And I shall be sanctified in the midst" explains. The reader is also sent to the maamar on "And I shall see."

וזהו ומדברך נאווה וכענין שחורה אני⁸¹ ועי"ז דייקא ונאווה כמ"ש במקום אחר וגם ומדברך נאווה היינו הדיבור של התפלה והתורה עיין בזח"א ויחי דרמ"ו ע"ב ובדף יו"ד סע"א בההוא מדבר דלחישו דשפון איהי עולה⁸² כו').

And this is "and your speech is lovely," like "I am black, [but lovely]": through this specifically, "and lovely," as is explained elsewhere. Also, "and your speech is lovely" means the speech of prayer and of Torah; see the Zohar, Part I, Vayechi, page 246b, and page 10, end of side a: "through that midbar, the whispering of the lips, she ascends," etc.)

"Your speech is lovely" is like "I am black, but lovely": it is precisely through the darkness of exile that the beauty comes. The Zohar also reads midbar as the speech of prayer and Torah, the whispering of the lips through which the Shechinah ascends.

והנה עד"ז נתקנו כל פסוד"ז כדי לעורר ולהגדיל בחי' הצמאון בקרב איש ולב עמוק⁸³ בשומו ללכו איך אפי' השמים ושמי השמים⁸⁴ והמים אשר מעל השמים יהללו את שם⁸⁵ כו'

Now, along these lines all of Pesukei deZimra (the Verses of Praise) were instituted: to arouse and to increase the level of thirst "within man, and the heart is deep," as he takes to heart how even the heavens and the heaven of heavens and the waters that are above the heavens "shall praise the Name," etc.,

Pesukei deZimra, the psalms said before the main part of the morning prayer, were arranged for this same purpose, to deepen the thirst. In them one reflects that even the heavens, the heaven of heavens and the waters above them only "praise the Name" of G-d (Psalm 148).

בחי' שמו בלכ' וגם בחי' שמו הוא נשגב בבחי' לבדו דלית מחשבה תפיסא ביה כלל רק הודו וזיוו של שמו על ארץ ושמים⁸⁶ כו'

only the level of His Name; and even the level of His Name is "exalted," at the level of "alone," for no thought can grasp Him at all, but only the splendor and radiance of His Name are "upon earth and heaven," etc.,

The heavens reach only His Name, not Him; and even His Name is "exalted, alone," beyond what thought can grasp. Only His "splendor," the radiance of His Name, reaches "earth and heaven," so all creation is far from Him, and the soul thirsts.

כמ"ש במ"א, וכן עד"ז היא ברכת יוצר אור⁸⁷ כו' איך שהמלאכים אומרים קדוש כו' שהוא קדוש ומובדל כו'

as is explained elsewhere. And likewise, along the same lines, is the blessing "Who forms light," etc.: how the angels say "Holy," etc., that He is holy and separate, etc.,

The blessing "Who forms light," before the Shema, works in the same way. It tells how the angels call G-d "Holy," which means that He is separate and beyond them.

ואין ערוך אליו ית' יותר ממה שאין ערוך בחי' דומם לגבי בחי' אדם בעל שכל חי ומדבר כו'

and there is no comparison to Him, may He be blessed, even more than there is no comparison of the level of the inanimate to the level of man, who has intellect and is living and speaking, etc.,

There is even less comparison between G-d and the worlds than between a lifeless stone and a human being, who has intellect, life and speech. Before Him even the angels are like inanimate matter.

כמ"ש במ"א (ועמ"ש בפ' ויחי ע"פ אוסרי לגפן⁸⁸ ובפ' בשלח ע"פ אשירה בפ"י אדון הנפלאות ועושה פלא ובפ' משפטים סד"ה עיין בסש"ב פ' מ"ו. ומזה יובן דאפי' בחי' מדבר העליון)

as is explained elsewhere. (And see what is explained in Parshas Vayechi, on the verse "Binding his foal to the vine"; in Parshas Beshalach, on the verse "I will sing," in the explanation of "Master of wonders" and "Doing wonders"; and in Parshas Mishpatim, at the end of the discourse beginning "See in Sefer Shel Beinonim, chapter 46." From this it will be understood that even the level of the supernal midbar)

The parenthesis lists maamarim that develop this: on "Binding his foal to the vine" (Vayechi), on "I will sing" (Beshalach), and in Mishpatim. It then begins to draw a conclusion about the "supernal wilderness."

כש"ממה ממש יחשב וכמ"ש ג"כ ע"פ שחורה אני מענין כתר⁸⁹ בחי' ולא ישב אדם שם⁹⁰ שעליו נאמר במדבר הגדול והנורא,⁹¹ עכ"ל לגבי א"ס ב"ה כמדבר

(below), the level of "where no man dwelt," of which it is said, "in the great and awesome wilderness," is nevertheless, in relation to the Infinite One (Ein Sof), blessed be He, considered actually like a wilderness and a desolation; as is also explained on the verse "I am black," on the subject of Keser (the Crown)

Even the highest level called "wilderness," the land "where no man dwelt," "the great and awesome wilderness," counts as a wasteland in relation to the Infinite One. The same is said of Keser, the Crown above all the Sefiros, in the maamar on "I am black."

עליון אע"ג דאיהו אור צח⁹² אור מצוחצח אוכמא הוא לגבי עילת העילות⁹³ כו' ע"ש וכ"ל הוא ענין הגדלת הצמאון ממטה למעלה והוא בחי' מדבר סיני כו'

Elyon (Supreme): "even though it is a clear light, a dazzling light, it is black in relation to the Cause of causes," etc.; see there. All this is the increasing of the thirst from below upward, and it is the level of "the wilderness of Sinai," etc.,

The Tikkunei Zohar says that Keser, though "a clear light, a dazzling light," is "black" before the Cause of causes. All the reflection described here builds up the thirst from below upward, and this is "the wilderness of Sinai."

עד ברכת אהבת עולם אהבתנו שברכת אהבת עולם היא המשכה מלמעלה למטה לרוות הצמאון כו' (ועמ"ש ע"פ וארשתיך לי לעולם^{94, 95} כו') ונק' בחי' אהל מועד:^{96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122}

until the blessing “With an everlasting love You have loved us”; for the blessing of Ahavas Olam is a drawing down from above to below, to quench the thirst, etc. (and see what is explained on the verse “And I will betroth you to Me forever,” etc.), and it is called the level of “the Tent of Meeting.”

The rising thirst continues until the blessing “With an everlasting love” (Ahavas Olam), which is the opposite movement: G-d’s love drawn from above to below, quenching the thirst. That second movement is the level of “the Tent of Meeting.”

SECTION 4 • ¶6-7

The Tent of Meeting: G-d’s unity in the soul

6 ב וביאור הענין כי הנה מלת מועד מלשון ונועדתי לך שמה,¹²³ והנה ונועדתי אותיות ונודעתי¹²⁴

2. The explanation of the matter: The word mo’ed (“meeting”) is from the expression “And I will meet (venoadti) with you there”; and venoadti has the same letters as venodati (“and I will be known”)

Section 2 explains “the Tent of Meeting.” Mo’ed, meeting, comes from G-d’s words to Moshe about the Ark, “And I will meet with you there”; and venoadti has the same letters as venodati, “I will be known.”

(ועמ"ש לעיל בד"ה שאו את ראש כו' לגולגלותם ועמ"ש ר"פ וארא סד"ה וארא¹²⁵ מענין נודעתי) שהוא לשון התקשרות והתחברות מלשון והאדם ידע¹²⁶ כו',

(and see what is explained above in the discourse beginning “Lift up the head ... by their skulls,” and see what is explained at the beginning of Parshas Va’eira, at the end of the discourse beginning “Va’eira,” on the subject of nodati), which is an expression of bonding and joining, as in “And the man knew,” etc.

To “know” here means to bond and be joined, as in “And the man knew Chavah.” The reader is sent to the maamar “Lift up the head” and to the maamar Va’eira on the word nodati.

דהיינו המשכת יחוד א"ס ב"ה למטה שיהא שורה ומתגלה בנפש האדם יחודו ית' האמיתי איך הוא ממכ"ע בשוה ואפי' מלא כל הארץ¹²⁷ הלזו הוא כבודו ית' כו'

That is, the drawing down of the unity of the Infinite One (Ein Sof), blessed be He, below, so that His true unity, may He be blessed, rests and is revealed in a person's soul: how He fills all worlds (memalei kol almin) equally, and even "the whole earth," this one, "is full of His glory," may He be blessed, etc.,

So "the Tent of Meeting" is G-d's unity drawn down into a person's soul, so that he feels how G-d fills all worlds equally and how even this lowly earth "is full of His glory."

כי הוא חיי החיים ב"ה ואין עוד מלבדו¹²⁸ כו', ולזאת תהיי שמחת הנפש גדולה לאלקים להתענג על¹²⁹ ה' בבחי' אהבה בתענוגים¹³⁰ מפני קרבת ה' ודבקותה באלקים חיים תחת אשר היתה צמאה מתי אבוא ואראה¹³¹ כו'

for He is the Life of all life, blessed be He, and there is nothing else besides Him, etc. Therefore the soul's joy in G-d will be great, to delight in G-d with the level of "love in delights," because of the nearness of G-d and its cleaving to the living G-d, in place of its having thirsted, "When shall I come and see," etc.

When a person feels that G-d is the life of everything and that nothing exists besides Him, the soul rejoices and delights in G-d's nearness, a "love in delights." This joy takes the place of the earlier thirst, "When shall I come and see."

והרווה את נפשה בגילוי יחוד זה והשביע נפש שוקקה¹³² כו' וכדכתיב עבדו את¹³³ ה' בשמחה וכתוב תחת אשר לא עבדת¹³⁴ את ה' אלקיך בשמחה ובטוב לבב מרוב כל.

And He has quenched its thirst with the revelation of this unity, and "has satisfied the longing soul," etc. As it is written, "Serve Havayah with joy"; and it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, from the abundance of all."

The revelation of G-d's unity quenches the soul's thirst, as the psalm says, "He has satisfied the longing soul." This is why the verses call for serving G-d with joy, and fault service without joy "from the abundance of all," words the next paragraph explains.

7 ומרוב כל פי יותר מכל התענוגים אפי' רוחניים בחי' ג"ע העליון כו'. ועמ"ש ע"פ להקריב לי במועדו.^{135, 136}

“From the abundance of all” means: more than all the delights, even spiritual ones, the level of the higher Gan Eden, etc. And see what is explained on the verse “To offer to Me in its appointed time (bemo’ado).”

The words “from the abundance of all” are read as “more than all”: the joy of serving G-d is to exceed every delight, even the spiritual delights of the higher Gan Eden. The reader is sent to the maamar on “To offer to Me in its appointed time,” a play on mo’ed.

אך איך הוא דרך יחוד א"ס ב"ה למטה בנפש האדם מאחר דלית מחשבה תפיסא ביה¹³⁷ כו',¹³⁸

But what is the way for the unity of the Infinite One (Ein Sof), blessed be He, [to come] below into a person’s soul, since “no thought can grasp Him,” etc.?

A question: how can the unity of the Infinite One be drawn down into a human soul at all, when, as the Tikkunei Zohar says, no thought can grasp Him?

אך הנה הוא באמת ע"י בחי' אוהל וזהו אוהל מועד והענין כמ"ש ובצל ידי כסיתך¹³⁹ כו'

But in truth it is through the level of a tent, and this is “the Tent of Meeting.” The matter is as it is written, “And in the shadow of My hand I have covered you,” etc.

The answer is the “tent”: G-d’s light comes covered, as a tent covers what is under it. The verse “In the shadow of My hand I have covered you” describes such a covering.

(ועמ"ש מענין זה ע"פ ביום השמיני עצרת¹⁴⁰ דרוש השני) בחי' צל ולא אורה נגלית והיינו ע"י בחי' רמ"ח פיקודין¹⁴¹ שהן רמ"ח איברים דמלכא¹⁴² ונקי' איברים עד"מ

(and see what is explained on this subject on the verse “On the eighth day, an assembly,” the second discourse): the level of a shadow, and not of revealed light. That is, through the level of the 248 commandments (pikudin), which are “the 248 limbs of the King”; and they are called limbs by way of analogy,

The covering is a “shadow,” not open light, and it consists of the mitzvos. The Tikkunei Zohar calls the 248 positive commandments “the 248 limbs of the King,” and the word “limbs” is a comparison to the human body.

כמו איברי הגוף שהם בשר גידים ועצמות ובאין מליחה סרוחה ואעפ"כ שורה ומתלבש בהם חיות הנפש, כך הם עד"מ הרמ"ח מצות שאף שהם מלובשים בענינים גשמיים סדר זרעים ומועד כו'

like the limbs of the body, which are flesh, sinews and bones, and without salting they rot, and nevertheless the life-force (chayus) of the soul rests and is enlothed in them. So too, by way of analogy, are the 248 mitzvos: although they are enlothed in physical matters, the Order of Zeraim (Seeds) and Moed (Festivals), etc.,

The limbs of the body are flesh, sinew and bone that would rot without salting, yet the soul's life rests in them. In the same way the mitzvos are enlothed in physical matters, such as the farming laws of the Order of Zeraim and the festival laws of the Order of Moed.

אעפ"כ שורה ומלובש בהם אור א"ס ב"ה ממש לפי שהן הן חכמתו ורצונו ית' והוא ית' ורצונו וחכמתו הכל¹⁴³ א' כו'

nevertheless the Infinite Light (Or Ein Sof) itself, blessed be He, rests and is enlothed in them, since they are His very wisdom and will, may He be blessed; and He, may He be blessed, and His will and His wisdom are all one, etc.

Yet the Infinite Light itself rests in the mitzvos, for they are G-d's own wisdom and will, and G-d is one with His will and wisdom. So the mitzvos are the "tent" through which G-d Himself is reached.

והנה כמו למשל א' האוהב את חבירו שמפני אהבתו הוא מחבקו בגופו או בידו הנה זה ודאי שלא מפני אהבת הגוף עצמו או היד עצמה ממש הוא מחבקו

Now, by way of example: one who loves his friend, and because of his love embraces him, [taking hold of] his body or his hand; certainly he does not embrace him because of love for the body itself or for the hand itself,

An example: one who loves his friend embraces him by his body or his hand. Plainly, it is not the body or the hand that he loves.

אלא מפני שאוהב פנימיותו וחיותו הוא מחבקו בגופו או בידו מפני שא"א לו לתפוס בפנימיותו וחיותו בלבד.

but because he loves his inner dimension (pnimiyus) and his life-force, he embraces him, [taking hold of] his body or his hand, since it is impossible for him to take hold of his inner dimension and life-force alone.

He loves his friend's inner self and life, and takes hold of the body or the hand only because the inner self cannot be grasped by itself. The body is the "tent" through which he reaches the person.

כך עד"מ הנה כתיב וימינו תחבקני¹⁴⁴ שהיא התורה הנקי' ימינו של הקב"ה וכן כשהאדם דבוק בתורה הרי זה קרבת ה' ממש ויחוד אא"ס ב"ה בנפשו ממש.

So too, by way of analogy, it is written, "And His right hand embraces me," which is the Torah, called the right hand of the Holy One, blessed be He. So when a person cleaves to the Torah, this is actual nearness to G-d and the actual unity of the Infinite Light, blessed be He, in his soul.

So too "His right hand embraces me": the Torah, called G-d's right hand, is how G-d "embraces" us. A person who cleaves to the Torah is truly near to G-d, and the Infinite Light itself is united with his soul.

והנה יחוד זה הוא יחוד נפלא ועצום¹⁴⁵ שאין כמוהו בגשמיות, ולכן נקי' לאשתאבא בגופא דמלכא¹⁴⁶ ממש ועמ"ש בד"ה מה טובו אוהליך יעקב:^{147, 148, 149}

And this unity is a wondrous and mighty unity, the like of which does not exist in physical things; therefore it is called being truly "absorbed into the body of the King." And see what is explained in the discourse beginning "How goodly are your tents, Yaakov."

This union through the Torah is a wondrous union, with no parallel in the physical world, and so it is called being truly "absorbed into the body of the King." The reader is sent to the maamar "How goodly are your tents, Yaakov."

SECTION 5 • ¶8-9

Moshe, Aharon and the going out of Egypt

8 ג והנה ב' בחי' אלו שהם מדבר סיני ואוהל מועד הם נעשים ונמשכים ע"י בחי' משה ואהרן כי משה שושבינא דמלכא¹⁵⁰ פ"י

3. Now, these two levels, the wilderness of Sinai and the Tent of Meeting, are brought about and drawn down through the levels of Moshe and Aharon. For Moshe is the groomsman of the King; that is,

Section 3 returns to Moshe and Aharon: the two levels, "the wilderness of Sinai" and "the Tent of Meeting," are drawn down through them. Moshe is "the groomsman of the King."

כמו עד"מ שושבינו של החתן שמוליך את החתן למקום הכלה, כך מרע"ה הוא הממשיך בחי' יחוד אור א"ס ב"ה למטה שיהא שורה ומתגלה בנפש האדם שיהי' בבחי' אוהל מועד כו'

just as, by way of analogy, the groomsman of the groom leads the groom to the place of the bride, so Moshe our teacher, peace be upon him, is the one who draws down the level of the unity of the Infinite Light (Or Ein Sof), blessed be He, so that it rests and is revealed in a person's soul, that it be at the level of the Tent of Meeting, etc.

At a wedding, the groom's groomsman leads the groom to the bride. Moshe likewise brings the "Groom," G-d, down to the soul, drawing His unity into a person so that it rests and is revealed there: this is "the Tent of Meeting."

ואתפשטותא דמשה בכל דרא ^{151, 152} שהוא משבעה רועים ¹⁵³ כו' הוא בחי' משה דעת ה' דהיינו לידע את ה' שהוא חיי החיים ואין עוד מלבדו כו'

And "the extension of Moshe in every generation," for he is one of the seven shepherds, etc., is the level of Moshe, the knowledge of G-d: that is, to know G-d, that He is the Life of all life and there is nothing else besides Him, etc.,

The Tikkunei Zohar speaks of "the extension of Moshe in every generation," and Moshe is one of the "seven shepherds" of Israel. Moshe stands for Daas, the knowledge of G-d: knowing that G-d is the life of all life and that nothing exists besides Him.

וכמ"ש דע את אלקי אביך ¹⁵⁴ ועבדהו ובחי' דעת אינה הידיעה לבדה אלא דעת מלשון הרגשה ¹⁵⁵ שהיא ההרגשה בלב שיכיר וירגיש כאלו רואה לעיני בשר בראי' חושיי ממש וכמ"ש ראו עתה

as it is written, "Know the G-d of your father, and serve Him." And the level of Daas (knowledge) is not knowing alone; rather, daas is an expression of feeling, namely the feeling in the heart, that he recognize and feel as though he sees with eyes of flesh, in actual sensory sight, as it is written, "See now

King David told Shlomo, "Know the G-d of your father, and serve Him." Daas here is not mere information but felt awareness: one recognizes and feels G-d's reality as though seeing it with physical eyes.

כי אני אני הוא ואין אלקים עמדי ^{156, 157, 158} והגם שמקרא זה נאמר על לעתיד שאז יאמרו ראו עתה that I, I am He, and there is no god with Me." And although this verse was said about the Time to Come, when they will say, "See now

The verse "See now that I, I am He" describes such seeing. It speaks of the Time to Come.

כי אני כו' כנ"ל (ועיין בגמרא פ"ו דפסחים דס"ח סע"א סנהדרין¹⁵⁹ דצ"א ע"ב זח"א פ' לך לך דפ"ז ע"ב ח"ב משפטים ק"ח ב')¹⁶⁰

that I," etc., as mentioned above (and see in the Gemara, the sixth chapter of Pesachim, page 68, end of side a; Sanhedrin, page 91b; the Zohar, Part I, Parshas Lech Lecha, page 87b; Part II, Mishpatim, page 108b),

The Talmud (Pesachim 68a, Sanhedrin 91b) and the Zohar read this verse as speaking of the future. The parenthesis gives these places.

מ"מ כח זה יש בכל נפש ונשמה מישראל בניקתה מנשמת מרע"ה¹⁶¹ לקשר מחשבתו בה' בקשר אמיץ וחזק כמו שהיא מקושרת בדבר גשמי שרואה בעיני בשר כו'

nevertheless this power exists in every nefesh and neshamah of Israel, through its drawing nurture from the soul of Moshe our teacher, peace be upon him: to bind one's thought to G-d with a firm and strong bond, as it is bound to a physical thing that one sees with eyes of flesh, etc.;

Even now, every Jewish soul has the power, drawn from the soul of Moshe, to bind its thought to G-d as firmly as it is bound to a physical thing it sees. This is the teaching of Tanya, chapter 42.

אלא שצריכה ליגיעה רבה כו' כמ"ש בסש"ב פמ"ב (ועמ"ש ע"פ ויקרא אל משה¹⁶² וידבר¹⁶³ ה' אליו מאהל מועד לאמר).

only that it requires great toil, etc., as is written in Sefer Shel Beinonim, chapter 42 (and see what is explained on the verse "And He called to Moshe, and Havayah spoke to him from the Tent of Meeting, saying").

Tanya adds that, because the soul is en clothed in a body, this takes great toil, of the body and of the soul. The reader is also sent to the maamar on "And He called to Moshe."

ואהרן שושבינא דמטרוניתא, פ"י מטרוניתא היא בחי' כנ"י מקור נשמות ישראל ולהעלות נשמות ישראל ולקשרם בה' ולדבקה בו ית' חיי החיים ב"ה הוא ע"י אהרן שהוא ג"כ משבעה רועים¹⁶⁴ כו'

And Aharon is the groomsman of the Queen (Matronisa). That is: the Matronisa is the level of the Community of Israel (Knesses Yisrael), the source of the souls of Israel; and raising the souls of Israel, binding them to G-d and cleaving to Him, may He be blessed, the Life of all life, blessed be He, is through Aharon, who is also one of the seven shepherds, etc.,

Aharon is "the groomsman of the Queen," the Matronisa, who is the Community of Israel, the source of all the souls. He leads the "bride" up to the "Groom": he raises the souls and binds them to G-d, and he too is counted among the seven shepherds.

הממשיך לכללות נשמות ישראל להיות התפעלות הנפש בחי' מדבר וצמאון ורשפי אש כו' כי עבודת אהרן הוא בהעלותך את הנרות.¹⁶⁵

who draws down to the souls of Israel as a whole (klalus) that there be an arousal of the soul, the level of wilderness and thirst and flashes of fire, etc.; for the service of Aharon is “When you raise up the lamps.”

Aharon arouses in all the souls of Israel the “wilderness” thirst and the fiery love. That is why his service is “When you raise up the lamps.”

פיי הנרות הם הנשמות כי נר ה' נשמת אדם¹⁶⁶ ועיי אהרן היתה הדלקתם והתלהבותם כרשפי שלהבת כו' כמ"ש במ"א.

That is: the lamps are the souls, for “The lamp of Havayah is the soul of man”; and through Aharon was their kindling and their bursting into flame, like flashes of a flame, etc., as is explained elsewhere.

The lamps are the souls, as Proverbs says, “The lamp of Havayah is the soul of man.” Aharon kindled them and made them blaze with flames of love for G-d.

אך עוד אחת¹⁶⁷ היא כי הנה א"א לבוא לבחי' ומדרגות אלו שהם בחי' מדבר סיני ואוהל מועד כו' שהוא ענין צאת הנפש מנרתיקה¹⁶⁸ מלבושי נוגה כו'

But there is one thing more: it is impossible to come to these levels and ranks, which are the levels of the wilderness of Sinai and the Tent of Meeting, etc., which is the matter of the soul's going out of its sheath, the garments of Nogah, etc.,

There is one more condition. The two levels just described, the soul leaving its “sheath,” the garments of Nogah, in thirst, and its joy in G-d, cannot be reached without a prior step, stated in the next words.

ושמחת הנפש בה' עושה כו' עד שיפריד מנפשו קודם חלאת טומאת הרע גמור שמשלש קליפות הטמאות לגמרי דהיינו להיות סור מרע גמור בפו"מ והוא ענין יציאת מצרים.^{169, 170}

and the soul's rejoicing in G-d, its Maker, etc., until he first separates from his soul the filth of the impurity of complete evil, which comes from the three utterly impure kelipos, that is, to “turn away from” complete “evil” in actual deed; and this is the matter of the going out from Egypt.

First a person must separate from his soul the filth of complete evil, which comes from the three wholly impure kelipos, by turning away from evil in actual deed. This first step is the going out from Egypt.

9 וזהו באחד לחדש השני בשנה השנית לצאתם מארץ מצרים¹⁷¹ כו' כי בחי' חודש ובחי' שנה הכל אי' וצ"ל בבחי' שנית מיציאת מצרים

And this is [the meaning of] “on the first of the second month, in the second year after their going out of the land of Egypt,” etc.: for the level of the month and the level of the year are all one, and it must be at the level of “second” from the going out of Egypt,

The date in the verse, “the first of the second month, in the second year after their going out of the land of Egypt,” is read as a stage of service. Month and year say the same thing: this service comes “second,” after the going out of Egypt.

דהיינו אחר שיהיה סור מרע גמור בתכלית ואזי יכול לבוא לידי בחי' ומדרגת מדבר סיני ואוהל מועד כו'

that is, after there has been a complete and utter turning away from evil; and then one can come to the level and rank of the wilderness of Sinai and the Tent of Meeting, etc.,

Only after a person has completely turned away from evil can he reach the two levels of “the wilderness of Sinai” and “the Tent of Meeting.”

ע"י בחי' משה ואהרן כו' כנ"ל (ובמדרש במדבר רבה) (פ' ג' דף ר"ד ע"ד) איתא שלא יצאו ישראל ממצרים אלא בזכות אהל מועד.¹⁷²

through the levels of Moshe and Aharon, etc., as mentioned above. (And in the Midrash Bamidbar Rabbah) (section 3, page 214, column d) it is stated that Israel went out of Egypt only in the merit of the Tent of Meeting.

These come through Moshe and Aharon, as explained above. The Midrash says that Israel left Egypt only in the merit of the Tent of Meeting, which seems to make the second stage the cause of the first.

היינו כי אלמלא עוזרו¹⁷³ לא יכול לו וכמ"ש מזה ע"פ אני הו"י אלקיכם אשר הוצאתי אתכם מארץ מצרים¹⁷⁴ בפי שלח¹⁷⁵ ועזר זה הוא בזכות בחי'

That is, “were it not for His help, he could not overcome it,” as is explained about this on the verse “I am Havayah your G-d, Who brought you out of the land of Egypt,” in Parshas Shelach; and this help is in the merit of the level of

The answer is that even the first stage, turning from evil, needs G-d's help: as the Talmud says, were it not for His help a person could not overcome his evil inclination. That help comes in the merit of the Tent of Meeting, G-d's unity drawn down from above.

אהל מועד הנ"ל, ועיין בזח"ג פ' במדבר קי"ז ב' באחד לחדש השני בשנה השנית כולא חד¹⁷⁶ והאי אקרי חדש זיו^{177, 178} רמז לההוא ירחא ושתא דנהיר לסיהרא,

the Tent of Meeting mentioned above. And see the Zohar, Part III, Parshas Bamidbar, page 117b: "On the first of the second month, in the second year": it is all one; and this is called 'the month of Ziv (radiance),' an allusion to that month and year that shines upon the moon."

The Zohar says that the month and the year here are one, and calls the second month "the month of Ziv," of radiance, because it shines upon the moon.

והיינו שהבחי ראשונה דיצ"מ בחדש הראשון זהו בחי' סור מרע¹⁷⁹ והוא בחי' ומדרגת אתכפיא סט"א

That is: the first level, of the going out of Egypt in the first month, is the level of turning away from evil, and it is the level and rank of subduing the sitra achra (iskafya),

The first stage, the going out of Egypt in the first month, is turning from evil. It is iskafya: subduing the sitra achra, forcing the evil side to yield even though it is not yet changed.

וזהו יסוד היסודות ואח"כ החדש השני נק' חדש זיו דנהיר לבחי' ראשונה היינו לבוא לבחי' אתהפכא¹⁸⁰ חשוכא לנהורא שזהו ענין מדבר סיני כו' רשפי אש וצמאון כו'

and this is the foundation of foundations. And afterwards the second month is called "the month of Ziv," which shines upon the first level: that is, to come to the level of transforming darkness into light (is'hapcha chashocha linehora), which is the matter of the wilderness of Sinai, etc., flashes of fire and thirst, etc.

Iskafya is the foundation of everything. The second month, "Ziv," shines onto that first stage and brings a person to is'hapcha, transforming darkness into light, which is the fiery thirst of "the wilderness of Sinai."

והן הן ג"כ ב' בחי' חצר החיצונה וחצר הפנימית עמ"ש ע"פ ויושט המלך לאסתר,^{181, 182} ועיין מענין זה עוד בזח"ג בהעלותך קנ"ב ע"ב ומש"ש דאי תימא כו'

And these are also the two levels of the outer court and the inner court; see what is explained on the verse "And the king extended to Esther." And see further on this subject in the Zohar, Part III, Beha'aloscha, page 152b; and what is written there, "And if you say," etc.,

The two stages are also the outer and the inner courtyards of the king's palace in the story of Esther, as the maamar on "And the king extended to Esther" explains. The text then quotes a few words of the Zohar on Beha'aloscha, "And if you say ..."

לאו הכי כו' ומאן דנטיל יסודא בקדמיתא¹⁸³ כו' יובן למשכיל ממ"ש ע"פ קחו מאתכם תרומה.¹⁸⁴

"it is not so," etc., "and whoever takes the foundation first," etc., will be understood by the discerning from what is explained on the verse "Take from among you an offering,"

The Zohar goes on, "... it is not so ... and whoever takes the foundation first ..." The Alter Rebbe says that a thoughtful reader will understand these words from the maamar on "Take from among you an offering."

בפי ויקהל. בענין בחי אתכפיא שיש בה בחי שהוא למעלה מבחי אתהפכא, ועמ"ש בשיר השירים ע"פ קול דודי^{185, 186} כו' בענין מקפץ על הגבעות:

in Parshas Vayakhel, on the subject of the level of iskafya, that it contains a level that is above the level of is'hapcha. And see what is explained in Shir HaShirim on the verse "The voice of my beloved," etc., on the subject of "leaping over the hills."

That maamar, in Parshas Vayakhel, explains that iskafya contains a level higher even than is'hapcha. The reader is also sent to the maamar on "The voice of my beloved," on "leaping over the hills."

SECTION 6 • ¶10-14

Three levels of compassion

10 ד ועם כל הנ"ל יובן מ"ש שאו את ראש כו', כי הנה ארז"ל אין קורין אבות

4. With all the above, one will understand what is written, "Lift up the head," etc. For our Sages, of blessed memory, said, "We do not call [anyone] 'fathers'"

Section 4 returns to the opening words, "Lift up the head." It begins with the Talmud's teaching that only three are called the "fathers" of the Jewish people.

אלא שלשה¹⁸⁷ שהם אברהם יצחק ויעקב ומדתו של אברהם היא האהבה¹⁸⁸ ושל יצחק היא היראה פחד יצחק¹⁸⁹ ומדתו של יעקב היא הרחמנות¹⁹⁰ שכלולה משתיהן¹⁹¹ כו'.

except three," who are Avraham, Yitzchak and Yaakov. The attribute of Avraham is love; that of Yitzchak is awe, "the Fear of Yitzchak"; and the attribute of Yaakov is compassion, which is composed of both, etc.

The three fathers stand for three attributes: Avraham for love, Yitzchak for awe ("the Fear of Yitzchak"), and Yaakov for compassion, which combines the other two. The rest of the maamar builds on Yaakov's compassion.

11 והנה מדת הרחמנות היא נמשכה מבחי' הדעת כמו שאנו רואים בחוש שטבע התינוק להיות אכזרי לפי שאין בו דעת,

Now, the attribute of compassion is drawn from the level of Daas (knowledge), as we plainly see that it is the nature of a small child to be cruel, because he has no daas;

Compassion comes from Daas, mature awareness. A small child, who lacks this awareness, is by nature cruel.

וכן הוא ענין מ"ש כרחם אב על בנים¹⁹² ולא כרחם אם כו' מפני שנשים דעתן קלה¹⁹³ משא"כ האיש מפני שדעתו רחבה יותר הוא מרחם ביותר וכשם

and so too is the meaning of what is written, "As a father has compassion on his children," and not "as a mother has compassion," etc., because women's daas is light, whereas a man, because his daas is broader, has more compassion. And just as

The verse compares G-d's compassion to a father's, not a mother's. The Alter Rebbe explains the choice with the Talmud's saying that women's daas is light, while a man's broader daas brings greater compassion; the point he draws is that compassion grows with daas.

שהוא לענין המרחם כך הוא לענין מי שצריך לרחם עליו וכמארז"ל כל מי שאין בו דעה¹⁹⁴ אסור לרחם עליו לפי שאין הרחמנות נופל אלא על מי שיש בו דעת.

it is with regard to the one who has compassion, so it is with regard to the one who needs compassion, as our Sages, of blessed memory, said, "Whoever has no daas, it is forbidden to have compassion on him," for compassion applies only to one who has daas.

The same holds for the one who receives compassion: the Talmud says one may not have compassion on someone who has no daas. Compassion relates only to a being that has awareness.

12 והנה מדת הרחמנות של יעקב לעורר רחמים רבים אפי' על עולמות עליונים מחמת דעת ה' כו'

Now, Yaakov's attribute of compassion is to arouse great compassion even on the higher worlds, because of the knowledge of G-d, etc.,

Yaakov's compassion, born of the knowledge of G-d, reaches even the highest worlds. One who knows that G-d alone is life sees that the higher worlds too need compassion.

כי הוא חיי החיים ואין עוד מלבדו כו' והרי הרחמנות שוה על עולמות עליונים מריש כל דרגין
for He is the Life of all life and there is nothing else besides Him, etc. Thus the compassion is the same for the higher worlds, "from the head of all levels,"

Since G-d is the life of all life and nothing exists besides Him, the highest worlds are no better off than the lowest. The compassion is the same for both.

כמו על התחתונים ממש מאחר שכולם בחי' מדבר ושממון כו' וכולא קמ"י כלא חשיב¹⁹⁵ שהוא מחיה את כולם בשוה ומעלה ומטה שוין אצלו כו'.

as for the very lowest, since they are all at the level of a wilderness and desolation, etc., and “all before Him is considered as nothing,” for He gives life to them all equally, and above and below are equal before Him, etc.

All the worlds are a “wilderness” before Him, and “all before Him is considered as nothing,” as the Zohar says. He gives life to all of them equally, and above and below are the same to Him.

אך בהשתלשלות והמשכת המדרגות נמשך מבחי' יעקב בחי' י"ב שבטים שבט לשון המשכה כמו כוכבא דשביט¹⁹⁶ והוא

But in the chain of descending levels (hishtalshelus) and the drawing down of the levels, there is drawn down from the level of Yaakov the level of the twelve tribes (shevatim): shevet is an expression of extending, as in kochva deshavit (a comet, a trailing star); and it is

As the levels descend, Yaakov's compassion branches out into the level of the twelve tribes. Shevet, tribe, comes from a root meaning “to extend,” as in the Talmud's name for a comet, a star with a trailing tail.

כמו למשל ענפי האילן שנמשכו מן האילן שממדת רחמנותו של בחי' יעקב נמשך מדת רחמנות אחרת של בחי' י"ב שבטים.

like, for example, the branches of a tree, which extend from the tree: so from the attribute of compassion of the level of Yaakov there extends another attribute of compassion, of the level of the twelve tribes.

As branches extend from a tree, from Yaakov's compassion there extends a second, lower kind of compassion, that of the tribes.

13 והענין כי בחי' ומדרגות השבטים הוא מ"ש עומד על שנים עשר בקר¹⁹⁷ והים עליהם מלמעלה שהשנים עשר בקר הם בחי' מרכבה לבחי' הים ושם עלו שבטים¹⁹⁸

The matter is that the level and rank of the tribes is what is written, “It stood upon twelve oxen ... and the sea was upon them, above”: the twelve oxen are a chariot (merkavah) for the level of the sea. And “there the tribes went up,”

The level of the tribes is pictured by Shlomo's great basin, called “the sea,” which stood on twelve oxen. The oxen are a “chariot” for the sea, something wholly given over to what it carries, as the tribes are the ones who “went up” to Jerusalem.

וכדכתיב ובשם אלקינו נדגול^{200, 199} פי' שהדגלים הם בחי' מרכבה לבחי' שם ה' שהוא בחי' ים והוא בחי' מקור וראשית הגילוי בחי' עלמא דאתגליא להחיות ולהוות עלמין דאתגליין.

as it is written, “And in the Name of our G-d we will set up our banners”: that is, the banners are a chariot for the level of the Name of G-d, which is the level of the sea; and it is the level of the source and beginning of revelation, the level of the revealed world (alma de'isgalya), to give life to and bring into being the revealed worlds (almin de'isgalyan).

The tribes' banners in the wilderness were set up “in the Name of our G-d”: they are a chariot for G-d's “Name,” which is the “sea.” This “sea” is the source and beginning of revelation, the “revealed world” that gives life to all the revealed worlds.

14 והנה בחי' עלמין דאתגליין המקבלים חיותם מבחי' עלמא דאתגלייא הם הנק' מים תחתונים ונק' מי בוכים²⁰¹

Now, the level of the revealed worlds, which receive their life-force (chayus) from the level of the revealed world, are what are called “the lower waters,” and they are called “weeping waters,”

The revealed worlds, which receive their life from the “revealed world,” are called “the lower waters.” They are also called “weeping waters.”

כדאיתא בזהר שהמים²⁰² התחתונים בוכים²⁰³ אנן בעינן למהוי קדם מלכא²⁰⁴ והיינו מפני הדעת וההשגה כי יש מים עליונים מהם בבחי' עלמין סתימין דלא אתגליין

as is found in the Zohar, that the lower waters weep: “We want to be before the King.” That is because of knowledge and apprehension: for there are waters higher than they, at the level of the hidden worlds (almin sesimin), which are not revealed,

The Tikkunei Zohar says that the lower waters weep, “We want to be before the King.” They weep because they know that there are higher waters, the hidden worlds, closer to G-d than they are.

אך הם נקראים מים התחתונים ויבדל אלקים בין מים למים²⁰⁵ דעלמין סתימין מקבלים חיותם מכחות והמשכות נעלמות כו'

but they are called the lower waters (“And G-d separated between waters and waters”), for the hidden worlds receive their life-force from hidden powers and flows, etc.,

The verse “And G-d separated between waters and waters” describes this division. The hidden worlds receive their life from hidden powers and flows, unlike the revealed worlds.

כמ"ש בסש"ב ח"ב פ"א ולכן בוכים על ירידתם מטה מטה וכל חפצם וישעם להיות קדם מלכא דוקא.

as is explained in Sefer Shel Beinonim, Part II, chapter 11. Therefore they weep over their descent far, far below, and all their desire and their salvation is to be “before the King” specifically.

Tanya, Part II, chapter 11, is given for this. Therefore the lower waters weep over how far down they have come, and all they long for is to be “before the King.”

וכך היא בחי' ומדת הרחמנות של י"ב שבטים בכל אדם לעורר ר"ר על ניצוץ אלקות שירד ממקום כבודו ממקום גבוה למקום נמוך מאיגרא רמה²⁰⁶ כו'

And so is the level and attribute of compassion of the twelve tribes in every person: to arouse great compassion on the spark of G-dliness that came down from its place of glory, from a high place to a low place, “from a lofty roof,” etc.

The compassion of the twelve tribes in a person is like this weeping: great compassion for the spark of G-dliness that came down from its place of glory, “from a lofty roof to a deep pit,” as the Talmud says.

(ועמ"ש בפי ויצא ע"פ וישכם לבן^{207, 208} וע"פ כנשר יעיר^{209, 210} וע"פ ויאכילך את המן^{211, 212} כו') והנה בהשתלשלות המדרגות מדרגה אחר מדרגה יצאו מ"ב שבטים ע' נפש יוצאי ירך יעקב²¹³

(and see what is explained in Parshas Vayeitzei on the verse “And Lavan rose early,” and on the verse “As an eagle stirs up,” and on the verse “And He fed you the manna,” etc.). Now, in the chain of descending levels, level after level, there came forth from the twelve tribes the seventy souls “who came out of Yaakov’s loins,”

The reader is sent to three maamarim, on “And Lavan rose early,” “As an eagle stirs up” and “And He fed you the manna.” Further down the chain, the seventy souls who went down to Egypt with Yaakov came forth from the twelve tribes.

שהם ג"כ בחי' ומדרגת הרחמנות מדתו של יעקב והוא ג"כ בכל אדם לעורר ר"ר על נפשו ולא בשביל הירידה לבדה שירדה ממקום כבודה אלא אף גם זאת שנתלכשה בלבוש הגוף החומרי.

who are also a level and rank of compassion, the attribute of Yaakov. And this too is in every person: to arouse great compassion on his soul, not only because of the descent alone, that it came down from its place of glory, but even this, that it has been enclothed in the garment of the material body.

The seventy souls are a third level of Yaakov’s compassion. In a person it is compassion on his own soul, not only because it came down from its place of glory, but because it is enclothed in a coarse, physical body.

SECTION 7 • ¶15

Raising the soul to “by their skulls”

15 והנה כל בחי' ומדרגת המשכת והתעוררות הרחמים על נפשו ולהעלותה ולקשרה בה' הן הם המשכות עליונות הבאות מלמעלה וכמ"ש ונתן לך רחמים²¹⁴ ורחמך כו'.

Now, every level and rank of the drawing down and arousal of compassion on one's soul, and of raising it and binding it to G-d, are supernal flows that come from above, as it is written, “And He will give you compassion, and have compassion on you,” etc.

Every arousal of compassion on one's own soul, and every raising of it to G-d, is in truth a flow that comes from above. The verse says, “He will give you compassion, and have compassion on you”: even the compassion a person feels is given to him.

וכן אנו אומרים בברכת אהבת עולם אבינו אב הרחמן המרחם רחם נא עלינו ותן בלבנו בינה כו'

And so we say in the blessing Ahavas Olam: “Our Father, compassionate Father, Who has compassion, have compassion on us, and put understanding into our hearts,” etc.

So in the blessing Ahavas Olam, before the Shema, we ask G-d, “compassionate Father,” to have compassion on us and put understanding into our hearts.

ואין זה מצד הנפש עצמה לפי השגתה שהרי זה מצד ביטול ההשגה והשגת הנבראים כו'

And this is not from the side of the soul itself, according to its own apprehension; for it comes from the nullity of apprehension, and of the apprehension of created beings, etc.;

This compassion does not come from the soul's own grasp of things. It comes from seeing that its own understanding, and that of every created being, is as nothing before G-d.

והוא מבחי' דעת ה' מבחי' מרע"ה כו' (וכמ"ש בפ' פנחס ע"פ את הכבש אחד²¹⁵ תעשה²¹⁶ כו')

and it is from the level of the knowledge of G-d, from the level of Moshe our teacher, peace be upon him, etc. (as is explained in Parshas Pinchas on the verse “The one lamb you shall offer,” etc.).

Such a view comes from the knowledge of G-d, the level of Moshe described above. The reader is sent to the maamar in Parshas Pinchas on “The one lamb you shall offer.”

והנה ג' בחי' ומדרגות של ג' מיני רחמנות הנ"ל הם כסדרן מלמעלה למטה אך כדי להעלות נפש האדם שהוא למטה מטה מהם צריך להעלות כסדרן מלמטה למעלה

Now, the three levels and ranks of the three kinds of compassion mentioned above are in their order from above to below; but in order to raise up the soul of man, which is far, far below them, one must raise [it] in their order from below to above:

The three kinds of compassion, of Yaakov, of the tribes and of the seventy souls, flow from above downward in that order. But a person's soul is far below all of them, so to raise it one must climb them in the reverse order, from below upward.

דהיינו תחלה למשפחותם²¹⁷ בחי' ע' נפש ואח"כ לבית אבותם בחי' בני יעקב ואח"כ למדרגת יעקב כו'

that is, first "by their families," the level of the seventy souls; and afterwards "by their fathers' house," the level of the sons of Yaakov; and afterwards to the rank of Yaakov, etc.

This is the order in the verse: first "by their families," the seventy souls; then "by their fathers' house," the twelve sons of Yaakov; and then the level of Yaakov himself. Here the opening verse of the maamar is finally explained.

(ואפשר לומר שכנגד זה מזכירים ומעוררים בשלשה מקומות בתפלה התעוררות רחמים היינו האחד בפסוד"ז כמו שאומרים והוא רחום²¹⁸ כו' זכור רחמך²¹⁹ כו' וכן בברוך שאמר ברוך מרחם כו' וכן באשרי חנון ורחום^{220, 221} הוי'.

(And it can be said that corresponding to this, we mention and awaken an arousal of compassion in three places in the prayers: the first in Pesukei deZimra, as we say, "And He, being compassionate," etc., "Remember Your compassion," etc.; and likewise in Baruch She'amar, "Blessed is He Who has compassion," etc.; and likewise in Ashrei, "Gracious and compassionate is Havayah."

The Alter Rebbe suggests that the prayers follow the same three steps, mentioning compassion in three places. The first is in Pesukei deZimra: "And He, being compassionate," "Remember Your compassion," "Blessed is He Who has compassion" in Baruch She'amar, and "Gracious and compassionate is Havayah" in Ashrei.

הב' בברכת יוצר אור ברחמיך הרבים רחם עלינו. הג' באהבת עולם אבינו אב הרחמן כו' שכ"ז התעוררות ג' בחי' רחמים הנ"ל כסדרן מלמטה למעלה לפני ק"ש שיוכל לבוא לומר ק"ש בחי' אחד ואהבת²²² כו')

The second, in the blessing Yotzer Or: "In Your great compassion, have compassion on us." The third, in Ahavas Olam: "Our Father, compassionate Father," etc. All this is the arousal of the three levels of compassion mentioned above, in their order from below to above, before the Shema, so that one can come to say the Shema, the level of "One" and "And you shall love," etc.)

The second is in the blessing Yotzer Or, "In Your great compassion, have compassion on us," and the third in Ahavas Olam, "Our Father, compassionate Father." These three arousals rise from below upward and prepare a person to say the Shema, with its "One" and "And you shall love."

והנה זהו ענין ספירת העומר להמשיך בשבעה שבועות בחי' הרחמנות מבחי' ע' נפש כו' עד יום חג השבועות שאז הוא זמן מתן תורה שעל כל דבור פרוחה נשמתו²²³ כו'

Now, this is the matter of the counting of the Omer: to draw down, in seven weeks, the level of compassion, from the level of the seventy souls, etc., until the day of the festival of Shavuot, which is the time of the Giving of the Torah, when "at every utterance their souls flew out," etc.,

The counting of the Omer follows the same path: over seven weeks one draws down compassion, beginning from the level of the seventy souls, until Shavuot. At the Giving of the Torah, the Sages say, "at every utterance their souls flew out."

שהוא גילוי בחי' אהבה רבה שלמעלה מעלה מבחי' הדעת²²⁴ כו' והיא היא בחי' עבודת מתנה²²⁵ כו'

which is the revelation of the level of great love (ahavah rabbah), which is far, far above the level of Daas (knowledge), etc.; and this is the level of "a service of gift," etc.,

That flight of the soul was a revelation of ahavah rabbah, "great love," which is far above Daas and all understanding. It is "a service of gift," a love granted from above rather than reached by effort.

ובחי' אש שלמעלה כו' וזהו לגלגלותם שהוא ענין גלגולת שהיא החופפת על הראש ומוחין שאינה יכולה להתלבש בהם:²²⁶

and the level of the fire from above, etc. And this is "by their skulls" (legulgelosam): it is the matter of the skull (gulgoles), which hovers over the head and the intellect (mochin), which cannot be enclothed in them.

It is also "the fire from above," which comes down of itself. This is "by their skulls" (legulgelosam): the skull, gulgoles, surrounds the head and the brain and cannot be enclothed within them, as this love is above the intellect and surrounds it.

IN ONE'S AVODAH

In prayer, first deepen the thirst: in Pesukei deZimra and the blessing Yotzer Or reflect that every world, even the highest, is as nothing before G-d, until the soul longs for Him and cries out over its distance and hates the evil in itself; then, from Ahavas Olam, let the revelation of His unity quench that thirst with joy. Pray every day, because the inclination grows stronger every day, and first of all turn away from evil in actual deed. Arouse compassion on your own soul in rising steps: for its being enclothed in a body, for the G-dly spark's fall from its place, and with Yaakov's compassion that sees every world as needing G-d.

QUESTIONS FOR DISCUSSION

1. Why is the light a soul receives in the lower Gan Eden through its Torah and service higher than what it knew in the higher Gan Eden before birth?
2. How do the three meanings of midbar (speech, "He subdues," and wilderness) fit together in the maamar's account of prayer?
3. What does the parable of embracing a friend teach about how the Torah and mitzvos unite a person with G-d, though no thought can grasp Him?
4. Why must turning from evil (iskafya) come before "the wilderness of Sinai" and "the Tent of Meeting," and how can the Midrash say the going out of Egypt came in the merit of the Tent of Meeting?
5. Why must the three levels of compassion, which flow from above downward, be climbed from below upward, and where does the maamar find this order in the prayers and in the counting of the Omer?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וידבר — במדבר סיני

Two further versions of this maamar, as the Alter Rebbe said or recorded it in 5563.

KEHOT'S NOTE

בספר המאמרים — תקס"ג ע' תפא עוד ב' נוסחאות. באוה"ת במדבר ע' ט עם הגהות אחרות. קיצור שם טז. יז. כו. כט. ובכרך-ד ע' איתכא. סיום המאמר כרך-ה ע' איתקנא. איתקנד. קיצור הענין כרך-ו ע' איתשא. (וראה ג"כ ד"ה זה בסה"מ תקס"ו ע' קצ. סה"מ תק"ע ע' צה). ראה להלן בהוספות ברשימת הכת"י שמאמר זה נאמר (ג"כ) בשנת תקנ"ז. וראה גם סו"ס מאמרים הקצרים ע' תרכה הע' 164.

2 “And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting, on the first of the second month, in the second year after their going out of the land of Egypt.” The maamar will read “the wilderness of Sinai” and “the Tent of Meeting,” and later the date itself, as levels of di-vine service.

במדבר א':1:1 Numbers

וידבר ה' אל־משה במדבר סיני באהל מועד באחד לחודש השני בשנה השנית לצאתם מארץ מצרים לאמר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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

3 שאו את ראש כל עדת בניי למשפחותם

“Lift up the head of all the congregation of the children of Israel, by their families, by their fathers' house ... by their skulls.” The maamar reads “lift up the head” as raising the souls, and will explain “by their families,” “by their fathers' house” and “by their skulls” as rising levels.

במדבר א':2:2 Numbers

שאו את־ראש כל־עדת בני־ישראל למשפחתם לבית אבתם במספר שמות כל־זכר לגלגלתם:

‘Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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4 תפקדו אותם לצבאותם אתה ואהרן

“From twenty years old and upward, all who go out to the army in Israel, you shall number them by their hosts, you and Aharon.” The words “you and Aharon” are the basis for the role of Moshe and Aharon in raising the souls.

במדבר א':3:3 Numbers

מִבְּנֵי עֶשְׂרִים שָׁנָה וּמִעֵלָּה כָּל־יֵצֵא צֶבֶא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאוֹתָם אַתָּה וְאַהֲרֹן:

from twenty years old and upward, all that are able to go forth to war in Israel: ye shall number them by their hosts, even thou and Aaron.

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5 שיצאו מע' נפש יוצאי ירך יעקב

Kehot's note points to Genesis 46:8 for these words.

בראשית מ"ז:ח:8 Genesis 46:8

וְאֵלֶּה שְׁמוֹת בְּנֵי־יִשְׂרָאֵל הַבָּאִים מִצְרָיִם יַעֲקֹב וּבָנָיו בְּכֹר יַעֲקֹב רְאוּבֵן:

And these are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's first-born.

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KEHOT'S NOTE

ראה בראשית מו, ח ואילך.

6 נחית כצאן עמר

“You led Your people like a flock by the hand of Moshe and Aharon.” The verse is brought to show that Moshe and Aharon are the two through whom the people are led and raised.

תהילים ע"ז:כ"א:21 Psalms 77:21

נחית כצאן עמר ביד־משה ואהרן:

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

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KEHOT'S NOTE

תהלים עז, כא.

7 משה הוא שושבינא דמלכא

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

KEHOT'S NOTE

זח"ג ברע"מ כ, א, נג, ב, ערה, ב.

8 משה הוא שושבינא דמלכא

The Raaya Mehemna, as the Kehot note gives it (also Zohar 3:53b and 3:275b), calls Moshe the groomsman of the King. The maamar will explain that Moshe draws G-d's unity down to dwell in the soul, as a groomsman leads the groom to the bride.

ספר הזהר, ויקרא מ"ז:שלי"ד-49:342-47:334 Zohar, Vayikra

All this happened when the men were sinful and not worthy that the spirit of prophecy should rest upon them.' AND IF THE WHOLE CONGREGATION OF ISRAEL SHALL ERR, ETC. This has been explained to mean, “err in interpreting the law”. The “congregation” (‘adath) refers to those who were in Jerusalem, from whence instruction went forth to all the people, so that if those who were there erred the whole people erred. AND THE THING BE HID FROM THE EYES OF THE ASSEMBLY: the eyes of the assembly are the ...

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

9 ואהרן שושבינא דמטרוניתא

Kehot's note points to Zohar I, 266b for these words.

Zohar I, 266b רסו, זח"א

Zohar II, 49b מט, זח"ב

KEHOT'S NOTE

זח"א רסו, ב. זח"ב מט, ב. הנסמן בהערה משה.

- 10 "And all the souls who came out of Yaakov's loins were seventy souls." The Kehot note sends the reader to Genesis 46:8 and on, where the seventy are listed by name; the maamar takes the seventy families of the census as coming from these seventy souls.

שמות א':5 Exodus

ויהי כלי-נפש יצאי ירד-יעקב שבעים נפש ויוסף היה במצרים:

And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already.

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11 ואהרן שושבינא דמטרוניתא

The Zohar, as the Kehot note gives it (also Zohar 2:49b), calls Aharon the groomsman of the Queen (Matronisa). The maamar will explain that the Queen is the Community of Israel, the source of the souls, and that Aharon raises the souls and binds them to G-d.

ספר זוהר, תוספות, כרך א' 50:362-373 Zohar, Addenda, Volume I
ני:שס"ב-שע"ג

PARAGRAPH 2

12 נהנין מזיו השכינה

"In the World to Come there is no eating or drinking ...; rather, the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." This is the soul's life in Gan Eden, which the maamar will compare with the greater union reached through teshuvah and good deeds.

ברכות י"א:י"ב Berakhot 17a:12

מרגל א בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

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

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

KEHOT'S NOTE

ברכות יז, א.

13 הירידה צורך עלי

Tanya explains that the final perfection of the days of Mashiach, the revelation of the Infinite Light in this physical world, depends on our deeds and service throughout the exile.

Tanya, Likkutei Amarim 37:17 אמריים; ליקוטי ראשון; חלק ראשון; ל"ז:י"ז

וכל ניצוץ, לא ירד לעולם הזה, אף שהיא ירידה גדולה ובהינתן גלות ממש, כי גם שיהיה צדיק גמור עובד ה' ביראה ואהבה רבה בתענוגים לא יגיע למעלות דביקותו בה' בדחילו ורחימו בטרם ירדתו לעולם הזה החומרי, לא מינה ולא מקצתה, ואין ערך ודמיון ביניהם כלל, כנודע לכל משכיל, שהגוף אינו יכול לסבול כו', אלא ירדתו לעולם הזה להתלבש בגוף ונפש החיונית, הוא כדי לתקנם בלבד, ולהפרידם מהרע של שלש קליפות הטמאות, ...

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KEHOT'S NOTE

ראה תניא פל"ז.

14 דע מאין באת

The Rebbe Maharash's series of maamarim of 5637 quotes and explains this Mishnah.

KEHOT'S NOTE

אבות ג, א. מובא ונתבאר בהמשך וככה תרל"ז פרק נח. המשך תער"ב-ג ע' אריט.

15 דע מאין באת ולאן אתה הולך

Akavya ben Mahalalel: "Know from where you came, and to where you are going, and before Whom you are destined to give an account." The Alter Rebbe reads "from where" and "to where" as the higher and the lower Gan Eden.

משנה אבות ג':א' Pirkei Avot 3:1

עקבא בן מהללאל אומר, הסתכל בשלשה דברים ואי אתה בא לידי עברה. דע מאין באת, ולאן אתה הולך, ולפני מי אתה עתיד לתן דין וחשבון. מאין באת, משפה סרוחה, ולאן אתה הולך, למקום עפר רמה ותולעה. ולפני מי אתה עתיד לתן דין וחשבון, לפני מלך מלכי המלכים הקדוש ברוך הוא:

Akavyah ben Mahalalel said: mark well three things and you will not come into the power of sin: know from where you come, and where you are going, and before whom you are destined to give an account and reckoning. From where do you come? From a putrid drop. Where are you going? To a place of dust, of worm and of maggot. Before whom you are destined to give an account and reckoning? Before the King of the kings of kings, the Holy One, blessed be He.

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16 אנה פניך מועדות

The prophet addresses the sword: "Whither is your face set?" The word anah is used of a direction or place, and so shows that le'an refers to a level of place and limit.

יחזקאל כ"א:כ"א Ezekiel 21:21

התאחד הימני השימי השמילי אנה פניך מועדות:

Go thee one way to the right, or direct thyself to the left; whither is thy face set?

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17 בפ"ט דפסחים

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

KEHOT'S NOTE

ד, א.

18 "The world is one-sixtieth of the Garden, and the Garden one-sixtieth of Eden." Since Gan Eden is given a measure, it is a level of "place and limit."

Pesachim 94a:9 ט"ז:א פסחים

תא שפע: מצרים היה ארבע מאות פרסה על ארבע מאות פרסה, ומצרים אחד מששים בכוש, וכוש אחד מששים בעולם, ועולם אחד מששים בגן, וגן אחד מששים בעדן, ועדן אחד מששים בגיהנום, נמצא כל העולם כולו ככיסוי קדירה לגיהנום. תיובתא.

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

19 יפה שעה אחת בתשובה

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

KEHOT'S NOTE

אבות ד, יז.

20 והיו כלא היו

"And they shall be as though they had not been." The maamar uses the words for the worlds as they are before G-d.

Obadiah 1:16 ט"ז:א עובדיה

כי כאשר שתיתם על-הר קדשי ושתו כל-הגוים תמיד ושתו ולעו והיו כלוא היו:

For as ye have drunk upon My holy mountain, So shall all the nations drink continually, Yea, they shall drink, and swallow down, And shall be as though they had not been.

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21 יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." This is the maamar's proof that the purpose of the descent is reached in this world itself.

Pirkei Avot 4:17 י"ז:א משנה אבות ד

הוא היה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

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

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22 לאשתאבא בגופא דמלכא

The Zohar's expression, as the Kehot note gives its place, "to be absorbed into the body of the King." The maamar uses it for the union with G-d that teshuvah and good

...וידבר ה' אל משה במדבר סיני באוהל מועד

deeds bring, beyond the "radiance" enjoyed in the World to Come.

Zohar I, 217b, זח"א ריו,

KEHOT'S NOTE

זח"א ריו, ב [כ].

23 כפי יתרו ע"פ זכור

That maamar contrasts the angels, who come from G-d's "speech," the revealed world, with Israel, who "arose in thought," the inner garment that is one with the soul.

KEHOT'S NOTE

בתו"א עא, א ואילך.

24 ובשיר השירים ע"פ אני ישנה

There the 248 words of the Shema, which stand for the 248 limbs of a person, are to be nullified and included in the Supernal Man, as food is absorbed into the limbs; the passage says that the holy Zohar calls this "to be absorbed into the body of the King."

KEHOT'S NOTE

לקו"ת שה"ש לד, ב.

25 "I am asleep, but my heart is awake." The words open the maamar in Likkutei Torah, Shir HaShirim, that explains "absorbed into the body of the King."

Song of Songs 5:2 ב"ב:ה שיר השירים

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תמתי שראשי נמלא-טל קצותי רסיסי לילה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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26 צדיקים שיאמרו לפנייהם קדוש

Rabbi Elazar: "In the future, 'Holy' will be said before the righteous, as it is said before the Holy One, blessed be He." The maamar brings it to show that the main revelation of this union belongs to the Time to Come.

Bava Batra 75b:3-4 ד"ד:ב בבא בתרא ע"ה

ואמר רבה אמר רבי יוחנן: עתידין צדיקים שנקראין על שמו של הקדוש ברוך הוא, שנאמר: "כל הנקרא בשמי ולכבודי בראתיו, יצרתיו אף עשיתיו". ואמר רבי שמואל בר נחמני אמר רבי יוחנן: שלשה נקראו על שמו של הקדוש ברוך הוא, ואלו הן: צדיקים, ומשיח, וירושלים. צדיקים - הא דאמרן. משיח - דכתיב: "וזה שמו אשר יקראו ה' צדקנו". וירושלים - דכתיב: "סביב שמנה עשר אלה, ושם העיר מיום ה' שמה", אל תקרי "שמה" אלא "שמה"...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There." (Ezekiel 48:35)

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27 ונהנין מזיו השכינה כו' והוא זיו תורתן ועבודתן ממש

Tanya explains that the souls in Gan Eden “delight in the radiance of the Shechinah,” which is the light of Ein Sof in the Sefiros of Beriah or Yetzirah, “and it is the radiance of their very own Torah and service.” The maamar builds on this to show that this radiance is from Atzilus.

Tanya, Likkutei Amarim 39:9 אמריס; חלק ראשון; ליקוטי אמריס 39:9 ל"ט:ט

מה שאין כן הנשמות, אינן נכללות באלהות ד"י ספירות, אלא עומדות בהיכלות ומדורין דבריאה או יצירה, ונהנין מזיו השכינה, הוא אור-אינסוף ברוך-הוא המיוחד ב"י ספירות דבריאה או יצירה, והוא זיו תורתן ועבודתן ממש [עין זחר ויקהל דף ר"י], כי שכן מצוה - היא מצוה עצמה:

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28 “For as the new heavens and the new earth that I am making stand before Me ...” The words open the explanation in Torah Ohr, Bereishis, to which the reader is sent.

ישעיהו ס"ו:כ"ב Isaiah 66:22

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאמתי: כן יעמד ורעכם ושםכם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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29 ישראל עלו במחשבה

Of the six things that preceded the creation of the world, some were created and some “arose in thought” to be created; the Patriarchs, Israel, the Holy Temple and the name of Mashiach arose in thought. The maamar reads this “thought” as the level of Beriah within Beriah.

Bereshit Rabbah 1:4 ד'ר:א ברשית רבה

... “הי קנני ראשית דרכו” כסא הכבוד מנין דכתיב (תהלים צג, ב): “נכון כסאך מאז וגו'”. האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): “כענבים במדבר וגו'” ישראל מנין שנאמר (תהלים עד, ב): “זכור עדתך קנית קדם” בית המקדש מנין שנאמר (ירמיה יז, יב): “כסא כבוד מרום מראשון וגו'” שמו של משיח מנין שנאמר (תהלים עב, יז): “יהי שמו לעולם וגו' [לפני שמש ינון שמו]” רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) “בטרם הרים יולדו” ואותה השעה (שם), ...

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

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30 “My dove, in the clefts of the rock, in the hiding place of the cliff.” The words open the maamar in Likkutei Torah, Shir HaShirim, that gives loftier meanings of “Israel arose in thought.”

Song of Songs 2:14 שיר השירים ב' י"ד

יונתי בחגוי הסלע כסתר המדרגה הראיני את-מראיך השמיעני את-קולך כיון-קולך ערב ומראיך נאונה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.

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31 מי מנה

Bilaam's words, “Who has counted the dust of Yaakov.” They open the maamar to which the reader is sent for the fourth level added by af.

Numbers 23:10 במדבר כ"ג:י

מי מנה עפר יעקב ומספר את-רבע ישראל תמת נפשי מות ישרים ותהי אחריתי כמותו:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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32 אף עשיתי

“Everyone who is called by My Name and whom I created for My glory: I formed him, I even made him.” Created, formed and made are Beriah, Yetzirah and Asiyah, and “even” adds a fourth level, Atzilus.

ישעיהו מ"ג:ז Isaiah 43:7

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף-עשיתיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.

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33 “I will greatly rejoice in Havayah; my soul shall exult in my G-d.” The words open the explanation in Likkutei Torah, Nitzavim, to which the reader is sent.

ישעיהו ס"א:י"ז Isaiah 61:10

שוש אשיש בהי תגל נפשי באלקי כי הלבישני בגדי-ישע מעיל צדקה יעטני כחמן יכהו פאר וככלה תעדה כליה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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34 שנבואת מרעהי הי מאצילות ממש דרך מעבר הבראה

Rabbi Chaim Vital writes that Moshe rose to Atzilus and saw from there, encloded in Beriah alone and only in passing, while the other prophets saw Atzilus fully en-

clothed in the lights of Beriah. The maamar brings it as a picture of Atzilus itself shining within a body in Asiyah.

Sha'arei Kedusha, Part 3 6:17: חלק ג' וי"ז: שיעורי קדושה,

ואמנם דרך כללות נבאר מדרגתם, כי משה רבינו ע"ה היה עולה עד האצילות ומשם רואה ממש, אלא הוא על ידי התלבשו בבריאה לבדה וגם זה אינו אלא בדרך מעבר לבד, כי האצילות לבדו הוא נמנע, וזהו סוד (שמות פרק י"ג) כי לא יראני האדם וחי, ושאר הנביאים היו רואים באצילות על ידי התלבשות גמור באורות הבריאה.

Nevertheless, I will explain their levels in general. Our teacher Moshe, peace be upon him, would ascend all the way to the world of Emanation-Atzilut, and from there he saw. However, even his perception was only of the world of Emanation-Atzilut as it becomes garbed in the world of Creation-Briyah, and this too, he only saw in a passing manner. For, to grasp the world of Emanation-Atzilut itself is impossible, which is the inner meaning of the verse, "For no man can see Me and live." The other prophets, on ...

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35 Kehot's note points to Numbers 1:1 for these words.

במדבר א' א: Numbers 1:1

וידבר ה' אל־משה במדבר סיני באהל מועד באחד לחודש השני בשנה השנית לצאתם מארץ מצרים לאמר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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36 ומדברך נאווה

"Your lips are like a thread of scarlet, and your speech (midbarech) is lovely." The maamar reads midbar as speech, and this verse as speaking of the words of prayer.

Song of Songs 4:3: שיר השירים ד' ג:

כחוט השני שפתותיה ומדברך נאווה כפלה הרמון רקתה מבעד לצמתה: Thy lips are like a thread of scarlet, And thy mouth is comely; Thy temples are like a pomegranate split open Behind thy veil.

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37 ם סתומה עלמא דחירות

The Zohar, at the place the text gives, contrasts the open and the closed mem and calls the closed mem "the world of freedom." The maamar uses it to show that the open mem of midbar is an opening for the external forces.

Zohar, Introduction 12:92-104: ספר זוהר, הקדמה י"ב:צ"ב-ק"ד: He is "mighty of deeds, from Kabzeel", as if to say: "that great and most mighty tree, from what place comes it, from what grade does it issue? From Kabzeel" (lit. gathering of G-d), from the highest and hidden grade where "no eye hath ever seen, etc." (Is. 64, 3), a grade which contains the whole and which is the focus of the supernal light, and from which everything issues. That light is the sacred and hidden tem-

ple (Hekal) wherein is concentrated that divine essence from which all the worlds ...

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

38 חירות ממה"מ

On "engraved (charus) on the tablets": "Do not read charus but cheirus, freedom," and Rabbi Yehudah says, "freedom from the Angel of Death." This is the freedom of the closed mem.

Shir HaShirim Rabbah 8:6: שיר השירים רבה ח' ו':

... ונהו"א עמה שרא, ומהו מתוך החשך, זה מלאך המות שקרוי חשך, שנאמר (שמות לב, טז): והלחת מעשה אלקים המה והמכתב מכתב אלקים הוא חרות על הלחת, אל תקרי חרות אלא חרות, רבי יהודה ורבי נחמיה ורבינן, רבי יהודה אומר חרות ממלאך המות, רבי נחמיה אומר חרות מן המלקיות, ורבינן אמרי חרות מן היסורין. דבר אחר, שימני כחותם, רבי ברכיה אמר זה קריאת שמע, שנאמר (דברים ו, ו): והיו הדברים האלה וגוי על לבך, כחותם על ...

"Place me as a seal upon your heart, as a seal upon your arm, for love is as intense as death, jealousy is as cruel as the grave; its sparks are the sparks of fire, a great conflagration" (Song of Songs 8:6). "Place me as a seal" - Rabbi Meir said: Israel said before the Holy One blessed be He: 'Master of the universe, do what You thought in Your heart to do to us,' as Rabbi Yoḥanan said in the name of Rabbi Eliezer, son of Rabbi Yosei HaGelili: ...

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39 למרבה המשרה

"For the increase (lemarbeh) of the dominion and for peace without end": the word is written with a closed mem in the middle. The Zohar and the Mikdash Melech, to which the reader is sent, explain this letter.

Isaiah 9:6: ישעיהו ט' ו':

למרבה המשרה ולשלום איין קץ עלי־כסא דוד ועל־ממלכתו להכין אתה ולסעדה במשפט ובצדקה מעתה ועד־עולם קנאת ה' צבאות תעשה־זאת: That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness From henceforth even for ever. The zeal of the L-RD of hosts doth perform this.

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40 למרבה המשרה

The Zohar at the start of Parshas Shelach, at the place the Kehot note gives, on the closed mem of "lemarbeh hamisrah."

Zohar, Sh'lach 5:25-30: ספר זוהר, שלח לך ה' כ"ה-ל"ה-ל"ו:

41 ידבר עמים

"He subdues (yadber) peoples under us, and nations under our feet." The maamar reads midbar in this sense for

the time of the Temple, when all was subdued beneath holiness.

Psalms 47:4 ד' תהילים מ"ז:

ידבר עמים תחתינו ולאמים תחת רגלינו:

He subdueth peoples under us, and nations under our feet.

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42 ממלותיו

"Yehudah became His sanctuary, Israel His dominion." The maamar uses the word for the souls of Israel in the time of the Temple.

Psalms 114:2 ב' תהילים י"ד:

היתה יהודה לקדשו ישראל ממלותיו:

Judah became His sanctuary, Israel His dominion.

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43 "I will set in the wilderness the cedar, the acacia, the myrtle and the oil tree." The Talmud reads the "wilderness" here as Jerusalem.

ישעיהו מ"א: י"ט Isaiah 41:19

אתן במדבר ארז שטה ודס ועץ שמן אשם בערבה ברז תדקר ותאשור יחדו:

I will plant in the wilderness the cedar, the acacia-tree, And the myrtle, and the oil-tree; I will set in the desert the cypress, the plane-tree, and the larch together;

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44 אתן במדבר ארז כו ואין מדבר אלא ירושלים

Rabbi Yochanan: every acacia the nations took from Jerusalem the Holy One, blessed be He, will return to it, as it says, "I will set in the wilderness the cedar, the acacia," and "wilderness" means only Jerusalem, as it says, "Zion has become a wilderness." The maamar brings it to show that midbar can describe a place of holiness.

Rosh Hashanah 23a:11 א' ר"ה: ראש השנה כ"ג

אמר רבי יוחנן: כל שיטה ושיטה שנטלו גוים מירושלים, עתיד הקדוש ברוך הוא להחזירן לה, שנאמר: "אתן במדבר ארז שטה", ואין מדבר אלא ירושלים, שנאמר: "ציון מדבר היתה וגו'".

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45 גלו כו שכינה עמהם

"Wherever they were exiled the Shechinah was with them: they were exiled to Egypt, the Shechinah was with them; they were exiled to Babylon, the Shechinah was with them." In exile, then, the Shechinah itself is in a "wilderness," as it were.

Megillah 29a:4 ד' מגילה כ"ט

תנא, רבי שמעון בן יוחי אומר: בוא וראה כמה חביבין ישראל לפני הקדוש ברוך הוא, שכל מקום שגלו — שכינה עמהן. גלו למצרים — שכינה עמהן, שנאמר: "הנגלה נגליתי לבית אביה בהיותם במצרים וגו'". גלו לבבל — שכינה עמהן, שנאמר: "למענכם שלחתי כלה". ואף כשהן עתידין ליגאל — שכינה עמהן, שנאמר: "ושב ה' אלקיה את שבותך". והשיב לא נאמר, אלא "ושב". מלמד שהקדוש ברוך הוא שב עמהן מבין הגליות.

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

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46 גלו כו שכינה עמהם

The Sifrei on "I dwell in the midst of the children of Israel" (Bamidbar 35:34), which the Kehot note gives beside the Talmud: wherever Israel were exiled, the Shechinah went into exile with them.

Sifrei Bamidbar 161:5 ה' ספרי במדבר קס"א:

... את מחניהם, ולא תטמא הארץ. רבי נתן אומר: חביבים ישראל שבכל מקום שגלו שכינה עמהם: גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לבבל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי בבלה; גלו לעולם שכינה עמהם, שנאמר (ירמיה מט) ושמתי כסאי בעלים והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה' את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה' אלקיה. ...

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanness," and (Ibid. 15:31) "... when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled ...

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47 הנשמה איצ תיקון לעצמה

Etz Chaim teaches that the mitzvos are all to refine the lower parts of a person, but the soul itself needs no repair at all and descends only to draw light into them, and that this is why the soul comes down into this world. The maamar brings it to explain the purpose of the G-dly spark's exile.

Sefer Etz Chaim 26:2 ב' עץ חיים כ"ו:

... והנה נר"ן כ"א יש לו צלם א' אשר מתלבש בתוכו וזה הצלם הוא המפסיק בין הכלים לבין העצמות האור וא"א שיתלבש הנפש או הרוח או הנשמה תוך הגוף אם לא ע"י צלם זה. ואמנם חלק הצלם הנשאר בסוד המקיף מבחוץ הוא הנקרא חשמ"ל שהוא גימטריא מלבוש והבן זה. וז"ס שאמרו בזהר חדש ש"ה דנ"ח רוא הכא ליודעי מדין תנועי דאיהו שלימא דכלא אן אינון בב"נ אלא רוא דא בצלמינו דא איהו צולמא דב"נ מלגאו ומלכר לגאו סוכלתנו ומנדע וחכמה לכר ההוא צולמא דאזיל עלוי ומדברא ליה לב"נ בנטירא למהוי ...

Sefer Etz Chaim (Public Domain)

48

רשפי אש

"For love is strong as death ...; its flashes are flashes of fire, a flame of G-d." The phrase describes the burning love of prayer.

Song of Songs 8:6:ר"ח שיר השירים

שימני כחותם עלי־לִבְךָ כחותם על־זרועךְ כִּיעֲזָה כְּמוֹת אֶהְבֶּה קֶשֶׁה כשאול קנאה רשפיה רשפי אש שלהבתיה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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49

צעק לבם

"Their heart cried out to the L-rd." The maamar uses it for the cry of the heart in prayer.

Lamentations 2:18:ר"ח איכה

צֶעֶק לִבָּם אֶל־אֲדֹנָי חומת בת־צִיּוֹן הוֹרִידִי בַנְּחֹל דְּמָעָה יוֹמָם וּלְלֵילָה אֶל־תִּתְּנִי פוּגַת לֵךְ אֶל־תִּדְּם בַּת־עֵינָךְ:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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50

מצרף לכסף וכור לזהב ואיש לפי מהללו

"The refining pot is for silver and the furnace for gold, and a man according to his praise." As fire separates the dross from metal, the fire of love separates the evil in a person, as the Kehot note quotes from Or HaTorah.

Proverbs 27:21:ר"ח משלי

מִצְרֵף לְכֶסֶף וְכוּר לְזָהָב וְאִישׁ לְפִי מִהְלָלוֹ:

The refining pot is for silver, and the furnace for gold, And a man is tried by his praise.

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51

אתה עשית את השמים ושמי השמים

"You alone are Havayah; You have made the heavens, the heaven of heavens and all their host ... and You give life to them all." The maamar brings it to show that all the worlds have no life of their own, only from G-d.

Nehemiah 9:6:ר"ח נחמיה

אַתָּה־הוּא ה' לְבַדְךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צָבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחִיָּה אֶת־כָּל־הַנְּשָׁמָיִם לָךְ מִשְׁתַּחֲוִיִּים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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52

ואין עוד מלבדו

"Havayah is G-d; there is nothing else besides Him." Since He is the life of all the worlds, nothing exists apart from

Him.

Deuteronomy 4:35:ר"ח דברים

אַתָּה הָרָאָתָּ לְדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבָדּוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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53

Moshe's prayer, "And now, I pray, let the power of the L-rd be great." The words open the maamar in Likkutei Torah, Shelach, to which the reader is sent.

Numbers 14:17:ר"ח במדבר

וְעַתָּה יְגַד־לִנָּא כַח אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לְאָמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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54

"Remember the Shabbos day to keep it holy." The words open the maamar in Torah Ohr, Yisro, to which the reader is sent.

Exodus 20:8:ר"ח שמות

זְכוֹר יוֹם שַׁבָּת לְמַדְּשׁוֹ:

Remember the sabbath day, to keep it holy.

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PARAGRAPH 3

55

לאהבה את ה' אלהיך כי הוא חיך

"To love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life." The Alter Rebbe reads "He is your life" literally: your life is nothing but Him.

Deuteronomy 30:20:ר"ח דברים

לְאַהֲבָה אֶת־ה' אֱלֹהֶיךָ לְשִׁמְעַת בְּקוֹל וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיד וְאָרְךָ יָמֶיךָ לְשִׁבַת עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

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

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56

"See now that I, I am He, and there is no god with Me." The maamar takes it as describing the open perception of G-d's unity in the Time to Come.

Deuteronomy 32:39:ר"ח דברים

רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹקִים עִמָּדִי אֲנִי אֹמֵית וְאֶחְיֶה מִחַצְתִּי וְאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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57

ונגלה כבוד ה' וראו כל בשר

"And the glory of Havayah shall be revealed, and all flesh together shall see." Brought to show that in the future

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G-dliness will be seen with the senses.

ישעיהו מ"ה:5

ונגלה כבוד ה' וראו כל־בשר יחדו כי פי ה' דבר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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58

כי עין בעין יראו

"For eye to eye they shall see when Havayah returns to Zion." A second proof that the future revelation will be like physical sight.

ישעיהו נ"ב:ח

קול צפיה נשא קול יחדו ירגנו כי עין בעין יראו בשוב ה' ציון:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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59

צמאה נפשי לאלקים לאל חי מתי אבוא ואראה

"My soul thirsts for G-d, for the living G-d; when shall I come and appear before G-d?" The maamar uses it for the thirst of the time of exile, the longing to come to that seeing.

תהילים מ"ב:3

צמאה נפשי לאלקים לאל חי מתי אבוא ואראה פני אלקים:

My soul thirsteth for G-d, for the living G-d: 'When shall I come and appear before G-d?'

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60

רעבים גם צמאים נפשם בהם תתעטף ויצעקו אל ה' בצר להם

"Hungry and thirsty too, their soul fainted within them. And they cried out to Havayah in their distress; He saved them from their straits." The maamar learns from it that thirst gives birth to the outcry of the heart.

תהילים ק"ו:5-6

רעבים גם צמאים נפשם בהם תתעטף: ויצעקו אליה בצר להם ממצוקותיהם יצילים:

Hungry and thirsty, Their soul fainted in them. Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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61

ישים אשם נפשו

The phrase "if his soul makes itself a guilt offering" is used here for the remorse a person feels on seeing how far he is from G-d.

ישעיהו נ"ג:10

וה' חפץ דכאוי החלי אשם נפשו יראה זרע יאריה ימים וחפץ ה' בידו יצלח:

Yet it pleased the L-RD to crush him by disease; To see if his soul would offer itself in restitution, That he might see his seed, prolong his days, And that the purpose of the L-RD might prosper by his hand:

PARAGRAPH 4

62

במדבר סיני שירדה שנאה

"The wilderness of Sinai: from which hatred came down upon the nations of the world." The maamar applies the wordplay to the hatred of evil that the thirst of prayer awakens.

Shabbat 89b:1

שפרו ורבו ישראל עליו; מדבר סיני — שירדה שנאה לאומות העולם עליו. ומה שמו? "חורב" שמו. ופליגא דרבי אבהו, דאמר רבי אבהו: "הר סיני" שמו. ולמה נקרא "הר חורב" — שירדה חורבה לאומות העולם עליו.

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63

שתקנו התפלה

The Talmud discusses the source of the prayer of eighteen blessings and the order in which it was set, as the Kehot note directs.

Megillah 17b:8

תפלה מנא לן? דתניא: שמעון הפקולי הסדיר שמונה עשרה ברכות לפני רבן גמליאל על הסדר ביבנה. אמר רבי יוחנן, ואמרי לה במתניתא תנא: מאה ועשרים זקנים, ובהם כמה נביאים, תיקנו שמונה עשרה ברכות על הסדר.

The Amidah prayer: From where do we know this? — As it has been taught: Shimon Hapakuli organized eighteen blessings in the presence of Rabban Gamaliel in a fixed order in Yavneh. R. Yohanan said (others report, it was stated in a baraita): A hundred and twenty elders, among whom were many prophets, drew up eighteen blessings in a fixed order.

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64

שתקנו התפלה

The Alter Rebbe's Shulchan Aruch opens the laws of prayer: "The Men of the Great Assembly instituted praying three prayers of eighteen blessings every day," corresponding to the daily offerings. The note gives it for the institution of prayer after the destruction of the Temple.

Shulchan Arukh HaRav, Orach Chayim 89:1

שולחן ערוך הרב, אורח חיים פ"ט:א

הלכות תפלה וזמנה ובו ט' סעיפים: אנשי כנסת הגדולה תקנו להתפלל בכל יום ג' תפלות של י"ח ברכות שהתפללו האבות, וקבעו שתים מהן חובה, שהן שחרית ומנחה, כנגד ב' תמידין שהן חובה בכל יום, ושל ערבית תקנו רשות, כנגד איברים ופדרים שאם לא נתעבדו מבטור יום הם קרבים והולכים כל הלילה, אבל עכשו כבר קבלוהו כל ישראל עליהם לחובה, כמו שיתבאר במקומה. וכשרבו האפיקורסין בישראל, והיו מצריו להם מאד, ...

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PARAGRAPH 5

65 ויתפרדו כל פועלי און
 “For behold, Your enemies, Havayah ... all the workers of iniquity shall be scattered.” The maamar applies it to the time of the Temple, when evil had no hold.

Psalms 92:10:י"ב:י"א

כי הנה אִיְקִיךָ ה' כִּי־הִנֵּה אִיְקִיךָ יִאֲבְדוּ יִתְפַּרְדּוּ כָּל־פְּעָלֵי אָוֶן:

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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KEHOT'S NOTE

תהלים צב, י.

66 אשירה
 “I will sing to Havayah, for He is highly exalted.” The words open the maamar in Torah Ohr, Beshalach, to which the reader is sent.

Exodus 15:1:ט"ו:א

אָז יִשְׁרִי־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לְהַבְרִיחַ לְפָנֵי הָאֵלֹהִים וַיֹּאמְרוּ לְאֹמֶר אֲשִׁירָה לַיהוָה כִּי־גָאֹה גָאֹה סוֹס וְרֹכֶב וְרָמָה בָּיָם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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67 עת אשר שלט
 “A time when man rules over man to his harm.” The maamar applies it to the time after the destruction, when the evil inclination grew strong.

Ecclesiastes 8:9:ט"ז:ח

אֶת־כָּל־זֶה רָאִיתִי וְנִתְּנָן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמַשׁ עַת אֲשֶׁר שָׁלַט הָאָדָם בָּאָדָם לְרָע לֹו:

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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KEHOT'S NOTE

קהלת ח, ט.

68 כי בכל יום יצרו של אדם
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

סוכה נב, סע"א.

69 בכל יום יצרו של אדם מתגבר עליו
 Rabbi Yitzchak: “A person's inclination grows stronger against him every day.” This is the reason given for daily prayer.

Sukkah 52a:12-13:י"ב:י"א

אָמַר אֲבִי: אִי מֵאֵן דָּסְגִי לִי הָהָא, לֹא הָהָא מְצִי לְאוֹקוּמִי נְפִשְׁיָהּ. אֲזַל תֵּלֵא נְפִשְׁיָהּ בְּעִיבּוּרָא דְדִשָּׁא וּמַצְטַעֵר. אֲתָא הָהוּא סְבָא, תְּנָא לָקָה: כָּל

...וידבר ה' אל משה במדבר סיני באוהל מועד

הַגָּדוֹל מִחֲבִירוֹ — יָצְרוּ גָדוֹל הֵימָנוּ. אָמַר רַבִּי יִצְחָק: יָצְרוּ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם, שְׁנֵאמַר: “רַק

Abaye said: If that had been I could not have restrained myself. He went and leaned in deep anguish against a doorpost, when a certain old man came up to him and taught him: The greater the man, the greater his Evil Inclination. R. Isaac stated: The [Evil] Inclination of a person grows stronger within him from day to day, as it is said, “Only

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70 ומדברך נאוה
 “And your speech (midbarech) is lovely.” The maamar applies it to prayer that rises from the “wilderness” of thirst.

Song of Songs 4:3:ג'ד:ג

כְּחוּט הַשָּׁנִי שֶׁפְּתוּתֶיהָ וּמִדְּבָרְךָ נֶאֱוָה כְּפֶלַח הָרִמּוֹן וְרִקְתָּהּ מִכַּעַד לְצִמְתָּהּ: Thy lips are like a thread of scarlet, And thy mouth is comely; Thy temples are like a pomegranate split open Behind thy veil.

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KEHOT'S NOTE

שה"ש ד, ג.

71 ומדברך נאוה
 The Zohar in Vayechi, at the place the text gives, which the maamar brings for reading midbar as the speech of prayer and Torah.

ספר זוהר, ויחי ע"ג:תשס"א-73:761-75:771 Zohar, Vayechi ע"ה:תשע"א

It may be said that there is a female principle above also. The truth is, however, that the whole body takes its description from the end of the body, which is male, although the beginning of the body is female. Here, however, both the beginning and end are female. Here, however, both the beginning and end are female. Observe the recondite allusion in this matter. We see that Jacob blessed Joseph along with his brothers, but when G-d arranged the tribes under four standards He omitted Joseph and put Ephraim ...

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

72 ע"פ . . מצרף לכסף
 Kehot's note points to where this is explained further: Maamarei Admur HaZaken.

KEHOT'S NOTE

ראה תו"א קיא, ג. סה"מ — תקס"ג ע' קעז. מאמרי אדה"ז כתובים ב' ע' ריח. באוה"ת במדבר ע' יא מפרש "שכמו ע"י שנותנים הכסף לכוך באש מתגלה הסיגים ומתפרדים, כך ע"י רשפי אש האהבה מתגלה תערוכת הרע שבנפשו ומתפרד כו". אוה"ת פ' כי תשא ע' אתתמג. כרך ז ע' ביתשפו. וראה גם לקמן פ' נשא כט, ג.

73 הוציאוה ותשרף
 Yehudah's words about Tamar, “Bring her out, and let her be burned.” The Zohar reads them as speaking of exile.

בראשית ל"ח:כ"ד:38-24

וַיְהִי כַּמֶּשֶׁלֶשׁ חֳדָשִׁים וַיָּגֵד לַיהוָה לְאֹמֶר וַיִּנָּתֶה תָמָר כְּלֶתֶהּ וְגַם הִנֵּה הָרָה לְזִנוּנִים וַיֹּאמֶר יְהוָה הוֹצִיאוּהָ וְתִשְׂרָף:

And it came to pass about three months after, that it was told Judah, saying: 'Tamar thy daughter-in-law hath played the harlot; and moreover, behold, she is with child by harlotry.' And Judah said: 'Bring her forth, and let her be burnt.'

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74 הוציאוהו ותשרף בשלהובי טיהרא בגלותא

The Zohar in Parshas Acharei, at the place the text gives, reads "let her be burned" as burning "with the flames of the noonday heat, in exile." The maamar takes it as the fiery thirst and love that exile produces.

ספר הזהר, אחרי מות מ"ו:רפ-47:280-46:280 Zohar, Achrei Mot
מ"ו:רפ"ח

75 ארץ צי ועיף בלי מים

"My soul thirsts for You ... in a parched and weary land without water." Exile is this "wilderness," and it makes the thirst greater.

Tehillim ס"ג:ב' Psalms 63:2

אֱלֹקִים אֵלֵי אֶתָּה אֲשַׁחֲרֶךָ צָמָאָה לִּי נַפְשִׁי כִּמְהָ לִּי בְּשָׂרִי בְּאַרְצ־צִיָּה
וְעֵינִי בְּלִי-מַיִם:

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

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KEHOT'S NOTE

תהלים סג, ב.

76 בחילא יתיר דבחי תשובה

The Zohar, as the Kehot note gives its place, says that those who return in teshuvah draw near to the King "with greater strength" than others. The maamar applies it to the strength of the love born in exile.

Zohar I, 129bb זח"א קבט, בב

KEHOT'S NOTE

זח"א קבט, ב.

77 ע"פ ונקדשתי

There "in the midst of the children of Israel" is the inner point of each Jew's heart, which is to burn with flashes of fire and fierce love on reflecting that G-d is holy and separate and beyond all comparison.

KEHOT'S NOTE

לעיל פי' אמור לב, ב.

78 ונקדשתי בתוך

"And I shall be sanctified in the midst of the children of Israel." The words open the maamar in Likkutei Torah, Emor, that explains the seraphim.

ויקרא כ"ב:ל"ב Leviticus 22:32

וְלֹא תִחַלְלוּ אֶת-שְׁמִי קֹדֶשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשְׁכֶם:

And ye shall not profane My holy name; but I will be hal-
lowed among the children of Israel: I am the L-RD who hal-
low you,

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ועמ"ש ע"פ ואני אראה

the passage shares nothing with the note

KEHOT'S NOTE

שמע"צ פח, א.

80 ואני אראה

"Havayah is with me among my helpers, and I shall see [the end of] my enemies." The words belong to the maamar to which the reader is sent.

Tehillim קי"ח:ז' Psalms 118:7

ה' לִי בְּעֹזְרִי וְאֲנִי אֶרְאֶה בְּשָׁנָאִי:

The L-RD is for me as my helper; And I shall gaze upon
them that hate me.

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81 שחורה אני

"I am black, but lovely, daughters of Jerusalem." The maamar reads it as beauty that comes through darkness, and elsewhere as Keser being "black" before the Cause of causes.

Song of Songs א'ה:ה' Song of Songs 1:5

שְׁחֹרָה אֲנִי וְנָאֹהָ בְּנוֹת יְרוּשָׁלַם כְּאֶהְלִי קֶדֶר כִּירְעוֹת שְׁלֵמָה:

'I am black, but comely, O ye daughters of Jerusalem, As the
tents of Kedar, As the curtains of Solomon.

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KEHOT'S NOTE

שה"ש א, ה.

82 כההוא מדבר דלחישו דשפון איהי עולה

The Zohar, at the place the text gives: "through that mid-
bar," the whispering of the lips, "she ascends." The speech
of prayer is the "wilderness" through which the Shechinah
rises.

ספר הזהר, הקדמה ט"ז:קס"א-17:170-16:161 Zohar, Introduction
ט"ז:ק"ע

Further, we have been taught as follows: It is written "these
mighty gods; these are the gods that smote the Egyptians
with all manner of plagues in the wilderness" (bamidbar) (I
Sam. 4, 8). What does this verse mean? Was it only in the
wilderness that the L-rd showed them all His great deeds,
and not in inhabited country? Not so, only the term bamid-
bar means "by means of the word", analogous to the expres-
sion "and thy speech (oumidbarekh) is comely" (S. S. 4, 3),
or to the expression "and ...

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

83 בקרב איש ולב עמוק

"The inner part of man, and the heart is deep." Used here
for the depth of the soul where the thirst is aroused.

Tehillim ס"ד:ז' Psalms 64:7

יִחְפְּשׁוּ-עוֹלֹת תִּמְנוּ חֶפֶז מְחַפֵּשׁ וְקָרֵב אִישׁ וְלֵב עֵמֶק:

They search out iniquities, they have accomplished a dili-
gent search; even in the inward thought of every one, and
the deep heart.

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84 השמים ושמי השמים . . על או"ש

The words here quote Psalms 148:4; the passage is shown below.

Psalms 148:4 קמ"ח:ד' תהילים

הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם:

Praise Him, ye heavens of heavens, And ye waters that are above the heavens.

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KEHOT'S NOTE

תהלים קמח, ד-יג.

85 השמים ושמי השמים והמים אשר מעל השמים יהללו את שם

"Praise Him, heaven of heavens, and the waters that are above the heavens. Let them praise the Name of Havayah, for He commanded and they were created." The maamar notes that they praise only His Name.

Psalms 148:4-5 קמ"ח:ד'-ה' תהילים

הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם: יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ:

Praise Him, ye heavens of heavens, And ye waters that are above the heavens. Let them praise the name of the L-RD; For He commanded, and they were created.

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86 הודו וזיוו של שמו על ארץ ושמים

"Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon earth and heaven." Only His splendor, the radiance of His Name, reaches the worlds.

Psalms 148:13 קמ"ח:י"ג תהילים

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגָּב שְׁמוֹ לְבָדוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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87 וכן עד"ז היא ברכת יוצר אור

The Tzemach Tzedek notes that the blessing "Who forms light" is explained here in a different way from the explanation later in Likkutei Torah, Nasso.

KEHOT'S NOTE

באוה"ת פ' נשא ע' רלט מציין שכאן מפרש באופן אחר ממה שנתבאר לקמן פ' נשא כ, ד.

88 אוסרי לגפן

"Binding his foal to the vine." The words open the maamar in Torah Ohr, Vayechi, to which the reader is sent.

Genesis 49:11 מ"ט:יא בראשית

אֶסְרִי לִגְפֵן עֵירָה וְלִשְׂרָקָה בְּנֵי אֲתָנוּ כֶּבֶס בִּינִי לְבָשׁוֹ וּבָדָם־עֲנָבִים סוּתָה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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89 (דלקמן)

A textual note: in the holy manuscript and in the first printing the word "below" (דלקמן) stands without parentheses, so it reads as part of the sentence: "the supernal wilderness discussed below."

KEHOT'S NOTE

בגוכתי"ק ובדפוס ראשון בלי סוגריים.

90 ולא ישב אדם שם

"Who led us through the wilderness ... a land through which no one passed and where no man dwelt." The maamar uses it for the supernal "wilderness" beyond human grasp.

Jeremiah 2:6 ירמיהו ב'ו'

וְלֹא אָמְרוּ אֵיזָה ה' הַמַּעֲלָה אֶתְנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִידָה אֶתְנוּ בְּמִדְבָּר בְּאֶרֶץ עֲרִבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצִלְמוֹת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם:

Neither said they: 'Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?'

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KEHOT'S NOTE

ירמיה ב, ו.

91 במדבר הגדול והנורא

"Who led you through the great and awesome wilderness." The same supernal wilderness, which is still a wasteland before the Infinite One.

Deuteronomy 8:15 דברים ח'ט"ו

הַמּוֹלִידְךָ בְּמִדְבָּר הַגָּדוֹל וְהַנּוֹרָא נָחַשׁ שָׂרָף וְעַקְרָב וְצִמְאֹן אֲשֶׁר אִיד־מַיִם הַמּוֹצִיָא לָךְ מִמֶּיִם מִצּוֹר הַחֲלָמִישׁ:

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

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KEHOT'S NOTE

דברים ח, טו.

92 כ"ע אע"ג דאיהו אור צח

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

KEHOT'S NOTE

ת"ז ת"ע (דף קלה, ב).

93 אע"ג דאיהו אור צח אור מצוחצח אוכמא הוא לגבי עילת העילות

The Tikkunei Zohar (Tikkun 70), as the Kehot note gives its place: the supernal Keser, though a clear and dazzling light, is black before the Cause of causes. Even the highest level is a "wilderness" before G-d Himself.

Tikkunei Zohar 135b:1 תקוני זוהר קל"ה ב'

דְּאִינֻן י"א, עַל כָּל סְפִיֶּרָה וְסְפִיֶּרָה, וְאִינֻן י"א מִן (דברים ו ד) הִנֵּה אֲלֵהֵנּוּ הִנֵּה אֶ חֵד, בָּא אֶתְקַרֵּי א"ל עֲלִינוּ, כִּי יְהוּ"ה, וְכֵן בָּא אֶתְקַרֵּי

אלהיני אור אור קדמון אור צח ואור מצוחצח, איהו אוכם קדם עלת העלות, וכל חיליו דתליין מניה אתמר בהון (שיר ה יא) קווצותיו תלתלים שחורות כעורב, לית נהורא קיימא קמי נהוריה, דכלהו נהורין אתחשכאן קמיה.

Tikkunei Zohar - Vocalized (Public Domain)

94 ע"פ וארשתיך לי לעולם

The maamar "And I will betroth you to Me forever" later in this parsha: the Community of Israel, source of all the souls, is called a bride (kallah) from "my soul pines" (kalsah nafshi), for her yearning is to cleave to her source, the Life of all life; and each soul, "the lamp of G-d," rises by nature like a flame.

KEHOT'S NOTE

לקמן ח, ב.

95 וארשתיך לי לעולם

"And I will betroth you to Me forever." The words open the maamar later in this parsha to which the reader is sent.

Hosea 2:21א"כ: הושע

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט ובחסד וברחמים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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96 מ"ש בסי הגלגולים

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

מובא גם באגה"ק סי' כ (קלד, א) וראה במ"מ בליקוט פיי שם.

97 ג"ע העליון הוא מבריא

Kehot's note points to where this is explained further: Sefer HaMaamarim 5672.

KEHOT'S NOTE

קהלת יעקב מעי' ג"ע. ראה סה"מ תערי"ב-ג אריא. ובסה"מ תרע"ח ע' רח.

98 ואף הנשמות היותר עליונות

The words here quote Tanya, Likkutei Amarim 37:25-26; the passage is shown below.

תניא, חלק ראשון: ליקוטי אמרים 37:25-26 Likkutei Amarim
ל"ז: כ"ה-כ"ו

ואף שאינו משיג אלא בגשמיות, הרי התורה נמשלה למים, שיורדים ממקום גבוה כו', כמו שנתבאר לעיל. ואף על פיי"כ, אמרו רבותינו זכרונם לברכה: "לא המדרש עיקר אלא המעשה", ו"היום לעשותם" כתיב, ומבטלין תלמוד תורה לקיום מצוה מעשית כשאי אפשר לעשותה על ידי אחרים, משום, "כי זה כל האדם" ותכלית בריאתו וירידתו לעולם הזה, להיות לו יתברך דירה בתחתונים ונאק, לאתפכא חשוקא לנהורא, "וימלא כבוד ה' את כל ...

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KEHOT'S NOTE

ראה תניא פל"ז. המשך תערי"ב-ג ע' תנה.

ישראל עלו במחשבה

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

KEHOT'S NOTE

נסמן לעיל בפ' צו טז, ג. ולקמן פי' מטות פג, ג.

100 כמ"ש ע"פ יונתי בחגוי הסלע

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

KEHOT'S NOTE

לקו"ת שה"ש טז, ד.

101 ע"פ מי מנה

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

KEHOT'S NOTE

לקמן פי' בלק טז, ד.

102 כביאר ע"פ שוש אשיש

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

KEHOT'S NOTE

לקו"ת נצבים מט, ב ואילך.

103 מ פתוחה

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

KEHOT'S NOTE

נתבאר באוה"ת במדבר-ד ע' איתכב ובאוה"ת נ"ך-א ע' קפג ואילך. אוה"ת-מקץ דף תתקעד, א. וראה גם אוה"ת שמע"צ ע' איתני. ספר הערכים-חב"ד מערכת אותיות אות מ"ם (ב) ס"ע רב ואילך. וש"נ.

104 חירות ממה"מ

The words here quote Shir HaShirim Rabbah 8:6; the passage is shown below.

Shir HaShirim Rabbah 8:6: שיר השירים רבה ח':

... ונהורא עמה שרא, ומהו מתוך החשך, זה מלאך המות שקרוי חשך, שנגאמר (שמות לב, טז): והלחת מעשה אלקים המה והמכתב מכתב אלקים הוא חרות על הלחת, אל תקרי חרות אלא חרות, רבי יהודה ורבי נחמיה ורבנן, רבי יהודה אומר חרות ממלאך המות, רבי נחמיה אומר חרות מן המלקיות, ורבנן אמרי חרות מן היסורין. דבר אחר, שימני כחותם, רבי ברכיה אומר זה קריאת שמע, שנגאמר (דברים ו, ו): והיו הדברים האלה וגו' על לבבך, כחותם על ...

"Place me as a seal upon your heart, as a seal upon your arm, for love is as intense as death, jealousy is as cruel as the grave; its sparks are the sparks of fire, a great conflagration" (Song of Songs 8:6). "Place me as a seal" - Rabbi Meir said: Israel said before the Holy One blessed be He: 'Master of the universe, do what You thought in Your heart to do to us,' as Rabbi Yohanan said in the name of Rabbi Eliezer, son of Rabbi Yosei HaGelili: ...

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KEHOT'S NOTE

שהש"ר ח, ו ד"ה שימני כחותם.

105 ועי' בזהר ר"פ שלח

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

KEHOT'S NOTE

KEHOT'S NOTE

דברים ד, לה.

115 לאהבה . . הוא חיך

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

KEHOT'S NOTE

שם ל, כ.

116 ראו עתה כי אני

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

KEHOT'S NOTE

שם לב, לט. ראה לקמן פי' שלח מח, א שמציין לפסחים דף סח, א.

117 ונגלה כבוד ה'

The words here quote Isaiah 40:5; the passage is shown below.

Isaiah 40:5: ישיעיהו מ':

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישעיהו מ, ה.

118 עין בעין יראה

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

KEHOT'S NOTE

שם נב, ח.

119 צמאה נפשי לאלקים

The words here quote Psalms 42:3; the passage is shown below.

Psalms 42:3: תהילים מ"ב:

צִמְאָה נַפְשִׁי לֵאלֹהִים לֵאלֹהִי חַי מִתִּי אֲבֹא וְאֶרְאֶה פָנָי אֱלֹהִים:

My soul thirsteth for G-d, for the living G-d: 'When shall I come and appear before G-d?'

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KEHOT'S NOTE

תהלים מב, ג.

120 רעבים גם . . ויצעקו אל ה'

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

KEHOT'S NOTE

שם קז, ה-ו.

121 סיני שירדה שנאה על הרע

The words here quote Shabbat 89b:1; the passage is shown below.

Shabbat 89b:1: שבת פ"ט ב':

שֶׁפָּרוּ וְרָבוּ יִשְׂרָאֵל עָלָיו; מִדְּבַר סִינִי — שִׁירְדָּה שְׁנָאָה לְאוֹמוֹת הָעוֹלָם עָלָיו. וּמָה שְׁמוֹ? "חוֹרֵב" שְׁמוֹ. וּפְלִיגָא דְרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: "הָרַר סִינִי" שְׁמוֹ. וְלָמָּה נִקְרָא "הָרַר חוֹרֵב" — שִׁירְדָּה חוֹרְבָה לְאוֹמוֹת הָעוֹלָם עָלָיו.

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...וידבר ה' אל משה במדבר סיני באוהל מועד

KEHOT'S NOTE

שבת פט, ב.

122 שתקנו התפלה בזמן חורבן ביהמ"ק

The words here quote Megillah 17b:8; the passage is shown below.

Megillah 17b:8: מגילה י"ז ב':

תַּפִּלָּה מִנָּא לָן? דִּתְנִינָא: שְׁמַעוֹן הַסְּדִיר הַסְּדִיר שְׁמוֹנָה עֶשְׂרֵה בְּרָכוֹת לִפְנֵי רַבִּן גַּמְלִיאֵל עַל הַסְּדֵר בִּיבְנָה. אָמַר רַבִּי יוֹחָנָן, וְאָמַרְי לָהּ בְּמִתְנִיתָא תְּנָא: מֵאָה וְעֶשְׂרִים זְמָנִים, וּבָהֶם כָּמָה נְבִיאִים, תִּיקְנוּ שְׁמוֹנָה עֶשְׂרֵה בְּרָכוֹת עַל הַסְּדֵר.

The Amidah prayer: From where do we know this? — As it has been taught: Shimon Hapakuli organized eighteen blessings in the presence of Rabban Gamaliel in a fixed order in Yavneh. R. Yohanan said (others report, it was stated in a baraita): A hundred and twenty elders, among whom were many prophets, drew up eighteen blessings in a fixed order.

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KEHOT'S NOTE

ראה מגילה יז, ב. שו"ע אדה"ז או"ח פט, א. ראה לקמן פי' חקת סב, א. וראה אוה"ת במדבר-א ע' כה.

PARAGRAPH 6

123 ונועדתי לך שמה

"And I will meet with you there, and I will speak with you from above the ark cover." The maamar derives mo'ed from this word and links it to "being known."

שמות כ"ה:22: Exodus 25:22

וְנוֹעַדְתִּי לָךְ שָׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִּים אֲשֶׁר עַל־אֲרוֹן הָעֵדֻת אֶת כָּל־אֲשֶׁר אֶצְוֶה אוֹתָךְ אֶל־בְּנֵי יִשְׂרָאֵל:

And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

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KEHOT'S NOTE

שמות כה, כב.

124 נודעתי

"And by My Name Havayah I was not known (nodati) to them." The word discussed in the maamar Va'eira to which the reader is sent.

שמות ו':3: Exodus 6:3

וְאָרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בָּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נֹדַעְתִּי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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125 סד"ה וארא

At the end of the maamar "Va'eira" the Alter Rebbe notes that the verse says lo nodati, "I was not known," and not lo

hodati, "I did not make known": G-d Himself was not yet known to the Patriarchs, because the Torah had not yet been given.

KEHOT'S NOTE

תו"א נר, א.

126

והאדם ידע

"And the man knew Chavah his wife." "Knowing" is used for intimate union, and so "I will be known" means bonding and joining.

Genesis 4:1 א' ד' בראשית

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־ה'

And the man knew Eve his wife; and she conceived and bore Cain, and said: 'I have agotten a man with the help of the L-RD.'

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KEHOT'S NOTE

בראשית ד, א.

127

מלא כל הארץ

The seraphim's call, "The whole earth is full of His glory." The maamar stresses that this includes even our earth.

Isaiah 6:3 ו' ג' שעייהו

וַיִּקְרָא זֶה אֶל־זֶה וַיֹּאמֶר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֵא כְל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ראה ישעי' ו, ג.

128

ואין עוד מלבדו

"Havayah is G-d; there is nothing else besides Him." This is the unity that is revealed in the soul.

Deuteronomy 4:35 ד' ל"ה דברים

אֵתָּה הָרָאָה לְדַעַת כִּי ה' הוּא הָאֱלֹהִים אֵין עוֹד מִלְּבָדוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

129

להתענג על הוי

"Then you shall delight in Havayah." The maamar uses the phrase for the soul's delight when G-d's unity is revealed in it.

Isaiah 58:14 ד' י"ד שעייהו

אָז תִּתְעַנֵּג עַל־Havayah וְהִרְפֵּיתִיךָ עַל־[בְּמַתִּי] (בְּמוֹתִי) אֶרֶץ וְהֶאֱכִילְתִּיךָ נַחֲלֹת יַעֲקֹב אֲבִיךָ כִּי פִי Havayah דִּבֶּר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ראה ישעי' נח, יד.

130

אהבה בתענוגים

"How fair and how pleasant you are, love in delights." The love of the "Tent of Meeting" is a love of delight, not of thirst.

Song of Songs 7:7 ו' ז' שיר השירים

מִה־יִפְתִּית וּמִה־נִּעְמְתָ אֲהָבָה בְּתַעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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131

מתי אבוא ואראה

"When shall I come and appear before G-d?" The thirst of the first stage, which the revelation now quenches.

Psalms 42:3 ג' ז' תהילים

צִמְאָה נַפְשִׁי לְאֱלֹהִים לֹאֵל הִי מִתִּי אֲבֹא וְאֶרְאֶה פָנֶי אֱלֹהִים:

My soul thirsteth for G-d, for the living G-d: 'When shall I come and appear before G-d?'

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132

והשביע נפש שוקקה

"For He has satisfied the longing soul, and filled the hungry soul with good." The revelation of G-d's unity satisfies the soul that thirsted.

Psalms 107:9 ט' ז' תהילים

כִּי־הִשְׂבִּיעַ נֶפֶשׁ שֹׁקֶקָה וּנְפֶשׁ רָעֲבָה מִלֵּא־טוֹב:

For He hath satisfied the longing soul, And the hungry soul He hath filled with good.

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133

עבדו את ה' בשמחה

"Serve Havayah with joy; come before Him with song." Joy is the mark of the "Tent of Meeting."

Psalms 100:2 ב' ז' תהילים

עֲבֹדוּ אֶת־ה' בְּשִׂמְחָה בְּאוֹ לִפְנֵי בְּרִנָּה:

Serve the L-RD with gladness; come before His presence with singing.

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KEHOT'S NOTE

תהלים ק, ב.

134

תחת אשר לא עבדת

"Because you did not serve Havayah your G-d with joy and with gladness of heart, from the abundance of all." The next paragraph reads "from the abundance of all" as "more than all delights."

Deuteronomy 28:47 מ"ז דברים

תַּחַת אֲשֶׁר לֹא־עַבַּדְתָּ אֶת־ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב מִכָּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

PARAGRAPH 7

135 ע"פ להקריב לי במועדו

The Tzemach Tzedek's Or HaTorah on this place notes that the maamar meant here is the one on this verse from 5565.

KEHOT'S NOTE

באוה"ת כאן מציין לד"ה זה משנת תקס"ה והוא הנדפס בסידור לא, ג ואילך. ולקמן פ' פנחס עה, א.

136 להקריב לי במועדו

"My offering, My bread ... you shall take care to offer to Me in its appointed time (bemo'ado)." The words open the maamar to which the reader is sent; mo'ed is the same word as in "the Tent of Meeting."

במדבר כ"ח:ב' Numbers 28:2

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבְּנִי לְחֹמֵי לֶאֱשֵׁי רֵיחַ נִיחֹחַי תִּשְׁמְרוּ לְהִקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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137 דלית מחשבה תפיסא ביה

Eliyahu's prayer in the introduction to the Tikkunei Zohar: "No thought can grasp You at all." This is the difficulty the "tent" of the mitzvos answers.

Tikkunei Zohar 17a:10-12 א"י-י"ב:י"א-י"ב תקוני זוהר י"ז א"י-י"ב:י"א-י"ב

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

Constantinople, 1740 (CC-BY-NC)

138 דלית מח' תפיסא ב"י

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

KEHOT'S NOTE

ת"ו בהקדמה (פתח אלי' ואמר).

139 ובצל ידי כסיתיך

"And I have put My words in your mouth, and in the shadow of My hand I have covered you." The "shadow" is the covering of the mitzvos through which G-d's light reaches a person.

ישעיהו נ"א:ט"ז Isaiah 51:16

וְאֶשֶׁם דְּבָרִי בְּפִיךָ וּבְצֶל יָדִי כִּסִּיתִיךָ לְנֹטַע שְׁמַיִם וְלִיסַד אֶרֶץ וְלֹאמַר לְצִיּוֹן עֲמִי־אַתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע"י נא, טז.

140 ביום השמיני עצרת

"On the eighth day you shall have an assembly." The words open the maamar (its second discourse) to which the reader is sent.

במדבר כ"ט:ל"ה Numbers 29:35

בְּיוֹם הַשְּׁמִינִי עֲצָרַת תִּהְיֶה לָכֶם כָּל־מְלָאכָתָּ עֲבֹדָה לֹא תַעֲשׂוּ:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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141 רמ"ח פיקודין שהם רמ"ח אברים

Tanya explains the Tikkunei Zohar's saying that the 248 commandments are the 248 limbs of the King: as the limbs are a garment to the soul and wholly subordinate to it, so the mitzvos are vessels for G-d's will, in which His light is en clothed.

KEHOT'S NOTE

ראה ת"ז ת"ל. ע' שש"ב פ"ד ופכ"ג. וש"נ. [כ].

142 רמ"ח פיקודין שהם רמ"ח איברים דמלכא

The Tikkunei Zohar, as the Kehot note directs, calls the 248 positive commandments the 248 limbs of the King. The maamar explains that, like the limbs of a body, the mitzvos hold the life within them.

Tikkunei Zohar 74a:8 תקוני זוהר ע"ד א:ח' 74a:8

וְעוֹד מִצְוָה דָּא עֲמוּדָא דְּאַמְצָעִיתָא, דְּאִיהוּ מִצְוָה מְסֻרָא דְּאַבָּא דְּאִיהוּ רֵאשִׁי, וּמְסֻרָא דְּאִמָּא דְּאִיהִי אֵשׁ"ר, וְהָכִי צִדִּיק מִצְוָה וְעוֹשֶׂה מִתְרַוִּיחֵהּ, וּבְגִין דָּא אֲתָמַר עַל תְּרַוִּיחֵהּ אֲשֶׁר קִדְּשָׁנוּ, אֲמַר קִדְּשָׁנוּ וְאַבָּא צוּנֵנוּ, עַל מֶאֱן עַל שְׂכִינְתָּא תִּתְּנָהּ, דְּאִיהִי פֶטֶר כָּל רָחֵם, פְּתִיחוּ דְרָחֵם, דְּאִיהוּ רַמ"ח פְּקוּדִין, אִיהִי מִצְוֹת יְהוּ"ה כָּל אֶבֶר וְאֶבֶר דְּמִלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מְסֻרָא דְּאַבָּא

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143 והוא ית' ורצונו וחכמתו הכל א'

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

KEHOT'S NOTE

רמב"ם ה"ל יסוה"ת ב, י.

144 וימינו תחבקני

"His left hand is under my head, and His right hand embraces me." The right hand is the Torah, through which G-d embraces the soul.

שיר השירים ב'ו:6 Song of Songs 2:6

שְׂמָאלוֹ תַּחַת לְרֹאשִׁי וְיָמִינוֹ תַּחְבֵּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

145

יחוד זה הוא יחוד נפלא ועצום

Tanya explains the word “grasp”: when a person understands a halachah in the Mishnah or Gemara, his intellect grasps and encompasses it and is also enfolded in it; and since the halachah is the wisdom and will of the Holy One, blessed be He, his mind is united with G-d’s wisdom and will, a wondrous union.

תניא, חלק ראשון; ליקוטי אמרים 5:6-7 Tanya, Likkutei Amarim

והוא יחוד נפלא שאין יחוד כמוהו ולא כערכו נמצא כלל בגשמיים, להיות לאחדים ומיוחדים ממש מכל צד ופנה. וזאת מעלה יתרה גדולה ונפלאה לאין קץ אשר במצות ידיעת התורה והשגתה על כל המצות מעשיות, ואפילו על מצות התלויות בדבור, ואפילו על מצות תלמוד תורה שדבור.

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KEHOT’S NOTE

ראה ג"כ תניא פ"ה.

146

לאשתאבא בגופא דמלכא

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

KEHOT’S NOTE

ז"ח ג (ריג, ב) [כ].

147

משה שושבינא דמלכא

Kehot’s note points to Zohar I, 266b for these words.

Zohar I, 266b זח"א רסו, בבב

Zohar II, 49b זח"ב מט, בבב

Zohar III, 2a זח"ג ב, אא

KEHOT’S NOTE

ראה זח"א רסו, ב. זח"ב מט, ב. זח"ג ב, א ועוד. וראה ספר הערכים-חב"ד כרך-ב ערך אהרן סעי' ד. וש"נ.

148

בד"ה מה טובו אוהליך יעקב

There, following the Midrash, “your tents, Yaakov” are the Tent of Meeting in the wilderness, Shiloh, Nov and Givon, a temporary dwelling of the Holy One, blessed be He, and “your dwellings, Israel” the Temple in Jerusalem, a permanent one; so too those who set fixed times for Torah are called Yaakov, while Torah scholars who study constantly are Israel.

KEHOT’S NOTE

לקמן פי בלק עד, ד.

149

מה טובו אוהליך יעקב

“How goodly are your tents, Yaakov, your dwellings, Israel.” The words open the maamar in Parshas Balak to which the reader is sent.

Numbers 24:5 במדבר כ"ד:ה

מה טובו אוהליך יעקב משכנותיך ישראל:

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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PARAGRAPH 8

150

משה שושבינא דמלכא

Another place the Kehot note gives for the two grooms-men, Moshe of the King and Aharon of the Queen.

Zohar, Beshalach 10:114-125 קכ"ד-קכ"ה

151

ואתפשטותא דמשה בכל דרא

Kehot’s note points to Zohar III, 216b for these words.

Zohar III, 216b זח"ג רטו, בבב

KEHOT’S NOTE

ת"ז תס"ט (קיב, א. קיד, א). ועייג"כ זח"ג רטו, ב. רעג, א. ת"ז ת"ע (קלח, א).

152

ואתפשטותא דמשה בכל דרא

The Tikkunei Zohar (Tikkun 69) teaches that Moshe’s extension is in every generation, in every tzaddik and sage who occupies himself with the Torah. So every soul can draw from Moshe’s Daas.

Tikkunei Zohar 112a:13-14 זח"ג-זח"ד

... אמר רבי אלעזר אשתמועז מהכא דמשה מאתווי משמע דאיהו הבל ואיהו שת ואיהו משה, ואתפשטותיה דמשה בכל דרא ודרא ובכל צדיק וצדיק, ואיהו אזיל בתלת תלת, ובכל תלת דאיהו רכיב אתמר בהון לא ימוש מפיד ומפי זרע ומפי זרע, מהכא אשתמועז דאיהו לא אשתכח אלא באתר דאית בקה אורייתא, ובגין דא זכרו תורת משה עבדי. אמר לקה רבי יהודה אתפשטותא דיליה בבני נשא אית לקה שעורא, אמר לקה אין, עד שתין רבוא, ...

Tikkunei Zohar - Vocalized (Public Domain)

153

שהוא משבעה רועים

“Who are the seven shepherds? David in the middle; Adam, Shes and Mesushelach at his right; Avraham, Yaakov and Moshe at his left.” Moshe is one of the seven.

Sukkah 52b:13 סוכה נ"ב ב:י"ג

”והנה זה שלום אשר כי בא בארצנו וכי ידרוך בארמנותינו והקמנו עלינו שבעה רועים ושמונה נסיכי אדם”. מאן נינהו “שבעה רועים”? דוד באמצע, אדם שת ומתושלח מימינו, אברהם יעקב ומשה בשמאלו. ומאן נינהו “שמונה נסיכי אדם”? ישי, ושואל, ושמואל, צמוס, וצפניה, צדקיה, ומשיח, ואליהו.

And this shall be peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes among men” (Micah 5:4). Who are the “seven shepherds”? — David in the middle, Adam, Seth and Methuselah on his right, and Abraham, Jacob and Moses on his left. And who are the “eight princes among men”? — Yishai, Shaul, Shmuel, Amos, Zephaniah, Zedekiah, the Messiah, and Elijah.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

Shir HaShirim Rabbah 8:11 שיר השירים רבה ח:י"א

KEHOT’S NOTE

סוכה נב, ב. שהש"ר ח, יא.

154

דע את אלקי אביך

David to Shlomo: "Know the G-d of your father and serve Him with a whole heart." Knowing G-d comes before serving Him; this is Moshe's level of Daas.

I Chronicles 28:9 ט"ח: כ"ח: דברי הימים א

וְאַתָּה שְׁלֹמֹה יְבִנִּי דַע אֶת־אֱלֹקֵי אָבִיךָ וְעֲבָדְהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֹצָה כִּי כָל־לִבָּבוֹת דּוֹרֵשׁ ה' וְכָל־יֵצֶר מִחֻשְׁבוֹת מִבֵּין אִם־תִּדְרָשְׁנוּ יִמָּצָא לָךְ וְאִם־תִּעְזָבֵנוּ יִזְנִיחֶךָ לְעַד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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KEHOT'S NOTE

ד"ה"א כח, ט.

155

דעת מלשון הרגשה

The chapter opens with the "straight path" to arouse the love hidden in the heart, by reflecting that "as water reflects face to face, so the heart of man to man"; the note points to its end for daas as feeling.

Tanya, Likkutei Amarim 46:11 ליקוטי אמרים; חלק ראשון; תניא, חלק ראשון; מ"ו: י"א

... כְּלוּמַר שֶׁאֵף עַל פִּי שְׂאֵנִי בְּהִיוּתִי עִמָּךְ, וְלֹא אֲדַע וְלֹא אֶרְגִּישׁ בְּנִפְשִׁי יְחִיד זֶה – שֶׁתַּפּוּל עָלַיָּה אֵימָתָה וּפְחַד תַּחֲלָה, וְאַחֵר כִּי אֶהְיֶה רַבָּה בְּתַעֲנוּגִים אוֹ כְּרֻשְׁפֵּי אֵשׁ, כְּמַדַּת הַצְדִּיקִים שֶׁנִּדְּפָה חוּמְרָם; וְכַנּוּדָע, שֶׁדַּעַת הוּא לְשׁוֹן הַרְגֵּשָׁה בְּנֶפֶשׁ, וְהוּא כּוֹלֵל חֹסֶד וּגְבוּרָה – אֶף־עַל־פִּי־כֵן, "אֲנִי תָמִיד עִמָּךְ", כִּי אֵין הַחוּמָר מוֹנֵעַ יְחִיד הַנֶּפֶשׁ בְּאוֹר־אֵין סוּף בְּרוּחָהּ הוּא הִמְמָלֵא כָּל עֲלָמִין, וְכִמּוֹ שֶׁכֶּתוּב: "גַּם חוֹשֶׁךְ לֹא יַחֲשִׁיךְ מִמֶּךָ".

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KEHOT'S NOTE

תניא ספמ"ו (סו, ב). תו"א משפטים עד, סע"ג. סה"מ תקס"ה ע' רמח. לקו"ת ואתחנן ו, א. סה"מ תקס"ה ע' תשז.

156

ראו עתה . . ואין אלקים עמדי

"See now that I, I am He, and there is no god with Me; I put to death and I give life." The verse describes a seeing of G-d's unity that belongs to the future.

Deuteronomy 32:39 ל"ב: ל"ט: דברים

רְאוּ עֵתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹקִים עִמָּדִי אֲנִי אֵמִית וְאַחֲרָיָה מִחֻשְׁתִּי וְאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מִצִּיל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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KEHOT'S NOTE

דברים לב, לט.

157

ראו עתה כי אני אני הוא ואין אלקים עמדי

The Zohar on Mishpatim, quoted in the Kehot note: "I, I" is said twice to show that there is no other power there, for

all the sitra achra has passed away.

Sforno, Mishpatim 3:264-275 ע"ה: ע"ה: משפטים ג: ספר הזהר

It is concerning this time that it is written: "See now that I, even I, am He, and there is no god with me; I kill, and I make alive" (Deut. 32, 39). The double "I, I" indicates the absoluteness of the Divine Presence in the Messianic time, when the "other side" shall be vanquished and be no more seen.

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

158

ראו עתה כי אני אני הוא ואין אלקים עמדי

The Zohar in Lech Lecha, at the place the text gives, on the same verse.

Zohar, Lech Lecha 24:248-259 ט"ז: רמ"ה: רנ"ט: 248-259

159

פ"ו דפסחים . . סנהדרין

There ani ("I") is G-d's very essence, which from below is called ayin, nothing, because it cannot be grasped; in the future it will be revealed as ani, "See now that I, I am He."

KEHOT'S NOTE

ראה לקמן פי שלח מה, א.

160

ח"ב משפטים ק"ח ב'

The Tzemach Tzedek copies there the Zohar on Mishpatim on why "I, I" is said twice: because then all the sitra achra will have passed away.

KEHOT'S NOTE

"אני אני תרין זמנין אמאי אלא לדייקא דהא לית תמן אלקים אלא הוא, דהא כמה זמנין דאיתמר אני זמנא חדא ולא יתיר והוה תמן סט"א, אבל השתא אני אני הוא ואין אלקים עמדי דהא כל סט"א אתעבר, ודייקא אני אני" — נעתק באוה"ת פי יתרו ע' תשמ.

161

כח זה יש בכל נפש ונשמה מישראל ביניקתה מנשמת מרע"ה

Tanya: "This power and this quality, to bind one's mind to G-d, is in every soul of the house of Israel, through its nurture from the soul of Moshe our teacher," but since the soul is en clothed in a body it needs great toil, of the body and of the soul.

Tanya, Likkutei Amarim 42:5-6 ליקוטי אמרים; חלק ראשון; תניא, חלק ראשון; מ"ב: ח"ר

וְכַח זֶה וּמִדָּה זֹאת לְקַשֵּׁר דַּעְתוֹ בְּה', יֵשׁ בְּכָל נֶפֶשׁ מִבֵּית יִשְׂרָאֵל, בִּינִיקַתָּה מִנִּשְׁמַת מֹשֶׁה רַבֵּינוּ עָלָיו הַשְּׁלוֹם. וְכִּי מֵאַחֵר שֶׁנִּתְלַבְּשָׁה הַנֶּפֶשׁ בְּגוֹת, צָרִיכָה לִיגִיעָה רַבָּה וְעֲצוּמָה כְּפֹלָה וּמְכֻפָּלֶת. הָאֶחָת – הִיא יִגִּיעַת בֶּשֶׂר, לְבַטֵּשׁ אֶת הַגּוּף וּלְהַכְנִיעוֹ שֶׁלֹּא יַחֲשִׁיךְ עַל אוֹר הַנֶּפֶשׁ, כְּמוֹ שֶׁנִּתְבָּאֵר לְעִיל בְּשֵׁם הַזֶּהר, דִּיגּוּפֵא דְלֹא סָלִיק בְּקָה נְהוּרָא דְנִשְׁמָתָא מְבֻשְׁשִׁין לְקָה", וְהַיִּינוּ, עַל יְדֵי הַרְהוּרֵי תְשׁוּבָה מְעוּמָק הַלֵּב, כְּמוֹ שֶׁנִּתְבָּאֵר שָׁם. וְהַשְׁנִית – הִיא יִגִּיעַת ...

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162

ע"פ ויקרא אל משה

There the mitzvos are called "the 248 limbs of the King," a vessel for the Infinite Light itself, and "the King's commands" as they come down below; through a person's

arousal from below the mitzvah becomes a limb of the King.

ויקרא ב':א' Leviticus 2:1

וּנְפֹשׁ כִּי־תִקְרִיב קֶרְבַּן מִנְחָה לַה' סֶלֶת יִהְיֶה קֶרְבְּנוֹ וַיִּצַק עָלֶיהָ שָׁמֶן וְנָתַן עָלֶיהָ לִבְנָהּ:

And when any one bringeth a meal-offering unto the L-RD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.

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KEHOT'S NOTE

לעיל ויקרא ב, א.

163 ויקרא אל משה וידבר ה' אליו מאהל מועד לאמר

“And He called to Moshe, and Havayah spoke to him from the Tent of Meeting, saying.” The words open the maamar to which the reader is sent.

ויקרא א':א' Leviticus 1:1

וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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164 אהרן שהוא גי'כ משבעה רועים

A talk of the Rebbe given by the note together with the Tikkunim in Zohar Chadash for Aharon being counted among the seven shepherds.

KEHOT'S NOTE

ת"י שבז"ח (קד, א). ראה לקוטי שיחות ח"כ ע' 643.

165 בהעלותך את הנרות

“When you raise up the lamps, the seven lamps shall give light toward the face of the menorah.” Aharon's kindling of the lamps is his raising of the souls.

במדבר ח':ב' Numbers 8:2

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהִעָלְתָּהּ אֶת־הַנֵּרוֹת אֶל־מִזְבֵּחַ פְּנֵי הַמִּנְוָה וַיֵּאֲרוּ שִׁבְעַת הַנֵּרוֹת:

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

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KEHOT'S NOTE

במדבר ח, ב.

166 נר ה' נשמת אדם

“The lamp of Havayah is the soul of man.” So the lamps that Aharon lit are the souls of Israel.

משלי כ':כ"ז Proverbs 20:27

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׁ כָּל־חַדְרֵי־בֶטֶן:

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

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KEHOT'S NOTE

משלי כ, כז.

אך עוד אחת

The Tzemach Tzedek's Or HaTorah on Beha'aloscha, given for this further condition, the turning from evil that must come first.

KEHOT'S NOTE

ראה אוה"ת בהעלתך ע' שסז.

168 הנפש — מנרתיקה

Tanya explains that through the mitzvos the Infinite Light is drawn into physical things that were under kelipas Nogah; the note gives it for the soul's going out of its sheath, the garments of Nogah.

KEHOT'S NOTE

ע' בסש"ב פל"ו. [כ].

169 Rava contrasts “I put to death and I give life” with “I wounded and I will heal,” and the Sages learn from it that the same one who died will live: a source for the resurrection of the dead. The text brings it to show that the verse speaks of the future.

פסחים ס"ח א' Pesachim 68a

170 The same teaching on “I put to death and I give life,” that the verse refers to the resurrection of the dead.

סנהדרין צ"א ב' Sanhedrin 91b

PARAGRAPH 9

171 באחד לחדש השני בשנה השנית לצאתם מארץ מצרים

“On the first of the second month, in the second year after their going out of the land of Egypt.” The date is read as the second stage of service, after the going out of Egypt.

במדבר א':א' Numbers 1:1

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינִי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרָיִם לֵאמֹר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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172 שלא יצאו ישראל ממצרים אלא בזכות אהל מועד

The Midrash, at the chapter the text gives, that Israel went out of Egypt only in the merit of the Tent of Meeting. The maamar explains it as G-d's help, without which the first stage could not be reached.

במדבר רבה ג' Bamidbar Rabbah 3

173 כי אלמלא עוזרו אין יכול לו

“A person's inclination overpowers him every day ..., and were it not that the Holy One, blessed be He, helps him, he

could not overcome it.” This is the help that comes in the merit of the Tent of Meeting.

קידושין ל' ב:70:30b Kiddushin

ואמר רבי שמעון בן לוי: יצרו של אדם מתגבר עליו בכל יום ומבקש המיתו, שנאמר: "צופה רשע לצדיק ומבקש להמיתו", ואלמלא הקדוש ברוך הוא עוזרו אין יכול לו, שנאמר: "אלקים לא יעזבנו בידו".

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

KEHOT'S NOTE

קידושין ל, ב.

174 אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים

"I am Havayah your G-d, Who brought you out of the land of Egypt." The words of the maamar in Likkutei Torah, Shelach, to which the reader is sent.

במדבר ט"ו:41:15 Numbers

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים
אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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175 ע"פ אני ה' אלקיכם . . בפ' שלח

The Kehot note quotes it: even the soul's expiry from below upward, the level of the going out of Egypt, comes through "Who brought you out," for "were it not for His help," as it is written, "For He stands at the right hand of the needy." The passage there explains that the Name Havayah will then be like Elokim, because a great light from above the Name Havayah will be revealed.

KEHOT'S NOTE

לקמן מט, ב "כי גם כלות הנפש שממטה למעלה שהוא בחי יציאת מצרים הוא ע"י אשר הוצאתי כו' כי אלמלא עוזרו כו' וכמ"ש כי יעמוד לימין אביון להושיע משופטי נפשו כו'".

176 באחד לחדש השני בשנה השנית כולא חד

The Zohar on Bamidbar, at the place the text gives: month and year are one, and the second month is called "the month of Ziv."

ספר זוהר, במדבר א"ז:17-17:1 Zohar, Bamidbar

Both were "in the first day of the second month", the two being one. That month, besides, is called Ziv (=brightness, splendour), in allusion to the brightness of the moon of that month in that year, by reason that then the worlds altogether found themselves in completion. AFTER THEY HAD COME OUT OF THE LAND OF EGYPT: this emphasizes the fact that Israel's exodus from Egypt took place in the first month.

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

177 אקרי חודש זיו

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

KEHOT'S NOTE

מ"א ו, א.

178 חדש זיו

"In the month of Ziv, which is the second month," Shlomo began to build the Temple. The Zohar reads the name as

the radiance that shines on the moon.

I Kings 6:1א' מלכים

ויהי בשמונים שנה וארבע מאות שנה לצאת בני ישראל מארץ מצרים בשנה הרביעית בחדש זו הוא החדש השני למלך שלמה עלישראל ויבן הבית לה'

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, that he began to build the house of the L-RD.

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179 סור מרע

"Turn away from evil and do good." The first stage, the going out of Egypt.

Psalms 34:15ט"ד תהילים

סור מרע ועשה טוב בקש שלום וירדפהו:

Depart from evil, and do good; Seek peace, and pursue it.

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KEHOT'S NOTE

תהלים לד, טו.

180 אתכפיא ס"א . . אתהפכא

The Zohar, as the Kehot note gives its place, on the subduing of the sitra achra and the transforming of darkness into light, through which the glory of the Holy One, blessed be He, rises in all the worlds.

Zohar I, 4a ד, זח"א

KEHOT'S NOTE

זח"א ד, א.

181 ע"פ ויושט המלך לאסתר

There Esther standing in the court is "Who is this ascending from the wilderness": even the inner court counts as a wilderness compared with the King's own house, where He dwells permanently.

KEHOT'S NOTE

תו"א צד, ג.

182 ויושט המלך לאסתר

"And the king extended to Esther the golden scepter that was in his hand." The words open the maamar in Torah Ohr on the outer and inner courtyards.

אסתר ה':2ב' Esther

ויהי כראות המלך את אסתר המלכה עומדת בחדר נשאה חן בעיניו ויושט המלך לאסתר את שרביט הזהב אשר בידו ותקרב אסתר ותגע בראש השרביט:

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

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183 ומאן דנטיל יסודא בקדמיתא

The Zohar on Beha'aloscha, at the place the text gives, from which it quotes "whoever takes the foundation first."

ספר זוהר, בהעלותך י"ג:ט"ו-ע"א:13:66-71 Zohar, Beha'aloscha IF ANY MAN (lit. a man, a man) OF YOU... SHALL BE UNCLEAR, ETC. What signifies the repetition of the term "a man"? It signifies "a man who is a man", that is, who is otherwise worthy of the name "man", and fit to receive the supernal soul, but who has allowed himself to be blemished and defiled so that the Shekinah cannot abide with him. We read further: OR BE IN A JOURNEY AFAR OFF. There is a dot over the resh of the word rehokah (afar off) to ...

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

184 קחו מאתכם תרומה

"Take from among you an offering to Havayah." The words open the maamar in Torah Ohr, Vayakhel, on the level within iskafya that is above is'hapcha.

שמות ל"ה:5: Exodus 35:5

קחו מאתכם תרומה לה' כל נדיב לבו יביא את תרומת ה' זהב וכסף ונחשת:

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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185 ע"פ קול דודי

There "leaping over the mountains" is a revelation on one "leg" through the patriarchs, in love, and "skipping over the hills" is on two "legs" through the matriarchs, in awe; love comes to revelation more easily than awe.

KEHOT'S NOTE

לקו"ת שה"ט, טו, ג.

186 "The voice of my beloved! Here he comes, leaping over the mountains, skipping over the hills." The words open the maamar in Likkutei Torah, Shir HaShirim, to which the reader is sent.

Song of Songs 2:8: שיר השירים ב':ח

קול דודי הנה־הֵן בא מדלג על־ההרים מקפץ על־הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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PARAGRAPH 10

187 אין קורין אבות אלא שלשה

"We do not call [anyone] 'fathers' except three," Avraham, Yitzchak and Yaakov. The maamar matches each father with an attribute.

Berakhot 16b:13-14: ברכות ט"ז ב' י"ג-י"ד

תנו רבנן: אין קורין "אבות" אלא לשלשה, ואין קורין "אמהות" אלא לארבע. אבות מאי טעמא? אילימא משום דלא ידעינן אי מראובן קא אתינן אי משמעון קא אתינן, אי הכי אמהות נמי לא ידעינן אי מרחל קא אתינן אי מלאה קא אתינן! אלא, עד דהא חשיבי, טפי לא חשיבי.

Our Rabbis have taught : We restrict the name "Patriarch" to three, and "Matriarch" to four. Why is the name "Patriarch" [restricted to three]? Is it because we are not certain whether we are descended from Reuben or Simeon ? If so, in the case of the Matriarchs we are not certain whether we are descended from Rachel or Leah ! But up to here they were esteemed sufficiently [to be called "Patriarchs"] ; their successors were not so esteemed.

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KEHOT'S NOTE

ברכות טז, ב. וש"נ. לקוטי שיחות ח"ד ע' 1068 הערה 12. ח"י ע' 97 הערה 48.

188 ומדתו של אברהם הוא האהבה

One of the places in the Zohar the Kehot note gives for Avraham's attribute of love (also Zohar 3:263b and 3:267a).

Zohar I, 85a, זח"א פה,

Zohar III, 263b, זח"ג רסג,

KEHOT'S NOTE

ראה אגה"ק ס"י"ג (תניא קיט, ב). זח"א פה, א. זח"ג רסג, ב. רסז, א.

189 פחד יצחק

"The G-d of my father, the G-d of Avraham and the Fear of Yitzchak." Yitzchak's attribute is awe.

Genesis 31:42: בראשית ל"א:מ"ב

לולי אֱלֹהֵי אָבִי אֲבֹרָהָם וּפְחַד יִצְחָק הָיָה לִי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עֲנָנִי וְאֶת־יָגִיעַ כְּפִי רָאָה אֱלֹהִים וַיּוֹכַח אִמְשׁ:

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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KEHOT'S NOTE

בראשית לא, מב.

190 ומדתו של יעקב הוא הרחמנות

Tanya describes the "straight path" of Yaakov's attribute of compassion: to arouse great compassion before G-d for the G-dly spark that gives life to one's soul, which came down from the Life of all life and is en clothed in the body, far from the light of the King's face.

תניא, חלק ראשון; ליקוטי אמרים:45: Tanya, Likkutei Amarim מ"ה:א

עוד יש דרך ישר לפני איש. לעסוק בתורה ומצוות לשמן, על ידי מדתו של יעקב אבינו עליו השלום, שהיא מדת הרחמים, לעורר במחשבתו תהלה ורחמים רבים לפני ה' על ניצוצי אלהות המהיה נפשו, אשר ירד ממקורו - חיי החיים אין־סוף ברוך־הוא, הממלא כל עצמיו, וסובב כל עצמיו, וכולא קמיה כלל חשיב, ונתלבש ב"משכא דחויא", הרחוק מאור פני המלך בתכלית ההרחק - כי העולם הזה הוא תכלית הקליפות הגסות כו'.

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KEHOT'S NOTE

ראה תניא פמ"ה. הנסמן למאמרי אדה"ז — פרשיות לעי תקעט. ביהל אור עי
עח מביא בקיצור מכאן "בלקוית פי במדבר . . פי"ד בענין שאו את ראש כו'
למשפחותם הם עי נפש יוצאי ירך יעקב שהם ג"כ מדת הרחמנות מדתו של
יעקב לעורר רח"ר על נפשו כו', ואח"כ לבית אבותם בחי בני יעקב י"ב
שבטים שלמעלה מעי נפש הנ"ל שהם בבריאה והי"ב שבטים מחברים בריאה
עם אצילות ואח"כ לעורר רחמים דאצילות כו' ע"ש בהביאור ע"ש.

191 ומדתו של יעקב . . שכלולה משתיהן

Kehot's note points to Zohar III, 38a for these words.

Zohar III, 38a לח, אה"ג

KEHOT'S NOTE

זח"ג לח, א.

PARAGRAPH 11

192 כרחם אב על בנים

"As a father has compassion on his children, so Havayah has compassion on those who fear Him." The verse speaks of a father's compassion.

Psalms 103:13 ק"ג:יג:תהלים

כרחם אב על בנים רחם ה' עלי יראיו:

Like as a father hath compassion upon his children, So hath the L-RD compassion upon them that fear Him. .

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KEHOT'S NOTE

תהלים קג, יג.

193 נשים דעתן קלה

Rabbi Shimon bar Yochai's words, as the Kehot note gives them. The maamar uses the saying only for its point that compassion follows daas.

Shabbat 33b:6 ר"ג ב:ר"ג:שבת

אזל הוא ובריה, טשו פי מדרשא. כל יומא הנה מתנא להו דביתיהו
ריפתא וכו' דמנא וברכי. פי תקיף גזירתא אמר לקה לבריה: נשים
דעתן קלה עליהו. דילמא מצערי לה ומגליא לו. אזלו טשו במערתא.
איתרחיש ניסא איברי להו חרובא ועינא דמיא, והו' משלחי מנייהו
והו' יתבי עד צואריהו בחלא. כולי יומא גרסי. בעידן צלוי לבשי
מכסו ומצלו, והדר משלחי מנייהו כי היכי דלא ליכלו. איתבינו תריסר
שני במערתא. אתא ...

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Kiddushin 80b:5-6 ר"ה ב:ה:ר"ה:ידושין

גמי מאי טעמא? תנא דבי אליהו: הואיל ונשים דעתן קלות עליהו. מנא
הני מילי? אמר רבי יוחנן משום רבי שמעאל: רמז ליחוד מן התורה
מנן - שגאמר: "כי יסיתך אחיך בן אמה".

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Zohar II, 218a ר"ה, ר"ה

KEHOT'S NOTE

שבת לג, ב. קידושין פ, ב. זח"ב ר"ה, א. לקוטי שיחות ח"י ע' 149 הערה
14.

194 כל מי שאין בו דעה

"Whoever has no daas, it is forbidden to have compassion on him." Compassion applies only where there is

awareness.

Berakhot 33a:19 ט"א:י"ט:ברכות

ואמר רב אמר: גדולה דעה, שנתנה בין שתי אותיות, שגאמר "כי אל
דעות ה". וכל מי שאין בו דעה — אסור לרחם עליו, שגאמר: "כי לא
עם בינות הוא על כן לא ירחמנו עושהו".

R. Ammi also said : Great is knowledge which is placed between two references to the Divine Name ; as it is said, "For a G-d of knowledge is the L-rd" (I Sam. ii. 3). It is forbidden to have mercy upon one who does not possess knowledge ; as it is said, "For it is a people of no understanding, therefore He that made them will not have compassion upon them" (Is. xxvii. 11).

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KEHOT'S NOTE

ברכות לג, א.

PARAGRAPH 12

195 כולא קמי כלא חשיב

"All before Him is considered as nothing." So the highest worlds and the lowest are equal before Him.

Zohar I, 11b זח"א י"א, ב

KEHOT'S NOTE

זח"א י"א, ב.

196 כוכבא דשביט

The Talmud's term for a comet, kochva deshavit. The maamar uses it to show that shevet means extension.

Berakhot 58b:11 א"ב:י"א:ברכות

על הזיקין: מאי זיקין? אמר שמואל: כוכבא דשביט. ואמר שמואל:
נהירין לי שביילי דשמיא כשביילי דנהרדעא, לבר מכוכבא דשביט דלא
ידענא מאי ניהו. וגמירי דלא עבר כסלא, ואי עבר כסלא — חרב עלמא.
והא קא חזינו דעבר! — זיויה הוא דעבר, ומתחזי כדעבר איהו. רב הונא
בריה דרב יהושע אמר: וילון הוא דמקער, דמגלגל ומחזי נהורא דרקיע.
רב אשי אמר: כוכבא הוא דעקר מהאי גיסא דכסלא וחו' לקה חבריה
מה גיסא, ומיבעית, ומחזי ...

For shooting stars [Zikin]. What means Zikin ? Samuel said : Kokeba di-Shebit. Samuel also said : The paths of heaven are as familiar to me as the streets of Nehardea, with the exception of the Kokeba di-Shebit, for I know not what that is. There is a tradition that it never passes through the constellation of Orion, for if it did the world would be destroyed. But we see that it does pass through ! It is its brightness that passes through, and so it seems as though it ...

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KEHOT'S NOTE

ברכות נח, ב.

PARAGRAPH 13

197 עומד על שנים עשר בקר

The molten sea in Shlomo's Temple "stood upon twelve oxen ... and the sea was upon them, above." The twelve

oxen are the twelve tribes bearing the “sea.”

II Chronicles 4:4 ד'ד:ד' הימים ב

עומד על-שנים עשר בקר שלשה פנים צפונה ושלשה פנים ימה ושלשה פנים נגבה ושלשה פנים מזרחה והים עליהם מלמעלה וכל-אחריהם כיתה:

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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KEHOT'S NOTE

ד"ה ב, ד.

198

ושם עלו שבטים

“For there the tribes went up, the tribes of Yah.” The tribes are the ones who “go up” and bear the revelation.

Psalms 122:4 ד'ד:ד' תהלים קכ"ב

ששם עלו שבטים שבטיקה עדות לישראל להדות לשם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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KEHOT'S NOTE

תהלים קכב, ד.

199

ובשם אלקינו נדגול

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

KEHOT'S NOTE

שם כ, ו.

200

ובשם אלקינו נדגול

“And in the Name of our G-d we will set up our banners.” The banners of the tribes are a chariot for the Name.

Psalms 20:6 ו'כ: תהלים כ

נגננה בישועתך ובשם-אלקינו נדגל ימלא ה' כל-משאלותיה:

We will shout for joy in thy victory, And in the name of our G-d we will set up our standards; The L-RD fulfil all thy petitions.

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PARAGRAPH 14

201

מי בוכים

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

KEHOT'S NOTE

בוכים (ב"ר פ"ה סי' ג'). הובא בעץ [יוסף] ב' [שם] אב"ן ש"ט בפי ויקרא הלי כן. [כ].

202

כדאיתא בזהר שהמים

A Tosafos commentary on the Torah, given by the note alongside the Tikkunei Zohar for the weeping of the lower waters.

KEHOT'S NOTE

ת"ז ת"ה (יט, ב). תוסי הרא"ש (הדר זקנים) בראשית בתחלתו. בחי ויקרא ב, יג.

203

שהמים התחתונים בוכים

Rabbeinu Bachya, on the salt of the offerings, as the Kehot note gives it, on the lower waters' weeping.

Rabbeinu Bahya, Vayikra 2:13ג"י: ויקרא ב' י"ג

204

שהמים התחתונים בוכים אנן בעינן למהוי קדם מלכא

The Tikkunei Zohar (Tikkun 5), as the Kehot note gives its place: the lower waters weep, “We want to be before the King.” The maamar applies this to the revealed worlds that know there is something higher.

Tikkunei Zohar 19b:16-17י"ז-י"ז: תקוני הזהר י"ט ב' ט"ז-י"ז

ומחלוקת האי דאיהו לשם שמים בגין דמים תתאין אינון בוכין ואמרין אנן בעינן למהוי קדם מלכא עלת העלות ובען לסלקא לעילא. רקיע אפריש בינייהו עד דעלת העלות שוי לון שוין. "מסטרא דא ו"י מסטרא דא. ו' באמצעיתא. כגוונא דא יו"י דאיהא א. ואלין כלהו קרבין לעלת העלות.

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205

ויבדל אלקים בין מים למים

“And G-d made the firmament and separated between the waters below the firmament and the waters above the firmament.” This is the division between the hidden and the revealed worlds.

Genesis 1:7ז': בראשית א'

ויעש אלקים את-הרקיע ויבדל בין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע ויהי-כן:

And G-d made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

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KEHOT'S NOTE

בראשית א, ז.

206

מאיגרא רמה

“From a lofty roof to a deep pit.” The Talmud’s image for a great fall, used here for the descent of the G-dly spark.

Chagigah 5b:16-17י"ז-י"ז: חגיגה ה' ב' ט"ז-י"ז

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

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207

ע"פ וישכם לבן

There the Lavan of holiness is the “supernal whiteness,” the light of G-d’s very essence, which, like white, is no color at all; the root of compassion is what cannot be grasped in the order of the worlds, as in “in Your great compassion.”

KEHOT'S NOTE

תו"א כד, א.

208

וישכם לבן

"And Lavan rose early in the morning." The words open the maamar in Torah Ohr, Vayeitzei, to which the reader is sent.

בראשית 32:1א"י: Genesis

וישכם לבן בבקר וינשק לבניו ולבנותיו ויברך אותם וילך וישב לבן למקומו:

And Laban arose early in the morning, kissed his sons and daughters, and blessed them; and then Laban went and returned to his place.

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209

וע"פ כנשר יעיר

The maamar on "As an eagle stirs up its nest" in Likkutei Torah, Ha'azinu (from 77c) has its last part on 78c, beside the column the note suggests.

KEHOT'S NOTE

אולי הכוונה ללקו"ת האזינו עה, ד.

210

כנשר יעיר

"As an eagle stirs up its nest, hovering over its young." The words of the maamar to which the reader is sent.

דברים ל"ב:32: Deuteronomy

כנשר יעיר קנו על-גוזליו ורחף יפרש כנפיו יקחהו וישאהו על-אברתו:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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211

וע"פ ויאכילך את המן

There the manna is a heavenly "dew" that "your fathers did not know," yet "He fed you" it, for it became physical enough to be ground in mortars; so too the Torah, which comes "from the mouth of Havayah," came down and was en clothed, and through it a person lives.

KEHOT'S NOTE

לקו"ת עקב יד, א.

212

ויאכילך את המן

"And He afflicted you and let you hunger, and fed you the manna." The words open the maamar in Likkutei Torah, Eikev, to which the reader is sent.

דברים ח:3: Deuteronomy

ויענה וירעבה ויאכלה את-המן אשר לא-ידעת ולא ידעו אבותיה למען הודיעך כי לא עליהלחם לבדו יחיה האדם כי עלי-פלימוצא פיה יחיה האדם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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213

ע' נפש יוצאי ירך יעקב

"And all the souls who came out of Yaakov's loins were seventy souls." The seventy souls are the third and lowest level of Yaakov's compassion.

שמות א'5: Exodus

ויהי כל-נפש יצאי ירך-יעקב שבעים נפש ויוסף היה במצרים:

And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already.

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PARAGRAPH 15

214

ונתן לך רחמים

"And He will give you compassion, and have compassion on you, and multiply you." The maamar reads it to say that the compassion a person feels is itself given from above.

דברים י"ג:18: Deuteronomy

ולא-ידבק בידך מאומה מו-החרם למען ישוב ה' מחרון אפו ונתת-לך רחמים ורחמך והרבה באשר נשבע לאבותיה:

And there shall cleave nought of the devoted thing to thy hand, that the L-RD may turn from the fierceness of His anger, and show thee mercy, and have compassion upon thee, and multiply thee, as He hath sworn unto thy fathers;

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KEHOT'S NOTE

דברים יג, יח.

215

בפי פנחס ע"פ את הכבש אחד

The maamar on "Command the children of Israel ... My offering" in Pinchas (Likkutei Torah, Pinchas 3), which takes up "The one lamb you shall offer." In its summary the Alter Rebbe says that one must arouse compassion, the level of Yaakov, and that this is brought about and drawn from the level of Moshe, Daas, from which compassion comes into being: this is "the one lamb you shall offer."

KEHOT'S NOTE

לקמן בפי פנחס.

216

את הכבש אחד תעשה

"The one lamb you shall offer in the morning." The words open the maamar in Likkutei Torah, Pinchas, to which the reader is sent.

במדבר כ"ח:4: Numbers

את-הכבש אחד תעשה בבקר ואת הכבש השני תעשה בין הערבים:

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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217

למשפחותם

"Lift up the head of all the congregation ... by their families, by their fathers' house ... by their skulls." The three stages of raising the soul follow the words of this verse.

Numbers 1:2:א' במדבר

שאו את־ראש כל־עדת בני־ישראל למשפחתם לבית אבתם במספר שמות כל־זכר לגגלתם:

"Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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והוא רחום גוי זכור רחמיו

"And He, being compassionate, forgives iniquity." Said in Pesukei deZimra: the first of the three arousals of compassion in the prayers.

Psalms 78:38:ה' תהילים ע"ח:ל"ח

והוא רחום יכפר עון ולא־ישחית והרבה להשיב אפו ולא־יעיר כל־חמתו:

But He, being full of compassion, forgiveth iniquity, and destroyeth not; Yea, many a time doth He turn His anger away, And doth not stir up all His wrath.

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KEHOT'S NOTE

תהלים עח, לה, כה, ו.

219

זכור רחמיו

"Remember Your compassion, Havayah, and Your kindnesses." Also said in Pesukei deZimra.

Psalms 25:6:ה' תהילים כ"ה:ו

זכר־רחמיו ה' וחסדיו כי מעולם הָמָּה:

Remember, O L-RD, Thy compassions and Thy mercies; For they have been from of old.

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220

חנון ורחום ה'

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

KEHOT'S NOTE

שם קמה, ח.

221

חנון ורחום הוי"

"Gracious and compassionate is Havayah, slow to anger and great in kindness." From Ashrei, part of the first arousal.

Psalms 145:8:ה' תהילים קמ"ה:ח

חנון ורחום ה' ארך אפים וגדל־חסד:

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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אחד ואהבת

"Hear, O Israel, Havayah is our G-d, Havayah is One. And you shall love Havayah your G-d." The three arousals of

compassion prepare a person to say these words.

Deuteronomy 6:4-5:ה'־ה' דברים ו'

שמע ישראל Havayah אלקינו Havayah אחד: ואהבת את ה' אלקיך בכל־לִבְבְךָ ובכל־נַפְשְׁךָ ובכל־מַאֲדְךָ:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE. And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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על כל דיבור פרוחה נשמתו

"At every utterance that came from the mouth of the Holy One, blessed be He, the souls of Israel left them." The maamar takes this as the revelation of great love above Daas.

Shabbat 88b:6:ו' שבת פ"ח ב'

ואמר רבי יהושע בן לוי: כל דיבור ודיבור שיצא מפי הקדוש ברוך הוא יצתה נשמתו של ישראל, שנאמר: "נפשי יצאה בדבריו". ומאחר שמדיבור ראשון יצתה נשמתו, דיבור שני היאך קיבלו? — הוריד טל ששמיד להחיות בו מתים והחיה אותם, שנאמר: "גשם נדבות תניף אלקים נחלתך ונלאתה אתה כוננתה". ואמר רבי יהושע בן לוי: כל דיבור ודיבור שיצא מפי הקדוש ברוך הוא חזרו ישראל לאחוריהן שנים עשר מיל והיו מלאכי השטות ...

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KEHOT'S NOTE

שבת פח, ב.

224

שלמעלה מעלה מבחי הדעת

There everything in the revealed worlds has its source in the hidden worlds, as the Sages say that every blade of grass has a mazal above it; and "Israel arose in thought" means that the souls are rooted in the hidden worlds, as thought is the hidden source of speech and one with the soul.

KEHOT'S NOTE

ראה לקמן בלק סו, ג.

225

עבודת מתנה

"I give you your priesthood as a service of gift." The great love is called a gift, given from above.

Numbers 18:7:ו' במדבר י"ח:ז

ואתה ובניך אתה תשמרו את־קִהְנֻתְכֶם לְכֹל־דָּבָר הַמִּזְבֵּחַ וּלְמִבְּתֵית לְפָרֶכֶת וְעַבְדְּתֶם עֲבֹדַת מִתְּנָה אֲתָן אֶת־קִהְנֻתְכֶם וְהָזַר הַקָּרֵב יוֹמָת:

And thou and thy sons with thee shall keep your priesthood in everything that pertaineth to the altar, and to that within the veil; and ye shall serve; I give you the priesthood as a service of gift; and the common man that draweth nigh shall be put to death.'

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KEHOT'S NOTE

במדבר יח, ז. ראה אגה"ק סי' יח ובליקוט פי' שם.

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אש שלמע'

The Talmud, as the Kehot note directs, on the fire that came down from above upon the altar. The great love is

likened to that fire.

יומא כ"א ב:הז-ו"6-5 Yoma 21b:

כי קא אמרינו — בדהדיוט. דתנא: "ונתנו בני אהרן הכהן אש על המזבח", אף על פי שאש יורדת מן השמים, מצוה להביא מן ההדיוט. רבוצה פארי. והתנא, אמר רבי חנינא סגן הכהנים: אני ראיתי, ורבוצה ככלב! לא קשיא: כאן — במקדש ראשון, כאן — במקדש שני.

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KEHOT'S NOTE

ראה יומא כא, ב.



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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: [likuteitorah.com/about/the-chassidishe-parsha/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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