



LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 7

לבאר הדברים בענין וירד הגבול הנה גבול ד'...

To explain the matters concerning
“And the border shall descend”



The borders of the Land of Israel are rooted in the twelve “diagonal borders” of Sefer Yetzirah: the twelve ways the six emotive attributes blend once the simple divine light is clothed in vessels that limit it. Their root lies above intellect, and when they descend to Malchus they become “love with delights,” sweet as a harp, which is drawn into the soul through the Torah’s thirty-two paths of wisdom, the same Torah that gives the power to refine the animal soul.

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 borders of the Land of Israel are rooted in the twelve “diagonal borders” of Sefer Yetzilah: the twelve ways the six emotive attributes blend once the simple divine light is clothed in vessels that limit it. Their root lies above intellect, and when they descend to Malchus they become “love with delights,” sweet as a harp, which is drawn into the soul through the Torah’s thirty-two paths of wisdom, the same Torah that gives the power to refine the animal soul.

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

THE MAAMAR IN BRIEF

The maamar explains the verses that trace the Land’s eastern border: “And the border shall descend ... and shall strike upon the shoulder of the Sea of Kinneret, eastward,” and “And the border shall descend to the Jordan.” The Land’s borders, like the twelve tribes, are rooted in the twelve diagonal borders of Sefer Yetzilah, the edges where the six directions meet. These are the blendings of the six emotive attributes, which exist only when the simple light is clothed in vessels that limit it; hence the names “borders” and “boundaries,” and the reading of the Zohar’s “sealed with its seals” as “bounded within its boundaries.” The twelve also appear as permutations of divine Names, as the months, and as blends of love, awe and acknowledgment in divine service. Rooted in the attributes of Arich Anpin, above intellect, they descend to Malchus, the “Sea of Kinneret,” as love with delights, sweet as a harp (kinor): Havayah (twenty-six) shining in the lamp (ner). This love first comes from above unperceived, “back to back,” and is drawn into the soul through Torah study, which also refines the animal soul (“to the Jordan”). The two readings are one.

OUTLINE

1 Twelve borders, twelve tribes

¶1

The borders of the Land of Israel are rooted in the twelve diagonal borders of Sefer Yetzilah, as explained in Pardes; Ezekiel’s twelve tribal portions, the Zohar’s “twelve tribes, twelve boundaries” and the Bahir’s tree with twelve diagonal borders say the same.

2 Why “borders”: light limited in vessels

¶2–4

The twelve are the blendings of the six emotive attributes, which exist only when the simple, infinite light is clothed in vessels that limit it; so they are called borders and boundaries, and the Zohar’s “sealed” is read as “bounded.” They are also the permutations of Havayah and Adonai, the twelve months, and blends of love and awe with acknowledgment in divine service.

3 From above intellect to the Sea of Kinneret

¶15-8

The root of the twelve borders is in the attributes of Arich Anpin, which Chochmah and Binah only clothe; they descend through Z'eir Anpin to Malchus and the lower worlds. In Malchus they become “love with delights,” the honey of the Shema, drawn through Aharon from “abundant in kindness,” above the world; it is likened to the harp, kinor, which the Tikkunim read as Havayah (twenty-six) shining in the lamp (ner).

4 The harp that plays by itself

¶19-10

Aharon's light makes the harp of Malchus play by itself and rise through song; the harp, the Sea of Kinneret and the techeiles are linked. “Strike upon the shoulder” is a love from above not yet understood, like a push from behind, the stage of “back to back” before “face to face,” and it comes through occupation with the Torah.

5 Torah: love in the lamp and refinement at the Jordan

¶11-12

The Torah's thirty-two paths of wisdom bring Havayah's light into the soul, the lamp, and draw down the great love sweet as a harp; “to the Jordan” is the Torah's power to refine the animal soul from kelipas nogah. Both readings of “And the border shall descend” are one, since the Torah draws down the very attributes that are the root of the twelve borders.

KEY CONCEPTS

the twelve diagonal borders (gevulei alachson) גבולי אלכסון

The twelve edges at which the six directions meet, like the edges of a room where the walls, floor and ceiling join. In the maamar they are the twelve blendings of the six emotive attributes and the root of the Land's borders and of the twelve tribes.

inter-inclusion התכללות

The blending of one attribute with another, such as Chesed with Gevurah or Chesed with Hod. It does not exist in the simple light itself, only once the light is clothed in vessels; its truest form is in the attributes of Arich Anpin, above intellect.

lights and vessels אורות וכלים

The vessels limit the light in two ways: they give the simple light a particular character, and they make the infinite light flow in a measured way. That limitation is why the twelve are called “borders” and “boundaries.”

love with delights (ahavah betaanugim) אהבה בתענוגים

The highest love, “sweet as a harp,” drawn from above through Aharon from the level of “abundant in kindness,” above the kindness that relates to the world. It is the “honey” of the Shema.

kinor: kaf-vav and ner כנור כ"ו נר

The Tikkunim read kinor (harp) as kaf-vav, twenty-six, the numerical value of Havayah, and ner, lamp: Havayah shining in the lamp of the Shechinah. In the soul, the Torah is the light and the soul is the lamp.

back to back, face to face אחר באחר, פנים בפנים

Two stages in the ascent of Malchus. First the love from above arrives unperceived, like a push from behind (“strike upon the shoulder”); afterwards it is received openly, face to face.

the thirty-two paths of wisdom ל"ב נתיבות החכמה

The paths of wisdom contained in the Torah, which “And the border shall descend” alludes to. Drawing them down through Torah study kindles the great love and also draws down the attributes that are the root of the twelve borders.

kelipas nogah קליפת נוגה

The realm in which good and evil are mixed. “To the Jordan” is its refinement: through the Torah the animal soul is refined, until even the heart of stone desires to cleave to G-d.

SECTION 1 • 11

Twelve borders, twelve tribes

1 לבאר הדברים בענין וירד הגבול הנה גבול די רוחות דא"י [דארץ ישראל] י"ל [יש לומר] שהוא ענין י"ב גבולי

אלכסון הנזכר בספר יצירה ופי' ענינם בפרדס שכ"א פ"ז [פרק ז']

To explain the matters concerning “And the border shall descend”: Now, the border of the four directions of the Land of Israel, it may be said, is the matter of the twelve diagonal borders (gevulei alachson) mentioned in Sefer Yetzirah, whose meaning is explained in Pardes, Sha’ar 21, chapter 7:

The maamar sets out to explain the verse in Parshas Masei that traces the border of the Land of Israel: “And the border shall descend.” The Alter Rebbe proposes that the Land’s borders on its four sides correspond to the “twelve diagonal borders” of Sefer Yetzirah, as explained in Pardes.

שהם גבול מזרחית רומית גבול^{1,2} צפונית רומית³ כוי גבול מזרחית תחתית כוי גבול מזרחית צפונית כוי ע"ש.

that they are the east-upper border, the north-upper border, etc., the east-lower border, etc., the east-north border, etc.; see there.

Picture a room with four walls, a floor and a ceiling: its six sides meet along twelve edges, such as where the east wall meets the ceiling (“east-upper”) or where the east wall meets the north wall (“east-north”). These twelve edges are the “diagonal borders,” and Pardes lists them in this way.

ואע"פ [ואף על פי] שבגבול הארץ בגשמיות לא שייך רומית מ"מ שרש גבולות אלו נמשכו מ"ב גבולי אלכסון הנ"ל.

And although in the border of the Land in the physical sense “upper” does not apply, nevertheless the root of these borders is drawn from the twelve diagonal borders mentioned above.

A border on the ground has no “upper” edge, so the earthly borders cannot simply be the twelve diagonals of a solid. Still, the Alter Rebbe says, they are rooted in them and drawn from them.

וכן מצינו (ביחזקאל סי' מ"ח) חשב י"ב גבולים בחילוק הארץ ל"ב שבטים⁴ וכנודע ד"ב שבטים שרשם ג"כ מ"ב גבולי אלכסון

And so too we find (in Ezekiel, chapter 48) that he counted twelve borders in the division of the Land among the twelve tribes; and, as is known, the twelve tribes too have their root in the twelve diagonal borders,

Ezekiel’s vision of the future division of the Land (chapter 48) gives twelve portions, one for each tribe, each bordering the next. The Alter Rebbe adds the known principle that the twelve tribes themselves are rooted in the twelve diagonal borders.

וכדאיתא בזהר פ' במדבר (דק"ח ע"ב). תריסר שבטין תריסר תחומין כו' דהא אילנא עילא קדישא בהו אחתם בחותמוי.⁵

as is stated in the Zohar, Parshas Bamidbar (118b): "Twelve tribes, twelve boundaries," etc., "for the supernal holy Tree is sealed with its seals in them."

The Zohar calls the twelve tribes "twelve boundaries" surrounding the Community of Israel, patterned on what is Above. It says that the supernal Tree, the structure of the divine attributes, is "sealed with its seals" in them, so that the tribes bear its imprint, as a seal leaves its form.

וזה ע"ד מ"ש בפרדס שכ"א פ"ו בשם ספר הבהיר אילן אי יש לו להקב"ה וכו' י"ב גבולי אלכסון⁶ כו'.

And this is along the lines of what is written in Pardes, Sha'ar 21, chapter 6, in the name of Sefer HaBahir: "The Holy One, blessed be He, has one tree, and in it are twelve diagonal borders," etc.

Sefer HaBahir, quoted in Pardes, speaks of one "tree" that the Holy One, blessed be He, has, with twelve diagonal borders that extend outward without end, with the tree within them. This matches the Zohar's image of the supernal Tree stamped in the twelve tribes.

SECTION 2 • ¶2-4

Why "borders": light limited in vessels

2 וגבול ותחום ענין⁷ אי הוא. והטעם שנק' בשם גבולים ותחומים. כי הנה ענין י"ב גבולי [גבולים] האלו הם בחי' התכללות הו"ק [הי קצוות] שהם הששה מדות חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] כשמתכללים זה עם זה

Now, "border" (gevul) and "boundary" (techum) are one and the same matter. And the reason they are called by the names "borders" and "boundaries": for the matter of these twelve borders is the level of the inter-inclusion of the six extremities (vav ketzavos), which are the six emotive attributes (middos), Chesed, Gevurah and Tiferes, Netzach, Hod and Yesod, when they are included in one another;

The Alter Rebbe now explains why these twelve are called "borders" and "boundaries." They are the ways in which the six emotive attributes, Chesed through Yesod, which correspond to the six directions, blend with one another two at a time.

כמו התכללות החסדים בגבורות או התכללות גבורה בנצח כו' או התכללות הקוין כי חח"ן [חכמה חסד נצח] קו ימין ובג"ה [ובינה גבורה הוד] קו שמאל והתכללותן הוא ע"י גבולי אלכסון כו'

such as the inclusion of the chassadim (kindnesses) in the gevuros (restraints), or the inclusion of Gevurah in Netzach, etc., or the inclusion of the lines: for Chochmah, Chesed and Netzach are the right line, and Binah, Gevurah and Hod the left line, and their inter-inclusion is through the diagonal borders, etc.

Examples are kindness blended with restraint, restraint blended with Netzach, and the blending of the two "lines" of the Sefiros: the right line (Chochmah, Chesed, Netzach) and the left line (Binah, Gevurah, Hod). Each such meeting of two attributes is one of the diagonal borders.

והתכללות זו אינה בעצם האור כי האור הוא אור פשוט אלא הוא ע"י התלבשות האורות בכלים שע"י נתלבש חסד בגבורה או בנצח כו' כפי סדר הה נהגה.⁸

And this inter-inclusion is not in the essence of the light, for the light is a simple light; rather, it comes about through the enclothement of the lights in the vessels, through which Chesed is enclothed in Gevurah or in Netzach, etc., according to the order of the [divine] governance.

Light in itself is simple and undivided, so it has no separate parts to blend. The blending happens only once the light is clothed in vessels: then one attribute can be clothed in another, as the order of G-d's conduct of the world requires.

3 והנה הכלים הם מגבילים את האור שהאור נגבל בכלי. הן מצד שהאור הוא אור פשוט ונגבל בכלי להיות מחי' ומהוה כלי החסד א"כ הכלי מגבילתו הן שהאור הוא בחי' א"ס והכלי מגבלת להיות ההשפעה בבחי' גבול.

Now, the vessels limit the light, in that the light is limited in the vessel. [This is so] both in that the light is a simple light and is limited in the vessel so as to give life to and bring into being the vessel of Chesed, it follows that the vessel limits it; and in that the light is of the level of the Infinite (Ein Sof), and the vessel limits it so that the bestowal will be on the level of limit (gevul).

Vessels limit light in two ways. Simple light, which has no particular character, becomes a specific quality, such as kindness, when it animates the vessel of Chesed; and light that is infinite becomes a measured, finite flow. Both are "limits," and so the vessels are the source of "borders."

4 וכיון שעיקר התכללות זו להיות נעשה י"ב בחי' הוא ע"י התלבשות האורות בכלים דוקא דאילו האור מצד עצמו הוא אור פשוט כו'

And since the essential point of this inter-inclusion, that it becomes twelve aspects, comes specifically through the enclothement of the lights in the vessels, whereas the light in itself is a simple light, etc.,

The twelvefold blending exists only because the lights are clothed in vessels, while the light itself remains simple. So the twelve combinations take on the character of the vessels, which is limitation.

לכן נק' י"ב גבולים או י"ב תחומין היינו הגבולות שהאור נגבל בכלים ומתכללים ל"י"ב גבולים י"ב תחומין.

therefore they are called twelve "borders" or twelve "boundaries," that is, limitations: for the light is limited in the vessels, and they are inter-included into twelve borders, twelve boundaries.

That is why they are called "borders" and "boundaries": the names describe the limits the light takes on in the vessels, where the attributes blend into twelve combinations.

ומ"ש הזהר דהא אילנא עילאה קדישא בהו אחתם בחותמוי⁹ יש לפרשו. אך יותר י"ל [יש לומר] כי חילוף אותיות יש כאן וצ"ל אתחם בתחומי כו'

As for what the Zohar says, "for the supernal holy Tree is sealed with its seals (אחתם בחותמוי) in them," it can be interpreted [as it stands]. But it is more fitting to say that there is an interchange of letters here, and it should read "is bounded within its boundaries" (אתחם בתחומי), etc.;

The Zohar's words "sealed with its seals" can be read as they stand, but the Alter Rebbe prefers to read them with two letters exchanged (ת and ח), giving "bounded within its boundaries." On that reading the Zohar itself says that the supernal Tree takes on boundaries in the twelve tribes.

והפ"י כנ"ל (וע' עוד מענין פ"י גבול בפ"י הרמ"ז [הרב משה זכות] בזהר שם ובפרדס בעה"כ [בערכי הכינויים] ערך גבול).^{10, 11}

and the meaning is as mentioned above (and see further on the meaning of "border" in the Ramaz's commentary on the Zohar there, and in Pardes, in Erchei HaKinuyim, under the entry "Gevul").

So the meaning is the one given above: borders are limitations of the light within vessels. For more on the term "border," he refers to the Ramaz's commentary on that Zohar passage and to the entry "Gevul" in Pardes, which explains that Malchus is called "border" as it receives from Chochmah and Binah, while from the side of its Source it rises beyond limit.

והנה י"ב בחי' אלו הם ג"כ ענין י"ב צרופי הוי' וי"ב צירופי אדי ומזה נמשך ג"כ י"ב חדשים שבכל חדש מקבלים כנ"י [כנסת ישראל] מצירוף א' מהי"ב צירופי הוי' כו'

Now, these twelve aspects are also the matter of the twelve permutations of the Name Havayah and the twelve permutations of the Name Ado-nai; and from this, too, the twelve months are drawn, for in each month the Community of Israel (Knesses Yisrael) receives from one of the twelve permutations of Havayah, etc.

The twelve combinations also correspond to the twelve permutations (orders of the letters) of the Name Havayah and of the Name Ado-nai. These in turn are the source of the twelve months: in each month the Jewish people receive their particular flow from one permutation of Havayah.

כי מבחי' התכללות המדות עליונות זע"ז [זה עם זה / זה על זה] כמו חסד עם הוד שזהו גבול דרומית תחתית כך נמשך ג"כ מבחי' זו ג"כ למטה לכנ"י [לכנסת ישראל] לעבודת ה' בבחי' זו

For from the level of the inter-inclusion of the supernal attributes with one another, such as Chesed with Hod, which is the south-lower border, there is likewise drawn from this level, below as well, to the Community of Israel, [a way] of serving G-d in this manner:

The blending of the supernal attributes is mirrored below, in the Jewish people's service of G-d. For example, the blend of Chesed with Hod, the "south-lower" border, becomes a matching blend in a person's service.

שהוא להיות התכללות בחי' אהבה עם בחי' ההודאה ומבחי' התכללות הגבורה בהוד שזהו גבול צפונית תחתית נמשך להיות התכללות היראה בבחי' ההודאה.

namely, that there be an inter-inclusion of the quality of love with the quality of acknowledgment (hoda'ah); and from the level of the inter-inclusion of Gevurah in Hod, which is the north-lower border, there is drawn [the capacity] for an inter-inclusion of awe with the quality of acknowledgment.

Chesed with Hod yields love joined with acknowledgment (hoda'ah, the human counterpart of Hod), and Gevurah with Hod, the "north-lower" border, yields awe joined with acknowledgment. Each border above thus becomes a distinct path in the service of the heart.

SECTION 3 • ¶5-8

From above intellect to the Sea of Kinneret

5 ועדיז בכל המדות ועמ"ש מזה ע"פ א לה מסעי כו' וזהו ענין גבולות א"י [ארץ ישראל]. והנה שרש י"ב ג"א

[גבולי אלכסון] נמשכו מלמעלה מעלה ומשתלשלין ויורדין בבחי' מלי

And similarly with all the attributes. And see what is written about this on the verse “These are the journeys,” etc. And this is the matter of the borders of the Land of Israel. Now, the root of the twelve diagonal borders is drawn from the very highest heights, and they chain downward and descend into the level of Malchus (sovereignty),

Every pair of attributes yields a similar path of service, and the Alter Rebbe refers to his discourse on “These are the journeys” for more. This, he says, is what the borders of the Land of Israel are: the twelve diagonal borders, whose root is very high, descending step by step until they reach Malchus.

וגם למטה בבי"ע וזהו וירד הגבול וכו' מקדם לעין¹² וכדאיתא בזהר ס"פ וישלח (דקע"ו סע"א [סוף עמוד א])

תריסר דאתכסיין¹³ וכו' וכמ"ש במק"מ [במקדש מלך] שם ששרשם מת"ת [מתפארת] דא"א כו'

and also below, into Beriah, Yetzirah and Asiyah. And this is [the meaning of] “And the border shall descend,” etc., “east of Ain” (mikedem la'ayin); and as is stated in the Zohar at the end of Parshas Vayishlach (end of folio 176a): “Twelve that are concealed,” etc.; and as is written in the Mikdash Melech there, that their root is from the Tiferes of Arich Anpin, etc.,

The borders descend further still, into the worlds of Beriah, Yetzirah and Asiyah, and this is “And the border shall descend.” The Zohar speaks of “twelve that are concealed,” and the Mikdash Melech commentary traces their root to the Tiferes of Arich Anpin, the configuration of Keser, which stands above intellect.

שהם המדות שלמעלה מהחכמה והבינה עד דא"א [דאבא ואימא] מלבישים אותן שהם רק לבוש למדות אלו ושם הוא תכלית ואמיתית ההתכללות.

which are the attributes that are above Chochmah and Binah, to the point that Abba and Imma enclothe them and are merely a garment for these attributes; and there the inter-inclusion is at its utmost and truest.

The attributes of Arich Anpin are higher than Chochmah and Binah: Abba and Imma, the configurations of Chochmah and Binah, only clothe them like a garment. There, above intellect, the attributes are blended most completely and truly.

ומשם יורד ומשתלשל בייב גבולי אלכסון דו"א עד שנמשך ג"כ במלי וזהו ומחה על כתף ים כנרת להיות בחי" אהבה בתענוגים מתוק ככנור.

And from there it descends and chains down into the twelve diagonal borders of Z'eir Anpin (the emotive attributes), until it is drawn also into Malchus. And this is [the meaning of] "and shall strike upon the shoulder of the Sea of Kinneret": that there be the level of love with delights (ahavah betaanugim), sweet as a harp (kinor).

From that high source the blending descends into the twelve borders of Z'eir Anpin and finally into Malchus, which the verse calls "the Sea of Kinneret." Its fruit is "love with delights" (ahavah betaanugim), a love sweet as the music of a harp; the name Kinneret echoes kinor, "harp."

6 וביאור הענין הוא ע"ד מ"ש בפ' תצוה ע"פ זכור את אשר עשה לך עמלק¹⁴ בפ"י אכלתי יערי עם דבשי¹⁵

And the explanation of the matter is along the lines of what is written in Parshas Tetzaveh, on the verse "Remember what Amalek did to you," on the meaning of "I have eaten my honeycomb with my honey":

The Alter Rebbe refers to his explanation, in the discourse "Remember what Amalek did to you" (in Parshas Tetzaveh), of the verse from Song of Songs "I have eaten my honeycomb with my honey."

שהוא ק"ש [קריאת שמע] בקיום אחד ואהבת אהבה בתענוגים כו' ולכן נק' בחי" זו מתוק ככנור בחי" דבשי.

that it is the Shema, with the fulfillment of "One" and "You shall love": love with delights, etc. And therefore this level is called "sweet as a harp," the level of "my honey."

There, "my honey" stands for the Shema when one truly lives the words "One" and "You shall love": a love with delights. That sweetness is why this love is called "sweet as a harp" and "my honey."

7 וע' באגה"ק [באגרת הקודש] ע"פ מה יפית¹⁶ כו'. וזהו שאה"ר [שאהבה רבה] זו נמשך מלמעלה ע"י אהרן

שושבינא דמטרוניא

And see Iggeres HaKodesh, on the verse "How beautiful you are," etc. And this is [the point] that this great love (ahavah rabbah) is drawn from above through Aharon, "the groomsman of the Queen" (shushvina dematronisa);

For more on this love the Alter Rebbe refers to the letter in Iggeres HaKodesh on "How beautiful you are and how pleasant, love with delights." This great love (ahavah rabbah) comes from above, through Aharon, who is called "the groomsman of the Queen": he brings the Queen, Malchus, close to the King.

והוא כמ"ש ע"פ ועשית בגדי קדש לאהרן¹⁷ כ"י שאהבה זו נמשך מבחי"י ורב חסד שלמעלה מבחי"י חסד עולם כ"י.

and it is as is written on the verse "And you shall make holy garments for Aharon," etc.: that this love is drawn from the level of "and abundant in kindness" (verav chesed), which is above the level of "the kindness of the world" (chesed olam), etc.

As explained in the discourse on "And you shall make holy garments for Aharon," this love flows from "abundant in kindness" (verav chesed), one of the Thirteen Attributes of Mercy. That level is higher than "the kindness of the world" (chesed olam), the kindness that relates to the world, as the next paragraph explains.

8 וז"ש [וזהו שכתוב] כאן שאהבה זו היא מבחי"י שלמעלה מבחי"י עולם וקדמה לעולם דעולם היינו ו"ק [ו] קצוות] חסד עולם כ"י ונמשלה לכנור.

And this is [the meaning of] what is written here: that this love is from a level that is above the level of "world," and is prior (kedmah) to the world (for "world" means the six extremities, "the kindness of the world," etc.); and it is likened to a harp (kinor).

Here the verse's word kedmah, "eastward," is read as "prior": this love comes from a level above "world" and prior to it. "World" here means the six emotive attributes, the kindness that relates to the world, and the love above them is likened to a harp (kinor), the word echoed in the name Kinneret.

דאיתא בתקונים¹⁸ סוף תיקון עשרים בפ"י הללוהו בנבל וכנור.¹⁹ כנור כ"ו נר. הקב"ה דאיהו²⁰ הוי' דאתמר ה' אורי וישעי^{21,22} נהיר בנר דאיהו שכינתא כ"י.

For it is stated in the Tikkunim, at the end of Tikkun 20, on the meaning of "Praise Him with lyre and harp": "Kinor (כנור) is kaf-vav (כ"ו, twenty-six) [and] ner (נר, lamp): the Holy One, blessed be He, who is Havayah, of whom it is said, 'Havayah is my light and my salvation,' shines in the lamp, which is the Shechinah (Divine Presence)," etc.

The Tikkunei Zohar divides kinor (כנור) into kaf-vav, twenty-six, the numerical value of the Name Havayah, and ner, "lamp." The harp thus stands for Havayah shining into the lamp, the Shechinah: the divine light filling Malchus, as in "Havayah is my light."

SECTION 4 • 19-10

The harp that plays by itself

9 ועמ"ש מענין נר בפי שלח ע"פ והיה לכם לציצית.²³ וז"ש [וזהו שכתוב] באהרן בהעלותך את הנרות²⁴ כו'

ועל ידי הארה זו הכנור מנגן מאליו

And see what is written on the matter of the "lamp" in Parshas Shelach, on the verse "And it shall be for you as tzitzis." And this is [the meaning of] what is written regarding Aharon, "When you raise up the lamps," etc. And through this illumination the harp plays by itself,

On the "lamp," the Alter Rebbe refers to his discourse on the verse of tzitzis in Parshas Shelach. Aharon's kindling of the menorah is called "raising up" the lamps, and the light he brings into the "lamp" makes the "harp" play by itself, as the Zohar cited below says of King David's harp.

שהוא בחי עליית המלי וכל העליות הוא ע"י שיר ועמ"ש בפי בראשית ע"פ ושם אחיו יובל הוא היה

אבי כל תופש כנור²⁵ כו' ועמ"ש בפי ענו להוי בתודה זמרו לאלקינו בכנור.²⁶

which is the level of the ascent of Malchus (sovereignty); and all the ascents come about through song. And see what is written in Parshas Bereishis on the verse "And his brother's name was Yuval; he was the father of all who handle the harp," etc. And see what is written on the meaning of "Sing out to Havayah with thanksgiving; make music to our G-d with the harp."

That playing is the ascent of Malchus, for every ascent comes through song. The Alter Rebbe lists other discourses that treat the harp: on Yuval, "the father of all who handle the harp" (in Parshas Bereishis), and on the verse "make music to our G-d with the harp."

ובפי עלי עשור ועלי נבל²⁷ כו' ע"ש ועי' בזהר ס"פ שלח (דקע"ה ע"ב) שהתכלת שבציצית²⁸ שמדם חלזון

הוא מים כנרת

And on the meaning of "Upon the ten-stringed instrument and upon the lyre," etc.; see there. And see in the Zohar at the end of Parshas Shelach (175b) that the techeiles in the tzitzis, which is from the blood of the chilazon, is from the Sea of Kinneret;

He also mentions his explanation of "Upon the ten-stringed instrument and upon the lyre." The Zohar says that the blue (techeiles) thread of the tzitzis takes its color from a creature of the Sea of Kinneret, and the same passage speaks of King David's harp, which played by itself.

והיינו כמ"ש ע"פ והיה לכם לציצית הנ"ל שהתכלת הוא ממוחין דאבא כו' המשכת הביטול כו' וע"ש.

and this accords with what is written on the verse "And it shall be for you as tzitzis," mentioned above: that the techeiles is from the intellect (mochin) of Abba, etc., the drawing down of self-nullification (bittul), etc.; and see there.

This fits what was explained in the discourse on tzitzis: techeiles comes from the intellect (mochin) of Abba, the level of Chochmah, and draws down self-nullification (bittul).

וע' בהרמ"ז [בהרב משה זכות] בפ"י הזהר פ' תרומה (דקכ"ז ע"א) כ' [כתב] ימא דגנוסר²⁹ הוא ים כנרת שסודה מל' דמלכות דבריאה שנעשית עתיק ליצירה כו' וע"ש (בדקמ"ט ע"ב).

And see the Ramaz, in his commentary on the Zohar, Parshas Terumah (127a); he wrote: "The Sea of Ginosar is the Sea of Kinneret, whose mystical meaning is Malchus of Malchus of Beriah, which becomes Atik for Yetzirah," etc.; and see there (on 149b).

The Ramaz, commenting on the Zohar's mention of "the Sea of Ginosar," identifies it with the Sea of Kinneret and explains it as Malchus of Malchus of Beriah, which becomes Atik, the innermost root, of the world of Yetzirah. The lowest point of one world thus becomes the highest root of the next.

ובפ"י ספד"צ [ספרא דצניעותא] מהאריז"ל [מהארי"י זכרוננו לברכה] בפ"ק [בפרק קמא] כ' [כתב] בענין זה ויש כנור וכנרת והם הוד דידיה והוד דידה שבבריאה כו' והאריך שם.

And in the commentary on Sifra DiTzniusa by the Arizal, in the first chapter, he wrote on this matter: "And there is kinor (harp) and Kinneret, and they are his Hod and her Hod in Beriah," etc.; and he elaborated there.

The Arizal's commentary on Sifra DiTzniusa, a section of the Zohar, distinguishes between kinor (harp) and Kinneret: they are the Hod of the male configuration ("his") and the Hod of the female configuration ("her") in Beriah. The Alter Rebbe notes that the Arizal discusses this at length there.

והנה פ"י ומחה על כתף הוא כמ"ש במ"א שהאהבה שבאה מלמעלה שלא ע"פ השגה הוא כמשל שא' דוחפו בעורף ואינו יודע מאין היה לו זאת.

Now, the meaning of "and shall strike upon the shoulder" is as is explained elsewhere: that the love which comes from above, not through comprehension, is like the analogy of one whom someone pushes on the nape of the neck, and he does not know from where this came to him.

"And shall strike upon the shoulder" describes a love that comes from above without understanding: like someone pushed from behind, on the back of the neck, who moves without knowing where the push came from. Such love is real, but the mind has not yet grasped it.

10 ובכל עליי [עלייה] המלי צ"ל מתחלה בבחי זו שנק' אב"א [אחור באחור] וזהו ומחה על כתף כו' ואח"כ יבוא לבחי פכ"פ [פנים בפנים] כו'.

And in every ascent of Malchus, it must at first be in this level, which is called “back to back”; and this is “and shall strike upon the shoulder,” etc.; and afterwards it will come to the level of “face to face,” etc.

Every ascent of Malchus begins “back to back,” a Kabbalistic term for a relationship in which the two partners, Z'eir Anpin and Malchus, do not yet face each other; this is the love that “strikes upon the shoulder,” felt but not understood. Only afterwards does it reach “face to face,” a full and open union.

גם י"ל [יש לומר] ומחה על כתף ע"ד קוצי דשערי שמכה כו' כמשי"ל [כמה שכתוב לעיל] ע"פ זכור הנ"ל וע' בפע"ח [בפרי עץ חיים] שער התפילין זו הוא ע"י עסק

It may also be said that “and shall strike upon the shoulder” is along the lines of the locks of hair (kutzei dese'arei) that strike, etc., as is written above on the verse “Remember,” mentioned above; and see Pri Etz Chaim, Sha'ar HaTefillin. This comes about through occupation with

A second reading compares “strike upon the shoulder” to the “locks of hair” (kutzei dese'arei) that strike, an image explained in the discourse on “Remember” and in Pri Etz Chaim's section on tefillin. The Alter Rebbe then states that this love comes through occupation with the Torah.

התורה וע"ז נאמר פותח את ידיך ³⁰ ומשביע לכל חי רצון כו' וכמ"ש במ"א ³¹ ע"פ חכלילי ^{32, 33} עינים ³⁴ וע"פ ויקהל משה ³⁵ וע"פ מי מנה ³⁶ עפר יעקב. ^{37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55}

the Torah. And of this it is said, “You open Your hand and satisfy every living thing [with] will (ratzon),” etc.; as is explained elsewhere on the verse “Red of eyes” (chachlili einayim), on the verse “And Moshe assembled,” and on the verse “Who has counted the dust of Yaakov.”

The verse “You open Your hand and satisfy every living thing [with] will” is read as G-d granting will (ratzon), a desire that comes from above, and this comes through Torah. The Alter Rebbe refers to his discourses on “Red of eyes,” “And Moshe assembled,” and “Who has counted the dust of Yaakov” for more.

Torah: love in the lamp and refinement at the Jordan

11 ולכן ע"י המשכת ל"ב נתיבות החכמה⁵⁶ שבתורה שע"י נאמר וירד הגבול כנ"ל ע"י ומחה כו'

And therefore, through drawing down the thirty-two paths of wisdom that are in the Torah, of which it is said "And the border shall descend," as mentioned above, through this [comes] "and shall strike," etc.,

The Torah contains the "thirty-two paths of wisdom" with which, according to Sefer Yetzirah, the world was created, and the Alter Rebbe says that "And the border shall descend" alludes to them. Drawing them down through Torah study is what brings about "and shall strike," the love that reaches Malchus.

ים כנרת כו' שיבוא לבחי' אהבה רבה מתוך ככנור כו'. והוא ענין ה' אורי⁵⁷ נהיר בנר.

"the Sea of Kinneret," etc.: that one will come to the level of great love (ahavah rabbah), sweet as a harp, etc. And this is the matter of "Havayah is my light": "shines in the lamp."

This brings a person to great love, "sweet as a harp." In the words of the Tikkunim quoted earlier, Havayah, "my light," then "shines in the lamp."

שהנשמה נק' ג"כ נר כמ"ש נר הוי' נשמת אדם⁵⁸ והוי' אורי הוא ע"י עסק התורה שנאמר ותורה אור⁵⁹ שע"י נהיר בנר ונמשך בחי' אה"ר [אהבה רבה] מתוך ככנור כנ"ל.

For the soul, too, is called a "lamp," as it is written, "The lamp of Havayah is the soul of man"; and "Havayah is my light" comes through occupation with the Torah, as it is said, "and the Torah is light"; through this, [the light] "shines in the lamp," and the level of great love, sweet as a harp, is drawn down, as mentioned above.

The "lamp" is the soul ("The lamp of Havayah is the soul of man"), and the light is the Torah ("and the Torah is light"). Through Torah study G-d's light shines into the soul, and this draws down the great love that is sweet as a harp.

12 ואח"כ וירד הגבול הירדנה⁶⁰ שהוא בחי' ק"נ [קליפת נוגה] והיינו כי ע"י התורה נמשך ג"כ כח בירור

נה"ב [נפש הבהמית] וכנ"ל בפ"י וכל גבולך לאבני חפץ⁶¹ שגם לב האבן

And afterwards, "And the border shall descend to the Jordan," which is the level of kelipas nogah. That is: through the Torah there is also drawn down the power to refine the animal soul, as mentioned above on the meaning of "And all your borders [shall be] of stones of desire (avnei cheftetz)": that even the heart of stone

"To the Jordan," the next stage of the border, stands for kelipas nogah, the realm in which good and evil are mixed and from which good can be refined and raised. Torah gives the power to refine the animal soul, as in "all your borders of stones of desire": even the heart of stone comes to desire G-d.

תהיה חפיצה ושוקקה לדבקה בו ית' וע' בפ' יתרו בד"ה בחדש השלישי⁶² מענין שנק' התורה עוז ותושי' [ותושיה] ע"ש [על שם] שנותנת כח בנה"א [בנפש האלקית] ומתשת כח נה"ב [נפש הבהמית] כו'.

will be desirous and yearning to cleave to Him, blessed be He. And see in Parshas Yisro, in the discourse beginning "In the third month," on the matter that the Torah is called "strength and tushiyah" (תושיה), on account of its giving strength to the G-dly soul and weakening (מתשת) the strength of the animal soul, etc.

The heart of stone itself becomes "desirous and yearning" to cleave to G-d. The Alter Rebbe refers to his discourse "In the third month" (Parshas Yisro): the Torah is called "strength" because it strengthens the G-dly soul, and tushiyah because it weakens (mateshes) the animal soul, a play on the sound of the two words.

אך הנה באמת שני האופנים שבפ' וירד הגבול עולים בקנה אחדשע"י עסק התורה שהם בחי' ל"ב נתיבות החכמה⁶³ ע"י נמשכי' [נמשכים / נמשכין] ומתגלים ג"כ המדות עליונות שהם שרש י"ב גבולי אלכסון כו'

But in truth, the two ways of explaining "And the border shall descend" fit together as one: for through occupation with the Torah, which is the level of the thirty-two paths of wisdom, through this the supernal attributes, which are the root of the twelve diagonal borders, are also drawn down and revealed, etc.

Both readings of "And the border shall descend," the descent of the twelve diagonal borders and the drawing down of the Torah's thirty-two paths, are really one. For Torah study itself draws down and reveals the supernal attributes that are the root of the twelve borders.

(וע' עוד מענין ירדן⁶⁴ בזהר שלח דקס"ו ע"א ושם פ"י ירדן בע"א [באופן אחר] וכמ"ש מזה בביאור ע"פ אלה מסעי.⁶⁵ בפ"י ירדן יריחו):

(And see further on the matter of the Jordan in the Zohar, Shelach, 166a, where "Jordan" is explained in another way; and as is written about this in the explanation on the verse "These are the journeys," on the meaning of "the Jordan [at] Jericho.")

The Alter Rebbe adds that the Zohar (Shelach, 166a) explains the Jordan differently, and he refers to his explanation on "These are the journeys," on the phrase "the Jordan at Jericho."

IN ONE'S AVODAH

Each blend of the supernal attributes becomes a way of serving G-d: love joined with acknowledgment, awe joined with acknowledgment. The higher love, “love with delights,” first comes from above unbidden and not understood, like a push from behind; it is drawn into one’s own soul through occupation with the Torah, which makes G-d’s light shine in the soul’s lamp. The same Torah strengthens the G-dly soul and weakens the animal soul, until even the “heart of stone” desires and yearns to cleave to G-d.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe hold that the blending of the attributes, and so the “borders,” exists only in the vessels and not in the simple light itself?
2. What does reading the Zohar’s “sealed with its seals” as “bounded within its boundaries” teach about the twelve tribes and the borders of the Land?
3. How can a love that comes “from above,” unperceived like a push from behind, become a love received “face to face”?
4. What does the image of the harp, Havayah shining in the lamp, teach about the relation between the soul and the light of the Torah?
5. In what sense are the two readings of “And the border shall descend,” the descent of the twelve borders and the Torah’s thirty-two paths, really one?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 The Bahir's own words: the Holy One, blessed be He, has one tree, and in it are twelve diagonal borders, with the tree within them. Pardes quotes this in the Bahir's name.

ספר הבהיר צ"ה 95 Sefer HaBahir

ואילן אחד יש לו להקב"ה ובו שנים עשר גבולי אלכסונים גבול מזרחית צפונית, גבול מזרחית דרומית, גבול מזרחית רומית, גבול מזרחית תחתית, גבול מערבית דרומית, גבול מערבית צפונית, גבול מערבית רומית, גבול מערבית תחתית, גבול צפונית רומית, גבול צפונית תחתית ומרחיבין והולכין עד עדי עד, והם זרועות עולם, ובפנים בהם הוא האילן, ובכל אלו האלכסונים יש כנגדם פקידים והם שנים עשר יי, וגם בפנים בגלגל ייב פקידים, אלה שלשים וששה פקידים עם האלכסונים, ולכל אחד יש אחד כדכתיב (קהלת ה' ז) כי גבוה מעל ...

Torat Emet Sefer HaBahir (Public Domain)

- 2 Sefer Yetzirah gives the measure of the twelve simple letters as "twelve borders on the diagonal": east-north, east-south, east-upper, east-lower and so on. The Alter Rebbe sees in these the root of the Land's borders.

ספר יצירה ה:א' 5:1 Sefer Yetzirah

שנים עשרה פשוטות היו ז"ה ט"י ל"נ ס"ע צ"ק יסודן ראה, שמיעה, ריחה, שיחה, לעיטה, תשיש, מעשה, הלוח, רוגז, שחוק, הרור, שינה. מדתן שנים עשרה גבולים באלכסון. גבול מזרחית צפונית, גבול מזרחית דרומית, גבול מזרחית רומית, גבול מזרחית תחתית, גבול צפונית רומית, גבול צפונית תחתית, גבול מערבית דרומית, גבול מערבית צפונית, גבול מערבית רומית, גבול מערבית תחתית, גבול דרומית רומית, גבול דרומית תחתית. ומרחיבין והולכין עד עדי עד והם זרועות עולם:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

- 3 גבול מזרחית רומית גבול צפונית רומית

Pardes explains that anything with six sides has twelve diagonal borders, like the edges of a house where the walls, floor and ceiling meet, and lists them by name. The Alter Rebbe quotes its list.

פרדס רמונים כ"א:י" 21:10 Pardes Rimmonim

אמר שהם ייב פקידים בתל"י גלגל ול"ב, כמבואר לעיל כי ייב גבולים הם בתל"י שהיא הבינה וייב בגלגל שהוא התפארת וייב בל"ב שהוא המלכות. והם ל"ו, ג' פעמים ייב יעלו ל"ו. ירצה שכל אחד מתל"י גלגל ול"ב יעלה מספר ייב שבו אל ל"ו. מפני שהמלכות כלולה מבינה ות"ת, והתפארת כלול מבינה ומלכות, והבינה כלולה מת"ת ומלכות. לכן חוייב שיהיו כל אחד מהייב כלול משתים וזולתו שהם ג', וג' פעמים ייב הם ל"ו. אם תדרשם בגלגל תמצאם וכו'. ומ"ש וכללן ל"ו מל"ו שכל אחד כלול מחבירו פ"י שכל אחד מהל"ו צורות ...

Pardes Rimmonim (Public Domain)

- 4 ייב גבולים בחילוק הארץ לייב שבטים

Ezekiel's closing chapter divides the Land among the twelve tribes, each portion lying alongside the border of the next. The Alter Rebbe cites it as twelve borders for twelve tribes.

יחזקאל מ"ח:א'-ב' 48:1-2 Ezekiel

ואלה שמות השבטים מקצה צפונה אל"י דר"ה תל"ן לבוא תמ"ת תצ"ר עינן גבול דמשק צפונה אל"י תמ"ת והי"ו פאת קדים ה"ם דן אָהד: ועל גבול דן מפאת קדים עד פאת ימה אשר אָהד:

Now these are the names of the tribes: from the north end, beside the way of Hethlon to the entrance of Hamath, Hazar-enan, at the border of Damascus, northward, beside Hamath; and they shall have their sides east and west: Dan, one portion. And by the border of Dan, from the east side unto the west side: Asher, one portion.

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

- 5 תריסר שבטין תריסר תחומין כו' דהא אילנא קדישא בהו אחתם בחותמוי

On the camps of Israel in the desert, the Zohar says the twelve tribes are twelve boundaries surrounding the Community of Israel, as it is Above, for the supernal holy Tree is sealed with its seals in them. The Alter Rebbe uses it to show that the tribes are rooted in the twelve diagonal borders.

ספר הזוהר, במדבר ג':כ"ו-ל"ח 3:27-38 Zohar, Bamidbar

EVERY MAN WITH HIS OWN STANDARD, ACCORDING TO THE ENSIGNS...1There is here a lacuna in the text. This signifies the four camps of the Community of Israel, comprising the twelve tribes, forming twelve boundaries enclosing Her, all on the celestial model. Of this Scripture says: "Whither the tribes went up" (Ps. 122, 4), to wit, the twelve tribes, the twelve lower boundaries: "even the tribes of YH, as a testimony unto Israel" (Ibid.), inasmuch as of a truth YH is the attestor of Israel. This we see in their names, ...

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

- 6 אילן א' יש לו להקב"ה ובו ייב גבולי אלכסון

Pardes copies and explains this passage of Sefer HaBahir: the Holy One has one tree with twelve diagonal borders, which extend forever and are "the arms of the world." The Alter Rebbe cites it alongside the Zohar's "supernal holy Tree."

פרדס רמונים כ"א:ו' 21:6 Pardes Rimmonim

... ומ"ש התחיל בייב, ללמדך שייב מנהיגים יש לו להקב"ה ובכל א' ויש ששה כוחות ומאי הם ע"ב שמות. אילן א' יש לו להקב"ה ובו ייב גבולי אלכסון, גבול מזרחית צפונית, גבול מזרחית דרומית, גבול מזרחית רומית, גבול מזרחית תחתית, גבול מערבית צפונית, גבול מערבית דרומית, גבול מערבית רומית, גבול מערבית תחתית, גבול צפונית רומית, גבול צפונית תחתית, גבול דרומית רומית, גבול דרומית תחתית, גבול

דרומית תחתית. ומרחיבין והולכין עד עדי עד והם זרועות עולם ומכפנים בהם הוא האילן. ובכל אלה האלכסונין יש כנגדן פקידים והם ייב וגם בפנים בגלגל ייב פקידים וכן ...

Pardes Rimmonim (Public Domain)

PARAGRAPH 2

7 וגבול ותחום ענין אי הוא

On the words “border and boundary are one matter,” the note points to the Tzemach Tzedek’s Biurei HaZohar: volume 1, p. 851, which the note identifies as a maamar of the Alter Rebbe, and a gloss by the Tzemach Tzedek on p. 454.

KEHOT’S NOTE

ראה ביאורו להצ”צ ח”א עי תתנא (שהוא מאמר לאדה”ז) ועי תנא הגיה מהצ”צ. וראה המשך בששה”ק תעריב ח”א ס”ע עה ואילך.

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

KEHOT’S NOTE

בוהר פי במדבר דף ק”כ ע”א: [ראה יהל אור עי תיב.

PARAGRAPH 4

9 דהא אילנא עילאה קדישא בהו אחתם בחותמוי

The same Zohar passage quoted in paragraph 1: the supernal holy Tree “is sealed with its seals” in the twelve tribes. Here the Alter Rebbe suggests reading it, with two letters exchanged, as “bounded within its boundaries.”

Zohar, Bamidbar 3:27–38 ל”ח-ל”ז במדבר ג’

This we see in their names, as Hareuben Y (the Reubenite), Hashimeon Y (the Simeonite), and so on. Assuredly it is so, inasmuch as a sacred celestial Tree traced out its boundaries through them, as expounded elsewhere. We find Scripture saying: “As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side”, etc. (Ezek. 1, 10). The image of man, that is, was combined with all of them. The faces turned toward the four ...

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

10 ובפרס בעה”כ ערך גבול

The note quotes the Pardes entry as it is cited in Or HaTorah: Malchus is called “border” from the aspect of its receiving from Chochmah and Binah, but from the aspect of its receiving from the Infinite through Keser it rises beyond limit.

KEHOT’S NOTE

”פי שהמל” נק’ גבול מצד קבלה מחוייב אכן מצד קבלתה מא”ס ע”י הכתר היא עולה לבלי גבול” — אוה”ת נ”ך כרך א עי שלה. וראה לקמן עקב טז, ב. לעיל קדושים כט, ד.

11 ערך גבול

In Pardes’s dictionary of Kabbalistic terms (Erchei HaKinuyim), the entry “Gevul” explains, in the name of the Tikkunim, that Malchus is called “border” because Atzilus ends there; it is so called from the side of Chochmah and Binah, while from the side of the Emanator

...לבאר הדברים בענין וירד הגבול הנה גבול די

it rises beyond limit. The Alter Rebbe refers to it for the meaning of “border.”

Pardes Rimmonim 23:3:5 ג”ה:ג”ה

גבול פי בתקונים כי המלכות נקרא גבול מטעם שהיא גבול לשם בן ארבע. שעדיה מגיע האצילות ולא תוסיף. והיא ה’ אחרונה והיא אחרית וסוף לאצילות. והיא נקראת כן מצד הבינה והחכמה כי מצד המאציל היא עולה לבלי גבול והמאציל מתעלה ומתאחד בכתר:

Pardes Rimmonim (Public Domain)

PARAGRAPH 5

12 וירד הגבול וכו’ מקדם לעין

The verse traces the eastern border of the Land: “And the border shall descend from Shefam to Rivlah, east of Ain; and the border shall descend and strike upon the shoulder of the Sea of Kinneret, eastward.” The Alter Rebbe reads it as the descent of the twelve diagonal borders from their supernal root.

Numbers 34:11 ל”ד:י”א במדבר

וירד הגבול משפם הרבלה מקדם לעין וירד הגבול ומקה עליפתה ים כנרת קדמה:

and the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall go down, and shall strike upon the slope of the sea of Chinnereth eastward;

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13 תריסר דאכסיין

On “And Israel heard ... and the sons of Yaakov were twelve,” the Zohar says that with the name Israel he rose into “the twelve that are concealed, which are the twelve rivers of pure balsam.” The Alter Rebbe cites it for the hidden supernal root of the twelve borders.

Zohar, Vayishlach 21:212–218 ר”ב:ר”ב-ר”ה:כ”א וישלח

PARAGRAPH 6

14 זכור את אשר עשה לך עמלק

“Remember what Amalek did to you on the way, when you went out of Egypt.” This is the opening verse of the discourse to which the Alter Rebbe refers.

Deuteronomy 25:17 י”ז:כ”ה דברים

זכור את אשר עשה לך עמלק בדרך בצאתכם ממצרים:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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15 אכלתי יערי עם דבשי

“I have come into my garden, my sister, my bride ... I have eaten my honeycomb with my honey.” In the discourse referred to, “my honey” is the love with delights of the Shema.

Song of Songs 5:1 א’:ה’ שיר השירים

באתי לגני אחתי כלת אריתי מורי עם-בשמי אכלתי יערי עם-דבשי שתייתי ייני עם-חלבי אכלו רעים שתו ושכרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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PARAGRAPH 7

16

מה יפית

"How beautiful you are and how pleasant, love with delights!" This verse is the source of the phrase "love with delights" (ahavah betaanugim) used throughout the maamar.

Song of Songs 7:7: שיר השירים ז':ז

מִה־יָפִית וּמִה־נְעֻמָּת אֶהְבֶּה בְּתַעֲנוּגִים:

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

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17

ועשית בגדי קדש לאהרן

"And you shall make holy garments for Aharon your brother, for glory and for splendor." The Alter Rebbe refers to his discourse on this verse, which explains that the love Aharon draws down comes from the level of "abundant in kindness."

Exodus 28:2: שמות כ"ח:ב

וַעֲשִׂית בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאֶרֶת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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PARAGRAPH 8

18

דאיתא בתיקונים

In Tazria the Alter Rebbe quotes the same passage of the Tikkunim, kinor as kaf-vav shining in the ner, which is the Shechinah, to explain the Sages' teaching that the harp of the Temple had seven strings and the harp of the days of Mashiach will have eight.

KEHOT'S NOTE

ראה גם לעיל פי תזריע כא, ד.

19

הללוהו בנבל וכנור

"Praise Him with the blast of the shofar; praise Him with lyre and harp." The Tikkunim expound the instruments of this verse.

Psalms 150:3: תהילים ק"ג:ג

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנֶבֶל וּכְנֹר:

Praise Him with the blast of the horn; Praise Him with the psaltery and harp.

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KEHOT'S NOTE

תהלים קג, ג.

20

כנור כ"ו נר. הקב"ה דאיהו הוי דאתמר ה' אורי וישעי נהיר בנר

...לבאר הדברים בענין וירד הגבול הנה גבול די

דאיהו שכינתא

The passage the Alter Rebbe cites (Sefaria prints it within the section headed Tikkunim 20 and 21): kinor is kaf-vav (26, the Name Havayah) and ner (lamp), for the Holy One shines in the lamp, which is His Shechinah. The Alter Rebbe uses it to explain why the higher love is likened to a harp.

Tikkunei Zohar 52a:8-10: תיקוני זוהר נ"ב א:ח-י"א

כנור כ"ו נ"ר. קב"ה דאיהו יקו"ק דאתמר ביה י"י אורי וישעי. נהיר בנ"ר דאיהו שכינתא מצוה דיליה וחדדי בה. צלצלי שמע חסד גבורה. צלצלי תרועה נצח והוד. ובכלהו כל הנשמה תהלל יק דאיהו חכמה ובינה. די בהון יהא פורקנא ל"י וליה דאינון בן ובת. ובהון יתמחון עמלקים מעלמא ודא איהו סו"ף פסו"ק.

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21

ה' אורי וישעי

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

KEHOT'S NOTE

שם כז, א.

22

ה' אורי וישעי

"Of David: Havayah is my light and my salvation; whom shall I fear?" The Tikkunim apply it to Havayah's light shining in the lamp of the Shechinah.

Psalms 27:1: תהילים כ"ז:א

לְהוֹד ה' אֹרִי וְיִשְׁעִי מִמִּי אֵרָא ה' מְעוֹז־חַיִּי מִמִּי אֶפְחָד:

[A Psalm] of David. The L-RD is my light and my salvation; whom shall I fear? The L-RD is the stronghold of my life; of whom shall I be afraid?

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PARAGRAPH 9

23

והיה לכם לציצית

"And it shall be for you as tzitzis, and you shall see it and remember all the commandments of Havayah." The Alter Rebbe refers to his discourse on this verse for the meaning of "lamp" and of techeiles.

Numbers 15:39: במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ 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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24

בהעלותך את הנרות

"Speak to Aharon and say to him: When you raise up the lamps, the seven lamps shall give light toward the face of

the menorah.” The Alter Rebbe reads Aharon’s kindling as bringing light into the “lamp” and raising it up.

Numbers 8:2:ב:ח

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהִעָלְתָּהּ אֶת־הַנֵּרוֹת אֶל־מֹול פְּנֵי הַמִּנְוָה יֵאִירוּ שִׁבְעַת הַנֵּרוֹת:

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

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KEHOT’S NOTE

במדבר ח, ב.

25 וְשֵׁם אָחִיו יוּבָל הוּא הִיָּה אָבִי כָל תּוֹפֵשׁ כְּנֹר

“And his brother’s name was Yuval; he was the father of all who handle the harp and the pipe.” The Alter Rebbe refers to his discourse on this verse in Parshas Bereishis.

Genesis 4:21:א

וְשֵׁם אָחִיו יוּבָל הוּא הִיָּה אָבִי כָל־תּוֹפֵשׁ כְּנֹר וְעֹגֶבֶת:

And his brother’s name was Jubal; he was the father of all such as handle the harp and pipe.

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26 עָנוּ לְהוֹי בְּתוֹדָה זָמְרוּ לְאַלְקֵינוּ בְּכֹנֹר

“Sing out to Havayah with thanksgiving; make music to our G-d with the harp.” Another verse on the harp whose explanation the Alter Rebbe cites.

Psalms 147:7:ז

עָנוּ לַה' בְּתוֹדָה וְזָמְרוּ לְאַלְקֵינוּ בְּכֹנֹר:

Sing unto the L-RD with thanksgiving, Sing praises upon the harp unto our G-d;

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27 עָלֵי עֶשׂוֹר וְעָלֵי נָבֶל

“Upon the ten-stringed instrument and upon the lyre, with meditation upon the harp,” from the Psalm for the Shabbos day. The Alter Rebbe refers to his explanation of it.

Psalms 92:4:ב:ד

עָלֵי־עֶשׂוֹר וְעָלֵי־נָבֶל עָלֵי הַגִּיּוֹן בְּכֹנֹר:

With an instrument of ten strings, and with the psaltery; With a solemn sound upon the harp.

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28 שֶׁהַתְּכֵלֶת שֶׁבְּצִיצִית

At the end of Parshas Shelach the Zohar says that the color of the techeiles comes from a creature that lives in the Sea of Kinneret, that Kinneret is named for it, and that King David’s harp played by itself. The Alter Rebbe cites it to link the techeiles, the Sea of Kinneret and the harp.

Zohar, Sh'lach 46:336-346:שמי"ו-שמי"ז

29 יִמָּא דְּגִנוֹסָר

At the opening of Parshas Terumah the Zohar tells of the sages sitting under the trees by the Sea of Ginosar. The

...לבאר הדברים בענין וירד הגבול הנה גבול די

Ramaz, in his commentary there, identifies it with the Sea of Kinneret, Malchus of Malchus of Beriah.

Zohar, Terumah 2:12-4:23:ג"ב-ד:כ"ג

PARAGRAPH 10

30 פותח את ידיך

“You open Your hand and satisfy every living thing [with] will (ratzon).” The Alter Rebbe applies it to the will and love drawn down from above through occupation with the Torah.

Psalms 145:16:ט"ז

פֹּתַח אֶת־יָדְךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:

Thou openest Thy hand, And satisfiest every living thing with favour.

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KEHOT’S NOTE

תהלים קמ"ה, טז.

31 מִיִּשׁ בְּמֵיָא בְּפִי וְכָל גְּבוּלְךָ לְאִבְנֵי חֶפֶץ

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

KEHOT’S NOTE

לקו"ת פ' ראה כו, ב.

32 וְעַמְשׁוֹ"ל עִ"פ חֲכִילִי

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

KEHOT’S NOTE

תו"א פ' ויחי.

33 עִ"פ חֲכִילִי

The note identifies the discourse on “Red of eyes” (chachlili einayim) as the one in Torah Ohr, Parshas Vayechi, where the verse is part of Yaakov’s blessing to Yehudah.

KEHOT’S NOTE

תו"א פ' ויחי.

34 חֲכִילִי עֵינַיִם

Yaakov’s blessing to Yehudah: “Red of eyes from wine, and white of teeth from milk.” The Alter Rebbe refers to his discourse on this verse.

Genesis 49:12:כ"ב

חֲכִילִי עֵינַיִם מִיַּיִן וְלִבְנֵי־שָׁנִים מִחֶלֶב:

His eyes shall be red with wine, And his teeth white with milk.

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35 וַיִּקְהַל מֹשֶׁה

“And Moshe assembled the whole congregation of the children of Israel.” The opening of Parshas Vayakhel; the Alter Rebbe refers to his discourse on it.

Exodus 35:1:א

וַיִּקְהַל מֹשֶׁה אֶת־כָּל־עַדַּת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה' לַעֲשׂוֹת אֲתֶם:

49 התפלל משה תקט"ו תפלות

Kehot's note points to Devarim Rabbah 11:10 for these words.

Devarim Rabbah 11:10 י"א: רבה י"א:

KEHOT'S NOTE

דב"ר יא, י. ובמדרש אגדה ר"פ ואתחנן, יעו"ש. ועי' לעיל ר"פ שלח (לז, א).
ושם (מג, ד). [כ].

50 ברוך כבוד ה'

The words here quote Ezekiel 3:12; the passage is shown below.

Ezekiel 3:12 יחזקאל ג':

וַתִּשָּׂאֵנִי רוּחַ וְאֶשְׁמַע אַחֲרַי קוֹל רֶעֶשׂ גָּדוֹל בְּרוּךְ ה' מִמְּקוֹמוֹ:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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KEHOT'S NOTE

יחזקאל ג, יב.

51 רוב המצות תלויין בארץ

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

KEHOT'S NOTE

ראה לעיל פ' שלח מג, ד "המצות מעשיות שנוהגין בחוץ לארץ אינם אלא בערך חלק חמישית מרמ"ח מצות". וראה בהמשך וככה תרל"ו פג"ן.
ובמאמרי אדה"א קונטרסים ע' רסו.

52 דאורייתא מחכ' נפקת

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

Zohar II, 121b ז"ב קכא, ב

KEHOT'S NOTE

זח"ב קכא, ב.

53 תרי"ג . . תרי"ך עמודי אור

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

KEHOT'S NOTE

פרדס ש"ח, פ"ג. ע' בחקותי (מז, ב). וש"נ. [כ].

54 נתיב לא ידעו עיט

The words here quote Job 28:7; the passage is shown below.

Job 28:7 איוב כ"ח: ז'

נְתִיב לֹא־יָדְעוּ עֵיט וְלֹא שֹׁפְתוֹ עֵין אִיָּה:

That path no bird of prey knoweth, Neither hath the falcon's eye seen it;

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KEHOT'S NOTE

איוב כח, ז.

55 מי מנה עפר יעקב

Bilam's words: "Who has counted the dust of Yaakov, and the number of the fourth part of Israel?" The Alter Rebbe

refers to his discourse on this verse.

Numbers 23:10 במדבר כ"ג:

מִי מָנָה עֶפְר יַעֲקֹב וּמִסְפָּר אֶת־רַבֵּעַ יִשְׂרָאֵל תָּמַת נַפְשִׁי מוֹת יִשְׂרָאֵל וְהָיִי אַחֲרֵיתִי כְּמָהוּ:

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

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PARAGRAPH 11

56 ל"ב נתיבות החכמה

Sefer Yetzirah opens: "With thirty-two wondrous paths of wisdom" G-d engraved and created His world. The Alter Rebbe locates these paths of wisdom in the Torah.

Sefer Yetzirah 1:1 א' א: ספר יצירה

בשלשים ושנים נתיבות פליאות חכמה חקק יה ה צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 (ספ'ר; 2) Sippur (ספור; and 3) Sapher ספֿר which are in Him one and the same.

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

57 ה' אורי

"Havayah is my light and my salvation." Quoted in the Tikkunim's teaching on the harp, and applied here to the light of the Torah in the soul.

Psalms 27:1 תהילים כ"ז: א'

לְדָוִד ה' אֹרִי וְיִשְׁעִי מִמִּי אִירָא ה' מְעוֹז־חַיִּי מִמִּי אֶפְחָד:

[A Psalm] of David. The L-RD is my light and my salvation; whom shall I fear? The L-RD is the stronghold of my life; of whom shall I be afraid?

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58 נר הוי' נשמת אדם

"The lamp of Havayah is the soul of man, searching all the inner chambers." The soul is the "lamp" into which G-d's light shines.

Proverbs 20:27 משלי כ': כ"ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חֲדָרֵי־בֶטֶן:

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

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59 ותורה אור

"For a mitzvah is a lamp, and the Torah is light." The Torah is the light that shines into the soul's lamp.

Proverbs 6:23 משלי ו': כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אֹר וְדֶרֶךְ חַיִּים תּוֹכַחַת מוֹסֵר:

For the commandment is a lamp, and the teaching is light,
And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

PARAGRAPH 12

60

וירד הגבול הירדנה

“And the border shall descend to the Jordan, and its ends shall be at the Salt Sea; this shall be your land by its borders all around.” The Alter Rebbe reads “to the Jordan” as the refinement of kelipas nogah.

במדבר ל"ד:י"ב Numbers 34:12

וירד הגבול הירדנה והיו תוצאתיו ים המלח זאת תהיה לכם הארץ לגבולתיה סביב:

and the border shall go down to the Jordan, and the goings out thereof shall be at the Salt Sea; this shall be your land according to the borders thereof round about.’

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61

וכל גבולך לאבני חפץ

From the prophet’s promise to rebuilt Jerusalem: “and all your borders [shall be] of stones of desire,” that is, precious stones. The Alter Rebbe reads it as the change of the heart of stone until it desires G-d.

ישעיהו נ"ד:י"ב Isaiah 54:12

ושמתי כדכד שמשתיך ושעריך לאבני אקדח וכל גבולך לאבני חפץ:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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62

בחדש השלישי

“In the third month after the children of Israel went out of the land of Egypt, on this day, they came to the desert of Sinai.” The Alter Rebbe refers to his discourse on this verse in Parshas Yisro.

שמות י"ט:א Exodus 19:1

בחדש השלישי לצאת בני ישראל מארץ מצרים ביום הזה באו מדבר סיני:

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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63

ל"ב נתיבות החכמה

Sefer Yetzirah opens with the “thirty-two wondrous paths of wisdom.” The Alter Rebbe identifies them with the Torah, through which the supernal attributes are drawn down.

ספר יצירה א' א:א Sefer Yetzirah 1:1

בשלישים ושתים נתיבות פליאות חכמה חקק יהי צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

...לבאר הדברים בענין וירד הגבול הנה גבול די

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2) ספר; Sippur and 3) Sapher ספר which are in Him one and the same.

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64

מענין ירדן

The Zohar in Parshas Shelach speaks of the Jordan, which once a year is drawn into the river that goes out of Eden. The Alter Rebbe notes that it explains the Jordan in another way.

ספר זוהר, שלח לך י"ט:קס"ט-19:169-21:178 Zohar, Sh'lach
כ"א:קע"ח

65

בביאור ע"פ אלה מסעי

This is the explanation on “These are the journeys” earlier in Parshas Masei, which discusses the forty-two journeys of Israel in the desert; the Alter Rebbe refers to it for the meaning of “the Jordan at Jericho.”

KEHOT'S NOTE

לעיל צ"א, א.



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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/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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