



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 5

להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כו'

To understand the explanation of the matters
above concerning “in the Wilderness of Sinai”



The Wilderness of Sinai and the Tent of Meeting are two stages of Malchus of Atzilus: the Wilderness of Sinai is her thirsting ascent as mayin nukvin, after she has descended into the lower worlds to refine the sparks, in which she reduces herself to a single point; the Tent of Meeting is the answering flow of mayin duchrin in the union of Z'eir Anpin and Nukva. In a person, prayer is the refining ascent, and Torah and mitzvos draw the flow down.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The Wilderness of Sinai and the Tent of Meeting are two stages of Malchus of Atzilus: the Wilderness of Sinai is her thirsting ascent as mayin nukvin, after she has descended into the lower worlds to refine the sparks, in which she reduces herself to a single point; the Tent of Meeting is the answering flow of mayin duchrin in the union of Z'eir Anpin and Nukva. In a person, prayer is the refining ascent, and Torah and mitzvos draw the flow down.

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

This Biur explains the preceding maamar on “in the Wilderness of Sinai, in the Tent of Meeting.” At night Malchus descends with nine of her Sefiros into Beriah, Yetzirah and Asiyah to refine the sparks of holiness mixed into kelipas nogah, while her Keser stays above. A person’s prayer does the same: the love born of contemplation exposes the evil hidden in the animal soul, and alien thoughts that arise in prayer are the evil resisting separation. Clothed in the lower worlds, Malchus is midbar, “speech” with an added open mem, open to the external forces; in Temple times she remained united above, and the sparks were refined of themselves by the revelation, without war. Her ascent is the wilderness’s heat: thirst and love so intense that she becomes a single point beneath Yesod. The Midrash’s sea and mountains, which fled, stand for separate existence and arrogance; the welcoming wilderness is self-nullification. The Tent of Meeting is the union that answers her, drawn through Moshe into the mitzvos, while Aharon’s love stirs her ascent. Finally, “by their skulls” reaches Keser and a supernal wilderness, the source of the Torah’s gift.

OUTLINE

- 1 Two stages of Malchus; her nightly descent** ¶1-2
The Wilderness of Sinai is Malchus rising as mayin nukvin, the Tent of Meeting the mayin duchrin drawn down to her; in prayer they are the parts before and after Ahavas Olam. At night nine of her Sefiros descend to refine the sparks in kelipas nogah while her Keser stays above, as a gloss shows from the sources.
- 2 Refinement in the soul and in prayer** ¶3-7
The animal soul is a mixture of good and evil, hidden even in an observant person. Prayer with contemplation exposes the evil so that it can be pushed away; alien thoughts arise because the evil clings to the good at the time of refinement, and a person should not despair of his prayer but push them away.

3 Midbar and yadber: war and rest

¶18-11

Clothed in the lower worlds, Malchus is midbar, open to the external forces; in Temple times she was yadber, dominion. Then the sparks were refined of themselves by the revelation, as candles merge into a torch and enemies before a great king; now refinement is by war, the way of the Mishkan in the wilderness.

4 The heat of the wilderness

¶12-15

The wilderness's heat is Malchus's thirst and love, in which she makes herself a single point beneath Yesod, her Keser. The soul, a spark of Malchus, does the same in prayer, and Tikkun Chatzos and Torah after midnight begin that ascent.

5 The Midrash: sea, mountains and wilderness

¶16-23

The sea, the lower waters of Yetzirah, and the arrogant mountains fled from G-d because they could not accept nullification; the desolate wilderness, like Sinai and the seventh millennium, welcomed Him. "Where no man dwelt" is read negatively and positively, and its main sense is Malchus hidden as a point in Atzilus.

6 The Tent of Meeting

¶24-29

The Tent of Meeting is the union of Z'eir Anpin and Nukva in the Chamber of Love, answering her thirst, and in a person the embrace of Torah and mitzvos and the joy of a mitzvah. Moshe, the King's groomsman, brings Z'eir Anpin down into the physical mitzvos; Aharon, the Queen's groomsman, stirs Malchus to rise.

7 "Lift up the head": elevations to Keser

¶30-31

The census reads as elevations through Beriah, the tribes and the Patriarchs up to Keser, "by their skulls," revealed on Shavuot. A supernal wilderness, the Forehead above "man," is the source of the Torah, whose gift comes from above to one who has become a midbar.

KEY CONCEPTS

refinement (birur) בירור

Separating the sparks of holiness from the evil they are mixed with in kelipas nogah, so that the good rises and the evil falls away; done above by Malchus and in a person by prayer.

mayin nukvin and mayin duchrin מיין נוקבין ומיין דוכרין

The "feminine waters" that rise from below and the "masculine waters" drawn down in answer: here, the Wilderness of Sinai and the Tent of Meeting.

kelipas nogah קליפת נוגה

The realm of concealment in which good and evil are mixed, from which the animal soul comes and into which the sparks fell.

midbar מדבר

The wilderness, read also as "speech" with an added open mem: Malchus clothed in the lower worlds, and in her ascent the thirst and self-nullification of a land where nothing grows.

the point beneath Yesod נקודה תחת היסוד

Malchus reduced in her ascent to a single point, her Keser, which never left Atzilus: utter self-nullification.

yesh יש

Existence as a separate "something," the stance of the sea and the arrogant mountains, which cannot receive the divine revelation.

the groomsmen (shushvinin) שושבינא דמלכא

ודמטרוניתא

Moshe, the King's groomsman, who brings Z'eir Anpin down into the mitzvos, and Aharon, the Queen's groomsman, who stirs Malchus to rise.

SECTION 1 • ¶1-2

Two stages of Malchus; her nightly descent

1 להבין ביאור הדברים¹ הנ"ל בענין במדבר סיני באהל מועד² כו'. הנה מדבר סיני ואהל מועד הוא הכל בחי' מלכות דאצילות רק

To understand the explanation of the matters mentioned above concerning “in the Wilderness of Sinai, in the Tent of Meeting,” etc.: Now, the Wilderness of Sinai and the Tent of Meeting are both the level of Malchus (sovereignty) of the World of Atzilus (Emanation); only

This maamar is an explanation (Biur) of the preceding discourse on the opening verse of Bamidbar, “Havayah spoke to Moshe in the Wilderness of Sinai, in the Tent of Meeting.” It begins by stating that both places the verse names stand, in their inner meaning, for one level: Malchus of Atzilus, the divine attribute of sovereignty in the highest world.

כי מדבר סיני הוא ענין העלאת מ"נ דמלי' שעולה ממטה למעלה בבחי' מ"נ ואהל מועד הוא ענין המשכת מ"ד שנמשך מ"א להמתיק המ"נ דגבורות דנוק' כו'.

that the Wilderness of Sinai is the matter of the raising of the mayin nukvin (feminine waters) of Malchus, which rises from below to above at the level of mayin nukvin; and the Tent of Meeting is the matter of the drawing down of the mayin duchrin (masculine waters), which is drawn from Z'eir Anpin (the emotive attributes) to sweeten the mayin nukvin of the Gevuros of Nukva (the feminine), etc.

The two differ in direction. The Wilderness of Sinai is Malchus rising upward as mayin nukvin, the “feminine waters,” the Kabbalistic term for the arousal a recipient offers from below; the Tent of Meeting is the answer from above, the mayin duchrin or “masculine waters” that Z'eir Anpin draws down to sweeten the severities (Gevuros) carried in that ascent.

2 וזהו ענין התפלה עד אהבת עולם שנק' מדבר סיני ומאהבת עולם ואילך הוא ההמשכה ונק' אהל מועד וכמשי"ת אי"ה.

And this is the matter of prayer: up to [the blessing] Ahavas Olam (“With an everlasting love”) it is called the Wilderness of Sinai, and from Ahavas Olam onward it is the drawing down, and it is called the Tent of Meeting, as will be explained, G-d willing.

The pattern is applied to the morning prayer. Up to the blessing Ahavas Olam, just before the Shema, the prayer is the ascent called the Wilderness of Sinai; from Ahavas Olam on, it is the drawing down called the Tent of Meeting, a point the maamar returns to later.

והענין דהנה ידוע דכלילה יורדת המלי' בבי"ע ליתן טרף לביתה³ כו' דהיינו לברר בירורי נוגה

The matter is this: it is known that at night Malchus descends into Beriah, Yetzirah and Asiyah “to give food (teref) to her household,” etc., that is, to refine the refinements of nogah

The background is a known Kabbalistic teaching: at night Malchus descends into the three lower worlds, Beriah, Yetzirah and Asiyah, applying to it the verse about the woman who rises while it is still night “to give food to her household.” There she sifts out what must be refined from nogah, the “glowing” husk, the one realm of concealment in which good and evil are mixed and can therefore be separated.

דבי"ע שנפלו בהם מרפ"ח ניצוצים⁴ וכל תשעה ספירות שלה יורדים בבי"ע לברר בירורים רק הכתר שלה נשאר למעלה באצילות וכמ"ש לעולם ה' דברך נצב בשמים

of Beriah, Yetzirah and Asiyah, into which [some] of the 288 sparks fell. And all nine of her Sefiros descend into Beriah, Yetzirah and Asiyah to refine refinements; only her Keser (Crown) remains above, in Atzilus, as it is written, “Forever, Havayah, Your word stands firm in the heavens.”

What she sifts are sparks from the 288 sparks of holiness that fell in the breaking of the vessels. Nine of her ten Sefiros descend for this work, but her Keser, her highest point, stays in Atzilus; in the verse, “Your word” is Malchus, the attribute of divine speech, which stands forever “in the heavens.”

(כ"כ בפע"ח שער י"ז⁵ פ"ב ד"ה והנה מצאתי כתוב אצלי כו' ובשערי ציון ובמ"ח. והרמ"ז פ' יתרו דס"ז תפסו בפשיטות כמ"ש תחלה בפע"ח ובשער א' פ"ז שהכתר שלה יורד להיכל ק"ק העליון דבריאה והט"ס נכללים בלאה כו'.

(So it is written in Pri Etz Chaim, Shaar 17, chapter 2, in the passage beginning “Now, I found written in my keeping,” etc., and in Shaarei Tziyon and in Mishnas Chassidim. And the Ramaz, on Parshas Yisro, folio 67, took as plain what is written there first in Pri Etz Chaim, and in Shaar 1, chapter 7: that her Keser descends to the upper chamber (heichal) of the Holy of Holies of Beriah, and the nine Sefiros are included in Leah, etc.

A long parenthetical gloss weighs the sources. Pri Etz Chaim, Shaarei Tziyon and Mishnas Chassidim state this view; but the Ramaz adopted the reverse picture, also found in Pri Etz Chaim, in which her Keser goes down to the highest chamber of Beriah while her nine Sefiros are absorbed into Leah, another feminine configuration of Atzilus.

אך ממ"ש במק"מ פ' אמור דף צ' ע"א מלשון הרח"ו בפ"י מש"ש בזהר בשעתא דכנס"י אתערת כי אז מתעלים ט' נקודות שבבריאה משמע כמש"כ, וכ"כ עוד בפ' אמור דק"י ע"ב בשם הרח"ו,

However, from what is written in the Mikdash Melech, Parshas Emor, folio 90a, in the wording of Rabbi Chaim Vital, explaining what is written there in the Zohar, "At the hour when the Congregation of Israel is aroused": that then the nine points that are in Beriah are elevated, the implication is as I have written. And so he wrote further, in Parshas Emor, folio 113b, in the name of Rabbi Chaim Vital;

Against that reading, the Mikdash Melech, a commentary on the Zohar, quotes Rabbi Chaim Vital on the Zohar's words "At the hour when the Congregation of Israel is aroused": at that hour the nine points that are in Beriah rise. If nine points are below to be raised, then nine had descended, as the text says; the Mikdash Melech repeats this elsewhere in Emor in Rabbi Chaim Vital's name.

וגם בלקוטי הש"ס להאריז"ל דט"ז ע"ד ד"ה דע משארז"ל לכי ומעטי⁶ א"ע. כי אבל הכתר אינו זו ממקומו כו' ע"ש ונרשם שם מהרב ז"ל כנראה שהוא מהאריז"ל עצמו.

and also in Likkutei HaShas of the Arizal, folio 16d, in the passage beginning "Know what our Sages, of blessed memory, said: 'Go and diminish yourself,'" he wrote, "But the Keser does not move from its place," etc.; see there. And it is marked there "from the Rav, of blessed memory," so that it appears to be from the Arizal himself.

A third support comes from Likkutei HaShas, on the Talmud's account of the moon being told "Go and diminish yourself": there it says outright, "But the Keser does not move from its place." Because the passage is marked as coming "from the Rav," the gloss concludes that the words are the Arizal's own.

ומה שיש להבין ד' הפע"ה הנ"ל איך יתיישב עם מ"ש בע"ה שער מיעוט הירח⁷ פ"ב ושמ"ה פ"ג מענין התלבשות ט"ס שלה⁸ כו' אין כאן מקומו.

As for what needs to be understood, how the words of the Pri Etz Chaim mentioned above are to be reconciled with what is written in Etz Chaim, Shaar Miut HaYareach (the Gate of the Diminution of the Moon), chapter 2, and Shaar 48, chapter 3, concerning the enclothing of her nine Sefiros, etc., this is not the place for it.

One difficulty is left open. In Etz Chaim's account of the moon's diminution, her upper nine Sefiros withdraw upward into Z'eir Anpin, leaving her a single point, and the chapter on the kelipos speaks of nine Sefiros clothed in the other side; how this fits Pri Etz Chaim's descent of the nine is set aside.

ועיין בהרמ"ז ר"פ צו ומ"ש בענין לכי ומעטי כו'. והנה לפמ"ש בזהר הרקיע בפ' פקודי דף רל"ד ג"כ הכתר שלה אינו מכלל ט"ס הנ"ל כי הוא הנקודה השרשית שלה).

And see the Ramaz at the beginning of Parshas Tzav, and what is written concerning "Go and diminish," etc. Now, according to what is written in Zohar HaRakia on Parshas Pekudei, folio 234, her Keser is likewise not among the nine Sefiros mentioned above, for it is her root point.)

Further places to look are the Ramaz at the beginning of Tzav and the discussions of "Go and diminish." Zohar HaRakia likewise treats her Keser as separate from the nine, because it is her root point, the source of all the rest of her.

וענין הבירורים הוא לברר את הניצוצי קדושה דהיינו להוציא האוכל מן הפסולת שהניצוצי קדושה נפלו בבי"ע בק"נ ונתערבו בפסולת המרובה על האוכל שהוא בחי' התערובות הטוב עם הרע בתכלית כתערובות הכסף בסיגים.

And the matter of the refinements is to refine the sparks of holiness, that is, to extract the food from the waste. For the sparks of holiness fell into Beriah, Yetzirah and Asiyah, into kelipas nogah, and became mixed in waste that is greater than the food; this is the level of the mixture of the good with the evil to the utmost, like the mixture of silver with dross.

Refining (birur) is described in the language of sorting food from waste, where the waste is more than the food: the sparks are mixed into a mass of evil greater than themselves, as silver ore is mixed with dross. The work is to extract the good from that mixture.

לכן הבירור הוא להפריד הטוב מן הרע לבלתי יהיו מעורבים ואז הרע מתפרד ונופל למטה.⁹

Therefore the refinement is to separate the good from the evil, so that they are not mixed; and then the evil separates and falls below.

Refinement is separation. Once good and evil are no longer mixed, the evil drops away below by itself.

SECTION 2 • 13-7

Refinement in the soul and in prayer

3 והנצוצי קדושה שהם הטוב שהוברר מתעלה למעלה בבחי' מ"נ להכלל באצי". ונוכל להבין עד"מ ענין התערובות טו"ר וענין ההפרדה והבירור בעבודת ה' בנפש האדם. שמצד הנפש הבהמית הרי הוא מעורב טוב ורע יחדיו.

And the sparks of holiness, which are the good that has been refined, rise above at the level of mayin nukvin, to be included in Atzilus. And we can understand, by way of analogy, the matter of the mixture of good and evil, and the matter of the separation and the refinement, in the service of G-d in a person's soul. For from the side of the animal soul, he is mixed, good and evil together.

The refined good, the sparks of holiness, rises as mayin nukvin and is absorbed into Atzilus. To make the process concrete, the Alter Rebbe turns to its parallel in a person's service of G-d: the animal soul, the life that drives the body and its desires, is itself a mixture of good and evil.

4 והגם שהוא עושה מצות ואינו עושה עבירות מ"מ בהעלם יש בו הרע שהרי יוכל להתאוות תאוה

And even though he does mitzvos and does not commit transgressions, nevertheless the evil is in him in concealment, for after all he is able to crave a craving;

Even someone who keeps the mitzvos and avoids sin still carries the evil within him, hidden. The proof is that he is still capable of craving: the capacity for desire has not left him.

ועוד זאת שיוכל למצוא בנפשו איך התורה ומצות שמקיים אינם זכים ומיוחדים בתכלית לקיים רצון הבורא ית' לבד בלי שום פניה אחרת כי מתערב בזה איזו פניה וכוונה אחרת בפנימיותו.

and moreover, he can find in his soul how the Torah and mitzvos that he fulfills are not utterly pure and dedicated to fulfilling the will of the Creator, blessed be He, alone, without any other motive; for some other motive and intention is mixed into it, in his inner self.

A subtler sign: on honest reflection he can find that his Torah study and mitzvos are not done purely to fulfill the Creator's will. Some other motive is mixed into them, deep inside.

נמצא יש ת ערובות טו"ר אפילו בקיום התורה ומצות שהם בחי' לבושים דתורה ומצות שהוא מקיים.

It follows that there is a mixture of good and evil even in the fulfillment of Torah and mitzvos, which are the level of the garments of the Torah and mitzvos that he fulfills.

The mixture therefore reaches into his very observance. Torah and mitzvos are the soul's "garments," the means through which it acts and expresses itself, and even these are mixed.

5 ואצ"ל בפנימית המדות דנה"ב שלא נתהפכו עדיין מטבעם ותולדתם והרי בטבעם הם מעורבים טו"ר לפי שנלקחה מקליפת נוגה המעורבת טו"ר כנודע.

And needless to say [this is so] in the inner dimension of the emotive attributes (middos) of the animal soul, which have not yet been transformed from their nature and their innate character; for by their nature they are a mixture of good and evil, since it [the animal soul] was taken from kelipas nogah, which is a mixture of good and evil, as is known.

If even the garments are mixed, all the more so the inner core of the animal soul's emotions, which have not yet been transformed. They are mixed by nature, because the animal soul comes from kelipas nogah, the realm in which good and evil are mixed.

וכשמתפלל בכוונה הנה ע"י שלהבת האהבה של הנפש אלקית הבאה מהתבוננות בגדולת ה' אזי מתברר הטוב מן הרע.

And when he prays with intent (kavanah), then through the flame of love of the G-dly soul, which comes from contemplating the greatness of G-d, the good is refined from the evil.

Prayer with kavanah is where the refining happens. Contemplating G-d's greatness kindles a flame of love in the G-dly soul, and that flame sorts the good from the evil.

דהיינו שאז ימצא ויראה איך שהוא רחוק מה' כי מעשיו אינם זכים ומיוחדים להש"י כדבעי.

That is, he will then find and see how far he is from G-d, for his deeds are not pure and dedicated to G-d, blessed be He, as they ought to be.

The first effect is self-knowledge. In the light of that contemplation, he sees how far he is from G-d, since his deeds are not devoted purely to Him.

כי מחמת שיבין היטב ויתאמת אצלו בראי חושיות ע"י ההתבוננות וההעמקה בגדולת ה' איך שאפס זולתו ממש אז יבוש ויכלם ממעשיו

For because he will understand well, and it will be verified for him with sensory sight, through contemplating and delving deeply into the greatness of G-d, how there is truly nothing besides Him, he will then be ashamed and abashed by his deeds,

Contemplation makes it as real to him as something seen with the eyes that nothing truly exists besides G-d. Measured against that, he becomes ashamed of his deeds.

שהוא מבחוץ עדיין בבחי' יש ודבר ולגרמייהו עבדין כו' וישית עצות בנפשו לדחות הרע כו'.

for outwardly he is still at the level of a something (yesh) and a thing, and "for themselves they act," etc.; and he will set counsels in his soul to push away the evil, etc.

He sees that outwardly he is still a self-standing "something" (yesh), whose deeds, in the Aramaic phrase, are done "for themselves." He then "sets counsels in his soul," in the psalm's words, to push the evil away.

נמצא ע"י התפלה נתגלה הרע מה שהיה תחלה מעורב בטוב ולא היה ידוע כלל שהוא רע שהיה נדמה לו שדרכו זכה וישרה עכשיו ע"י הבירור נתגלה הרע.¹⁰

It follows that through prayer the evil is revealed, which at first was mixed with the good and was not known at all to be evil, for it seemed to him that his way was pure and upright; now, through the refinement, the evil is revealed.

Prayer thus brings the hidden evil to light. What he had taken for a pure and upright path is now exposed for what it is.

6 ועי"ז יופרד מן הטוב וישאר הטוב לבדו בלי תערובות רע. וכמו שהוא הבירור בנפשות האדם שהנפש אלקית מבררת את הנפש הבהמית בשעת התפלה.

And through this it will be separated from the good, and the good will remain alone, without admixture of evil. And just as is the refinement in human souls, where the G-dly soul refines the animal soul at the time of prayer,

Once exposed, the evil can be separated, leaving the good alone. This is the pattern in a person: in prayer, the G-dly soul refines the animal soul.

כך יובן עד"ז למעלה ענין ירידת המלי' דאצי' לברר קליפת נוגה דבי"ע. דהנה הרפ"ח ניצוצי קדושה שנפלו בשבירת הכלים הם מעורבים בנוגה וכמשל תערובות הטו"ר בנפש הבהמית שבאדם.

so in the same way will be understood, above, the matter of the descent of Malchus of Atzilus to refine the kelipas nogah of Beriah, Yetzirah and Asiyah. For the 288 sparks of holiness that fell in the breaking of the vessels are mixed in nogah, like the analogy of the mixture of good and evil in the animal soul that is in man.

The same pattern holds above: Malchus of Atzilus descends into the lower worlds to refine kelipas nogah. The 288 sparks that fell in the breaking of the vessels, the primordial shattering that scattered holiness into the lower realms, are mixed into nogah just as good and evil are mixed in the animal soul.

7 ולזאת ע"י ירידת המלי' בבי"ע לברר מבררת ומפרדת הטוב מהרע ואז הרע נפרד ונופל למטה והרפ"ח ניצוצים מתעלים למעלה ליכלל באצי'

Therefore, through the descent of Malchus into Beriah, Yetzirah and Asiyah to refine, she refines and separates the good from the evil; and then the evil is separated and falls below, and the 288 sparks rise above to be included in Atzilus.

Malchus descends so that the refining can take place. Once she has separated the good from the evil, the evil falls away and the 288 sparks rise to be absorbed into Atzilus.

ולכן בירור זה הוא דוקא ע"י ירידתה בבי"ע כי באצילות לא יגור¹¹ך¹²
 רע^{13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25} כלל ואף הקליפות דאצי"הם עומדים ג"כ בבריאה וכמ"ש ברכות בא
 פט"ו דקל"ב ד' בכסאו של הקב"ה אין דבר רע נוגע²⁶

And therefore this refinement is specifically through her descent into Beriah, Yetzirah and Asiyah, for in Atzilus "evil shall not dwell with You" at all; and even the kelipos of Atzilus also stand in Beriah. As it is written in [Midrash] Rabbah, [Parshas] Bo, section 15, folio 132d: "Nothing evil touches the throne of the Holy One, blessed be He,

She must descend because in Atzilus there is no evil at all to separate from; even the kelipos said to belong to Atzilus are actually located in Beriah. The Midrash says the same of G-d's throne: nothing evil touches it.

שנאמר לא יגורך רע (ועי' בזח"א בראשית דכ"ז רע"א ובמק"מ שם. נ"ב א' נ"ו סע"ב פ' נח דס"ב רע"א
 וישב קפ"ח א' ויחי דרי"ט ב'. ח"ב משפטים ק"ג א' קי"ז סע"ב כי תשא קצ"ג סע"ב).

as it is said, 'Evil shall not dwell with You.'" (And see the Zohar, Part I, Bereishis, folio 27a, at the top, and the Mikdash Melech there; 52a; 56b, at the bottom; Parshas Noach, folio 62a, at the top; Vayeshev 188a; Vayechi, folio 219b. Part II: Mishpatim 103a; 117b, at the bottom; Ki Sisa 193b, at the bottom.

The Midrash's proof is Psalms 5:5, "For You are not a G-d who desires wickedness; evil shall not dwell with You." The parenthesis lists places in the Zohar, and the Mikdash Melech's commentary on it, that take up this verse.

ח"ג אמור ק"ה ב' ובגמרא פכ"ג דשבת קמ"ט ב' פ"ב דחגיגה ד"ב סע"ב ספ"ז דסוטה מ"ב א' סנהדרין
 דק"ג סע"א פ"ב דנדה י"ג ב' הכל מענין לא יגורך רע בתלים סי' ה').

Part III: Emor 105b. And in the Gemara: chapter 23 of Shabbos, 149b; chapter 2 of Chagigah, folio 12b, at the bottom; the end of chapter 7 of Sotah, 42a; Sanhedrin, folio 103a, at the bottom; chapter 2 of Niddah, 13b: all on the matter of "Evil shall not dwell with You," in Tehillim, Psalm 5.)

The list continues with five Talmudic passages that draw on the same verse. All of them develop the theme that evil cannot abide in G-d's presence.

וגם כבי"ע הרע נמצא רק בהלבושים דבי"ע ששם יש רע שבכריאה מיעוטו רע וביצירה חציו רע ובעשי רובו רע זהו הכל בלבושים דבי"ע ולכן יורדת שם לברר.

And in Beriah, Yetzirah and Asiyah too, the evil is found only in the garments of Beriah, Yetzirah and Asiyah, for there is evil there: in Beriah the lesser part is evil, in Yetzirah half is evil, and in Asiyah the greater part is evil; all of this is in the garments of Beriah, Yetzirah and Asiyah. And therefore she descends there to refine.

Even within the three lower worlds, evil exists only in their "garments," their outer layers. Its share grows as one descends, from a minority in Beriah to half in Yetzirah and most in Asiyah, and that is why Malchus must go down there to refine.

(ועפ"י יובן מה שאנו רואים שבשעת התפלה כשהאדם רוצה לדבק שכלו בגדולת הבורא ית' אזי נופלים לו מחשבות זרות המטרידים ומבלבלים אותו מה שלא היו נופלים לו כלל בכל היום כולו.

(And according to this will be understood what we see: at the time of prayer, when a person wants to cleave with his mind to the greatness of the Creator, blessed be He, alien thoughts (machshavos zaros) then fall into his mind that harass and confuse him, [thoughts] that did not occur to him at all the whole day long.

A practical aside explains a common experience. When a person tries in prayer to fix his mind on G-d's greatness, distracting alien thoughts crowd in that never troubled him all day.

והענין דדוקא מצד שבשעת התפלה הוא שעת הבירור להפריד הרע מהטוב ולדחותו ולכן יתאמץ גם הוא להתדבק בתכלית כהטוב ואינו רוצה להפרד מן הטוב כי כלחיותו מהטוב ומצד עצמו אין לו חיות וקיום כנוודע.

The explanation is that it is precisely because the time of prayer is the time of refinement, to separate the evil from the good and to push it away, that it too therefore exerts itself to cleave utterly to the good and does not want to be separated from the good; for all its life-force (chayus) is from the good, and of itself it has no life-force or existence, as is known.

Prayer is the time of refinement, when the evil is to be pried away from the good. Since the evil has no life of its own and draws all its vitality from the good, it clings to the good with all its strength just when separation threatens.

משא"כ בכל היום כולו שלא בשעת הבירור שאזי הוא מעורב עם הטוב הנה הוא שוקט ונח על מקומו. וכך יובן למעלה דכשהמלי יורדת לברר הרפ"ח אזי גם כללות קליפת נוגה רוצה לעלות כו' וכנזכר (בפע"ח)

Whereas the whole rest of the day, which is not the time of refinement, when it is mixed with the good, it is quiet and rests in its place. And so it will be understood above: when Malchus descends to refine the 288 [sparks], kelipas nogah as a whole also wants to rise, etc., as is mentioned in Pri Etz Chaim)

The rest of the day, when no refining is going on, it lies quiet, mixed in with the good. The same happens above: when Malchus descends to refine the 288 sparks, kelipas nogah as a whole tries to rise along with them.

(שער י"ח פ"ג) בכוונת הרחיצה בחמין בע"ש שהוא בחי' שלהובא דאשא²⁷ הנמשך מלמעלה לדחות הק"נ שלא תעלה כו'

(Shaar 18, chapter 3), in the kavanah of washing in hot water on Erev Shabbos, which is the level of a "flame of fire" (shalhova de'esha) drawn down from above to push away kelipas nogah, so that it should not rise, etc.

Pri Etz Chaim teaches this in the kavanos of washing in hot water before Shabbos. The heat corresponds to a "flame of fire" drawn down from above to drive kelipas nogah back, so that it cannot rise with the sparks.

וז"ש אש לפניו תלך ותלהט סביב צריו.²⁸ דהיינו שלא יתעלו רק הניצוצי קדושה לבדם שהוכררו ולא הרע כו'.

And this is [the meaning of] what is written, "Fire goes before Him and sets ablaze His adversaries round about": that is, that only the sparks of holiness that have been refined should rise, by themselves, and not the evil, etc.

The verse from Psalm 97 describes that fire, which goes before G-d and burns His adversaries. Its purpose is that only the refined sparks of holiness rise, and not the evil.

ולכן אין ראוי שיפול לב האדם בקרכו ממה שנופלים לו מחשבות זרות בתפלה לומר שתפלתו אינה כלום

Therefore a person ought not to lose heart within himself because alien thoughts fall into his mind during prayer, saying that his prayer is worth nothing;

The lesson for the person praying follows. He should not despair when alien thoughts intrude on his prayer, as though his prayer were worthless.

דהא כך הוא המדה גם בענין הבירורים למעלה רק שיש לו לדחותם ולהסיח דעתו מהם וזהו כענין שלחובא דאשא הנ"ל: ^{29, 30, 31}

for such is the pattern also in the matter of the refinements above. Only, he must push them away and turn his mind from them; and this is like the matter of the "flame of fire" mentioned above.

Their intrusion follows the same pattern as the refinement above. His task is to push them away and turn his mind from them, and doing so is his own "flame of fire."

SECTION 3 • 18-11

Midbar and yadber: war and rest

8 ב והנה בעליית המלי מבי"ע לאצילות ע"ז נאמר מי זאת עולה מן המדבר כתמרות עשן. ³²

2. Now, concerning the ascent of Malchus from Beriah, Yetzirah and Asiyah to Atzilus, of this it is said, "Who is this that rises from the wilderness (midbar) like pillars of smoke?"

Section 2 turns to the ascent. Malchus's return from the lower worlds to Atzilus is described by the verse from the Song of Songs, "Who is this that rises from the wilderness like pillars of smoke?", the smoke being, as the maamar will explain, the refined sparks carried upward.

פ"י כשיורד' בבי"ע לברר נקרא' מדבר בתוס' מ' פתוחה והוא מפני שמצד התלבשות' בבי"ע לברר יכולים החיצונים לינק ממנה כיון

That is: when she descends into Beriah, Yetzirah and Asiyah to refine, she is called midbar, with the addition of an open mem. And this is because, on account of her enclothing in Beriah, Yetzirah and Asiyah to refine, the external forces (chitzonim) are able to draw nourishment from her, since

The word midbar, "wilderness," is read as the root of "speech" with an extra letter mem in front: Malchus is the divine word, and in her descent she takes on this added mem. The reason is that while she is clothed in the lower worlds, the external forces, the powers opposed to holiness, can draw nourishment from her.

שהיא מתלבשת שם בבחי' ההתלבשות ממש משא"כ בזמן שבהמ"ק היה קיים אז היא בבחי' ידבר עמים ³³ כו' שהוא בחי' ממשלה.

she is enclothed there in actual enclothing. Whereas at the time when the Holy Temple stood, she was then at the level of "He subdues (yadber) peoples," etc., which is the level of dominion.

Her enclothing there is real, not a touch from a distance. In Temple times it was otherwise: she was then at the level of yadber, "He subdues peoples," the same root without the added mem, meaning rule and dominion.

9 והענין דאז לא היתה יורדת לבי"ע כלל אלא היתה תמיד באצי". וזהו ענין דבימי שלמה³⁴ קיימא סיהרא באשלמותא^{35,36} בבחי' יחוד פב"פ עם ז"א באצילות.

The explanation is that then she did not descend into Beriah, Yetzirah and Asiyah at all, but was always in Atzilus. And this is the meaning of [the saying] that in the days of Shlomo "the moon stood in its fullness," at the level of a face-to-face union with Z'eir Anpin in Atzilus.

In Temple times Malchus did not descend at all but remained always in Atzilus. This is the Zohar's saying that in Shlomo's days "the moon stood in its fullness": Malchus, likened to the moon, was then united face to face with Z'eir Anpin.

אך לפ"ז צ"ל לכאורה דא"כ איך היו מתבררים הרפ"ח ניצוצין שנפלו מכבר בשכירה לבי"ע שהם מתבררים ע"י המלי' וכמ"ש בפ"י ותתן טרף.³⁷

But according to this, it would seemingly need to be asked: if so, how were the 288 sparks refined, which had fallen long before, in the breaking [of the vessels], into Beriah, Yetzirah and Asiyah, and which are refined through Malchus, as is written in the explanation of "And she gives food."

A question follows. If Malchus never descended in Temple times, how were the 288 sparks refined then, since they had already fallen into the lower worlds in the breaking of the vessels, and refining them is Malchus's work, as "she gives food" implies?

10 וא"כ כיון שאז לא היתה המלי' יורדת כלל לבי"ע א"כ איך היו מתבררים. אך הענין דאע"פ שאז לא היתה יורדת כלל לבי"ע מ"מ היו מתבררים

And if so, since Malchus did not then descend into Beriah, Yetzirah and Asiyah at all, how then were they refined? But the explanation is that even though she did not then descend into Beriah, Yetzirah and Asiyah at all, nevertheless they were refined,

The question is restated, and the answer begins. Even though Malchus did not descend in Temple times, the sparks were still refined.

הניצוצים מחמת היחוד ז"נ שהי' באצילות פב"פ ואז מחמת רוב גילוי האור באצילות ממילא היו מתבררים הניצוצים ונכללים בהמלי' כנר בפני אבוקה מעוצם הגילוי כו'.

the sparks, because of the union of Z'eir Anpin and Nukva, which was face to face in Atzilus. And then, because of the abundance of the revelation of light in Atzilus, the sparks were refined of themselves and included in Malchus, like a candle before a torch, from the intensity of the revelation, etc.

They were refined by the face-to-face union of Z'eir Anpin and Nukva in Atzilus. That union brought so great a revelation of light that the sparks were drawn up into Malchus of themselves, as a candle's flame is lost in the light of a torch.

ודוקא עתה בזמן הירידה (שאין הגילוי כמו אז) היא נצרכת לירד בבי"ע לבררם. וזהו שורש ענין ההפרש בין ידבר למדבר שכשהיא מיוחדת במאצילה באצ"י ובירור הניצוצות הוא ממילא.

And it is specifically now, in the time of descent (when the revelation is not as it was then), that she needs to descend into Beriah, Yetzirah and Asiyah to refine them. And this is the root of the difference between yadber and midbar: when she is united with her Emanator in Atzilus, the refinement of the sparks is of itself;

Only now, in the era of descent when that revelation is lacking, must Malchus go down into the lower worlds to refine them. This is the root of the difference between yadber, rule, and midbar: while she is united with her source in Atzilus, the sparks are refined without effort.

דהיינו שמתבטלים מעוצם הגילוי הם מתבטלים ממילא. משא"כ כשמוכרחת לירד בבי"ע לבררם נקראת מדבר בתוס' מ' פתוחה.

that is, being nullified by the intensity of the revelation, they are nullified of themselves. Whereas when she is compelled to descend into Beriah, Yetzirah and Asiyah to refine them, she is called midbar, with the addition of an open mem.

In that state the sparks are nullified of themselves by the intensity of the revelation. When she must descend and refine them, she becomes midbar, the word of speech with an added mem.

וביאור הענין מבואר במ"א ע"פ מאמר הזח"א פ' ויצא (דקמ"ח ע"א) ע"פ קומה ה' למנוחתך דזהו ההפרש בין המשכן שה"י במדבר לבית עולמים שנקרא מנוחה.³⁸

And the explanation of the matter is set out elsewhere, on the statement of the Zohar, Part I, Parshas Vayetzei (folio 148a), on [the verse] "Arise, Havayah, to Your resting place": that this is the difference between the Mishkan, which was in the wilderness, and the Eternal House (Beis Olamim), which is called "resting place" (menuchah).

The idea is developed elsewhere, on the Zohar's reading of "Arise, Havayah, to Your resting place": the Mishkan, which traveled in the wilderness, differs from the permanent Temple, which the Sages call menuchah, "rest."

לפי שענין בירור הניצוצות ישנו בבי"ח הא' כמ"ש ותתן טרף³⁹ כו' שהיא לשון מלחמה עד"מ המלך יוצא לקראת

For the refinement of the sparks takes place in two modes. The first is as it is written, "And she gives teref," etc., which is a term of war; as, by way of analogy, a king goes out to meet

There are two ways of refining the sparks. The first is implied by the verse's word teref, literally "prey," a word of war; it is like a king who goes out to meet his enemy.

שונאו באשר הוא שם ונלחם עמו עד שמכניעו וכך הוא ענין ירידת המלי' בכי"ע לברר שהוא בחי' היציאה למקום השונא באשר הוא שם להכניעו.

his enemy where he is, and fights with him until he subdues him. And such is the descent of Malchus into Beriah, Yetzirah and Asiyah to refine: it is the level of going out to the enemy's place, where he is, to subdue him.

The king fights on the enemy's own ground until he subdues him. Malchus's descent into the lower worlds is like that: she goes out to the enemy's place to subdue him there.

ולכן היה המשכן במדבר שהיא מקום יניקת החיצונים ודוקא לשם נמשך הגילוי להכניעם ובחי' זו היא דרך המלחמה

And therefore the Mishkan was in the wilderness, which is the place where the external forces draw nourishment, and it was specifically there that the revelation was drawn down to subdue them; and this level is the way of war.

That is why the Mishkan stood in the wilderness, the place where the external forces draw their life. The divine revelation was drawn down precisely there, to subdue them in their own territory.

(והנה דרך המלחמה לפעמים מתכוין ליתן מקום לשונאו שיגביר באיזו מלחמה קטנה כדי לנצחו במלחמה הגדולה ממנה. כי לפעמים לא סגי בלאו הכי.

(Now, in the way of war, one sometimes intends to give his enemy room to prevail in some small battle, in order to defeat him in a greater battle; for sometimes it does not suffice without this.

An aside on strategy: a commander may let his enemy win a small battle in order to defeat him in a larger one, because sometimes there is no other way to victory.

וכך עד"מ בענין ירידת המלי' דלכך נק' אז מדבר במ' פתוחה שנותן מקום ליניקת החיצונים כדי לנצחם במלחמה הגדולה להוציא בלעם מפיהם כמ"ש חיל בלע ויקאנו⁴⁰ כו' וכענין עת אשר שלט האדם באדם לרע לו.⁴¹

And so, by way of analogy, with the descent of Malchus: this is why she is then called midbar, with an open mem, for she gives room for the external forces to draw nourishment, in order to defeat them in the great battle, to bring out what they swallowed from their mouths, as it is written, "He swallowed wealth, and he shall vomit it up," etc., and like the matter of "a time when man ruled over man to his harm."

The open mem of midbar reflects this: Malchus in her descent leaves room for the external forces to draw from her, so that they can be defeated in the decisive battle and made to give up what they swallowed. Job's "He swallowed wealth, and he shall vomit it up" and Koheles's "a time when man ruled over man to his harm" describe the same reversal, a rule that ends in the ruler's own loss.

אך כ"ז הוא בבחי' הבירור שבדרך מלחמה אמנם בבחי' השנית בענין הבירורים הוא שלא בדרך מלחמה. והיינו כמו עד"מ למטה במלכותא דארעא הנה מלך גדול ונורא שכבר נודע ידו

But all this is in the mode of the refinement that is by way of war. The second mode of the refinements, however, is not by way of war. That is, as by way of analogy below, in the earthly kingdom: a great and awesome king, whose hand is already known

The second way of refining is not by war. Its analogy is an earthly king who is great and awesome, whose might is already known to all.

כי חזקה היא וחכמתו רבה עד שאינו צריך ל צאת נגד שונאו להלחם בו ולהכניעו רק מחמת התפשטות גדולתו במקומו ממילא מוכנעים וכפופים וכמו שמצינו דבר זה בשלמה המלך⁴² ע"ה) (כמבואר במלכים א' ה').

to be strong and whose wisdom is great, so that he does not need to go out against his enemy to fight him and subdue him; rather, through the spreading of his greatness in his own place, they are subdued and bowed of themselves; as we find this with King Shlomo, peace be upon him) (as is explained in I Kings 5).

Such a king never needs to march out against his enemies: the spread of his greatness from his own place makes them submit. So it was with King Shlomo, whose reign the Book of Kings describes as one of peace on every side, with the surrounding kingdoms bringing him tribute.

וכך יובן עד"מ למעלה שיש ג"כ בירור ניצוצות עד"ז שלא בדרך מלחמה אלא בהמשכת אור א"ס למטה

And so it will be understood, by way of analogy, above: there is also a refinement of sparks in this manner, not by way of war, but through the drawing down of the Infinite Light (Or Ein Sof) below

Above, too, sparks can be refined without war. This happens when the Infinite Light is drawn down below.

כמו שהוא למעלה בעולם האצילות ממילא נעשה ביטול הסט"א כביטול הנר בפני האבוקה שהאבוקה היא במקומה

as it is above, in the World of Atzilus; [then] of itself there comes about the nullification of the sitra achra (the other side), like the nullification of a candle before a torch: the torch is in its place,

The light is drawn below as it shines above in Atzilus. Then the sitra achra, the "other side" opposed to holiness, is nullified of itself, as small candles vanish in the light of a torch that never moves from its place.

וכל הנרות הקטנים ממילא בטלים בהתקבץ כל אורות הנרות לאבוקה מחמת המשכתם אחריה ונדעכים ממקומם וא"צ לירד למקום הקליפות להכניעם כו'.^{43,44}

and all the small candles are nullified of themselves, as all the lights of the candles gather to the torch, because they are drawn after it, and they are extinguished from their place; and there is no need to descend to the place of the kelipos to subdue them, etc.

The small flames are drawn toward the torch and merge into it, disappearing from where they stood. There is no need to go down into the realm of the kelipos to subdue them.

11 והנה עד"ז היה הבירור בזמן הבית כו' דהגם שלא היתה יורדת המל' בבי"ע לברר בחי מלחמה. מ"מ היה הבירור באופן נעלה יותר.

Now, in this manner was the refinement in the time of the Temple, etc.: even though Malchus did not descend into Beriah, Yetzirah and Asiyah to refine, in the mode of war, nevertheless the refinement took place in a more elevated manner.

The same applies to the Temple era. Though Malchus did not descend in the mode of war, the sparks were refined in a higher way.

דהיינו לפי שאז היה זו"נ פב"פ שעל כן היה גילוי גדול מאד מא"ס ב"ה ע"י יחוד זה דזו"נ שבאצילות

That is, because Z'eir Anpin and Nukva were then face to face, there was therefore a very great revelation from the Infinite One (Ein Sof), blessed be He, through this union of Z'eir Anpin and Nukva in Atzilus;

Z'eir Anpin and Nukva were then face to face. Their union in Atzilus brought an immense revelation from the Infinite One.

אזי ממלא היו מתבטלים הקליפות מעוצם הגילוי הזה שבאצ"י והיו נכללי' הניצוצי' שבהם כנר באבוקה then the kelipos were nullified of themselves by the intensity of this revelation in Atzilus, and the sparks in them were included, like a candle in a torch.

That revelation was so intense that the kelipos were nullified of themselves. The sparks within them were absorbed, like a candle's flame in a torch.

לכן נק' בחי' זו מנוחה שא"צ לבחי' מלחמה (ועיין בע"ח שער מיעוט הירח ספ"ב ואח"כ כאשר נבנה בית ראשון⁴⁵ ע"י שלמה⁴⁶ כו' בין בשבת בין בחול כו'.

Therefore this level is called "rest" (menuchah), for there is no need for the mode of war. (And see Etz Chaim, Shaar Miut HaYareach, at the end of chapter 2: "And afterwards, when the First Temple was built by Shlomo," etc., "both on Shabbos and on weekdays," etc.

Hence the Temple is called "rest": no war was needed. The gloss cites Etz Chaim, which says that once Shlomo built the First Temple, Malchus was face to face with Z'eir Anpin on weekdays as well as on Shabbos.

וצ"ע ממ"ש הרמ"ז ר"פ צו ורחל יורדת בבריאה כו' ובזמן בהמ"ק לתת טרף לביתה^{47,48,49} וכ"מ בזהר פ' ויחי דרכ"ט סע"ב ודף ר"נ ע"א ובפ' יתרו דס"ז ע"ב, וי"ל דירידתה אז היה

But this needs examination in light of what the Ramaz wrote at the beginning of Parshas Tzav: "And Rachel descends into Beriah," etc., "and in the time of the Holy Temple, to give food to her household"; and so it is implied in the Zohar, Parshas Vayechi, folio 229b, at the bottom, and folio 250a, and in Parshas Yisro, folio 67b. And it can be said that her descent then was

A difficulty follows: the Ramaz, and passages of the Zohar, imply that Rachel, that is, Malchus, descended into Beriah "to give food to her household" even in Temple times. The gloss suggests that her descent then went no lower than a certain point.

רק להיכל ק"ק דבריאה כמ"ש הרמ"ז פ' יתרו שם והוא מהפע"ח ש"א פ"ז. ובכח זה היו מתבררים הבירורים כו' וע' בסע"ב ח"א פנ"ג)

only to the chamber of the Holy of Holies of Beriah, as the Ramaz wrote on Parshas Yisro there, and this is from Pri Etz Chaim, Shaar 1, chapter 7. And by this power the refinements were refined, etc. And see Sefer Shel Beinonim, Part I, chapter 53.)

Her descent reached only the highest chamber of Beriah, its "Holy of Holies," as the Ramaz himself writes following Pri Etz Chaim; from there her power was enough to refine the sparks. The gloss also refers to chapter 53 of Tanya (Sefer Shel Beinonim), on the Shechinah's dwelling in the First Temple.

משא"כ אחר החורבן שירדה המלי' פלאים⁵⁰ ונתמעט אורה בימי החול כמ"ש בע"ח שם לכך א"א להיות בירור הניצוצות ע"ד הנ"ל לכך צ"ל הבירור ע"י התלבשותה בק"נ לברר

Whereas after the destruction, when Malchus descended wondrously and her light was diminished on the weekdays, as is written in Etz Chaim there, the refinement of the sparks therefore cannot take place in the manner described above; therefore the refinement must be through her enclothing in kelipas nogah to refine.

After the destruction Malchus "descended wondrously," in the phrase of Lamentations, and her light is diminished on weekdays, as Etz Chaim describes. Refinement by revelation alone is no longer possible, so she must clothe herself in kelipas nogah and refine from within it.

(ועמ"ש כעין זה בפ' בראשית סד"ה הן האדם היה כו'). וזהו שנקראת עתה מדבר במ"ם פתוחה מצד שמתלבשת בק"נ לברר כו'.

(And see what is written along these lines in Parshas Bereishis, at the end of the discourse beginning "Behold, man has become," etc.) And this is why she is now called midbar, with an open mem: because she is en clothed in kelipas nogah to refine, etc.

A parallel appears in the discourse on Parshas Bereishis beginning "Behold, man has become." This is why Malchus is now called midbar with an open mem: she is clothed in kelipas nogah to refine it.

אבל מ' סתומה הוא בחי' בינה עלמא דחירות לפי שאין שם יניקה כו' ונקי ג"כ יין המשומר⁵¹ משי"ב.

But the closed mem is the level of Binah, "the world of freedom," because there is no drawing of nourishment there, etc.; and it is also called "the wine preserved from the six days of Creation."

The closed, final mem, by contrast, stands for Binah, called "the world of freedom" because no external force can draw nourishment there. Binah is also "the wine preserved since the six days of Creation," the Talmud's image for the hidden good of the World to Come.

וזהו מי זאת עולה מן המדבר כתמרות עשן⁵² כו' הוא הרפ"ח שנברר"י שעולים בהעלאת מ"נ כדמיון העשן כמ"ש במ"א:

And this is [the meaning of] "Who is this that rises from the wilderness like pillars of smoke," etc.: it is the 288 that are refined, which rise in the raising of mayin nukvin, like smoke, as is explained elsewhere.

This is the meaning of "Who is this that rises from the wilderness like pillars of smoke." The 288 refined sparks rise as mayin nukvin, ascending like smoke, as explained elsewhere.

SECTION 4 • ¶12-15

The heat of the wilderness

12 ג ועוד זאת הטעם שנק' מדבר. כי הנה הטעם שהמדבר אינו מגדל צמחים הוא מפני תוקף חום השמש שבו וענין משל זה דתוקף החום הוא מרמז לבחי' עליי' המלי' מבי"ע לאצילות

3. And there is yet another reason why she is called midbar. For the reason the wilderness does not grow plants is the intensity of the sun's heat in it; and this analogy of the intensity of heat alludes to the level of the ascent of Malchus from Beriah, Yetzirah and Asiyah to Atzilus,

Section 3 gives a further reason for the name midbar. A wilderness grows no plants because of the fierce heat of the sun, and that heat alludes to Malchus's ascent from the lower worlds to Atzilus.

שהוא בבחי' גבורות וצמאון כמ"ש למען יזמרך כבוד⁵³ כו' קארי תדיר ולא שכיך וע"ז נאמר אל תחרש ואל תשקוט אל.⁵⁴

which is at the level of Gevuros and thirst, as it is written, "So that glory may sing praise to You," etc.: "she calls constantly and does not rest." And of this it is said, "Do not be silent and do not be still, O G-d."

Her ascent is one of Gevuros and thirst, an intense and restless yearning. The verse "So that glory may sing praise to You and not be silent" is read of Malchus, called "glory," who "calls out constantly and does not rest"; so too "Do not be silent and do not be still, O G-d."

13 וזהו ענין תוקף החום תגבורת האהבה וכו' בל' דקצ"א ע"פ שחורה אני ונאווה.⁵⁵ מגו דחיקו ורחימו אזעירת גרמה⁵⁶

And this is the meaning of the intensity of heat: the intensification of love, as is mentioned in Parshas Balak, folio 191, on [the verse] "I am black, yet comely": "Out of distress and love she made herself small,"

This heat is love at its most intense. The Zohar on Parshas Balak, on "I am black, yet comely," says of Malchus: "Out of distress and love she made herself small."

והיינו שמכל הפרצוף שלה שהיתה בבי"ע נעשית רק נקודה א' באצ"י. והוא בחי' הביטול בתכלית כמבואר באריכות בביאור מאמר הנ"ל.

that is, from her whole configuration (partzuf), which was in Beriah, Yetzirah and Asiyah, she becomes only a single point in Atzilus. And this is the level of utter self-nullification (bittul), as is explained at length in the explanation of the statement mentioned above.

From a whole configuration spread through the lower worlds, she contracts into a single point in Atzilus. That contraction is utter self-nullification, as the explanation of that Zohar passage sets out at length.

14 ונקודה זו הוא בחי' כתר דמלי' שנשאר באצ"י תמיד וגם הט"ס שירדו בבי"ע עולים בגבורה וצמאון באצילות

And this point is the level of the Keser of Malchus, which always remains in Atzilus; and the nine Sefiros that descended into Beriah, Yetzirah and Asiyah also rise with Gevurah and thirst into Atzilus,

The single point into which Malchus contracts is her Keser, which never leaves Atzilus. The nine Sefiros that went down into the lower worlds rise back into Atzilus with Gevurah and thirst, the intense yearning described above.

וזה נמשך להם מבחי' הכתר שבאצי' תמיד ואז נעשית נקודה תחת יסוד והוא בחי' נקודת הכתר כנ"ל וזהו ענין במדבר.

and this comes to them from the level of the Keser that is always in Atzilus. And then she becomes a point beneath Yesod, which is the level of the point of Keser mentioned above. And this is the meaning of "in the wilderness" (bamidbar).

Their power to rise comes from that Keser, which stays above. Malchus then becomes a point beneath Yesod, the channel of Z'eir Anpin through which union takes place, and this point is her Keser; that is what "in the wilderness" means.

כי בחי' זו דכתר הוא הרצון שלמעלה מהחכמה ליכלל במאצילה והוא כמשל המדבר שאין בו שום צמיחה

For this level of Keser is the will that is above Chochmah, to be included in her Emanator; and it is like the analogy of the wilderness, in which there is no growth at all,

Keser is the will above Chochmah, the will simply to be absorbed into her source. The wilderness, where nothing grows, is its image.

רק בחי' דומם ממש בחי' העפר מחמת תוקף החום כך הוא ענין תוקף ביטול זה ורצון זה עד שהיא בבחי' דומם לגבי מאצילה נקודה א' כו' אזעירת גרמה וזהו ומדברך נאווה.⁵⁷

only the level of the truly inanimate, the level of dust, because of the intensity of the heat. So is the intensity of this self-nullification (bittul) and this will, until she is at the level of the inanimate in relation to her Emanator, a single point, etc.: "she made herself small." And this is [the meaning of] "and your speech (midbarech) is comely."

As the heat leaves the wilderness nothing but lifeless dust, so the intensity of this self-nullification leaves Malchus like something inanimate before her source, a single point, as the Zohar said: "she made herself small." This is what the Song of Songs means by "your speech (midbarech) is comely."

פי' זו העליה דמלי' שעולה מבי"ע בבחי' גבורות שאז נק' מדבר לשון דיבור למען יזמרך כבוד⁵⁸ כו'

That is: this ascent of Malchus, who rises from Beriah, Yetzirah and Asiyah with Gevuros, when she is called midbar, a term of speech (dibur), "so that glory may sing praise to You," etc.,

The verse plays on midbar as speech. Malchus rising from the lower worlds with Gevuros is called midbar, the attribute of speech, the "glory" that sings and is never silent.

נאווה שכך היה כוונת המאציל ית' בתחלה שתדד ביי"ע בכדי שתתעלה אח"כ והירידה צורך עלייה וכנז"ל.

is "comely"; for such was the intention of the Emanator, blessed be He, at the outset: that she descend into Beriah, Yetzirah and Asiyah in order to be elevated afterwards; and the descent is for the sake of ascent, as mentioned above.

This ascent is "comely" because it fulfills G-d's intention from the start: she was meant to descend into the lower worlds precisely in order to rise higher afterward. The descent is for the sake of the ascent.

וע"ז אמר דוד המלך ע"ה שהי' מרכבה למדת מלי ואמר כנגד מדתו צמאה לך נפשי⁵⁹ היא המלי מתי אבוא ואראה⁶⁰ שתתעלה באצילות כו'.

And of this King David, peace be upon him, who was a chariot for the attribute of Malchus, said, speaking of his own attribute, "My soul thirsts for You," which is Malchus, "when shall I come and appear," that she be elevated into Atzilus, etc.

King David was a "chariot" for Malchus, a person wholly given over to that divine attribute, so his words express it. "My soul thirsts for You" is Malchus thirsting, and "when shall I come and appear" is her longing to rise into Atzilus.

15 והנה כמו שיש בחי' זו למעלה במדת מלכות שיורדת בבי"ע והירידה צורך עליי' לברר ולהעלות כו'

Now, just as this level exists above, in the attribute of Malchus, which descends into Beriah, Yetzirah and Asiyah, and the descent is for the sake of ascent, to refine and to elevate, etc.,

The pattern of Malchus above, a descent for the sake of ascent, in order to refine and elevate, has its counterpart in the human soul.

כך הוא בנפש האדם שהוא ניצוץ פרטי הנמשך ממדת מלי' שמתלבש בגוף ונפש הבהמית דוגמת ירידת השכינה בכדי לברר הנפש הבהמית.

so it is in the soul of man, which is a particular spark drawn from the attribute of Malchus, enclothed in the body and the animal soul, after the pattern of the descent of the Shechinah (Divine Presence), in order to refine the animal soul.

Each soul is a particular spark of Malchus, clothed in a body and an animal soul, just as the Shechinah descends into the lower worlds. Its descent has a purpose: to refine the animal soul.

(וכמ"ש בפ' בראשית שם שזהו ענין וישלחהו מג"ע לעבוד את האדמה⁶² כו' ע"ש). ועיקר הבירור בשעת התפלה שאז עולה בבחי' מדבר וצמאון

(As is written in Parshas Bereishis there, that this is the meaning of "He sent him out of the Garden of Eden to work the ground," etc.; see there.) And the main refinement is at the time of prayer, when it rises at the level of midbar and thirst,

The discourse on Parshas Bereishis cited earlier sees this in Adam's being sent from Eden "to work the ground": the soul's descent to refine the animal soul is that work. The main refining takes place in prayer, when the soul rises in the thirst of midbar.

והוא הבחי' צעקה שנת"ל שזה היא בחי' מדבר כדכתיב תעו במדבר כו' צמאים כו' ויצעקו⁶³ כו' ליכלל באורו ית'.

and this is the level of crying out that was explained above, which is the level of midbar, as it is written, "They wandered in the wilderness," etc., "thirsty," etc., "and they cried out," etc., to be included in His light, blessed be He.

This thirst is the crying out explained earlier, the cry of the wilderness. The psalm describes travelers lost in the wilderness, hungry and thirsty, who cried out to G-d; so the soul cries out to be absorbed in His light.

וזהו מדבר סיני והוא ענין הבירורים שהרע נפרד מהטוב בין למעלה ע"י המלי' שמבררת כנ"ל. ובין בנפש האדם ע"י התפלה

And this is the Wilderness of Sinai, which is the matter of the refinements, in which the evil is separated from the good: both above, through Malchus, who refines, as mentioned above, and in the soul of man, through prayer.

This is the Wilderness of Sinai of the verse: refinement, the separation of evil from good. Above it is the work of Malchus, and within a person it is the work of prayer.

(ובזה יובן ענין תיקון חצות כי אז מתחיל עליית המלי בבחי' מדבר וצמאון למען יזמרך⁶⁴ כו' ולכן צריך לבכות על ירידה זו של השכינה שהוצרך לירד ולהתלבש בק"נ ועי"ז מוסיף כח למעלה להיות עליית המלי

(And through this will be understood the matter of Tikkun Chatzos (the midnight rectification): for then the ascent of Malchus begins, at the level of midbar and thirst, "so that glory may sing praise to You," etc. Therefore one must weep over this descent of the Shechinah, which had to descend and be en clothed in kelipas nogah; and through this he adds strength above for the ascent of Malchus to take place,

The same explains Tikkun Chatzos, the midnight lament over the exile of the Shechinah. At midnight Malchus begins her thirsting ascent, and weeping then over her descent into kelipas nogah gives strength above for her rise.

וגם ממשיך לה תענוג עליון ע"י עסק התורה שאחר חצות וכמבואר בפע"ח עד שבתפלת השחר אח"כ היא עולה באצי' ממש וכן בנפש האדם ג"כ שאז שעתהכושר להתבונן בגדולת ה' להמשיך גילוי יחוד א"ס ב"ה בנפשו):^{65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78}

and he also draws down to her supernal delight (taanug) through the study of Torah after midnight, as is explained in Pri Etz Chaim, until in the morning prayer afterwards she rises into Atzilus itself. And so too in the soul of man, for then is the propitious time to contemplate the greatness of G-d, to draw down into his soul a revelation of the unity of the Infinite One (Ein Sof), blessed be He.)

Torah study after midnight draws down to her a supernal delight, as Pri Etz Chaim explains, until in the morning prayer she rises into Atzilus itself. For a person, too, this is the propitious hour to contemplate G-d's greatness and draw a revelation of His unity into his soul.

SECTION 5 • ¶16-23

The Midrash: sea, mountains and wilderness

16 ד ובכל זה יש לפרש המדרש רבה פ' במדבר פ"א בענין וידבר ה' אל משה במדבר סיני⁷⁹ וז"ל ע"פ ישאו מדבר ועריו חצרים וגו'

4. And with all this we can interpret the Midrash Rabbah, Parshas Bamidbar, chapter 1, on "Havayah spoke to Moshe in the Wilderness of Sinai." These are its words: On [the verse] "Let the wilderness and its cities raise [their voice], the villages," etc.

Section 4 applies all this to a Midrash on the opening verse of Bamidbar. The Midrash introduces "in the Wilderness of Sinai" with Isaiah's call, "Let the wilderness and its cities raise their voice."

(בישעי' ס"י מ"ב י"א) לנשיא שנכנס למדינה וראו אותו בני המדינה וברחו.⁸⁰ נכנס לשניה וברחו מלפניו.

(in Isaiah, chapter 42, [verse] 11): [It may be compared] to a prince who entered a province, and the people of the province saw him and fled. He entered a second, and they fled from before him.

Its parable: a prince entered one province and its people fled at the sight of him, and the same happened in a second.

נכנס לעיר חריבה⁸¹ וקדמו אותו והיו מקלסין אותו אמר הנשיא זו העיר טובה היא מכל המדינות כאן אני בונה כס נאה כאן אני דר.

He entered a desolate city, and they came out to meet him and were praising him. The prince said: This city is better than all the provinces; here I will build a fine throne, here I will dwell.

Then he entered a ruined city, whose people came out to greet him and sang his praises. There, he said, he would build his throne and live.

כך כשבא הקב"ה לים ברח מלפניו שנאמר הים ראה וינוס וכן ההרים⁸² רקדו כאלים⁸³ בא במדבר חריבה קדמה אותו וקילסה אותו

So too, when the Holy One, blessed be He, came to the sea, it fled from before Him, as it is said, "The sea saw and fled"; and so too, "the mountains skipped like rams." He came to the desolate wilderness; it came out to meet Him and praised Him,

So with G-d: the sea fled from Him, as the psalm of the Exodus says, and the mountains skipped like rams. But the desolate wilderness came out to greet Him with praise.

שנאמר ישאו מדבר ועריו חצרים תשב קדר ירונו יושבי סלע⁸⁴ אמר זו העיר טובה לי מכל המדינות.

as it is said, "Let the wilderness and its cities raise [their voice], the villages that Kedar inhabits; let the dwellers of the rock sing." He said: This city is better for Me than all the provinces;

That is Isaiah's verse: the wilderness and its settlements lift up their voices in song. G-d therefore chose the wilderness above every other place.

בו אני בונה כנסיה ודר בתוכו התחילו שמחים שהקב"ה דר בתוכו שנאמר ישושום מדבר וציה⁸⁵ עכ"ל.
in it I will build a house of assembly (knesiah) and dwell within it. They began to rejoice that the Holy One, blessed be He, dwells within it, as it is said, "The wilderness and the parched land shall rejoice over them." End of quote.

There He would build His house of assembly and dwell. The wilderness rejoiced that He dwelt within it, as Isaiah says, "The wilderness and the parched land shall rejoice."

17 והענין כי עיקר עסק התורה הוא להיות בבחי' ביטול באור א"ס ב"ה לגמרי וכמ"ש ולא תחללו⁸⁶ שלא להיות בחי' חלל כמאמר דוחק רגלי השכינה^{87,88} כביכול כו'

The explanation is that the essence of Torah study is to be at the level of complete self-nullification (bittul) to the Infinite Light (Or Ein Sof), blessed be He; as it is written, "You shall not profane (techalelu)," meaning not to be at the level of a void (chalal), as in the saying, "he presses the feet of the Shechinah," as it were, etc.

The key is that Torah study at its core means complete self-nullification before the Infinite Light. The Alter Rebbe reads "You shall not profane (techalelu)" as "do not become a void (chalal)," a place empty of G-dliness, like the haughty person who, the Talmud says, "presses the feet of the Shechinah," crowding out the Divine Presence by the space he claims for himself.

ולכן כל האומר אין לי אלא⁸⁹ תורה היינו שהוא בחי' לי יש ודבר אפילו תורה אין לו. וכמ"ש מזה בד"ה ועשית ציץ⁹⁰ ובד"ה בחדש השלישי לצאת בני מאמ"צ.

And therefore, "Whoever says, 'I have only Torah': that is, whoever is at the level of "I," a something (yesh) and a thing, "even Torah he does not have." As is written about this in the discourse beginning "And you shall make a tzitz," and in the discourse beginning "In the third month after the children of Israel went out of the land of Egypt."

Hence the Talmud's "Whoever says, 'I have only Torah,' does not have even Torah," with the stress on "I": one who learns as a self-standing yesh lacks Torah itself, which requires self-nullification. The point is developed in two other discourses.

18 והנה בחי' ים הוא מים תחתונים וכמ"ש יהי רקיע ויהי מבדיל כו' דהיינו המקור להתהוות יש ודבר נפרד משא"כ מים עליונים הם עלמין סתימין דלא אתגליין כו' שהם בבחי' ביטול.

Now, the level of "sea" is the lower waters, as it is written, "Let there be a firmament, and let it divide," etc.: that is, the source for the coming into being of a something and a separate thing. Whereas the upper waters are the hidden worlds (almin s'timin) that are not revealed, etc., which are at the level of self-nullification.

The sea, by contrast, stands for the "lower waters," which the firmament divided from the upper waters on the second day of Creation. That division is the source of all that exists as a separate "something," while the upper waters are the "hidden worlds," which remain in self-nullification.

ובמא"א אות יו"ד סט"ז ים נקי היצירה ומלכו' שבה נקי ים סוף סופא דדרגין⁹¹ עכ"ל והוא ממ"ש בזה"ג שלח קס"ג ב'.⁹²

And in Me'orei Or, the letter yud, section 16: "Yetzirah is called 'sea,' and the Malchus within it is called Yam Suf (the Sea of Reeds), the end (sofa) of the levels." End of quote. And this is from what is written in the Zohar, Part III, Shelach, 163b.

Me'orei Or, an alphabetical guide to Kabbalistic terms, identifies the "sea" as Yetzirah, and its Malchus as Yam Suf, read as "the end (sof) of the levels." This follows the Zohar on Parshas Shelach.

19 והיינו כי בריאה נקי' עלמין סתימין ויצירה הוא עלמא דאתגליא כמשל המחשבה והדבור כמ"ש בד"ה מי מנה עפר יעקב.

That is, Beriah is called the hidden worlds, and Yetzirah is the revealed world (alma de'isgalya), like the analogy of thought and speech, as is written in the discourse beginning "Who has counted the dust of Yaakov."

Beriah is called "the hidden worlds" and Yetzirah "the revealed world," as thought is hidden and speech revealed. The analogy is developed in the discourse on "Who has counted the dust of Yaakov."

ולכן נקי' יצירה מים תחתונים לגבי הבריאה. וכמו ההפרש שבין שרפים⁹³ ובין חיות ואופנים⁹⁴ שמתנשאים ברעש⁹⁵ גדול כו'

And therefore Yetzirah is called the lower waters in relation to Beriah. And this is like the difference between the Seraphim and the Chayos and Ofanim, who "raise themselves with a great noise," etc.;

Yetzirah is therefore "lower waters" relative to Beriah. The difference shows in the angels: the Chayos and Ofanim "raise themselves with a great noise," in the words of the morning blessing of Yotzer.

לפי שהשרפים בבריאה שם מאיר אור א"ס בגילוי והם משיגים ע"כ הם אומרים קדוש⁹⁶ כו'. אבל החיות והאופנים שהם ביצירה ואין משיגים האור לכן מתנשאים ברעש כו'.

for the Seraphim are in Beriah, where the Infinite Light shines in revelation, and they comprehend; therefore they say "Holy," etc. But the Chayos and Ofanim, who are in Yetzirah and do not comprehend the light, therefore raise themselves with a noise, etc.

The Seraphim are in Beriah, where the Infinite Light shines openly and they grasp it; therefore they say "Holy." The Chayos and Ofanim in Yetzirah do not grasp the light, and therefore they rise with a great noise.

20 ולכן עיקר עה"ד טו"ר מתחיל ביצירה. כמ"ש במא"א אות ע' סייז וז"ל אך אמיתית עה"ד טו"ר הוא ק"נ מעורבת עם מט"ט

Therefore the Tree of Knowledge of good and evil essentially begins in Yetzirah, as is written in Me'orei Or, the letter ayin, section 17. These are his words: "But the true Tree of Knowledge of good and evil is kelipas nogah mixed with Metatron,

That is why the Tree of Knowledge of good and evil, the realm where good and evil are mixed, essentially begins in Yetzirah. Me'orei Or says that the true Tree of Knowledge is kelipas nogah mixed with Metatron, the angel associated with Yetzirah.

כי ביצירה הטוב והרע שוים הם מעורבים עכ"ל משא"כ בבריאה שרובו טוב ומיעוטו רע וגם אין מעורבים וכ"כ הרמ"ז ר"פ וישב, ולכן מי הים הם מלוחים ואין ראויים לשתיה.

for in Yetzirah the good and the evil are equal; they are mixed." End of quote. Whereas in Beriah most is good and the lesser part evil, and they are also not mixed; and so wrote the Ramaz at the beginning of Parshas Vayeshev. And therefore the waters of the sea are salty and unfit to drink.

In Yetzirah good and evil are equal and mixed; in Beriah good predominates and the two are not mixed. Hence the waters of the sea are salty and undrinkable: the "lower waters" of Yetzirah are already mixed with evil.

21 ובהיות כן זהו ענין הים ראה ויננס⁹⁷ שברח מלפני הקב"ה, היינו כשראה גילוי אור א"ס ב"ה דקמיה כולא כלא חשיב ממש לא יוכל לעמוד ולקבל ביטול זה שא"כ היה כלא היה.

This being so, this is the meaning of "The sea saw and fled," that it fled from before the Holy One, blessed be He: that is, when it saw the revelation of the Infinite Light, blessed be He, before whom all is truly considered as nothing, it could not withstand and receive this nullification, for then it would be as if it had never been.

Now the Midrash is clear. The sea fled because, faced with the revelation of the Infinite Light, before which everything is as nothing, it could not bear the self-nullification required; accepting it would mean ceasing to exist.

שהרי עיקר בחינתו הוא בהיות יש ודבר נפרד עד ששם בחי' עה"ד טו"ר כנ"ל.

For its essential level is to be a something and a separate thing, to the point that the level of the Tree of Knowledge of good and evil is there, as mentioned above.

Its whole identity lies in being a separate "something," to the point that the mixture of good and evil, the Tree of Knowledge, is found there.

22 וכמ"ש כה"ג סדי"ה וכל העם רואים⁹⁸ את הקולות בפ"י וירא העם וינועו ויעמדו מרחוק⁹⁹ דקאי על הערב רב שלא היו רואים את הקולות

And as is written along these lines at the end of the discourse beginning "And all the people saw the sounds," on the explanation of "And the people saw, and they trembled and stood from afar": that it refers to the mixed multitude (erev rav), who did not see the sounds,

The same idea appears in the Torah Ohr discourse on the giving of the Torah, "And all the people saw the sounds." There, "the people saw and trembled and stood from afar" is read as referring to the mixed multitude (erev rav) who came out of Egypt with Israel, who did not "see the sounds."

שהם ההמשכות מאור א"ס ב"ה מה שאור א"ס שורה במה שבטל אליו. שלא רצו לקבל המשכה וביטול זה.

which are the drawings down from the Infinite Light (Or Ein Sof), blessed be He: namely, that the Infinite Light rests upon what is nullified to it; for they did not want to receive this drawing down and nullification,

The "sounds" are the flow of the Infinite Light downward, which rests only on what is nullified before it. The mixed multitude did not want that flow, because receiving it meant nullification.

כ"א ויעמדו מרחוק. לקבל מחיצוניות החיות שמאיר הקב"ה שע"יז יוכלו להיות בבחינת יש שלהם אף שעכ"ז מתפעלים מגדולת הקב"ה רק שהוא מרחוק כו'

but rather "they stood from afar," to receive from the outer dimension (chitzoniyus) of the life-force that the Holy One, blessed be He, radiates, so that through this they could remain in their state of yesh. Although even so they are moved by the greatness of the Holy One, blessed be He, it is only from afar, etc.;

So they "stood from afar," taking only from the outer dimension of the divine life-force, so that they could keep their own sense of self. They were impressed by G-d's greatness, but only from a distance.

היינו שאעפ"כ נשאר בבחי' יש כו', וע' כה"ג בזח"א ויצא דקס"ב ע"ב¹⁰⁰ בפ"י והיו העטופים ללכך¹⁰¹ כו' אתכספן ומתעטפי מההוא זהרא ולא יכלי לקרבא לגביה¹⁰² כו'

that is, that nevertheless it remains at the level of yesh, etc. And see along these lines in the Zohar, Part I, Vayetzei, folio 162b, on the explanation of "And the feeble ones (ha'atufim) were Lavan's," etc.: "they yearn, and wrap themselves away from that radiance, and cannot come near to it," etc.;

Even while moved, they remained a yesh. The Zohar reads Yaakov's flocks the same way: "the feeble ones (ha'atufim) were Lavan's" are those who wrap themselves away from the radiance and cannot draw near to it, though they long for it.

ע"ש ומבואר במ"א, ועמ"ש מענין ים שהוא ביצירה ע"פ רפאני הוי' וארפא, ואמר עוד במדרש כפי' ההרים רקדו כאילים דהיינו ג"כ שברחו מלפניו.

see there, and it is explained elsewhere. And see what is written concerning "sea," that it is in Yetzirah, on [the verse] "Heal me, Havayah, and I shall be healed." And the Midrash further says, in explaining "the mountains skipped like rams," that this too means that they fled from before Him.

That Zohar passage is explained elsewhere; the identification of the "sea" with Yetzirah is discussed in the discourse on "Heal me, Havayah, and I shall be healed." The Midrash then says that the mountains, which "skipped like rams," also fled.

כי ענין הרים אלו הם מ"ש למה תרצדון הרים¹⁰³ גבנונים וכדפירש"י (פסחים ק"י"ה ב') שהם בחי' הרי בתר טורי דפרודא, והיינו

For these mountains are what is written, "Why do you leap, you many-peaked mountains?", and as Rashi explained (Pesachim 118b), they are the level of "the mountains of Batei," the mountains of separation; that is,

These are the mountains the psalm addresses: "Why do you leap, you many-peaked mountains?" Rashi identifies them with "the mountains of Batei," mountains of separation.

כי כמו הר הוא בליטה וגובה כך הוא ענין גסות הרוח שהוא בחי' יש ודבר כו' משא"כ הר סיני דת"י (בשופטים ס"י ה')

just as a mountain is a protrusion and a height, so is the matter of arrogance (gasus haruach), which is the level of a something and a thing, etc. Whereas Mount Sinai, as Yonasan translated (in Judges, chapter 5),

A mountain juts out and stands high, as arrogance does; it is the stance of a self-standing "something." Mount Sinai is the opposite, as the Targum on the Song of Deborah says.

דהוא חליש וזעיר מכל טוריא¹⁰⁴ היינו בחי' ביטול ובחי' מעט הגובה שבו זהו ע"ד שת"ח צ"ל בו שמינית שבשמינית¹⁰⁵ כו' כמ"ש הפ"י בד"ה יביאו לבוש מלכות.¹⁰⁶

is the weakest and smallest of all the mountains: that is, the level of self-nullification (bittul). And the level of the little height that it has is like [the saying] that a Torah scholar must have in him an eighth of an eighth, etc., as the explanation is written in the discourse beginning "Let them bring royal apparel."

The Targum calls Sinai "the weakest and smallest of all the mountains," an image of self-nullification. Yet it is still a mountain with a little height, like the "eighth of an eighth" of pride that the Talmud says a Torah scholar should keep.

משא"כ הרים הנ"ל שהם בבחי' יש וגסות ועז"נ וכל הר וגבעה ישפלו¹⁰⁷ כו' וע"כ רקדו וברחו שלא יכלו לקבל המשכה וביטול זה.

Whereas the mountains mentioned above are at the level of yesh and coarseness, and of them it is said, "And every mountain and hill shall be made low," etc.; and therefore they skipped and fled, for they could not receive this drawing down and nullification.

The other mountains stand for self-assertion and coarseness, which Isaiah says will be brought low. That is why they "skipped" and fled: they could not receive the flow of light and the nullification it demands.

בא במדבר חריבה קדמה אותו וקילסה אותו שנאמרישאו מדבר ועריו חצרים¹⁰⁸ כו'. פי' לשון מדבר חריבה זהו ע"ד שארז"ל על אלף השביעי וחד חרוב.¹⁰⁹

"He came to the desolate wilderness; it came out to meet Him and praised Him, as it is said, 'Let the wilderness and its cities raise [their voice], the villages,'" etc. The meaning of the expression "desolate wilderness" is along the lines of what our Sages, of blessed memory, said of the seventh millennium: "and one [thousand] desolate."

The wilderness that welcomed G-d is "desolate" in the sense the Sages give the seventh millennium: the world exists six thousand years, "and one [thousand] desolate."

שהוא מחמת עוצם גילוי אור א"ס יום שכולו שבת^{110, 111} יום שכולו ארוך.¹¹² לא יוכל גשמיות העולם לקבל חיות משם להיות

This is because of the intensity of the revelation of the Infinite Light, "the day that is entirely Shabbos," "the day that is entirely long": the physicality of the world will not be able to receive life-force (chayus) from there so as to be

In that era the revelation of the Infinite Light will be so intense, "the day that is entirely Shabbos," "the day that is entirely long," that the world's physicality will not be able to draw life from it in its present form.

כמו שהוא עתה בבחי' יש ודבר נפרד כו' ויהיו מים במים שבחי' מים תחתונים יהיו במדרגת מים עליונים עלמין סתימין כו'

as it is now, at the level of a something and a separate thing, etc. And there will be "water in water": the level of the lower waters will be at the rank of the upper waters, the hidden worlds, etc.,

The world will no longer exist as it does now, as a separate "something." Then "water will be in water": the lower waters will rise to the level of the upper, hidden waters.

שמעל לרקיע ופרסא המבדיל כו' ונקי זה וחד חרוב. בבחינת ביטול ע"ד נקודה תחת היסוד כו' ועי"ז יהי אח"כ בנין חדש.

which are above the firmament and the dividing curtain (parsa), etc. And this is called “and one desolate”: at the level of self-nullification, like the point beneath Yesod, etc.; and through this there will afterwards be a new building,

The upper waters are those above the firmament and the dividing curtain (parsa). That state is what “one desolate” means: nullification, like the point beneath Yesod, from which a new building will afterwards arise.

ביתר שאת בבחי' השמים החדשים¹¹³ והארץ החדשה אשר אני עושה שלא יהיו מעלימים ומסתירים כלל.¹¹⁴

with greater excellence, at the level of “the new heavens and the new earth that I am making,” which will not conceal and hide at all.

The new building will be greater than before: Isaiah’s “new heavens and new earth,” which will no longer conceal G-dliness at all.

23 וכמ"ש בת"א פ' ויצא גבי עשר אעשרנו לך.¹¹⁵ ואתעדל"ת זו הנשארת מן העילוי הראשון כו' יעו"ש.

As is written in Torah Ohr, Parshas Vayetzei, regarding “I will surely give a tenth to You”: “And this arousal from below (isarusa dilesata) that remains from the first elevation,” etc.; see there.

The Torah Ohr discourse on Yaakov’s vow, “I will surely give a tenth to You,” develops the same theme. It speaks of the arousal from below that remains from the first elevation.

ועיין עוד מענין וחד חרוב שם בד"ה ובבואה לפני המלך.¹¹⁶ עי"ל כי הנה פי' במדבר כו' לא ישב אדם שם.¹¹⁷

And see further on the matter of “and one desolate” there, in the discourse beginning “And when she came before the king.” One may further say: for the meaning of “in the wilderness,” etc., “where no man dwelt”

“One desolate” is also discussed in the Torah Ohr discourse on Esther, “And when she came before the king.” The Alter Rebbe now offers another reading of Yirmeyahu’s words, “in the wilderness ... where no man dwelt.”

יש לפרש ב' אופנים הא' לגנאי. וכמ"ש בד"ה אני לדודי. דהיינו ארץ לא זרועה^{118, 119} הם המעשים והדבורים והמחשבות אשר לא לה' המה כו'.

can be interpreted in two ways. The first is in a negative sense, as is written in the discourse beginning "I am my beloved's": namely, "a land not sown" is the deeds, words and thoughts that are not for G-d, etc.

The words can be read in two ways. The first is negative: the "land not sown" stands for thoughts, words and deeds that are not for G-d, as the discourse "I am my beloved's" explains.

וזהו אשר לא ישב אדם שם פ"י אדם הוא כמ"ש ועל דמות הכסא דמות כמראה אדם¹²⁰ שם כו'

And this is "where no man (adam) dwelt." The meaning of "man" is as it is written, "And upon the likeness of the throne was a likeness like the appearance of a man"; there, etc.;

In this reading "man" (adam) is the "likeness of a man" that Yechezkel saw upon the throne, as explained in that discourse.

ע"ש והיינו כמ"ש כתפארת אדם¹²¹ לשבת בית^{122, 123} (ישעיה מ"ד י"ג). ופ"י דקאי על התורה הנק' אדם.

see there. And this is as it is written, "like the beauty (tiferes) of a man, to dwell in a house" (Isaiah 44:13), which was explained as referring to the Torah, which is called "man."

Isaiah's "like the beauty of a man, to dwell in a house" has been explained as referring to the Torah, which is called "man."

ובית הוא תשבע"פ ע"ד א"ת בניך אלא בוניך¹²⁴ כו'. (ועי' זח"ב קי"ז ב' ¹²⁵ ח"ג קמ"א סע"ב).¹²⁶

And "house" is the Oral Torah, along the lines of "Do not read 'your children' (banayich) but 'your builders' (bonayich)," etc. (And see the Zohar, Part II, 117b; Part III, 141b, at the bottom.)

The "house" is the Oral Torah: the Sages read "your children" (banayich) as "your builders" (bonayich), the scholars who build it. The Zohar passages cited apply "man" to the Torah, and "man" and "house" to Z'eir Anpin and Nukva.

משא "כ בחי' מודומ"ע של הבלי עולם נק' מדבר אשר לא ישב אדם הנ"ל שם.

Whereas the level of thought, speech and action of the vanities of the world is called a wilderness "where no man," the man mentioned above, "dwelt."

Thought, speech and action spent on worldly vanities are a "wilderness where no man dwelt": places the Torah, the "man," has never entered.

והוא ארץ חריבה לגנאי. ע"ד אמרם ז"ל ע"פ אמלאה החרבה ¹²⁷ לא נתמלאה צור ¹²⁸ אלא מחורבנה של ירושלים. ¹²⁹ הוא יראה שלם. ^{130, 131}

And this is a desolate land in the negative sense, along the lines of what our Sages, of blessed memory, said on [the verse] "I shall be filled from her that is laid waste": Tyre was filled only from the destruction of Jerusalem; [Jerusalem] is yirah shalem (complete awe).

Such a place is "desolate" in the bad sense, like Tyre, which the Sages say was filled only by the ruin of Jerusalem, whose name means "complete awe" (yirah shalem). The two cannot both be full: when one is filled, the other is laid waste.

והב' הוא לשבח ע"ד ההפך מזה וכמ"ש סד"ה ענין ימי המילואים שנתמלא יראה שלם ממילא נחרב תאוות נה"ב כו' כי ולאום מלאום יאמץ ¹³² כו'.

And the second is in a positive sense, the opposite of this, as is written at the end of the discourse beginning "The matter of the days of the inauguration (miluim)": that when [one] is filled with complete awe, the cravings of the animal soul are of themselves laid waste, etc., for "and one nation shall prevail over the other nation," etc.

The second reading is positive and the reverse: when complete awe fills a person, the cravings of the animal soul are laid waste of themselves. As Rivkah was told, "one nation shall prevail over the other."

ועד"ז ארז"ל וחנינא בני די לו ¹³³ בקב חרובין ¹³⁴ כו' וכן רשב"י ור"א בנו במערה איברי להו חרובא ¹³⁵ כו' (פ"ב דשבת דל"ג ע"ב).

And along these lines our Sages, of blessed memory, said: "And Chanina My son is satisfied with a kav of carobs (charuvim)," etc.; and likewise Rabbi Shimon bar Yochai and Rabbi Elazar his son in the cave: "a carob tree (charuva) was created for them," etc. (chapter 2 of Shabbos, 33b).

The Sages' images of carobs (charuvim), a play on charuv, "desolate," belong here: Rabbi Chanina lived on a kav of carobs from week to week, and Rabbi Shimon bar Yochai and his son were sustained in the cave by a carob tree. Their bare sustenance is the positive "desolation" of the body's wants.

ופי' לא ישב אדם שם ע"ד מ"ש במ"א ע"פ והאיש משתאה לה ¹³⁶ מחריש ¹³⁷ כו' וע"ד לית דין בר נש ¹³⁸ כו'.

And the meaning of "no man dwelt there" is along the lines of what is written elsewhere on [the verse] "And the man was wondering at her, keeping silent," etc., and along the lines of "This is no mortal man (bar nash)," etc.

In the positive sense "no man dwelt there" means a level beyond the human, as explained elsewhere on "the man was wondering at her, keeping silent," and as in the saying "this is no mortal man."

ולכן לתקן בחי' מדבר הנ"ל מה שנפל במודמ"ע אשר לא לה' המה בבחי' לא ישב אדם שם. זהו ג"כ ע"י ומדברך נאווה.

And therefore, to rectify the level of midbar mentioned above, what has fallen into thought, speech and action that are not for G-d, at the level of "no man dwelt there": this too is through "and your speech (midbarech) is comely,"

Therefore the "wilderness" of thought, speech and action that fell to what is not for G-d is repaired through "your speech (midbarech) is comely."

בבחי' תשובה שהיא ג"כ בבחי' לא ישב אדם שם שבמקום שבעלי תשובה עומדים אין צדיקים גמורים הנק' אדם יכולים לעמוד כו'.

at the level of teshuvah (return), which is also at the level of "no man dwelt there": for in the place where penitents (baalei teshuvah) stand, the perfectly righteous, who are called "man," cannot stand, etc.

That repair is teshuvah, which is itself beyond the level of "man": where penitents stand, the Sages say, even the perfectly righteous, who are called "man," cannot stand.

אך עיקר המכוון כאן בפ"י במדבר סיני זהו מה שנסתר פרצופה שהיה בכי"ע בבחי' כתפארת אדם כו' אדם תתאה ועולה באצילות להיות נקודה תחת יסוד. ע"ד אחד חרוב כו' כנ"ל.

But the main intent here in the meaning of "in the Wilderness of Sinai" is that her configuration (partzuf), which was in Beriah, Yetzirah and Asiyah at the level of "like the beauty of a man," etc., the lower man (adam tata'ah), is concealed, and she rises into Atzilus to be a point beneath Yesod, along the lines of "and one desolate," etc., as mentioned above.

But the main meaning of "in the Wilderness of Sinai" here is the earlier one. Malchus's configuration in the lower worlds, "the lower man," is hidden away, and she rises into Atzilus as a point beneath Yesod, like the "desolate" seventh millennium.

ומזה יומשך אח"כ להיות בבחי' אהל מועד. להיות בנין מחדש ביתר שאת ועמ"ש ע"פ ויסב אלקים את העם דרך המדבר ¹³⁹ כו': ¹⁴⁰

And from this it will afterwards be drawn to be at the level of the Tent of Meeting, to be built anew with greater excellence. And see what is written on [the verse] "And G-d led the people around by way of the wilderness," etc.

From that nullification the Tent of Meeting follows: a new building, greater than before. The discourse on "G-d led the people around by way of the wilderness" develops this.

SECTION 6 • ¶24-29

The Tent of Meeting

24 ה והנה אחר שביררה הניצוצי' בבי"ע והיא עולה בבחי' מ"נ ע"י גבורו' וצמאון שז"ש מדבר כנ"ל

5. Now, after she has refined the sparks in Beriah, Yetzirah and Asiyah, and she rises at the level of mayin nukvin through Gevuros and thirst, which is what is meant by midbar, as mentioned above,

Section 5 turns to the Tent of Meeting. It begins after Malchus has refined the sparks in the lower worlds and risen as mayin nukvin, borne by Gevuros and thirst, the state called midbar.

141 אזי אח"כ המשכ' מ"ד להמתיק גבורות דמ"נ והוא ענין יחוד זו"נ וכמ"ש כל צמא לכו למים

then afterwards comes the drawing down of mayin duchrin to sweeten the Gevuros of the mayin nukvin; and this is the matter of the union of Z'eir Anpin and Nukva, as it is written, "Everyone who thirsts, go to the water,"

The answer from above follows: mayin duchrin drawn down to sweeten the Gevuros carried in her ascent. This is the union of Z'eir Anpin and Nukva, as Isaiah says, "Everyone who thirsts, go to the water": the water answers the thirst.

שהוא בחי' מ"ד הממתיק הגבורות וצמאון דמל'. וזהו בחי' אהל מועד שהוא בחי' היחוד זו"נ שהיא בהיכל אהבה.

which is the level of mayin duchrin that sweetens the Gevuros and thirst of Malchus. And this is the level of the Tent of Meeting, which is the level of the union of Z'eir Anpin and Nukva, which is in the Chamber of Love (Heichal Ahavah).

The "water" is the mayin duchrin that sweetens Malchus's thirst. This union is the Tent of Meeting, and it takes place in the Chamber of Love (Heichal Ahavah), one of the "chambers" (heichalos) through which prayer ascends.

וזהו שורש ענין הנז"ל דברכת אהבת עול' הוא בחי' אהל מועד כי ברכת אהבת עולם הוא היכל האהבה וזהו ענין וימינו תחבקני הנז'.

And this is the root of what was mentioned above, that the blessing of Ahavas Olam is the level of the Tent of Meeting: for the blessing of Ahavas Olam is the Chamber of Love, and this is the meaning of "and His right hand embraces me," mentioned [above].

This is why, as stated at the opening, the blessing Ahavas Olam is the Tent of Meeting. That blessing corresponds to the Chamber of Love, the embrace of "and His right hand embraces me."

ולמטה באדם הוא ענין קיום התורה ומצות כמבואר שם הטעם דהוא בחי' חיבוק (ועמ"ש ע"פ וארשתיך לי לעולם),^{142, 143}

And below, in man, this is the fulfillment of Torah and mitzvos, as the reason is explained there why it is the level of an embrace (and see what is written on [the verse] "I will betroth you to Me forever");

In a person, the embrace is the fulfillment of Torah and mitzvos, for the reason explained there. The discourse on "I will betroth you to Me forever" develops the theme.

וזהו ענין מ"ש וישק יעקב לרחל¹⁴⁴ שבחי' יעקב נשפל ונמשך בהיכל ק"ק להשפיע המ"ד כו'.

and this is the meaning of what is written, "And Yaakov kissed Rachel": that the level of Yaakov lowers itself and is drawn into the Chamber of the Holy of Holies to bestow the mayin duchrin, etc.

Yaakov's kiss of Rachel expresses the same union. Yaakov, standing for Z'eir Anpin, lowers himself into the Chamber of the Holy of Holies to bestow the mayin duchrin on Rachel, Malchus.

וזהו ענין אהל מועד מלשון ונועדתי שהוא הצירוף של ונודעתי שהוא בחי' הדעת כדכתיב והאדם ידע¹⁴⁵ שממנו נמשך ההשפעה ע"י בחי' היסוד

And this is the meaning of the Tent of Meeting (mo'ed), from the word venoadti ("I will meet"), which is a permutation of venodati ("I will be known"), which is the level of Daas (knowledge), as it is written, "And the man knew," from which the bestowal is drawn down through the level of Yesod

The word mo'ed ("meeting") is read through venoadti, "I will meet," whose letters rearranged give venodati, "I will be known." That points to Daas, knowledge in the sense of intimate union, as in "the man knew" his wife, and from Daas the flow is drawn down through Yesod.

(וכנודע בכונת הלולב ונראה דאהל מועד בחי' אהל אח"כ נמשך בחי' המשכה פנימי וזהו מועד ונודעתי והאדם ידע כו' והוא ענין שים שלום)

(as is known from the kavanah of the lulav. And it appears that in "Tent of Meeting," ["tent"] is the level of a tent, [and] afterwards the level of an inner drawing down is drawn; and this is "meeting" (mo'ed), venodati, "and the man knew," etc.; and this is the matter of [the blessing] Sim Shalom),

A parenthesis notes that this flow through Yesod is known from the kavanah of the lulav. It adds that in "Tent of Meeting" the "tent" is the surrounding level, after which an inner flow is drawn, which is "meeting" and "knowing," and that this is the blessing Sim Shalom.

כי ביסוד ז"א מלובש יסוד דאבא שבו מוחין דאבא ודא"א וע"י שהוא בחי' התלבשות וגילוי התענוג העליון ולמטה בנפש הוא ענין שמחה של מצוה שהשמחה הוא בחי' גילוי בנפש מבחי' עונג ושמחת ה'

for within the Yesod of Z'eir Anpin is en clothed the Yesod of Abba, in which are the intellect (mochin) of Abba and of Arich Anpin; and through this it is the level of the enclothing and revelation of the supernal delight (taanug). And below, in the soul, this is the joy of a mitzvah, for joy is the level of a revelation in the soul from the level of delight and the joy of G-d.

Within the Yesod of Z'eir Anpin is clothed the Yesod of Abba, carrying the intellect of Abba and of Arich Anpin, the source of supernal delight. In the soul this appears as the joy of a mitzvah, a revelation of the delight and joy of G-d.

וזהו ענין לאשתאבא בגופא דמלכא¹⁴⁶ שלמעלה מהג"ע שהג"ע רק זיו כו'. אבל ע"י ירידת הנשמה

And this is the matter of "being absorbed into the body of the King," which is above Gan Eden, for Gan Eden is only a radiance, etc. But through the descent of the soul,

This is "being absorbed into the body of the King," a closeness higher than Gan Eden, where souls enjoy only the radiance of the Divine Presence. The soul reaches it through its descent into the body.

הנה העלי' היא כשהמלי' עולה מבי"ע בבחי' מ"נ היא מעלית ג"כ נשמות הצדיקים ממש ונכללי' בה בבחי' מ"נ ואח"כ נמשך בהם ממש ג"כ המ"ד מיסוד ז"א וזהו בחי' לאשתאבא בגופא כו'.

the ascent is that when Malchus rises from Beriah, Yetzirah and Asiyah at the level of mayin nukvin, she also raises the souls of the righteous themselves, and they are included in her at the level of mayin nukvin; and afterwards the mayin duchrin from the Yesod of Z'eir Anpin is also drawn into them themselves. And this is the level of "being absorbed into the body," etc.

When Malchus rises from the lower worlds as mayin nukvin, she raises with her the souls of the righteous, who are included in her ascent. The mayin duchrin from the Yesod of Z'eir Anpin then flows into those souls themselves, and that is their absorption "into the body of the King."

25 והיינו דוקא ע"י התורה ומצות כי טפת מ"ד נמשך מה"ח שמהם נמשך כל הרמ"ח מ"ע כנודע

And this is specifically through Torah and mitzvos, for the drop of mayin duchrin is drawn from the five Chasadim, from which all the 248 positive commandments are drawn, as is known;

This flow comes specifically through Torah and mitzvos. The "drop" of mayin duchrin derives from the five Chasadim, the expansive kindnesses, which are also the source of the 248 positive commandments.

וגם הטפת אבא נמשכת ע"י כל הרמ"ח אברים שמהם נמשכים הרמ"ח מ"ע וכמ"ש מזה במ"א ע"פ והיה לכם לציצית¹⁴⁷ כו' ע"ש.

and also the drop of Abba is drawn through all the 248 limbs, from which the 248 positive commandments are drawn, as is written about this elsewhere on [the verse] "And it shall be for you as tzitzis," etc.; see there.

The "drop of Abba" likewise passes through the 248 "limbs," which are the source of the 248 positive commandments, as explained in the discourse on the tzitzis.

26 וזהו ג"כ שורש ענין הנזכר דכ"י זו דאהל מועד הוא ע"י משה והעלאה דכ"י מדבר סיני הוא ע"י אהרן.

And this too is the root of what was mentioned, that this level of the Tent of Meeting is through Moshe, and the elevation of the level of the Wilderness of Sinai is through Aharon.

This also explains why the Tent of Meeting is associated with Moshe and the Wilderness of Sinai with Aharon. Moshe brings the flow down from above, and Aharon raises Malchus up.

שמה הוא שושבינא דמלכא פ"י שמה הוא יסוד אבא¹⁴⁸ לכך הוא השושבינא המוריד את החתן שהוא ז"א ו"ק דאצ"י שירד ויתלבש ברמ"ח מ"ע גשמיים שהוא בחי' ירידה גדולה.

For Moshe is "the King's groomsman" (shushvina demalka); that is, Moshe is the Yesod of Abba. Therefore he is the groomsman who brings down the groom, who is Z'eir Anpin, the six extremities (vav ketzavos) of Atzilus, that he descend and be enclothed in the 248 physical positive commandments, which is a great descent.

Moshe is "the King's groomsman": as the Yesod of Abba, he brings the "groom," Z'eir Anpin, the six emotive attributes of Atzilus, down to be clothed in the 248 physical positive commandments. That is a great descent.

27 וכמו עד"מ ירידת והתלבשות כח השכל שהוא רוחני במוח הגשמי שבאדם שהוא ירידה גדולה לפי שהמוח גשמי אינו מערך ומהות שכל

As, by way of analogy, the descent and enclothing of the power of intellect, which is spiritual, in the physical brain in man, is a great descent, because the physical brain is not of the order and nature of intellect,

The analogy is the human mind. The intellect, which is spiritual, descends into the physical brain, and that is a great descent, since the brain is not of the same nature as thought.

שהוא רוחני וכמ"כ למעלה ממש שהרמ"ח מ"ע הם ענינים גשמיים שהם נתלבשו בעשי גשמיים והו"ק שהם המדות דאצילות רמ"ח אברי דמלכא הם רוחניים בחי אצי

which is spiritual. So too, truly, above: the 248 positive commandments are physical matters, en-
clothed in physical Asiyah, while the six extremities, which are the emotive attributes (middos) of
Atzilus, the 248 limbs of the King, are spiritual, the level of Atzilus,

So it is above. The 248 positive commandments are physical acts clothed in the physical world, while the six
emotive attributes of Atzilus, called "the 248 limbs of the King," are entirely spiritual.

שהרי אין ערוך כלל ביניהם ולזה הוא ירידה גדולה להיות התלבשות ו"ק דאצי ברמ"ח מ"ע גשמיים
כמו פ' קדש שבתפלין¹⁴⁹ שהוא בחי ח"ע שנתלבש באותיות הכתב גשמי ע"ג קלף גשמי.

for there is no comparison at all between them. And therefore it is a great descent for the six ex-
tremities of Atzilus to be enlothed in the 248 physical positive commandments; like the section
"Sanctify" (Kadesh) in the tefillin, which is the level of the higher Chochmah (Chochmah Ila'ah),
enlothed in the letters of physical writing upon physical parchment.

There is no comparison between them, so their clothing in physical mitzvos is a great descent. The section
of the tefillin beginning "Sanctify" is an example: it embodies the higher Chochmah, yet it is written in phys-
ical ink on physical parchment.

28 וכן בכל המ"ע. ובחי ירידה זו נק' חתן חות דרגא¹⁵⁰ ביום חתונתו¹⁵¹ זו מתן תורה.

And so with all the positive commandments. And this level of descent is called "a groom: go down a
step"; "on the day of his wedding: this is the giving of the Torah."

The same holds for all the positive commandments. This descent is called "groom, go down a step," after the
Talmud's advice to a man taking a wife, and "the day of his wedding," the Mishnah teaches, is the giving of
the Torah.

לכן להיות ירידה זו הוא ע"י משה שהוא בחי יסוד אבא והוא בחי השושבינא דמלכא

Therefore, that this descent comes about is through Moshe, who is the level of the Yesod of Abba,
and he is the level of the King's groomsman.

Therefore this descent comes through Moshe, the Yesod of Abba, the King's groomsman.

ויוכן זה ע"פ מ"ש בד"ה מצה זו בפ"י וענין מוחין דאבא שהוא הבחי' שלמעלה מסדר ההשתלשלות דקמיה כחשכה כאורה¹⁵² ומשם דוקא נמשך הכח להתלבש במצות מעשיות בגשמיות ע"ש גבי בעבור זה עשה¹⁵³ ה' לי כו'.¹⁵⁴

And this will be understood according to what is written in the discourse beginning "This matzah," in the explanation of the matter of the intellect (mochin) of Abba, which is the level above the order of the chain of descending worlds (hishtalshelus), before which "darkness is as light"; and from there specifically is drawn the power to be en clothed in practical mitzvos, in physicality; see there, regarding "Because of this Havayah did for me," etc.

The reason is explained in the discourse "This matzah": the intellect of Abba is above the whole chain of worlds, where "darkness is as light," and only from such a height comes the power to be clothed in physical mitzvos. The point is made there on "Because of this Havayah did for me," which the Haggadah reads as pointing to the matzah and maror set before us.

29 ועמ"ש עוד מענין משה בד"ה ואלה המשפטים¹⁵⁵ כו'. וזהו ויקם משה את המשכן^{156, 157, 158, 159} שמש

שהוא יסוד אבא שושבינא דמלכא הוא הקים את המשכן

And see what is further written about Moshe in the discourse beginning "And these are the ordinances," etc. And this is [the meaning of] "And Moshe erected the Mishkan": that Moshe, who is the Yesod of Abba, the King's groomsman, is the one who erected the Mishkan,

Moshe's role is discussed further in the discourse "And these are the ordinances." This is why the verse says "Moshe erected the Mishkan": as the Yesod of Abba, the King's groomsman, he raised it up.

שהוא מלכות דאצי' שהמשיך בה גילוי בחי' ז"א הנק' מלכא ועי"ז נעשה קימה מעלייתא לבחי' המשכן ועיין מזה ברבות פקודי פנ"ב כמה חכמים¹⁶⁰ היו שם כו'

which is Malchus of Atzilus, for he drew into it the revelation of the level of Z'eir Anpin, which is called "the King"; and through this an excellent erecting (kimah me'alyasa) came about for the level of the Mishkan. And see about this in [Midrash] Rabbah, Pekudei, chapter 52: "How many sages were there," etc.,

The Mishkan is Malchus of Atzilus, into which Moshe drew the revelation of Z'eir Anpin, "the King," giving it a lofty standing. The Midrash says that many sages were there and could not erect it.

ולא היו יכולין להקימו כו' עד ואת עלית על כלנה¹⁶¹ ע"ש ובפ' נשא פי"ב (דרמ"ט ב')

"and they could not erect it," etc., until "and you surpass them all"; see there. And in Parshas Naso, chapter 12 (folio 249b),

Only Moshe could, fulfilling "and you surpass them all." The Midrash on Naso makes a similar point on the words "to erect the Mishkan."

ע"פ להקים את המשכן¹⁶² ומי עלה לשמים¹⁶³ כו מי הקים¹⁶⁴ כו ובזח"ב פקודי רל"ח ב' ר"מ ע"ב.

on [the verse] "to erect the Mishkan": "Who has ascended to heaven," etc., "who has established," etc. And in the Zohar, Part II, Pekudei, 238b, 240b,

There it applies "Who has ascended to heaven ... who has established all the ends of the earth?" to Moshe. The Zohar on Pekudei discusses Moshe's erecting of the Mishkan in the folios cited.

רמ"א ב'. ואהרן הוא שושבינא דמטרוניתא שממשיך ה"ג מבינה למל' כדי שתתעורר בהעלאת מ"נ להיות בחי' מדבר סיני כו כי אהרן בחי' ורב חסד

241b. And Aharon is "the Queen's groomsman" (shushvina dematronisa), who draws down the five Gevuros from Binah to Malchus, so that she be aroused in the raising of mayin nukvin, to be the level of the Wilderness of Sinai, etc.; for Aharon is the level of "and abundant in kindness."

Aharon is "the Queen's groomsman": he draws the five Gevuros from Binah down to Malchus, so that she is stirred to rise as mayin nukvin, the Wilderness of Sinai. For Aharon embodies "abundant in kindness."

והנה כמו שבדרום אין בו ישוב כ"כ¹⁶⁵ כ"א בחי' מדבר מתוקף החום כך עד"מ מתוקף האהבה רבה דאהרן שהוא בחי' ימינו של הקב"ה נמשך להיות בבחי' במדבר סיני כו כנ"ל.

Now, just as in the south there is not so much settlement, but rather the level of wilderness, because of the intensity of the heat, so, by way of analogy, from the intensity of the great love (ahavah rabbah) of Aharon, who is the level of the right hand of the Holy One, blessed be He, it comes about to be at the level of "in the Wilderness of Sinai," etc., as mentioned above.

The south, the direction of Chesed, is barely settled because of its heat. In the same way, Aharon's great love, the "right hand" of G-d, produces the burning thirst of the Wilderness of Sinai.

SECTION 7 • ¶30-31

"Lift up the head": elevations to Keser

30 וזהו שאו את ראש בניי למשפחותם¹⁶⁶ כו והיינו ע"י משה ואהרן דייקא וההעלאה מתחלה שמעלים אותנו שאנו למטה בעשיי היינו אל בחי' למשפחותם ע' נפש.

And this is [the meaning of] "Lift up the head (se'u es rosh) of the children of Israel, by their families," etc.: that is, specifically through Moshe and Aharon. And the elevation at first, by which they raise us who are below in Asiyah, is to the level of "by their families": the seventy souls,

The maamar now reads the census command, "Lift up the head of the children of Israel," as a series of elevations carried out through Moshe and Aharon. The first raises us from Asiyah to the level of "by their families," the seventy souls of Yaakov's household, which correspond to Beriah.

שהם בבריאה. אח"כ י"ב שבטים שהם המחברים בריאה ואצילות אח"כ עוד העלאה לכית אבותם האבות הן מרכבתא עילאה חג"ת דאצילות.

which are in Beriah. Afterwards, the twelve tribes, which are what join Beriah and Atzilus. Afterwards, a further elevation, "by their fathers' house": the Patriarchs are the supernal chariot (merkavta ila'ah), Chesed, Gevurah and Tiferes of Atzilus,

Next come the twelve tribes, which join Beriah to Atzilus. Then comes "by their fathers' house": the Patriarchs, the "supernal chariot," who embody Chesed, Gevurah and Tiferes of Atzilus.

והן ג' בחיי רחמים (והנה רחמים נמשכים מתפארת כי ע"י ההתכוננות ביקר תפארת גדולת¹⁶⁷ א"ס ב"ה יומשך הרחמים על הירידה כו')

and they are three levels of compassion (rachamim). (Now, compassion is drawn from Tiferes, for through contemplating "the glory of the splendor (tiferes)" of the greatness of the Infinite One (Ein Sof), blessed be He, compassion is drawn down over the descent, etc.;

These three are three kinds of compassion. A parenthesis explains that compassion flows from Tiferes: contemplating "the glory of the splendor" of the greatness of the Infinite One arouses compassion over the descent.

ומבואר במ"א ענין ג' שלישים שבכלי מדת תפארת ע"כ אפ"ל שזהו שורש לג' בחיי רחמים הנ"ל עמ"ש בפ' קדושים בד"ה ונטעתם כל עץ מאכל^{168, 169} כו').

and the matter of the three thirds in the vessel of the attribute of Tiferes is explained elsewhere; therefore it may be said that this is the root of the three levels of compassion mentioned above. See what is written in Parshas Kedoshim, in the discourse beginning "And you shall plant every fruit tree," etc.)

Elsewhere it is explained that the vessel of Tiferes has three "thirds," which may be the root of these three levels of compassion. The discourse on "And you shall plant every fruit tree" discusses this.

ואח"כ לגולגלותם הוא בחיי כתר וגולגלתא דז"א ובעבודת ה' הוא בחיי אהבה רבה שלמעלה מן הדעת שאינה נתפסת בהשכל כלל וכמו הגלגלתא שמקיף על המוחין.

And afterwards, "by their skulls" (legulgelosam): this is the level of Keser and the Skull (Gulgalta) of Z'eir Anpin. And in the service of G-d it is the level of great love (ahavah rabbah), which is above daas (reason) and is not grasped by the intellect at all, just as the skull encompasses the brain (mochin).

The highest elevation is "by their skulls": Keser, the "Skull" (Gulgalta) of Z'eir Anpin. In divine service it is ahavah rabbah, a great love beyond reason that the intellect cannot contain, as the skull surrounds the brain.

וזהו בחי' שבועות שאז נמשך הכתר דז"א שבכל ימי הספירה ממשיכים הכל מבחי' המדות דאצילות שבוע ראשון חסד וכל א' כלול מז' והוא כענין ההעלאה למשפחותם לבית אבותם ובשבועות נמשך גילוי הכתר בחי' לגולגלותם.

And this is the level of Shavuos, when the Keser of Z'eir Anpin is drawn down. For throughout all the days of the Counting one draws down everything from the level of the emotive attributes (mid-dos) of Atzilus: the first week is Chesed, and each one is composed of seven; and this is like the matter of the elevation "by their families, by their fathers' house." And on Shavuos the revelation of Keser is drawn down: the level of "by their skulls."

This is Shavuos. During the Counting of the Omer one draws down the seven emotive attributes of Atzilus, week by week, each including all seven, like the elevations "by their families" and "by their fathers' house"; on Shavuos the revelation of Keser comes, "by their skulls."

(והנה מבואר במ"א דבחי' כתר זה שנמשך לז"א בחג השבועות הוא מא"א ממש. ועפ"י יובן עוד מה שנאמר וידבר כו' במדבר כו' שאו כו' לגולגלותם.)

(Now, it is explained elsewhere that this level of Keser that is drawn down to Z'eir Anpin on the festival of Shavuos is from Arich Anpin itself. And according to this will be further understood what is said: "And He spoke," etc., "in the wilderness," etc., "Lift up," etc., "by their skulls."

A long parenthesis adds that the Keser drawn to Z'eir Anpin on Shavuos comes from Arich Anpin itself. This sheds further light on the whole verse: "He spoke ... in the wilderness ... lift up ... by their skulls."

כי הנה מבואר במ"א כביאור ע"פ צאינה וראינה¹⁷⁰ ענין מ"ש במדבר כו' בארץ לא עבר בה איש ולא ישב אדם שם,¹⁷¹ דבחי' מצחא דז"א נק' אשר לא ישב אדם שם שהוא למעלה מבחי' אדם

For it is explained elsewhere, in the explanation (Biur) on [the verse] "Go forth and see," the meaning of what is written, "in the wilderness," etc., "in a land through which no man passed and where no man dwelt": that the level of the Forehead (Mitzcha) of Z'eir Anpin is called "where no man dwelt," for it is above the level of man,

The explanation on "Go forth and see" reads Yirmeyahu's "land where no man dwelt" as the "Forehead" (Mitzcha) of Z'eir Anpin, a level above the figure of "man."

כדכתיב כי לא אדם הוא,^{172, 173} וכמבואר באדרא¹⁷⁴ (דקל"ו ע"ב), ולכן נק' ג"כ מדבר כי הנה המדבר אין בו שום צמח האדמה כך מצחא אין בו צמיחת שערות

as it is written, "for He is not a man," and as is explained in the Idra (folio 136b). And therefore it is also called midbar: for just as the wilderness has no growth of the earth, so the Forehead has no growth of hair,

It is beyond the human figure, as Shmuel says, "for He is not a man," and as the Idra explains. Therefore it too is called "wilderness": as the desert grows nothing, the forehead grows no hair.

כי הוא למעלה מבחי' צמיחה שהוא בחי' שינויים מקטנות לגדלות שזהו בבחי' אדם משא"כ בבחי' כי לא אדם כתיב לא שנית¹⁷⁵ כו',

for it is above the level of growth, which is the level of changes from smallness to greatness, which belongs to the level of man; whereas of the level of "for He is not a man" it is written, "I have not changed," etc.

Growth means change from small to great, which belongs to the level of "man." The level of "He is not a man" is beyond change, as the prophet says, "I have not changed."

ועד"ז הוא ענין וחד חרוב שהוא בחי' מנוחה לחיי העולמים¹⁷⁶ שהוא בחי' עלייה שאין למעלה הימנה עוד עלייה בשמטה זו כו'

And along these lines is the matter of "and one desolate," which is the level of "rest for eternal life," the level of an ascent above which there is no further ascent in this sabbatical cycle (shemitah), etc.;

The "desolate" seventh millennium is similar. It is "rest for eternal life," an ascent above which there is no further ascent in that cycle.

ע"כ היינו שאין בו זריעה וצמיחה כו', ועד"ז י"ל מ"ש בזהר פ' במדבר קי"ז ב' אי באהל מועד אמאי במדבר סיני¹⁷⁷ אלא חד לאורייתא וחד למשכנא ופי' במק"מ

therefore it has no sowing and growing, etc. And along these lines one can explain what is written in the Zohar, Parshas Bamidbar, 117b: "If in the Tent of Meeting, why in the Wilderness of Sinai? Rather, one for the Torah and one for the Mishkan." And the Mikdash Melech explained

Like the desert, it has no sowing and growing. This also explains the Zohar's question, "If in the Tent of Meeting, why in the Wilderness of Sinai?", answered "one for the Torah and one for the Mishkan," and the Mikdash Melech's comment on it.

דהיינו דמדבר הוא התורה שרומזת לז"א כו' וזהו הפך ממש"כ דמדבר סיני הוא העלאה ממטה למעלה והיינו עליי המלי מבי"ע וכדכתיב מי זאת עולה¹⁷⁸ מן המדבר.

that the wilderness is the Torah, which alludes to Z'eir Anpin, etc. And this is the opposite of what has been written [here], that the Wilderness of Sinai is an elevation from below to above, namely the ascent of Malchus from Beriah, Yetzirah and Asiyah, as it is written, "Who is this that rises from the wilderness."

The Mikdash Melech takes the "wilderness" as the Torah, which points to Z'eir Anpin, a flow from above. That seems the reverse of this maamar, which made the Wilderness of Sinai an ascent from below, as in "Who is this that rises from the wilderness."

אך לפמ"ש א"ש כי יש ג"כ בחי' מדבר עליון בחי' אשר לא ישב אדם שם כנ"ל והוא מקור התורה שנאמר וממדבר מתנה¹⁷⁹ וז"ש במדבר סיני כו'

But according to what has been written [here], it is well resolved: for there is also the level of a supernal wilderness, the level of "where no man dwelt," as mentioned above, and it is the source of the Torah, as it is said, "And from the wilderness, Mattanah (a gift)." And this is [the meaning of] what is written, "in the Wilderness of Sinai," etc.,

The difficulty resolves: there is also a supernal wilderness, the level "where no man dwelt," and it is the source of the Torah, as in "and from the wilderness, a gift (Mattanah)." The verse contains both.

שאו כו' לגלגלתם מדבר סיני הוא בחי' מדבר שממטה למעלה ומדברך נאווה כו' והיינו מה שנעשית בבחי' נקודה א' תחת היסוד שהוא בחי' הכתר שבה ככל מאדך¹⁸⁰ כו'

"Lift up," etc., "by their skulls": "the Wilderness of Sinai" is the level of the wilderness that is from below to above, "and your speech is comely," etc.: that is, her becoming a single point beneath Yesod, which is the level of the Keser within her, "with all your might" (me'odecha), etc.,

"In the Wilderness of Sinai" is the wilderness from below upward: Malchus becoming a single point beneath Yesod, her Keser, which is love "with all your might," without limit.

ונעוץ סופן^{181, 182} כו' והיינו שאו כו' לגלגלותם הוא בחי' מדבר העליון כי מצחא הוא גילויי דבחי' גלגלתא^{183, 184} כמ"ש באדרא (קכ"ט א') ובאדר"ז (דף רפ"ט ב') היינו כתר עליון

and "their end is wedged [in their beginning]," etc. And this is "Lift up," etc., "by their skulls": this is the level of the supernal wilderness, for the Forehead is the revelation of the level of the Skull, as is written in the Idra (129a) and in the Idra Zuta (folio 289b), that is, the supernal Keser.

Its end is "wedged in its beginning," as Sefer Yetzirah says, so the lowest point meets the highest. "By their skulls" is the supernal wilderness, since the Forehead is the revelation of the Skull, the supernal Keser, as the Idra and the Idra Zuta explain.

והנה גם בחי' מדבר העליון שהוא בחי' מצחא ורצון העליון י"ל שזהו חיצונית התורה אבל פנימיותה היא בחי' ואהי' שעשועים¹⁸⁵ שלמעלה מבחי' מדבר הנ"ל.

Now, even the level of the supernal wilderness, which is the level of the Forehead and the supernal will, it can be said that this is the outer dimension (chitzoniyus) of the Torah; but its inner dimension (pnimiyus) is the level of "and I was [His] delight," which is above the level of the wilderness mentioned above.

Even this supernal wilderness, the Forehead and the supernal will, may be only the outer dimension of the Torah. Its inner dimension is "I was His delight," the Torah as G-d's own delight, higher still.

ועמ"ש ע"פ ואהי' אצלו אמן¹⁸⁶ מענין דוד זמירות קרית להו¹⁸⁷ כו' שיש בתורה פנים ואחור כו'.

And see what is written on [the verse] "And I was with Him as a nursling (amon)," concerning "David, you called them songs," etc.: that the Torah has a front and a back, etc.

The discourse on "And I was with Him as a nursling" develops this through the Talmud's account of David, who was faulted for calling the words of Torah "songs." The Torah has a "front" and a "back."

31 ועמ"ש בפי' שלח ע"פ אני¹⁸⁸ ה' כו' מענין בשעה שישראל אומרים איש"ר¹⁸⁹ מברך הקדוש ברוך הוא מנענע ראשו כו',

And see what is written in Parshas Shelach on [the verse] "I am Havayah," etc., concerning [the saying] "When Israel say 'Amen, yehei shmei rabba mevorach,' the Holy One, blessed be He, nods His head," etc.;

The discourse in Parshas Shelach on "I am Havayah your G-d" discusses the Talmud's image: when Israel answer "Amen, yehei shmei rabba mevorach," the Holy One nods His head.

ואפ"ל שזהו ענין ומדבר מתנה¹⁹⁰ כו' עבודת מתנה¹⁹¹ כו' פי' מתנה זהו ענין אתדל"ע מבחי' שאין אתעדל"ת מגעת שם

and it may be said that this is the matter of "And from the wilderness, Mattanah," etc., "a service of gift," etc.: the meaning of "gift" is an arousal from above (isarusa dileila), from a level that an arousal from below (isarusa dilesata) does not reach,

This may be the "gift" of "from the wilderness, a gift," and of the priesthood called "a service of gift": an arousal from above, from a level that no arousal from below can reach.

אלא שבאה ממילא בתורת מתנה אחר היותו בבחי' מדבר כו' ועמ"ש סד"ה אני ישנה בענין פתחי לי¹⁹²
כו' ואני אפתח לך ועמ"ש בד"ה ואתחנן כו':

but rather it comes of itself, as a gift, after he is at the level of midbar, etc. And see what is written at the end of the discourse beginning "I am asleep," concerning "Open to me," etc., "and I will open for you"; and see what is written in the discourse beginning "And I pleaded," etc.

It comes of itself, as a gift, once a person has reached the level of midbar, self-nullification and thirst. The discourses on "I am asleep" ("Open to me ... and I will open for you") and on "And I pleaded" develop the theme.

IN ONE'S AVODAH

Prayer is the time of refinement: contemplating G-d's greatness until it is as real as sight shows a person how far his deeds are from pure devotion, and he resolves to push the evil away. When alien thoughts intrude on prayer, he should not lose heart or conclude that his prayer is worthless; the evil resists precisely because it is being separated, and he must push the thoughts away and turn his mind from them. Torah study requires self-nullification, for one who learns as a self-standing "I" does not truly have Torah. Midnight is the time to weep over the exile of the Shechinah and to study Torah, and the morning prayer is the time to contemplate G-d's greatness and draw His unity into the soul.

QUESTIONS FOR DISCUSSION

1. Why must Malchus descend into the lower worlds to refine the sparks now, while in Temple times they were refined without her descent?
2. According to the maamar, why do alien thoughts arise specifically during prayer, and how should a person respond to them?
3. In what sense is the wilderness an image both of Malchus clothed in the lower worlds and of her thirsting ascent?
4. Why did the sea and the mountains flee from G-d while the wilderness welcomed Him, and what does Mount Sinai add to the picture?
5. How do the roles of Moshe and Aharon correspond to the Tent of Meeting and the Wilderness of Sinai?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 להבין ביאור הדברים

The note records that two other transcripts (hanachos) of this maamar are printed there, and that the second version is the Mittlerer Rebbe's.

KEHOT'S NOTE

בסה"מ תקס"ג ע' תצ ב' הנחות אחרות. הנוסחא שני' היא לכ"ק אדה"א. ובאריכות כסה"מ אדה"א במדבר ע' א. קיצורים נדפסו באוה"ת במדבר-ד ע' א'תכד. כרך-ז ע' א'תשג.

2 The opening verse of Bamidbar: "Havayah spoke to Moshe in the Wilderness of Sinai, in the Tent of Meeting." The maamar reads its two places as two states of Malchus of Atzilus.

במדבר א':1:Numbers

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֶהֱל מוֹעֵד בַּאֲחָד לַחֹדֶשׁ הַשְּׁנִי בַּשָּׁנָה הַשְּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לְאֶמְרָה:

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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PARAGRAPH 2

3 ליתן טרף לביתה

The woman of valor "rises while it is still night and gives food to her household." The Kabbalists read it of Malchus, who descends at night into the lower worlds to refine the sparks there.

משלי ל"א:15:Proverbs

וְתִקֶּם כְּעוֹד לַיְלָה וְתִתֵּן טֶרֶף לְבֵיתָהּ וְחֶק לְנַעֲרֹתֶיהָ:

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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KEHOT'S NOTE

משלי לא, טו.

4 מרפ"ח ניצוצים

The note points there for a further discussion of the 288 sparks.

KEHOT'S NOTE

ראה סה"מ תקס"ה ע' תרמ"ב. ראה לעיל פי' אמור לו, בהמ"מ. ובהמזויין בסה"מ לאדה"א פי' במדבר ע' שז.

5 (ענין בפע"ח שער י"ז)

This gloss is printed there with changes and additions.

KEHOT'S NOTE

הגיה זו בשינויים והוספות נדפס באוה"ת במדבר מטו"מ ע' א'תכה. וראה גם בהנסמן למאמרי אדה"א לע' א.

6 לכי ומעטי

The Talmud's account of the moon, which complained that two kings cannot share one crown and was told, "Go and diminish yourself." The Kabbalists read the moon as Malchus and its diminution as her reduction, the subject the gloss draws on.

Chullin 60b:2-3'ג'ב-ג'ב:חולין

רבי שמעון בן פזי רמי כתיב (בראשית א, טז) ויעש אלקים את שני המאורות הגדולים וכתב את המאור הגדול ואת המאור הקטן אמרה ירח לפני הקב"ה רבש"ע אפשר לשני מלכים שישתמשו בכתר אחד אמר לה לכי ומעטי את עצמך אמרה לפניו רבש"ע הואיל ואמרתי לפניך דבר הגון אמעית את עצמי אמר לה לכי ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו כך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ...

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7 שער מיעוט הירח

Etz Chaim's Gate of the Diminution of the Moon: her upper nine Sefiros withdraw into their roots in Z'eir Anpin and she remains a single point beneath his Yesod. The gloss notes that reconciling this with Pri Etz Chaim needs separate treatment.

עץ חיים ל"ו:2'ב:Sefer Etz Chaim

... וזהו ענין לכי ומעטי את עצמך שנסתלקו ט"ס שלה העליונים ועלו בז"א והיא נשארת נקודה מעוטה וירדה תחת אחורי היסוד וענין מיעוט הירח היה ביום ד'. אח"כ ביום ו' חזרה להתגדל בבחי' הג' הנ"ל היותה פרוצוף שלם בבחי' אחור באחור נגד החזה דז"א ואז יש בה ה' אורות של ה"ס ראשונות דז"א שהם בחי' ה' ימים ראשונים דימי בראשית כולם האירו ביום ו' שהוא הת"ת שבו ואז ניבנית המלכות ונגלית שם וה"ר מאיריין בה מרחוק ואז ביום ו' נדווגו זו"ן בבחי' אב"א ונבא אדה"ר בבחי' זו לבדו ואילו לא ...

Sefer Etz Chaim (Public Domain)

8 מענין התלבשות ט"ס שלה

Etz Chaim on the kelipos: the nine Sefiros that withdrew from the holy Nukva are clothed in the nine Sefiros of the kelipah's Nukva. It is the second Etz Chaim passage the gloss sets beside Pri Etz Chaim.

עץ חיים מ"ח:3'ג:Sefer Etz Chaim

ענין הקלי' וענין ד' עולמות אבי"ע השינוי שיש ביניהן דע כי גם בקלי' יש בחי' אבי"ע ובכל עולם יש בו ה' פרצופים שהם כללות י"ס של אותו העולם וכל פרצוף מהם כולל י"ס על דרך שהוא בקדושה ונבאר עתה עניינם דע כי אע"פ שבכל ד' עולמות יש בחי' קלי' יש שינוי בעולמות בעצמם כי הנה בעולם אצילות של הקדושה הטוב מרובה על האצילות של הטומאה ואינם מעורבים כלל הקדושה עם הטומאה ובעולם הביאה הקדושה מובה על הטומאה של הקלי' דבריהא אמנם הם מעורבים יחד וביצירה הוא מחצה על מחצה וגם ...

9

לעולם ה' דברך

“Forever, Havayah, Your word stands firm in the heavens.” Here “Your word” is Malchus, the attribute of divine speech, whose Keser remains above in Atzilus while the rest of her descends.

Psalms 119:89 ט"ט:פ"ט תהילים

לעולם ה' דברך נצב בשמים:

LAMED. For ever, O L-RD, Thy word standeth fast in heaven.

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KEHOT'S NOTE

תהלים קיט, פט. ראה יהל אור על הפסוק סעי' ז, ושם מציינ: וכ"כ עוד בביאור ע"פ מקושר עצים בלקו"ת פי שלח דמ"ג ע"א ורצונו של מקום שהוא כתר דרחל כי לעולם דברך נצב בשמים שכתר דרחל הוא בשמים ז"א בעלה. וט"ס אחרונות דילה הם לבדם שיורדים בבריאה כו' עכ"ל, ע"ש.

PARAGRAPH 5

- 10 David's cry, “How long shall I set counsels in my soul?” The Alter Rebbe borrows the phrase for the resolve that follows when a person discovers the evil in himself.

Psalms 13:3 ג"ג:י"ג תהילים

עד־אָנָה אֲשִׁית עֲצוֹת בְּנַפְשִׁי יָגוֹן בְּלִבִּי יוֹמָם עַד־אָנָה יָרוּם אִיבִי עָלַי:

How long shall I take counsel in my soul, having sorrow in my heart by day? How long shall mine enemy be exalted over me?

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PARAGRAPH 7

- 11 One of the Talmudic passages the gloss lists that draw on “Evil shall not dwell with You.”

Sotah 42a:6 ו"א:א"ב סוטה

פת מספרי לשון הרע — דקתיב: “כי לא אל חפץ רשע אֶתָּה לא יִגְרָה רַע”, צדיק אֶתָּה ה' — לא יגור במגורך רַע.

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

- 12 One of the Talmudic passages the gloss lists that draw on “Evil shall not dwell with You.”

Chagigah 12b:11 א"ב:ב"י חגיגה

הני ברקיעא איתנהו? הני בארעא איתנהו! דקתיב: “הָלָלוּ אֶת ה' מִן הָאָרֶץ תִּנְיָנִים וְכָל תְּהוֹמוֹת אֲשֶׁר וְכָרְדָּ שִׁלְגָ וְקִיטוֹר רוּחַ סְעָרָה עוֹשֶׂה דְּבָרוֹ! אָמֵר רַב יְהוּדָה אָמֵר רַב: דָּוִד בִּיקֶשׁ עֲלֵיהֶם רַחֲמִים, וְהוֹרִידֵן לָאָרֶץ. אָמֵר לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם, לֹא אֵל חָפֵץ רֶשַׁע אֶתָּה לֹא יִגְרָה (בַּמְגוּרָה) רַע.” צדיק אֶתָּה ה', לֹא יגור בַּמְגוּרָה רַע. וּמִנְלָן דְּאִיקָרִי “שָׁמַיִם” — דְּקִתִּיב: “וְאֶתָּה תִשְׁמַע הַשָּׁמַיִם מִכּוֹן שְׁבִתָּה.”

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- 13 One of the Talmudic passages the gloss lists that draw on “Evil shall not dwell with You.”

Niddah 13b:3 ג"ג:ב"י נדה

איכא דאמרי, אָמֵר רַבִּי אָמִי: כָּל הַמְּבִיא עֲצָמוֹ לְיַדִּי הִרְהוֹר — אֵין מְכַנִּיסִין אוֹתוֹ בְּמַחֲצֵתוֹ שֶׁל הַקְדוּשׁ בְּרוּךְ הוּא. כְּתִיב הֵכָא: “וַיֵּרַע בְּעֵינָי ה'”, וְכִתְּבִיב הֵתָם: “כִּי לֹא אֵל חָפֵץ רֶשַׁע אֶתָּה לֹא יִגְרָה רַע.”

להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כו'

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14

לא יגורך רע

“For You are not a G-d who desires wickedness; evil shall not dwell with You.” The verse is the basis for the principle that no evil exists in Atzilus.

Psalms 5:5 ה"ה:ה"ה תהילים

כִּי לֹא אֱלֹהִים חָפֵץ־רֶשַׁע אֶתָּה לֹא יִגְרָה רַע:

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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15

לא יגורך רע

The first of the Zohar passages the gloss lists on the verse “Evil shall not dwell with You,” with the Mikdash Melech’s commentary there.

ספר זוהר, בראשית כ"ב:רנ"ה-22:255-24:264 Zohar, Bereshit

AND THE L-RD GOD TOOK THE MAN AND PUT HIM IN THE GARDEN OF EDEN, ETC. From whence did he take him? He took him from the four elements which are hinted at in the verse “and from there it parted and became four heads”. G-d detached him from these and placed him in the Garden of Eden. So does G-d do now to any man created from the four elements when he repents of his sins and occupies himself with the Torah; G-d takes him from his original elements, ...

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16

לא יגורך רע

One of the Zohar passages the gloss lists on the verse “Evil shall not dwell with You.”

ספר זוהר, בראשית פ"ו:ער"ו-87:276-88:288 Zohar, Bereshit

Until he sinned, man was gifted with the wisdom of celestial illumination, and he did not for an instant quit the Tree of Life. But when he was seduced by his desire to know what was below, he weakly followed it until he became separated from the Tree of Life, and knew evil and forsook good: hence the Scripture says ‘for thou art not a G-d that hath pleasure in wickedness, evil shall not sojourn with thee’ (Ps. 5, 5). He who is drawn after evil may not abide with ...

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17

לא יגורך רע

One of the Zohar passages the gloss lists on the verse “Evil shall not dwell with You.”

ספר זוהר, בראשית צ"ה:שפ"ג-95:383-97:394 Zohar, Bereshit

AND THE L-RD SAW THAT THE WICKEDNESS OF MAN WAS VERY GREAT IN THE EARTH, AND THAT EVERY IMAGINATION OF THE THOUGHTS OF HIS HEART WAS ONLY EVIL CONTINUALLY. R. Judah quoted in this connection the verse: For thou art not a G-d who hath pleasure in wickedness, evil shall not sojourn with thee (Ps. 5, 5). He said: ‘One lesson that may be derived from this verse is that

if a man cleaves to the evil imagination and follows after it, not only does he defile himself thereby, but ...

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18

לא יגורך רע

The Zohar on Parshas Noach, one of the passages the gloss lists on the verse “Evil shall not dwell with You.”

Zohar, Noach 9:56-10:63 ט"ו-ט"ז:י"ג-י"ד

For indeed all the other sins of man, involving but his own corruption, admit of repentance. But the sin of onanism is one by which man corrupts both himself and the earth; and of such a one it is written, “The stain of thine iniquity remains before me” (Jer. 2, 22), also “For thou art not a G-d that hath pleasure in wickedness, evil shall not sojourn with thee” (Ps. 5, 5), and it is further written, “And Er, Judah’s firstborn, was wicked in the sight of the L-rd, and ...

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19

לא יגורך רע

The Zohar on Parshas Vayeshev, one of the passages the gloss lists on the verse “Evil shall not dwell with You.”

Zohar, Vayeshev 16:179-18:190 ט"ז-י"ח:קע"ט-ק"ק

Now of all the sins which defile a man, that which defiles him the most, both in this world and in the world to come, is the sin of spilling one’s seed (semen). A man guilty of this sin will not enter within the Heavenly Curtain, and will not behold the presence of the Ancient of Days. So we learn from the recurrence of the word “evil” here and in the verse: “For thou art not a G-d that hath pleasure in wickedness; evil shall not sojourn with thee” (Ps. ...

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20

לא יגורך רע

The Zohar on Parshas Vayechi, one of the passages the gloss lists on the verse “Evil shall not dwell with You.”

Zohar, Vayechi 23:182-26:195 כ"ו-כ"ז:קצ"ה-קצ"ו

R. Jose was once walking with R. Hiya the son of Rab, and as they were going along he said to him: ‘Do you see something over there?’ ‘I see a man in the river’, he answered, ‘and a bird on his head with a piece of flesh which it is eating and tearing with its claws. The man is crying out something, but I cannot catch what he says.’ Said the other: ‘Let us go nearer and listen.’ He said: ‘I am afraid.’ ‘Why,’ he said, ‘do you think ...

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21

לא יגורך רע

The Zohar on Parshas Mishpatim, one of the passages the gloss lists on the verse “Evil shall not dwell with You.”

Zohar, Mishpatim 3:161-172א-קע"ב

Therefore man who causes the “other side” to multiply (by consciously rejecting the commandment of procreation) is called “an evil one”, and will nevermore behold the race of the Shekinah, for it is written: “Evil dwelleth not with thee” (Ps. 5, 5). A man who undergoes the metamorphosis of the soul, if he sins and joins the “other god” who produces no fruit and engenders no children, is therefore called “other”;

להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כיו

the second husband who does likewise is called “the last one” by the Holy One,

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22

לא יגורך רע

One of the Zohar passages the gloss lists on the verse “Evil shall not dwell with You.”

Zohar, Mishpatim 13:433-14:443 י"ג:תל"ג-י"ד:תמ"ג

23

לא יגורך רע

The Zohar on Parshas Ki Sisa, one of the passages the gloss lists on the verse “Evil shall not dwell with You.”

Zohar, Ki Tisa 11:99-107 ט"ז-י"א:צ"ט-ק"ז

He reasoned thus: “I know well enough that the ‘side of holiness’ dwells only in the heart and centre of the world, namely in Jerusalem, and therefore I cannot draw down that side on to this region (Shechem). What, then, shall I do?” “Whereupon he took counsel and made two calves of gold” (I Kings 6, 28). He conceived a wicked design, thinking: “The ‘other side’ can be drawn to every place, especially in this land (the Holy Land), where it is eager to dwell.” But the “other side” could ...

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24

לא יגורך רע

The Zohar on Parshas Emor, one of the passages the gloss lists on the verse “Evil shall not dwell with You.”

Zohar, Emor 47:300-48:309 ט"ז:ש-י"ח:ש"ט

Hence, as we have learnt, the sentence of “seventy years” is annulled, the “seventy years” being the seventy crowns of the king in which He is revealed. All this, however, is only when a man is warned in a dream on the night of Sabbath. Imagine a king who makes a wedding feast for his son and orders all to rejoice. All therefore rejoice, but one man is in sorrow because he is chained for execution. When the king comes he sees all rejoicing as he ordained, but he lifts ...

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25

לא יגורך רע

One of the Talmudic passages the gloss lists that draw on “Evil shall not dwell with You.”

Shabbat 149b:9-10 ט"ז-ט"ח:קמ"ט-ק"מ

אָל אַ מַּהְכָּא: "גַּם עָנוּשׁ לְצַדִּיק לֹא טוֹב", אֵין "לֹא טוֹב" אֶלָּא רַע, וְכַתִּיב: "כִּי לֹא אֶל חֶפֶץ רָשָׁע אֶתָּה לֹא יִגְוֶרְךָ רַע" — צַדִּיק אֶתָּה ה' וְלֹא יִגְוֶר בְּמִגְוֶרְךָ רַע. מֵאֵי מִשְׁמַע דְּהָא "חֻלְשִׁים" לִישָׁנָא דְּפוּרָא הוּא? — דְּכַתִּיב: "אִיהַ נִפְלְתָּ מִשְׁמַיִם הֵילֵל בֶּן שָׁחַר נִגְדַעְתָּ לְאַרְצָא חוּלְשָׁא עַל גּוֹיִם וְגוֹ", אָמַר רַבָּה בַּר רַב הוּנָא: מְלַמֵּד שֶׁהָיָה מְטִיל פּוּר עַל גְּדוּלֵי מַלְכוּת לְיַדַּע אֵיזָה בֶּן יוֹמוֹ שֶׁל מִשְׁכָּב זָכוּר. וְכַתִּיב: "כָּל מַלְכֵי גּוֹיִם כּוֹלֵם וְגוֹ", אָמַר רַבִּי יוֹחָנָן: שְׁנָחוּ מִמֶּשְׁכָּב זָכוּר.

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26

בכסאו של הקב"ה אין דבר רע נוגע

The Midrash compares the Holy One’s throne with Shlomo’s: “Nothing evil touches the throne of the Holy

One, blessed be He, as it is said, 'Evil shall not dwell with You.' The Alter Rebbe uses it to show that there is no evil in Atzilus to be refined.

שמות רבה ט"ו:כ"ו Shemot Rabbah 15:26

... ועל המסגרות אשר בין השלבים אריות בקר. וכתוב אחד אומר (שם שם, לג): כמעשה אופן המרכבה. בכסאו של הקדוש ברוך הוא אין דבר רע נוגע, שנאמר (תהלים ה, ה): לא יגורך רע. ובשלמה כתיב (מ"א ה, יח): אין שטן ואין פגע רע. הקדוש ברוך הוא עשה ששה רקיעים, ובשביעי יושב. ובכסאו של שלמה כתיב (שם י, יט): שש מעלות לכסא ויושב במעלה השביעית, הרי נתמלא דיסקוס של לבנה, ומשם התחילו המלכים פוחתין והולכין. (דה"א ג, י): וכן שלמה רחבעם, וכן רחבעם אביה, ובנו אסא, יהושפט, יהורם, אחזיהו, ...

Another interpretation: "This month shall be for you [the first of months]" (Exodus 12:2) – that is what is written: "In his days let the righteous flourish, and abundance of peace, until the moon is no more" (Psalms 72:7). Before the Holy One blessed be He took Israel out of Egypt, He made it known to them by allusion that their royalty would endure for them for thirty generations, as it is stated: "This month shall be for you the first of months." The month is thirty days, and your ...

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27 בכונת הרחיצה בחמין בע"ש שהוא בחי' שלהובא דאשא

Pri Etz Chaim explains washing in hot water on Erev Shabbos as the "flame of fire" that goes out every Erev Shabbos and subdues the kelipah, which seeks to draw close to Atzilus. It is cited here for the fire that keeps keli-pas nogah from rising.

Pri Etz Chaim, Gate of the Sabbath 3:5-6 שער השבת ג' ח"י: ו' ג' ח"י: ו'

... כי הלא תחלה צריך לטהר הראש, ואח"כ להעלות הרגלים, אשר הם למטה. וסוד רחיצה בחמין, הוא סוד שלהובותא דאשא דנפיק בכל ע"ש, ומתלגלא בהאי כוכבא ומדורא דאשא, ששם הקליפה ומכניעם למטה. וכנגד האי שלהובא, הם המים החמין, שהם המסירים הוזהמא הדבוקה באדם, והכוונה בסוד מ"ש פרשת ויקהל כי בכל ע"ש מתקבצין אותן ע' כוכבים וכו'. ואח"כ נעשה כעין מדורה של אש, ורוצה להתקרב וללינק מן האצילות: וסוד הדבר הוא, קליפת נוגה שהיא הקליפה היותר קרובה אל הקדושה, והנה הקליפה רואה, כי הלא מן השפע של שבת, לקחו כל ימי ...

Pri Etz Chaim (Public Domain)

28 אש לפניו תלך ותלהט סביב צרי

"Fire goes before Him and sets ablaze His adversaries round about." The Alter Rebbe reads it as the fire from above that ensures only the refined sparks rise, and not the evil.

Psalms 97:3 תהילים צ"ז:ג

אש לפניו תלך ותלהט סביב צרי:

A fire goeth before Him, And burneth up His adversaries round about.

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להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כיו

29 Kehot's note points to Numbers 2 for these words.

במדבר כ"ב Numbers 2

30 One of the Talmudic passages the gloss lists that draw on "Evil shall not dwell with You."

סנהדרין ק"ג א:י"ב Sanhedrin 103a:12

ואמר רב חסדא אמר רבי ירמיה בר אבא: ארבע כיתות אין מקבלות פני שכינה: כת לצים, כת שקרנים, כת חניפים, כת מספרי לשון הרע. כת לצים – דכתיב: "משך ידו את לצצים". כת שקרנים – דכתיב: "דבר שקרים לא יכון לנגד עיני". כת חניפים – דכתיב: "כי לא לפניו חנף יבוא". כת מספרי לשון הרע – דכתיב: "כי לא אל חפץ רשע אתה לא יגרה רע", צדיק אתה ולא יתה במגורך רע.

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31 Kehot's note points to Numbers 7 for these words.

במדבר ז' Numbers 7

PARAGRAPH 8

32 מי זאת עולה מן המדבר כתמרות עשן

"Who is this that rises from the wilderness like pillars of smoke?" The Alter Rebbe reads it as Malchus ascending from the lower worlds to Atzilus, carrying the refined sparks.

Song of Songs 3:6 שיר השירים ג' ו"ו: Song of Songs 3:6

מי זאת עלה מן המדבר כתימרות עשן מקטרת מר ולבונה מכל אבקת רובל:

Who is this that cometh up out of the wilderness Like pillars of smoke, Perfumed with myrrh and frankincense, With all powders of the merchant?

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33 ידבר עמים

"He subdues peoples under us." Here yadber means to rule, and it names the level of dominion Malchus held while the Temple stood.

Psalms 47:4 תהילים מ"ז:ד

ידבר עמים תחתינו ולאמים תחת רגלינו:

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

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PARAGRAPH 9

34 בימי שלמה

The Midrash compares the generations from Avraham to Shlomo to the moon waxing over fifteen days: when Shlomo came, the moon's disc was full. It is the Midrashic source for the image of the full moon in Shlomo's time.

שמות רבה ט"ו:כ"ו Shemot Rabbah 15:26

דבר אחר: החדש הזה לכם, הדא הוא דכתיב (שם עב, ז): יפרח בימיו צדיק ורוב שלום עד בלי ירח, עד שלא הוציא הקדוש ברוך הוא את ישראל ממצרים, ברמז הודיע להם, שאין המלכות בא להם עד שלשים דור, שנאמר: החדש הזה לכם ראש חדשים, החדש שלשים יום,

for the horses and swift steeds brought they unto the place where it should be, every man according to his charge.

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43 קומה ה' למנוחתך

The Zohar passage on “Arise, Havayah, to Your resting place,” on which, the Alter Rebbe says, the difference between the Mishkan and the permanent Temple is explained elsewhere.

ספר זוהר, ויצא א': י"א-ר': ל"ו-11:6:36 Zohar, Vayetzei

44 קומה ה' למנוחתך

“Arise, Havayah, to Your resting place, You and the Ark of Your strength.” The verse behind calling the permanent Temple G-d’s “resting place.”

תהילים קל"ב: ח"ח: 132 Psalms

קומה ה' למנוחתך אתה וארון עז:

Arise, O L-RD, unto Thy resting-place; Thou, and the ark of Thy strength.

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PARAGRAPH 11

45 בית ראשון

Tanya, chapter 53: while the First Temple stood, the Shechinah, Malchus of Atzilus, rested in the Holy of Holies with a revelation greater than in the higher worlds. The gloss refers to it for the refinement of the sparks in Temple times.

תניא, חלק ראשון: ליקוטי אמרים נ"ג:א' 53:1 Tanya, Likkutei Amarim
והנה, כשהיה בית ראשון קיים, שבו היה הארון והלוחות בבית קדשי
קדשים - היתה השכינה, שהיא מלכות דאצילות, שהיא בחינת גילוי
אור-אין-סוף ברוך-הוא, שורה שם, ומלכות בעשרת הדברות, בית
שאת יותר עז, בגילוי רב ועצום יותר מגילוייה בהיכלות קדשי קדשים
שקמעה בעולמות עליונים.

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46 ואח"כ כאשר נבנה בית ראשון ע"י שלמה

Etz Chaim's Gate of the Diminution of the Moon: when Shlomo built the First Temple, Malchus was always face to face with Z'eir Anpin, on Shabbos and on weekdays alike. The gloss cites it for the state of “rest” in Temple times.

עץ חיים ל"ו:ב' 36:2 Sefer Etz Chaim

... אח"כ מאז ואילך עד שבנה שלמה בית ראשון היתה בכל ימי
שבתות פכ"פ בבחי' ו' כנ"ל ובכל ו' ימי החול היתה אב"א בבחי' ג'
הנ"ל שהיתה בפרצוף שלם י"ס מהחזה ולמטה וגם אור ה"ר דו"א
האירו בה תמיד. וזהו טעם זכירת יציאת מצרים כי היתה גאולה גדולה
מבחינת היותה בתחילה בימי הגלות בבחי' ב' לבד והוא פרצוף י"ס
באחור מהחזה ולמטה בלי הארות ה"ר שלו בה משא"כ בחורבן בית
ראשון כמ"ש בע"ה. ואח"כ כאשר נבנה בית ראשון ע"י שלמה נוסף
עוד בה בחי' אחרת והיא כי בין בשבת בין ...

Sefer Etz Chaim (Public Domain)

להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כו

47 לתת טרף לביתה

One of the Zohar passages from which, the gloss says, it is implied that Malchus descended to give food to her household even in Temple times.

ספר זוהר, ויחי ל"ח:ט-מ"א:ת"ט 38:409-41:419 Zohar, Vayechei

48 לתת טרף לביתה

A second Zohar passage on Parshas Vayechei that the gloss cites for the same implication.

ספר זוהר, ויחי פ"ב:תתל"ו-82:836-83:846 Zohar, Vayechei
פ"ג:תתמ"ו

49 לתת טרף לביתה

The Zohar on Parshas Yisro, which the gloss cites for the same implication, and on which the Ramaz comments that her descent then reached only the Holy of Holies of Beriah.

ספר זוהר, יתרו א':ח'-י"ח 1:8-18 Zohar, Yitro

When the Holy One moves towards the chariots and the hosts to give nourishment to all those supernal beings-as it is written, “She (the Shekinah) riseth while it is yet night and giveth food to her household and a portion to her maidens” (Prov. 31, 15)- all are filled with joy and song. They begin their hymning with the words: “G-d be merciful unto us and bless us, and cause His face to shine upon us”; and the north wind, when it awakens and breathes upon the world, sings: “That ...

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

50 שירדה המלי פלאים

“She descended wondrously; she has no comforter,” said of Jerusalem after the destruction. The Alter Rebbe applies it to Malchus, whose descent after the destruction is far greater.

איכה א':ט' 1:9 Lamentations

טמאתה בשוליה לא זכרה אחריתה ותירד פלאים אין מנחם לה ראה ה'
את-עניי כי הגדיל אויב:

Her filthiness was in her skirts, She was not mindful of her end; Therefore is she come down wonderfully, She hath no comforter. ‘Behold, O L-RD, My affliction, For the enemy hath magnified himself.’

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51 יין המשומר

The Talmud explains “No eye has seen” as “the wine preserved in its grapes since the six days of Creation,” the hidden reward of the World to Come. Here it is a name for Binah, which no external force can reach.

ברכות ל"ד בבבא 34b Berakhot

52 מי זאת עולה מן המדבר כתרמות עשן

“Who is this that rises from the wilderness like pillars of smoke?” Read as the refined sparks ascending with

Malchus as mayin nukvin.

Song of Songs 3:6: שיר השירים ג'ו:

מי זאת עלה מן־המדבר כתימרות עשן מקטרת מר וילבונה מכל אבקת רוכל:

Who is this that cometh up out of the wilderness Like pillars of smoke, Perfumed with myrrh and frankincense, With all powders of the merchant?

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PARAGRAPH 12

53 למען יזמרך כבוד

“So that glory may sing praise to You and not be silent.” The Alter Rebbe reads “glory” as Malchus, whose yearning in her ascent never rests.

Psalms 30:13: תהילים ל'יג:

למען יזמרך כבוד ולא ידם Havayah אלקי לעולם אודך:

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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54 אל תחרש ואל תשקוט אל

“Do not be silent and do not be still, O G-d.” Applied to the ceaseless calling of Malchus as she rises.

Psalms 83:2: תהילים פ"ג:

אלקים אל־דמי־לך אל־תחרש ואל־תשקט אל:

O G-d, keep not Thou silence; Hold not Thy peace, and be not still, O G-d.

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PARAGRAPH 13

55 שחורה אני ונאווה

“I am black, yet comely.” The Zohar reads it of Malchus, who in her great love makes herself small, so small that she appears only as a single point.

Song of Songs 1:5: שיר השירים א'ה:

שחורה אני ונאווה בנות ירושלים כאהלי קדר כיריעות שלמה:

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

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56 מגו דחיקו ורחימו אזעירת גרמה

The Zohar on Parshas Balak: when she is in great love for her beloved, out of distress and love that she cannot bear, she diminishes herself until nothing of her is seen but a single point. The Alter Rebbe identifies this with the burning heat of the wilderness.

Zohar, Balak 6:113-122: קי"ג-קכ"ב

He then cited the verse: “I am black but comely, O ye daughters of Jerusalem” (S.S. 1, 5). “This means that when she (the Moon) is very lovesick for her Beloved, she shrinks to nothing until only a dot is left of her, and she is hidden from all her hosts and camps. Then she says, I am black, like the let-

להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כו

ter yod, in which there is no white space, and I have no room to shelter you under my wings; therefore “do not look at me”, for ye cannot ...

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

PARAGRAPH 14

57 ומדברך נאווה

“And your speech (midbarech) is comely.” The Alter Rebbe reads midbar here as Malchus in her thirsting ascent, which is “comely” because it fulfills the purpose of her descent.

Song of Songs 4:3: שיר השירים ד'ג:

קחוט השני שפתותיה ומדברך נאווה כפֿלח הרמון רקתה מבעד לצמֿתה: 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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58 למען יזמרך כבוד

“So that glory may sing praise to You and not be silent,” read of Malchus, the attribute of speech, in her ascent.

Psalms 30:13: תהילים ל'יג:

למען יזמרך כבוד ולא ידם Havayah אלקי לעולם אודך:

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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59 צמאה לך נפשי

“My soul thirsts for You,” David’s words in the wilderness of Judah. The Alter Rebbe reads “my soul” as Malchus, the attribute of which David was a chariot.

Psalms 63:2: תהילים ס"ג:

אלקים אלי אתה אשחרך צמאה לך נפשי כמה לך בשרי בארץ־צִיָּה ועֵינֵי בְלִיָּמִים:

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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60 מתי אבוא ואראה

“My soul thirsts for G-d, for the living G-d; when shall I come and appear before G-d?” Read as Malchus’s longing to rise into Atzilus.

Psalms 42:3: תהילים מ"ב:

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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PARAGRAPH 15

61 ובחי — (והנה)

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

KEHOT’S NOTE

חסר סיום המוסגר (ובכת"י 113 עב, ב — שם נמצא מאמר זה — ליתא כאן התחלת מוסגר).

62 **וישלחהו מג"ע לעבוד את האדמה**
 “G-d sent him out of the Garden of Eden to work the ground.” Read as the soul’s descent into the body to refine the animal soul.

בראשית ג:23

וישלחהו ה' אלקים מג"ע לעבוד את־הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם:
 Therefore the L-RD G-d sent him forth from the garden of Eden, to till the ground from whence he was taken.

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63 **תעו במדבר כו' צמאים כו' ויצעקו**
 “They wandered in the wilderness ... hungry and thirsty ... and they cried out to Havayah in their distress.” The Alter Rebbe takes it as the soul’s thirsting cry in prayer, the lev-el of midbar.

תהילים ק"ז:4-6

תעו כמדבר ביש"מון דרך עיר מושב לא מצאו: רעבים גם־צמאים נפשם
 בהם תתעטר: ויצעקו אלהי בצר להם מצוקותיהם יצילם:

They wandered in the wilderness in a desert way; They found no city of habitation. 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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64 **למען יזמרח כבוד**
 “So that glory may sing praise to You,” cited again for the ascent of Malchus that begins at midnight.

תהילים ל"ג:13

למען יזמרח כבוד ולא ידם Havayah אלקי לעולם אודך:

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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KEHOT'S NOTE

תהלים ל, יג.

65 **הוא — יתאמץ**
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 ועי' בסש"ב פכ"ח. [כ].

66 **וכנוצר בפע"ח**
 Kehot's note points to where this is explained further: Sefer HaMaamarim 5600.
 KEHOT'S NOTE
 ראה גם תו"א קיב, ד. יהל אור עי' שכו. ובסה"מ תר"ן עי' שצא.

67 **אש לפניו תלך**
 The words here quote Psalms 97:3; the passage is shown below.

תהילים צ"ג:3

אש לפניו תלך ותלהט סביב צריו:

להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כו'

A fire goeth before Him, And burneth up His adversaries round about.

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KEHOT'S NOTE

תהלים צ, ג.

68 **מי זאת עולה מן המדבר**
 Kehot's note points to Song of Songs 3:6 for these words.

שיר השירים ג:6

מי זאת עלה מן־המדבר כְּתִימֵרוֹת עֵשֶׂן מְקַטֶּרֶת מֵר וּלְבוֹנָה מְכַל אֲבָתָה רֹכֵל:

Who is this that cometh up out of the wilderness Like pillars of smoke, Perfumed with myrrh and frankincense, With all powders of the merchant?

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KEHOT'S NOTE

שח"ש ג, ו.

69 **ידבר עמים תחתנו**
 The words here quote Psalms 47:4; the passage is shown below.

תהילים מ"ז:4

ידבר עמים תחתינו ולא־עמים תחת רגלינו:

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

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KEHOT'S NOTE

תהלים מז, ד.

70 **בימי שלמה קיימא סיהרא**
 Kehot's note points to Zohar I, 150a for these words.

זח"א קנ, א150

שמות רבה ט"ו:26

דבר אחר: החדש הזה לכם, הדא הוא דכתיב (שם עב, ו): יפרח בימיו צדיק ורוב שלום עד בלי ירח, עד שלא הוציא הקדוש ברוך הוא את ישראל ממצרים, ברמז הודיע להם, שאין המלכות בא להם עד שלשים דור, שנאמר: החדש הזה לכם ראש חדשים, החדש שלשים יום, ומלכות שלכם שלשים דור. הלבנה בראשון של ניסן מתחלת להאיר, וכל שהיא הולכת מאירה עד חמישה עשר ימים, ודסקוס שלה מתמלא, ומחמישה עשר עד שלשים אור שלה חסר, בשלשים אינה נראית. כך ישראל, חמישה עשר דור מן אברהם ועד שלמה. אברהם התחיל להאיר, ...

Another interpretation: “This month shall be for you [the first of months]” (Exodus 12:2) - that is what is written: “In his days let the righteous flourish, and abundance of peace, until the moon is no more” (Psalms 72:7). Before the Holy One blessed be He took Israel out of Egypt, He made it known to them by allusion that their royalty would endure for them for thirty generations, as it is stated: “This month shall be for you the first of months.” The month is thirty days, and your ...

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KEHOT'S NOTE

זח"א קנ, א. זח"ב, פה, א. וראה שמו"ר פט"ו, כו.

71 מ"מ היו מתבררים הניצוצים מחמת היחוד ז"ל שהי' באצ"י

Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
והי' הבירור בבחי' אתהפכא ממש וכמו שלמה המע"ה שהיו כולם נכנעים
ובטלים אליו כו' — המשך תערי"ב ג ע' אישכנ. וראה גם שם ח"ב ע' אסד.

72 מעוצם הגילוי הם מתבטלים ממילא

Kehot's note points to where this is explained further:
Likkutei Sichos.
KEHOT'S NOTE
ראה לקו"ש ח"ב ע' 215 הערה 32.

73 מבורא במ"א . . קומה הי'

Kehot's note points to where this is explained further:
Biurei HaZohar.
KEHOT'S NOTE
ביאורו"ז לאדהא"מ קלב, א. ובהבא להלן ראה המשך בששה"ק תערי"ב ח"ב
ע' תשעד.

74 בית עולמים שנק' מנוחה

The words here quote Zevachim 119a:8; the passage is shown below.
Zevachim 119a:8 ח"א: זבחים קי"ט
מקלל דלרבי יהודה קרוב? אין; דהאמר רב אדא בר מתנה: מעשר שני
ומעשר בהמה נאכלין בגנוב וגבעון לדברי רבי יהודה. והא בעי בינה!
ולא תני רב יוסף: שלש בירות הן – שילה, נגוב וגבעון, ובית עולמים?
הוא תני לה והוא אמר לה: לאכילת מעשר שני, ואליכא דרבי יהודה.
William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE
זבחים קיט, א.

75 חיל בלע ויקיאנו

The words here quote Job 20:15; the passage is shown below.
איוב כ: ט"ו Job 20:15
חיל בלע ויקאנו מבטנו ירשנו אל:
He hath swallowed down riches, and he shall vomit them up again; G-d shall cast them out of his belly.
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KEHOT'S NOTE
איוב כ, טו.

76 עת אשר שלט האדם

The words here quote Ecclesiastes 8:9; the passage is shown below.
Ecclesiastes 8:9 ח"ט: קהלת
את כל יזה ראיתי ונתון את ליבי לכל מעשה אשר נעשה תחת השמש
עת אשר שלט האדם באדם לרע לו:
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.

להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כו'

77 הבירור שבדרך מלחמה . . שלא בדרך מלחמה

Kehot's note points to where this is explained further:
Sefer HaMaamarim 5704.
KEHOT'S NOTE
נתבאר בארוכה בסה"מ תרנ"ט ע' קסב ואילך. סה"מ תש"ד ע' 106 ואילך.

78 ונקי ג"כ יין המשומר

Kehot's note points to Berachot 34b for these words.
ברכות ל"ד ב"ב Berachot 34b
KEHOT'S NOTE
ברכות לד, ב.

PARAGRAPH 16

79 וידבר ה' אל משה במדבר סיני

The verse on which the Midrash comments, the opening verse of Bamidbar.
במדבר א:1 Numbers 1:1
וידבר ה' אל משה במדבר סיני באהל מועד לחדש 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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80 לנשיא שנכנס למדינה וראו אותו בני המדינה וברחו

The Midrash on "Havayah spoke to Moshe in the Wilderness of Sinai": the parable of the prince from whom two provinces fled, while a ruined city welcomed him. The Alter Rebbe interprets each element in the paragraphs that follow.
במדבר רבה א:ב' Bamidbar Rabbah 1:2

81 המדרש רבה . . נכנס לעיר חריבה

The discourse there on "The sea saw and fled ... the mountains skipped like rams" cites this Midrash.
KEHOT'S NOTE
ראה לעיל פי' זו טו, ב. וראה המשך בששה"ק תערי"ב ח"ב ע' איט.

82 הים ראה וינוס וכן ההרים

The words here quote Psalms 114:3; the passage is shown below.
תהילים קי"ד:3 Psalms 114:3
הים ראה וינוס ויפסח יסב לאחור:
The sea saw it, and fled; The Jordan turned backward.
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KEHOT'S NOTE
תהילים קיד, ג-ד.

83 הים ראה וינוס וכן ההרים רקדו כאלים

"The sea saw and fled ... the mountains skipped like

rams.” The Midrash reads both as fleeing before G-d.

תהילים קי"ד:ג-ד-4-3 Psalms 114:3-4

הים רָאָה וַיָּנָס וַיִּשָּׁב הַיַּרְדֵּן יָסַב לְאַחֲזֹר: הַהָרִים רָקְדוּ כְּאֵילִים גְּבָעוֹת כְּבָנִי צֶאֱנָן:

The sea saw it, and fled; The Jordan turned backward. The mountains skipped like rams, The hills like young sheep.

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84 יִשְׂאֹו מְדַבֵּר וְעָרָיו חֲצָרִים תִּשָּׁב קֶדֶר יִרְוֶנוּ יוֹשְׁבֵי סֶלַע

“Let the wilderness and its cities raise their voice, the villages that Kedar inhabits; let the dwellers of the rock sing.” The Midrash’s proof that the wilderness welcomed G-d with song.

ישעיהו מ"ב:י"א-11 Isaiah 42:11

יִשְׂאֹו מְדַבֵּר וְעָרָיו חֲצָרִים תִּשָּׁב קֶדֶר יִרְוֶנוּ יוֹשְׁבֵי סֶלַע מְרָאשׁ הָרִים יִצְחָחוּ:

Let the wilderness and the cities thereof lift up their voice, The villages that Kedar doth inhabit; Let the inhabitants of Sela exult, Let them shout from the top of the mountains.

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85 יִשׁוּשׁוֹם מְדַבֵּר וְצִיָּה

“The wilderness and the parched land shall rejoice over them.” The Midrash’s proof that the wilderness rejoiced in G-d’s dwelling there.

ישעיהו ל"ה:א-1 Isaiah 35:1

יִשְׁשׁוֹם מְדַבֵּר וְצִיָּה וְתִגְלַל עֲרֻבָה וְתִפְרַח כְּחִבְצֵלָת:

The wilderness and the parched land shall be glad; And the desert shall rejoice, and blossom as the rose.

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KEHOT’S NOTE

ישע"י לה, א.

PARAGRAPH 17

86 וְלֹא תַחֲלֹל

“You shall not profane My holy Name.” The Alter Rebbe reads techalelu as making oneself a chahal, a void devoid of G-dliness.

ויקרא כ"ב:ל"ב-22 Leviticus 22:32

וְלֹא תַחֲלֹל אֶת־שֵׁם קֹדֶשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשָׁם:

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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KEHOT’S NOTE

ויקרא כב, לב. וראה לעיל (פקודי) ד, א.

87 דוּחַק רִגְלֵי הַשְּׁכִינָה

One who walks with haughty, upright bearing is as if he pressed the feet of the Shechinah. Cited for the self-asser- tion that leaves no room for the Divine Presence.

ברכות מ"ג ב:י"ט-כ"ב-43b Berachot 43b:19-20

וְיֵשׁ אוֹמְרִים, אִם לֹא יִפְסִיעַ פְּסִיעָה גְּסָה: דָּאָמַר מֶר, פְּסִיעָה גְּסָה נוֹטְלָת אֶחָד מִחֲמַשׁ מֵאוֹת מִמָּאוֹר עֵינָיו שֶׁל אָדָם. מֵאִי תִקְנִיתִיהָ? לְהַדְרִיהָ

לַהֲבִין בִּיאוֹר הַדְּבָרִים הַנִּי"ל בַּעֲנִין בַּמְדַּבֵּר סִינִי בִּאֵהֶל מוֹעֵד כִּי

בְּקִדּוּשׁא דְּבִי שְׁמִי. וְאֵל יְהִלֵּךְ בְּקוֹמָה וְקוֹפָה: דָּאָמַר מֶר הַמְהִלֵּךְ בְּקוֹמָה וְקוֹפָה אֶפְיִלוּ אַרְבַּע אַמּוֹת, כְּאִילוּ דוּחַק רִגְלֵי שְׁכִינָה, דְּכַתִּיב: "מִלֵּא כָל הָאָרֶץ כְּבוֹדִי".

Some declare he should not walk with a big stride. For the teacher has said : A big stride takes away one five hundredth part of the light of a man's eyes. What is the remedy for if ? He may restore it [by drinking the wine of] Sanctification on the [Sabbath] night. He should not walk with an erect car- riage. For the teacher has said: He who walks with an erect carriage, even a distance of four cubits, is as though he pushed against the feet of the Shekinah; ...

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קידושין ל"ח Kiddushin 38a

KEHOT’S NOTE

ברכות מג, ב. קידושין לח, א. [כ].

88 דוּחַק רִגְלֵי הַשְּׁכִינָה

The same phrase in the Talmud’s saying that one who sins in secret is as if he pressed the feet of the Shechinah, for “the earth is My footstool.” The Kehot note gives it beside Berachot 43b.

קידושין ל"א א:2 Kiddushin 31a:2

תִּנִּי תִנָּא קָמִיָּה דְּרַב נַחֲמָן: בְּזִמְנָא שְׁאָדָם מְצַעַר אֶת אֲבִיו וְאֶת אִמּוֹ אָמַר הַקֹּדֶשׁ בְּרוּךְ הוּא: יָפָה עֲשִׂיתִי שְׁלֹא דִרְתִּי בִּינִיָּהֶם, שְׁאֵלְמִי דִרְתִּי בִּינִיָּהֶם, צִיָּעְרוּנִי. אָמַר רַבִּי יִצְחָק: כָּל הָעוֹבֵר עַבְדִּיהָ בַּסֵּתֶר - כְּאִילוּ דוּחַק רִגְלֵי שְׁכִינָה. שְׁנָאָמַר: "כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ יְהִי רִגְלִי".

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89 כֹּל הָאוֹמֵר אֵין לִי אֵלָא תוֹרָה

“Whoever says he has only Torah does not have even Torah.” The Alter Rebbe reads it of one who studies as a self-standing “I.”

יבמות ק"ט ב:ד'-ה-4-5 Yevamot 109b:4-5

עֲרֻבֵי שְׁלָצִיּוֹן — דְּעֻבְדֵי שְׁלוֹף דוּץ. תוֹקַע עֲצָמוֹ לְדַבֵּר הֶלְכָה — דְּתַנְיָא, רַבִּי יוֹסִי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁטָּא! אֵלָא: כָּל הָאוֹמֵר אֵין לוֹ אֵלָא תוֹרָה — אֵין לוֹ אֵלָא תוֹרָה. הָא נִמִּי פְּשִׁטָּא! אֵלָא דְּאֶפְיִלוּ תוֹרָה אֵין לוֹ. מֵאִי טַעְמָא? אָמַר רַב פֶּפְא, אָמַר קְרָא: "וְלִמְדַתְּם וְעֲשִׂיתֶם" — כָּל שִׁישְׁנוּ בְּעִשְׂיָה יִשְׁנוּ בְּלִמְדָּה, כָּל שִׁאִינוּ בְּעִשְׂיָה אֵינוּ בְּלִמְדָּה.

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KEHOT’S NOTE

יבמות קט, ב.

90 בַּדִּיָּה וְעִשְׂתִּי צִיץ

There the tzitz is explained through self-nullification (bit- tul), the opposite of yesh, which subdues the self and breaks through the “iron partition” separating a person from G-d.

KEHOT’S NOTE

תו"א פג, ב.

PARAGRAPH 18

91 ים סוף סופא דדרגין
The Zohar on Parshas Shelach, which Me'orei Or follows in calling the Malchus of Yetzirah Yam Suf, the end of the levels.

Zohar, Sh'lach 13:119-128 קב"ח י"ג:ק"י"ט-ק"י"ח

92 יהי רקיע ויהי מבדיל
“Let there be a firmament in the midst of the waters, and let it divide between waters and waters.” The division that created the lower waters, the source of separate existence.

Genesis 1:6 ר"א:א

ויאמר אלקים יהי רקיע בתוך המים ויהי מבדיל בין מים למים:
And G-d said: ‘Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.’

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KEHOT'S NOTE

בראשית א, ו.

PARAGRAPH 19

93 וכמו ההפרש שבין שרפים
The Talmud on the song of the ministering angels, who say “Holy, holy, holy” only after Israel sings below. The Kehot note sends the reader here for the difference between the classes of angels.

Chullin 91b צ"א בב

KEHOT'S NOTE

ראה חולין צא, ב. צב, א. תוד"ה ברוך.

94 חיות ואופנים
The Talmud continues: “Blessed,” the Ofanim are the ones who say it. The Kehot note cites it for the difference between the Seraphim, who say “Holy,” and the Ofanim.

Chullin 92a צ"ב בב

95 חיות ואופנים שמתנשאים ברעש
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר.

96 אומרים קדוש
The Seraphim call to one another, “Holy, holy, holy is Havayah of Hosts.” The Alter Rebbe connects their “Holy” with their comprehension of the light that shines openly in Beriah.

Isaiah 6:3 ר"ג:ו

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֵא כְּלֵי־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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להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כו

PARAGRAPH 21

97 הים ראה ויננס
“The sea saw and fled.” Interpreted as the separate existence of the “sea” fleeing the revelation that would nullify it.

Psalms 114:3 ג"ד:ג

הים ראה ויננס היננס וסב לאחור:

The sea saw it, and fled; The Jordan turned backward.

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PARAGRAPH 22

98 סד"ה וכל העם רואים
There the “sounds” are explained as drawings down of the Infinite Light from concealment into revelation, as a voice carries breath from the heart into speech; the people at Sinai saw what is ordinarily only heard.

KEHOT'S NOTE

תו"א עד, ג.

99 ויעמדו מרחוק
“And all the people saw the sounds ... and the people saw, and they trembled and stood from afar.” The Torah Ohr discourse reads “stood from afar” as receiving only from a distance, so as to remain a yesh.

Exodus 20:15 ט"ו:כ

וְכָל־הָעָם רְאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָר עֹשֶׂן וְיָרָא הָעָם וַיִּנְעוּ וַיַּעֲמֻדוּ מֵרָחֵק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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KEHOT'S NOTE

שמות כ, טו.

100 בזח"א ויצא דקס"ב ע"ב . . כמ"ש במ"א

The note points there for the explanation “elsewhere” of this Zohar passage, given in the name of the Baal Shem Tov.

KEHOT'S NOTE

ראה אוה"ת פ' מטות ע' אשלה הפי' בשם הבעש"ט.

101 והיו העטופים ללבן

“And the feeble ones were Lavan's, and the strong ones Yaakov's.” The Zohar reads ha'atufim as those who wrap themselves away from the divine radiance.

Genesis 30:42 מ"ב:ל

וּבְהֶעָשִׂיף הַצֹּאן לֹא יֵשִׁים וְהָיָה הָעֶטְּפִים לְלָבָן וְהַקְּשָׁרִים לְיַעֲקֹב:

but when the flock were feeble, he put them not in; so the feebler were Lavan's, and the stronger Jacob's.

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102 אתכספן ומתעטפי מההוא זהרא ולא יכלי לקרבא לגביה

The Zohar on Parshas Vayetzei: they yearn, yet wrap themselves away from that radiance and cannot come near to it. Cited as a parallel to standing “from afar.”

Zohar, Vayetzei 32:319-322 שכי"ט-שכי"ט ויצא לייב: שכי"ט-שכי"ט

103 למה תרצדון הרים

“Why do you leap, you many-peaked mountains?” The mountains here are the arrogant ones, contrasted with the humble mountain G-d chose for His dwelling.

Psalms 68:17 טהילים ס"ח:י"ז

למה תרצדון הרים גבננים החר חמד אלקים לשבתו איהי: לשכן לנצח:

Why look ye askance, ye mountains of peaks, At the mountain which G-d hath desired for His abode? Yea, the L-RD will dwell therein for ever.

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KEHOT'S NOTE

תהלים סח, יז.

104 דהוא חליש וזעיר מכל טוריא

The Targum on the Song of Deborah: the mountains vied for the Shechinah, and it rested on Mount Sinai, the weakest and smallest of all the mountains. The Alter Rebbe sees in Sinai the level of self-nullification.

Targum Jonathan on Judges 5:5 תרגום יונתן על שופטים ה:ה

טוריא זעו מן קדם יי טורא דתבור טורא דחרמון וטורא דכרמלא מתרגשין דין עם דין ואמרין דין דין דין אמר עלי תשרי שכנתיה ולי חזיא ודין דין אמר עלי תשרי שכנתיה ולי חזיא אשרי שכנתיה על טורא דסיני דהוא חליש וזעיר מכל טוריא דין סיני מתרגיף ומתרגיש וסליק תנניה כתננא דאתונא מן קדם דאתגלי עלוהי יקרא דיי אלקה דישאאל:

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105 ת"ח צ"ל בו שמינית שבשמינית

The Talmud's teaching that a Torah scholar should have an eighth of an eighth of pride. Here it explains why Sinai, though the smallest, is still a mountain.

Sotah 5a:16 סוטה ה' א:ט"ז

אמר רב חייא בר אשי אמר רב: תלמיד חכם צריך שיהא בו אֶחָד משמונה בשמינית. אמר רב הונא בריה דרב יהושע: ומעטרא לקה כי סאסא לשובלתא. אמר רבא: בשממא דאית בקה, ובשממא דלית בקה.

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KEHOT'S NOTE

סוטה ה, א. וראה לקוטי לויי אגרות ע' שה. הערת כ"ק אדמו"ר במאמרי אדה"ה הנחות הר"פ, עמוד קצב.

106 בד"ה יביאו לבוש מלכות

The discourse the text cites for the “eighth of an eighth.” The passage there speaks of the revelation of the “royal apparel” earned through the nullification of will at Sinai and the self-sacrifice of the Jews in the days of Mordechai.

KEHOT'S NOTE

תו"א צא, ב.

להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כיו

107 וכל הר וגבעה ישפלו

“Every valley shall be raised, and every mountain and hill made low.” Read as the humbling of arrogance and self-assertion.

Isaiah 40:4 שיעיהו מ':ד"ד

כל-גיא ינשא וכל-הר וגבעה ישפלו והיה העקב למישור והרכסים לבקעה:

Every valley shall be lifted up, and every mountain and hill shall be made low; and the rugged shall be made level, and the rough places a plain;

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KEHOT'S NOTE

ישעיי מ, ד.

108 ישאו מדבר ועריו חצרים

The verse the Midrash cites for the wilderness's welcome of G-d.

Isaiah 42:11 שיעיהו מ"ב:י"א

ישאו מדבר ועריו חצרים תשב קדר ירנו ישובי סלע מראש הרים יצנחו:

Let the wilderness and the cities thereof lift up their voice, The villages that Kedar doth inhabit; Let the inhabitants of Sela exult, Let them shout from the top of the mountains.

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KEHOT'S NOTE

ישעיי מב, יא.

109 על אלף השביעי וחד חרוב

“Six thousand years the world exists, and one [thousand] it is desolate.” The Alter Rebbe reads the “desolate wilderness” of the Midrash in the light of this seventh millennium.

Rosh Hashanah 31a:8-9 ט"ז-ט"ח:א-ח

וקמיפלגי בדרב קטינא, דאמר רב קטינא: שיתא אלפי שני הוה עלמא וחד חרוב, שנאמר: “ונשגב ה' לבדו ביום ההוא”. אמר אבוי: תרי חרוב, שנאמר: “יחינו מיומים”. במוספי דשבתא מה היו אומרים? אמר רב ענן בר רבא אמר רב: “היו לר”.

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KEHOT'S NOTE

ר"ה לא, א. ראה ד"ה אלו דברים — תרנ"א ע' קצד “שהכוונה שיהי חרוב מהלבושים דק"נ”.

110 יום שכולו שבת

The psalm for Shabbos is a song for the future, “for the day that is entirely Shabbos and rest for eternal life.”

Mishnah Tamid 7:4 משנה תמיד ז':ד

... בששי היו אומרים (שם צג), ה' מלך גאות לבש וגו'. בשבת היו אומרים (שם צב), מזמור שיר ליום השבת, מזמור שיר לעתיד לבא, ליום שכלו שבת מנוחה לחיי העולמים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, “The earth is the L-rd's and the fullness thereof, the world and they that dwell therein” (Psalms 24). 2) On the second day they used to say: “Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain” (Psalms 48). 3) On the third day

they used to say: “G-d stands in the congregation of G-d, in the midst of the judges he ...

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111 יום שכולו שבת

The Talmud’s discussion of the seventh millennium and the “day that is entirely Shabbos,” cited by the Kehot note.

Sanhedrin 97a:13ג”א:י”ג

סנהדרין ד”א:י”ג:13ג”א
תנא קותיה דרב קטינא: קשם שהשביעית משמטת שנה אחת לשבע שנים, כך העולם משמט אלף שנים לשבעת אלפים שנה, שנאמר: “ונשגב ה’ לבדו ביום ההוא”, ואומר: “מזמור שיר ליום השבת” – יום שכולו שבת. ואומר: “כי אלף שנים בעיניך כיום אתמול כי יעבר”.

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112 יום שכולו שבת . . ארוך

The reward of the World to Come described as “a world that is entirely long,” cited by the Kehot note for this phrase.

Kiddushin 39b:8ח”ב:ט”ז

הרי שאמר לו אביו: עלה לביתה והבא לי גוזלות, ועלה לביתה ושלח את האם ונטל את הבנים ובחזירתו נפל ומת – היכן טובת ימיו של זה, והיכן אריכות ימיו של זה? אלא: “למען ייטב לך” – לעולם שכולו טוב, “ולמען יאריך ימיה” – לעולם שכולו ארוך.

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KEHOT’S NOTE

סנהדרין ד”א:טע”א. קידושין לט, ב. סוף תמיד.

113 השמים החדשים

“The new heavens and the new earth that I am making.”
The new building that follows the nullification of the seventh millennium.

Isaiah 66:22ב”כ:ס”ו

ישעיהו ס”ו:כ”ב:66:22
כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם ה’ כן יעמד זרעכם 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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KEHOT’S NOTE

ישע”י סו, כב.

114 רפאני הוי וארפא

“Heal me, Havayah, and I shall be healed.” The verse of the discourse where the “sea” is explained as Yetzirah.

Jeremiah 17:14ד”י:י”ד

רפאני ה’ וארפא הושיעני ואושעה כי תהלתי אתה:

Heal me, O L-RD, and I shall be healed; Save me, and I shall be saved; For Thou art my praise.

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להבין ביאור הדברים הנ”ל בענין במדבר סיני באהל מועד כיו

PARAGRAPH 23

115 עשר אעשרנו לך

Yaakov’s vow, “Of all that You give me, I will surely give a tenth to You,” the verse of the Torah Ohr discourse cited.

Genesis 28:22כ”ח:כ”ב

והאבן הזאת אשר שמתי מצבה יהיה בית אלקים וכל אשר תתן לי עשר אעשרנו לך:

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

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116 בד”ה ובבואה לפני המלך

There “six thousand years the world exists, and one desolate” is explained as a state of rest without ascents and descents: all six thousand years are descents for the sake of ascent, which lead to the ascents of the souls in Gan Eden and of the bodies in the days of Mashiach and the Resurrection.

KEHOT’S NOTE

תו”א צו, א וש”נ. וראה גם לעיל פ’ בהר מא, ב.

117 במדבר . . לא ישב אדם שם

“Who led us in the wilderness ... in a land through which no man passed and where no man dwelt.” The Alter Rebbe reads “no man dwelt there” in two ways, negative and positive.

Jeremiah 2:6ו’:ב

ולא אמרו איה ה’ המעלה אתנו מארץ מצרים המוליך אתנו במדבר בארץ ערבה ושוהה בארץ ציה וצלמות בארץ לא-עבר בה איש ולא-ישב אדם שם:

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

ירמ”י ב, ו.

118 ארץ לא זרועה

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

KEHOT’S NOTE

שם ב, ב.

119 ארץ לא זרועה

“Your following Me in the wilderness, in a land not sown.” Read negatively as thought, speech and action not devoted to G-d.

Jeremiah 2:2ב’:ב

הלך וקראת באני ירושלים לאמר כה אמר ה’ זכרתי לך חסד נעוריהך אהבת כלולתיך לכתה אחרי במדבר בארץ לא זרועה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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120 ועל דמות הכסא דמות כמראה אדם

Yechezkel's vision of "a likeness like the appearance of a man" upon the throne, the source for the divine sense of "man."

Ezekiel 1:26 א:כ"ו חזקאל

וממעל לרקיע אשר על־ראשם כמראה אבן־ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

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

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121 כתפארת אדם

The Zohar explains "man" as the Torah: "This is the Torah: a man," "like the beauty of a man," as the Kehot note quotes it from Or HaTorah.

ספר הזהר, משפטים י"ג:תל"ג-14:443-13:433 Zohar, Mishpatim
י"ד:תמ"ג

122 "Like the beauty of a man, to dwell in a house," explained as the Torah ("man") dwelling in the Oral Torah ("house").

ישעיהו מ"ד:י"ג Isaiah 44:13

חרש עצים נטה קו יתארהו בשדך יעשהו במקצעות ובמחוגה יתארהו ויעשהו כתבנית איש כתפארת אדם לשבת בית:

The carpenter stretcheth out a line; He marketh it out with a pencil; He fitteth it with planes, And he marketh it out with the compasses, And maketh it after the figure of a man, According to the beauty of a man, to dwell in the house.

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123 כתפארת אדם לשבת בית

The Zohar explains "man" and "house" as Z'eir Anpin and Nukva, as the Kehot note quotes it from Or HaTorah.

ספר הזהר, האדרא רבא מ"א:רצ"ו-42:309-41:297 Zohar, Idra Rabba
מ"ב:ש"ט

124 א"ת בניך אלא בוניך

"Do not read banayich (your children) but bonayich (your builders)": Torah scholars build the world. Here it links "house" with the Oral Torah.

ברכות ס"ד א:14 Berakhot 64a

אל תקרי "בניך" אלא "בוניך". "שלוש רב לאהבי תורתך ואין למו מכשול". "יהי שלום בחילך שלוח בארמנותיה". "למען אחי ורעי אדברה נא שלום בך. למען בית ה' אלקינו אבקשה טוב לך". "הי עז לעמו יתן ה' יברך את עמו בשלום".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7).

להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כיו

"For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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KEHOT'S NOTE

ברכות סד, א. וש"נ.

125 זח"ב קי"ז ב'

Or HaTorah sums up this Zohar passage: it concerns the Torah, "This is the Torah: a man," "like the beauty of a man."

KEHOT'S NOTE

"פ"י על התורה זאת התורה אדם כתפארת אדם" — אוה"ת נ"ך-א ע"י רמד.

126 ח"ג קמ"א סע"ב

Or HaTorah sums up this Zohar passage: "man" and "house" are Z'eir Anpin and Nukva.

KEHOT'S NOTE

"אדם בית זו"נ" — אוה"ת נ"ך-א ע"י רמד.

127 אמלאה החרבה

Tyre's boast over Jerusalem, "I shall be filled from her that is laid waste."

Ezekiel 26:2 ב"ו:2 חזקאל

בן־אדם יעז אֲשֶׁר־אָמַרָה צר על־ירושלם הָאֵח נִשְׁבְּרָה דִּלְתוֹת הָעַמִּים נִסְבָּה אֵלַי אֲמַלְאָה הַחֲרֵבָה:

'Son of man, because that Tyre hath said against Jerusalem: Aha, she is broken that was the gate of the peoples; She is turned unto me; I shall be filled with her that is laid waste;

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KEHOT'S NOTE

חזקאל כו, ב.

128 לא נתמלאה צור

The Talmud reads this verse as a law of history: when one of the two is full, the other is laid waste.

מגילה ו' א:ט"ז Megillah 6a

קסרי וירושלים, אם יאמר לה אדם: חרבו שתיהן — אל תאמן. ישובו שתיהן — אל תאמן. חרבה קסרי ונשבה ירושלים, חרבה ירושלים ונשבה קסרי — תאמן, שנאמר: "אמלאה החרבה". אם מליאה זו — חרבה זו, אם מליאה זו — חרבה זו.

Caesarea and Jerusalem [are rivals]. If one says to you that both are destroyed, do not believe him; if he says that both are flourishing, do not believe him; if he says that Caesarea is waste and Jerusalem is flourishing, or that Jerusalem is waste and Caesarea is flourishing, you may believe him, as it says, "I shall be filled, she is laid waste" (Ezekiel 26:2); if this one is filled, that one is laid waste, and if that one is filled, this one is laid waste.

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KEHOT'S NOTE

מגילה ו, א. רש"י בראשית כה, כג.

129

לא נתמלאה צור אלא מחורבנה של ירושלים

Rashi: the two nations will never be equal in greatness; Tyre was filled only from the destruction of Jerusalem.

רש"י על בראשית כ"ה: כ"ג: Rashi on Genesis 25:23
ויאמר ה' לה. על ידי שליח; לשם נאמר ברוח הקדש והוא אמר לה (בראשית רבה): שני גוים בבטן. גיים כתיב; אלו אנטונינוס ורבי, שלא פסקו מעל שלהם לא צנון ולא חזרת לא כימות החמה ולא כימות הגשמים (עבודה זרה י"א): ושני לאמים. אין לאם אלא מלכות: ממעיך יפרדו. מן המעים הם נפרדים זה לרשעו וזה לתמו: מלאם יאמץ. לא ישוו בגדלה, כשזה קם זה נופל, וכן הוא אומר אמלצה התרבה (יחזקאל כ"ו), לא נתמלאה צור אלא מחורבנה של ירושלים:

AND THE ETERNAL SAID UNTO HER through a messenger: it was told to Shem by holy inspiration and he told it to her (Genesis Rabbah 63:7). TWO NATIONS ARE IN THY WOMB —The word is written exalted, noble persons), an allusion to Antoninus and Rabbi (Rabbi Judah the Prince) from whose table neither radish nor lettuce was absent neither in summer nor in winter (Avodah Zarah 11a) AND TWO RACES — The word always denotes a people that has all ...

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

130

ירושלים הוא יראה שלם

Kehot's note points to Taanit 16a for these words.

Taanit 16a ט"ז תענית

KEHOT'S NOTE

תוד"ה הר — תענית טז, א. ב"ר נו, טז.

131

יראה שלם

The Midrash on the name Jerusalem: Avraham called the place Yirah and Shem called it Shalem, and G-d joined the two names. Here it is "complete awe."

Bereshit Rabbah 56:10 בראשית רבה נ"ו:י

... קורא אני אותו שלם אברהם אדם צדיק מתרעם אלא הריני קורא אותו ירושלים כמו שקראו שניהם יראה שלם ירושלים ר' ברכיה בשם רבי חלבו אמר עד שהוא שלם עשה לו הקדוש ברוך הוא סוכה והיה מתפלל בתוכה שנאמר (תהלים עו) ויהי בשלם סוכו ומוענותו בציון ומה היה אומר יהי רצון שאראה בבנין ביתי ד"א מלמד שהראה לו הקב"ה בית המקדש חרב ובנוי חרב ובנוי שנא' שם המקום ההוא הי' יראה הרי בנוי היך מה דאת אמר (דברים טו) שלש פעמים בשנה יראה אשר יאמר היום בהר הי חרב ...

"Abraham called the name of that place The L-rd will see, as it is said to this day: On the mount where the L-rd will be seen" (Genesis 22:14). "Abraham called the name of that place The L-rd will see" - Rabbi Yohanan said: He said before Him: 'Master of the universe, when You said to me: "Take you your son, your only one," I had something to argue in response: Yesterday you said: "For it is through Isaac [that descendants will be considered for you]"...' and now You say: ...

להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כיו

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132

ולאום מלאום יאמץ

"And one nation shall prevail over the other nation." Applied to the G-dly soul and the animal soul: when one is full, the other is laid waste.

בראשית כ"ה: כ"ג: Genesis 25:23

ויאמר ה' לה שני גוים בבטן ושני לאמים ממעיך יפרדו ולאם מלאם יאמץ ורב יעבד צעיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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KEHOT'S NOTE

בראשית כה, כג.

133

וחנינא בני די לו

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

KEHOT'S NOTE

תענית כד, סע"ב.

134

וחנינא בני די לו בקב חרובין

A heavenly voice said that the world is sustained for Chanina's sake, while Chanina My son is satisfied with a kav of carobs from one Erev Shabbos to the next.

Taanit 24b:14 תענית כ"ד ב:י"ד

אמר רב יהודה אמר רב: ככל יום ויום בת קול יוצאת ואומרת: כל העולם כולו ניהון בשביל חנינא בני, וחנינא בני דיו בקב חרובים מערב שבת לערב שבת. הוה רגילא דביתיה למיחמא תנוורא כל מעלי דשבתא ושדריא אקטרטא

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135

Rabbi Shimon bar Yochai and his son hid in a cave, where a miracle occurred: a carob tree was created for them, and a spring of water.

Shabbat 33b:6 שבת ל"ג ב:ו

אזל הוא ובריה, טשו בי מדרשא. כל יומא הוה מתניא להו דביתיהו ריפתא וכוזא דמיא ורכי. כי תקיף גזירתא אמר לקה לבריה: נשים דעתו קלה עליהו, דילמא מצערי לה ומגליא לו. אזלו טשו במערתא. איתרחיש ניסא איברי להו חרובא ועינא דמיא, והו משלחי מנייהו והו יתבי עד צואריהו בקלא. כולי יומא גרסי. בעידן צלוי לבשי מיכסו ומצלו, והדר משלחי מנייהו כי היכי דלא ליכלו. איתיבו תריסר שני במערתא. אתא ...

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136

ע"פ והאיש משתאה לה

The discourse on "And the man was wondering at her, keeping silent" to which the text refers as explained elsewhere.

KEHOT'S NOTE

אוה"ת בראשית א דף קלא, ב.

137

והאיש משתאה לה מחריש

"And the man was wondering at her, keeping silent," the verse of the discourse the Alter Rebbe cites for "no man dwelt there" in the positive sense.

Genesis 24:21א"כ: כ"ד: ברשית

והאיש משתאה לה מחריש לדעת ההצלחה הי דרכו אסילא:

And the man looked stedfastly on her; holding his peace, to know whether the L-RD had made his journey prosperous or not.

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138

לית דין בר נש

The Kehot note gives this Talmud page for the expression "this is no mortal man," used here for a level beyond the human.

Shabbat 112b:8ח"ב: שבת קי"ב

קרי עליה: לית דין בר אינש. איכא דאמרי: כגון דין בר אינש. אמר רבי זירא אמר רבא בר זימנא: אם ראשונים בני מלאכים — אנו בני אנשים. ואם ראשונים בני אנשים — אנו כחמורים. ולא כחמורו של רבי חנינא בן דוסא ושל רבי פנחס בן יאיר, אלא כשאר חמורים.

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KEHOT'S NOTE

שבת קיב, ב.

139

ויסב אלקים את העם דרך המדבר

"And G-d led the people around by way of the wilderness," the verse of the discourse the text cites at the close of this section.

Exodus 13:18י"ג: שמות

ויסב אלקים את העם דרך המדבר ים־סוף והמשלים עלו בני־ישראל מארץ מצרים:

But G-d led the people about, by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt.

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140

במקום שבע"ת עומדים

"In the place where penitents stand, the perfectly righteous cannot stand." Here teshuvah is the positive sense of "no man dwelt there."

Berakhot 34b:22-23ג"כ: כ"ב-כ"ג: ברכות

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבע"ת תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב." "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To

להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כיו

him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב. וראה הערת כ"ק אדמו"ר בסי המאמרים ח'תש"ט, ע' 183.

PARAGRAPH 24

141

כל צמא לכו למים

"Ho, everyone who thirsts, go to the water." Read as the mayin duchrin that answer and sweeten the thirst of Malchus.

Isaiah 55:1א"ה: ישעיהו

הוי כל־צמא לכו למים ואשר אינלו כסף לכו שברו ואכלו ולכו שברו בלוא־כסף ובלוא מחיר יין וחלב:

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price.

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KEHOT'S NOTE

ישע"י נה, א.

142

ע"פ וארשתיה לי לעולם

There the Congregation of Israel, source of all souls, is called kallah (bride), from "my soul expires" (kalsah naf-shi), for her longing is to cleave to her source with all her being.

KEHOT'S NOTE

לקמן ח, א.

143

וארשתיה לי לעולם

"I will betroth you to Me forever," the verse of the discourse cited for the embrace of Torah and mitzvos.

Hosea 2:21א"כ: הושע

וארשתיה לי לעולם וארשתיה לי בצדק ובמשפט ובחוסד 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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144

וישק יעקב לרחל

"And Yaakov kissed Rachel," read as Z'eir Anpin lowering himself to bestow on Malchus.

Genesis 29:11א"ט: בראשית

וישק יעקב לרחל וישא את־קלו ויבך:

And Jacob kissed Rachel, and lifted up his voice, and wept.

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KEHOT'S NOTE

בראשית כט, יא.

145

והאדם ידע

"And the man knew Chavah his wife." Knowledge (daas) as union, the sense the Alter Rebbe finds in mo'ed and

venodati.

בראשית ד':א

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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146 לאשתאבא בגופא דמלכא

There the life of the World to Come is only enjoying "the radiance of the Shechinah," whereas teshuvah and good deeds in this world are called in the Zohar "being absorbed into the body of the King"; this is why the soul's descent is for the sake of ascent even while it is clothed in the body.

KEHOT'S NOTE

ע"ל (ב, סע"א). במדבר. [כ].

PARAGRAPH 25

147 והיה לכם לציצית

"And it shall be for you as tzitzis," the verse of the discourse cited on the 248 limbs and the 248 positive commandments.

במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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PARAGRAPH 26

148 שמשא הוא יסוד אבא

The note refers to a talk of the Rebbe there on Moshe as the Yesod of Abba.

KEHOT'S NOTE

ראה לקוטי שיחות ח"ו ע' 244.

PARAGRAPH 27

149 פ' קדש שבתפלין

"Sanctify to Me every firstborn," the opening of the first section written in the tefillin, which the Alter Rebbe identifies with the higher Chochmah.

שמות י"ג:ב'

קְדַשְׁשִׁלִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בְּכֵנִי יִשְׂרָאֵל בְּאֶדָם וּבְבֶהֱמָה לִי הוּא:

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כו

PARAGRAPH 28

150 חתן חות דרגא

The Talmud's saying that a man should go down a step in choosing a wife. Here it names the descent of the "groom," Z'eir Anpin, into the mitzvos.

יבמות ס"ג א'

KEHOT'S NOTE

ראה יבמות סג, א.

151 ביום חתונתו

"On the day of his wedding and on the day of the gladness of his heart."

שיר השירים ג':י"א

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלָמָה בְּעֶטְרָה שְׁעֶטְרָה־לּוֹ אָמֹוּ בְּיוֹם חֲתָנָתוֹ וּבְיוֹם שְׂמִיחָתוֹ לְבֹו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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KEHOT'S NOTE

שה"ש ג, יא.

152 כחשיכה כאורה

"Darkness and light are alike to You." The level of Abba, above all gradation, before which light and darkness are equal.

תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁךְ מִמֶּךָ וְלִילָה כְּיוֹם יָאִיר כַּחֲשִׁיכָה כְּאוֹרָה:

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

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KEHOT'S NOTE

תהלים קלט, יב.

153 בעבור זה עשה הי לי

"Because of this Havayah did for me when I went out of Egypt," the verse on which the discourse "This matzah" makes its point.

שמות י"ג:ח'

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוֹר זֶה עָשָׂה לִי בְּצֵאתִי מִמִּצְרַיִם:

And thou shalt tell thy son in that day, saying: It is because of that which the L-RD did for me when I came forth out of Egypt.

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154 זו מ"ת

The Mishnah reads "the day of his wedding" as the giving of the Torah. The wedding is the descent of Z'eir Anpin into the mitzvos.

תענית כ"ו ב'

וְכֵן הוּא אוֹמֵר: "צֵאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלָמָה בְּעֶטְרָה שְׁעֶטְרָה לֹו אָמֹוּ בְּיוֹם חֲתָנָתוֹ וּבְיוֹם שְׂמִיחָתוֹ לְבֹו." "בְּיוֹם חֲתָנָתוֹ" — זֶה הַיּוֹם

תורה, "וביום שמחת לבו" — זה בננו בית המקדש, שיבנה במהרה בקמינו.

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

תענית כו, ב.

PARAGRAPH 29

155 בד"ה ואלה המשפטים

The discourse the text cites for more on Moshe's role.

KEHOT'S NOTE

תו"א שם בתחלתו. ובאוה"ת הגהות על מאמר זה. ובדרך מצותיך מצות עבד עברי.

156 ויקם משה את המשכן

"And Moshe erected the Mishkan." Moshe, the Yesod of Abba, raises Malchus by drawing Z'eir Anpin into her.

שמות מ"ח:18 Exodus 40:18

וַיִּקָּם מֹשֶׁה אֶת־הַמִּשְׁכָּן וַיִּתֵּן אֶת־אֲדָנָיו וַיִּשֶׂם אֶת־קַרְשָׁיו וַיִּתֵּן אֶת־בָּרִיָּהּ וַיִּקָּם אֶת־עַמֻּדָיו:

And Moses reared up the tabernacle, and laid its sockets, and set up the boards thereof, and put in the bars thereof, and reared up its pillars.

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KEHOT'S NOTE

שמות מ, יח.

157 ויקם משה את המשכן

One of the Zohar passages on Parshas Pekudei that the text cites on Moshe's erecting of the Mishkan.

ספר הזהר, פקודי ל"ט:ש"ד-מ:שנ"ג Zohar, Pekudei 39:344-40:353
When they brought the tabernacle to Moses, they brought it in all its parts, each part to be fitted in its place, and all the parts to be joined together to form a whole. For when they attempted to do so themselves, they did not succeed; so they brought it to Moses, who straightway succeeded in joining the parts together, putting each in its place. So we read, "and Moses reared up the tabernacle", and also, "the tabernacle was reared up".

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

158 ויקם משה את המשכן

A further passage of the Zohar on Pekudei that the text cites on the same subject.

ספר הזהר, פקודי מ"פ-ש"צ Zohar, Pekudei 40:380-390
AND MOSES REARED UP THE TABERNACLE, AND LAID (vayiten) ITS SOCKETS. At the time when these pillars and supports were put into their places, the pillars and supports of the evil side were loosened and swept away from their places.

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

159 ויקם משה את המשכן

A further passage of the Zohar on Pekudei that the text

להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כו

cites on the same subject.

ספר הזהר, פקודי מ"ב-מ"ב:ת"ט Zohar, Pekudei 40:400-42:409

For all that, seeing that the work was accomplished by and under his direction, it was as though he himself had done it. Moreover, it is the finishing of a work which is the decisive factor, and therefore we read: "And Moses reared up the tabernacle"; all those wise-hearted men attempted to rear it up but could not, the honour being left for Moses.'

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

160 כמה חכמים היו שם

Many sages came to Moshe and could not erect the Mishkan, and of this Shlomo said, "Many daughters have done valiantly, but you surpass them all": Moshe was above them all.

שמות רבה נ"ב:ד"ב Shemot Rabbah 52:4

כמה חכמים היו שם, ובאו להם אצל משה ולא היו יכולין להקימו?! אלא אמר שלמה (משלי לא): רבות בנות עשו חיל ואת עלית על כלנה, שמשנה היה מעולה מכולם. ואת עלית על כולנה. למה? שעשו את המשכן ולא היו יודעין ליישבו. מה עשה? נטלו כל אחד ואחד מלאכתו, ובאו להם אצל משה ואומרים: הרי קרשים, הרי בריחין. כיון שראה משה אותם, מיד שרתה עליו רוח"ק, והקימו. ולא תאמר משה העמידו, אלא המשכן נעשו בו נסים ועמד מעצמו, שנאמר: הוקם המשכן. ואם תמה את על זה, הרי שלמה, כשבנה בית המקדש ...

There were numerous wise men there, and they came to Moses, but they were unable to erect it. As Solomon said: "Many daughters have performed valiantly, but you have surpassed [alit] them all" (Proverbs 31:29); as Moses was the most excellent [meuleh] of them all. "But you have surpassed them all." Why? Because they crafted the Tabernacle but were unable to put it together. What did they do? Each and every one took [the product of] his labor and they came to Moses. They said: 'Here are the boards, here ...

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161 ואת עלית על כלנה

"Many daughters have done valiantly, but you surpass them all," applied by the Midrash to Moshe's erecting of the Mishkan.

משלי ל"א:כ"ט Proverbs 31:29

רבות בנות עשו חיל ואת עלית עליהן:

'Many daughters have done valiantly, But thou excellest them all.'

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162 להקים את המשכן

"On the day that Moshe finished erecting the Mishkan," the verse the Midrash expounds.

במדבר ז':א"ז Numbers 7:1

וַיְהִי בַּיּוֹם כָּלוּת מֹשֶׁה לְהַקִּים אֶת־הַמִּשְׁכָּן וַיִּמָּשַׁח אֹתוֹ וַיִּקְדֹּשׁ אֹתוֹ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וַיִּמָּשְׁחֵם וַיִּקְדֹּשׁ אֹתָם:

And it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sancti-

fied it, and all the furniture thereof, and the altar and all the vessels thereof, and had anointed them and sanctified them; Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

163 להקים את המשכן ומי עלה לשמים

The Midrash opens “to erect the Mishkan” with “Who has ascended to heaven and come down?”, which in one reading is Moshe, who went up to G-d.

Bamidbar Rabbah 12:11א”ב:י”ב

164 ומי עלה לשמים כו' מי הקים

“Who has ascended to heaven and come down ... who has established all the ends of the earth?” The Midrash reads it of Moshe.

Proverbs 30:4ד”ד:ל”ד

מי עלה שמים וירד מי אסף רוח בִּחְפָּנָיו מי צָרַר מִים בְּשִׁמְלָה מי הקים כל־אֶפְסֵי־אָרֶץ מִה־שָׁמוֹ וּמִה־שָׁם־בָּנוּ כִּי תִדַּע:

Who hath ascended up into heaven, and descended? Who hath gathered the wind in his fists? Who hath bound the waters in his garment? Who hath established all the ends of the earth? What is his name, and what is his son’s name, if thou knowest?

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165 דרום אין בו ישוב כ”כ

There the south is explained as Chesed and the north as Gevurah; because Chesed and Gevurah include each other, the south, which is Chesed, holds Gevurah, its intense heat, which is why it is little settled.

KEHOT’S NOTE

ראה לעיל פי תזריע יט, ד.

PARAGRAPH 30

166 שאו את ראש בני 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 census command, read as a series of elevations.

Numbers 1:2ב”ב:א

שאו את־ראש כל־עֵדֶת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמוֹת כָּל־זָכָר לְגִלְגָּלָתָם:

“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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167 ביקר תפארת גדולת

“The glory of the splendor of his greatness,” borrowed for contemplating the greatness of the Infinite One, which arouses compassion from Tiferes.

Esther 1:4ד”ד:א

בְּהִרְאֹתוֹ אֶת־עֹשֶׁר כְּבוֹד מַלְכוּתוֹ וְאֶת־יְקָר תִּפְאָרְתוֹ גְּדוּלְתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמֵאֵת יוֹם:

להבין ביאור הדברים הנ”ל בענין במדבר סיני באהל מועד כו

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

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168 עמ”ש . . בדי”ה ונטעתם כל עץ מאכל

The discourse on “And you shall plant every fruit tree” begins on that page; further on it speaks of the thirds of Tiferes: in the fourth year Malchus receives from the two lower thirds of Tiferes, down to the chest, and in the fifth year from its upper third as well.

KEHOT’S NOTE

לעיל שם כט, א ואילך.

169 ונטעתם כל עץ מאכל

“And you shall plant every fruit tree,” the verse of the Likkutei Torah discourse cited on the three thirds of Tiferes.

ויקרא י”ט:כ”ג

וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וְנִטְעַתֶּם כָּל־עֵץ מֵאֲכָל וְעֵרְלֶתֶם עֵרְלֹתוֹ אֶת־פְּרִיֹו שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֵרְלִים לֹא יֵאָכֵל:

And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as forbidden; three years shall it be as forbidden unto you; it shall not be eaten.

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170 בביאור ע”פ צאינה וראינה

There, quoting the Arizal and the Idra Rabba (136b), “man” applies to Z’eir Anpin only from the nose down, and the Forehead belongs to “He is not a man”; the ten Sefiros in three lines form the figure of man, while Keser is above all division.

KEHOT’S NOTE

לקו”ת שה”ש כג, ג ואילך.

171 בארץ לא עבר בה איש ולא ישב אדם שם

“In a land through which no man passed and where no man dwelt,” read as the Forehead of Z’eir Anpin, above the level of “man.”

ירמיהו ב’ו:ו

וְלֹא אָמְרוּ אֵיזָה הִיא הַמַּעֲלָה אֲתָנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִידָה אֲתָנוּ בְּמִדְבָּר בְּאֶרֶץ עֲרָבָה 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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172 כי לא אדם הוא

“For He is not a man, that He should relent.” The level

above the figure of man, beyond change.

I Samuel 15:29 ט"ו:כ"ט א שמואל

וְגַם נִצָּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

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

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KEHOT'S NOTE

ש"א טו, כט.

173

כי לא אדם הוא

The Idra Rabba, which the text cites on the Forehead as the level of "for He is not a man."

ספר זוהר, האדרא רבא 28:199-29:209
כ"ח:קצ"ט-כ"ט:ר"ט

174

וכמבואר באדרא

The Idra passage is quoted there: the Forehead is of the level of "for He is not a man."

KEHOT'S NOTE

נעתק בלקו"ט ש"ש כג, ג.

175

לא שניתי

"For I, Havayah, have not changed." The changelessness of the level above "man."

Malachi 3:6 ג'ו:ר"ג מלאכי

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כִלִּיתֶם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

176

מנוחה לחיי העולמים

The psalm of Shabbos is for the future, "the day that is entirely Shabbos and rest for eternal life."

Mishnah Tamid 7:4 ד'ז:תמ"ז משנה תמיד

... בַּשָּׁשִׁי הָיוּ אוֹמְרִים (שם צג), ה' מֶלֶךְ גָּאוֹת לְבָשׁ וְגו'. בַּשֶּׁבֶת הָיוּ אוֹמְרִים (שם צב), מְזֻמּוֹר שִׁיר לַיּוֹם הַשֶּׁבֶת, מְזֻמּוֹר שִׁיר לְעֶתִיד לְבֹא, לַיּוֹם שֶׁכָּל שֶׁבֶת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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177

אי באהל מועד אמאי במדבר סיני

The Zohar on Bamidbar asks why the verse names both places and answers, "one for the Torah and one for the

להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כו

Mishkan." The Alter Rebbe reconciles it with his own reading.

Zohar, Bamidbar 1:7-17 ז"ו:א-ז"ז במדבר

Their forces were thus enumerated and noted, excepting some who did not enter into the count. Therefore it is written that "the L-rd spake unto Moses in the wilderness of Sinai, in the tent of meeting the two corresponding one to the Torah and the other to the Tabernacle.

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

178

מי זאת עולה

"Who is this that rises from the wilderness, leaning upon her beloved?" Cited for the Wilderness of Sinai as an ascent from below.

Song of Songs 8:5 ח'ה:ח'שיר השירים

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר מֵתַרְפָּקֶת עַל־דֹּדָהּ תַּחַת הַתְּפֹחַ עוֹרֶתֶיךָ שָׁמָּה חִבְּלָתְךָ אִמֶּךָ שָׁמָּה חִבְּלָה יְלִדְתְּךָ:

Who is this that cometh up from the wilderness, Leaning upon her beloved? Under the apple-tree I awakened thee; There thy mother was in travail with thee; There was she in travail and brought thee forth.

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KEHOT'S NOTE

ש"ש ח, ה.

179

וממדבר מתנה

"And from the wilderness, Mattanah," a place name that also means "a gift." Read as the supernal wilderness, source of the Torah.

Numbers 21:18 ח"י:כ"א במדבר

בְּאֵר חֲפְרוּתָה שְׂרִים כְּרוּתָה נְדִיבִי הָעָם בְּמַחֲקֶק בְּמַשְׁעָנֶתָם וּמִמִּדְבָּר מִתְנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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KEHOT'S NOTE

במדבר כא, יח.

180

בכל מאדך

"And you shall love Havayah your G-d ... with all your might," the love without limit associated with the Keser of Malchus.

Deuteronomy 6:5 ה'ז:ו דברים

וְאַהֲבָתָה אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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KEHOT'S NOTE

דברים ו, ה.

181

ונעוץ סופך

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

KEHOT'S NOTE

סי"י פ"א, מ"ז.

182

ונעוץ סופן

The ten Sefiros: "their end is wedged in their beginning."
The lowest point, the Keser of Malchus, is bound to the highest.

ספר יצירה א:יז:1 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

183

מצחא הוא גילוייא דבחי גלגלתא

The Idra Rabba: "the Forehead of the Skull, the will of wills." Cited for the Forehead as the revelation of the Skull.

ספר זוהר, האדרא רבא ו:כ"ה-ז:ל"ז Zohar, Idra Rabba 6:25-7:37

184

מצחא הוא גילוייא דבחי גלגלתא

The Idra Zuta, which the text cites for the same point about the Forehead and the Skull.

ספר זוהר, האדרא זוטא י:מ"ט-י"ד:נ"ח Zohar, Idra Zuta 10:49-14:58

185

ואחי שעשועים

"And I was with Him as a nursling, and I was His delight day by day." The inner dimension of the Torah, higher than the supernal wilderness.

משלי ח:ל"ו Proverbs 8:30

ואהיה אצלו אמו ואהיה שעשועים יום יום משחקת לפניו בכל-עת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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KEHOT'S NOTE

משלי ח, ל.

186

ע"פ ואחי אצלו אמו

There "nursling" (amon) is the nourishment of knowledge and comprehension, after which comes the delight (sha'ashuim); David was faulted for calling the words of Torah "songs," a tune one repeats for its sweetness.

KEHOT'S NOTE

לקמן יח, א.

187

דוד זמירות קרית להו

G-d's rebuke of David for calling the words of Torah "songs." The discourse cited uses it to distinguish the Torah's "front" and "back."

סוטה ל"ה א:כ"א-כ"ב Sotah 35a:21-22

דרש רבא: מפני מה נענש דוד — מפני שקרא לדברי תורה "זמירות", שנאמר: "זמירות היו לי חקיה בבית מגורי". אמר לו הקדוש ברוך הוא: דברי תורה שכתוב בהן "התעורר עיניך בו ואיננו", אתה קורא אותן

להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כו

זמירות! הריני מכשילה בדבר שאפילו תינוקות של בית רבן יודעין אותו, דקתיב: "ולבני קהת לא נתן כי עבדת הקדש וגו'", ואיהו אתייה בעגלתא.

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

PARAGRAPH 31

188

בפי שלח ע"פ אני ה'

That discourse asks why "I am Havayah your G-d" is said twice and explains that the souls existed before creation, in G-d's thought, and descended into body and animal soul through the divine utterance, a descent for the sake of ascent.

KEHOT'S NOTE

לקמן מה, ב ואילך.

189

בשעה שישאל אומרים איש"ר

When Israel enter the synagogues and study halls and answer "May His great Name be blessed," the Holy One, blessed be He, nods His head.

ברכות ג' א:י"ד Berakhot 3a:14

... חייך וחי ראשה, לא שעה זו בלבד אומרת כך, אלא בכל יום ויום, שלש פעמים אומרת כך. ולא זו בלבד אלא, בשעה שישאל נכנסין לבתי גבסיות ולבתי מדרשות ועונין "יהא שמיא הגדול מבורך", הקדוש ברוך הוא מנענע ראשו, ואומר: אשרי המלך שמקלקסין אותו בביתו כך, מה לו לאב שהגלה את בניו, ואוי להם לבנים שגלו מעל שולחן אביהם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations !'" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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

KEHOT'S NOTE

ברכות ג, א.

190

וממדבר מתנה

"And from the wilderness, Mattanah (a gift)," read as the gift that comes from the supernal wilderness.

במדבר כ"א:י"ח Numbers 21:18

באר חפרוה שרים כרוה נדיכי העם במחקק במשענתם וממדבר מתנה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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191

עבודת מתנה

"A service of gift I give you, your priesthood." The priestly

service as a gift from above.

במדבר י"ח:7: Numbers 18:7

וְאַתָּה וּבְנֶיךָ אִתְּךָ תִּשְׁמְרוּ אֶת־כֹּהֲנֻתְכֶם לְכָל־דָּבָר הַמִּזְבֵּחַ וְלַמִּבְיֵית
לְפָרֶכֶת וְעַבְדְּתֶם עֲבֹדֶת מִתְּנָה אֲתָן אֶת־כֹּהֲנֻתְכֶם וְהָיָה 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.

192

פתחי לי

"I am asleep, but my heart is awake ... Open to me," the verse of the discourse cited on the opening from below that is answered from above.

שיר השירים ה':2: Song of Songs 5:2

אֲנִי יְשֻׁנָּה וְלִבִּי עֹר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יָיִלִי אֲחֹתִי רַעֲיָתִי יוֹנְתִי תַמָּתִי
שְׂרָאשִׁי נִמְלֵא־טֵל קוֹצוֹתַי רְסִיטִי לַיְלָה:

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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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