



LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 6

והזה הטהור על הטמא ביום השלישי וביום השביעי

“And the pure one shall sprinkle upon
the impure one on the third day and
on the seventh day” (Numbers 19:19)



The impurity of death is removed on the third and seventh days
because they are the levels of Yaakov and David: Tiferes, which
reaches up to the great mercy of Keser that revives the dead, and
Malchus, the servant's bittul beyond reason, which draws from
Keser, where nothing dies or changes.

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 impurity of death is removed on the third and seventh days because they are the levels of Yaakov and David: Tiferes, which reaches up to the great mercy of Keser that revives the dead, and Malchus, the servant's bittul beyond reason, which draws from Keser, where nothing dies or changes.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The red heifer's water is sprinkled on the third and seventh days. The Alter Rebbe begins with the third day of the Resurrection, "On the third day He will raise us up." The dead are revived with great mercy, the dew that is the source of the Thirteen Attributes of Mercy. Tiferes, Yaakov's attribute of mercy and the third, is the middle bar that reaches up to Keser; so too the eagle's wings, mercy for the soul that has descended, carry Israel "to Myself." In the Time to Come the inner dimension of Atik Yomin, above the shattering, will be revealed: the "far" level that Avraham saw on the third day and that Shlomo found in the red heifer. Teshuvah, burning away evil thoughts, draws life from this far level to the soul that is dead in worldly vanities. The seventh day is Malchus, David, "My servant": the servant's bittul beyond reason reaches Keser, the Malchus of the Infinite One, which does not change. Death comes from the shattering in Daas; Chochmah and Keser are life. So Yaakov "did not die" and David "lives and endures," and on their two days the impurity of death is removed.

OUTLINE

- 1 The third day: great mercy and the Resurrection** ¶1
Hoshea's "third day" of the Resurrection is the great mercy that revives the dead, the dew that is the source of the Thirteen Attributes of Mercy. Tiferes, Yaakov's attribute and the third, is the middle bar that reaches up to Keser; the eagle's wings, mercy for the soul that has descended, bring Israel "to Myself."
- 2 What is "far": Atik Yomin, the red heifer and teshuvah** ¶2-3
"We shall live before Him" is the future revelation of the inner dimension of Atik Yomin, above the shattering and the rectification. Avraham saw it "from afar" on the third day, through Yaakov, and Shlomo found the red heifer "far from me." Teshuvah too draws from Keser, which is "far," and yet "the thing is near to you."
- 3 The heifer's ashes: teshuvah revives the soul** ¶4
The ashes stand for teshuvah, which burns away evil thoughts and draws living waters from the far level to the one who has come near. A soul bound up in worldly vanities is like the dead, and the sprinkling on the third day is the arousal of great mercy that revives it.

4 The seventh day: Malchus, David and the servant

¶5-6

The seventh day is Malchus, David, the seventh of the Ushpizin, who was its chariot because he was G-d's servant. Through being servants Israel becomes truly "Mine": the servant's bittul beyond reason draws from Keser, the Malchus of the Infinite One, where no change applies.

5 Death and life: Yaakov and David do not die

¶7-8

The impurity of death comes from the shattering of the vessels, the kings of Tohu, in the realm of Daas and the Tree of Knowledge, while Chochmah is the Tree of Life and Keser the Life of life. Bittul above Daas draws this life down, so David "lives and endures" and Yaakov "did not die"; therefore the purification comes on the third and seventh days.

KEY CONCEPTS

Great mercy (rachamim rabim) רחמים רבים

Mercy from the level of Keser, the source of the Thirteen Attributes of Mercy, with which G-d revives the dead; it is the dew of resurrection.

The middle bar בריח התיכון

The bar that ran through all the boards of the Mishkan; in the Zohar it is Yaakov and his attribute Tiferes, which joins both sides and reaches up to Keser.

Atik Yomin עתיק יומין

The "Ancient of Days," the inner level of Keser, above the shattering of the vessels and their rectification; its inner dimension will be revealed in the Time to Come.

"Far" (rachok) רחוק

What lies beyond comprehension: the level Avraham saw "from afar," which Shlomo found in the red heifer, and from which teshuvah draws.

The shattering of the vessels שבירת הכלים

The breaking of the seven kings of Tohu, who "died": the root of the impurity of death, in the realm of Daas.

The servant עבד

Complete self-nullification (bittul) without reason or understanding; it reaches Keser, the Malchus of the Infinite One, and makes Israel truly "Mine."

The Malchus of the Infinite One מלכות דאין סוף

Keser as the kingship of the Infinite One itself, above Chochmah and Binah, where no change applies.

SECTION 1 • 11

The third day: great mercy and the Resurrection

1 והזה הטהור על הטמא¹ ביום השלישי וביום השביעי. הנה בתח"ה כתיב ביום השלישי יקימנו² ונחיה לפניו³ [עי' במדרש רבה פי' וירא פניו].⁴

“And the pure one shall sprinkle upon the impure one on the third day and on the seventh day.” Now, regarding the Resurrection of the Dead it is written, “On the third day He will raise us up, and we shall live before Him” [see Midrash Rabbah, Parshas Vayeira, section 56].

The maamar opens with the verse on purifying one who became impure through contact with the dead: the water with the red heifer’s ashes is sprinkled on him on the third day and on the seventh day. The Alter Rebbe sets beside it Hoshea’s prophecy of the Resurrection, which also speaks of “the third day,” and the Midrash he cites counts this among Scripture’s great “third days.”

והענין כי מחיה מתים⁵ הוא ברחמים רבים טל שעתיד להחיות בו את המתים⁶ והוא מקור י"ג מדה"ר וכמ"ש בד"ה ויאכילך את המן.⁷

The explanation is that reviving the dead is with great mercy (rachamim rabim): the dew with which He is destined to revive the dead, and it is the source of the Thirteen Attributes of Mercy, as is explained in the discourse beginning “And He fed you the manna.”

The Amidah prayer says that G-d revives the dead “with great mercy,” and the Talmud speaks of a dew with which He will revive the dead. The Alter Rebbe identifies this dew, the great mercy, as the source of the Thirteen Attributes of Mercy, and refers to his fuller treatment in the discourse on the manna.

והנה ת"ת שהוא מדת הרחמים מדתו של יעקב עולה עד הכתר בחי' רחמים רבים בסוד בריח

Now, Tiferes (beauty), which is the attribute of mercy, the attribute of Yaakov, rises up to Keser (the Crown), the level of great mercy, in the mystery of the bar

Tiferes, the third of the emotive attributes after Chesed and Gevurah, is the attribute of mercy and belongs to Yaakov. It is not confined to its own place: it reaches all the way up to Keser, where mercy is “great mercy,” the mercy that revives the dead.

התיכון המבריק מן הקצה אל הקצה⁸ בזהר ס"פ תרומה (דקע"ה ע"ב) וזהו ביום השלישי דייקא יקימנו ועמ"ש על פסוק זה לקמן גבי עשי"ת.⁹

in the middle, which runs through from end to end, in the Zohar at the end of Parshas Terumah (page 175b). And this is [the meaning of] "on the third day" specifically: "He will raise us up." And see what is written on this verse below, in connection with the Ten Days of Teshuvah.

The Zohar reads the middle bar of the Mishkan, which ran through all the boards from one end to the other, as Yaakov, who holds both sides and is complete on both of them, toward the holy Atik above and toward Z'eir Anpin. This is why the verse says "on the third day" specifically: the third attribute, Tiferes, reaches the great mercy that raises the dead. The Alter Rebbe adds that he discusses this verse again in connection with the Ten Days of Teshuvah.

וזהו ואשא אתכם על כנפי נשרים¹⁰ שהוא פני נשר בחי' רחמים לעורר רחמים על ירידת הנפש ועי"ז ואביא אתכם אלי ממש. כנשר יעיר¹¹ כו' ישאהו על אברתו כו'. כמ"ש במ"א.^{12, 13, 14}

And this is [the meaning of] "And I bore you on eagles' wings": which is the face of the eagle, the level of mercy, to arouse mercy over the descent of the soul; and through this, "and I brought you" truly "to Myself." "As an eagle stirs up," etc., "bears it on its pinions," etc., as is explained elsewhere.

In the Divine chariot the face of the eagle is the face of mercy, so G-d's carrying Israel "on eagles' wings" is the arousal of mercy for the soul that has descended into this world. Through that mercy G-d brings the soul truly "to Myself," like the eagle in Moshe's song that stirs its nest and carries its young on its wings.

SECTION 2 • ¶2-3

What is "far": Atik Yomin, the red heifer and teshuvah

2 ונחיה לפניו דייקא היינו שלע"ל יתגלה פנימי ע"י שלמעלה מהשבירה והתיקון כו'. וזהו ביום השלישי כו' וירא את המקום מרחוק¹⁵ והוא ע"ד ליעקב אשר פדה את אברהם¹⁶

"And we shall live before Him (lefanav)" specifically: that is, in the Time to Come the inner dimension (pnimiyus) of Atik Yomin, which is above the shattering and the rectification, etc., will be revealed. And this is [the meaning of] "On the third day," etc., "and he saw the place from afar." And this is along the lines of "to Yaakov, who redeemed Avraham,"

The word lefanav, "before Him," shares its root with pnimiyus, the inner dimension: in the Time to Come the inner dimension of Atik Yomin (the "Ancient of Days," the innermost level of Keser) will be revealed, a level above the shattering of the vessels and their rectification. The Alter Rebbe ties this to another third day, when Avraham saw the place of the Akeidah "from afar," and compares it to "Yaakov, who redeemed Avraham": the third day is Yaakov's attribute, and through it Avraham saw what was far off.

כי בחי' מרחוק הוא מה שרחוק מהשגה. אמרתי אחכמה¹⁷ והיא רחוקה ממני שאמר שלמה על מצות פרה אדומה.

for the level of “from afar” is that which is far from comprehension. “I said, ‘I will become wise,’ but it is far from me”: this Shlomo said concerning the mitzvah of the red heifer.

The words “from afar” mean what lies beyond comprehension. Shlomo, the wisest of men, used the same word for the red heifer, “I said, ‘I will become wise,’ but it is far from me,” so the heifer is rooted in this level that is beyond understanding.

3 וכי' נמשך ע"י ביום השלישי כו' בחינת רחמים כנ"ל ועמ"ש במ"א ע"פ כי המצוה הזאת¹⁸ כו' ולא רחוקה היא¹⁹ כו'

And all this is drawn down through “on the third day,” etc., the level of mercy, as mentioned above. And see what is written elsewhere on the verse “For this commandment,” etc., “nor is it far,” etc.,

All this, the revelation of what is “far,” comes through “the third day,” the mercy of Tiferes that reaches up to Keser. The Alter Rebbe refers to his explanation of “For this commandment ... is not far,” which Kehot locates in Parshas Nitzavim.

שנאמר על מצות התשובה כי הגם שהמשכה מבחי' כתר מקיף עליון מה שנק' רחוק אעפ"כ קרוב אליך הדבר²⁰ כו' והיינו כענין ואשא אתכם על כנפי נשרים²¹ כו' אלי כנ"ל.

which was said concerning the mitzvah of teshuvah (return): that although the drawing down is from the level of Keser (the Crown), the supernal encompassing [light], which is what is called “far,” nevertheless “the thing is near to you,” etc. And this is like the matter of “And I bore you on eagles’ wings,” etc., “to Myself,” as mentioned above.

That verse speaks of teshuvah: its power is drawn from Keser, the supernal encompassing light, which is “far” beyond grasp, and yet “the thing is near to you.” This is the same movement as the eagle that carries Israel “to Myself”: mercy from the highest level brings near the one who was far.

SECTION 3 • ¶4

The heifer's ashes: teshuvah revives the soul

4 והנה אפר הפרה הוא ג"כ בחיי תשובה לשרוף כל ההרהורין בישינ כמ"ש במ"א ועי"ז נמשך מים חיים מבחינת אחכמה והיא רחוקה לרחוק שנעשה קרוב.²²

Now, the ashes of the heifer are also the level of teshuvah (return), to burn up all evil thoughts, as is explained elsewhere. And through this, living waters are drawn down from the level of "I will become wise, but it is far" to the one far off who has become near.

The red heifer is burned to ashes, so it stands for teshuvah, which burns away all evil thoughts. Through this, the "living waters" of the purification are drawn from the level beyond comprehension that Shlomo called "far" to the one who was far and has come near, the baal teshuvah.

וכענין ההזאה לטהר טמא מת ככה ממש יחיה איש את נפשו האסורה וקשורה בהבלי עולם ונחשבת כמת כמ"ש ויתן את רשעים קברו²³ וכמארז"ל רשעים בחייהם קרויים מתים²⁴ והיינו ע"י התעוררות רחמים רבים מלמעלה

And like the matter of the sprinkling to purify one made impure by the dead, in exactly this way a person shall bring to life his soul, which is imprisoned and bound up in the vanities of the world and is considered as dead, as it is written, "And he made his grave with the wicked," and as our Sages, of blessed memory, said, "The wicked in their lifetime are called dead." And this is through the arousal of great mercy from above,

Just as the sprinkling purifies one made impure by the dead, a person can bring his own soul back to life when it is bound up in worldly vanities, for such a soul is counted as dead. Scripture joins the wicked to the grave, and the Sages say the wicked are called dead even in their lifetime; the revival comes through great mercy aroused from above.

ולכן ההזאה הוא ג"כ ביום השלישי ע"י שמעורר רחמים על נפשו ברחמין הרבים רחם עלינו²⁵ כו' והוא רחום יכפר עון²⁶ כו'.

and therefore the sprinkling is also on the third day: through one's arousing mercy upon his soul, "In Your great mercy, have mercy upon us," etc., and "And He, being merciful, atones for iniquity," etc.

This is why the sprinkling is on the third day, the day of mercy: a person arouses mercy on his own soul, as in the morning blessing before the Shema, "In Your great mercy, have mercy upon us," and G-d, "being merciful, atones for iniquity."

SECTION 4 • ¶5-6

The seventh day: Malchus, David and the servant

5 ועמ"ש בד"ה ראיתי והנה מנורת זהב²⁷ בענין ברחמיך הרבים כו'. וביום השביעי הוא בחי' מלי'

And see what is written in the discourse beginning "I have seen, and behold, a menorah of gold," on the matter of "In Your great mercy," etc. And "on the seventh day" is the level of Malchus (sovereignty),

The Alter Rebbe refers to his discussion of "In Your great mercy" in the discourse on Zechariah's vision of the golden menorah. He then turns to the second day of sprinkling: the seventh day is the level of Malchus, the seventh and last of the emotive Sefiros.

והוא בחינת דוד וכו' אושפיזין יעקב הוא הג' ודוד הוא השביעי ובחי' דוד שהיה מרכבה לבחי' מלכות לפי שהוא בחי' דוד עבדי^{28, 29}

which is the level of David. And among the seven Ushpizin (guests), Yaakov is the third and David is the seventh. And the level of David, in that he was a chariot for the level of Malchus, is because he is the level of "David My servant."

Malchus is the level of David the king. Among the seven Ushpizin, the supernal guests of Sukkos, Yaakov is the third and David the seventh, matching the third and seventh days; David was a chariot for Malchus, wholly given over to it, because he was "David My servant."

והנה כתיב כי לי בני עבדים³⁰ פי' ע"י שיהיו בבחי' עבדים ע"י יהיו לי ממש.

Now, it is written, "For to Me the children of Israel are servants." The meaning is: through their being at the level of servants, through this they will be truly "Mine."

The Alter Rebbe reads "For to Me the children of Israel are servants" as cause and effect: through being servants, Israel becomes truly "Mine."

6 וכמ"ש במ"א ע"פ ועתה יגדל נא^{31, 32} כו' שבחי' עבד שהוא הביטול לגמרי בלי שום טעם ודעת שרשו גבוה מאד

And as is explained elsewhere on the verse "And now, I pray, let [the power] be great," etc.: that the level of a servant, which is complete self-nullification (bittul) without any reason or knowledge, has its root very high;

The Alter Rebbe refers to his explanation of Moshe's prayer, "And now, I pray, let [the power] be great." There he shows that a servant's complete self-nullification, which acts without any reason or understanding of its own, has a very lofty root.

והיינו שממשיך מבחי' כתר שלמעלה מהחוי"ב והוא בחי' מלי' דא"ס וזהו בחי' לי ממש ע"ד המבואר במ"א ע"פ וארשתיך לי³³ לעולם³⁴ כ"י שבבחי' זו אין שייך שינויים כ"י.

that is, it draws down from the level of Keser (the Crown), which is above Chochmah (wisdom) and Binah (understanding), and it is the level of the Malchus of the Infinite One (Ein Sof). And this is the level of truly "Mine," along the lines of what is explained elsewhere on the verse "And I will betroth you to Me forever," etc.: that at this level, changes do not apply, etc.

Such bittul draws from Keser, which is above Chochmah and Binah, and Keser is the Malchus of the Infinite One, the kingship of G-d's own infinite being. That is why the servant is truly "Mine": as explained on "And I will betroth you to Me forever," at this level there is no change, so the bond is forever.

SECTION 5 • ¶7-8

Death and life: Yaakov and David do not die

7 וגם הנה שרש טומאת מת נמשך משבחי"כ ז' מלכין דתהו שמתו כ"י בלע הוא בחי' הדעת כ"י

Moreover, the root of the impurity of the dead is drawn from the shattering of the vessels (sheviras hakeilim): the seven kings of Tohu, who died, etc.; Bela is the level of Daas (knowledge), etc.

The impurity of the dead has a root above: the shattering of the vessels, described as the seven kings of the world of Tohu who reigned and "died." The first of them, Bela, corresponds to Daas, the level of knowledge.

וזהו ג"כ ענין עץ הדעת טוב ורע. משא"כ בחכמה עילאה כתיב ימותו ולא בחכמה³⁵ עץ החיים.

And this is also the matter of the Tree of Knowledge of good and evil. Whereas regarding supernal Chochmah (wisdom), it is written, "They die, and not with wisdom"; [it is] the Tree of Life.

Death therefore belongs to the realm of Daas, which is also the Tree of Knowledge of good and evil, through which death came into the world. Supernal Chochmah is different: Job says "they die, and not with wisdom," meaning that death comes only where wisdom is absent, so Chochmah is the Tree of Life.

וכש"כ בבחי' כתר כ"י חיי החיים כ"י וזה נמשך ע"י הביטול שלמעלה מהדעת שהוא בחי' ביום השביעי כ"י.

And all the more so at the level of Keser (the Crown), etc., the Life of life, etc. And this is drawn down through the self-nullification (bittul) that is above Daas, which is the level of "on the seventh day," etc.

Keser, above Chochmah, is all the more beyond death; it is the Life of all life. This life is drawn down through bittul above Daas, and that bittul is the level of the seventh day: Malchus, the servant.

ועמ"ש בפי ויקהל בד"ה קחו מאתכם תרומה. בענין ועד אין לו הפסק³⁶ כפי ע"ש וזהו ענין דוד חי וקיים.³⁷

And see what is written in Parshas Vayakhel, in the discourse beginning "Take from among you an offering," on the matter of "va'ed (forever) has no cessation," etc.; see there. And this is the matter of "David lives and endures."

The Alter Rebbe refers to his discourse "Take from among you an offering" in Parshas Vayakhel, on the Talmud's teaching that va'ed, "forever," never ceases. This is the meaning of the saying "David, King of Israel, lives and endures": Malchus, the level of David, drawn from above Daas, is beyond death.

8 והנה גם ביעקב ארז"ל יעקב אבינו לא מת³⁸ שהוא מבחי שלמעלה מהשבירה וכמבואר במ"א ע"פ מאמר הזהר ס"פ ויגש ע"פ ויברך יעקב את פרעה כפי

Now, of Yaakov too our Sages, of blessed memory, said, "Yaakov our father did not die," for he is from the level that is above the shattering, as is explained elsewhere on the statement of the Zohar at the end of Parshas Vayigash, on the verse "And Yaakov blessed Pharaoh," etc.

The Sages' saying that "Yaakov our father did not die" fits the same pattern: Yaakov's level, Tiferes reaching up to Keser, is above the shattering, so death does not touch it. The Alter Rebbe refers to his explanation, elsewhere, of the Zohar at the end of Parshas Vayigash on "And Yaakov blessed Pharaoh."

ועמ"ש"ל בפי וישלח ע"פ ויאבק³⁹ כפי בענין כי לא יכול לו⁴⁰ כפי ולכן ההזאה לטהרת טמא מת להעביר רוח הטומאה הוא דייקא ביום השלישי וביום השביעי⁴¹ ועמ"ש ע"פ ויאכילך את המן:⁴²

And see what is written above in Parshas Vayishlach, on the verse "And [a man] wrestled," etc., on the matter of "that he could not prevail against him," etc. And therefore the sprinkling for the purification of one made impure by the dead, to remove the spirit of impurity, is specifically on the third day and on the seventh day. And see what is written on the verse "And He fed you the manna."

He also refers to his discussion in Parshas Vayishlach of the man who wrestled with Yaakov and "could not prevail against him," and once more to the discourse on the manna. This is why the purification of one impure through the dead, removing the spirit of impurity, comes specifically on the third day, Yaakov's, and the seventh day, David's: both are levels of life that death cannot touch.

IN ONE'S AVODAH

A soul bound up in worldly vanities is counted as dead, and teshuvah revives it: a person arouses mercy on his own soul (“In Your great mercy, have mercy upon us”), burns away evil thoughts, and so draws life from the level beyond understanding. And by being G-d’s servant, with bittul beyond reason, a person becomes truly G-d’s own, in a bond that does not change.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe connect the third day of the sprinkling with the third day of the Resurrection in Hoshea’s prophecy?
2. How can Tiferes, one of the emotive attributes, reach up to Keser, and what does the image of the middle bar add?
3. In what sense is the red heifer “far,” and how does teshuvah bring what is far to the one who has come near?
4. Why does being a servant, without reason or understanding, make a person truly G-d’s own?
5. Why is death rooted in Daas and the shattering of the vessels, and how do Yaakov and David stand above it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 והזה הטהור על הטמא

The law of the red heifer: the pure person sprinkles the water of purification on one impure through the dead on the third day and on the seventh day. The maamar sets out to explain why these two days in particular.

במדבר י"ט:ט"ט Numbers 19:19

והזה הטהור על־הטמא ביום השלישי וביום השביעי וְחָטְאוּ בְיוֹם הַשְּׁבִיעִי וְכֶסֶם בְּגָדָיו וְרֹחֵץ בַּמִּים וְטָהַר בְּעֶרְכּוֹ:

And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean at even.

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KEHOT'S NOTE

במדבר יט, יט.

2 ביום השלישי יקימנו

Hoshea's prophecy: "He will revive us after two days; on the third day He will raise us up, and we shall live before Him." The Alter Rebbe reads it as speaking of the Resurrection of the Dead and links its "third day" to the third day of the sprinkling.

הושע ו':ב' Hosea 6:2

יְחַיֵּנוּ מִיָּמִים בְּיוֹם הַשְּׁלִישִׁי יִקְמָנוּ וְנַחֲיָה לִפְנֵי:

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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KEHOT'S NOTE

הושע ו, ב.

3 ביום השלישי יקימנו ונחיה לפניו

On "On the third day Avraham lifted his eyes," the Midrash lists the great "third days" of Scripture, among them "the third day of the Resurrection of the Dead," proven from Hoshea's verse. The Alter Rebbe cites it for this reading of the verse.

Bereshit Rabbah 56:1 א' נ"ו בראשית רבה

ביום השלישי וישא אברהם את עיניו - כתיב (הושע ו) יחיינו מיומים ביום השלישי יקימנו ונחיה לפניו ביום השלישי, של שבטים, כתיב (בראשית מב): ויאמר אליהם יוסף ביום השלישי. ביום השלישי של מרגלים, שנאמר (יהושע ב): ונחבתם שמה שלושת ימים. ביום השלישי של מתן תורה, שנאמר (שמות יט): ויהי ביום השלישי. ביום השלישי של יונה, דכתיב (יונה ב): ויהי יונה במעי הדגה שלושה ימים ושלושה לילות. ביום השלישי של עולי גולה, דכתיב (עזרא ח): ונשב שם ימים שלושה. ביום השלישי של תחיית המתים, דכתיב: יחיינו מיומים. ביום השלישי יקימנו ביום ...

"On the third day, Abraham lifted his eyes, and saw the place from a distance" (Genesis 22:4). "On the third day, Abraham

lifted his eyes" - it is written: "He will revive us after two days; on the third day, He will lift us, and we will live before Him" (Hosea 6:2). "On the third day" of the tribes, as it is written: "Joseph said to them on the third day, [do this and you shall live]" (Genesis 42:18). "On the third day" of the spies [sent by Joshua], as ...

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4 [ע' במדרש רבה פ' וירא פנ"ו]

Kehot quotes it: on "On the third day Avraham lifted his eyes," the Tzemach Tzedek explains that "He will revive us after two days; on the third day He will raise us up" refers to the Resurrection of the Dead.

KEHOT'S NOTE

"ע"פ ביום השלישי וישא אברהם את עיניו, פ"י יחיינו מיומים ביום השלישי יקימנו קאי על תחיית המתים — אוה"ת נ"ך כרך א ע' תלד. וראה לקמן דרושים לר"ה סד, א.

5 מחיית מתים ברחמים רבים

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

KEHOT'S NOTE

נוסח תפלת עמידה.

6 טל שעתידי להחיות בו את המתים

The Talmud relates that at Sinai, when Israel's souls left them at each Divine utterance, G-d brought down the dew with which He will revive the dead, and revived them. The Alter Rebbe identifies this dew with the great mercy by which the dead are revived.

Shabbat 88b:6 ב' פ"ח שבת

... "נפשי יצאה בדברו". ומאחר שמדיבור ראשון יצתה נשמתו, דיבור שני היאך קיבלו? — הוריד טל שעתידי להחיות בו מתים והקיה אותם, שנאמר: "גשם נדבות תניח אלקים נחלתך ונלאתה אתה כוננתה". ואמר רבי יהושע בן לוי: כל דיבור ודיבור שיצא מפי הקדוש ברוך הוא חזרו ישראל לאחוריהן שנים עשר מיל והיו מלאכי השרת מדידין אותם, שנאמר: "מלאכי צבאות ידון ידון" — אל תיקרי "ידון", אלא "ידון".

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

Zohar III, 288a זח"ג רפח, א

KEHOT'S NOTE

שבת פח, ב. וש"נ. זח"ג רפח, א.

7 בד"ה ויאכילך את המן

There the Alter Rebbe explains that the manna is the level of dew, "the dew with which He is destined to revive the dead," which is the level of great mercy, as in "He revives the dead with great mercy." He then begins to explain what great mercy is above, starting from "the seed of man and the seed of beast," the two kinds of souls, and the face of the lion in the chariot.

KEHOT'S NOTE

לקמן פ' עקב יג, ג ואילך.

8 בריח התיכון המבריא מן הקצה אל הקצה

Rabbi Shimon says the middle bar is Yaakov, “a perfect man,” complete on both sides, toward the holy Atik and toward Z’eir Anpin. This is the Alter Rebbe’s basis for saying that Tiferes rises up to Keser.

ספר הזהר, תרומה צ”ד:תתק”ח-94:908-96:918 Zohar, Terumah צ”ו:תתק”ח

R. Simeon, we are told, explained thus the words, “And the middle bar in the midst of the boards shall pass from one end to the other.” “The middle bar”, he said, ‘signifies Jacob, the perfect saint, as we have pointed out on another occasion in connection with the characterization of Jacob as “a complete man, dwelling in tents” (Gen. 25, 27). It does not say, “dwelling in a tent”, but “dwelling in tents,” which denotes that he unified the two “tents” (of Severity and Mercy). The same implication may ...

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

9 ועמ”ש על הפסוק . . גבי עשיית

the passage shares nothing with the note

KEHOT’S NOTE

דרושים לר”ה סג, ב ואילך.

10 ואשא אתכם על כנפי נשרים

G-d tells Israel at Sinai, “I bore you on eagles’ wings and brought you to Myself.” The Alter Rebbe reads the eagle as mercy, which lifts the soul and brings it to G-d.

שמות י”ט:ד:4 Exodus 19:4

אתם ראיתם אשר עשיתי למצרים ואשא אתכם על כנפי נשרים ואבא אתכם אלי:

Ye have seen what I did unto the Egyptians, and how I bore you on eagles’ wings, and brought you unto Myself.

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KEHOT’S NOTE

שמות יט, ד.

11 כנשר יעיר קנו

In Ha’azinu, G-d’s care for Israel is compared to an eagle that stirs its nest, hovers over its young and carries them on its pinions. It illustrates the mercy that raises the soul up.

דברים ל”ב:11 Deuteronomy 32:11

כנשר יעיר קנו על גזליו ירחף יפרש כנפיו יקחהו ישאחו על אברתו:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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KEHOT’S NOTE

דברים לב, יא.

12 Kehot’s note points to Zohar, Terumah 96:920 for these words.

ספר הזהר, תרומה צ”ו:תתק”כ96:920 Zohar, Terumah

13 The middle bar of the Mishkan’s walls ran through the boards from one end to the other. Following the Zohar, the Alter Rebbe sees in it Tiferes, Yaakov’s attribute, which joins both sides and reaches up to Keser.

שמות כ”ו:28 Exodus 26:28

והברית התיכון בתוך הקרשים מברח מן הקצה אל הקצה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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14 “He afflicted you and let you hunger, and fed you the manna.” This verse opens the discourse to which the Alter Rebbe refers for the dew of resurrection and great mercy; he cites it again at the end of the maamar.

דברים ח:3 Deuteronomy 8:3

ויענה וירעבה ויאכלה את המן אשר לא ידעת ולא ידעו אבותיה למען הודיעה כי לא עליהם לבדו יחיה האדם כי עליכל מוצא פייה יחיה האדם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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PARAGRAPH 2

15 וירא את המקום מרחוק

On the way to the Akeidah, “on the third day Avraham lifted his eyes and saw the place from afar.” The Alter Rebbe reads “from afar” as a level beyond comprehension, reached through the third day.

בראשית כ”ב:4 Genesis 22:4

ביום השלישי וישא אברהם את עיניו וירא את המקום מרחק:

On the third day Abraham lifted up his eyes, and saw the place afar off.

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KEHOT’S NOTE

בראשית כב, ד.

16 ליעקב אשר פדה את אברהם

Isaiah speaks of “the house of Yaakov, who redeemed Avraham.” The Alter Rebbe uses it to say that what Avraham reached on the third day came through Yaakov’s attribute.

ישעיהו כ”ט:22 Isaiah 29:22

לכן כה אמר ה' אליבית יעקב אשר פדה את אברהם לא עתה יבוש יעקב ולא עתה פניו יחורו:

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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KEHOT'S NOTE

ישע"י כט, כב. ע' לעיל במאמר ד"ה וספרתם פ"ב [לה, ג]. וש"נ. [כ].

17

אמרתי אהכמה

Koheles: "All this I tested with wisdom; I said, 'I will become wise,' but it is far from me." The Alter Rebbe says that Shlomo said this about the mitzvah of the red heifer, whose reason lies beyond understanding.

Ecclesiastes 7:23ג"כ: וְהָיָה רְחוֹקָה מִמֶּנִּי:

כל־זה נסיתי בחכמה אמרתי אֲהַכְמָה וְהָיָה רְחוֹקָה מִמֶּנִּי:

All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

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KEHOT'S NOTE

קהלת ז, כג.

PARAGRAPH 3

18

ע"פ כי המצוה הזאת

There the Alter Rebbe explains that "this commandment" refers to teshuvah (as Reishis Chochmah, Sha'ar HaTeshuvah, chapter 1, writes in the name of the Ramban), reading teshuvah as returning the letter hei of the Name Havayah.

KEHOT'S NOTE

לקמן פ' נצבים מה, ג.

19

כי המצוה הזאת כו' ולא רחוקה היא

Moshe says of "this commandment" that it is not hidden and "not far." The Alter Rebbe reads it as the mitzvah of teshuvah, which draws from the "far" level of Keser and yet is near.

Deuteronomy 30:11א"י: דְּבָרִים לִי:

כי המצוה הזאת אשר אנכי מצוך היום לא־נפלאה היא ממך ולא רחקה הוא:

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

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20

קרוב אליך הדבר

"For the thing is very near to you, in your mouth and in your heart, to do it." Teshuvah is near to every person despite its lofty source.

Deuteronomy 30:14ד"י: דְּבָרִים לִי:

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד כִּפְיָהּ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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והזה הטהור על הטמא ביום השלישי וביום השביעי

21

ואשא אתכם על כנפי נשרים

Recalled from the first paragraph: the eagle's wings, the mercy that lifts Israel and brings them "to Myself."

Exodus 19:4ד"ט: שְׁמוֹת

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׁא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים וְאָבֹא אֶתְכֶם אֵלַי:

Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself.

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PARAGRAPH 4

22

לרחוק שנעשה קרוב

Rabbi Abbahu teaches that where baalei teshuvah stand, perfect tzaddikim cannot stand, for the verse says "Peace, peace to the far and to the near," the far one first. The Alter Rebbe's "the one far off who has become near" is the baal teshuvah.

Berachot 34b:17-18י"ז-י"ח:

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא וְכוּ': מִנָּא הֵנִי מֵיְלִי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: דְּאָמַר קָרָא: "בּוֹרָא נֵיב שְׁפָתַיִם שְׁלוֹם שְׁלוֹם לְרָחוֹק וּלְקָרוֹב אָמַר ה' וּרְפָאֵתִיו". אָמַר רַבִּי חֲנִינָא בְּרַ אָבָא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוֹלֵן לֹא נִתְנַבְּאוּ אֶלָּא לְמַשִּׁיחַ בְּתוֹ לְתַלְמִיד חָסֵם, וְלַעֲוֶשֶׁה פְּרַקְמִטָּיָא לְתַלְמִיד חָסֵם, וְלַמְּחַנֵּה תַלְמִיד חָסֵם מִנְכָּסִיו. אָבֵל תַּלְמִידֵי חָסִים עֲצֻמָּן — "עֵין לֹא רָאֶתָה אֱלֹקִים זֹולָתָךְ יַעֲשֶׂה לְמַחֲכָה לִּי".

They declared concerning R. Hannina b. Dosa, etc. Whence is this? R. Joshua b. Levi said: For the Scriptures state, "Peace, peace to him that is far off and to him that is near, saith the L-rd that createth the fruit of the lips; and I will heal him" (Is.lvii. 19). R. Hiyya b. Abba said in the name of R. Johanan: Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise ...

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KEHOT'S NOTE

ברכות לד, ב.

23

ויתן את רשעים קברו

"And he made his grave with the wicked." The verse joins the wicked to the grave, showing that one sunk in sin is counted as dead.

Isaiah 53:9ט"ט: יִשְׁעִיהוּ נִיג:

וַיִּתֵּן אֶת־רָשָׁעִים קִבְרוֹ וְאֶת־עֹשֵׂי רָעָה עָשָׂה וְלֹא מַרְמָה כִּפְיּוֹ:

And they made his grave with the wicked, And with the rich his tomb; Although he had done no violence, Neither was any deceit in his mouth.'

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KEHOT'S NOTE

ישע"י נג, ט.

24

רשעים בחייהם קרויים מתים

On “the dead know nothing,” the Talmud says these are the wicked, who even in their lifetime are called dead. A soul bound up in worldly vanities is in that state and needs to be revived.

Berakhot 18b:3 כ"ח ב"ג: ברכות

“והמתים אינם יודעים מאומה” — אלו רשעים, שבהיותם קרויים “מתים”, שנאמר: “ואתה חלל רשע נשיא ישראל”. ואי בעית אימא, מהקא: “על פי שנים עדים או על פי שלשה עדים יומת המת”, חי הוא! אלא, המת מעיקרא.

‘But the dead know not anything’ — this refers to the wicked who are called dead in their life-time; as it is said, ‘And thou, O wicked one, thou art slain, the prince of Israel’ (Ezek. xxi. 30). “Or if thou wilt, derive it from the following: “At the mouth of two witnesses, or three witnesses, shall the dead be put to death” (Deut. xvii. 6). But he is alive! Nay, he is accounted as dead from the beginning.

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Bereshit Rabbah 39:7 ז"ל: בראשית רבה

“ויאמר ה' אל אברהם לך לך” מה כתיב למעלה מן הענין (בראשית יא, לב): “וימת תרח בחרן” א”ר יצחק אם לענין החשבון ועד עכשיו מתבקש לו עוד ששים וחמש שנים אלא בתחלה אתה דורש הרשעים קרויים מתים בחייהם לפי שהיה אברהם אבינו מפחד ואומר אצא ויהיו מחללין בי שם שמים ואומרים הניח אביו והלך לו לעת זקנתו אמר ליה הקב”ה לך אני פוטרך מכיבוד אב ואם ואין אני פוטר לאחר מכיבוד אב ואם ולא עוד אלא שאני מקדים מיתתו ליציאתך בתחלה “וימת תרח בחרן” ואחר כך “ויאמר ה' אל...”

“The L-rd said to Abram: Go you, from your land” – what is written prior to this matter? “Teraḥ died in Ḥaran” (Genesis 11:32). Rabbi Yitzḥak said: If you follow the calculation [of years] until now, he [Teraḥ] still had an additional sixty-five years coming to him. 1), when Teraḥ was a hundred and forty years old. But Teraḥ did not die until the age of two hundred and five (Genesis 11:32), sixty-five years after Abram left him. The explanation is that, initially, you expound that the wicked are considered ...

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KEHOT’S NOTE

ברכות יח, ב. ב”ר לט, ז.

25

ברחמך הרבים רחם עלינו

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

KEHOT’S NOTE

ברכת יוצר.

26

והוא רחום יכפר עון

“But He, being merciful, atones for iniquity and does not destroy.” This is the mercy aroused from above that brings atonement and revives the soul.

Psalms 78:38 ע”ח:ל”ח פסלים

והוא רחום יכפר עון ולא ישחית והרבה להשיב אפן ולא יעזיר כל-חמתו:

והזה הטהור על הטמא ביום השלישי וביום השביעי

But He, being full of compassion, forgiveth iniquity, and destroyeth not; Yea, many a time doth He turn His anger away, And doth not stir up all His wrath.

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KEHOT’S NOTE

תהלים עח, לה.

PARAGRAPH 5

27

ראיתי והנה מנורת זהב

The prophet Zechariah’s vision: “I have seen, and behold, a menorah all of gold.” It opens the discourse to which the Alter Rebbe refers for “In Your great mercy.”

Zechariah 4:2 ד:ב' זכריה

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב כלה וגלה על-ראשה ושבעה נרותיה עליה שבעה ושבעה מוצקות לנרות אשר על-ראשה:

And he said unto me: ‘What seest thou?’ And I said: ‘I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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28

דוד עבדי

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

KEHOT’S NOTE

מ”א יא, יג. ועוד.

29

דוד עבדי

G-d tells Shlomo that He will leave one tribe to his son “for the sake of David My servant.” Scripture calls David G-d’s servant in many places, and the Alter Rebbe makes this servanthood the reason David was the chariot of Malchus.

I Kings 11:13 י”א:י”ג מלכים

רק את-כל-הממלכה לא אקרע שבט אחד אתו לבנה למען דוד עבדי ולמען ירושלם אשר בחרתי:

Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son; for David My servant’s sake, and for Jerusalem’s sake which I have chosen.’

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30

כי לי בני עבדים

“For to Me the children of Israel are servants; they are My servants, whom I brought out of the land of Egypt.” The Alter Rebbe reads it: through being servants, Israel becomes truly “Mine.”

Leviticus 25:55 כ”ה:נ”ה ויקרא

כ”לי בני-ישראל עבדים עבדי הם אשר-הוצאתי אותם מארץ מצרים אני ה' אלקיכם:

For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the L-RD your G-d.

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KEHOT’S NOTE

ישראל כי הנני מושיעך מרחוק ואת זרעך מארץ שבנים, מקיש הוא לזרעו: מה זרעו בחיים — אף הוא בחיים.

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

בראשית רבה צ"ו:ד' 96:4 Bereshit Rabbah

... עמרם, היה קל"ז שנה, ומשה לא היה אלא ק"כ שנה. לפיכך כתיב בו, קריבה. (דברים לא): הן קרבו ימך למות. ויעקב, כתיב בו קריבה, שלא הגיע לימי אבותיו. אברהם היה קע"ה שנה, יצחק ק"פ, ויעקב קמ"ז. לפיכך כתיב בו, קריבה, ויקרבו ימי ישראל למות:

Reish Lakish said: [G-d said:] 'As you live, you will lie down, but you will not die,' as it is stated: "The time for Israel to die approached." What is "approached [vayikrevu]"? The Holy One blessed be He said: 'The day complains against you, saying that it would stand still.' It is like a person who says: 'So-and-so has attacked [karav] another.' That is "vayikrevu." Everyone in whose regard it is written that the time for him [to die] approached, did not reach the days of his ancestors. "Approach" is ...

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KEHOT'S NOTE

תענית ה, ב. ב"ר צו, ד. ועוד.

39

ויאבק

"And a man wrestled with him until the break of dawn." The verse opens the discourse in Parshas Vayishlach to which the Alter Rebbe refers.

בראשית ל"ב:כ"ה 32:25 Genesis

ויוותר יעקב לבדו ויאבק איש עמו עד עלות השחר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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40

כי לא יכול לו

"And he saw that he could not prevail against him." The Alter Rebbe cites it beside Yaakov's level above the shattering, which nothing could overcome.

בראשית ל"ב:כ"ו 32:26 Genesis

ויראה כי לא יכל לו ויגע בכף ירכו ותקע כף ירכו יעקב בהאבקו עמו:

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

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41

ביום השלישי וביום השביעי

The two days of sprinkling, now explained as the levels of Yaakov and David, both beyond death.

במדבר י"ט:ט"ט 19:19 Numbers

והזה הטהור על הטמא ביום השלישי וביום השביעי וטהאו ביום השביעי וכבס בגדיו ורחץ במים וטהר בערב:

And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean at even.

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42

ויאכילך את המן

The discourse on the manna, cited at the start of the maa-mar for the dew of resurrection, closes it as well.

דברים ח':ג' 8:3 Deuteronomy

ויענה וירעבה ויאכלה אתימן אשר לא ידעת ולא ידעון אבתיה למען הודיעה כי לא עליה לחם לבדו יחיה האדם כי עלי כל מוצא פיה יחיה האדם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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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