



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 8

ביאור מעט ע"פ כי גדול יום יזרעאל

A brief explanation on “For
great is the day of Yizre’el”



The “great day” of Yizre’el is the Future revelation of Arich Anpin, pure kindness, in which there is neither day nor night. It grows from what we sow now, when we make our two inclinations one and practise charity and kindness, and in it the hidden level above the parsa will shine even in the revealed world below.

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 “great day” of Yizre’el is the Future revelation of Arich Anpin, pure kindness, in which there is neither day nor night. It grows from what we sow now, when we make our two inclinations one and practise charity and kindness, and in it the hidden level above the parsa will shine even in the revealed world below.

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 short explanation follows the discourse on “And the number of the children of Israel shall be.” The Zohar calls the Future “one day,” neither day nor night, because day and night exist only “from our side.” Day and night are Z’eir Anpin and Nukva; the Future reveals Arich Anpin, which is above both, so that “the night shines like the day.” “From our side” also means that the union above follows our service: when a person makes his two hearts one, the evil inclination too turning to G-d, the left is drawn into the right above. Such service is a sowing, “yizra El”: charity and kindness now are the vessel for the Future revelation of “abundant in kindness,” as a body is for the soul. The Zohar also applies “one day” to Shavuot, which may explain why Jews stay awake that night. A further reading of “the number of the children of Israel”: hidden and revealed divide at the chest, in Z’eir Anpin and Arich Anpin alike. What lies above the parsa does not reach the lower levels now; in the Future the revealed world will rise to the concealed, and below will be as above.

OUTLINE

- 1 The great day: neither day nor night** ¶1-3
Hosea’s “great day” is the Zohar’s “one day” of Zechariah, which is neither day nor night, for these exist only “from our side.” Day and night are Z’eir Anpin and Nukva; the Future revelation of Arich Anpin is above both.
- 2 “From our side”: the two hearts and the sowing** ¶4-5
As in “Know this day,” the two hearts become one when the evil inclination too turns to G-d; this draws the left into the right above and unites Havayah with Elokim. This arousal from below is a sowing that sprouts in the Future as Arich Anpin, where “there is no left.”
- 3 Shavuot and the sowing of kindness** ¶6-7
The Zohar applies “one day” to Shavuot, when the Keser of Arich Anpin reaches Z’eir Anpin; hence, perhaps, the custom of staying awake that night. The “great day” is drawn down by “yizra El,” the charity and kindness sown now as a vessel for “abundant in kindness.”

4 Hidden and revealed in Arich Anpin

¶18-9

The division into hidden and revealed at the chest exists in Arich Anpin too, where the Yesod of Atik ends. That hidden level, above the parsa, does not reach Z'eir Anpin and Nukva now; in the Future it will, beyond all number.

5 “From your middle downward”: the parsa

¶10

The parsa at the chest, like the membrane in a person's body, divides the unified realm above from the realm of separation below, the source of Beriah, Yetzirah and Asiyah. In the Future the revealed world below will rise to the level of the concealed world above.

KEY CONCEPTS

Arich Anpin אריך אנפין

The configuration of Keser above Z'eir Anpin and Nukva; of it the Zohar says “there is no left,” only kindness. Its Future revelation is the “great day,” “a day that is entirely long.”

Z'eir Anpin and Nukva זעיר אנפין ונוקבא

The emotive attributes and Malchus, which receives from them. They are “day” and “night,” the levels at which tzimtzum and concealment apply.

The arousal from below אתעירותא דלתתא

Human service that draws a response from above. Here it is the uniting of the two inclinations, and the charity and kindness that are “sown” now.

Hidden and revealed סתים וגליא

The division at the chest of a configuration: above it the covered chasadim within the Yesod that ends there, below it the revealed. It holds in Z'eir Anpin and also in Arich Anpin.

The parsa (partition) פרסא

The partition at the chest, like the membrane in the human body, which divides the unified realm above from the realm of separation below, the source of Beriah, Yetzirah and Asiyah.

SECTION 1 • 11-3

The great day: neither day nor night

1 ביאור מעט ע"פ כי גדול יום יזרעאל²

A brief explanation on the verse "For great is the day of Yizre'el."

The verse is Hosea 2:2, from the haftarah of Parshas Bamidbar, where it follows "And the number of the children of Israel shall be" (Hosea 2:1). This short addition explains what the "great day" is and how our service now brings it about.

2 ביאור ענין כי גדול יום הוא כמ"ש בזהר ח"ג דקל"ד ע"ב הה"ד יום אחד הוא יודע³ כו'

The explanation of the matter of "For great is the day" is as is written in the Zohar, Part III, folio 134b: "This is [the meaning of] what is written, 'One day, which shall be known,' etc.,"

The Zohar cited here (Part III, 134b) speaks of the time when Atik Yomin, the innermost level of Keser, is aroused, and says that this time is called "one day," quoting Zechariah 14:7. The Alter Rebbe identifies Hosea's "great day" with this "one day."

עד לא אתקרי לא יום ולא לילה דלית יום אלא מסטרא דילן⁴ ולית לילה אלא מסטרא דילן.

up to: "It is called neither day nor night, for there is no day except from our side, and there is no night except from our side."

The Zohar goes on to say that this day is called neither day nor night, because day and night exist only "from our side." The division into day and night belongs to the levels that relate to us; the next paragraphs explain what this means.

3 ופירש שם בספר רוח דוד כי יום ולילה הם ז"א ונוק'. אבל לעתיד שיהיה גילוי א"א כתיב לא יום ולא

לילה⁵ והיה לעת ערב יהיה אור דלילה כיום יאיר.⁶

And there, the book Ruach David explains that day and night are Z'eir Anpin and Nukva. But in the Future, when there will be the revelation of Arich Anpin, it is written, "Neither day nor night, and it shall be that at evening time there shall be light," for "the night shines like the day."

The book Ruach David reads day and night as Z'eir Anpin, the emotive attributes, and Nukva, Malchus, which receives from them. In the Future Arich Anpin, which is above them both, will be revealed; then, as Zechariah says, it will be "neither day nor night," and evening itself will be light, for "the night shines like the day."

SECTION 2 • ¶4-5

“From our side”: the two hearts and the sowing

4 וענין אומרו דלית יום ולילה אלא מסטרא דילן. יובן ע"פ משנ"ת במ"א בד"ה וידעת היום^{7,8} כו' פי'

And the matter of its saying, “for there is no day and night except from our side,” will be understood according to what has been explained elsewhere, in the discourse beginning “Know this day,” etc. The meaning is:

To explain the Zohar’s “from our side,” the Alter Rebbe draws on the discourse beginning “Know this day” (Deuteronomy 4:39), which the Kehot note locates in Parshas Va’eschanan. Its explanation follows.

כמו שהיום הוא עם הלילה ושניהם אחד כך והשבות אל לבבך שכמו שהוא בזמן כך הוא כנפש שהשני
לבבות

just as the day is with the night and the two of them are one, so too [with] “and return [it] to your heart (levavecha)”: that as it is in time, so it is in the soul, that the two hearts,

“The day” is read as including night, for day and night together are one day. In the same way “your heart” is written levavecha, with a doubled letter, meaning two hearts: what is true in time is true in the soul.

שהם היצ"ט והיצה"ר הם שניהם כאחד שגם היצה"ר ישוב לאהבת הוי' כד אתכפיא סט"א⁹ כו'

which are the good inclination and the evil inclination, are both as one: that the evil inclination too will return to the love of Havayah, “when the sitra achra (the other side) is subdued,” etc.

The two hearts are the good inclination and the evil inclination, and they become one when the evil inclination too turns to the love of G-d. The Zohar’s phrase “when the sitra achra is subdued” describes this: when the other side is subdued, the glory of G-d rises.

ומזה וידעת כי הוי' הוא האלקים שנמשך להיות חיבור ויחוד שם הוי' עם שם אלקים שבאתעדל"ת
תליא מלתא שע"י והשבות אל

And from this [comes] “and you shall know that Havayah is Elokim”: that there is drawn down a joining and union of the Name Havayah with the Name Elokim. For the matter depends on the arousal from below (isarusa dilesata): that through “and return [it] to

The rest of the verse, “that Havayah is Elokim,” is the result: the Name Havayah, G-d as transcending all and bringing all into being, is united with the Name Elokim, G-d as concealed and limiting. This union above depends on the arousal from below, on what a person does first.

לכבך שיהיו ב' הלבבות כאחד שישוב גם היצה"ר להיות בטל לגבי היצ"ט נמשך כמ"כ למעלה שיהיה שמאלא אתכליל בימינא,

your heart," that the two hearts be as one, that the evil inclination too return to be nullified before the good inclination, there is likewise drawn down above, that "the left is included in the right."

When a person makes his two hearts one, so that the evil inclination is nullified before the good, this draws down a parallel union above: "the left is included in the right," restraint (Gevurah) taken up into kindness (Chesed).

וזהו ענין שמזכירין מדת לילה ביום ומדת יום בלילה בברכת יוצר אור ובברכת מעריב ערבים כו' וז"ש דלית יום

And this is the meaning of [the practice] that the attribute of night is mentioned in the day and the attribute of day in the night, in the blessing "Who forms light" and in the blessing "Who brings on evenings," etc. And this is [the meaning of] what is said, "for there is no day

The morning blessing before the Shema, "Who forms light," also mentions darkness, and the evening blessing, "Who brings on evenings," also mentions light. Mentioning night by day and day by night expresses the same joining of opposites.

אלא מסטי דילן ולית לילה אלא מסטי דילן שכמו שהיא בנפש כך הוא בעולם, וגם כי באתעדל"ת תליא.

except from our side, and there is no night except from our side": that as it is in the soul, so it is in the world; and also, that it depends on the arousal from below.

This is the meaning of the Zohar's "there is no day except from our side": day and night merge above as they merge in the soul, and the merging above depends on the arousal from below.

5 והנה ע"י אתעדל"ת זו שהיא בבחי' זריעה נצמח לעתיד בחי' גילוי א"א שהוא בחי' רב חסד דלית שמאלא בהאי עתיקא¹⁰ ולא שייך שום יום ולילה כלל

Now, through this arousal from below, which has the quality of sowing, there will sprout in the Future the level of the revelation of Arich Anpin, which is the level of "abundant in kindness," for "there is no left in this Atika," and no day and night whatsoever applies [there],

This service is a kind of sowing: like a seed, it bears fruit later. What sprouts in the Future is the revelation of Arich Anpin, "abundant in kindness," of which the Zohar says "there is no left in this Atika": all is right, all kindness, so day and night have no place there.

כמו בזו"נ דשייך בחי' צמצום והסתתר כו' (ועמ"ש במ"א ע"פ והי' אור הלכנה כאור החמה כו' כאור שבעת הימים¹¹ כו'):

as [they apply] in Z'eir Anpin and Nukva, to which the level of tzimtzum (contraction) and concealment applies, etc. (And see what is written elsewhere on the verse "And the light of the moon shall be like the light of the sun," etc., "like the light of the seven days," etc.)

Day and night apply only in Z'eir Anpin and Nukva, where there is tzimtzum (contraction) and concealment. The parenthesis refers to a discourse on Isaiah 30:26, the Future in which the light of the moon will be like the light of the sun.

SECTION 3 • ¶6-7

Shavuos and the sowing of kindness

6 וזהו ענין ויברך ובוהר ח"ג פ' אמור דצ"ו ע"ב פי' ג"כ פסוק והיה יום אחד הוא יודע^{12,13} כו' על חג השבועות והיינו לפי שבשבועות נמשך לז"א הכתר מא"א ממש.

And this is the meaning of "vayevarech" ("and he blessed"). And in the Zohar, Part III, Parshas Emor, folio 96b, the verse "And it shall be one day, which shall be known," etc., is also explained as [referring] to the festival of Shavuos. That is, because on Shavuos the Keser (the Crown) is drawn down to Z'eir Anpin from Arich Anpin itself.

The word "vayevarech" ("and he blessed") stands here without its verse, and the text does not explain it. Then a second Zohar (Part III, Parshas Emor, 96b) applies "one day" to Shavuos, and the Alter Rebbe explains why: on Shavuos Z'eir Anpin receives the Keser (the Crown) from Arich Anpin itself.

ומה"ט י"ל מנהג כל ישראל להיות נעורים בחג השבועות כדי להמשיך מבחי' גם לילה כיום יאיר¹⁴ כו'.

And for this reason, it may be said, [there is] the custom of all Israel to stay awake on the festival of Shavuos: in order to draw down from the level of "the night too shines like the day," etc.

This gives a reason for the custom of staying awake all through the night of Shavuos: to draw down the level at which "the night shines like the day," above the division of day and night. The Kehot note gives the custom's place in the Shulchan Aruch (Orach Chaim 494) and its commentaries, which cite it in the name of the Zohar.

7 ועי' בפ"י הרמ"ז שם בפ"י יודע להו"י והיינו שזהו התגלות דעת עליון שלמעלה מעלה מבחי' וידעת היום כו', וזהו ענין

And see the commentary of the Ramaz there, on the meaning of "known to Havayah": that is, that this is the revelation of supernal Daas (knowledge), which is far, far above the level of "Know this day," etc. And this is the meaning of

The Ramaz, commenting on the Zohar there, explains "known to Havayah" as the revelation of supernal Daas (knowledge). This is far above the knowledge a person reaches through "Know this day," described above.

כי גדול יום¹⁵ פ"י התגלות בחי' א"א יום שכולו ארוך וכ"ז נמשך על ידי יזרע אל זריעת הצדקה והחסד עכשיו אשר זהו כלי לגילוי בחי' ורב חסד.

"For great is the day": that is, the revelation of the level of Arich Anpin, "a day that is entirely long." And all this is drawn down through "yizra El" ("G-d will sow"), the sowing of charity and kindness now, which is a vessel for the revelation of the level of "and abundant in kindness,"

So the "great day" is the revelation of Arich Anpin, the Future era called "a day that is entirely long." Hosea's "Yizre'el" is read as "yizra El," "G-d will sow": the charity and kindness we sow now are the vessel for the Future revelation of "abundant in kindness."

כגופא לנשמתא (כמ"ש במ"א ע"פ ה' יחתו¹⁶ מריביו וע"פ אני הו"י אלקיכם דפ' ציצית). וזהו אל עליון גומל חסדים טובים:¹⁷

like the body to the soul (as is explained elsewhere, on the verse "Havayah, His adversaries shall be shattered," and on the verse "I am Havayah your G-d" in the section of tzitzis). And this is [the meaning of] "G-d Most High, Who bestows good kindnesses."

Our kindness relates to that higher kindness as a body to the soul it houses; the text refers to its discourses on "Havayah, His adversaries shall be shattered" and on "I am Havayah your G-d," the close of the passage of tzitzis. The words of the first blessing of the Amidah, "G-d Most High, Who bestows good kindnesses," join the highest level to kindness in the same way.

SECTION 4 • ¶8-9

Hidden and revealed in Arich Anpin

8 ועי"ל בפ"י והיה מספר כו' ע"ד מ"ש במ"א שבחינת סתים וגליא הנ"ל דחסדים המכוסים והמגולים הנ"ל הוא כמ"כ למעלה מעלה עד רום המעלות עד אין קץ כו' ואפילו בא"ק כו'.

And one may further say, on the meaning of "And the number shall be," etc., along the lines of what is written elsewhere: that the level of "hidden and revealed" mentioned above, of the covered and the revealed chasadim (kindnesses) mentioned above, is likewise [found] far, far above, up to the highest of levels, without end, etc., and even in Adam Kadmon, etc.

Here begins a further reading of "And the number of the children of Israel shall be." The pair "hidden and revealed" mentioned above, the covered chasadim (kindnesses) within the Yesod of Imma and the revealed chasadim below it, recurs at every higher level, even in Adam Kadmon.

ועיין בע"ה שער¹⁸ אריך אנפין פ"א וספ"ב בהג"ה ובשער או"א פ"א שיסוד דעתיק המתלבש בא"א מסתיים¹⁹ ג"כ

And see Etz Chaim, Sha'ar Arich Anpin, chapter 1, and the end of chapter 2, in the gloss, and in Sha'ar Abba ve'Imma, chapter 1: that the Yesod of Atik, which is clothed in Arich Anpin, also ends

Etz Chaim, in its gates on Arich Anpin and on Abba and Imma, teaches that the Yesod of Atik, which is clothed within Arich Anpin, ends at the chest of Arich Anpin.

במקום החזה דא"א²⁰ ע"ד יסוד אימא בחזה דז"א כו'. וזהו ענין סתים וגליא שלמעלה מעלה בא"א ע"ד שהוא בז"א כו'.

at the place of the chest of Arich Anpin, in the manner of the Yesod of Imma at the chest of Z'eir Anpin, etc. And this is the meaning of "hidden and revealed" far, far above, in Arich Anpin, in the manner that it is in Z'eir Anpin, etc.

This parallels Z'eir Anpin, in which the Yesod of Imma ends at the chest. So in Arich Anpin too, what lies above the chest is "hidden" and what lies below it is "revealed."

9 והנה ז"א מלביש לא"א לנה"י שבו כנוכר לעיל ובחי' כתר דז"א מלביש לחלק הת"ת דא"א שתחת הפרסא כמ"ש במ"ח מסכת הלידה דהיינו למטה מהחזה דא"א.

Now, Z'eir Anpin clothes Arich Anpin, [namely] its Netzach, Hod and Yesod, as mentioned above; and the level of the Keser of Z'eir Anpin clothes the part of the Tiferes of Arich Anpin that is beneath the partition (parsa), as is written in Mishnas Chassidim, Tractate HaLeidah; that is, below the chest of Arich Anpin.

Z'eir Anpin clothes the lower Sefiros of Arich Anpin, its Netzach, Hod and Yesod, as said above. Even the highest part of Z'eir Anpin, its Keser, reaches only the part of Arich Anpin's Tiferes beneath the parsa (partition), below its chest, as Mishnas Chassidim writes.

נמצא בחינת הסתים דא"א מה שלמעלה מהפרסא ששם מסתיים יסוד דעתיק אשר הוא המשכת אור א"ס בחי' תחתונה שבמאציל כו' אינו נמשך ומתלבש כלל בז"א וכ"ש בנוק'.

It follows that the level of the "hidden" of Arich Anpin, that which is above the parsa, where the Yesod of Atik ends, which is the drawing down of the Infinite Light (Or Ein Sof), the lowest level within the Emanator, etc., is not drawn down and clothed at all in Z'eir Anpin, and all the more so not in Nukva.

So the "hidden" part of Arich Anpin, above the parsa, where the Yesod of Atik ends and the Infinite Light is drawn down as the lowest level of the Emanator, does not reach Z'eir Anpin at all, and still less Nukva.

אכן לע"ל אשר יתעלה בחי' עלמא דאתגליא להיות במדרגת עלמא דאתכסיא ממש כך עד"ז גם למעלה בא"א יתפרש כן וממילא שגם בזו"נ שמלבישי לא"א יהיה גילוי זה שמבחי' יסוד דעתיק ממש שלמעלה מהפרסא שבא"א כו'.

However, in the Time to Come, when the level of the revealed world (alma de'isgalya) will be elevated to be at the very rank of the concealed world (alma de'iskasya), so, in the same way, above as well, in Arich Anpin, it will become explicit in this manner; and consequently, in Z'eir Anpin and Nukva too, which clothe Arich Anpin, there will be this revelation that is from the level of the very Yesod of Atik, which is above the parsa that is in Arich Anpin, etc.

In the Future the revealed world will rise to the rank of the concealed world, and so in Arich Anpin too the hidden part will be disclosed. Then Z'eir Anpin and Nukva, which clothe Arich Anpin, will receive a revelation from the very Yesod of Atik above the parsa.

וזהו ג"כ נכלל בפ"י והיה מספר בניי כו' אשר לא ימד ולא יספר.²¹ כי לפני אחד מה אתה סופר.^{22, 23}
(ועיין בפ"י הרמ"ז בזהר בראשית דף ח' בד"ה אודמנת למהוי):

And this too is included in the meaning of "And the number of the children of Israel shall be," etc., "which can be neither measured nor counted": for "before One, what do you count?" (And see the commentary of the Ramaz on the Zohar, Bereishis, folio 8, in the passage beginning "You are destined to be.")

This too is meant by "which can be neither measured nor counted": counting belongs where there is division, but at that level all is one, "before One, what do you count?" The text also refers to the Ramaz's comment on the Zohar, Bereishis, folio 8.

SECTION 5 • 110

"From your middle downward": the parsa

10 ומכ"ז יובן ג"כ מ"ש בד"ה ששים המה מלכות^{24, 25} בענין ביאור המאמר מפלגך לעילאי²⁶ כו' מפלגך לתתאי. דמפלגך לתתאי היינו מ"ש ומשם יפרד.²⁷

And from all this will also be understood what is written in the discourse beginning "There are sixty queens," concerning the explanation of the saying "From your middle upward," etc., "from your middle downward": that "from your middle downward" is what is written, "and from there it divided."

This also clarifies the discourse "There are sixty queens" (Song of Songs 6:8), which explains the Talmud's phrase "from your middle upward ... from your middle downward" (Sanhedrin 39a). "From your middle downward" is the realm of "and from there it divided" (Genesis 2:10), where the one river from Eden separates into many.

ונקרא מפלגך לתתאי כי מקור התהוות ב"ע הוא מבחי' מלי' דאצילות שמקבלת מלמטה מהחזה דז"א וכמ"ש בזהר בראשית (דל"ב ע"ב)

And it is called "from your middle downward" because the source of the coming into being of Beriah, Yetzirah and Asiyah is from the level of the Malchus of Atzilus, which receives from below the chest of Z'eir Anpin; and as is written in the Zohar, Bereishis (folio 32b),

The lower half is the source of the worlds Beriah, Yetzirah and Asiyah, which come from the Malchus of Atzilus, and Malchus receives from below the chest of Z'eir Anpin. The Zohar (Part I, 32b) gives an image for the boundary.

ע"פ יהי רקיע בתוך המים²⁸ אית קרומא במציעות מעוי דבר נש כוי והבדילה הפרוכת²⁹ כוי והקרום היינו הפרסא שמתחלת מהחזה מצד פנים³⁰ כמ"ש במק"מ שם בשם האוצ"ח.

on the verse "Let there be a firmament in the midst of the waters": "There is a membrane in the middle of a person's innards," etc.; "and the curtain shall divide," etc. And the membrane is the parsa, which begins from the chest on the front side, as is written in the Mikdash Melech there, in the name of the Otzros Chaim.

On "Let there be a firmament in the midst of the waters," the Zohar compares the firmament to the membrane in the middle of a person's body, which divides upper from lower, and brings "and the curtain shall divide," the curtain between the Holy and the Holy of Holies. The Mikdash Melech, citing Otzros Chaim, identifies this membrane with the parsa, which begins at the chest on the front of the body.

(ועיין בע"ח שער או"א פ"ג מזה. ובשער הנקודים פ"ב במ"ש וכיוצא בזה כוי) וענין הפרסא היה כדי שיוכל גם הבריאה לקבל אורו ותבין ותשכיל בזה איך יש פרסא בין אצילות לבריאה עכ"ל.

(And see Etz Chaim, Sha'ar Abba ve'Imma, chapter 3, on this; and Sha'ar HaNekudim, chapter 2, in what is written, "And similar to this," etc.) And the purpose of the parsa was so that Beriah too would be able to receive its light; and you will understand and grasp from this how there is a parsa between Atzilus and Beriah. End of quote.

The parenthesis sends the reader to Etz Chaim on the same subject. The quotation that ends here gives the reason for the parsa: so that Beriah too can receive light, and it shows how a parsa stands between Atzilus and Beriah.

אכן לע"ל דכתיב והיה מספר³¹ בניי שהוא עלמא דאתגליא שמהחזה ולמטה יהיה בבחי' ומדרגת עלמא דאתכסיא שלמעלה מהפרסא בחי' ולתבונתו אין מספר³² וא"כ יהי הגילוי למטה כמו למעלה:³³

However, in the Time to Come, of which it is written, "And the number of the children of Israel shall be": [the number,] which is the revealed world, from the chest downward, will be at the level and rank of the concealed world, which is above the parsa, the level of "and His understanding is beyond number"; and if so, the revelation will be below as it is above.

In the Future "the number of the children of Israel," the revealed world below the chest, will stand at the level of the concealed world above the parsa, of which it is said "His understanding is beyond number." Then the revelation below will be as it is above.

IN ONE'S AVODAH

Make your two hearts one, so that the evil inclination too turns to the love of G-d, and practise charity and kindness now. This is the sowing from which the Future revelation of “abundant in kindness” grows; and staying awake on the night of Shavuos draws down the level at which “the night shines like the day.”

QUESTIONS FOR DISCUSSION

1. Why does the Zohar say that day and night exist only “from our side,” and in what two ways does the Alter Rebbe read that phrase?
2. How does making the good and evil inclinations one below lead to “the left is included in the right” above?
3. In what sense are our charity and kindness a vessel for the revelation of “abundant in kindness,” as a body is for the soul?
4. Why does the parsa keep the hidden level of Arich Anpin from reaching Z'eir Anpin and Nukva now, and what will change in the Future?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור מעט

The note points to a further explanation ("od biur") of this subject among the Alter Rebbe's discourses of 5565, volume 2, page 602.

KEHOT'S NOTE

ראה בסה"מ תקס"ה-ב ע' תרב עוד ביאור.

2 "And the children of Judah and the children of Israel shall be gathered together, and they shall appoint for themselves one head... for great is the day of Yizre'el." The whole maamar explains this "great day."

הושע ב' ב' Hosea 2:2

וְנִקְבְּצוּ בְנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׁמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֵאל:

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

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PARAGRAPH 2

3 "And it shall be one day, which shall be known to Havayah, neither day nor night; and it shall be that at evening time there shall be light." The Zohar applies this "one day" to the time of the great revelation, and the text identifies it with Hosea's "great day."

Zechariah 14:7 זכריה י"ד ז'

וְהָיָה יוֹם־אֶחָד הוּא יָנוּדַע לַה' לֹא־יִיּוֹם וְלֹא־לַיְלָה וְהָיָה לְעֵת־עֶרֶב יְהִי־אוֹר:

And there shall be one day Which shall be known as the L-RD'S, Not day, and not night; But it shall come to pass, that at evening time there shall be light.

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4 לא אתקרי לא יום ולא לילה דלית יום אלא מסטרא דילן

The Zohar says that when Atik Yomin is aroused in its tikkunim, that time is called "one day," and it "is called neither day nor night, for there is no day except from our side and no night except from our side." The whole maamar builds on this statement.

ספר הזוהר, האדרא רבא כ"א קנ"ז-23:166-21:157 Zohar, Idra Rabba
כ"ג קס"ו

PARAGRAPH 3

5 לא יום ולא לילה

"Neither day nor night; and it shall be that at evening time there shall be light." Here the verse describes the Future

revelation of Arich Anpin, when even the evening becomes light.

Zechariah 14:7 זכריה י"ד ז'

וְהָיָה יוֹם־אֶחָד הוּא יָנוּדַע לַה' לֹא־יִיּוֹם וְלֹא־לַיְלָה וְהָיָה לְעֵת־עֶרֶב יְהִי־אוֹר:

And there shall be one day Which shall be known as the L-RD'S, Not day, and not night; But it shall come to pass, that at evening time there shall be light.

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KEHOT'S NOTE

זכרי' יד, ז.

6 לילה כיום יאיר

"Even darkness is not dark for You, and the night shines like the day." The text uses it for the Future, when the distinction between day and night falls away.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָ וְלַיְלָה כַּיּוֹם יֵאִיר כְּחֹשֶׁכָה 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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PARAGRAPH 4

7 בד"ה וידעת היום

The discourse on "Know this day" in Parshas Va'eschanan.

KEHOT'S NOTE

ראה לקמן פ' ואתחנן ד, ד.

8 "Know this day and return [it] to your heart, that Havayah is Elokim in the heavens above and on the earth below; there is no other." The text reads "the day" as including night, "your heart" (levavecha) as two hearts, and "Havayah is Elokim" as the union of the two Names.

Deuteronomy 4:39 דברים ד':ל"ט

וַיַּדְעֶתָ הַיּוֹם וְהִשְׁבַּחְתָּ אֱלֹהִים לִפְנֵי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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9 כד אתכפא סט"א

The Zohar teaches that one who brings a wrongdoer back causes the sitra achra to be subdued and the glory of the Holy One, blessed be He, to rise. Here the phrase stands for the evil inclination's return to G-d, which makes the two hearts one.

Zohar II, 128b זח"ב קכח, כב

KEHOT'S NOTE

זח"ב קכח, ב.

PARAGRAPH 5

- 10 דלית שמאלא בהאי עתיקא
- "There is no left in this hidden Atika; all is right." The text uses it to show that in Arich Anpin there is only kindness, so day and night do not apply there.

Zohar III, 129a

KEHOT'S NOTE

זח"ג קכט, א. וראה שם רפט, א.

- 11 "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days." The cross-reference is to a discourse on this verse about the Future, when the moon, Nukva, will shine like the sun, Z'eir Anpin.

Isaiah 30:26

והיה אור-הלכה כאור החמה ואור החמה יהיה שבעתים כאור שבעת הימים ביום חבש ה' את-שכר עמו ומחץ מכתו ירפא:

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

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PARAGRAPH 6

- 12 והיה יום אחד הוא יודע
- "And it shall be one day, which shall be known to Havayah." The Zohar in Parshas Emor applies the verse to Shavuot.

Zechariah 14:7

והיה יום-אחד הוא יודע לה לאיום ולא-לילה והיה לעת-ערב יהיה-אור:

And there shall be one day Which shall be known as the L-RD'S, Not day, and not night; But it shall come to pass, that at evening time there shall be light.

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- 13 והיה יום אחד הוא יודע
- The Zohar says that when the Torah was given, the Congregation of Israel was crowned with supernal crowns and is called "one day," as it is written, "And it shall be one day." The Alter Rebbe explains this as the Keser of Arich Anpin drawn down to Z'eir Anpin on Shavuot.

Zohar, Emor 31:147-32:155

The truth is that this offering had the same significance as the offering brought by the wife of the jealous husband, which was also of barley, and was to show that the Community of Israel was not unfaithful to the Holy King.¹The first 9 lines of the Hebrew text do not appear in our translation. This was brought for seven full weeks, and then the Holy King came to join the Community of Israel and

the Torah was given to Israel.¹The last 47 lines of the Hebrew text do not ...

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

- 14 גם לילה כיום יאיר
- "The night shines like the day." Staying awake on the night of Shavuot draws down this level, at which night is like day.

Psalms 139:12

גם-השש לא-יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:

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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PARAGRAPH 7

- 15 כי גדול יום
- "For great is the day of Yizre'el." The text reads the "great day" as the revelation of Arich Anpin, and Yizre'el as "G-d will sow."

Hosea 2:2

ונקבצו בנִי־יהודה ובנִי־ישראל יחדו ושמו להם ראש אחד ועלו מן-הארץ כי גדול יום יזרעאל:

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

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- 16 הי יחתו
- "Havayah, His adversaries shall be shattered..." The text refers to its discourse on this verse for the image of the vessel as a body for the soul.

I Samuel 2:10

Havayah יחתו מריכו עלו בשמים ירעם Havayah ידיו אפסי-ארץ ייתנו-עו למלכו וירם קרו משיחו:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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- 17 אני הוי' אליכם
- "I am Havayah your G-d," the close of the passage of tzitzis. The text refers to its discourse on this verse for the same idea.

Numbers 15:41

אני ה' אליכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים אני ה' אליכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 8

18 ועיין בע"ח שער א"א

The note sends the reader to the wording (halashon) in Sefer HaChakirah, folio 61b, on this reference to Etz Chaim, Sha'ar Arich Anpin; it says no more than that.

KEHOT'S NOTE

ראה בספר החקירה סא, ב הלשון.

19 דעתיק המתלבש בא"א מסיים

In Sha'ar Arich Anpin, chapter 1, Etz Chaim says that the Yesod of Atik is clothed within the Tiferes of Arich Anpin down to the chest, and there it ends. This is the first source the text gives.

עץ חיים י"ג:ב' Sefer Etz Chaim 13:2

... לרוב העלמו עמוק עמוק מי ימצאו ואל מציאות הא"ס הוא הנקרא באדר"ז בשם עתיקא דכל עתיקין והענין הוא כי טרם התלבשותו אין מי שישגיגו כלל ועיקר ולכן כדי שיהיה אפשרות בתחתונים לקבל קצת הארה ממנו נתלבש וגנזו בספי' הכתר כנוצר בס"ה ובתיקונים דאמר דא"ס טמיר וגנזו גו כתרא עלאה ואחר התלבשותו בו יש כח בתחתונים לקבל קצת הארה ממנו ואמנם כאשר הא"ס מתלבש במה שלמטה הימנו כנ"ל הנה הוא מתלבש בגי' רישין אלו הנזכר כאן באדרא ובהיותו מתלבש ומתעלם בתוכם אז נקרא הא"ס עתיקא דכל עתיקין וגם הגי' רישין ...

Sefer Etz Chaim (Public Domain)

20 במקום החזה דא"א

In Sha'ar Abba ve'Imma, chapter 1, Etz Chaim recalls that the Yesod of Atik ends at the place of the chest of Arich Anpin, so that the chasadim and gevuros it holds all stand within Arich Anpin from its chest upward.

עץ חיים י"ד:ג' Sefer Etz Chaim 14:3

... עוד יש חילוק אחר והוא כי בוי"א יצאו ב' נקבות שהם לאה ורחל אחת נגד מקום המגולה למטה מיסוד ואחת כנגד מקום המכוסה כמו שהם כאן בינה ותבונה אבל ביעקב ודור המדבר אינם יוצאין שניהם אלא למטה במקום הגלוי והטעם הוא לפי ששם בוי"א יש למעלה במקום המכוסה ב' מסכים שהם מחיצות יסוד דאבא ויסוד דאמא המלביש ליסוד אבא כנודע והנה יעקב ודור המדבר שתייהן יוצאין מן יסוד דאבא שמתעלם תוך יסוד דאמא ואין להם כח לצאת לחוץ שם למעלה אבל למטה במקום המגולה שאין שם מסך דיסוד דאמא ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 9

21 אשר לא ימד ולא יספר

"And the number of the children of Israel shall be like the sand of the sea, which can be neither measured nor counted." The text reads "neither measured nor counted" as the

Future revelation of the hidden level of Arich Anpin, which is beyond number.

Hosea 2:1 א' ב' הושע

והיה מספר בני ישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אליהי:

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

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22 לפני אחד מה אתה סופר

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

KEHOT'S NOTE

סיי פ"א, מ"ז.

23 לפני אחד מה אתה סופר

Sefer Yetzirah says of the ten Sefiros that their Master is One without a second, "and before One, what do you count?" The text uses it for the level that is beyond number.

ספר יצירה א'ז:י' Sefer Yetzirah 1:7

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

PARAGRAPH 10

24 בד"ה ששים המה מלכות

The discourse "There are sixty queens" explains the dualist's "from your middle upward ... downward" (Sanhedrin 39a) by the realm of separation, "and from there it divided." At the column the note gives, it explains that the river, Binah, is still wholly one, and only from there downward, through Malchus clothed in Beriah, Yetzirah and Asiyah, do separate worlds come about; in the Future the spring itself, Chochmah, will be revealed below, and it refers to this explanation of "And the number of the children of Israel shall be."

KEHOT'S NOTE

לקו"ת שה"ש לט, ב. וראה לקמן פ' נשא כד, א.

25 ששים המה מלכות

"There are sixty queens and eighty concubines, and maidens without number." The text refers to its discourse on this verse.

שיר השירים ו'ח:ו' Song of Songs 6:8

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines,
And maidens without number.

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26

מפלגך לעילאי

A Magus told Amemar, "From your middle upward belongs to Hormiz, from your middle downward to Ahormiz," as if two powers ruled the two halves of a person, and Amemar refuted him. The text uses the phrase for the realm above the chest and the realm of separation below it.

סנהדרין ל"ט א:ט"י-9-10:39a Sanhedrin

אמר לקה הווא אמוגשא לאמימר: מפלגך לעילאי דהורמיו, מפלגך לתתאי דאהורמיו. אמר לקה: אם כן, היכי שביק לקה אהורמיו להורמיו לעבורי מ'א בארעיה? אמר לקה קיסר לרבי תנחום: תא ליהו כולן לעמא חד. אמר: לחי, אנו דמחלינו לא מצינו מיהו כותיכנו. אתון מחלינו והו כותון! אמר לקה: מימר שפיר קאמרת, מיהו כל דוכי למלכא לשדיה לביכר. שדיה לביכר ולא אכלוה. אמר לקה הווא מינא: האי דלא אכלוה משום דלא כפון ...

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

KEHOT'S NOTE

סנהדרין לט, א.

27

ומשם יפרד

"A river went out of Eden to water the garden, and from there it divided and became four heads." The text applies "from there it divided" to the realm below the chest, the source of the separate worlds.

בראשית ב':10-2:10 Genesis

ונהר יצא מעדן להשקות את הגן ומשם יפרד ויהיה לארבעה ראשים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

28

יהי רקיע בתוך המים

"Let there be a firmament in the midst of the waters, and let it divide between waters and waters." The Zohar's comment on this verse is the source of the image of the membrane.

בראשית א':6-1:6 Genesis

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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29

והבדילה הפרוכת

"And the curtain shall divide for you between the Holy and the Holy of Holies." The Zohar brings it with the image of the membrane; both stand for the parsa.

שמות כ"ו:33-26:33 Exodus

ונתתה את הפרוכת תחת הקרסים והבאת שמה מבית לפרוכת את ארון העדות והבדילה הפרוכת לכם בין הקדש ובין קדש הקדשים:

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

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שמתחלת מהחזה מצד פנים

Etz Chaim (Sha'ar Abba ve'Imma, chapter 3) teaches that in the middle of the body of Arich Anpin a parsa divides the upper half from the lower, like the membrane in a person between the organs of breath and the lower organs, and that in front it begins right below the chest. This is the parsa the text describes.

Sefer Etz Chaim 14:3:ג'י"ד עץ חיים

... התחתונים שהם כבד ובני מעיים כנועד והנה זה הפרסא אינו ביושר רק כי כאשר מתחלת מצד הפנים היא מתחלת מתחת החזה ממש וכשמתרחבת ומתפשטת עד האחור היא עומדת (נמוכה עד) כנגד מקום הטבור כנראה בחוש הראות בחוש הטבע וזהו נקרא יותרת הכבד קרומא דפסיק גו מעוי דב"נ כנזכר בזהר פ' בראשית ע"פ יהי רקיע בתוך המים והנה או"א עומדין ב' הדדין דא"א זה בימין וזה בשמאל ועומדין פניהם איש אל אחיו פכ"פ והנה בחוש הראות אנו רואין שמקום חיבור ב' בחי' הבטן והכרס של שניהן בולט ויוצא לחוץ משאר ...

Sefer Etz Chaim (Public Domain)

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והיה מספר

"And the number of the children of Israel shall be..." The text reads "the number" as the revealed world below the chest, which in the Future will rise to the level of what is beyond number.

הושע ב':1-2:1 Hosea

והיה מספר בני ישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל-חי:

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

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ולתבונתו אין מספר

"Great is our L-rd and abundant in power; His understanding is beyond number." The text applies it to the concealed world above the parsa, which is beyond number.

Psalms 147:5:ה' קמ"ז תהילים

גדול אדונינו ורב-כח לתבונתו אין מספר:

Great is our L-rd, and mighty in power; His understanding is infinite.

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On "Let there be a firmament," the Zohar says there is a membrane in the middle of a person's innards that divides above from below, drawing from above and giving below; so the firmament divides the upper and lower waters, and

it brings "and the curtain shall divide." The text identifies this membrane with the parsa.

ספר הזהר, בראשית ל"ז:שס"א-37:361-39:373 ל"ט:שע"ג

When Israel deserted it through performing the ceremony of circumcision without drawing back the flesh, there was applied to them the verse, "then the people of the L-rd went down to the gates" (Ibid.): these are the gates of righteousness in which they sat without entering further. Of that time it is written, "and the children of Israel forsook the L-rd" (Judges 2, 12), until Deborah came and restored the proper performance of the ceremony. Hence Deborah speaks of herself as a "mother in Israel", to indicate that she brought ...

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



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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