LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

פרשת בלק

Parshas Balak

The 5 maamarim of Likkutei Torah on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

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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מי מנה עפר יעקב ומספר את רובע ישראל

"Who has counted the dust of Yaakov, and the number of the fourth of Israel?"

Israel's souls are rooted in G-d's "thought," above speech and names, yet they gain more by coming down: through the physical mitzvos, done with joy from the heart's inner point, they draw down the supernal will, the fourth level above thought, speech and action. Through Torah study, "dust" beyond all number, they reach the higher unity.

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 Bilaam's words, "Who has counted the dust of Yaakov, and the number of the fourth (reva) of Israel?" Reva means both "a fourth" and "four": Israel has four levels. Isaiah's "I created, I formed, also I made" are thought, speech and action, and "also" adds a fourth, the supernal will. Angels and all creatures live from G-d's speech and have names; souls are rooted in His thought, the hidden worlds, where they have no name and are one with the Infinite Light. Why, then, descend? Because thought is only a garment, while the will is the Infinite Light. The heart's inner point, a love above reason with no rival in evil, can unite the whole heart, and in the physical mitzvos a person sets aside his will for G-d's, so that the supernal will rests in him. Sand beside the sea and the twelve oxen beneath Shlomo's sea explain a "number" that cannot be counted: G-d's exalted kingship yields separate, countless creatures, and the mitzvos done with joy draw it down without limit. Torah study, "dust" beyond number, is the higher unity, reached through Yaakov's compassion, yet it must be joined to kindness and charity.

OUTLINE

1 **The verse and the four levels** ¶1–3

Bilaam's verse, the places in the Talmud and Midrash that expound it, and the two meanings of reva, "a fourth" and "four." The three verbs of Isaiah 43:7 are thought, speech and action; the word "also" adds a fourth level, higher than all three.

2 **Speech, thought and the soul's source** ¶4–10

The question of the soul's ascent through its descent. G-d's speech brings the worlds out into revelation, and its letter-combinations are the names of angels and creatures, the revealed worlds. Israel "arose in thought," the hidden worlds: in its source the soul has no name and is "one," and all souls were included as one in Adam.

3 **The united heart and the supernal will** ¶11–19

Two loves: the outer, born of knowledge, which has a rival on the side of evil, and the inner "great love" above reason, which has none. Uniting the outer heart with the inner; the supernal will, the fourth level, revealed in the physical mitzvos; the 248 commandments as the King's limbs; and why one hour in this world is better than all the World to Come.

4 **A number that cannot be counted** ¶20–27

Hoshea's contradiction and the Gemara's answer. Sand by the sea and the twelve oxen beneath the sea: G-d's exalted kingship brings about separate, countless creatures. Israel draw His kingship down through the practical mitzvos, and through the joy of the mitzvah they draw the supernal will without limit, "the fourth of Israel," which includes all four levels.

5 **Torah, the higher unity** ¶28

Torah study, "dust" beyond all number, is the higher unity, drawing down the inner dimension of the will, "love in delights." The way to it is Yaakov's compassion, aroused at fixed times; yet Torah must come with kindness and charity, "the number of the fourth of Israel."

KEY CONCEPTS

Thought, speech and action מחשבה דיבור ומעשה

The three "garments" of the soul, matched to "created, formed, made" in Isaiah 43:7. Speech is bound to thought and shapes its letters; action is a thing apart. Above, "speech" is the coming of the worlds into revelation, and "thought" the hidden source.

The supernal will רצון העליון

The fourth level, hinted at in the word "also," far above thought, speech and action. It is the Infinite Light itself, and it is revealed chiefly in the physical performance of the mitzvos.

Hidden worlds and revealed worlds עלמין סתימין ועלמין דאתגליין

The revealed worlds live from G-d's speech and have names; the hidden worlds are their sources, the level of "thought," where the souls of Israel are rooted and united with the Infinite Light.

The desire of the heart, inner and outer רעותא דליבא

The heart's will has an outer dimension, a love born of knowledge and contemplation, which has a counterpart on the side of evil, and an inner point, a "great love" above reason, given from Above, which has none.

Great love and love in delights אהבה רבה, אהבה בתענוגים

Great love, a will above reason, is drawn down through the mitzvos from the outer dimension of the supernal will; love in delights is rooted in its inner dimension, G-d's delight, and is drawn down through the Torah.

The lower unity and the higher unity יחודא תתאה, יחודא עילאה

The mitzvos achieve the lower unity, drawing G-d's will into "number," the level of action; Torah study achieves the higher unity, self-nullification to the Infinite Light itself, "dust" that cannot be counted.

In the category of number בגדר מספר

Created things are separate and so can be called a "number," yet they cannot actually be counted. What Israel draw down through the mitzvos is in the category of number but never truly finite, because it is the Infinite Light.

The attribute of Yaakov מדתו של יעקב

Compassion: yud-akev, pity for the "yud" of supernal Chochmah fallen to the "heel." Like the middle bar of the Mishkan, it joins the lowest end to the highest and is the way to the light of the Torah.

SECTION 1 · ¶1–3

The verse and the four levels

1 מי מנה[1] עפר יעקב[2,3,4,5,6] ומספר את[7,8] רובע ישראל.[9,10] (בגמרא ספ"ג [סוף פרק ג'] דנדה) (ל"א א'). רבות ויגש פצ"ד גבי כל הנפש באה.[11]

"Who has counted the dust of Yaakov, and the number of the fourth of Israel?" (In the Gemara, at the end of chapter 3 of Niddah) (31a). [Midrash] Rabbah, Vayigash, chapter 94, regarding "all the souls that came."

> The maamar opens with Bilaam's words about Israel (Numbers 23:10): "Who has counted the dust of Yaakov, and the number of the fourth (reva) of Israel?" The Alter Rebbe first lists where the Sages expound this verse, beginning with the Gemara at the end of the third chapter of Niddah (31a) and the Midrash Rabbah on Vayigash, where it is brought in connection with "all the souls" of Yaakov's household.

ויקרא פ"א במדבר פ"ב [פרק ב'] פי' בלק[12] בשה"ש [בשיר השירים] רבה ס"פ כתפוח[13] בעצי[14] ובפסוק אחת היא[15] יונתי. ובפסוק אל גנת.[16,17]

Vayikra, chapter 1; Bamidbar, chapter 2; Parshas Balak; in Shir HaShirim Rabbah, at the end of the section "As an apple tree among the trees," and on the verse "My dove is one," and on the verse "To the garden of."

> The list continues with more places in the Midrash Rabbah: Vayikra Rabbah, chapter 1; Bamidbar Rabbah, chapter 2 and again in Parshas Balak; and three passages of Shir HaShirim Rabbah, each named by the verse it comments on.

בקהלת רבה[18] בפסוק כל הנחלים[19,20] רבע יש בו ב' פירושים פי' אחד חלק רביעית, והב' מלשון ארבעה. כי הנה בבחי' ישראל יש ד' בחינות.

In Koheles Rabbah, on the verse "All the rivers." The word reva ("fourth") has two meanings: one, a fourth part; and the second, from the word arba'ah ("four"). For within the level of Israel there are four levels.

> Koheles Rabbah also brings the verse, on "All the rivers run into the sea." The Alter Rebbe then notes that reva can mean "a fourth part" or can come from arba'ah, "four," and states what the maamar will develop: within Israel there are four levels.

2 והענין דכתיב ולכבודי בראתיו יצרתיו[21] אף עשיתיו והם בחי' מחשבה דיבור ומעשה בראתיו הוא בחי' מחשבה שהוא יש מאין יצרתיו הוא בחי' הדיבור שהוא בחי' צורה שמצייר האותיות שבמחשבה.

The explanation is that it is written, "For My glory I created him, I formed him, also I made him." These are the levels of thought, speech and action. "I created him" is the level of thought, which is something from nothing. "I formed him" is the level of speech, which is the level of form, since it gives form to the letters that are in thought.

> Isaiah 43:7 names three stages in G-d's making of man: "created," "formed" and "made." The Alter Rebbe matches them to thought, speech and action. "Created" is thought, which the text calls "something from nothing"; "formed" is speech, which gives shape to letters already present in thought.

אף עשיתיו בחי' המעשה כתיב בלשון אף לפי שהמעשה דבר נפרד בפני עצמו שאינו כערך הדיבור נגד המחשבה שמצייר האותיות המחשבה ממש

"Also I made him" is the level of action. It is written with the word "also" because action is a separate thing, standing by itself; it is not like the relation of speech to thought, for [speech] gives form to the very letters of thought,

> "Made" is action. The verse puts the word "also" (af) before it because action stands apart: speech is bound closely to thought and shapes the very letters of thought, but a deed is a separate thing.

כי מה שחושב הוא מדבר משא"כ ענין עשייה גשמיות הוא ענין בפני עצמו [וע' מזה בד"ה חייב אינש לבסומי בפוריא[22] במש"ש [במה שכתוב שם]. וצורת הה' הוא ג' קוין כו' עד וכמ"ש אף עשיתיו].

since what one thinks, one speaks; whereas physical action is a matter by itself. [And see on this in the discourse beginning "A person is obligated to become intoxicated on Purim," in what is written there: "And the form of the letter hei is three lines, etc.," up to "and as it is written, 'also I made him.'"]

> What a person thinks is what he says, so speech carries on from thought; physical action is a different kind of thing. The bracket sends the reader to the Purim discourse in Torah Ohr, to the passage on the form of the letter hei, made of three lines, which leads up to this same verse, "also I made him."

3 והנה יש עוד בחינה רביעית[23] שלמעלה מהשלשה בחינות הנ"ל מחשבה דיבור ומעשה ונרמז במלת אף

Now, there is yet a fourth level, which is above the three levels mentioned above, thought, speech and action, and it is hinted at in the word "also" (af),

> Beyond these three, there is a fourth level, higher than all of them, and the Alter Rebbe finds it in the seemingly extra word "also."

כי אף הוא לשון ריבוי לרבות עוד דבר שאינו מפורש כאן והוא הדבר שלמעלה מהשלשה בחינות הללו וגבוה ונעלה מהם.

for "also" is a term of inclusion, to include another thing that is not stated explicitly here: the thing that is above these three levels, and higher and loftier than them.

> In the Sages' way of reading Scripture, af ("also") is a word of inclusion (ribbui): it adds something not stated outright. Here it adds a level above thought, speech and action, which the maamar will later identify as the supernal will.

SECTION 2 · ¶4–10

Speech, thought and the soul's source

4 וביאור הדבר הנה צריך להבין תכלית ירידת הנשמות לעוה"ז שירידתן צורך עליה היא כנודע, וצריך

The explanation of the matter: we need to understand the purpose of the descent of the souls into this world. Their descent is for the sake of an ascent, as is known; and we need

> To explain this fourth level, the Alter Rebbe raises a basic question. It is well known that the soul's descent into this world is "for the sake of an ascent": it comes down in order to rise higher than it was.

להבין עליה זו מה היא מאחר שטרם ירידתה היתה נהנית מזיו השכינה[24] ומה עילוי גדול מזה.

to understand what this ascent is, since before its descent [the soul] delighted in the radiance of the Shechinah (Divine Presence). And what greater elevation is there than this?

> But what could that ascent be? Before coming down, the soul already delighted in "the radiance of the Shechinah," the Talmud's description of the reward of the righteous, and nothing seems greater than that.

5 וגם להשכיל היטב ענין מחשבה דבור ומעשה למעלה שהוא בחי' בראתיו יצרתיו כו' שהרי כי לא מחשבותי מחשבותיכם[25,26] כתיב ואין לו דמות הגוף[27] כו'.

We also need to comprehend well the matter of thought, speech and action Above, which is the level of "I created him, I formed him," etc. For it is written, "For My thoughts are not your thoughts," and He has no likeness of a body, etc.

> A second question: Isaiah says that G-d's thoughts are not like ours, and He has no likeness of a body, in the words of the hymn Yigdal. So what can it mean to speak of thought, speech and action Above, the levels the verse called "created, formed, made"?

אלא הענין הוא שבחינת יציאת העולמות מהעלם אל הגילוי נקרא בשם דבר ה'. כמו ע"ד משל באדם הדיבור הוא מגלה לזולתו מצפוני מחשבתו.

But the matter is that the coming forth of the worlds from concealment into revelation is called by the name "the word of G-d." Just as, by way of analogy, in a person, speech reveals to another the hidden things of his thought,

> The answer is that these are analogies. The coming of the worlds out of concealment into revelation is called "the word of G-d," because speech in a person does just that: it reveals to others what was hidden in his thought.

כך עד"מ בעשרה מאמרות נברא העולם[28,29] הם בחי' מאמרות וצירופי אותיות היוצאים מהעלם אל הגילוי ולהוות מאין ליש.

so too, by way of analogy, "with ten utterances the world was created": these are the level of utterances and combinations of letters, which come forth from concealment into revelation, and to bring into being from nothing to something.

> So too the Mishnah says that "with ten utterances the world was created": these utterances are combinations of letters that bring things out of concealment into revelation, creating them from nothing.

6 והנה במאמר אחד יכול להבראות[30,31] וכדכתיב וברוח פיו כל צבאם[32] פי' רוח פיו הוא בחי' הבל העליון [ע' [עיין] בזהר ח"ג [חלק ג'] מ"ז ב'

Now, "it could have been created with one utterance," as it is written, "And by the breath of His mouth, all their hosts." The meaning: "the breath of His mouth" is the level of the supernal breath (hevel) [see the Zohar, Part III, 47b,

> The same Mishnah adds that the world could have been created with a single utterance. "By the breath of His mouth, all their hosts" speaks of that single source: "the breath of His mouth" is the supernal breath (hevel), and the Zohar cited here teaches that the world is sustained by breath.

ובאגה"ק [ובאגרת הקודש] ד"ה ויעש דוד] והוא מאמר אחד הכולל וכמאמר ברוך אומר ועושה[33] במאמר אחד כו'.

and Iggeres HaKodesh, the passage beginning "And David made"], and it is the one all-inclusive utterance, as in the saying "Blessed is He who says and does," with one utterance, etc.

> The text also points to a letter in Iggeres HaKodesh, a part of Tanya, that opens "And David made." This breath is the one all-inclusive utterance, as in the blessing Baruch She'amar, "Blessed is He who says and does."

אלא שהדיבור הוא מחלק ומפריד ההבל לכמה מיני צירופי אותיות שהם הם ריבוי התחלקות העולמות אלף אלפין וכו' היש מספר לגדודיו כו'.[34, 35, 36]

Only, speech divides and separates the breath into many kinds of combinations of letters, which are themselves the great multiplicity of divisions of the worlds: "a thousand thousands," etc.; "Is there any number to His legions?" etc.

> Speech, however, divides the single breath into many letter-combinations, and these divisions are the multitude of worlds and creatures: "a thousand thousands" and "Is there any number to His legions?"

7 וזהו ברכו ה' מלאכיו גבורי כח עושי דברו לשמוע בקול דברו דברו דייקא. מפני שהם חיים וקיימים מבחי' דבר ה'

This is [the meaning of] "Bless Havayah, His angels, mighty in strength, who do His word, hearkening to the voice of His word": "His word" specifically. For they live and exist from the level of the word of G-d,

> Psalms 103:20 calls the angels those who "do His word, hearkening to the voice of His word." The stress on "His word" shows that the angels' very life comes from the level of G-d's speech.

שהוא בחי' גילוי מוצא פי[37] ה' להיות ריבוי התחלקות הנבראים וצירופי אותיות שמהם חיים הנבראים הם הם בחינת השמות והם בחינת שמות כל הנבראים כל אחד על שמו

which is the level of the revelation of "what comes forth from the mouth of Havayah," so that there come to be the multiplicity and division of created beings. And the combinations of letters from which the created beings live are themselves the level of the names; they are the level of the names of all created beings, each one by its name,

> That speech is "what comes forth from the mouth of Havayah," the revealed divine utterance, which divides into the many created beings. The letter-combinations that give each creature its life are its name.

כמו מחנה מיכאל כו' וכן שמות כל הנבראים למיניהם וכמ"ש ויקרא האדם שמות[38] והם בחי' שמות ממש צירופי אותיות מוצא פי ה' וגו' והנה כל זה הוא בחי' עלמין דאתגליין.[39]

like "the camp of Michael," etc., and likewise the names of all created beings according to their kinds, as it is written, "And Adam gave names." They are the level of actual names, combinations of letters, "what comes forth from the mouth of Havayah," etc. Now, all this is the level of the revealed worlds (almin d'isgalyan).

> Each angelic camp, such as "the camp of Michael," and each kind of creature has its own name, as Adam gave names to the animals. These names are real names, combinations of the letters of G-d's speech, and all this belongs to the "revealed worlds," the levels that come out into revelation.

8 ויש עלמין סתימין דלא אתגליין[40,41] שהם בחינת מקורים לעלמין דאתגליין. וכל מה שיש בעלמין דאתגליין מוכרח להיות לו מקור בעלמין סתימין כנזכר בדרשת רז"ל [רבותינו זכרונם לברכה] אין לך עשב מלמטה[42] שאין לו מזל מלמעלה

And there are hidden worlds that are not revealed (almin stimin d'lo isgalyan), which are the sources of the revealed worlds. Everything that exists in the revealed worlds must have a source in the hidden worlds, as is mentioned in the teaching of our Sages, of blessed memory: "There is no blade of grass below that has no mazal above."

> Beyond the revealed worlds are "hidden worlds that are not revealed," a phrase from the Tikkunei Zohar, and they are the sources of the revealed worlds. Everything revealed must have a hidden source, as the Midrash teaches that every blade of grass has a mazal, a heavenly force that strikes it and tells it to grow.

וכן הוא למעלה מעלה עד רום המעלות וכדכתיב כי גבוה מעל גבוה[43] שומר וגבוהים עליהם.

And so it is higher and higher, up to the highest heights, as it is written, "For one high above the high watches, and there are higher ones above them."

> This holds level above level, up to the very highest, as Koheles says: above every high one a higher one watches, and there are higher ones above them.

9 והנה ישראל עלו במחשבה.[44] פי' בבחי' עלמין סתימין והיינו כמו למשל המחשבה הוא בחי' ההעלם של הדבור שהדבור הוא מגלה ופורש מה שבמחשבה ומה שבמחשבה הוא בסקירה אחת צריך לפרש הרבה בדיבורו

Now, "Israel arose in thought." This means: in the level of the hidden worlds. That is, by way of example: thought is the level of the concealment of speech, for speech reveals and spells out what is in thought; and what is in thought in a single glance one must spell out at length in his speech,

> The Midrash says that "Israel arose in thought," that is, they were in G-d's thought before creation. The Alter Rebbe reads this as the hidden worlds. Thought is the concealed form of speech: speech spells out what is in thought, and what thought takes in at a single glance needs many words to express.

כי בחי' כח המחשבה הוא מאד נעלה מכח הדבור שהמחשבה הוא לבוש הפנימי שמתאחדת עם הנפש ממש.

because the power of thought is a level far loftier than the power of speech, since thought is the inner garment, which is united with the soul itself.

> Thought is far higher than speech because it is the soul's "inner garment," united with the soul itself, while speech goes out to others.

שהוא בבחי' יש מאין ממש וע"כ כתיב ויקרא האדם שמות לכל הבהמה ולעוף השמים[45] וגו'

It is truly in the manner of something from nothing. Therefore it is written, "And Adam gave names to all the cattle and to the birds of the heavens," etc.

> Thought, which the text earlier linked with "I created him," is truly "something from nothing." This is why the Alter Rebbe now brings the verse about Adam naming the animals: names belong to speech, and the next lines contrast them with the soul's source in thought.

[ועמ"ש פי' זה בד"ה כה תברכו[46] בפי' נשא] שהם בחי' מלאכים פני אריה פני שור פני נשר[47] וכו' והם השמות מיכאל וגבריאל כו'

[And see what is written on this meaning in the discourse beginning "Thus shall you bless," in Parshas Naso], for they are the level of angels, "the face of a lion," "the face of an ox," "the face of an eagle," etc., and these are the names Michael and Gavriel, etc.,

> The bracket sends the reader to the discourse "Thus shall you bless" in Parshas Naso for this reading. The animals Adam named stand for angels, whose faces Ezekiel saw as those of a lion, an ox and an eagle, and their names are Michael, Gavriel and so on.

שהם הם הצירופי אותיות שמהם נמשכו ונתהוו מאין ליש בבחי' דבר ה'. אבל ולאדם לא מצא עזר כנגדו.

which are themselves the combinations of letters from which they were drawn forth and brought into being, from nothing to something, in the level of the word of G-d. But "for Adam there was not found a helper corresponding to him."

> These names are the letter-combinations of G-d's word from which the angels came into being from nothing. But the verse goes on: "for Adam there was not found a helper corresponding to him."

פי' עזר הוא בחי' שם[48, 49] (עיין בהרמב"ן [בהרבי משה בן נחמן] בפי' החומש בפסוק זה) והיינו שהנשמה קודם בואה לעולם ולגוף אינה נקראת בשם כלל לפי שמקור חוצבה

The meaning: "helper" is the level of a name (see the Ramban in his commentary on the Chumash on this verse). That is, before the soul comes into the world and into the body, it is not called by any name at all, because the source from which it is hewn

> Following the Ramban, who explains that the "helper" in this verse is the giving of names, the Alter Rebbe reads "helper" as "name": no name was found for Adam. So too the soul, before it comes into the world and the body, has no name at all, because of the source from which it is hewn.

הוא בבחי' מחשבה עלמין סתימין דלא אתגליין. ומה שנקרא אברהם יצחק כו' הוא אחרי התלבשות הנשמה בגוף.

is in the level of thought, the hidden worlds that are not revealed. And its being called Avraham, Yitzchak, etc., is after the soul is enclothed in the body.

> That source is in thought, the hidden worlds that do not come into revelation. A name such as Avraham or Yitzchak belongs to the soul only once it is clothed in a body.

10 וזהו אחד היה אברהם[50,51] [יחזקאל ל"ג כ"ד] פי' היה שקודם ביאת הנשמה לגופו היה בבחי' אחד

This is [the meaning of] "Avraham was one" [Ezekiel 33:24]. The meaning of "was": before the soul came into its body, it was in the level of "one,"

> Ezekiel 33:24 says "Avraham was one." The Alter Rebbe stresses the word "was": before the soul came into the body, it was "one."

דהיינו בבחינת המחשבה שמתאחדת עם הנפש והם הם בחי' עלמין סתימין שהם מתייחדים באור א"ס ב"ה ממש בבחינה שקודם בואה לידי גילוי העולמות להיות התחלקות הנבראים מעלמא דפרודא כו'

that is, in the level of thought, which is united with the soul. These are themselves the level of the hidden worlds, which are united with the very Infinite Light (Or Ein Sof), blessed be He, in the state that precedes its coming to the revelation of the worlds, to become the division of created beings, of the world of separation (alma d'pruda), etc.

> "One" means the level of thought, which is united with the soul: the hidden worlds, which are united with the Infinite Light itself, before anything comes to be revealed as worlds and divided into separate creatures in "the world of separation," the realm of distinct beings.

לכן באדם הראשון[52] היו כלולים ששים רבוא נשמות[53] בבחינה אח' [אחד] והיינו לפי שמקור הנשמה היא למעלה מעלה מבחי' התחלקות הנבראים כנ"ל [וע' בזהר ח"א [חלק א'] פ"ה ב' ק"ב ב']:

Therefore in Adam, the first man, six hundred thousand souls were included in one level. That is because the source of the soul is far, far above the level of the division of created beings, as mentioned above [and see the Zohar, Part I, 85b; 102b].

> That is why all six hundred thousand souls of Israel were included as one in Adam: the root of the soul is far above the division of created beings. The text also points to two passages of the Zohar, Part I, 85b and 102b.

SECTION 3 · ¶11–19

The united heart and the supernal will

11 ב ואחרי הדברים והאמת האלה יש להבין מהו תוספת העילוי להנשמה בעוה"ז[54] בהתלבשותה בגוף הגשמי

2. After these words and this truth, we need to understand what the added elevation of the soul is in this world, in its enclothement in the physical body,

> Section 2 returns to the question raised earlier: what does the soul gain in this world by being clothed in a physical body?

מאחר שבמקור חוצבה היתה כלולה ומתאחדת באור א"ס ב"ה בבחינת מחשבה בחי' עלמין סתימין למעלה מעלה מבחינת שם ובחי' דבר ה' בעלמין דאתגליין כנ"ל.

since in the source from which it was hewn it was included and united with the Infinite Light (Or Ein Sof), blessed be He, in the level of thought, the level of the hidden worlds, far, far above the level of a name and the level of the word of G-d in the revealed worlds, as mentioned above.

> What was just explained makes the question sharper. In its source the soul was included in and united with the Infinite Light in the level of thought, the hidden worlds, far above names and above the revealed worlds of G-d's speech.

אך הנה כתיב יחד לבבי ליראה שמך[55] וכן אנו מתפללין בברכת אהבת עולם אהבתנו כו' ויחד לבבנו כו'.

However, it is written, "Unite my heart to fear Your Name"; and likewise we pray in the blessing "With an everlasting love You have loved us," etc.: "and unite our hearts," etc.

> The answer begins from the idea of a "united heart": the verse "Unite my heart to fear Your Name" (Psalms 86:11) and the words "and unite our hearts" in the blessing "With an everlasting love," said before the morning Shema.

12 והענין כי יש בחי' רעותא דליבא שהוא רצון הלב ויש בזה ב' בחינות פנימיות וחיצוניות פנימית נקודת הלב היא בחי' אהבה

The explanation is that there is the level of the desire of the heart (re'usa d'liba), which is the will of the heart, and in it there are two levels, the inner dimension (pnimiyus) and the outer dimension (chitzoniyus). The inner dimension, the point of the heart, is the level of love

> The "desire of the heart" (re'usa d'liba) is the heart's will, and it has an inner and an outer dimension. The inner one, called "the point of the heart," is ahavah rabbah, "great love."

רבה שלמעלה מהטעם והדעת ובאה מלמעלה בבחי' מתנה כמ"ש עבודת מתנה אתן את כהונתכם[56] [ע' [עיין] מ"ש פ' במדבר סד"ה וידבר[57] ה' אל משה במדבר סיני.

that is great (ahavah rabbah), which is above reason and knowledge and comes from Above as a gift, as it is written, "As a service of gift I give your priesthood" [see what is written in Parshas Bamidbar, at the end of the discourse beginning "And Havayah spoke to Moshe in the wilderness of Sinai."

> This love is above reason and knowledge: a person cannot produce it by thinking, but it comes from Above as a gift, like the priesthood, which the Torah calls "a service of gift." The bracket refers to the end of the discourse on "And Havayah spoke to Moshe in the wilderness of Sinai" in Parshas Bamidbar.

והיא היא בחי' עבודת מתנה כו'. וזהו לגלגלותם ע"ש וע' באגה"ק [באגרת הקודש] ד"ה כתיב מה יפית].

And this is the very level of "a service of gift," etc. And this is [the meaning of] "by their heads"; see there. And see Iggeres HaKodesh, the passage beginning "It is written, 'How fair you are'"].

> There this love is identified with "a service of gift" and with the word legulgelosam, "by their heads," from the census, read as the gulgoles, the skull that hovers above the brain and cannot be contained in it. The text also points to the letter in Iggeres HaKodesh that begins "It is written, 'How fair you are.'"

וחיצוניות הלב הוא הנלקח מן הדעת והתבוננות בגדולת ה' כל חד לפום שיעורא דיליה.[58] ולפי שכלו והשגתו באור א"ס ב"ה כך מעורר את האהבה בלב.

And the outer dimension of the heart is [the love] that is derived from knowledge and from contemplating the greatness of G-d, "each one according to his measure." According to his intellect and his comprehension of the Infinite Light, blessed be He, so does he arouse the love in the heart.

> The outer dimension of the heart is the love a person produces through knowledge, by contemplating G-d's greatness. It varies from person to person: "each according to his measure," in the Zohar's words, the love matches the depth of his understanding of the Infinite Light.

13 והנה מודעת זאת כי את זה לעומת זה עשה אלהים[59] שכמו שיש דעת בקדושה לדעת את ה' ולאהבה אותו.

Now, it is well known that "G-d has made the one opposite the other": just as there is knowledge in holiness, to know G-d and to love Him,

> Ecclesiastes 7:14 says G-d made "the one opposite the other": every power in holiness has a counterpart on the other side. Holy knowledge leads a person to know G-d and to love Him.

כך יש דעת מצד הקליפה וסט"א [וסטרא אחרא] והוא דעת הרע ולאהוב דברים זרים ולתאוה יבקש נפרד[60] מחמת שערב לחכו מתיקות עוה"ז ותענוגיו.

so there is knowledge on the side of kelipah (the husk) and the sitra achra (the other side), which is the knowledge of evil, and to love strange things; and "the one who separates himself seeks desire," because the sweetness of this world and its pleasures is pleasant to his palate.

> Opposite it stands the knowledge of kelipah and the sitra achra, a "knowledge of evil" that leads to love of strange things and to the self-seeking craving Proverbs speaks of, because the sweetness of this world tastes good to a person.

14 והנה זו היא מדת בינוני' זה וזה שופטן[61] כו' ולאום מלאום יאמץ[62] כו' כשזה קם זה נופל,

Now, this is the measure of the beinonim (the intermediate ones): "both this and that judge them," etc., and "one people shall be stronger than the other people," etc.: when this one rises, that one falls.

> This is the condition of the beinonim, the "intermediate" people of whom the Talmud says that "both this and that judge them," the good inclination and the evil one. They are like the two nations in Rivkah's womb, of whom it was said that "one people shall be stronger than the other": when one rises, the other falls.

אך האהבה שבפנימית הלב שלמעלה מהטעם ודעת רק באה מלמעלה בבחי' מתנה אין בחינת זה לעומת זה כנגדה שבחי' פנימי' [פנימיות / פנימית] נקודת הלב היא בחי' יחידה שאין לה

But the love that is in the inner dimension of the heart, which is above reason and knowledge and comes only from Above as a gift, has no "one opposite the other" against it; for the inner dimension, the point of the heart, is the level of yechidah, which has

> The inner love of the heart, however, which is above reason and comes as a gift, has no counterpart on the other side. The point of the heart is the yechidah, the innermost and highest level of the soul.

אלא רצון אחד לאביה שבשמים והיא המעלה והמדרגה שאין דוגמתה ולא בערכה נמצא בגשמיות כלל רק להי' לבדו נמצא בבנ"י [בבני ישראל] עם קרובו[63] כמ"ש כי עם קשה עורף הוא[64] וסלחת וגו'.

only one will, for its Father in heaven. This is the quality and the rank whose like, or anything comparable to it, is not found in physicality at all; only for G-d alone is it found, in the children of Israel, "the people near to Him," as it is written, "For it is a stiff-necked people, and You shall forgive," etc.

> The yechidah has only one will, for its Father in heaven. Nothing like it exists in the physical world; it is found only in Israel, "the people near to Him," and only toward G-d. Moshe's plea "For it is a stiff-necked people, and You shall forgive" alludes to it.

פי' קשה עורף בחי' רצון שלמעלה מהטעם ודעת כו' כמ"ש במ"א (וע' ברבות כי תשא ס"פ מ"ב ואינו אלא לשבחו[65, 66] כו').

The meaning of "stiff-necked" is the level of a will that is above reason and knowledge, etc., as is explained elsewhere (and see [Midrash] Rabbah on Ki Sisa, at the end of chapter 42: "and it is only to its praise," etc.).

> "Stiff-necked" here means a will above reason, one that does not bend. The Midrash on Ki Sisa says that this description, which sounds like a reproach, is in fact said in Israel's praise.

ובהתעוררות אהבה רבה זו בקל הוא יכול לנצח ולהגביר הטוב על הרע לגמרי מפני שאין לחיצונים בה אחיזה כלל וזהו יחד לבבי וכו' ויחד לבבנו כו'.

And when this great love is aroused, he can easily prevail and make the good overpower the evil completely, because the external forces have no hold on it at all. This is [the meaning of] "Unite my heart," etc., and "and unite our hearts," etc.:

> When this great love is aroused, a person can easily overcome evil completely, since the external forces have no hold on it. This is the meaning of "Unite my heart" and "unite our hearts."

שיהיה נכלל בחי' חיצוניות הרצון בבחינת פנימית הרצון (ועמ"ש מזה סד"ה להבין ענין הברכות[67] ועמ"ש סד"ה והקרבתם עולה אשה).

that the outer dimension of the will should be included in the inner dimension of the will (and see what is written on this at the end of the discourse beginning "To understand the matter of the blessings," and see what is written at the end of the discourse beginning "And you shall offer a burnt-offering, a fire-offering").

> "Uniting the heart" means including the outer dimension of the will in its inner dimension. The parentheses refer to the end of the discourse "To understand the matter of the blessings" in Torah Ohr and to the end of the discourse "And you shall offer a burnt-offering, a fire-offering."

וזהו אף עשיתיו שאף מרבה עוד בחינה א' והוא בחי' רצון העליון שלמעלה מעלה מבחי' מחשבה דבור ומעשה וסמך לעשיתיו לפי

And this is [the meaning of] "also I made him": "also" includes one more level, namely the level of the supernal will, which is far, far above the level of thought, speech and action. And it is placed next to "I made him" because

> Now the word "also" in "also I made him" can be explained: it includes the fourth level, the supernal will, far above thought, speech and action. The verse places it next to "I made him," the level of action.

שעיקר גילוי רצון זה הוא בבחי' עשייה גשמיות דוקא דהיינו במעשה המצות להיות בטל רצונך מפני רצונו[68,69] בסור מרע ועשה טוב.[70]

the main revelation of this will is specifically in the level of physical action, that is, in the performance of the mitzvos: to "set aside your will before His will" through "turn from evil and do good."

> The reason is that the supernal will is revealed chiefly in physical action, in doing the mitzvos: setting aside one's own will before G-d's will, by turning from evil and doing good.

15 ורמ"ח מצות עשה הם רמ"ח המשכות רצון העליון ונעוץ תחלתן בסופן[71,72] דייקא [וזהו ענין א'

The 248 positive commandments are 248 drawings-down of the supernal will, and "their beginning is wedged in their end" specifically. [And this is one matter

> Each of the 248 positive commandments is a channel that draws down the supernal will. Sefer Yetzirah says that "their beginning is wedged in their end": the highest level, the will, is lodged specifically in the lowest, physical action.

עם המבואר לעיל פ' שלח ע"פ ועתה יגדל נא[73] כו' שבעוה"ז דוקא נעשו ה נשמות בחי' מהלכים שהוא בחי' אהבה דמאדך בלי גבול הכלי.

with what is explained above in Parshas Shelach on the verse "And now, I pray, let it be great," etc.: that specifically in this world the souls become the level of "those who walk" (mehalchim), which is the level of the love of "with all your might" (me'odecha), without the limit of the vessel.

> The bracket links this to the discourse on "And now, I pray, let it be great" in Parshas Shelach, which explains that only in this world do souls become "walkers" (mehalchim), rising from level to level. This is the love "with all your might" (me'odecha), which has no limit set by the vessel.

16 והיינו ע"י המצות[74] כמ"ש אם בחקתי תלכו[75] לפי שהם המשכת מקיפים מבחי' סוכ"ע על נר"נ [נפש רוח נשמה] להעלותם כו' ועמ"ש ע"פ כי תצא[76] בפי' בקשו פני והיינו ע"י את פניך[77] הוי' אבקש ע"ש].[78]

That is, through the mitzvos, as it is written, "If you walk in My statutes," for they are a drawing-down of encompassing lights (makifim) from the level of the light that encompasses all worlds (sovev kol almin) upon nefesh, ruach and neshamah, to raise them, etc. And see what is written on the verse "When you go out," on the meaning of "Seek My face," that is, through "Your face, Havayah, I shall seek"; see there.]

> This ascent comes through the mitzvos, as "If you walk in My statutes" suggests: the mitzvos draw encompassing lights (makifim) from the light that encompasses all worlds onto the three levels of the soul, nefesh, ruach and neshamah, to raise them. The bracket also points to the discourse on "When you go out" in Likkutei Torah, on "Seek My face," which is fulfilled through "Your face, Havayah, I shall seek."

17 וז"ש [וזהו שכתוב] בק"ש [בקריאת שמע] והיו הדברים האלה[79] אשר אנכי מצוך היום וגו'. והיה אם שמוע תשמעו אל מצותי[80] כו' אחר ואהבת את[81] ה' אלהיך בכל לבבך כו'

And this is what is written in the Shema: "And these words which I command you today shall be," etc., and "And it shall be, if you will diligently listen to My commandments," etc., after "And you shall love Havayah your G-d with all your heart," etc.

> The order of the Shema reflects this. "And these words which I command you today shall be" and the paragraph about the mitzvos, "And it shall be, if you will diligently listen to My commandments," come after "And you shall love Havayah your G-d with all your heart."

פי' ב' בחינות לב פנימיות וחיצוניות רק שא"א לבא לבחי' פנימיות עד שיגיע וישיג תחלה בחי' החיצוניות הנולדה מהדעת כי צריך לילך ממטה למעלה [עיין במ"ש בד"ה

The meaning: [these are] two levels of the heart, inner and outer. Only, it is impossible to come to the inner level until one first reaches and attains the outer level, which is born of knowledge, for one must go from below to above [see what is written in the discourse beginning

> "With all your heart" refers to both levels of the heart, inner and outer. One cannot reach the inner love before first attaining the outer love that comes from knowledge, because the soul must climb step by step, from below to above.

כי תשמע בקול[82] שצ"ל כסדר המדרגות תחלה מפתחות החיצוניות כו' ע"ש וסד"ה וספרתם לכם ממחרת השבת כו' ובד"ה אתם נצבים[83] כי

"If you will listen to the voice," that it must be in the order of the levels, first the outer keys, etc.; see there; and at the end of the discourse beginning "And you shall count for yourselves from the morrow of the Shabbos," etc.; and in the discourse beginning "You are standing," for

> The bracket points to discourses that make the same point: "If you will listen to the voice," which says that the order of the levels must be kept, with the outer keys first; the end of "And you shall count for yourselves from the morrow of the Shabbos"; and "You are standing."

הנה יש בבחי' צעקת הלב ב' בחי' כו'] וזהו ענין כל האריכות שלפני ק"ש [קריאת שמע] בפסוקי דזמרה וברכות שלפני ק"ש [קריאת שמע] וכו' כנודע.

in the level of the outcry of the heart there are two levels, etc.]. And this is the meaning of all the lengthy [prayers] before the Shema, in Pesukei d'Zimrah and the blessings before the Shema, etc., as is known.

> In "You are standing" the Alter Rebbe explains that the heart's outcry also has two levels. This is why the morning prayers have such a long preparation before the Shema, Pesukei d'Zimrah and the blessings before the Shema: they build the outer love that leads to the inner one.

18 ובזה יובן העילוי שיש להנשמה בעבודת ה' בהיותה מלובשת בתוך הגוף כי הגם שטרם ירידתה היתה מתאחדת במקורה בבחינת מחשבה דלעילא מ"מ המחשבה אינה נקראת אלא בחי' לבוש אלא שהוא לבוש פנימי

Through this, the elevation that the soul has in the service of G-d while it is enclothed within the body will be understood. For although before its descent it was united in its source in the level of supernal thought, nevertheless thought is called only a garment, though it is an inner garment;

> Now the soul's gain can be understood. Before its descent it was united with its source in G-d's "thought," but thought, even supernal thought, is only a garment, though an inner one.

אבל אינה מתייחדת בשרשה במאצילה לגמרי להיות נכללת באור א"ס ב"ה ממש דלית מחשבה תפיסא בי' [ביה] כלל[84, 85] פי' שאינו נוגע אל עצמותו ומהותו כלל כביכול

but it is not united in its root with its Emanator completely, so as to be included in the very Infinite Light, blessed be He, for "no thought can grasp Him at all." That is, it does not touch His essence and being at all, as it were,

> A garment is not its wearer: even in its root the soul was not wholly one with its Emanator, included in the Infinite Light itself. As the Tikkunei Zohar says, "no thought can grasp Him at all": thought does not touch His essence.

אלא שמתלבש בו משא"כ בחי' רעותא דליבא כד אתכפיא סט"א [סטרא אחרא][86] להיות בטל רצונך מפני רצונו כו'

only that He enclothes Himself in it. Whereas the level of the desire of the heart, "when the sitra achra is subdued," so as to "set aside your will before His will," etc.,

> At most, G-d clothes Himself in thought. The desire of the heart is different: in it the sitra achra is subdued and a person sets aside his own will before G-d's will.

בסור מרע ועשה טוב בבחי' עשי' [עשיה] גשמיות במעשה המצות וסור מרע כנ"ל הרי רצון העליון שהוא אור א"ס ב"ה בעצמו ובכבודו שורה ומתגלה בו ורמ"ח פקודין הם רמ"ח אברים דמלכא[87, 88] ממש.

through "turn from evil and do good," in the level of physical action, in the performance of the mitzvos and turning from evil, as mentioned above: then the supernal will, which is the Infinite Light, blessed be He, Himself in His glory, rests and is revealed in it; and the 248 commandments are truly the 248 limbs of the King.

> When this is done in physical action, in doing the mitzvos and refraining from evil, the supernal will, the Infinite Light itself, rests and is revealed in that person. The Tikkunei Zohar calls the 248 commandments "the 248 limbs of the King": they are G-d's will itself, as limbs carry out the will of the one they belong to.

19 וזהו שאמרו רז"ל [רבותינו זכרונם לברכה] יפה שעה[89] אחת[90] כו' [ועמ"ש מזה בפי' יתרו ע"פ זכור את יום השבת[91] בענין איהו וחיוהי חד כו'

And this is what our Sages, of blessed memory, said: "Better is one hour," etc. [And see what is written on this in Parshas Yisro, on the verse "Remember the Shabbos day," on the matter of "He and His life-forces are one," etc.;

> This explains the Mishnah "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come": only here is the soul joined to G-d's will itself. The bracket refers to the discourse on "Remember the Shabbos day" in Parshas Yisro, on "He and His life-forces are one."

ועמ"ש ע"פ וישב יעקב[92] בפי' טוב לי תורת פיך מאלפי זהב וכסף.[93] וממ"ש כאן יובן יותר משי"ש [מה שכתוב שם]:

and see what is written on the verse "And Yaakov settled," on the meaning of "The Torah of Your mouth is better for me than thousands of gold and silver." And from what is written here, what is written there will be understood better].

> It also refers to the discourse on "And Yaakov settled," on "The Torah of Your mouth is better for me than thousands of gold and silver," and adds that what is explained here sheds light on what is written there.

SECTION 4 · ¶20–27

A number that cannot be counted

20 ג וזהו ומספר את רובע ישראל. כי הנה כתיב והיה מספר בנ"י [בני ישראל] כחול הים[94] אשר לא ימד ולא יספר ובגמ' [ובגמרא] (יומא כ"ב א')

3. And this is [the meaning of] "and the number of the fourth of Israel." For it is written, "And the number of the children of Israel shall be like the sand of the sea, which shall not be measured nor counted"; and in the Gemara (Yoma 22a)

> Section 3 turns to the second half of the verse, "the number of the fourth of Israel." Hoshea promises that Israel will be like the sand of the sea, "which shall not be measured nor counted," and the Gemara in Yoma takes up this verse.

רמי אהדדי כתיב והיה מספר וכתיב אשר לא ימד ולא יספר[95] ומשני כאן כשעושין רצונו של מקום כו'. ולבאר הענין צריך להבין מהו כחול הים.

it sets [the verses] against each other: it is written, "And the number shall be," and it is written, "which shall not be measured nor counted"; and it answers: here, when they do the will of the Omnipresent, etc. To explain the matter, we need to understand what "like the sand of the sea" is.

> The Gemara asks how the verse can speak of Israel's "number" and also say that they cannot be counted, and answers that when Israel do the will of the Omnipresent they are beyond counting. To explain this, the Alter Rebbe first asks why Israel are compared specifically to sand.

כי הנה סביב הימים והנהרות הקרקע הוא חול שהוא יבש ומפורד לחלקים משא"כ שאר עפר הארץ הם רגבי אדמה לחים ומדובקי' [ומדובקים] קצת.[96]

For around the seas and the rivers the ground is sand, which is dry and separated into particles, whereas the rest of the soil of the earth is clods of earth, moist and stuck together somewhat.

> Sand is found around seas and rivers; it is dry and made of separate grains, while ordinary soil is moist and holds together in clods.

21 והיינו לפי שהמי' אשר בימים ונהרות הם שואבים הלחלוחית מכל הקרקע שסביבם לכך נשארו ביבשות ופירוד והנמשל הוא בכללות חיות העולמות בדבר ה' ורוח פיו המהווה כל הנבראים מאין ליש.

That is because the waters in the seas and rivers draw the moisture from all the ground around them, and so it remains dry and separated. The analogue is in the life-force of the worlds as a whole (klalus), through the word of G-d and the breath of His mouth, which brings all created beings into being from nothing to something.

> The water draws the moisture out of the ground beside it, leaving it dry and loose. The analogue concerns the life-force that G-d gives the worlds as a whole through His word and the breath of His mouth, which creates everything from nothing.

הנה כתיב ויעש את הים כו' עומד על שני עשר בקר[97] כו' והים עליהם מלמעלה (במלכים א' סי' ז')

Now, it is written, "And he made the sea," etc., "standing upon twelve oxen," etc., "and the sea was upon them, above" (in I Kings, chapter 7).

> The great basin made for Shlomo's Temple, called "the sea," stood on twelve bronze oxen, with the sea set above them (I Kings 7).

פי׳ לפי שבחי׳ הים עומד מלמעלה בריחוק מקום לכך נעשו י״ב בקר[98] בחי׳ פירוד והתחלקות במספר י״ב והוא

The meaning: because the level of the sea stands above, at a distance, therefore twelve oxen were made, the level of separation and division, in the number twelve. That is

> Because the "sea" stood above and apart from them, the oxen beneath it were twelve, separate and divided. What comes from a source that stands far above becomes many and divided.

כי התהוות מאין ליש במדת מלכותו יתי׳ המתנשא מימות עולם[99] ומלכותך מלכות כל עולמים[100] וגו׳.

because the coming into being from nothing to something is through His attribute of Malchus (sovereignty), may He be blessed, "who is exalted from the days of the world," and "Your kingship is a kingship over all worlds," etc.

> So it is with creation: things come into being from nothing through G-d's Malchus, His kingship, which the liturgy calls "exalted from the days of the world" and the psalm calls "a kingship over all worlds."

22 ולפי שהוא רם ומתנשא[101] מהם נעשו בחי׳ עם מלשון עוממות דברים זרים ונפרדים כי אין מלך בלא עם[102, 103] והתהוותם בבחי׳

And because He is high and exalted above them, they became the level of "a people" (am), from the word omemos, things that are alien and separate; for there is no king without a people. And their coming into being in the level of

> Because a king is exalted above his subjects, they become an am, "a people," a word the Alter Rebbe connects with omemos, things alien and separate. "There is no king without a people": kingship needs subjects who are other than the king.

עם הוא מבחי׳ התנשאות המלך עצמו ממילא יורדים להיות בבחי׳ עם וכמשל המלך היושב על כסאו שמחמת זה זעים ונרתעים הכל מלפניו ונעשים שפלים לפניו.

"a people" comes from the exaltation of the King Himself: of themselves they descend to be in the level of a people, as in the analogy of the king sitting on his throne, because of which all tremble and recoil before him and become lowly before him.

> Their being a "people" comes from the king's own exaltation. When a king sits on his throne, everyone trembles and shrinks back and feels lowly before him, and so they become his separate subjects.

23 ולכן מבחי' מלכותו ית' שהוא בחי' א"ס ותכלית נעשו ונתהוו עולמות בעלי גבול בבריאה יצירה עשייה ג"כ בבחי' א"ס ותכלית כמ"ש היש מספר לגדודיו[104]

Therefore, from the level of His Malchus, may He be blessed, which is the level of without end or limit, there were made and came into being worlds that have bounds, in Beriah, Yetzirah and Asiyah, also in the level of without end or limit, as it is written, "Is there any number to His legions?"

> So G-d's Malchus, which is without end or limit, brings into being worlds that have limits, the worlds of Beriah, Yetzirah and Asiyah, which are yet without end in number: "Is there any number to His legions?"

אלא מפני שהם חיים וקיימים מבחינת התנשאות מלכותו ית' המתנשא מימות עולם. לכן יורדים בבחי' פירוד והתחלקות לכמה מינים ממינים שונים.

Only, because they live and exist from the level of the exaltation of His Malchus, may He be blessed, "who is exalted from the days of the world," they therefore descend into the level of separation and division into many kinds, of different species.

> Because these worlds live from the exaltation of G-d's kingship, which stands above them, they descend into separation and division, into many different kinds.

אך איך הם מקבלים חיותם ממדת מלכותו ית' והוא מתנשא מהם הנה באמת על זה כתיב

But how do they receive their life-force from His attribute of Malchus, when He is exalted above them? In truth, on this it is written,

> But if G-d is exalted above them, how do they receive life from His Malchus at all? The answer is in the verse quoted next.

כי שמש ומגן[105] ה' אלקים והוא כח אלהי שהוא כל יכול והן הן גבורותיו[106] כו'.

"For a sun and a shield is Havayah Elokim": that is the divine power, which is omnipotent, and "these are His mighty acts," etc.

> "For a sun and a shield is Havayah Elokim": as Tanya explains, the "shield" is the divine power that conceals the light of the "sun" so that creatures can bear it. That power of concealment is part of G-d's omnipotence, "His mighty acts."

24 וכמ"ש בסש"ב [בספר של בינונים] חלק ב'[107] אך דרך כלל ההתנשאות הוא בחי' הסתלקות שלא ירד החיות אליהם כל כך.

As is explained in Sefer Shel Beinonim, Part Two. But in general terms, the exaltation is the level of withdrawal, so that the life-force does not descend to them so much.

> This is explained in Part Two of Tanya (here called Sefer Shel Beinonim). In general, G-d's "exaltation" means a withdrawal: His life-force does not come down to the worlds in full.

והוא כמשל המים ששואבין אליהם הלחלוחית ונעשה על שפתו חול בחי' פירוד כנ"ל והנה בחי' מספר הזה אינו מספר ממש

It is like the analogy of the waters, which draw the moisture to themselves, and sand forms on its shore, the level of separation, as mentioned above. Now, this level of number is not actual number,

> This matches the analogy of water drawing the moisture to itself, which leaves sand on the shore. The "number" that results is not real number.

כדכתיב היש מספר וגו' אלא שהוא נק' בגדר מספר מפני שהוא מפוזר ומפורד לחלקים ויכול לחול עליו שם מספר

as it is written, "Is there any number," etc.; only, it is called within the category of number because it is scattered and separated into parts, and the term "number" can apply to it;

> As "Is there any number to His legions?" shows, the creatures cannot truly be counted. They are called "number" only because they are scattered and separate, so that the idea of counting can apply to them.

אבל אינו מספר ממש כי לא יספר מרוב כמשל חול הים אשר לא יספר[108] מרוב רק הוא בגדר ובחי' מספר מפני שמפורד לחלקים וכיון שכל חלק נפרד ונבדל לעצמו יחול עליו שם מספר:

but it is not actual number, for it cannot be counted for its multitude, like the analogy of the sand of the sea, which cannot be counted for its multitude. It is only in the category and level of number because it is separated into parts, and since each part is separate and distinct by itself, the term "number" can apply to it.

> Like the sand of the sea, which cannot be counted for its multitude, the creatures are not truly numbered; they fall into the category of number only because each is a separate part by itself.

25 והנה כתיב והיה מספר בני ישראל שבני ישראל הם הם העושים בחינת מספר שהם הם הממשיכין בחי' מלכותו ית' להיות מלכותו מלכות כל עולמים.

Now, it is written, "And the number of the children of Israel shall be": the children of Israel are the very ones who make the level of number, for they are the ones who draw down the level of His Malchus, may He be blessed, so that His kingship will be "a kingship over all worlds."

> Hoshea's words "And the number of the children of Israel shall be" are read as "Israel make the number": they draw G-d's Malchus down into the worlds, so that His kingship becomes "a kingship over all worlds."

והיינו ע"י מצות מעשיות שנקראים מצות המלך[109] [ועמ"ש מזה ג"כ לעיל פ' במדבר סד"ה והיה מספר בני ישראל מספר היינו בחי' המצות כו' ע"ש].

That is, through the practical mitzvos, which are called "the commands of the King" [and see what is written on this also above, in Parshas Bamidbar, at the end of the discourse beginning "And the number of the children of Israel shall be": "number" is the level of the mitzvos, etc.; see there].

> They do this through the practical mitzvos, which are called "the commands of the King." The bracket refers to an earlier discourse in Parshas Bamidbar on this verse, which explains "number" as the mitzvos.

26 ולכן אומרים לפני כל מצוה באי"י אלהינו מלך העולם שהוא המשכת אור א"ס ב"ה להיות מלך העולם כנ"ל. כמ"ש במ"א.

Therefore, before every mitzvah one says, "Blessed are You, Havayah, our G-d, King of the world," which is the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, to be King of the world, as mentioned above; as is explained elsewhere.

> That is why every blessing over a mitzvah says "King of the world": the mitzvah draws the Infinite Light down, so that G-d becomes King of the world.

ולפי שהיא המשכת אור א"ס ב"ה ממש לכן אינו רק בגדר מספר ואינו מספר ממש.

And because it is a drawing-down of the very Infinite Light, blessed be He, it is therefore only in the category of number, and is not actual number.

> Because what the mitzvah draws down is the Infinite Light itself, the result is only "in the category of number," not real, limited number.

27 וזהו אשר לא ימד ולא יספר כשעושין רצונו של מקום כנ"ל. דהיינו כשממשיכין רצון העליון במעשה המצות שהוא אור א"ס ב"ה והיינו על ידי שמחה של מצוה מנקודת פנימית הלב.

And this is [the meaning of] "which shall not be measured nor counted": "when they do the will of the Omnipresent," as mentioned above; that is, when they draw down the supernal will, which is the Infinite Light, blessed be He, through the performance of the mitzvos. And that is through the joy of the mitzvah, from the inner point of the heart.

> Now the Gemara's answer is clear: Israel "cannot be measured nor counted" when they do the will of the Omnipresent, drawing down the supernal will, the Infinite Light, through the mitzvos. This happens through the joy of the mitzvah, which comes from the inner point of the heart.

וכדכתיב פקודי ה' ישרים משמחי לב וכתיב תחת אשר לא עבדת[110] את ה' אלהיך בשמחה וטוב לבב מרוב כל פי' מרוב כל

As it is written, "The precepts of Havayah are upright, gladdening the heart"; and it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, out of an abundance of everything." The meaning of "out of an abundance of everything"

> Two verses link the mitzvos with joy: "The precepts of Havayah are upright, gladdening the heart," and the rebuke for not serving G-d "with joy and with gladness of heart, out of an abundance of everything."

היינו בלי גבול למעלה עד אין קץ[111] ולמטה עד אין תכלית בבחי' א"ס כנ"ל (ועמ"ש מזה בד"ה מנורת זהב ובד"ה צו את בנ"י [בני ישראל] כו' את קרבני לחמי גבי הקטר חלב התמיד.

is without limit, above without end and below without limit, in the level of the infinite (ein sof), as mentioned above (and see what is written on this in the discourse beginning "A menorah of gold," and in the discourse beginning "Command the children of Israel," etc., "My offering, My bread," regarding the burning of the fats of the daily offering.

> "An abundance of everything" means a joy without limit, "above without end and below without limit," the level of the infinite. The parentheses point to the discourses "A menorah of gold" and "Command the children of Israel… My offering, My bread," the latter on the burning of the fats of the daily offering.

ועמ"ש מענין פי' עושין רצונו של מקום בפי' שלח ע"פ מקושש עצים. ועמ"ש מענין שמחה של מצוה בביאור ע"פ צאינה וראינה[112] כו' בעטרה שעטרה לו אמו.[113]

And see what is written on the meaning of "they do the will of the Omnipresent" in Parshas Shelach, on the verse "gathering wood." And see what is written on the joy of the mitzvah in the explanation of the verse "Go out and gaze," etc., "at the crown with which his mother crowned him."

> They also point to the discourse on "gathering wood" in Parshas Shelach, on "doing the will of the Omnipresent," and to the explanation of "Go out and gaze… at the crown with which his mother crowned him," on the joy of the mitzvah.

ומזה יובן איך ע"י שמחה של מצוה ממשיכים כתר דמלי' הנקי' רצונו של מקום מבחי' ומדרגה היותר עליונה וזהו עושין רצונו כו' ע"ד ועשיתם אתם כאלו עשאוני)[114]

And from this it will be understood how, through the joy of the mitzvah, one draws down Keser of Malchus, which is called "the will of the Omnipresent," from the highest level and rank. And this is "they do His will," etc., in the manner of "And you shall do them (atem)": as though you made Me.)

> Through the joy of the mitzvah one draws down Keser of Malchus, the "crown" of kingship called "the will of the Omnipresent," from the highest level. In "And you shall do them (atem)," the word for "them" is read as atem, "you": as the Zohar puts it, whoever does the mitzvos, it is "as though he made Me."

וזהו את רבע ישראל[115] חלק הדי' בחי' אף עשיתיו שם הוא גלוי רצון העליון דייקא כנ"ל.

And this is [the meaning of] "the fourth (reva) of Israel": the fourth part, the level of "also I made him," where there is specifically the revelation of the supernal will, as mentioned above.

> So "the fourth of Israel" is the fourth part, "also I made him," the level of action, where the supernal will is revealed.

וגם רבע מלשון ארבעה כי בזה נכלל כל ד' בחינות מחשבה דבור ומעשה ורצון. ובזה יובן דכתיב מי מנה עפר יעקב ומספר וגו'

And reva is also from the word arba'ah ("four"), for in this all four levels are included: thought, speech, action and will. And through this, what is written will be understood: "Who has counted the dust of Yaakov, and the number," etc.:

> Reva also means "four," because the deed of the mitzvah includes all four levels: thought, speech, action and will. This also explains the beginning of the verse, "Who has counted the dust of Yaakov, and the number."

דמה שכתב ומספר קאי על מי מנה כלומר שאין מספר ואעפ"כ [ואף על פי כן] ומספר כתיב דמשמע שיש מספר

that what is written, "and the number," refers back to "Who has counted," that is to say, that there is no number; and nevertheless "and the number" is written, which implies that there is a number.

> "And the number" continues the question "Who has counted," meaning that Israel have no number. Yet the word "number" is written, as if they do.

אלא הענין כנ"ל שהוא בגדר מספר ואינו מספר ממש לפי שהוא המשכת רצון העליון את רבע ישראל כנ"ל בחי' עשיתיו כנ"ל:[116]

But the matter is as mentioned above: it is in the category of number and is not actual number, because it is the drawing-down of the supernal will, "the fourth of Israel," as mentioned above, the level of "I made him," as mentioned above.

> Both are true: Israel are in the category of number but are not truly numbered, because what they draw down is the supernal will, "the fourth of Israel," the level of "I made him."

SECTION 5 · ¶28

Torah, the higher unity

28 ד והנה כ"ז [כל זה] הוא בחינת יחודא תתאה במעשה המצות להמשיך רצון העליון בבחינת מספר בחי' עשיתיו כנ"ל

4. Now, all this is the level of the lower unity (yichuda tata'ah), in the performance of the mitzvos, to draw down the supernal will in the level of number, the level of "I made him," as mentioned above.

> Section 4 sums up: everything said so far is the "lower unity" (yichuda tata'ah), reached through the mitzvos, which draw the supernal will down into "number," the level of "I made him."

אך תלמוד תורה כנגד כולם[117, 118] שהוא בחינת יחודא עילאה וזהו מי מנה עפר יעקב[119] כי עפר אינו בגדר מספר כלל והוא בחי' תלמוד תורה לפי

But "the study of Torah is equal to them all," for it is the level of the higher unity (yichuda ila'ah). And this is [the meaning of] "Who has counted the dust of Yaakov?": for dust is not in the category of number at all, and it is the level of the study of Torah, because

> Torah study, however, is "equal to them all," as the Mishnah says, because it is the "higher unity" (yichuda ila'ah). This is the first half of the verse, "Who has counted the dust of Yaakov?": dust cannot be counted at all, and it stands for the study of Torah.

שהוא רצונו יתִי ממש ולכך הוא בחי' יחו"ע [יחודא עילאה] בחי' ביטול לאור א"ס ב"ה ממש ויחוד חב"ד [חכמה בינה ודעת] בחב"ד [בחכמה בינה ודעת] כו'. ומתניתא מלכתא כנ"ל.

it is truly His will, may He be blessed; and therefore it is the level of the higher unity, the level of self-nullification (bittul) to the very Infinite Light (Or Ein Sof), blessed be He, and the union of Chochmah, Binah and Daas with Chochmah, Binah and Daas, etc. And "the Mishnah is a queen," as mentioned above.

> Torah is G-d's will itself, so it brings about the higher unity, in which a person is wholly nullified to the Infinite Light, and a union of Chochmah, Binah and Daas with Chochmah, Binah and Daas: the intellect of the one who learns with the divine wisdom he learns. The text adds the saying "the Mishnah is a queen."

ואינו בגדר מספר כלל (ועמש"ל [ועיין מה שכתוב לעיל] בד"ה בשעה שהקדימו ישראל נעשה לנשמע[120] בפי' עת לכל חפץ תחת השמים יעו"ש [ויעויין שם].

And it is not in the category of number at all (and see what is written above in the discourse beginning "When Israel put 'we will do' before 'we will hear,'" on the meaning of "A time for every desire under the heavens"; see there.

> Torah is not in the category of number at all. The long parenthesis that begins here first refers to the discourse on "When Israel put 'we will do' before 'we will hear,'" where Koheles's "A time for every desire under the heavens" is explained.

ומזה יובן יותר מש"כ [מה שכתוב] דהתורה נקי' עפר שאינו בגדר מספר כלל שהוא גוש אחד שלכך כל העוסק בתורת עולה[121] כאילו הקריב עולה[122] אף שעוסק בעידנא דלאו זמן הקרבה הוא כלל משא"כ במצות עצמן

And from this, what is written will be understood better: that the Torah is called "dust," which is not in the category of number at all, for it is one mass. That is why "whoever occupies himself with the Torah of the burnt-offering is as though he offered a burnt-offering," even though he occupies himself [with it] at a time that is not a time of offering at all; whereas the mitzvos themselves

> This explains why Torah is called "dust": dust is a single mass, without separate units. So the Gemara says that whoever studies the laws of the burnt-offering is as though he offered one, even when it is not the time for offerings.

שהם בחי' התחלקות בזמן פלוני עת לכל חפץ[123] כו' והיינו לפי שהתורה היא בחי' רעוא דכל רעוין ועמ"ש עוד מזה בד"ה כי ביום הזה יכפר.[124]

are the level of division, at such-and-such a time, "a time for every desire," etc. And that is because the Torah is the level of "the will of all wills." And see what is written further on this in the discourse beginning "For on this day He shall atone."

> The mitzvos themselves are divided by time, each in its season, "a time for every desire." Torah is above time because it is "the will of all wills," the source of all of G-d's particular wills. The text points also to the discourse "For on this day He shall atone."

וזהו קדשנו במצותיך ותן חלקנו בתורתך[125] שע"י המצות הוא עדיין בחי' קדושין ואירוסין וארשתיך לי כו' אך ע"י התורה הוא בחי' ההמשכה בבחי' פנימית וידעת את[126, 127] ה'

And this is [the meaning of] "Sanctify us (kadsheinu) with Your commandments, and grant our portion in Your Torah": for through the mitzvos it is still the level of kiddushin and betrothal, "And I will betroth you to Me," etc.; but through the Torah it is the level of the drawing-down in the inner level, "and you shall know Havayah."

> This is why the Shabbos and festival prayer asks, "Sanctify us with Your commandments, and grant our portion in Your Torah." Kadsheinu, "sanctify us," recalls kiddushin, betrothal: the mitzvos are like betrothal, "I will betroth you to Me," while Torah is the inner union, "and you shall know Havayah."

והענין אפשר לומר כי עם היות שע"י המצות נמשך בחי' גילוי רצון העליון בנפש ובחי' אהבה רבה

And the matter, it may be said, is this: although through the mitzvos there is drawn down the level of the revelation of the supernal will in the soul, and the level of great love (ahavah rabbah),

> The Alter Rebbe offers an explanation. The mitzvos do draw the supernal will into the soul, and with it the "great love" (ahavah rabbah).

אך כי גם ברצון עליון יש ג"כ בחי' חיצוניות ופנימיות כמ"ש במ"א ע"פ ואהיה אצלו אמון ואהיה שעשועים כו' וכך ג"כ בגילוי האה"ר [האהבה רבה] בנפש יש ג"כ ב' בחי' הא' כמ"ש[128]

yet in the supernal will, too, there is also an outer dimension (chitzoniyus) and an inner dimension (pnimiyus), as is explained elsewhere on the verse "And I was with Him as a nursling, and I was delights," etc. And so too in the revelation of great love in the soul there are also two levels. The first, as it is written,

> But the supernal will itself has an outer and an inner dimension, as Proverbs suggests with "I was with Him as a nursling, and I was delights." So too the great love in the soul has two levels.

כי עם קשה עורף הוא[129] כדלעיל וזהו הנמשך ע"י המצות והבי' כמ"ש מה יפית ומה נעמת[130] אהבה בתענוגים והמשכת בחי' אהבה בתענוגים שרשו מבחינת פנימית הרצון עליון ונמשך ע"י התורה.

"For it is a stiff-necked people," as above, and this is what is drawn down through the mitzvos. The second, as it is written, "How fair you are and how pleasant, love in delights"; and the drawing-down of the level of "love in delights" has its root in the level of the inner dimension of the supernal will, and it is drawn down through the Torah,

> The first is the love hinted at in "a stiff-necked people," a will above reason, which the mitzvos draw down. The second is "love in delights" (Song of Songs 7:7), rooted in the inner dimension of the supernal will, G-d's delight, and it is drawn down through the Torah.

כדכתיב ושעשועי את בני[131] אדם וזהו חכמת אדם תאיר פניו[132] פניו היינו בחינת פנימית וכמ"ש ע"פ חכלילי עינים[133] מיין[134] שיש בחינת אהבה רבה ולמעלה ממנה הוא אהבה בתענוגים ועמ"ש בד"ה מה טובו בענין מצות ותורה ומ"ש בד"ה לא הביט און ביעקב)

as it is written, "And my delights are with the children of men." And this is [the meaning of] "A man's wisdom makes his face shine": "his face" (panav) is the inner level (pnimiyus). And as is explained on the verse "His eyes are red from wine," that there is the level of great love, and above it is love in delights. And see what is written in the discourse beginning "How goodly" on the matter of mitzvos and Torah, and what is written in the discourse beginning "He has not beheld iniquity in Yaakov.")

> Torah is G-d's "delights with the children of men," and "a man's wisdom makes his face shine": panav, "his face," hints at pnimiyus, the inner dimension. The parenthesis closes with references to the discourses on "His eyes are red from wine," "How goodly" and "He has not beheld iniquity in Yaakov."

אך הדרך שיזכה האדם לאור התורה בבחינת יחודא עילאה הוא ע"י בחי' יעקב מדת הרחמים

But the way for a person to merit the light of the Torah in the level of the higher unity is through the level of Yaakov, the attribute of compassion,

> How does a person come to the light of the Torah in the higher unity? Through the quality of Yaakov, the attribute of compassion (rachamim).

דהיינו לעורר רחמים רבים על נפשו בקביעת עתים כנודע שעת רצון הוא בחצות[135] וכן בשעת התפלה.[136]

that is, to arouse great compassion upon his soul by setting fixed times; as is known, a time of favor is at midnight, and likewise at the time of prayer.

> This means arousing great compassion on one's own soul at fixed times: above all at midnight, a time of divine favor, and at the time of prayer.

כי הנה יש בסדר התפלה ופסוקי דזמרה פסוקי דרחמי[137] ואזי הוא עת רצון לעורר רחמים על נפשו.

For in the order of the prayer and Pesukei d'Zimrah there are verses of compassion, and then it is a time of favor to arouse compassion upon his soul.

> In the order of the prayers, Pesukei d'Zimrah contains verses that speak of G-d's compassion, and saying them is a time of favor for arousing compassion on one's soul.

וזהו מדתו של יעקב י' עקב שהוא ענין הרחמנות על בחי' יו"ד חכמה עילאה שנפלה וירדה לבחי' עקב כנ"ל.

And this is the attribute of Yaakov: yud-akev ("yud, heel"), which is the matter of compassion for the level of the yud, supernal Chochmah, which fell and descended to the level of the heel, as mentioned above.

> The name Yaakov is read as yud-akev, "yud" and "heel": compassion for the yud, supernal Chochmah, which has fallen and come down to the level of the "heel," the lowest place.

והנה מדתו של יעקב מבריח[138] מן הקצה אל הקצה[139] להקים מעפר דל.[140] ולהעלות בבחי' יחודא עילאה כמ"ש במ"א

Now, the attribute of Yaakov "bars from one end to the other," "to raise the poor from the dust" and to elevate [him] into the level of the higher unity, as is explained elsewhere

> Yaakov's attribute is like the middle bar of the Mishkan, which "bars from one end to the other," joining the lowest end to the highest. It "raises the poor from the dust" and lifts the soul into the higher unity.

(וגם פי' עפר כמ"ש ונפשי כעפר לכל[141] תהיה[142] ועי"ז פתח לבי בתורתך ועמ"ש מזה בפ' ויקהל ע"פ קחו מאתכם תרומה כו' וגם כמארז"ל [כמאמר רבותינו זכרונם לברכה] כך היא דרכה של תורה[143] פת במלח תאכל[144] כו' ועל הארץ תישן).

(and also the meaning of "dust" is as it is written, "And let my soul be as dust to all," and through this, "Open my heart to Your Torah"; and see what is written on this in Parshas Vayakhel on the verse "Take from among you an offering," etc.; and also as our Sages, of blessed memory, said: "This is the way of the Torah: bread with salt you shall eat," etc., "and on the ground you shall sleep").

> "Dust" also recalls the prayer "Let my soul be as dust to all," followed by "Open my heart to Your Torah": humility opens the heart to Torah. So too the Mishnah says that the way of Torah is "bread with salt you shall eat… and on the ground you shall sleep."

אך אמרו רז"ל [רבותינו זכרונם לברכה] כל העוסק בתורה לבד[145] כו' אלא צריך להיות תורה עם גמילות חסדים

But our Sages, of blessed memory, said, "Whoever occupies himself with Torah alone," etc.; rather, there must be Torah together with deeds of kindness.

> Yet the Sages warn against one who occupies himself with Torah alone; Torah must come together with deeds of kindness.

ולכן כתיב ומספר את רבע ישראל[146] בחי' עשיתיו במעשה המצות ומעשה הצדקה הנק' בשם מצוה סתם[147] ששקולה כנגד כל המצות[148] והוא ענין גמילות חסדים. ועמ"ש בד"ה כי תשמע בקול[149] גבי לשמור את כל מצותיו.

Therefore it is written, "and the number of the fourth of Israel," the level of "I made him," in the performance of the mitzvos and the deed of charity, which is called simply "the mitzvah," for it is equal to all the mitzvos; and this is the matter of deeds of kindness. And see what is written in the discourse beginning "If you will listen to the voice," regarding "to keep all His commandments."

> That is why the verse goes on, "and the number of the fourth of Israel": the mitzvos, above all charity, which the Jerusalem Talmud calls simply "the mitzvah" and which the Gemara says is equal to all the mitzvos. Charity is the practice of kindness.

(וע' בזהר משפטים דק"ה בפי' מי מנה כו' ומספר[150] כו' והיינו ג"כ ענין יחודא עילאה ויחו"ת [ויחודא תתאה] כי מי היינו יחוד חו"ב [חכמה ובינה] אאלפך חכמה[151] אאלפך בינה[152] כו'

(And see in the Zohar, Mishpatim, folio 105, on the meaning of "Who has counted," etc., "and the number," etc. This, too, is the matter of the higher unity and the lower unity: for "who" (mi) is the union of Chochmah and Binah, "I will teach you wisdom, I will teach you understanding," etc.;

> A final parenthesis cites the Zohar on Mishpatim, which reads the two halves of the verse as two who count. The Alter Rebbe links them to the higher and lower unity: mi, "who," is the union of Chochmah and Binah, as in Elihu's "I will teach you wisdom" and the Talmud's reading of alef as "learn understanding."

מספר היינו יחוד המדות והדבור והוא ענין יעשה שלום לי שלום יעשה לי[153] ועמ"ש ע"פ אלה פקודי המשכן. משכן העדות כו'. ובביאור ע"פ ונקדשתי בתוך בני ישראל.

"number" is the union of the emotive attributes (middos) and speech, and this is the matter of "Let him make peace with Me; peace he shall make with Me." And see what is written on the verse "These are the accounts of the Mishkan, the Mishkan of Testimony," etc., and in the explanation of the verse "And I shall be sanctified among the children of Israel."

> "Number" is the union of the emotive attributes with speech. This is the double "peace" of Isaiah 27:5, "Let him make peace with Me; peace he shall make with Me." The text points to the discourses on "These are the accounts of the Mishkan" and "And I shall be sanctified among the children of Israel."

ולפמש"כ [ולפי מה שכתוב] בפרדס ערך מי[154] י"ל [יש לומר] שזהו ענין שער החמשים מנש"ב [מנ' שערי בינה] שבו ניתנה תורה בחג השבועות וא"ש [ואתי שפיר] דמי מנה עפר יעקב קאי על התורה כו' ועמ"ש בביאור מארז"ל [מאמר רבותינו זכרונם לברכה][155] בשעה שהקדימו ישראל נעשה כו'

And according to what is written in the Pardes, under the entry "Mi," it can be said that this is the matter of the fiftieth gate of the fifty gates of Binah, in which the Torah was given on the festival of Shavuos; and it is well understood that "Who has counted the dust of Yaakov" refers to the Torah, etc. And see what is written in the explanation of the saying of our Sages, of blessed memory, "When Israel put 'we will do' before," etc.,

> Following the entry on mi in the Pardes (Pardes Rimonim), the Alter Rebbe suggests that mi, whose letters add up to fifty, is the fiftieth of the fifty gates of Binah, through which the Torah was given on Shavuos. Then "Who has counted the dust of Yaakov" refers to the Torah.

מי גילה כו' ועיין מה שכתוב בביאור ע"פ וספרתם לכם כו' תספרו חמשים יום.[156] וע' עוד מענין רובע ישראל בזהר פ' בלק) (דף ר"י סע"ב ודף ר"ד ע"א) ועמש"ל [ועיין מה שכתוב לעיל] פ' שלח בענין ונסכו רביעית ההין:[157, 158, 159]

"Who revealed," etc. And see what is written in the explanation of the verse "And you shall count for yourselves," etc., "you shall count fifty days." And see further on the matter of "the fourth of Israel" in the Zohar, Parshas Balak) (folio 210, end of side b, and folio 204, side a). And see what is written above in Parshas Shelach on the matter of "and its libation, a fourth of a hin."

> The text refers further to the explanations of "When Israel put 'we will do' before… Who revealed [this secret]" and of "you shall count fifty days," to the Zohar on Balak about "the fourth of Israel," and to the discourse in Shelach on the libation of "a fourth of a hin."

IN ONE'S AVODAH

Before the Shema, build the outer love through contemplation in Pesukei d'Zimrah and the blessings, in order to reach the inner love that unites the heart. In the physical deed of the mitzvah, set aside your own will before G-d's will, and do it with joy that comes from the inner point of the heart. Set fixed times, at midnight and in prayer, to arouse compassion on your soul, the way to the light of the Torah; and join your Torah study to deeds of kindness and charity.

QUESTIONS FOR DISCUSSION

1. Why does the word "also" in "also I made him" point to a level above thought, speech and action, and why is it placed next to action?
2. If the soul was already united with G-d in His "thought," what does it gain by coming down into a body?
3. How can Israel be both "numbered" and "beyond counting"? How do the images of sand and of the twelve oxen help explain it?
4. Why does the inner love of the heart have no counterpart on the side of evil, while the love born of knowledge does?
5. Why must Torah study, the higher unity, be joined to deeds of kindness and charity?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מי מנה**

The Kehot note dates this maamar to 5563 (1802-03) and says that other transcripts of it were printed in Sefer HaMaamarim 5563, vol. 2, p. 600; the first version there is from Rabbi Moshe, son of the Alter Rebbe.

KEHOT'S NOTE

המאמר הוא משנת תקס"ג. הנחות אחרות נדפסו בסה"מ תקס"ג ח"ב ע' תר. נוסח א' הוא מהר"מ בן אדה"ז. באוה"ת בלק ע' תתקפו נדפסו הגהות על הביאור דלהלן סח, ג — בכותרת: הגהות לד"ה מי מנה.

2 **מי מנה עפר יעקב**

Bilaam's blessing of Israel: they are beyond counting, like the dust. The whole maamar is an explanation of this verse.

Numbers 23:10 במדבר כ"ג:י"

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

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!

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

KEHOT'S NOTE

במדבר כג, י.

3 **מי מנה עפר יעקב**

Before the Mishkan was set up, says the Midrash, prophecy was found among the nations; once it stood, prophecy ceased from them, and Bilaam prophesied only for Israel's good, with blessings such as "Who has counted the dust of Yaakov."

Vayikra Rabbah 1:12 ויקרא רבה א׳:י״ב

4 **מי מנה עפר יעקב**

Yaakov was blessed that his seed would be "like the dust of the earth," and the Midrash says that this blessing came true in the days of Bilaam, who said, "Who has counted the dust of Yaakov."

Bamidbar Rabbah 2:12 במדבר רבה ב׳:י״ב

5 **מי מנה עפר יעקב**

Moshe, who loved Israel, likened them to the stars; Bilaam, who hated them, likened them to dust, "Who has counted the dust of Yaakov"; and Hoshea likened them to the sand of the sea.

Bamidbar Rabbah 2:17 במדבר רבה ב׳:י״ז

6 **מי מנה עפר יעקב**

At the end of the Midrash on "As an apple tree among the trees," it says that prophecy ceased from the nations once the Tent of Meeting stood, and that Bilaam prophesied for Israel's good, listing his blessings, among them "Who has counted the dust of Yaakov."

Shir HaShirim Rabbah 2:3:5 שיר השירים רבה ב׳:ג׳:ה׳

... מַה טֹּבוּ אָהָלֶיךָ יַעֲקֹב, (במדבר כג, כא): לֹא הִבִּיט אָוֶן בְּיַעֲקֹב, (במדבר כג, כג): כִּי לֹא נַחַשׁ בְּיַעֲקֹב, (במדבר כג, י): מִי מָנָה עֲפַר יַעֲקֹב, (במדבר כד, יז): דָּרַךְ כּוֹכָב מִיַּעֲקֹב, (במדבר כד, יט): וְיֵרֵד מִיַּעֲקֹב.

Rabbi Yehoshua ben Levi said: If the nations had known how beneficial the Tent of Meeting was for them, they would have surrounded it [to protect it] with military encampments and fortifications, as until the Tent of Meeting stood, they would hear the sound of divine speech, and would lose control of their bowels in the halls of their palaces. That is what is written: "For who of all flesh who heard the voice of the living G-d... [has lived?]" (Deuteronomy 5:23). Rabbi Simon said: The divine speech would emerge ...

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7 Rabbi Abahu expounds the verse: the Holy One, blessed be He, sits and counts the "fourths" of Israel, waiting for the drop from which a righteous person will be formed. This is the Gemara the text cites "at the end of chapter 3 of Niddah (31a)."

Niddah 31a:20 נדה ל"א א:כ׳

דָּרֵשׁ רַבִּי אַבָּהוּ: מַאי דִּכְתִיב "מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת רוֹבַע יִשְׂרָאֵל"? מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב וְסוֹפֵר אֶת רְבִיעִיּוֹתֵיהֶם שֶׁל יִשְׂרָאֵל, מָתַי תָּבֹא טִיפָּה שֶׁהַצַּדִּיק נוֹצָר הֵימֶנָּה.

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8 Kehot's note points to Niddah 31a:20 for these words.

Niddah 31a:20 נדה ל"א א:כ׳

דָּרֵשׁ רַבִּי אַבָּהוּ: מַאי דִּכְתִיב "מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת רוֹבַע יִשְׂרָאֵל"? מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב וְסוֹפֵר אֶת רְבִיעִיּוֹתֵיהֶם שֶׁל יִשְׂרָאֵל, מָתַי תָּבֹא טִיפָּה שֶׁהַצַּדִּיק נוֹצָר הֵימֶנָּה.

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9 **מי מנה עפר יעקב ומספר את רובע ישראל**

In Parshas Balak the Midrash reads "Who has counted the dust of Yaakov" as the countless mitzvos Israel perform with the soil, and "the fourth of Israel" as the multitudes descended from Yaakov's wives, who eagerly sought the mitzvah. (The Kehot note gives this passage as 20:16.)

Bamidbar Rabbah 20:19 במדבר רבה כ׳:י״ט

10 **ומספר את רובע ישראל**

On "My dove is one," the Midrash says that Bilaam himself testified to Israel: "Who has counted the dust of Yaakov" is

their count, and "the number of the fourth of Israel" is their sum.

Shir HaShirim Rabbah 6:9:4 שיר השירים רבה ו׳:ט׳:ד׳

... אֵין תֵּימַר שֶׁאָנוּ מְעִידִין עַל עַצְמֵנוּ, וַהֲלֹא בִּלְעָם הָרָשָׁע הֵעִיד בָּנוּ, דִּכְתִיב (במדבר כג, י): מִי מָנָה עֲפַר יַעֲקֹב וֶה מִנְיָן, וּמִסְפָּר אֶת רֹבַע יִשְׂרָאֵל וֶה הַסְכּוּם.

The Rabbis interpret the verse regarding those who departed from Egypt. "There are sixty queens," these are the six hundred thousand [men] from the age of twenty and above who departed [from Egypt]. "And eighty concubines," these are the eight hundred thousand Israelites from the age of twenty and below who departed. "And young women without number," there is no limit and no tally of the proselytes. Rabbi Berekhya said in the name of Rabbi Levi: The nations of the world have enumeration but do not have a tally. They ...

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11 **כל הנפש באה**

On "all the souls" who came with Yaakov to Egypt (Genesis 46:26), the Midrash says that some were counted while still in their mother's womb, and that the Holy One, blessed be He, calls Yaakov's marital union "souls," as it is written, "and the number of the fourth of Israel."

Bereshit Rabbah 94:9 בראשית רבה צ״ד:ט׳

כל הנפש הבאה וגו' ובני יוסף אשר יולד לו וגו' - רבי לוי בשם רבי שמואל בר נחמן: ראית מימיך אדם נותן לחבירו ששים ושמה כוסות, וחוזר ונותן לו אף שלושה, והוא מונה אותם שבעים?! אלא, זו יוכבד, שהשלימה מנין של ישראל במצרים. רבי לוי בשם רבי שמואל בר נחמן אמר: יוכבד עבורה בארץ כנען ולידתה בארץ מצרים, הה״ד (במדבר כו): ושם אשת עמרם יוכבד וגו', על פיילי דמצרים נולדה. ורבי לוי בשם רבי שמואל בר נחמן: למוד הקדוש ברוך הוא להיות מונה את השבט הזה, עד שהוא במעי אמו, ...

"All the people who were coming with Jacob to Egypt, the products of his loins, aside from the wives of Jacob's sons; all the people were sixty-six" (Genesis 46:26). "And the sons of Joseph, who were born to him in Egypt, were two people; all the people of the house of Jacob, who came to Egypt, were seventy" (Genesis 46:27). "All the people who were coming.... And the sons of Joseph, who were born to him..." – Rabbi Levi in the name of Rabbi Shmuel bar Naḥman: Have you ever ...

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12 **פ׳ בלק**

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

KEHOT'S NOTE

כ, טז.

13 **בשהש״ר ס״פ כתפוח**

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

KEHOT'S NOTE

ב, יב.

14 "As an apple tree among the trees of the forest": the verse whose Midrash the text cites here.

Song of Songs 2:3 שיר השירים ב׳:ג׳

כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דוֹדִי בֵּין הַבָּנִים בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי וּפִרְיוֹ מָתוֹק לְחִכִּי׃

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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15 **ובפסוק אחת היא**

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

KEHOT'S NOTE

ו, טו.

16 **ובפסוק אל גנת**

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

KEHOT'S NOTE

ו, יז.

17 **אל גנת**

On "I went down to the garden of nuts," the Midrash compares Israel to a sack full of nuts that can still take in sesame and mustard seeds: so too many converts have come and joined Israel, as it is written, "Who has counted the dust of Yaakov."

Shir HaShirim Rabbah 6:11 שיר השירים רבה ו׳:י״א

אֶל גִּנַּת אֱגוֹז יָרַדְתִּי, אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי נִמְשְׁלוּ יִשְׂרָאֵל בֶּאֱגוֹזָה, מָה הָאֱגוֹזָה נִגְזֶזֶת וְנֶחֱלֶפֶת לְטוֹבָתָהּ הִיא נִגְזֶזֶת, לָמָּה שֶׁהִיא מַחֲלֶפֶת כַּשֶּׁעָר הַזֶּה שֶׁנִּגְזַז וְנֶחְלַף, וְכַצִּפָּרְנַיִם הַלָּלוּ שֶׁנִּגְזָזִין וְנֶחֱלָפִין, כָּךְ כָּל מַה שֶׁיִּשְׂרָאֵל נִגְזָזִין מֵעֲמָלָן וְנוֹתְנִין לַעֲמֵלֵי תוֹרָה בָּעוֹלָם הַזֶּה, לְטוֹבָתָן הֵן נִגְזָזִין וְנֶחֱלָפִין לָהֶם, וּמַרְבִּין לָהֶם עֹשֶׁר בָּעוֹלָם הַזֶּה וְשָׂכָר טוֹב לָעוֹלָם הַבָּא. רַבִּי יְהוֹשֻׁעַ דְּסִכְנִין בְּשֵׁם רַבִּי לֵוִי אָמַר, מָה הַנְּטִיעוֹת הַלָּלוּ אִם אַתְּ מְכַסֶּה ...

"I went down to the nut garden to look at the budding of the valley, to see if the vine had blossomed and the pomegranates were in bloom" (Song of Songs 6:11). "I went down to the nut garden," Rabbi Yehoshua ben Levi said: Israel was likened to a nut tree. Just as a nut tree is pruned, and it regenerates, [such that] it is pruned for its own good – why? – because it regenerates, like that which is trimmed and regenerates, and like fingernails that are trimmed and ...

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18 **בגמרא ספ״ג דנדה . . רבות ויגש . . ובקהלת רבה**

According to the Kehot note, the Tzemach Tzedek copied out these passages of the Gemara and the Midrash in his Or HaTorah on Balak, from p. 525 on.

KEHOT'S NOTE

נעתקו באוה״ת פ׳ בלק ע׳ תקכה ואילך.

19 **בקה״ר בפסוק כל הנחלים**

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

KEHOT'S NOTE

א, יח.

20 **כל הנחלים**

On "All the rivers run into the sea, yet the sea is not full," the Midrash says that all converts enter only into Israel, and yet Israel's number never grows less, as it is written, "Who has counted the dust of Yaakov."

Kohelet Rabbah 1:7:6 קוהלת רבה א:ז:ו

דָּבָר אַחֵר, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם, כָּל הַגֵּרִים אֵינָן נִכְנָסִין אֶלָּא בְּיִשְׂרָאֵל, וְהַיָּם אֵינֶנּוּ מָלֵא, וְיִשְׂרָאֵל מִמְּנָיָן אֵינָן חֲסֵרִין לְעוֹלָם. שֶׁנֶּאֱמַר (במדבר כג, י): מִי מָנָה עֲפַר יַעֲקֹב, שֶׁמָּא תֹּאמַר שֶׁכָּל מִי שֶׁאֵינֶנּוּ מִתְגַּיֵּר בָּעוֹלָם הַזֶּה מִתְגַּיֵּר בָּעוֹלָם הַבָּא, תַּלְמוּד לוֹמַר (ישעיה נד, טו): הֵן גּוֹר יָגוּר, מִכָּאן וָאֵילָךְ אֶפֶס מֵאוֹתִי, הַפָּסֵק מֵאִתִּי, מַאן גַּבֵּי, מִי גָּר אִתָּךְ בָּעוֹלָם הַזֶּה, עָלַיִךְ יִפּוֹל לָעוֹלָם הַבָּא. אָמַר רַבִּי יוֹחָנָן וְלֹא עוֹד אֶלָּא בְּמָקוֹם שֶׁהוּא מִתְגַּיֵּר מִשָּׁם הוּא נוֹטֵל חֶלְקוֹ, ...

Another matter, "all the rivers go to the sea," all the converts enter only into Israel. "Yet the sea is not full," and Israel's number is never lacking, as it is stated: "Who has counted the dust of Jacob" (Numbers 23:10). Perhaps you will say that anyone who does not convert in this world will convert in the World to Come; the verse states: "Behold, they may gather together [gor yagur]" (Isaiah 54:15),], who can gather together now, but not in the future. but from then on "but not by ...

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PARAGRAPH 2

21 **ולכבודי בראתיו יצרתיו**

"Everyone who is called by My Name, for My glory I created him, I formed him, also I made him." The Alter Rebbe reads its three verbs as thought, speech and action, and the extra word "also" as a hint to a fourth level.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

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

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KEHOT'S NOTE

ישע' מג, ז.

22 **בד"ה חייב אינש לבסומי בפוריא**

The passage our text points to is at the head of the next column (95c): the form of the letter hei is three lines; two joined lines are thought and speech, and the third is action, as it is written, "also I made him." The six attributes, the vav of the Name, must be drawn into the hei, enclothed in thought, speech and action.

KEHOT'S NOTE

תו"א צה, ב.

PARAGRAPH 3

23 **והנה יש עוד בחינה רביעית**

The Kehot note refers the reader to the Rebbe's talks in Likkutei Sichos, vol. 17, p. 204, in connection with this "fourth level" above thought, speech and action.

KEHOT'S NOTE

ראה לקו"ש-יז ע' 204.

PARAGRAPH 4

24 **היתה נהנית מזיו השכינה**

Rav taught that in the World to Come there is no eating or drinking; the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The Alter Rebbe uses the phrase for the soul's state before its descent.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

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

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KEHOT'S NOTE

ראה ברכות יז, א.

PARAGRAPH 5

25 **כי לא מחשבותי מחשבותיכם**

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

KEHOT'S NOTE

ישע' נה, נח.

26 **כי לא מחשבותי מחשבותיכם**

"For My thoughts are not your thoughts, nor are your ways My ways." G-d's "thought" cannot be compared to human thought, which is why the terms need explaining.

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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27 **ואין לו דמות הגוף**

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

KEHOT'S NOTE

תפלת יגדל. ראה רמב"ם הל' יסוה"ת א, ז.

28 **בעשרה מאמרות נברא העולם**

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

KEHOT'S NOTE

אבות רפ"ה.

29 **בעשרה מאמרות נברא העולם**

The Mishnah: "With ten utterances the world was created." The Alter Rebbe reads the utterances as combinations of letters that bring creation from concealment into revelation.

Pirkei Avot 5:1 משנה אבות ה':א

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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PARAGRAPH 6

30 **במאמר אחד יכול להבראות**

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

KEHOT'S NOTE

אבות רפ"ה.

31 **במאמר אחד יכול להבראות**

The Mishnah asks why the world was created with ten utterances when it could have been created with one. The Alter Rebbe identifies that one utterance with the undivided "breath of His mouth."

Pirkei Avot 5:1 משנה אבות ה':א

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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32 **וברוח פיו כל צבאם**

"By the word of Havayah the heavens were made, and by the breath of His mouth, all their hosts." The Alter Rebbe reads "the breath of His mouth" as the supernal breath that includes every utterance.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

33 **ברוך אומר ועושה**

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

KEHOT'S NOTE

ברכת ברוך שאמר.

34 **ע' בזח"ג מ"ז ב'**

The Kehot note says that the Zohar passage cited here (Part III, 47b), on the supernal breath, is explained at length in the Tzemach Tzedek's Or HaTorah.

KEHOT'S NOTE

נתבאר בארוכה באוה"ת להצ"צ כרך-ב ע' תתפא ואילך.

35 **אלף אלפים . . היש מספר לגדודיו**

Daniel's vision of the heavenly court: "a thousand thousands serve Him." It shows the vast multitude of beings that come from the division of the breath into many letter-combinations.

Daniel 7:10 דניאל ז':י'

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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Job 25:3 איוב כ"ה:ג'

הֲיֵשׁ מִסְפָּר לְגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֹהוּ:

Is there any number of His armies? And upon whom doth not His light arise?

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Chagigah 13b:12–13 חגיגה י"ג ב':י"ב-י"ג

כְּתוּב אֶחָד אוֹמֵר: "אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּיהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן", וְכָתוּב אֶחָד אוֹמֵר: "הֲיֵשׁ מִסְפָּר לִגְדוּדָיו"! לָא קַשְׁיָא: כָּאן בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים, כָּאן בִּזְמַן שֶׁאֵין בֵּית הַמִּקְדָּשׁ קַיָּים, כְּבָיְכוֹל שֶׁנִּתְמַעֲטָה פָּמְלָיָא שֶׁל מַעְלָה. תַּנְיָא, רַבִּי אוֹמֵר מִשּׁוּם אַבָּא יוֹסֵי בֶּן דּוֹסַאי: "אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּיהּ" — מִסְפַּר גְּדוּד אֶחָד, "וְלִגְדוּדָיו אֵין מִסְפָּר". וְרַבִּי יִרְמְיָה בַּר אַבָּא אָמַר: "אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּיהּ", לִנְהַר דִּינוּר, שֶׁנֶּאֱמַר: "נְהַר דִּינוּר נָגֵד וְנָפֵק מִן קָדָמוֹהִי ...

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

KEHOT'S NOTE

דניאל ז', י'. איוב כה, ג. ראה חגיגה יג, ב.

36 The Zohar teaches that every voice is made of breath (hevel) and that the world is sustained only by breath, a breath

that comes from the "breaths above." This is the passage the text cites for the supernal breath.

Zohar, Tazria 22:96–105 ספר הזהר, תזריע כ"ב:צ"ו-ק"ה

PARAGRAPH 7

37 **מוצא פי ה'**

"Man does not live by bread alone, but by all that comes forth from the mouth of Havayah does man live." The phrase names the divine speech that gives every creature life.

Deuteronomy 8:3 דברים ח':ג

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

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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KEHOT'S NOTE

דברים ח, ג.

38 **ויקרא האדם שמות**

"And Adam gave names to all the cattle and to the birds of the heavens." The names Adam gave are the letter-combinations of G-d's speech that give each creature life.

Genesis 2:20 בראשית ב':כ

וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכֹל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃

And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

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KEHOT'S NOTE

בראשית ב, כ. קטע מכאן בסה"מ תרל"ח ע' סג.

39 **ברכו ה' מלאכיו**

"Bless Havayah, His angels, mighty in strength, who do His word, hearkening to the voice of His word." The Alter Rebbe stresses "His word": the angels live from G-d's speech.

Psalms 103:20 תהילים ק"ג:כ'

בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ׃

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Hearkening unto the voice of His word.

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KEHOT'S NOTE

תהלים קג, כ.

PARAGRAPH 8

40 **עלמין סתימין דלא אתגליין**

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

KEHOT'S NOTE

הקדמת ת"ז יז, א.

41 **עלמין סתימין דלא אתגליין**

In the prayer of Eliyahu (Patach Eliyahu) at the opening of the Tikkunei Zohar: G-d brought forth ten Sefiros "to lead through them hidden worlds that are not revealed, and worlds that are revealed."

Tikkunei Zohar 17a:11–12 תקוני הזהר י"ז א:י"א-י"ב

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

Constantinople, 1740 (CC-BY-NC)

42 **אין לך עשב מלמטה**

Rabbi Simon: "There is no blade of grass that does not have a mazal in the heavens that strikes it and says to it, 'Grow!'" The Alter Rebbe uses it to show that everything revealed has a hidden source above it.

Bereshit Rabbah 10:6–7 בראשית רבה י':ו'-ז'

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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KEHOT'S NOTE

ב"ר י, [ו]. וע"ל בפ' במדבר ד"ה [ביאור על הדרוש] וספרתם רפ"ב (יא, ג). [כ]. וראה הנסמן לעיל פ' צו טז, ג. ולקמן פ' מטות פג, ג.

43 **כי גבוה מעל גבוה**

"For one high above the high watches, and there are higher ones above them." The Alter Rebbe reads it as the lad-

der of sources, each hidden level the root of the one below it.

Ecclesiastes 5:7 קהלת ה׳:ז׳

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

PARAGRAPH 9

44 ישראל עלו במחשבה

Of the six things that preceded the creation of the world, some were created and some "arose in thought" to be created; Israel arose in thought. The Alter Rebbe places the souls of Israel in the hidden level of thought.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

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

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

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KEHOT'S NOTE

ב"ר א, ד.

45 ויקרא האדם שמות לכל הבהמה ולעוף השמים

Adam named every animal and bird, but "for Adam there was not found a helper corresponding to him." The Alter Rebbe reads the names as the level of speech, and the missing "helper" as Adam's own missing name.

Genesis 2:20 בראשית ב׳:כ׳

וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכֹל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ׃

And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

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46 בד"ה כה תברכו

The text sends the reader to "Thus shall you bless" in Naso for this reading of Adam naming the animals.

KEHOT'S NOTE

לקו"ת נשא כו, ב.

47 פני ארי׳ פני שור פני נשר

Ezekiel's vision of the living creatures of the Chariot, with the faces of a man, a lion, an ox and an eagle. The Alter Rebbe identifies the animals Adam named with these angelic forms.

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

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; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

48 עזר הוא בחי׳ שם

On the reading of "helper" as "name," the Kehot note refers to the Rebbe Rashab's Hemshech 5672 (Ayin-Beis), vol. 1, section 24.

KEHOT'S NOTE

ראה המשך תער"ב-א סעי׳ כד.

49 פי׳ עזר הוא בחי׳ שם

After citing Rashi, the Ramban writes, "In my opinion, the calling of the name is the helper": Adam knew each creature's nature and named it accordingly. The Alter Rebbe builds on this to read "helper" as "name."

Ramban on Genesis 2:20 רמב"ן על בראשית ב׳:כ׳

וּלְאָדָם לֹא מָצָא עֵזֶר כְּנֶגְדּוֹ לְשׁוֹן רַשִׁ"י (רש"י על בראשית ב׳:כ׳) כְּשֶׁהֶבִיאָן הֶבִיאָן לְפָנָיו זָכָר וּנְקֵבָה, אָמַר, לַכֹּל יֵשׁ בֶּן זוּג וְלִי אֵין בֶּן זוּג, מִיָּד וַיַּפֵּל ה׳ אֱלֹקִים עָלָיו תַּרְדֵּמָה. וְיָפֶה פֵּרֵשׁ, כִּי כַּאֲשֶׁר הִכְנִיס פְּסוּקֵי קְרִיאַת הַשֵּׁמוֹת בְּתוֹךְ דִּבֵּר הָעֵזֶר יַכְרִיחַ זֶה. וּקְרִיאַת הַשֵּׁמוֹת עַל דַּעַת הַמְפָרְשִׁים (רש"י ורד"ק) כִּפְשׁוּטוֹ, שֶׁיִּהְיֶה לְכָל אֶחָד שֵׁם לְעַצְמוֹ כְּדֵי שֶׁיִּהְיוּ יְדוּעִים וְנִכָּרִים לְתוֹלְדוֹתָיו בַּשֵּׁמוֹת אֲשֶׁר יִקְרָא לָהֶם, כִּי יִהְיֶה שְׁמוֹ לְעוֹלָם. וְהִנֵּה הקב"ה כְּשֶׁרָצָה לַעֲשׂוֹת לוֹ הָעֵזֶר ...

BUT FOR ADAM THERE WAS NOT FOUND A HELP MEET FOR HIM. Rashi comments: "When He brought them, He brought them before him as male and female. Thereupon Adam said, 'All of them have a mate, and I have no mate!' Immediately, the Eternal G-d caused a deep sleep to fall upon him." Rashi explained it well for by Scripture's bringing the verses concerning "the calling of names" into the matter of "the help" that G-d gave Adam, it proves that this interpretation mentioned above is correct. "The calling of ...

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קראתי לו שם. מהו ונודע אשר הוא אדם? עד שאדה"ר מוטל גולם, הראה לו הקב"ה כל צדיק וצדיק שעתיד לעמוד ממנו, יש שהוא תלוי בראשו של אדם, ויש שהוא תלוי בשערו, ויש שהוא תלוי במצחו, ויש בעיניו, ויש בחוטמו, ויש בפיו, ויש באזנו, ויש במלתין. ותדע לך, בשעה שהיה איוב מבקש להתווכח עם הקב"ה, ואמר (איוב כג): מי יתן ידעתי ואמצאהו אערכה לפניו משפט. הקב"ה משיבו: אתה מבקש ...

Another matter, "see, I have called by name Betzalel," that is what is written: "What was, its name has already been called" (Ecclesiastes 6:10). The Holy One blessed be He said: 'The one whom I appointed at the outset so that he would craft the Tabernacle, I have already called him by name.' What is, "it is known that he is a man"? (Ecclesiastes 6:10). While Adam the first man was still a shapeless mass, the Holy One blessed be He showed him each and every righteous person that was ...

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KEHOT'S NOTE

ראה ש' המצות פ' תצא. ש' הגלגולים, הקדמה ו, ז, יב. ש' הפסוקים פ' בראשית, דרוש ג'. ומציינים שם לתנחומא ושמו"ר פ"מ, ג.

PARAGRAPH 10

50 "Avraham was one, and he inherited the land." The Alter Rebbe reads "was one" as the soul's state before it entered the body, united in its source.

Ezekiel 33:24 יחזקאל ל"ג:כ"ד

בֶּן־אָדָם יֹשְׁבֵי הֶחֳרָבוֹת הָאֵלֶּה עַל־אַדְמַת יִשְׂרָאֵל אֹמְרִים לֵאמֹר אֶחָד הָיָה אַבְרָהָם וַיִּירַשׁ אֶת־הָאָרֶץ וַאֲנַחְנוּ רַבִּים לָנוּ נִתְּנָה הָאָרֶץ לְמוֹרָשָׁה׃

'Son of man, they that inhabit those waste places in the land of Israel speak, saying: Abraham was one, and he inherited the land; but we are many; the land is given us for inheritance.

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51 **אחד היה אברהם**

The Zohar says that Avraham was inscribed in complete faith, "one above and one below," as it is written, "Avraham was one." It is the first of the two Zohar passages the text cites.

Zohar, Lech Lecha 21:199–22:212 ספר הזהר, לך לך כ"א:קצ"ט-כ"ב:ר"י"ב

It is also possible to understand the words "Like an apple tree among the trees of the wood" of Abraham, who smelt sweetly like an apple tree, who was distinguished in faith above all his contemporaries, and who was marked out as unique both above and below, as it is written, "Abraham was one" (Ezek. 33, 24).

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

52 **באדם הראשון היו כלולים ששים רבוא נשמות**

The Arizal explains that at first all the souls were included in Adam, and that when he sinned "his limbs fell away and his stature was diminished." The Kehot note cites this introduction among the sources for the teaching.

Sha'ar HaGilgulim 12:2–3 שער הגלגולים י"ב:ב'-ג'

... א' שבאה לעולם, אע"פ שלא באה ע"י זווג פנים בפנים, לפי שכבר באה עתה אחר מיתת אדם הראשון: ואחר מדרגה זו, יש עוד מדרגה שלישית תחתיה, והיא מהנשמות שנשתיירו באדה"ר, שמהם הוריש אדם לקין והבל בניו כשנולדו, ומדרגה זו שוה אל המדרגה הב', כי גם בהיותם בקין והבל, אינם שם בבחי' פעם א', כיון שלא באו בקין והבל אחר מיתת אדם, אלא בחייו הנחילם להם, לכן אין היותם כללות בקין והבל נחשבת אפילו לפעם א', אלא הרי הם כאלו עדיין היו כלולות באדם. וכאשר מתו קין והבל, אם יחזרו ...

Shaar HaGilgulim (Public Domain)

53 **באדה"ר היו כלולים ששים רבוא נשמות**

Kehot's note points to Shemot Rabbah 40:3 for these words.

Shemot Rabbah 40:3 שמות רבה מ':ג'

דבר אחר: ראה קראתי בשם בצלאל, ההי"ד (קהלת ז): מה שהיה כבר נקרא שמו. אמר הקב"ה: מי שהתקנתיו מראש שיעשה המשכן, כבר

PARAGRAPH 11

54 **מהו תוספות העילוי להנשמה בעוה"ז**

The Kehot note says the Tzemach Tzedek also takes up this question, the soul's added elevation in this world, in Or HaTorah on Bereishis, vol. 7, folio 1180b.

KEHOT'S NOTE

בענין זה ראה גם אוה"ת בראשית כרך-ז דף תתשפ, ב.

55 **יחד לבבי ליראה שמך**

"Teach me Your way, Havayah, I will walk in Your truth; unite my heart to fear Your Name." The Alter Rebbe will explain the "uniting" of the heart as joining its outer dimension to its inner one.

Psalms 86:11 תהילים פ"ו:י"א

הוֹרֵנִי ה' דַּרְכֶּךָ אֲהַלֵּךְ בַּאֲמִתֶּךָ יַחֵד לְבָבִי לְיִרְאָה שְׁמֶךָ׃

Teach me, O L-RD, Thy way, that I may walk in Thy truth; Make one my heart to fear Thy name. .

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KEHOT'S NOTE

תהלים פו, יא. ראה יהל אור עה"פ ע' שה.

PARAGRAPH 12

56 **עבודת מתנה אתן את כהונתכם**

G-d tells Aharon, "As a service of gift I give your priesthood." The Alter Rebbe uses the phrase for the inner love that cannot be earned by understanding but is given from Above.

Numbers 18:7 במדבר י"ח:ז'

וְאַתָּה וּבָנֶיךָ אִתְּךָ תִּשְׁמְרוּ אֶת־כְּהֻנַּתְכֶם לְכָל־דְּבַר הַמִּזְבֵּחַ וּלְמִבֵּית לַפָּרֹכֶת וַעֲבַדְתֶּם עֲבֹדַת מַתָּנָה אֶתֵּן אֶת־כְּהֻנַּתְכֶם וְהַזָּר הַקָּרֵב יוּמָת׃

And thou and thy sons with thee shall keep your priesthood in everything that pertaineth to the altar, and to that within

the veil; and ye shall serve; I give you the priesthood as a service of gift; and the common man that draweth nigh shall be put to death.'

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KEHOT'S NOTE

במדבר יח, ז.

57 **סד"ה וידבר במדבר סיני**

The passage there speaks of the giving of the Torah, when "at every utterance their souls flew out," as the revelation of a great love far above knowledge; it calls this love "a service of gift" and a fire from above, and explains legulgelosam as the skull (gulgoles) that hovers over the head and the brain and cannot be enclothed in them.

KEHOT'S NOTE

לקו"ת במדבר ג, ב.

58 **כל חד לפום שיעורא דילי'**

On "Her husband is known in the gates," the Zohar says that the Holy One, blessed be He, is known to each person according to what he measures in his heart. The Alter Rebbe applies it to the outer love, which matches each person's grasp.

Zohar I, 103b זח"א קג,

KEHOT'S NOTE

זח"א קג, ב.

PARAGRAPH 13

59 **את זה לעומת זה עשה אלהים**

"G-d has made the one opposite the other." Chassidus reads it as the principle that every power of holiness has a counterpart in the forces opposed to it.

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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60 **ולתאוה יבקש נפרד**

"The one who separates himself seeks desire." Here it describes the self-centred craving that comes from the knowledge on the side of evil.

Proverbs 18:1 משלי י"ח:א'

לְתַאֲוָה יְבַקֵּשׁ נִפְרָד בְּכָל־תּוּשִׁיָּה יִתְגַּלָּע׃

He that separateth himself seeketh his own desire, And snarlest against all sound wisdom.

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KEHOT'S NOTE

משלי יח, א.

PARAGRAPH 14

61 **בינונים זה וזה שופטן**

The righteous are ruled by the good inclination, the wicked by the evil inclination, and the intermediate "both this and that judge them."

Berakhot 61b:2–3 ברכות ס"א ב:ב'-ג'

תָּנְיָא רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: צַדִּיקִים יֵצֶר טוֹב שׁוֹפְטָן, שֶׁנֶּאֱמַר: "וְלִבִּי חָלַל בְּקִרְבִּי". רְשָׁעִים יֵצֶר רַע שׁוֹפְטָן, שֶׁנֶּאֱמַר: "נְאֻם פֶּשַׁע לָרָשָׁע בְּקֶרֶב לִבִּי אֵין פַּחַד אֱלֹקִים לְנֶגֶד עֵינָיו". בֵּינוֹנִים — זֶה וְזֶה שׁוֹפְטָן, שֶׁנֶּאֱמַר: "יַעֲמֹד לִימִין אֶבְיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נַפְשׁוֹ". אָמַר רַבָּה: כְּגוֹן אֲנוּ בֵּינוֹנִים. אָמַר לֵיהּ אַבָּיֵי: לָא שָׁבֵיק מָר חַיֵּי לְכָל בְּרִיָּה?

There is a teaching : R. Jose of Galilee says : The good impulse controls the righteous ; as it is said, "My heart is wounded within me" (Ps. cix. 22). The evil impulse controls the wicked ; as it is said, "Transgression speaketh to the wicked, in the midst of the heart, There is no fear of G-d before his eyes" (ibid, xxxvi. 2). Both impulses control average people ; as it is said, "Because He standeth at the right hand of the needy, to save him from them ...

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

KEHOT'S NOTE

ברכות סא, ב.

62 **ולאום מלאום יאמץ**

Rivkah is told that two nations are in her womb and that "one people shall be stronger than the other." Here it pictures the seesaw between good and evil in the intermediate person.

Genesis 25:23 בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֶאֱמָץ וְרַב יַעֲבֹד צָעִיר׃

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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KEHOT'S NOTE

בראשית כה, כג.

63 **בבנ"י עם קרובו**

"The praise of all His pious ones, of the children of Israel, the people near to Him." The Alter Rebbe uses the phrase for Israel's unique bond with G-d.

Psalms 148:14 תהילים קמ"ח:י"ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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KEHOT'S NOTE

ראה תהלים קמח, יד.

64 **כי עם קשה עורף הוא**

Moshe's plea after the golden calf: "For it is a stiff-necked people, and You shall forgive." The Alter Rebbe reads "stiff-necked" as a will above reason, a reason for forgiveness.

שמות ל״ד:ט׳ **Exodus 34:9**

וַיֹּאמֶר אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יֵלֶךְ־נָא אֲדֹנָי בְּקִרְבֵּנוּ כִּי עַם־קְשֵׁה־עֹרֶף הוּא וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ׃

And he said: 'If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.'

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KEHOT'S NOTE

שמות לד, ט.

65 **ואינו אלא לשבחו**

There the Alter Rebbe brings the Midrash that "stiff-necked" is said in praise, and explains it as firmness in the service of G-d above reason, through which the level of "My teaching shall drop as the rain" is drawn down.

KEHOT'S NOTE

ועל״ק בהאזינו עג, רע״ב. [כ].

66 **ואינו אלא לשבחו**

On "stiff-necked people," the Midrash says: "You think it is a reproach, but it is only to their praise": either a Jew or crucified.

שמות רבה מ״ב:ט׳ **Shemot Rabbah 42:9**

... ובאומות - ישראל. אמר ר' יצחק בר רדיפא בשם ר' אמי: אתה סבור שהוא לגנאי ואינו אלא לשבחן, או יהודי, או צלוב. אמר רבי אבין: עד עכשיו קורין את ישראל בחוצה לארץ: האומה של קשה עורף. אמר רב נחמן: תדע לך, שהם קשים. כשבא הקב״ה ליתן להם את התורה, מה כתיב בהם (שמות יט): ויהי ביום השלישי בהיות הבקר. אמר הקב״ה: אראה להם כל נסי, ולואי ליהני. והנה עם קשה עורף הוא ועתה הניחה לי ויחר אפי בהם ואכלם וכי משה היה תופש בהקב״ה שהוא אומר הניחה לי?! אלא, ...

"The L-rd said to Moses: I have seen this people and, behold, it is a stiff-necked people" (Exodus 32:9). "The L-rd said to Moses: I have seen this people, [and behold, it is a stiff-necked people]" (Exodus 32:9) – what is, "behold, it is a stiff-necked people"? Rabbi Yehuda ben Polvaya said in the name of Rabbi Meir: They were deserving of being beheaded. Rav Yakim said: There are three impudent ones. The most impudent among the beasts is the dog; among the birds, the rooster; and among the nations, ...

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67 **סד״ה להבין ענין הברכות**

The column the note gives explains that Torah study draws down the Infinite Light only in holiness and according to the intention of the heart, through a supernal "seal" that keeps the kelipos from drawing on it, which is why blessings close with "Baruch"; and it adds that, as with Torah, so with the service of the heart.

KEHOT'S NOTE

תו״א ז, ב.

68 **בטל רצונך מפני רצונו**

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

KEHOT'S NOTE

אבות ב, ד.

69 **בטל רצונך מפני רצונו**

Rabban Gamliel's teaching: "Set aside your will before His will." Here it describes the self-nullification through which the supernal will is revealed.

משנה אבות ב׳:ד׳ **Pirkei Avot 2:4**

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנְךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

70 **בסור מרע ועשה טוב**

"Turn from evil and do good." The Alter Rebbe uses it for the two sides of the mitzvos, refraining from what is forbidden and doing what is commanded.

תהילים ל״ד:ט״ו׳ **Psalms 34:15**

סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃

Depart from evil, and do good; Seek peace, and pursue it.

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KEHOT'S NOTE

תהלים לד, טו.

PARAGRAPH 15

71 **נעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס״י פ״א, מ״ז.

72 **ונעוץ תחלתן בסופן**

Of the ten Sefiros: "Their end is wedged in their beginning, and their beginning in their end." The Alter Rebbe

applies it to the supernal will, the highest level, revealed in the lowest, physical deed.

Sefer Yetzirah 1:7 ספר יצירה א:ז

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

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

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

73 **ועתה יגדל נא**

Moshe's plea for Israel after the sin of the spies, beginning "And now, I pray, let the power … be great." The bracket refers to the discourse on this verse in Parshas Shelach.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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PARAGRAPH 16

74 **והיינו ע"י המצות**

The Kehot note refers to the Tzemach Tzedek's Or HaTorah on Vayeshev, folio 890b, on this point, that the soul's ascent comes through the mitzvos.

KEHOT'S NOTE

ראה אוה"ת וישב כרך-ה דף תתצ, ב.

75 **אם בחקתי תלכו**

"If you walk in My statutes." The word "walk" connects the mitzvos with the souls' becoming "walkers" who rise.

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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76 **ע"פ כי תצא**

The column the note gives belongs to the discourse on "When you go out to war." It speaks of the Nazirite's uncut hair, drawn from the thirteen attributes of mercy, and, on "she shall remove the garment of her captivity," of an encompassing level on the side opposite holiness that must also be removed.

KEHOT'S NOTE

לקו"ת תצא לו, ב.

77 **את פניך הוי' אבקש**

"To You my heart has said, 'Seek My face'; Your face, Havayah, I shall seek." The discourse the text cites reads it in connection with the mitzvos.

Psalms 27:8 תהילים כ"ז:ח'

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה' אֲבַקֵּשׁ:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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78 Kehot's note points to Deuteronomy 21:10–25:19 for these words.

Deuteronomy 21:10–25:19 דברים כ"א:י'-כ"ה:י"ט

PARAGRAPH 17

79 **והיו הדברים האלה**

"And these words which I command you today shall be upon your heart," the verse that follows the command to love G-d.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ:

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

80 **והיה אם שמוע תשמעו אל מצותי**

The second paragraph of the Shema, on keeping the mitzvos, which comes after the first paragraph's command to love.

Deuteronomy 11:13 דברים י"א:י"ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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81 **ואהבת את ה' אלהיך בכל לבבך**

"And you shall love Havayah your G-d with all your heart." The Alter Rebbe reads "all your heart" as both the inner and the outer heart.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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82 **בד"ה כי תשמע בקול**

The discourse explains "If you will listen to (bekol) the voice of Havayah your G-d": lekol would mean hearing the drawing-down itself, its outer dimension, while bekol means hearing within the voice, its inner dimension, the

Infinite Light it brings out of concealment, so that the soul comes to self-nullification.

KEHOT'S NOTE

לקו"ת ראה כג, א.

83 **ובד"ה אתם נצבים**

There the Alter Rebbe describes the "roar" of the outer heart, like the lion of the Chariot and the camp of Michael: a love born of grasping how G-d creates and sustains every creature, which is only His radiance, while G-d Himself is beyond grasp.

KEHOT'S NOTE

לקו"ת נצבים מד, ג.

PARAGRAPH 18

84 **דלית מחשבה תפיסא בי' כלל**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

85 **דלית מחשבה תפיסא בי' כלל**

In the prayer of Eliyahu (Patach Eliyahu): "No thought can grasp You at all." Even the highest thought does not reach G-d's essence.

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

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

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86 **כד אתכפיא סט"א**

The Zohar teaches that one who leads a wicked person away from his evil path subdues the sitra achra and causes the glory of the Holy One, blessed be He, to ascend.

Zohar II, 128b זח"ב קכח, ב

KEHOT'S NOTE

ראה זח"ב קכח, ב.

87 **ורמ"ח פקודין הם רמ"ח אברים דמלכא**

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

KEHOT'S NOTE

ראה ת"ז ת"ל (עד, א).

88 **ורמ"ח פקודין הם רמ"ח אברים דמלכא**

The Tikkunei Zohar (Tikkun 30) speaks of the 248 commandments as the limbs of the King. The Alter Rebbe uses it to show that each mitzvah is the supernal will itself.

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

וְעוֹד מְצִוָּה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצִוָּה מִסְטָרָא דַּאֲבָא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֶשֶׁ"ר, וְהָכִי צַדִּיק מְצִוָּה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא

צַוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֻּטָּר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רְמַ"ח פִּקּוּדִין, אִיהִי מִצְוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

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PARAGRAPH 19

89 **יפה שעה א'**

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

KEHOT'S NOTE

אבות ד, יז.

90 **יפה שעה אחת**

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The Alter Rebbe explains it through the soul's union with the supernal will in this world.

Pirkei Avot 4:17 משנה אבות ד:יי"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

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

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91 **ע"פ זכור את יום השבת**

The passage there explains why the angels asked for the Torah and were refused: angels come into being from G-d's speech, the "revealed world," a middle garment that goes out to others, while Israel "arose in thought," the inner garment united with the soul, the "hidden world." It closely parallels the first section of this maamar.

KEHOT'S NOTE

תו"א עא, א.

92 **ע"פ וישב יעקב**

The discourse on "And Yaakov settled" asks why the soul descends into this world, a great descent and loss, and answers from "The Torah of Your mouth is better for me than thousands (alfei) of gold and silver": alfei is read as "learning," the soul gaining here an advantage over the "gold and silver" it learned before.

KEHOT'S NOTE

תו"א כו, ד ואילך.

93 **טוב לי תורת פיך מאלפי זהב וכסף**

"The Torah of Your mouth is better for me than thousands of gold and silver," the verse explained in the discourse on "And Yaakov settled" to which the text refers.

Psalms 119:72 תהילים קי"ט:ע"ב

טוֹב־לִי תוֹרַת־פִּיךָ מֵאַלְפֵי זָהָב וָכָסֶף:

The law of Thy mouth is better unto me Than thousands of gold and silver.

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PARAGRAPH 20

94 **והי׳ מספר בנ״י כחול הים**

> "And the number of the children of Israel shall be like the sand of the sea, which shall not be measured nor counted." The verse both speaks of a number and denies it, which the maamar now explains.

Hosea 2:1 הושע ב׳:א׳

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

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

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KEHOT'S NOTE

הושע ב, א.

95 **רמי אהדדי כתיב והיה מספר וכתיב אשר לא ימד ולא יספר**

> Rabbi Yonasan sets the two halves of the verse against each other, and the Gemara answers that when Israel do the will of the Omnipresent they cannot be counted. The text cites it as 22a; the passage is on 22b.

Yoma 22b:5–6 יומא כ״ב ב:ה׳-ו׳

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי, רַבִּי יוֹנָתָן רָמֵי, כְּתִיב: ״וְהָיָה מִסְפַּר בְּנֵי יִשְׂרָאֵל כְּחוֹל הַיָּם״, וּכְתִיב ״אֲשֶׁר לֹא יִמַּד וְלֹא יִסָּפֵר״? לָא קַשְׁיָא: כָּאן בְּזִמַּן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם, כָּאן בְּזִמַּן שֶׁאֵין עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם. רַבִּי אָמַר מִשּׁוּם אַבָּא יוֹסֵי בֶּן דּוֹסְתַּאי, לָא קַשְׁיָא: כָּאן בִּידֵי אָדָם, כָּאן בִּידֵי שָׁמַיִם.

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96 Kehot's note points to Yoma 22a for these words.

Yoma 22a יומא כ״ב א

PARAGRAPH 21

97 **עומד על שני עשר בקר**

> "It stood upon twelve oxen… and the sea was upon them, above." The Alter Rebbe reads the sea above as G-d's exalted kingship and the twelve oxen as the divided worlds below it.

I Kings 7:25 מלכים א ז׳:כ״ה

עֹמֵד עַל־שְׁנֵי עָשָׂר בָּקָר שְׁלֹשָׁה פֹנִים צָפוֹנָה וּשְׁלֹשָׁה פֹנִים יָמָּה וּשְׁלֹשָׁה פֹנִים נֶגְבָּה וּשְׁלֹשָׁה פֹנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה׃

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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98 **נעשו י״ב בקר**

> The Kehot note points ahead to the opening of the Rosh Hashanah discourses in Likkutei Torah (53d), in connection with the sea standing upon twelve oxen.

KEHOT'S NOTE

ע״ק ריש דרושים לר״ה (נג, ד). [כ].

99 **המתנשא מימות עולם**

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

KEHOT'S NOTE

ברכת יוצר.

100 **מלכותך מלכות כל עולמים**

> "Your kingship is a kingship over all worlds." G-d's Malchus is the source from which all the worlds come into being.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, י״ג.

PARAGRAPH 22

101 **רם ומתנשא**

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

KEHOT'S NOTE

פיוט אתה הוא אלקינו ד״ינ.

102 **אין מלך בלא עם**

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

KEHOT'S NOTE

עמה״מ שער שעשועי המלך רפ״א. ס׳ החיים פ׳ הגאולה, פ״ב. בחיי וישב לח, ל.

103 **אין מלך בלא עם**

> Rabbeinu Bachya explains that on Rosh Hashanah, the day the world was created, we say "the holy King," because that day was the beginning of His works, "for there is no king without a people."

Rabbeinu Bahya, Bereshit 38:30 רבנו בחיי, בראשית ל״ח:ל׳

PARAGRAPH 23

104 **היש מספר לגדודיו**

> "Is there any number to His legions?" The created worlds and beings are limited, yet without end in number.

Job 25:3 איוב כ״ה:ג׳

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֹהוּ׃

Is there any number of His armies? And upon whom doth not His light arise?

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105 **כי שמש ומגן ה"א**

"For a sun and a shield is Havayah Elokim." The Name Havayah is the light, like the sun, and Elokim the shield that conceals it so that the worlds can receive it.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

106 **והן הן גבורותיו**

The Men of the Great Assembly explained that G-d's might is shown in His restraint, that He is long-suffering toward the wicked, and His awesomeness in the survival of one nation among the nations. The Kehot note traces the phrase "these are His mighty acts" here, and also to the Yalkut Shimoni on Nechemiah.

Yoma 69b:15 יומא ס"ט ב:ט"ו

אֲתוֹ אִינְהוּ וְאָמְרוּ: אַדְּרַבָּה, זוֹ הִיא (גְּבוּרַת) גְּבוּרָתוֹ: שֶׁכּוֹבֵשׁ אֶת יִצְרוֹ — שֶׁנּוֹתֵן אֶרֶךְ אַפַּיִם לָרְשָׁעִים. וְאֵלּוּ הֵן נוֹרְאוֹתָיו — שֶׁאִלְמָלֵא מוֹרָאוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא הֵיאַךְ אוּמָּה אַחַת יְכוֹלָה לְהִתְקַיֵּים בֵּין הָאוּמּוֹת?

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KEHOT'S NOTE

יומא סט, ב. ילקי"ש נחמי' רמז תתרעא.

PARAGRAPH 24

107 **בסש"ב חלק ב'**

the passage shares nothing with the note

KEHOT'S NOTE

פ"ד.

108 **כחול הים אשר לא יספר**

G-d's promise to Yaakov: "I will make your seed like the sand of the sea, which cannot be counted for multitude."

Genesis 32:13 בראשית ל"ב:י"ג

וְאַתָּה אָמַרְתָּ הֵיטֵב אֵיטִיב עִמָּךְ וְשַׂמְתִּי אֶת־זַרְעֲךָ כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִסָּפֵר מֵרֹב:

And Thou saidst: I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.'

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KEHOT'S NOTE

בראשית לב, יג.

PARAGRAPH 25

109 **שנקראים מצות המלך**

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

KEHOT'S NOTE

להעיר מב"ב קנט, א. ותוספתא נגעים פ"ג: גזירת מלך היא.

PARAGRAPH 27

110 **תחת אשר לא עבדת**

The rebuke: "Because you did not serve Havayah your G-d with joy and with gladness of heart, out of an abundance of everything." The Alter Rebbe reads "an abundance of everything" as a joy without limit.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל:

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

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KEHOT'S NOTE

דברים כח, מז.

111 **למעלה עד אין קץ**

For the phrase "above without end and below without limit," the Kehot note also refers to the discourse "Three times" in Magen Avos (Berditchev, 5662), section 5.

KEHOT'S NOTE

ז"ח פ' יתרו. ובמגי"א [ובמגן אבות, ברדיטשוב תרס"ב] ראה ד"ה שלש פעמים סי' ה. [כ].

112 **בביאור ע"פ צאינה וראינה**

The explanation of "Go out and gaze" there says that to reveal the "crown," one must "go out" into the lower worlds, as a brilliant gem cannot be seen against the sun but only where there is less light; and that the crown "with which his mother crowned him" is joy, the "wine of Torah."

KEHOT'S NOTE

לקמן שה"ש כז, א.

113 **בעטרה שעטרה לו אמו**

"Go out and gaze, daughters of Zion, at King Shlomo, at the crown with which his mother crowned him," the verse of the discourse on the joy of the mitzvah to which the text refers.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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114 **ועשיתם אתם כאילו עשאוני**

On "And you shall do them," the Zohar says that whoever performs the commandments of the Torah and walks in its ways, it is as though he made Him above: the Holy One, blessed be He, says, "as though you made Me."

Zohar III, 113a זח"ג קיג, א

KEHOT'S NOTE

ראה זח"ג קיג, א. ילקוט ראובני ר"פ בחקותי.

daylight comes', he said, 'that "Morning" of Abraham awakes, and then is a time of grace for all, both virtuous and wicked, and therefore it is the hour to offer prayer to the Holy King since all the prisoners of the King then have respite. And most of all is it the time for those who ...

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

115 **וזהו את רבע ישראל**

The Kehot note says that this passage, on "the fourth of Israel," is quoted in the Tzemach Tzedek's Or HaTorah on Vaeschanan, p. 84.

KEHOT'S NOTE

מובא באוה"ת ואתחנן ע' פד.

116 **פקודי ה' ישרים**

"The precepts of Havayah are upright, gladdening the heart." The mitzvos themselves bring joy to the heart.

Psalms 19:9 תהילים י"ט:ט'

פִּקּוּדֵי ה' יְשָׁרִים מְשַׂמְּחֵי־לֵב מִצְוַת ה' בָּרָה מְאִירַת עֵינָיִם:

The precepts of the L-RD are right, rejoicing the heart; the commandment of the L-RD is pure, enlightening the eyes.

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KEHOT'S NOTE

תהלים יט, ט.

PARAGRAPH 28

117 **ת"ת כנגד כולם**

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

KEHOT'S NOTE

פאה א, א.

118 **תלמוד תורה כנגד כולם**

After listing deeds whose fruits a person enjoys in this world, the Mishnah concludes: "and the study of Torah is equal to them all."

Mishnah Peah 1:1 משנה פאה א':א'

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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119 **מי מנה עפר יעקב**

On this verse the Zohar explains mi as the supernal point, hidden and beyond question, which is called mi when it begins to build. It is one of the Balak passages the text cites.

Zohar, Balak 32:345–33:354 ספר הזהר, בלק ל"ב:שמ"ה-ל"ג:שנ"ד

1The first 27 lines of the Hebrew text are not found in our translation.R. Eleazar discoursed on the verse: "O L-rd, in the morning shalt thou hear my voice", etc. (Ps. 5, 4). 'When

120 **בשעה שהקדימו ישראל נעשה לנשמע**

When Israel said "we will do" before "we will hear," a heavenly voice asked, "Who revealed to My children this secret, which the ministering angels use?"

Shabbat 88a:7–8 שבת פ"ח א:ז'-ח'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בַּר חֲנִינָא: בְּחוֹרֵב טָעָנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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121 **כל העוסק בתורת עולה**

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

KEHOT'S NOTE

סוף מנחות.

122 **כל העוסק בתורת עולה כאילו הקריב עולה**

The end of tractate Menachos: whoever occupies himself with the laws of the burnt-offering is as though he offered a burnt-offering. Torah study is not bound to the time of the deed.

Menachot 110a:13–14 מנחות ק"י א:י"ג-י"ד

אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם: מתני' נאמר בעולת בהמה (ויקרא א, ט) אשה ריח ניחוח ובעולת עוף (ויקרא א, ט) אשה ריח ניחוח ובמנחה (ויקרא ב, ב) אשה ריח ניחוח לומר לך אחד המרבה ואחד הממעיט ובלבד שיכוין לבו לשמים:

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123 **עת לכל חפץ**

"For everything there is a season, and a time for every desire under the heavens." The mitzvos are each bound to their time.

Ecclesiastes 3:1 קהלת ג':א'

לַכֹּל זְמָן וְעֵת לְכָל־חֵפֶץ תַּחַת הַשָּׁמָיִם:

To every thing there is a season, and a time to every purpose under the heaven:

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KEHOT'S NOTE

קהלת ג, א.

124 בד"ה כי ביום הזה יכפר

The discourse "For on this day He shall atone" asks why the Ten Days of Teshuvah are fixed at ten, and explains teshuvah as turning back face to face with G-d, like two people standing side by side with their backs to each other, for whom turning their faces is the whole of drawing near.

KEHOT'S NOTE

ראה לעיל פ' אחרי כו, ד ואילך.

125 קדשני במצותיך ותן חלקנו בתורתך

Both passages explain "Sanctify us with Your commandments" as kiddushin: as betrothal is made with a ring on the bride's finger, an outer thing, so the mitzvos are outer garments of the soul; and "grant our portion in Your Torah" as the inner union, the drawing-down of supernal Chochmah, which the Sages call "the day of His wedding," the giving of the Torah.

KEHOT'S NOTE

תפלת דשבת ויו"ט. וראה לקמן עד, ג. לעיל פ' במדבר טז, ג. ח, ד.

126 וארשתיך לי . . וידעת את ה'

"And I will betroth you to Me forever." The Alter Rebbe compares the mitzvos to betrothal (kiddushin).

Hosea 2:21 הושע ב:כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃

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

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KEHOT'S NOTE

הושע ב, כא-כב.

127 וידעת את ה'

"And I will betroth you to Me in faithfulness, and you shall know Havayah." Knowing, the inner union, is the level drawn down through the Torah.

Hosea 2:22 הושע ב:כ"ב

וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה וְיָדַעַתְּ אֶת־ה׳

And I will betroth thee unto Me in faithfulness; And thou shalt know the L-RD.

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128 ע"פ ואהי' אצלו אמון

The Torah, as wisdom, says: "I was with Him as a nursling, and I was His delight day by day." It hints at the inner dimension of the will, G-d's delight.

Proverbs 8:30 משלי ח:ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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KEHOT'S NOTE

משלי ח, ל. [כ]. לעיל פ' במדבר יח, ב ואילך.

129 כי עם קשה עורף הוא

"For it is a stiff-necked people." As explained above, it hints at the love above reason that the mitzvos draw down.

Exodus 34:9 שמות ל"ד:ט'

וַיֹּאמֶר אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יֵלֶךְ־נָא אֲדֹנָי בְּקִרְבֵּנוּ כִּי עַם־קְשֵׁה־עֹרֶף הוּא וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ׃

And he said: 'If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.'

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130 מה יפית ומה נעמת

"How fair you are and how pleasant, love in delights." The higher love, rooted in G-d's delight and drawn down through the Torah.

Song of Songs 7:7 שיר השירים ז':ז'

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

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

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KEHOT'S NOTE

שה"ש ז, ז.

131 ושעשועי את בנ"א

"And my delights are with the children of men." The Torah, G-d's delight, is given to people.

Proverbs 8:31 משלי ח:ל"א

מְשַׂחֶקֶת בֵּתֵב�el אַרְצוֹ וְשַׁעֲשָׁעַי אֶת־בְּנֵי אָדָם׃

Playing in His habitable earth, And my delights are with the sons of men.

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KEHOT'S NOTE

משלי ח, לא.

132 חכמת אדם תאיר פניו

"A man's wisdom makes his face shine." The Alter Rebbe reads "face" (panim) as the inner dimension (pnimiyus) that Torah wisdom reveals.

Ecclesiastes 8:1 קהלת ח':א'

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא׃

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

133 כמ"ש ע"פ חכליל עינים

The discourse explains "His eyes are red from wine" as the light of love in the manner of seeing, "love in delights," the level above great love (ahavah rabbah); on Kehot's column (47d) it goes on to "and his teeth white from milk."

KEHOT'S NOTE

תו"א מז, ד.

134 חכלילי עינים מיין

Yaakov's blessing of Yehudah: "His eyes are red from wine, and his teeth white from milk," the verse of the discourse to which the text refers.

Genesis 49:12 בראשית מ״ט:י״ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

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

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135 כנודע שעת רצון הוא בחצות

For midnight as a time of favor, the Kehot note refers to the Alter Rebbe's Shulchan Aruch (second edition), section 1, paragraph 8, and the sources cited there.

KEHOT'S NOTE

ראה שו״ע אדה״ז מהדו״ב ס״א, ס״ח ובהנסמן שם. ומבואר באוה״ת במדבר כרך-ד ע׳ א׳תפד שמחצות הלילה ואילך זהו בחי׳ חסד ששייך לבחי׳ חסד א-ל שמאיר בכל היום. וראה שם פ׳ מסעי ע׳ א׳שצה ושם מציין לכמה מקומות בקבלה.

136 וכן בשעת התפלה

The passage says that the bitterness over one's distance from G-d felt during the Shema and prayer is not enough; one must also set fixed times for it, which is why Tikkun Chatzos (the midnight lament) was instituted.

Zohar II, 253b זח״ב רנג, ב

KEHOT'S NOTE

ראה זח״ב רנג, ב. ראה גם לעיל פ׳ בהעלותך ל, ב. וראה בתו״א סא, ג. ובאוה״ת פ׳ בשלח ע׳ א׳תח.

137 פסוקי דרחמי

The passage explains that the way to reveal the G-dly soul's love is compassion: arousing great compassion on the divine spark in one's soul, which came down to be clothed in a body and an animal soul.

KEHOT'S NOTE

ראה לקמן פ׳ פנחס עח, ג.

138 מדתו של יעקב מבריח

The Zohar says that Yaakov is the one who "bars from one end to the other," from the first end, mi, to the last. The Kehot note also cites the Zohar, Part III, 175b.

Zohar I, 1b זח״א א, ב

Zohar III, 175b זח״ג קעה, ב

KEHOT'S NOTE

זח״א א, ב. זח״ג קעה, ב. ועוד.

139 מבריח מן הקצה אל הקצה

The middle bar of the Mishkan's boards "bars from one end to the other." Yaakov's attribute links the lowest end with the highest.

Exodus 26:28 שמות כ״ו:כ״ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרֹחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

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

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140 להקים מעפר דל

"He raises the poor from the dust." Yaakov's compassion lifts the soul from its lowly state.

Psalms 113:7 תהילים קי״ג:ז׳

מְקִימִי מֵעָפָר דָּל מֵאַשְׁפֹּת יָרִים אֶבְיוֹן׃

Who raiseth up the poor out of the dust, And lifteth up the needy out of the dunghill;

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KEHOT'S NOTE

ראה תהלים קיג, ז.

141 ונפשי כעפר לכל תהיי

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

KEHOT'S NOTE

תפלת אלקי נצור.

142 ונפשי כעפר לכל תהיה

The prayer of Mar son of Ravina, said at the end of the Amidah (Elokai Netzor): "Let my soul be as dust to all; open my heart to Your Torah."

Berakhot 17a:4 ברכות י״ז א:ד׳

מָר בְּרֵיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: ״אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה׳ צוּרִי וְגוֹאֲלִי״.

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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143 כך היא דרכה של תורה

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

KEHOT'S NOTE

אבות ו, ד.

144 כך היא דרכה של תורה פת במלח תאכל

"This is the way of the Torah: bread with salt you shall eat, water by measure you shall drink, and on the ground you shall sleep." Humility and self-effacement are the vessel for Torah.

Pirkei Avot 6:4 משנה אבות ו׳:ד׳

כַּךְ הִיא דַּרְכָּהּ שֶׁל תּוֹרָה, פַּת בְּמֶלַח תֹּאכַל, וּמַיִם בִּמְשׂוּרָה תִּשְׁתֶּה, וְעַל הָאָרֶץ תִּישַׁן, וְחַיֵּי צַעַר תִּחְיֶה, וּבַתּוֹרָה אַתָּה עָמֵל, אִם אַתָּה עוֹשֶׂה כֵּן, (תהלים קכח) אַשְׁרֶיךָ וְטוֹב לָךְ. אַשְׁרֶיךָ בָּעוֹלָם הַזֶּה וְטוֹב לְךָ לָעוֹלָם הַבָּא׃

Such is the way [of a life] of Torah: you shall eat bread with salt, and rationed water shall you drink; you shall sleep on the ground, your life will be one of privation, and in Torah shall you labor. If you do this, "Happy shall you be and it shall be good for you" (Psalms 128:2): "Happy shall you be" in this world, "and it shall be good for you" in the world to come.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

145 **כל העוסק בתורה לבד**

On the warning against Torah alone, the Kehot note refers to chapter 12 of Kuntres Etz HaChaim and the Rebbe's note there.

Yevamot 109b יבמות ק"ט ב

KEHOT'S NOTE

ראה יבמות קט, ב. וראה קונטרס עץ החיים פי"ב בהערת כ"ק אדמו"ר שם.

146 **רובע ישראל**

The Zohar explains "the fourth of Israel" as the letter hei, and also as a fourth part below, called reva after David, "the fourth leg of the Throne."

Zohar, Balak 45:458–470 ספר הזהר, בלק מ"ה:תנ"ח-ת"ע

147 **ומעשה הצדקה הנק' בשם מצוה סתם**

Tanya, chapter 37, explains that the perfection of the days of Mashiach depends on our deeds now, since through each mitzvah a person draws the Infinite Light into physical things such as the coins of charity.

Tanya, Likkutei Amarim 37:19 תניא, חלק ראשון; ליקוטי אמרים ל"ז:י"ט

וְזֶה יוּבַן מַה שֶּׁהִפְלִיגוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה בִּמְאֹד מְאֹד בְּמַעֲלַת הַצְּדָקָה, וְאָמְרוּ שֶׁ"שְׁקוּלָה כְּנֶגֶד כָּל הַמִּצְוֹת", וּבְכָל תַּלְמוּד יְרוּשַׁלְמִי הִיא נִקְרֵאת בְּשֵׁם "מִצְוָה" סְתָם, כִּי כָּךְ הָיָה הֶרְגֵּל הַלָּשׁוֹן לִקְרוֹא צְדָקָה בְּשֵׁם "מִצְוָה" סְתָם, מִפְּנֵי שֶׁהִיא עִיקַּר הַמִּצְוֹת מַעֲשִׂיּוֹת, וְעוֹלָה עַל כּוּלָּנָה, שֶׁכּוּלָּן הֵן רַק לְהַעֲלוֹת נֶפֶשׁ הַחִיּוּנִית לַהּ', שֶׁהִיא הִיא הַמְקַיֶּמֶת אוֹתָן, וּמִתְלַבֶּשֶׁת בָּהֶן לִיכָלֵל בְּאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא הַמְלוּבָּשׁ בָּהֶן, וְאֵין לְךָ מִצְוָה שֶׁנַּפְשׁ הַחִיּוּנִית מִתְלַבֶּשֶׁת ...

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KEHOT'S NOTE

בכל תלמוד ירושלמי (תניא פל"ז).

148 **ששקולה כנגד כל המצות**

Rabbi Assi said: charity is equal to all the other mitzvos together.

Bava Batra 9a:12 בבא בתרא ט' א:י"ב

אָמַר רַב אַסִי: לְעוֹלָם אַל יִמְנַע אָדָם עַצְמוֹ [מִלְּתֵת] שְׁלִישִׁית הַשֶּׁקֶל בְּשָׁנָה, שֶׁנֶּאֱמַר: "וְהֶעֱמַדְנוּ עָלֵינוּ מִצְוֹת לָתֵת עָלֵינוּ שְׁלִישִׁית הַשֶּׁקֶל בַּשָּׁנָה לַעֲבֹדַת בֵּית אֱלֹקֵינוּ". וְאָמַר רַב אַסִי: שְׁקוּלָה צְדָקָה כְּנֶגֶד כָּל הַמִּצְוֹת, שֶׁנֶּאֱמַר: "וְהֶעֱמַדְנוּ עָלֵינוּ מִצְוֹת וְגוֹ'" – "מִצְוָה" אֵין כְּתִיב כָּאן, אֶלָּא "מִצְוֹת".

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

KEHOT'S NOTE

ב"ב ט, א.

149 **בד"ה כי תשמע בקול**

The passage reads "If you will listen to the voice... to keep all His commandments" as Torah guarding the mitzvos, "the lamp of a mitzvah," so that the light does not withdraw to its source; that guarding comes through the vessels and through encompassing lights.

KEHOT'S NOTE

לקמן פ' ראה כג, ג.

150 **מי מנה כו' ומספר**

The Zohar reads the verse as two who count: "Who has counted the dust of Yaakov" is one counter, and "the number of the fourth of Israel" is another.

Zohar, Mishpatim 3:202–212 ספר הזהר, משפטים ג':ר"ב-ר"י"ב

What is the significance of "be-mispar"? The Holy One, blessed be He, has a son, whose glory shines from one end of the world to another. He is a great and mighty tree, whose head reaches heaven, and whose roots are set in the holy ground, and his name is "Mispar" and his place, is in the uppermost heaven, and below that heaven are five firmaments, and all these firmaments take this name for his sake, as it is written, "The heavens proclaim (mesaprim) the glory of G-d" (Ps. XIX, ...

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

151 **אאלפך חכמה**

Elihu says: "Be silent, and I will teach you wisdom (va'a'alefcha chochmah)."

Job 33:33 איוב ל"ג:ל"ג

אִם־אַיִן אַתָּה שְׁמַע־לִי הַחֲרֵשׁ וַאֲאַלְפְּךָ חָכְמָה׃

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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

KEHOT'S NOTE

איוב לג, לג.

152 **אאלפך בינה**

The Talmud reads the first letters alef-beis as alef binah, "learn understanding."

Shabbat 104a שבת ק"ד א

KEHOT'S NOTE

ראה שבת קד, א.

153 **יעשה שלום לי שלום יעשה לי**

"Let him make peace with Me; peace he shall make with Me." The doubled "peace" is linked here with the two unions, higher and lower.

Isaiah 27:5 ישעיהו כ"ז:ה'

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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KEHOT'S NOTE

ישע' כז, ה.

154 **בפרדס ערך מי**

The Kehot note says this passage of the Pardes is also brought in the Tzemach Tzedek's Yahel Or, p. 37.

KEHOT'S NOTE

מובא גם ביהל אור ע' לז ושם מציין למאו"א מ, סח.

155 **בביאור מארז"ל**

The Kehot note points back to Parshas Bamidbar in Likkutei Torah for the explanation of this saying of the Sages, "When Israel put 'we will do' before 'we will hear.'"

KEHOT'S NOTE

שבת פח, סע"א. [כ]. ראה לעיל פי במדבר.

156 **תספרו חמשים יום**

"You shall count fifty days," the count from Pesach to Shavuos, connected here with the fifty gates of Binah.

Leviticus 23:16 ויקרא כ"ג:ט"ז

עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה

even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the L-RD.

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157 Kehot's note points to Zohar, Mishpatim 3:210 for these words.

Zohar, Mishpatim 3:210 ספר הזהר, משפטים ג:רי"י

158 Kehot's note points to Zohar, Mishpatim 3:211 for these words.

Zohar, Mishpatim 3:211 ספר הזהר, משפטים ג:רי"א

159 **ונסכו רביעית ההין**

The daily offering's libation: "and its libation, a fourth of a hin for each lamb," the subject of the discourse in Shelach to which the text refers.

Numbers 28:7 במדבר כ"ח:ז'

וְנִסְכּוֹ רְבִיעִת הַהִין לַכֶּבֶשׂ הָאֶחָד בַּקֹּדֶשׁ הַסֵּךְ נֶסֶךְ שֵׁכָר לַיהוָה

And the drink-offering thereof shall be the fourth part of a hin for the one lamb; in the holy place shalt thou pour out a drink-offering of strong drink unto the L-RD.

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ביאור על פסוק מי מנה כו׳

An explanation of the verse “Who has counted [the dust of Yaakov]”

Israel’s “number” has two levels: like sand, countable in kind yet beyond count, the created worlds below the screen that become truly numberless when the mitzvos draw Keser Elyon into Malchus (the lower unity); and like dust, one mass above number altogether, “the dust of Yaakov,” the Torah and the higher unity. Both are drawn down only through the soul’s descent into the body, whose refinement through a will above reason lifts it from “one” to the “Singular.”

THE MAAMAR IN BRIEF

The maamar explains Bilam’s words “Who has counted the dust of Yaakov, and the number of the fourth part of Israel?” Sand is made of countable grains yet cannot be counted; dust is one mass to which number does not apply. Above, the created worlds are “sand”: Malchus of Atzilus, the Sea standing above Shlomo’s oxen, stays exalted and withdrawn, so its creatures are separate and limited, while the kav of the Infinite Light clothed in Malchus makes them numberless. Atzilus, bound together by that light, is “dust.” The finite comes from the Infinite because G-d is all-capable: Havayah is the sun, Elokim the shield. Both levels are drawn down through the soul’s descent. Souls come from the Name Ban, mixed of good and evil, and knowledge alone cannot refine them; a radiance of Mah, Keser Elyon, gives them a will above reason. Through Torah and mitzvos, above all acting against one’s own will for G-d’s sake, the soul draws Keser into Malchus, making Israel numberless when they do G-d’s will, and through the Torah draws the higher unity, rising from “one” to the “Singular.”

OUTLINE

1 **Sand and dust: two kinds of numberlessness** ¶1–3

Sand is made of countable grains yet is beyond counting; dust is one mass, beyond number altogether. Both levels exist Above, as Shlomo’s Sea upon twelve oxen will show.

2 **The Sea above the oxen: sovereignty and its people** ¶4–10

The Sea is Malchus of Atzilus and the oxen are the angelic camps of Beriah. Kingship needs a separate people, so Malchus stays exalted and withdrawn; this is Etz Chaim's screen between Atzilus and the lower worlds, which makes creatures separate and countable, while the kav of the Infinite Light clothed in Malchus gives them true numberlessness.

3 **Moisture drawn away: why the worlds are sand and Atzilus is dust** ¶11–13

As the sea draws moisture out of the shore and leaves sand, Malchus draws the "water" of the Infinite Light up out of Beriah, though a radiance still breaks through the screen. In Atzilus the kav binds everything into one, like moist earth, so number does not apply.

4 **How the numberless creates number** ¶14–16

G-d is not bound by necessity; He is all-capable. His Chesed gives without limit and His Gevurah conceals, "a sun and a shield, Havayah Elokim," so the screen, rooted very high, lets number come from what is above number, and the radiance of the kav makes that number truly limitless.

5 **The soul's descent and the refinement of Ban** ¶17–22

Both unities are drawn down through the soul's descent for the sake of ascent, to refine the sparks of Tohu that fell into the Name Ban. Only what is refined can refine: Mah refines Ban, and Keser, "black" with bittul before the Infinite, is refined first, then Chochmah.

6 **Knowledge cannot refine itself** ¶23–25

Souls from Ban carry the "Tree of Knowledge": choice through knowledge can go either way, as with the beinoni, in whom good and evil prevail by turns. Refinement needs a level above knowledge.

7 **The will above reason** ¶26–27

A radiance of Mah, Keser Elyon, is mixed into the soul at its descent: the yechidah, a simple will and bittul above understanding. So love born of contemplation is not enough without self-sacrifice.

8 **Keser drawn into action** ¶28–30

Souls rooted in thought, Chochmah and Binah, draw down Keser through the mitzvos. "Even (af) made it" points to Malchus, the Asiyah of Atzilus, and to the refinement of nogah; the Supernal Will is revealed most when one acts or refrains against one's own will.

9 **The two halves of the verse** ¶31–32

When Israel do G-d's will, Keser enters Malchus and the "sand" becomes numberless, the lower unity; through the Torah comes "the dust of Yaakov," the higher unity. "One" is still a number; only the "Singular" is beyond it.

10 **From one to Singular; Yaakov and the fourth part** ¶33–34

Through Torah and mitzvos the souls rise from "one" to reveal the "Singular" in Z'eir Anpin and Nukva. Yaakov's root is in the Yesod of Abba; "the fourth part" is the Asiyah of Atzilus, holding all four levels and the neshamah of the neshamah; the verse's two halves come from Arich Anpin and Atik.

Sand and dust (chol and afar) חול / עפר

Sand is separate grains, countable in kind yet beyond counting: the created worlds. Dust is one mass with no units at all: Atzilus, and the Torah, "the dust of Yaakov."

The screen and curtain (masach and pargod) מסך ופרגוד

The divide between Atzilus and the worlds below, which keeps Atzilus from being revealed in them. It is the exaltation of Malchus, the "shield" over Havayah, and a radiance still breaks through it.

Exaltation (hisnasus) התנשאות

The nature of sovereignty: to be raised above those one rules. It makes the creatures a separate "people," and yet it is also the source of their life.

The Names Mah and Ban שם מ"ה / שם ב"ן

Ban (52) is the order of Tohu, into which the 288 sparks fell, a mixture of good and evil; Mah (45) is the order of Tikkun, already refined, which refines Ban.

Refinements (birurim) בירורים

Sorting good from evil and raising the fallen sparks to their source, the purpose of the souls' descent. Only a level already refined can refine another.

The Tree of Knowledge of good and evil עץ הדעת טוב ורע

Choice through knowledge, which can give birth to love of G-d or to strange loves. Lower, comprehended knowledge is this Tree; higher knowledge, from Keser, is the Tree of Life.

Yechidah, the simple will יחידה / רצון פשוט

The soul's innermost point, a radiance of Mah and Keser Elyon: a will and bittul above reason, with no counterpart in evil, which alone can refine the soul.

One and Singular (echad and yachid) אחד / יחיד

"One" is many parts united, still a number; "Singular" is G-d's Essence, beyond number. The souls rise from "one" in thought to reveal the "Singular."

The lower and the higher unity יחודא תתאה / יחודא עילאה

The lower unity is the countable worlds made numberless through the mitzvos; the higher unity, through the Torah, is above number altogether.

Kelipas nogah קליפת נוגה

The intermediate realm between holiness and impurity, from which the animal soul comes. Its refinement through Torah and mitzvos, the af of "even made it," draws down the revelation of Keser.

SECTION 1 · ¶1–3

Sand and dust: two kinds of numberlessness

1 ביאור על פסוק מי מנה[1] כו'. הנה שרש הענין המבואר לעיל בפי' ומספר את רובע ישראל

An explanation of the verse "Who has counted," etc. Now, the root of the matter explained above on the meaning of "and the number of the fourth part of Israel,"

> This maamar is an explanation (biur) of Bilam's words "Who has counted the dust of Yaakov, and the number of the fourth part of Israel?" It begins from what the previous maamar said about the verse's second half, "the number of the fourth part of Israel."

שהוא ע"ד והיה מספר בנ"י [בני ישראל] כחול הים אשר לא ימד ולא יספר.[2] והענין שאף שהוא בגדר בחי' מספר עכ"ז [עם כל זה] הוא אין מספר.

that it is along the lines of "And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted." And the point is that although it is within the category of the level of number, nevertheless it is without number.

> That point was that Israel's "number" is like Hoshea's promise that they will be as the sand of the sea, which cannot be measured or counted. The paradox to be explained is something that belongs to the category of number and yet has no number.

2 וזהו כחול הים שהחול הוא חלקים דקים שכל חלק הוא פרטי בפ"ע [בפני עצמו] ולכך הוא בגדר מספר שיכולים להתחיל ולספור כל חלק בפ"ע [בפני עצמו] ואעפ"כ [ואף על פי כן] הוא בלי מספר שלא יספר מרוב.

And this is [the meaning of] "as the sand of the sea": for sand is fine particles, each particle an individual thing by itself; and therefore it is within the category of number, for one can begin to count each particle by itself. And nevertheless it is without number, for it "cannot be counted for multitude."

> Sand is made of tiny separate grains, so in principle one could start counting them one by one; that places it in the category of number. Yet there are so many that it cannot in fact be counted.

משא"כ עפר שהוא גוש אחד ממש אין שייך בו לשון מספר כלל כמו בחול.

Which is not so with dust, which is truly a single mass: the term "number" does not apply to it at all, as it does to sand.

> Dust, by contrast, holds together as one mass and has no separate units to count, so number does not apply to it at all. The two images, sand and dust, will stand for two levels: one countable in kind yet numberless, and one above number altogether.

3 וכן למעלה יש בחי' חול הים אשר הוא בגדר מספר ושמ"מ אין לו מספר ממש ויש עוד בחי' שלמעלה מגדר מספר וכמשי"ת [וכמו שיתבאר]. דהנה בים שעשה שלמה כתיב עומד על י"ב בקר כו' והים עליהם מלמעלה[3].

And so too Above: there is the level of "the sand of the sea," which is within the category of number and which nevertheless truly has no number; and there is yet another level, which is above the category of number, as will be explained. For regarding the Sea that Shlomo made it is written, "It stood upon twelve oxen," etc., "and the Sea was upon them, above."

> The same two levels exist in the spiritual worlds: one like sand, countable in kind yet beyond count, and one that is entirely above number. To explain them, the Alter Rebbe turns to the great bronze basin, called "the Sea," that King Shlomo made for the Temple, which rested on twelve oxen.

SECTION 2 · ¶4–10

The Sea above the oxen: sovereignty and its people

4 ופי' שהים הוא בחי' מל' דאצי' והי"ב בקר הם ד' מחנות שכינה ג' פונים צפונה הוא בחי' מחנה גבריאל.

And the meaning is that the Sea is the level of Malchus (sovereignty) of the World of Atzilus (Emanation), and the twelve oxen are the four camps of the Shechinah (Divine Presence): "three facing north" is the level of the camp of Gavriel,

> The Sea stands for Malchus, G-d's sovereignty, the lowest of the Sefiros of Atzilus. The twelve oxen stand for the four camps of angels that accompany the Shechinah, three oxen to a camp; the three facing north are the camp of the angel Gavriel.

וג' פונים נגבה הוא בחי' מחנה מיכאל. ולכך הים עומד עליהם מלמעלה שמדת מלכות הוא מדת ההתנשאות וההגבהה שמתנשא למלוך כו'.

and "three facing south" is the level of the camp of Michael. And therefore the Sea stands upon them, above: for the attribute of Malchus is the attribute of exaltation and elevation, in that one exalts oneself to reign, etc.

> The three facing south are the camp of the angel Michael. The Sea rests above the oxen because sovereignty by its nature lifts itself above those it rules: a king raises himself up in order to reign.

5 והי״ז [והרי זה] בחי׳ רוממות והסתלקות מהנבראים משא״כ שאר המדות הוא בחי׳ קירוב כי החסד ואהבה שייך ג״כ עם מי שמקורב עמו משא״כ בחי׳ מלוכה

And this is the level of loftiness and withdrawal from the created beings; whereas the other attributes (middos) are the level of closeness, for kindness and love apply also with one who is close to oneself. Whereas as for the level of kingship,

> Kingship means being raised above and withdrawn from those one rules. The other attributes, such as kindness and love, work through closeness and can be shown to someone who is near.

הנה אין מלך בלא עם[4] מלשון עוממות דהיינו זרים ונפרדים דוקא משא״כ על בנים לא שייך לשון מלוכה.

"there is no king without a people (am)": from the word omemos (dimmed), that is, specifically those who are strangers and separate. Whereas the term "kingship" does not apply over children.

> The saying "there is no king without a people" is read through a play on words: am (people) is linked to omemos, "dim," as in dimmed coals, meaning those who are distant and separate from the king. One does not "reign" over one's own children, who are close.

כמו שאין שייך לשון מלוכה בנפש האדם לומר שמולכת על אברי הגוף כמו כשעולה במחשבתו להניע בידו אזי תיכף תעשה היד רצונה.

Just as the term "kingship" does not apply to a person's soul, to say that it reigns over the limbs of the body: as when it comes into his thought to move his hand, the hand at once does [the soul's] will.

> Similarly, a person's soul is not said to "reign" over the limbs of the body. The moment he thinks of moving his hand, the hand moves; there is no distance between the one who commands and the one who obeys.

6 ומ״מ מפני שהיד הוא עצם אחד עמו. ומש״ה [ומשום הכי] בטילה ע״כ אין נופל ע״ז כלל לשון מלוכה

And nevertheless, because the hand is one essence with him, and for that reason is nullified [to him], therefore the term "kingship" does not apply to this at all.

> The hand's instant obedience is not kingship, because the hand is one with the person and is nullified to him by its very nature. There is nothing separate there to rule.

אלא מלוכה הוא דוקא על מי שהוא דבר נפרד ממנו ושאעפ״כ [ושאף על פי כן] נכנע לו ובטל אליו וכמ״כ [וכמו כן] למעלה בחי׳ ומדת מלכותו ית׳.

Rather, kingship is specifically over one who is a thing separate from him and who nevertheless submits to him and is nullified to him. And so too Above, the level and attribute of His Malchus, may He be blessed:

> True kingship is over someone who is a separate being and yet submits and sets himself aside before the king. The same holds for G-d's Malchus.

ע״ז אמרו אין מלך בלא עם[5] שהם העולמות בי״ע שהם נבראים בעלי גבול ותכלית ובבחי׳ יש ודבר נפרד וע״ז שייך מלכותו ית׳ כשהם מקבלים עול מלכות שמים.

of this they said, "There is no king without a people": these are the worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), which are created beings possessing limit and end, and at the level of a yesh (a "something") and a separate thing; and over this His Malchus, may He be blessed, applies, when they accept the yoke of the kingdom of Heaven

> The "people" over whom G-d is King are the created worlds of Beriah, Yetzirah and Asiyah, whose beings are finite and feel themselves to be a separate "something" (yesh). His kingship is realized over them when they accept the yoke of the kingdom of Heaven.

7 ומבטלים א״ע [את עצמו]. וזהו ענין ביטול היש דוקא. וזהו והים עומד עליהם מלמעלה בבחי׳ רוממות והסתלקות וע״ז נעשו בחי׳

and nullify themselves. And this is specifically the matter of the nullification (bittul) of the yesh. And this is [the meaning of] "and the Sea stands upon them, above": in the mode of loftiness and withdrawal; and through this they became the level of

> Accepting G-d's kingship means that beings who feel themselves to be a "something" set that sense of self aside; this is called the nullification of the yesh, unlike the bittul of something that was never separate. The Sea standing above the oxen pictures Malchus remaining lofty and withdrawn above the created worlds.

עם ונפרדים ואז שייך עליהן בחי׳ מלוכה וגם מבחי׳ התנשאות זו נמשך להם החיות וההתהוות שיתהוו מאין ליש כנודע.

a people, and separate, and then the level of kingship applies over them. And also, from this level of exaltation the life-force and the coming-into-being are drawn down to them, so that they come into being from nothing into something, as is known.

> That very distance is what makes the creatures a separate "people" that can be ruled. Yet the same exaltation is also the source of their life and of their coming into being from nothing.

8 וזהו מ"ש בע"ח [בעץ חיים] שיש פרגוד ומסך בין אצילות[6] לבי"ע שהוא הגורם שלא להיות גילוי האצי' ממש בבי"ע

And this is what is written in Etz Chaim: that there is a curtain (pargod) and a screen (masach) between Atzilus and Beriah, Yetzirah and Asiyah, which is what causes there not to be an actual revelation of Atzilus in Beriah, Yetzirah and Asiyah;

> Etz Chaim teaches that at the end of Atzilus a curtain and a screen divide it from the lower worlds, so that Atzilus is not openly revealed in them. The Alter Rebbe identifies this screen with the exaltation of Malchus just described.

דהיינו שיהיה אור האצילות מהם בבחי' רוממות והתנשאות וע"ז נעשו בי"ע בעלי גבול ומדה ויש דבר נפרד ומ"מ מבחי' התנשאות זו עיקר חיותם וזהו בחי' חול הים הם הנבראים מבחי' מל' הנק' ים

that is, that the light of Atzilus should be, relative to them, in a mode of loftiness and exaltation; and through this Beriah, Yetzirah and Asiyah became possessed of limit and measure, and a yesh, a separate thing. And nevertheless their main life-force is from this level of exaltation. And this is the level of "the sand of the sea": they are the created beings [that come] from the level of Malchus, which is called "sea."

> Because the light of Atzilus remains lofty and withdrawn from them, Beriah, Yetzirah and Asiyah became limited, measured and separate beings, yet their main life still comes from that exaltation. These creatures come from Malchus, which is called "sea" (Kehot points to the Kabbalistic lexicon Me'orei Or for this name), and so they are "the sand of the sea."

ולכן החול הוא בגדר מספר שכל נברא הוא יש ונפרד בפ"ע [בפני עצמו] בבחי' גבול וכמו מחנה מיכאל כאו"א [כל אחד ואחד] בחי' בפ"ע [בפני עצמו]

And therefore the sand is within the category of number, for every created being is a yesh, separate by itself, at the level of limitation; and like the camp of Michael, each and every one a level by itself,

> Like grains of sand, each creature is a separate, limited entity, so the created worlds belong to the category of number. Michael's camp of angels is an example: each angel is a distinct level of its own.

וכמו החול גשמי שמתחלק ומתפרד לחלקים. רק אעפ"כ [אף על פי כן] כתיב היש מספר[7] שהם ברואים לאין קץ ותכלית בלי מספר כלל.

and like physical sand, which divides and separates into particles. Only, nevertheless, it is written, "Is there a number [to His troops]?": for they are created beings without end or limit, without any number at all.

> Physical sand likewise breaks up into separate grains. Yet of G-d's hosts Iyov asks, "Is there a number to His troops?": the created beings are without end, beyond any count.

9 ונמצא הוא רק בחי' דבר שבגדר מספר אבל אין לו מספר וכמשל חול הים שלא יספר מרוב אע"פ [אף על פי] שהוא מחלקים נפרדים שהם בגדר מספר רק למעלה הוא באמת בלי מספר כלל

It follows that it is only the level of a thing that is within the category of number but has no number, like the analogy of the sand of the sea, which "cannot be counted for multitude" although it is made of separate particles that are within the category of number; only Above it is in truth without any number at all.

> So the created worlds are only "countable in kind yet without number," like sand that is too much to count though it is made of separate grains. Above, in Atzilus, there is a level that truly has no number at all.

והיינו כי עד מלכות דאצי' נמשך הקו וחוט של אור א"ס ב"ה ומשם ואילך הוא נפסק.

And this is because the kav (line of light) and thread of the Infinite Light (Or Ein Sof), blessed be He, extends as far as Malchus of Atzilus, and from there onward it is cut off.

> The reason is that the kav, the line of the Infinite Light drawn into the worlds, reaches down only as far as Malchus of Atzilus and is cut off there. It does not continue into Beriah, Yetzirah and Asiyah.

10 ולכן מתהווים הנבראים יש מאין מבחי' התנשאות ומדת מלכותו שאין זה אלא לפי שהקו מאור

And therefore the created beings come into being, something from nothing, from the level of exaltation and the attribute of His Malchus; and this is only because the kav from the Light

> The created beings come into being from nothing through G-d's exalted sovereignty. Malchus can do this only because the kav of the Infinite Light is clothed within it.

א"ס ב"ה מלובש בבחי' מלי כמ"ש באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי והואיל שמלובש בה אור א"ס ע"כ נמשך הכח להיות אין מספר ממש גם בנבראים

of the Infinite One (Ein Sof), blessed be He, is enclothed in the level of Malchus, as is written in Iggeres HaKodesh, in the discourse beginning "He and His life-forces." And since the Infinite Light is enclothed in it, therefore the power is drawn down for there to be truly no number even in the created beings,

> This is explained in Iggeres HaKodesh, in the epistle beginning "He and His life-forces": the main creation of separate existence is from Malchus of Atzilus, by the power of the Infinite. Because the Infinite Light is clothed in Malchus, it passes on to the created beings a power to be truly without number.

שהם בגדר מספר שזה נמשך מבחי׳ א״ס המלובש במדת מלכות דלפי שהנבראים מקבלים חיותם ממל׳ דאצי׳ שהיא בחי׳ א״ס לכך הם ג״כ בחי׳ אין מספר אף שהם בגדר מספר.

which are within the category of number. For this is drawn from the level of Ein Sof enclothed in the attribute of Malchus: since the created beings receive their life-force from Malchus of Atzilus, which is the level of Ein Sof, therefore they too are the level of "no number," although they are within the category of number.

> So the creatures, though finite and countable in kind, receive their life from Malchus of Atzilus, where the Infinite is present. That is why they too are without number.

SECTION 3 · ¶11–13

Moisture drawn away: why the worlds are sand and Atzilus is dust

11 והנה כמו עד״מ בגשמיות סיבת שחול הים מתפרד לחלקים דקים ומשתנה משאר עפר הארץ שהיא גוש אחד[8] הוא מפני שהים שואב אליו הלחלוחית שבעפר שבשפת הים ועי״ז שיוצא הלחלוחית מהעפר מתפרד לחלקים רבים דקים וזהו החול.

Now, just as, by way of analogy, in physical terms, the reason that the sand of the sea separates into fine particles and differs from the rest of the dust of the earth, which is a single mass, is that the sea draws to itself the moisture in the dust at the seashore; and through the moisture leaving the dust, it separates into many fine particles, and this is the sand.

> The physical analogy: sand forms because the sea draws out the moisture from the earth at its shore. Moisture is what binds earth into one mass; once it is drawn out, the earth crumbles into many fine grains.

וכמ״כ [וכמו כן] למעלה דהנה איתא במאמר דפתח אליהו מלגאו איהו שם מ״ה [שם מ״ה][9] כו׳ ואיהו שקיו דאילנא כמיא דאשקי לאילנא[10] כו׳

And so too Above. For it is stated in the passage Pasach Eliyahu: "Within, it is the Name Mah (45)," etc., "and it is the watering of the tree, like water that waters a tree," etc.

> The same happens Above. In the Tikkunei Zohar passage beginning "Eliyahu opened," the inner Name within the Sefiros is called "the watering of the tree, like water that waters a tree": divine light is the water that gives life to the Sefiros, pictured as a tree.

שפי' מלגאו היינו בפנימי' [בפנימיות / בפנימית] האצילות הוא שם מ"ה [שם מ"ה] שהוא הארת אור א"ס ב"ה שנמשך ממצחא דא"ק [דאדם קדמון] כנודע

The meaning is: "within," that is, in the inner dimension (pnimiyus) of Atzilus, is the Name Mah, which is the radiance of the Infinite Light, blessed be He, drawn from the forehead (mitzcha) of Adam Kadmon, as is known.

> The "within" of that passage is the inner dimension of Atzilus, the Name Mah, the Name Havayah spelled out to the numerical value 45. It is a radiance of the Infinite Light that shines from the "forehead" of Adam Kadmon, the primordial level above Atzilus.

נמצא שהשפעת אור א"ס ב"ה נמשל למים והיינו כי מים יורדים מגבוה לנמוך ועמ"ש בד"ה והיה מספר בנ"י [בני ישראל][11] בענין ארץ לא שבעה מים.[12, 13, 14, 15, 16, 17, 18]

It follows that the flow of the Infinite Light, blessed be He, is likened to water; and this is because water descends from a high place to a low one. And see what is written in the discourse beginning "And the number of the children of Israel shall be," on the subject of "the earth that is not sated with water."

> So the flow of the Infinite Light is compared to water, since water descends from high to low. The Alter Rebbe refers to his discourse on "And the number of the children of Israel shall be," which discusses "the earth that is not sated with water."

12 וגילוי זה הוא באצילות משא"כ מאצי' לבי"ע יש מסך כנ"ל. ולכן הד' מחנות שכינה שהם בבריאה שהם י"ב בקר שהים עומד עליהם מלמעלה כנ"ל

And this revelation is in Atzilus, whereas from Atzilus to Beriah, Yetzirah and Asiyah there is a screen, as mentioned above. And therefore the four camps of the Shechinah, which are in Beriah, which are the twelve oxen upon which the Sea stands, above, as mentioned above,

> The revelation of the Infinite, the "water" just described, is found in Atzilus, while between Atzilus and the worlds below stands the screen. The four angelic camps in Beriah, pictured by the twelve oxen beneath the Sea, are below that screen.

הנה הם נק' בחי' חול הים שמתחלקים לחלקים בבחי' גבול כל א' בפ"ע [בפני עצמו] כנ"ל וסיבת זה הוא מפני שהים שהוא מל' דאצילות שואב מהם אליו הלחלוחית ובחי' יסוד המים הנ"ל

are called the level of "the sand of the sea," for they divide into parts at the level of limitation, each one by itself, as mentioned above. And the reason for this is that the Sea, which is Malchus of Atzilus, draws from them to itself the moisture and the level of the element of water mentioned above;

> These camps are called "the sand of the sea" because they are split into separate, limited parts. The cause, as in the analogy, is that the Sea, Malchus of Atzilus, draws the moisture, the element of water, up out of them into itself.

שהרי הקו מסתיים במל' דאצי' ומרומם ומתנשא בבחי' הגבהה והסתלקות מבי"ע לכן נעשו הם הנבראים בחי' חול חלקים נפרדים כל א' בבחי' גבול ומספר כו'.

for the kav ends in Malchus of Atzilus, and it is lofty and exalted, in a mode of elevation and withdrawal, above Beriah, Yetzirah and Asiyah. Therefore they, the created beings, became the level of sand: separate particles, each one at the level of limit and number, etc.

> The kav of the Infinite Light ends at Malchus of Atzilus, which stays lofty and withdrawn above the lower worlds. Without that binding "moisture," the created beings fall apart into separate grains, each limited and countable.

רק שאין ההסתלקות לגמרי שא"כ היו נשארים בבחינת פירוד לגמרי והרי תכלית הבריאה להיות ביטול היש.

Only, the withdrawal is not complete; for if it were, they would remain in a state of complete separation, whereas the purpose of creation is that there be the nullification of the yesh.

> Yet the withdrawal is not total, or the creatures would remain utterly separate. The purpose of creation is that a being who feels himself a separate "something" should nullify himself, and for that some divine light must reach him.

13 וזהו ענין שהמסך מפסיק בין אצילות לבי"ע רק מ"מ ההארה בוקעת המסך ועי"ז נמשך בהם בחי' הביטול וגם נמשך שבחי' הדבר שבגדר מספר להיות אין מספר ממש

And this is the meaning of the screen dividing between Atzilus and Beriah, Yetzirah and Asiyah; only, nevertheless, the radiance breaks through the screen, and through this the level of bittul is drawn into them; and it also comes about that the level of the thing that is within the category of number be truly without number.

> Although the screen divides Atzilus from the lower worlds, a radiance breaks through it. That radiance brings them self-nullification (bittul) and makes what is countable in kind truly numberless.

אבל עפר הוא גוש א' והיינו מפני שלחלוחית המים מעורב בו והוא המחברו להיות גוש אחד ואין שייך בו אף גדר מספר כלל

But dust is a single mass; and this is because the moisture of the water is mixed into it, and it is what joins it into a single mass, and not even the category of number applies to it at all.

> Dust, unlike sand, stays one mass because its moisture is still mixed into it and binds it together. So number cannot apply to it at all.

והיינו בחי' אצי' שלחלוחית המים שהוא הקו של אור א"ס ב"ה מעורב בו והוא המחברו להיות אחד ומיוחד בתכלית היחוד שלא יתכן לומר בהם גדר מספר והתחלקות

And this is the level of Atzilus: the moisture of the water, which is the kav of the Infinite Light, blessed be He, is mixed into it, and it is what joins it to be one and united in the ultimate unity, so that it is impossible to speak of the category of number and division in them;

> This is Atzilus: the kav of the Infinite Light, the "moisture," is present within it and binds its Sefiros into perfect unity. There one cannot speak of number or division at all.

וכדכתיב לך ה' הגדולה והגבורה[19] שכל המדות דאצי' הם בטלים אליו בתכלית הביטול לאור א"ס ב"ה המלובש בהם שמיוחדים עמו בתכלית היחוד וענין התלבשותו בע"ס [בעשר ספירות] דאצי' נק' רזא דמהימנות' [דמהימנותא] שהוא למעלה מההשגה ואין דרך להשיג יחודו.

as it is written, "Yours, Havayah, are the greatness and the might": for all the attributes (middos) of Atzilus are nullified to Him with the ultimate nullification, to the Infinite Light, blessed be He, enclothed in them, for they are united with Him in the ultimate unity. And the matter of His enclothement in the Ten Sefiros of Atzilus is called raza d'mehemnusa (the mystery of faith), for it is above comprehension, and there is no way to comprehend His unity.

> David's words "Yours, Havayah, are the greatness and the might" call the attributes G-d's own: in Atzilus they are wholly nullified to the Infinite Light within them and one with it. How the Infinite is clothed in the Ten Sefiros is beyond grasp, which is why it is called "the mystery of faith."

SECTION 4 · ¶14–16

How the numberless creates number

14 ולכן נמשלו לעפר ולא לבחי' חול הים. ובזה יובן מה שצ"ל דמאחר שבחי' אלקות דאצילות אינו בגדר מספר כלל איך מהווה מאין ליש בחי' דבר שבמספר שהן ב' הפכיים כנ"ל.

And therefore they are likened to dust, and not to the level of the sand of the sea. And with this will be understood what needs to be understood: since the level of the G-dliness of Atzilus is not within the category of number at all, how does it bring into being, from nothing into something, the level of a thing that is in number, these being two opposites, as mentioned above?

> That is why Atzilus is compared to dust and not to sand. But this raises a question: if the G-dliness of Atzilus is entirely above number, how can it create beings that are numbered, since the numberless and the numbered are opposites?

אך הענין הוא מפני שעל בחי' א"ס אין שייך ענין הכרח כלל אלא הוא יתי' כל יכול ויכול להתהוות מבחי' א"ס בעלי גבול

However, the explanation is that the notion of necessity does not apply at all to the level of Ein Sof; rather, He, may He be blessed, is all-capable, and from the level of Ein Sof there can come into being beings possessing limit;

> The answer is that Ein Sof is not bound by any necessity, such as a rule that the infinite cannot produce the finite. G-d is all-capable, and so finite beings can come from the Infinite.

והיינו ע"י שמחיה ומהוה מאין ליש ע"י בחינת מלכותו יתי' שהוא בחי' רוממות והתנשאות והסתלקות בחי' א"ס מלהיות מתגלה לנבראים וע"י רוממות זו מהוה מאין ליש כנ"ל

that is, by His giving life and bringing into being from nothing into something through the level of His Malchus, may He be blessed, which is the level of the loftiness, exaltation and withdrawal of the level of Ein Sof from being revealed to the created beings; and through this loftiness He brings into being from nothing into something, as mentioned above.

> He does this through His Malchus: the Infinite remains exalted and withdrawn, not revealed to the creatures. That very exaltation brings them into being from nothing.

ולכן נק׳ מדותיו יתי רזא דמהימנותא שהן למעלה מהשכל והדעת שכמו שאין מושג מדת חסדו וגדולתו שמשפיע החיות בלי

And therefore His attributes (middos), may He be blessed, are called "the mystery of faith," for they are above intellect and knowledge: for just as the attribute of His Chesed (kindness) and greatness is not comprehended, that He bestows life-force without

> This is why G-d's attributes are called "the mystery of faith": they are beyond reason and knowledge. The first example is His Chesed, the kindness and greatness by which He gives life-force without limit.

גבול ולהוות מאין ואפס המוחלט ליש כמ״כ [כמו כן] אין מושג מדת גבורתו שיוכל להסתיר האור א״ס המהוה ושלכך יהי׳ [יהיה] הנברא בעל גבול ויש ודבר נפרד וזהו

limit and brings into being from absolute nothingness and nullity into something, so too the attribute of His Gevurah (restraint) is not comprehended: that He can conceal the Infinite Light that brings into being, so that therefore the created being will possess limit, and be a yesh and a separate thing. And this is

> Creating out of absolute nothing, by His Chesed, cannot be grasped. Equally beyond grasp is His Gevurah, the power to conceal the creative Infinite Light so that the creature can be limited and feel itself a separate "something."

כי שמש ומגן[20] ה׳ אלקים שכמו שבחי׳ הוי׳ אינו מושג כך הוא בחי׳ אלקים המסתיר ואלו לא היה מוסתר מהם אור א״ס ב״ה היו בטלים לגמרי לאור א״ס ב״ה כביטול הנר באבוקה.

"For Havayah Elokim is a sun and a shield": for just as the level of Havayah is not comprehended, so too is the level of Elokim, which conceals. And were the Infinite Light, blessed be He, not concealed from them, they would be utterly nullified to the Infinite Light, blessed be He, as a candle is nullified within a torch.

> The verse "For Havayah Elokim is a sun and a shield" expresses this: Havayah is the sun, the infinite light, and Elokim is the shield that conceals it, and both are beyond grasp. Without the shield the creatures would be utterly nullified in the Infinite Light, like a candle's flame lost in the blaze of a torch.

15 ואילו היה מוסתר מהם לגמרי לא היו חיים וקימים. אלא שזהו שהוא יתי׳ כל יכול שאינו מושג זה שהוא מתנשא מהם בהגבהה והסתלקות.

And were it completely concealed from them, they would not live and exist. Rather, this is [the meaning of] His being all-capable, may He be blessed, which is not comprehended: that He is exalted above them in elevation and withdrawal.

> If the light were wholly hidden, the creatures would have no life at all. G-d's being "all-capable," which we cannot grasp, is that He is exalted above them, and yet that very exaltation keeps them alive.

ומ"מ אין זה העלם לגמרי שהרי מזה ההתנשאות עצמו הוא חיותם וקיומם.[21] וזהו וידבר אלקים אל משה ויאמר אליו אני[22] הוי' וכמ"ש במ"א.

And nevertheless this is not complete concealment, for from this very exaltation comes their life and existence. And this is "And Elokim spoke to Moshe and said to him, 'I am Havayah,'" as is explained elsewhere.

> The concealment is never complete, since the exaltation itself is their life. The verse "Elokim spoke to Moshe and said to him, 'I am Havayah'" alludes to this: the same speech is Elokim, the concealing Name, and Havayah, a point the Alter Rebbe says is explained elsewhere.

ולכן יוכל להיות ג"כ התהוות בחי' מספר מבחינת שלמעלה מגדר מספר (ועמ"ש בביאור ע"פ ע"כ יאמרו המושלים בואו חשבון[23] מענין שמל' דאצי' נק' חשבון מטעם הנ"ל וע"ש)

And therefore there can also be the coming-into-being of the level of number from the level that is above the category of number (and see what is written in the explanation on "Therefore the rulers say, 'Come to Cheshbon,'" on the matter of Malchus of Atzilus being called cheshbon (reckoning) for the reason mentioned above; and see there);

> This is how number can come from what is above number. The parenthesis points to the explanation on "Therefore the rulers say, 'Come to Cheshbon,'" where Malchus of Atzilus is called cheshbon, "reckoning," for the same reason.

והיינו ע"י מסך ופרגוד הנ"ל שהוא בחי' המגן המעלים ומסתיר לשם הוי' ועי"ז נעשה התהוות המספר [ובאמת שרש המסך והפרגוד נמשך ממקום גבוה מאד כמ"ש במ"א שזהו פי' השמים כסאי.[24]

and that is, through the screen and curtain mentioned above, which is the level of the shield that hides and conceals the Name Havayah; and through this the coming-into-being of number takes place. [And in truth, the root of the screen and the curtain is drawn from a very high place, as is written elsewhere that this is the meaning of "The heavens are My throne."

> The screen and curtain are the "shield" that hides the Name Havayah, and through them number comes into being. A bracketed note adds that the screen's root is very high, and that this is the meaning of "The heavens are My throne."

שבחי' מסך הנ"ל נק' ג"כ כסא כס לבחי' א' אלופו של עולם ושרשו מבחי' מקיפים עליונים אורות חיה יחידה שלמעלה מהכלים סובב ומקיף ולכן למטה נעשה ונמשך מזה בחי' פרסא.

For the level of the screen mentioned above is also called kisei (throne): kes (a covering) for the level of alef, the Aluf (Master) of the world; and its root is from the level of the supernal encompassing lights, the lights of chayah and yechidah, which are above the vessels, encircling and encompassing. And therefore below, the level of the parsa (partition) is made and drawn from this.

> The screen is also called kisei, "throne," read as kes alef: a covering for the alef, the Master (Aluf) of the world. Its root is in the highest encompassing lights, chayah and yechidah, which stay above the vessels; from it, lower down, comes the parsa, the partition between Atzilus and the worlds below.

16 ולכן מאיר בו בחי' כל יכול להיות התהוות הגבול מבלי גבול. ועמ"ש מזה בביאור ע"פ יונתי ועיין בע"ח [בעץ חיים] שער כסה"כ [כסא הכבוד][25, 26] ועמ"ש בפי' לך לך ע"פ אנכי מגן לך.[27, 28]

And therefore the level of "all-capable" shines in it, so that there be the coming-into-being of the limited from the limitless. And see what is written on this in the explanation on "My dove," and see Etz Chaim, Sha'ar Kisei HaKavod (the Gate of the Throne of Glory), and see what is written in Parshas Lech Lecha on "I am a shield for you,"

> Because the screen's root is so high, the power of the "all-capable" shines in it: the power to bring the limited out of the limitless. The bracket sends the reader to the explanation on "My dove," to Etz Chaim's Gate of the Throne of Glory, and to the discourse on "I am a shield for you" in Parshas Lech Lecha.

ובד"ה והבדילה הפרכת[29, 30] ופי' ענין החשמל כו' ע"ש ועיין מענין חול היש[31] בזח"ב [בזהר חלק ב'] (דרכ"ה סע"ב [סוף עמוד ב])[32] ובתקוני ז"ח [זהר חדש] דט"ו ע"ב]

and in the discourse beginning "And the curtain shall divide," and the explanation of the matter of the chashmal, etc.; see there. And see on the matter of the sand of the yesh in the Zohar, Part II (end of 225b), and in the Tikkunim of the Zohar Chadash, folio 15b.]

> It also points to the discourse "And the curtain shall divide," which explains the chashmal, and, on the image of sand, to the Zohar, Part II, end of 225b, and to the Tikkunim of the Zohar Chadash, folio 15b. In that Zohar passage Rabbi Elazar expounds "as the sand of the sea" and says that, like sand, Israel do not stand in number.

וזהו שאו מרום עיניכם[33] וראו מי ברא אלה המוציא במספר צבאם. פי' מי אלה הוא שם אלקים שעי"ז נמשך להיות המוציא במספר צבאם אך

And this is [the meaning of] "Lift up your eyes on high and see: who created these? He who brings out their host by number." The meaning is: mi eleh ("who … these") is the Name Elokim, through which it is drawn down that there be "He who brings out their host by number." However,

> Isaiah's call "Lift up your eyes on high and see: who created these? He who brings out their host by number" is read through a play on words: the letters of mi ("who") and eleh ("these") together spell Elokim. So it is the concealing Name Elokim that brings the hosts of creation out "by number."

הנה ע"י שהא רת הקו בוקע המסך ע"ז יוכל להיות נעשה שיהיה מספר זה בבחי' אין מספר ממש בלי גבול [והגם שבגשמיות לא ימצא זה

through the radiance of the kav breaking through the screen, through this it can come about that this number be at the level of truly no number, without limit. [And although in physical things this is not found,

> But the radiance of the kav breaking through the screen lets this very number become truly numberless, without limit. The bracket adds that this has no exact physical parallel.

רק שחול הים לא יספר מרוב אבל לא שיהיה אין מספר ממש אבל למעלה יהי' [יהיה] בחי' אין מספר ממש]:

only that the sand of the sea "cannot be counted for multitude," but not that it be truly without number, yet Above there will be the level of truly no number.]

> Physical sand is only too much to count; it is not literally without number. In the spiritual worlds, however, there is a number that is truly numberless.

SECTION 5 · ¶17–22

The soul's descent and the refinement of Ban

17 ב והנה כל המשכות בחי' א"ס בין בבחי' יחו"ת [יחודא תתאה] דהיינו שיהיה בחי' אין מספר כו'.

2. Now, all the drawings-down of the level of Ein Sof, whether at the level of the lower unity (yichuda tata'ah), that is, that there be the level of "no number," etc.,

> Chapter 2 turns to how these two levels are drawn down. The first is the lower unity (yichuda tata'ah), in which the created worlds, while remaining countable beings, become truly "without number."

ובין בבחי' יחו"ע [יחודא עילאה] שנק' עפר יעקב שלמעלה מגדר מספר הוא נמשך הכל ע"י ירידת הנשמה בגוף וזהו ענין הירידה צורך עלייה.

or at the level of the higher unity (yichuda ila'ah), which is called "the dust of Yaakov," which is above the category of number: all of it is drawn down through the descent of the soul into the body. And this is the matter of "the descent for the sake of ascent."

> The second is the higher unity (yichuda ila'ah), "the dust of Yaakov," which is above number altogether. Both are drawn down only through the soul's descent into a body, and this is why that descent is called "a descent for the sake of ascent."

18 וביאור זה צ"ל תחלה שרש ענין ויחד לבבנו בי' לבבות חיצוניות הלב ופנימיות הלב כנזכר לעיל והענין הוא כי

And to explain this, we must first [explain] the root of the matter of "and unite our heart (levavenu)": two hearts, the outer dimension (chitzoniyus) of the heart and the inner dimension (pnimiyus) of the heart, as mentioned above. And the point is that

> To explain how the soul's descent draws these levels down, the Alter Rebbe first returns to the prayer's words "and unite our heart (levavenu)," where the doubled letter of levav suggests two hearts. These, as mentioned earlier, are the outer and the inner dimension of the heart.

הנה זאת ידוע שתכלית הכוונה של ירידת הנשמות למטה הוא בכדי לברר בירורים וענין הבירורים הוא לברר הרפ"ח ניצוצים שנפלו בשבירה לשם ב"ן [שם ב"ן] ושרשם הוא מעולם התהו שלפני האצילות

it is known that the ultimate intent of the descent of the souls below is in order to refine refinements (birurim). And the matter of the refinements is to refine the 288 sparks that fell, in the shattering, into the Name Ban (52); and their root is from the World of Tohu (Chaos), which preceded Atzilus,

> The purpose of the souls' descent is birurim, "refinements": separating good from bad and raising the good. What must be refined are the 288 sparks of holiness that fell into the Name Ban when the vessels of Tohu, the world that preceded Atzilus, shattered.

כדכתיב ואלה המלכים אשר מלכו[34] כו' לפני מלך כו' אך הם נפלו למטה לשם ב"ן [שם ב"ן] ולזה צריכים לבררם ולהעלותם לשרשם.

as it is written, "And these are the kings who reigned," etc., "before a king reigned," etc. But they fell down into the Name Ban; and therefore they must be refined and raised to their root.

> The Torah's list of the kings of Edom who "reigned before a king reigned" over Israel, each of whom died, is read in Kabbalah as the vessels of Tohu that broke. Their sparks fell into Ban and must be refined and raised back to their source.

19 והנה עיקר המברר אותם הוא שם מ"ה [שם מ"ה] שהוא התיקון כי בחכמה אתבררו.[35,36] והענין כי המברר צריך להיות נתברר תחלה שמתחלה יתברר הוא מכל רע ופסולת ואז אח"כ כאשר הוא נתברר מכל רע

Now, the main one that refines them is the Name Mah, which is the Tikkun (rectification), for "through Chochmah (wisdom) they were refined." And the point is that the one who refines must first be refined: first he himself must be refined of all evil and dross, and then afterwards, when he has been refined of all evil

> The Name Mah (45) is the order of Tikkun, "rectification," and it is what refines the Name Ban, as the saying "through Chochmah they were refined" has it. The principle is that whoever refines must first be refined himself, free of all evil and waste.

והוא רק טוב וקדושה האלקית אז דוקא יכול הוא לברר את מי שלא נתברר עדיין [וכענין קשוט עצמך תחלה[37] ואח"כ קשוט אחרים וכענין סמוך לפלטין שלך לא כבשת[38,39] כו']

and is only good and G-dly holiness, then specifically he can refine that which has not yet been refined [as in "Adorn yourself first, and afterwards adorn others," and as in "What is next to your palace you have not conquered," etc.].

> Only one who is wholly good and holy can refine what is still mixed. The Sages say the same in human terms: "Adorn yourself first, and then adorn others"; and the Sifrei tells how G-d rebuked David for conquering distant lands while the Jebusites "next to your palace" remained undefeated.

ולכך המברר את שם ב"ן [שם ב"ן] הוא שם מ"ה [שם מ"ה] מפני ששם מ"ה [שם מ"ה] הוא התיקון שנתברר מכל לכך אז יכול הוא לברר את שם ב"ן [שם ב"ן] שלא נתברר

And therefore the one that refines the Name Ban is the Name Mah: because the Name Mah is the Tikkun, which has been refined of everything, therefore it can then refine the Name Ban, which has not been refined

> So Mah, the Name of Tikkun that is already refined of everything, is what refines Ban, which is still unrefined.

עדיין וכנזכר בע"ח [בעץ חיים] שתחלה מתברר[40] הכתר[41] ואח"כ כשהוא בעצמו מתברר היטב מכל אז הוא מברר את החכמה שלא נבררה עדיין שבחי' כתר הוא מלשון כותרת

yet. And as is mentioned in Etz Chaim: first Keser is refined, and afterwards, when it itself is thoroughly refined of everything, then it refines Chochmah, which has not yet been refined. For the level of Keser (the Crown) is from the word koseres (a crown-shaped capital),

> Etz Chaim teaches the same order within the Sefiros: Keser is refined first, and only once it is fully refined does it refine Chochmah. The word keser is related to koseres, the crown-shaped capital set around the top of a pillar, an image of light that encompasses.

שהוא בחי' אור מקיף שנמשך ממל' דא"ס ונק' שנתברר בחי' הכתר היינו כשהוא אינו רק בחי' כלי קבלה לקבל אור א"ס ב"ה בלבד וכלי שלו היא

which is the level of encompassing light drawn from Malchus of Ein Sof. And the level of Keser is called refined when it is nothing but a receiving vessel, to receive the Infinite Light, blessed be He, alone, and its vessel is

> Keser is encompassing light drawn from Malchus of Ein Sof, the last level of the Infinite itself. It counts as "refined" when it is nothing but a vessel that receives the Infinite Light alone.

רק כלי ביטול להשראת אור א"ס ב"ה זוהי נק' שנתברר אור הכתר ומורי המגיד נ"ע [נשמתו עדן][42] פי' מ"ש כתר עליון אע"ג [אף על גב][43,44] דאיהו אור צח כו'

only a vessel of self-nullification (bittul) for the indwelling of the Infinite Light, blessed be He: this is what is called the light of Keser having been refined. And my teacher the Maggid, whose soul is in Eden, explained what is written: "Keser Elyon (the Supreme Crown), even though it is a clear light," etc.,

> Its vessel is purely a vessel of bittul, a place where the Infinite Light can rest. The Alter Rebbe's teacher, the Maggid of Mezritch, explained in this light the Tikkunei Zohar's words that Keser Elyon, "though it is a clear light," is "black before the Cause of causes."

אוכם הוא קדם עילת העילות שהוא מפני שהכתר הוא למעלה מכל הע"ס [העשר ספירות][45] לכך הוא משיג יותר הביטול איך שאין ערוך אל המאציל א"ס ב"ה לכך הוא אוכם ובחי' חושך היינו

"is black before the Cause of causes": that this is because Keser is above all the Ten Sefiros; therefore it apprehends the bittul more, how it bears no comparison to the Emanator, Ein Sof, blessed be He; therefore it is black, and the level of darkness; that is,

> Being above all the Ten Sefiros, Keser senses more deeply than any of them that it is nothing compared with the Emanator, Ein Sof. That awareness of its own nothingness is why it is called black and dark.

כמו המראה השחור שאינה נגבהת לעולם נגד המראה הלבן כן הכתר הוא אוכם שהוא בבחי'

like the color black, which never holds itself high before the color white, so too Keser is black, for it is at the level of

> Black is the color that never asserts itself against white. In this sense Keser is "black."

ביטול ואין בו הגבהה נגד נהורא חיורא אור א"ס ב"ה שלמעלה מהכתר כו' ועמ"ש ע"פ שחורה אני ונאוה[46] וזהו שרש ענין יראה בושת כו'.

bittul and has no self-elevation before nehora chivra (the white light), the Infinite Light, blessed be He, which is above Keser, etc. And see what is written on "I am black and comely." And this is the root of the matter of yirah boshes (awe that is shame), etc.

> Keser is wholly nullified and makes no claim before the "white light," the Infinite Light above it. This, the Alter Rebbe says, is the root of yirah boshes, awe felt as shame before G-d, and he refers to his discussion of "I am black and comely."

20 ובמ"א נת' [נתבאר][47] דכתר הוא לשון שתיקה כתר לי זעיר[48] וזהו סייג לחכמה שתיקה[49,50] סייג היינו המקיף לחכמה

And elsewhere it was explained that keser is a term for silence: "Kater li ze'eir (wait for me a little)." And this is "A fence for wisdom is silence": the "fence," that is, that which encompasses Chochmah,

> Elsewhere keser is linked to silence, from Elihu's words "Kater li ze'eir," "wait for me a little." The Mishnah's "A fence for wisdom is silence" is read accordingly: the fence that surrounds Chochmah is Keser.

שהוא כתר הוא בחינת שתיקה וביטול אוכם הוא כו' ועמ"ש בד"ה קטנתי מכל.[51] וסד"ה מים רבים[52] גבי אחות לנו קטנה.[53]

which is Keser, is the level of silence and bittul: "it is black," etc. And see what is written in the discourse beginning "I am too small for all," and at the end of the discourse beginning "Many waters," regarding "We have a little sister."

> Keser is silence and bittul, the "black" crown described above. The reader is referred to the discourse on "I am too small for all" and to the end of the discourse "Many waters," on "We have a little sister."

21 וזהו נק' בחי' מ"ה [שם מ"ה] שהוא התיקון שנתתקן כלי שלו שאינה רק כ"א כלי הביטול להשראת אור א"ס ב"ה. וע' בביאור האדר"ז [האדרא זוטא] מהאריז"ל [מהאר"י זכרונו לברכה] בתחלתה.

And this is called the level of Mah, which is the Tikkun: that its vessel has been rectified, so that it is nothing but a vessel of bittul for the indwelling of the Infinite Light, blessed be He. And see the Arizal's commentary on the Idra Zuta, at its beginning.

> That is what makes Mah the Name of Tikkun: its vessel has been rectified so that it is nothing but a vessel of bittul for the Infinite Light. The Alter Rebbe refers to the beginning of the Arizal's commentary on the Idra Zuta.

משא"כ בחי' ב"ן [שם ב"ן] הוא אינו נתברר עדיין להיות בבחי' ביטול ממש לאור א"ס ב"ה כ"א הוא מעורב טו"ר [טוב ורע] שיש בו בחי' הביטול להבטל להשראת אור א"ס ב"ה ויש בו ג"כ בחי' שכנגד הביטול שהוא בחי' יש.

Whereas the level of Ban has not yet been refined so as to be at the level of actual bittul to the Infinite Light, blessed be He; rather, it is a mixture of good and evil: there is in it the level of bittul, to be nullified for the indwelling of the Infinite Light, blessed be He, and there is in it also the level that is opposed to bittul, which is the level of yesh.

> Ban has not yet been refined to that state. It is a mixture: part of it is nullified and can receive the Infinite Light, and part of it stands opposed to bittul as a self-asserting "something" (yesh).

22 ויובן זה ע"ד מה שבהשתלשלות רבות נתהווה משם ב"ן [שם ב"ן] בחי' דקרו ליי אלהא דאלהא[54] שהוא בחי' ביטול קצת

And this will be understood along the lines of [the fact] that, through many stages of descent (hishtalshelus), there came into being from the Name Ban the level of those "who call Him the G-d of gods," which is the level of a little bittul

> The mixture in Ban can be seen in what came from it through many stages of descent. The Talmud's phrase for the nations who "call Him the G-d of gods" describes a level that acknowledges G-d as supreme, which is a little bittul.

וגם בחי' יש גמור שכנגד הביטול וזוהי התערובות שלא נתברר עדיין שמעורב בו בחי' ביטול ונגד הביטול

and also the level of complete yesh, which opposes bittul. And this is the mixture that has not yet been refined, in which there are mixed the level of bittul and [the level] opposed to bittul.

> That same level also holds a complete yesh, a full sense of separate existence that opposes bittul. This is the unrefined mixture of Ban.

(כי שם בי"ן [שם בי"ן] הוא בחינת הגילוי כמו בחכמה עיקר מהותה הוא החכמה אבל הגילוי כשעושין ממנה בחינת יש ע"ז נאמר ראיתי איש חכם בעיניו[55] כו' כמ"ש במ"א.

(For the Name Ban is the level of revelation: as with wisdom, its essence is the wisdom, but the revelation, when one makes of it the level of yesh, of this it is said, "I have seen a man wise in his own eyes," etc., as is written elsewhere.

> The parenthesis explains why Ban is like this: it is the level of revelation. Wisdom in its essence is simply wisdom, but once revealed it can become a source of self-importance: "a man wise in his own eyes" (the verse itself reads "Have you seen," not "I have seen").

והנה מ"ש כאן דבשם בי"ן [שם בי"ן] הוא תערובות טו"ר [טוב ורע] אין ר"ל [רוצה לומר] רע ממש ח"ו [חס ושלום] רק שנק' כן ע"ש [על שם] שמבחי' זו נשתלשל למטה בחי' רע וזהו ע"ד מ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פ' בראשית)

Now, what is written here, that in the Name Ban there is a mixture of good and evil, does not mean actual evil, G-d forbid; rather, it is called so because from this level the level of evil descended below. And this is along the lines of what is written in the Arizal's Likkutei Torah, Parshas Bereishis)

> "Good and evil" in Ban does not mean actual evil, G-d forbid; it is so called because evil, further down, descends from it. The Arizal's Likkutei Torah on Bereishis speaks in the same way.

(ד"ח ע"ב) ובע"ח [ובעץ חיים] שהחסדים המגולים דז"א דאצי' דהיינו מן החזה ולמטה נק' עה"ד [עץ הדעת] טו"ר [טוב ורע] משום שיכולים החיצונים ליקח מהם ולהתאחז בהם משא"כ בבחי' עץ החיים.

(folio 8b), and in Etz Chaim: that the revealed chasadim of Z'eir Anpin (the emotive attributes) of Atzilus, that is, from the chest downward, are called the Tree of Knowledge of good and evil, because the external forces can take from them and attach themselves to them, which is not so with the level of the Tree of Life.

> So too Etz Chaim calls the revealed kindnesses (chasadim) of Z'eir Anpin, from its "chest" downward, "the Tree of Knowledge of good and evil," because the external forces can draw from them. The Tree of Life gives them no such hold.

ועד"ז יובן גם כאן בענין מ"ה [שם מ"ה] וב"ן [ושם ב"ן] (וכמשל"ק [וכמו שיתבאר לקמן] אי"ה [אם ירצה השם]) דבחי' ב"ן [שם ב"ן] נק' עץ הדעת טוב ורע

And in the same way it will be understood here too regarding Mah and Ban (as will be explained below, G-d willing): that the level of Ban is called the Tree of Knowledge of good and evil,

> In the same way, Ban is called the Tree of Knowledge of good and evil, a point the Alter Rebbe promises to explain further below.

דהיינו כשהאהבה מצד הדעת לבד שבבחי' זו יש לעומת זה דעת הרע כי השבירה התחילה מבחי' דעת משא"כ בחי' מ"ה [שם מ"ה] הוא הביטול שלמעלה מהדעת וההשגה.

that is, when the love comes from Daas (knowledge) alone, for in this level there is, opposite it, a knowledge of evil, since the shattering began from the level of Daas; whereas the level of Mah is the bittul that is above knowledge and comprehension.

> Love of G-d that comes from Daas, knowledge, alone has an evil counterpart, a "knowledge" of evil, since the shattering of the vessels began at Daas. Mah, by contrast, is a bittul above knowledge and comprehension.

ולכך תחלה מתברר אור הכתר (דהיינו שבחי' מ"ה [שם מ"ה] שבו מברר בחינות מב"ן [משם ב"ן] השייך לכתר ור"ל [ורוצה לומר] בחי' עליונות שיוכלו להיות בביטול גדול ע"ד מדרגת הביטול דכתר כו' ונעשה מזה הכתר דתיקון כלול ממ"ה [משם מ"ה]

And therefore the light of Keser is refined first (that is, the level of Mah within it refines the aspects of Ban that pertain to Keser, meaning the highest aspects, which can be in great bittul, along the lines of the degree of bittul of Keser, etc.; and from this is made the Keser of Tikkun, comprising Mah

> So Keser is refined first: the Mah within it refines those highest elements of Ban that can share Keser's great bittul. From them the rectified Keser is formed, made of Mah together with refined Ban.

וגם מב"ן [משם ב"ן] שכבר נתברר ונכלל בבחי' מ"ה [שם מ"ה] ממש ועמ"ש מזה ג"כ בביאור ע"פ וידבר משה אל ראשי המטות)[56] ואח"כ הוא מברר בחי' חכמה ע"ד הנ"ל ואח"כ בחכמה אתברירו הבחי' ב"ן [שם ב"ן] שלמטה:

and also Ban, which has already been refined and included in the very level of Mah; and see what is written on this also in the explanation on "And Moshe spoke to the heads of the tribes"); and afterwards it refines the level of Chochmah, in the manner mentioned above; and afterwards, "through Chochmah they were refined": the levels of Ban that are below.

> The parenthesis refers to the explanation on "And Moshe spoke to the heads of the tribes." Keser then refines Chochmah, and through Chochmah the lower parts of Ban are refined, as the saying "through Chochmah they were refined" has it.

SECTION 6 · ¶23–25

Knowledge cannot refine itself

23 והנה כמו כן הוא בעבודת ה' למטה באדם דהנה הנשמות הם נמשכים משם בי"ן [שם בי"ן] (עמי"ש בביאור ע"פ כי עמך מק"ח [מקור חיים][57] גבי לברר הנר"נ [הנפש רוח נשמה] שלהם ועמי"ש

Now, so too it is in the service of G-d below, in man. For the souls are drawn from the Name Ban (see what is written in the explanation on "For with You is the source of life," regarding refining their nefesh, ruach and neshamah; and see what is written

> The same order of refinement applies to a person's service of G-d, because souls come from the Name Ban. The parenthesis begins its references with the explanation on "For with You is the source of life," on refining the souls' nefesh, ruach and neshamah.

ע"פ מי יתנך[58] בענין נשמות דבנימין ובד"ה ואלה המשפטים[59] גבי וזרעתי את בית ישראל זרע אדם וזרע בהמה[60] ובביאור ע"פ אדם כי יקריב מכם[61] כו' מן הבהמה וע"פ ביום השמיני שלח[62] ומי"ש ע"פ ואכלתם אכול)[63]

on "Who will make you," on the matter of the souls of Binyamin; and in the discourse beginning "And these are the ordinances," regarding "And I will sow the house of Israel with the seed of man and the seed of beast"; and in the explanation on "A man who brings from you," etc., "from the animals"; and on "On the eighth day he sent"; and what is written on "And you shall eat, eating").

> The further references treat the same theme from other verses: the souls of Binyamin, the sowing of "the seed of man and the seed of beast," the offering brought "from the animals," "On the eighth day he sent," and the doubled "you shall eat, eating."

וא"כ יש בהם ג"כ בחי' תערובות טו"ר וירדו לעוה"ז בכדי לברר הטוב מהרע וענין התערובות [טוב ורע]

If so, there is in them too the level of a mixture of good and evil, and they descended to this world in order to refine the good from the evil. And the matter of the mixture

> Since souls come from Ban, they too contain a mixture of good and evil. They descend into this world in order to sort the good from the evil.

של טו"ר [טוב ורע] שבנשמות הוא ע"ד מ"ש ועץ הדעת[64] טו"ר [טוב ורע] פי' שבבחי' הבחירה הנמשך מהדעת שייך טו"ר [טוב ורע] שכשבוחר בדעתו הטוב דקדושה כשמכיר את בוראו

of good and evil in the souls is along the lines of what is written, "and the Tree of Knowledge of good and evil." The meaning is that in the level of choice, which is drawn from Daas, good and evil apply: when one chooses with his daas the good of holiness, when he recognizes his Creator,

> This mixture is like "the Tree of Knowledge of good and evil": free choice, which flows from Daas, knowledge, can go either way. On the side of good, a person uses his knowledge to recognize his Creator.

כי הוא חייך[65] ועי"ז ממילא נתעורר אצלו האהבה ותשוקה להי' כפי הדעת זהו בחי' הטוב והמטיב וכנגד זה יש בסט"א [בסטרא אחרא] כשבוחר בדעתו

that "He is your life," and through this, of itself, love and longing for G-d are aroused in him according to [his] knowledge, this is the level of "the good that does good." And opposite this there is, in the sitra achra (the other side), when one chooses with his daas

> Once he recognizes that G-d "is your life," love and longing for Him arise of themselves, in proportion to his understanding; this is the good side. Opposite it, on the side of the sitra achra, the same faculty of choice can choose evil.

את הרע ונמשך אחר פיתוי היצר להתענג בתענוגים גשמיים ותאוות כו' וצ"ל הבירור לברר הטוב מהרע שיהיה הדעת והבחירה רק בטוב ולאהבת ה'.

the evil and is drawn after the enticement of the inclination to take pleasure in physical pleasures and lusts, etc. And there must be the refinement, to refine the good from the evil, so that the knowledge and the choice be only in the good and for the love of G-d.

> Then a person follows his inclination's enticements toward physical pleasures and lusts. The work of refinement is to bring knowledge and choice to the good alone, to the love of G-d.

24 והנה כמו שנת' [שנתבאר] לעיל בענין הבירור למעלה שאי אפשר להיות כ"א ע"י בחינה שכבר נתברר לגמרי אז הוא מברר את הבחינה שלמטה ממנה שצריכה בירור

Now, just as was explained above regarding the refinement Above, that it cannot be except through a level that has already been completely refined, [which] then refines the level below it that needs refinement,

> Above, refinement can only be done by a level already completely refined, which then refines the level beneath it. The same rule now applies within the soul.

כמ"כ [כמו כן] בהנשמה זה הבירור לברר בחי' עה"ד [עץ הדעת] טו"ר [טוב ורע] א"א שיהיה ע"י הדעת לבד שאף שאמת שע"י הדעת וההתבוננות יוליד אהבה לה' מ"מ א"א שע"י בחי' זו יברר וידחה כל הרע

so too in the soul, this refinement, refining the level of the Tree of Knowledge of good and evil, cannot be through Daas alone. For although it is true that through knowledge and contemplation one will give birth to love for G-d, nevertheless it is impossible that through this level one should refine and repel all the evil;

> Daas alone cannot refine the soul's "Tree of Knowledge." Contemplation does give birth to love for G-d, but it cannot sort out and push away all the evil.

שהרי עיקר בחי' זו שבדעת הוא הצריך בירור שלכך נק' עץ הדעת טו"ר [טוב ורע] לפי שיש בו זה לעמת זה[66] היינו דכמו שיש טוב בנשמה שהיא הבחירה של הדעת בטוב שמזה נולדה האהבה להי'.

for this very level in Daas is essentially what needs refinement. This is why it is called the Tree of Knowledge of good and evil: because there is in it "the one opposite the other." That is: just as there is good in the soul, which is the choice of Daas in the good, from which love for G-d is born,

> Daas is itself the part that needs refining; that is why it is called the Tree of Knowledge of good and evil, where "the one is set opposite the other." On one side is the good: knowledge choosing good and giving birth to love of G-d.

כמ"כ [כמו כן] יש ממש בחי' רע שהיא הבחירה של הדעת ברע שמזה נולדו אהבה זרה ותאוות רעות ומאחר שיש בו זה לעומת זה אין כח בהטוב לברר הרע שבו.

so too there is actually the level of evil, which is the choice of Daas in the evil, from which strange love and evil lusts are born. And since there is in it the one opposite the other, the good has no power to refine the evil in it.

> On the other side is real evil: knowledge choosing evil and giving birth to strange loves and evil lusts. When the two stand opposite each other as equals, the good has no power to refine the evil.

25 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] בינונים זה וזה שופטן[67] שפעם מתגבר כח הרע ומושל על הטוב ופעם מתגבר כח הטוב ומושל על הרע כמ"ש

And this is what our Sages, of blessed memory, said: "Beinonim (intermediate people): this one and that one judge them"; for at times the power of evil prevails and rules over the good, and at times the power of good prevails and rules over the evil, as it is written,

> The Sages say of beinonim, people in the middle, that "this one and that one judge them," the good and the evil inclination alike. At times evil prevails and at times good.

ולאום מלאום יאמץ[68] וכיון שכן אין זה בחי' בירור כלל שהבירור היינו שיהי' [שיהיה] הטוב מושל על הרע בתמידות ולא על דרך ולאום מלאום יאמץ ח"ו [חס ושלום]

"and one people shall prevail over the other people." And since it is so, this is not the level of refinement at all; for refinement means that the good rule over the evil constantly, and not in the manner of "and one people shall prevail over the other people," G-d forbid.

> It is like Rivkah's twins, of whom she was told that "one people shall prevail over the other." Such swinging back and forth is not refinement at all; refinement means that good rules over evil permanently.

וזה א"א להיות ע"י בחי' הדעת לבד שבנשמה שבחי' זו עצמה לא נתבררה עדיין בשלימות בהנשמה שלכך נק' בחינה זו עץ הדעת טוב ורע (ועמ"ש לעיל) שלפעמים יוכל להיות יניקת החיצונים מבחי' הדעת כו'.

And this cannot be through the level of Daas alone that is in the soul, for this level itself has not yet been fully refined in the soul; this is why this level is called the Tree of Knowledge of good and evil (and see what is written above), for at times the external forces can draw nourishment from the level of Daas, etc.

> Daas alone cannot bring that about, since Daas itself is not yet fully refined in the soul; that is why it is called the Tree of Knowledge of good and evil. At times the external forces can draw their nourishment from it.

לכן צ"ל הבירור ע"י בחינה הנעלה מהדעת שהוא נתברר כבר ואין שום תערובות רע ח"ו [חס ושלום].

Therefore the refinement must be through a level higher than Daas, which has already been refined and has no admixture of evil at all, G-d forbid.

> So the refinement must come from a level above Daas, one already refined and free of any trace of evil.

לכך הוא דוקא יכול לברר הטוב מן הרע (ועמ"ש במ"א ע"פ הן האדם היה כאחד ממנו[69] שעה"ד [שעץ הדעת] טו"ר [טוב ורע] הוא הדעת שבבחי' פנימי' [פנימיות / פנימית] משא"כ הדעת שבבחי' מקיף הוא אדרבה דוחה יניקת החיצונים כו'.

Therefore it specifically can refine the good from the evil. (And see what is written elsewhere on "Behold, the man has become like one of us": that the Tree of Knowledge of good and evil is the Daas that is at the level of the inner dimension (pnimiyus), whereas the Daas that is at the level of the encompassing [light], on the contrary, repels the nourishment of the external forces, etc.

> Only such a level can separate good from evil. The parenthesis cites an explanation of "Behold, the man has become like one of us": the "Tree of Knowledge" is knowledge as an inner faculty, while knowledge as an encompassing power actually repels the external forces.

ולפ"ז [ולפי זה] י"ל [יש לומר] גם כאן דדוקא בבחי' דעת תחתון שהוא דעת המושג בנפש שייך לקרותו עה"ד [עץ הדעת] טו"ר [טוב ורע] וממנו נמשך המדות הנמשכים מהשכל ויש להן לעומת זה בנפש

And according to this it can be said here too that specifically the level of lower Daas, which is the knowledge comprehended in the soul, is fit to be called the Tree of Knowledge of good and evil; and from it are drawn the emotive attributes (middos) that are drawn from the intellect, and they have their counterpart in the

> Accordingly, "lower Daas," the knowledge a person grasps, is the Tree of Knowledge of good and evil. The emotions born of intellect come from it, and they have counterparts in the animal soul.

הבהמית משא"כ בחי' דעת עליון שממשיך המדות שלמעלה מהשכל מבחי' כתר והוא אור מקיף זהו בחי' עץ החיים וע' בענין דעת תחתון ודעת עליון לקמן בפ' פינחס) (הוא לקמן בשה"ש [בשיר השירים])

animal soul; whereas the level of higher Daas, which draws down the emotive attributes that are above the intellect, from the level of Keser, and is encompassing light, is the level of the Tree of Life. And see on the matter of lower Daas and higher Daas below, in Parshas Pinchas) (it is below, in Song of Songs)

> "Higher Daas," by contrast, draws from Keser emotions that are above intellect; it is an encompassing light, the Tree of Life. The Alter Rebbe refers to a discussion of the two kinds of Daas "below, in Parshas Pinchas," and a gloss corrects this: it is in the Song of Songs.

בביאור ע"פ לבבתני[70] ובפ' מטות בביאור ע"פ החלצו[71] ובביאור ע"פ מים רבים ובד"ה ויקהל משה[72] ועמ"ש בד"ה וספרתם לכם[73] גבי שעורה וחטה בענין דעת המושג ודעת הנעלם כו' ע"ש ועמ"ש פ' שלח ע"פ מקושש עצים.[74]

in the explanation on "You have captured my heart," and in Parshas Mattos, in the explanation on "Arm [men]," and in the explanation on "Many waters," and in the discourse beginning "And Moshe assembled"; and see what is written in the discourse beginning "And you shall count for yourselves," regarding barley and wheat, on the matter of comprehended knowledge and hidden knowledge, etc.; see there. And see what is written in Parshas Shelach on "gathering wood."

> There it is the explanation on "You have captured my heart." Further references are to "Arm men" in Mattos, "Many waters," "And Moshe assembled," "And you shall count for yourselves" on barley and wheat and on comprehended and hidden knowledge, and "gathering wood" in Shelach.

SECTION 7 · ¶26–27

The will above reason

26 וענין בחי' זו היינו שהגם שהנשמה היא משם ב"ן [שם ב"ן]. מ"מ היא כלולה ג"כ משם מ"ה [שם מ"ה]

And the matter of this level is this: although the soul is from the Name Ban, nevertheless it is also comprised of the Name Mah;

> The higher level is in the soul because, although the soul comes from Ban, it also contains something of Mah.

דהיינו שבעת ירידת הנשמה משם ב"ן [שם ב"ן] שנק' שמעורב טו"ר [טוב ורע] מערבים בה ג"כ הארה משם מ"ה [שם מ"ה]

that is, at the time of the soul's descent from the Name Ban, which is called mixed of good and evil, there is also mixed into it a radiance from the Name Mah,

> When the soul descends from Ban, which is mixed of good and evil, a radiance of Mah is mixed into it as well.

שהוא התיקון שנתברר כבר ששרשו ממצחא דא"ק [דאדם קדמון] והוא בחי' כתר עליון שנתברר כבר בתחלה שמערבין אותו בהנשמה בכדי שיהי' [שיהיה] בה כח לברר כל בחינותיה והנה"ב [והנפש הבהמית]

which is the Tikkun that has already been refined, whose root is from the forehead of Adam Kadmon; and it is the level of Keser Elyon (the Supreme Crown), which was already refined at the outset, which is mixed into the soul so that it will have the power to refine all its aspects and the animal soul.

> That radiance is the already-refined Tikkun, rooted in the "forehead" of Adam Kadmon: Keser Elyon, the first level to be refined. It is placed in the soul so that the soul will have the power to refine all its own faculties and the animal soul too.

(ועמ"ש בביאור ע"פ צו את בני ישראל כו' את קרבני לחמי.[75] איך שבעוה"ז דוקא שהוא עולם הבירור שם דייקא מאיר שם מ"ה [שם מ"ה] המברר כו'

(And see what is written in the explanation on "Command the children of Israel," etc., "My offering, My bread": how specifically in this world, which is the world of refinement, there specifically shines the Name Mah, which refines, etc.;

> The parenthesis cites the explanation on "Command the children of Israel … My offering, My bread": it is specifically in this world, the world of refinement, that the refining Name Mah shines.

והוא הנמשך מבחי׳ רצון העליון רעוא דכל רעוין כו׳ והוא התגלות סכ״ע [סובב כל עלמין] שלמעלה מעלה מגילוי ההשגה שבג״ע [שבגן עדן] שהוא רק זיו השכינה מבחי׳ ממכ״ע [ממלא כל עלמין] כו׳ וע״ש באריכות.

and it is what is drawn from the level of the Supernal Will, "the Will of all wills," etc.; and it is the revelation of the light that encompasses all worlds (sovev kol almin), which is far above the revelation of comprehension in Gan Eden, which is only the radiance of the Shechinah from the level of the light that fills all worlds (memalei kol almin), etc.; and see there at length.

> That light comes from the Supernal Will, "the Will of all wills," and is the revelation of the light that encompasses all worlds (sovev). It is far higher than the comprehension souls enjoy in Gan Eden, which is only a radiance of the Shechinah from the light that fills the worlds (memalei).

וזהו כענין המבואר כאן. דדוקא בעת ירידת הנשמה למטה בעוה״ז מערבין בה הארת שם מ״ה [שם מ״ה] שממצחא כו׳ שהוא מבחי׳ רעוא דכל רעוין)

And this is like the matter explained here: that specifically at the time of the soul's descent below into this world, there is mixed into it the radiance of the Name Mah from the forehead, etc., which is from the level of "the Will of all wills.")

> This matches the point made here: precisely when the soul descends into this world, a radiance of Mah from the "forehead," from the Will of all wills, is mixed into it.

והוא בחי׳ רצה״ע [רצון העליון] שלמעלה מן הדעת שיש בנפש האדם שהוא בחי׳ יחידה שהיא בחי׳ ביטול אליו יתי׳ שלמעלה מדעת והשכלה המושג ונקי׳ משכיל לאיתן[76] ונקי׳ עם קשה עורף. כמ״ש במ״א.

And it is the level of the Supernal Will, which is above Daas, that is in the human soul, which is the level of yechidah, which is the level of bittul to Him, may He be blessed, that is above comprehended knowledge and intellection; and it is called "a maskil of Eisan," and it is called "a stiff-necked people," as is written elsewhere;

> In the human soul this radiance is the supernal will above knowledge: the yechidah, the soul's innermost point, a bittul to G-d above all understanding. It is called "a maskil of Eisan" (eisan means strong and firm) and "a stiff-necked people," as the Alter Rebbe says is explained elsewhere.

שהוא רצון פשוט בלי שום טעם ושכל מושג שהוא נמשך מבחי׳ כתר עליון שנתברר כבר פי׳ שאין בחי׳ זו רק בקדושה בחי׳ ביטול לאור א״ס ב״ה.

which is a simple will, without any reason or comprehended intellect, which is drawn from the level of Keser Elyon, which was already refined; that is, this level exists only in holiness, the level of bittul to the Infinite Light, blessed be He.

> It is a simple will with no reason or understanding behind it, drawn from the already-refined Keser Elyon. This level exists only in holiness, as pure bittul to the Infinite Light.

27 והיינו למעלה מבחי׳ הבחירה שבדעת ע״כ יש בו כח לברר הטוב מן הרע שבבחי׳ עה״ד [עץ הדעת] טו״ר [טוב ורע] להפך כל רצונות הרע הנמשכים מבחי׳ הדעת שבלעומת זה כו׳ ממרירו למיתקא.

And that is above the level of the choice that is in Daas; therefore it has the power to refine the good from the evil that is in the level of the Tree of Knowledge of good and evil: to transform all the wills of evil that are drawn from the level of the Daas that is on the opposing side, etc., "from bitterness to sweetness."

> This will is above the choice that belongs to Daas, so it has the power to separate the good from the evil in the soul's "Tree of Knowledge." It can transform every evil desire that comes from knowledge on the opposing side, turning "bitterness into sweetness."

ולכך אין די לאדם במה שיתבונן בדעתו ושכלו ולהוליד אהבה ע״פ הדעת כו׳ לבד כ״א לעורר הביטול אליו יתי׳ ולדבקה בו במס״נ [במסירות נפש] ממש שלמעלה מטעם ודעת המושג שאם לא יהיה לו בחינת ביטול הנ״ל

And therefore it is not enough for a person merely to contemplate with his knowledge and intellect and give birth to love according to knowledge, etc., alone; rather, [he must] arouse the bittul to Him, may He be blessed, and cleave to Him with actual self-sacrifice (mesirus nefesh), which is above reason and comprehended knowledge. For if he does not have the level of bittul mentioned above,

> So it is not enough to contemplate and produce a love of G-d that rests on understanding alone. One must also awaken the soul's bittul to G-d and cleave to Him with real self-sacrifice (mesirus nefesh), which is above reason.

אזי אפילו אם יתבונן בגדולת ה׳ בהרחבה כפי כחו ויוליד מזה אהוי״ר [אהבה ויראה] לא יהיה לו קיום אמיתי ויפול ממדרגתו ח״ו [חס ושלום] כי עיקר הבירור צ״ל ע״י כתר עליון

then even if he contemplates the greatness of G-d at length, according to his ability, and gives birth from this to love and awe, he will have no true endurance and will fall from his level, G-d forbid; for the main refinement must be through Keser Elyon

> Without that bittul, even a person who contemplates G-d's greatness at length and comes to love and awe will not hold firm, and may fall from his level. The main refinement must come from Keser Elyon.

(וחכמה עילאה שהוא למעלה ג״כ מההשגה[77] וכמ״ש בסש״ב [בספר של בינונים] פי״ח וכמ״ש במ״א ע״פ ראה אנכי נותן[78] כו׳ ומקור הבירורים הוא ע״י מו״ס [מוחא סתימאה] דא״א וכמ״ש באג״ה [באגרת הקודש] בד״ה למה נסמכה פ׳ מרים) שנתברר כבר שהוא הרצון שלמעלה מהשכל המושג שבחינה זו אינה בלעומת זה:

(and Chochmah Ila'ah (supernal wisdom), which is also above comprehension, as is written in Sefer Shel Beinonim, chapter 18, and as is written elsewhere on "See, I set before you," etc.; and the source of the refinements is through Mocha Stima'ah (the hidden brain) of Arich Anpin, as is written in Iggeres HaKodesh, in the discourse beginning "Why was the section of Miriam juxtaposed"), which has already been refined, which is the will that is above comprehended intellect; for this level has no counterpart on the opposing side.

> The parenthesis adds Chochmah Ila'ah, supernal wisdom, which is also above comprehension, as Tanya chapter 18 explains, and names Mocha Stima'ah, the hidden brain of Arich Anpin, as the source of all refinements, as in the Iggeres HaKodesh epistle on Miriam. This already-refined will above intellect has no counterpart on the side of evil.

SECTION 8 · ¶28–30

Keser drawn into action

28 ג וזהו הירידה שצורך עלייה כי תחלה קודם ירידתן היו בבחי׳ מחשבה עילאה ישראל עלו במחשבה[79] וכנזכר בזהר דכמה מחשבתין אינון שבינה נק׳ לגבי חכמה בחי׳ מחשבה שהוא בחי׳ לבוש נגד החכמה

3. And this is the descent that is for the sake of ascent. For at first, before their descent, they were at the level of supernal thought: "Israel arose in thought." And as is mentioned in the Zohar, "How many thoughts there are": for Binah (understanding), relative to Chochmah, is called the level of thought, which is the level of a garment relative to Chochmah;

> Chapter 3 explains how the descent leads to an ascent. Before descending, the souls were in "supernal thought," as the Midrash says that "Israel arose in thought" before creation; and "thought" has several levels, as the Zohar says: Binah is "thought," a garment, relative to Chochmah.

וכן חכמה לגבי כתר ומבחי' זו דחו"ב [דחכמה ובינה] הוא שרש הנשמות וע"י ירידתן בעוה"ז שמבררים שם הבירורים ממשיך עי"ז בחי' כתר שלמעלה מהדעת שמהפך כל רצונותיו שבעוה"ז שיהיה

and likewise Chochmah relative to Keser. And from this level of Chochmah and Binah is the root of the souls. And through their descent into this world, where they refine the refinements, [a person] thereby draws down the level of Keser, which is above Daas, in that he transforms all his wills in this world so that they be

> In the same way Chochmah is "thought" relative to Keser, and the souls are rooted in Chochmah and Binah. By descending into this world and refining it, a person draws down Keser, which is above Daas, when he turns all his desires in this world toward G-d alone.

רק לה' לבדו ומקיים כל רמ"ח מ"ע [מצות עשה] ואזהרות של שס"ה ל"ת [לא תעשה] ודרבנן שעי"ז ממשיך בחי' כתר עליון ששורה בו אור א"ס ב"ה כנ"ל

for G-d alone, and he fulfills all the 248 positive commandments and the warnings of the 365 prohibitions, and those of the Rabbis; for through this he draws down the level of Keser Elyon, in which the Infinite Light, blessed be He, rests, as mentioned above,

> He does this by keeping the 248 positive commandments, the 365 prohibitions and the laws of the Rabbis. Through them he draws down Keser Elyon, in which the Infinite Light rests.

שהוא בחי' מל' דא"ס ב"ה אל בחי' מל' דאצילות וזוהי העלייי [העלייה] שאחר הירידה שמגיע לבחי' עצמותו ית'

which is the level of Malchus of Ein Sof, blessed be He, into the level of Malchus of Atzilus. And this is the ascent that follows the descent: that he reaches the level of His very Essence, may He be blessed,

> Keser Elyon is Malchus of Ein Sof, the last level of the Infinite, and it is drawn into Malchus of Atzilus. This is the ascent after the descent: the soul reaches the level of G-d's very Essence.

שהוא בחי' כ"ע [כתר עליון] ששורה בו אור א"ס ב"ה משא"כ קודם ירידתן היו עלו רק במחשבה שהיא חו"ב [חכמה ובינה].

which is the level of Keser Elyon, in which the Infinite Light, blessed be He, rests; whereas before their descent they had arisen only in thought, which is Chochmah and Binah.

> That level is Keser Elyon, where the Infinite Light rests. Before its descent the soul had "arisen in thought" only, at the level of Chochmah and Binah, so the descent brings it higher than where it began.

29 וזהו ולכבודי בראתיו יצרתיו אף עשיתיו[80] שהכל ברא לכבודו שהוא בחי' מל' דאצילות להמשיך אליה בחי' כתר שהוא בחי' מל' דא"ס

And this is [the meaning of] "And for My glory I have created it, formed it, even made it": that He created everything for His glory, which is the level of Malchus of Atzilus, to draw down into it the level of Keser, which is the level of Malchus of Ein Sof.

> Isaiah's words "For My glory I have created it, formed it, even made it" are read as the purpose of creation. "My glory" is Malchus of Atzilus, and everything was created so that Keser, which is Malchus of Ein Sof, would be drawn into it.

וזהו אף עשיתיו שהוא מרבה את בחי' הרביעית וריבוי זה נסמך לעשיתיו דוקא כידוע שגם בעולם האצילות עצמו יש ג"כ ד' מדרגות אבי"ע [אצילות בריאה יצירה עשיה]

And this is "even (af) made it": for it includes the fourth level, and this inclusion is joined specifically to "made it." As is known, in the World of Atzilus itself, too, there are also four degrees, Atzilus, Beriah, Yetzirah and Asiyah;

> The word af, "even," is a term of inclusion: it adds a fourth level to "created," "formed" and "made," and it is attached specifically to "made." Atzilus itself contains four levels that parallel the four worlds, Atzilus, Beriah, Yetzirah and Asiyah.

ומל' דאצילות הוא בחי' עשיה שבאצי' שלשם דוקא נמשך בחי' כתר עליון ע"י קיום מצות המלך רמ"ח מ"ע [מצות עשה] ושס"ה ל"ת [לא תעשה] וענפיהן שמדרבנן

and Malchus of Atzilus is the level of Asiyah within Atzilus, into which specifically the level of Keser Elyon is drawn, through fulfilling the commandments of the King: the 248 positive commandments and the 365 prohibitions, and their branches, which are of the Rabbis.

> Malchus of Atzilus is the "Asiyah," the level of action, within Atzilus, and it is specifically into Malchus that Keser Elyon is drawn. This happens through keeping the King's commandments: the 248 positive and 365 negative mitzvos and their Rabbinic branches.

(והבחי' הרביעית היינו בחי' כתר עליון שהיא אצילות שבאצילות וכמ"ש בביאור האדר"ז [האדרא זוטא] מהאריז"ל [מהאר"י זכרונו לברכה] בתחלתה כי הכתר המלביש הראשון של א"ס נק' אצילות וממקום שמתחיל להתעבות הכלי

(And the fourth level is the level of Keser Elyon, which is Atzilus within Atzilus, as is written in the Arizal's commentary on the Idra Zuta, at its beginning: for Keser, the first garment of Ein Sof, is called Atzilus; and from the place where the vessel begins to thicken,

> The parenthesis explains the "fourth level": it is Keser Elyon, the "Atzilus within Atzilus." Following the Arizal's commentary on the Idra Zuta, Keser, the first garment of Ein Sof, is called Atzilus, and as the vessel grows denser it becomes the lower levels.

והוא או"א [אבא ואימא] נקרא בריאה וממקום שיתעבה יותר נקרא יצירה והוא ז"א וממקום שיתעבה עוד יותר נקרא עשיה והוא מל'. והנה בי"ע הם ג' בחי' מחודומ"ע [מחשבה דבור ומעשה] והמחשבה נק' יש מאין לגבי הרצון כמבואר לעיל בפנים

which is Abba and Imma (Chochmah and Binah), it is called Beriah; and from the place where it thickens more, it is called Yetzirah, and that is Z'eir Anpin; and from the place where it thickens still more, it is called Asiyah, and that is Malchus. Now, Beriah, Yetzirah and Asiyah are the three levels of thought, speech and action; and thought is called "something from nothing" relative to the will, as was explained above in the text;

> Abba and Imma are the "Beriah" of Atzilus, Z'eir Anpin its "Yetzirah," and Malchus its "Asiyah." Beriah, Yetzirah and Asiyah also correspond to thought, speech and action, and thought is "something from nothing" relative to the will above it.

וזהו והחכמה מאין תמצא[81] כי החכמה נק' בריאה מחשבה כו' וישראל עלו במחשבה[82] וע"י ירידת הנשמה בגוף ממשיך בחי' כתר והוא בחי' אצילות העליון ממש כנ"ל)

and this is "And wisdom, from ayin (nothing) it is found": for Chochmah is called Beriah, thought, etc.; and "Israel arose in thought"; and through the descent of the soul into the body one draws down the level of Keser, and that is the level of the very supreme Atzilus, as mentioned above.)

> So the verse "wisdom, from ayin it is found" means that Chochmah, the "Beriah" and "thought," comes from the "nothing" of the will, and the souls, which "arose in thought," are rooted there. Through the soul's descent into the body, Keser, the true supreme Atzilus, is drawn down.

אך תיבת אף בעצמו הוא לא טוב שהוא בחי' סט"א [סטרא אחרא] ג' פתחו באף[83] כו'. ועכ"ז [ועם כל זה] הוא המרבה בחי' הרביעית היותר נעלה.

But the word af itself is not good, for it is the level of the sitra achra: "three opened with af," etc. And nevertheless, it is what includes the fourth level, the most exalted.

> The word af also means "anger," and in that sense it belongs to the sitra achra, as in the Midrash's list of those who "opened with af" and came to ruin. Yet this same word is what includes the fourth and highest level.

והיינו ע"י שמבררים את בחינת האף שבעשיה שזהו בירורי נוגה ע"י קיום התומ"צ [התורה ומצות] שע"ז ממשיכים את בחי' כתר עליון לעשיה שבאצילות שהיא המל' כנ"ל.

And this is through refining the level of af that is in Asiyah, which is the refinements of nogah, through fulfilling the Torah and mitzvos; for through this one draws the level of Keser Elyon into the Asiyah of Atzilus, which is Malchus, as mentioned above.

> That happens through refining the af in Asiyah, the "refinements of nogah," the mixed realm of kelipah that can be raised to holiness, by keeping the Torah and mitzvos. Through this Keser Elyon is drawn into Malchus, the Asiyah of Atzilus.

(וע' במא"א [במאורי אור] ערך אף באות א' סעיף ק"ז ובמק"מ [ובמקדש מלך] בחקתי קט"ו ב' ע"פ ואף גם זאת[84] ובמדרש איכה בפסוק תבא כל רעתם[85] לקו באף ומתנחמים באף כו' ע"ש וע' עוד מזה בזח"א [בזהר חלק א] וירא)

(And see Me'orei Or, the entry af, under the letter alef, section 107; and the Mikdash Melech on Bechukosai, 115b, on "And yet even (af) this"; and Midrash Eichah on the verse "Let all their evil come": they were struck with af and are consoled with af, etc.; see there. And see further on this in the Zohar, Part I, Vayera)

> The parenthesis lists sources on af: Me'orei Or, the Mikdash Melech on "And yet even (af) this" in Bechukosai, and the Midrash on Eichah, which says that Israel were struck with af and are consoled with af. It then begins a list of Zohar passages.

(דקי"ו ע"א) פ' אחרי (ס"ו א') ר"פ בחקתי (קי"ב סע"א [סוף עמוד א]) שמות (י"ד א') ועיין ברבות בקהלת ע"פ אף חכמתי[86] כו' אמר שלמה תורה שלמדתי באף נתקיימה בי.[87]

(116a), Parshas Acharei (66a), the beginning of Parshas Bechukosai (end of 112a), Shemos (14a). And see [Midrash] Rabbah on Koheles, on "Also (af) my wisdom," etc.: Shlomo said, "The Torah that I learned with af (anger) endured with me."

> After the Zohar passages comes Koheles Rabbah on "Also (af) my wisdom stood by me": Shlomo said that the Torah he learned with af, under strain, is what endured with him.

וכמ"ש בפי' המשניות להרמב"ם [להרבי משה בן מימון] ספ"ה דאבות ועמ"ש ע"פ אריתי מורי[88] והיינו כי עי"ז הע ול שמייגע א"ע [את עצמו] מברר נה"ב [נפש הבהמית] שמק"נ [שמקליפת נוגה] ושרש הניצוצים שנפלו בק"נ [בקליפת נוגה] הוא מעולם התהו כו'.

And as is written in the Rambam's Commentary on the Mishnah, at the end of chapter 5 of Avos; and see what is written on "I have gathered my myrrh." And this is because, through this yoke with which he wearies himself, he refines the animal soul, which is from kelipas nogah; and the root of the sparks that fell into kelipas nogah is from the World of Tohu, etc.

> The Rambam's commentary at the end of Avos chapter 5 is cited for the same teaching. The reason is that the yoke of toil with which a person wearies himself refines his animal soul, which comes from kelipas nogah, where sparks from the world of Tohu fell.

ועו"ל [ועוד יש לומר] הטעם עפמ"ש [על פי מה שכתוב] הרמ"ז [הרב משה זכות] בפ' אמור (בדף צ"ה ע"ב) גבי וכתרין תתאין שנוגה היא בבחי' הכתר לקליפות שהכתר הוא הממוצע בין פרצוף העליון לתחתון.

And one may further give the reason according to what the Ramaz wrote on Parshas Emor (folio 95b), regarding "and the lower crowns": that nogah is at the level of Keser for the kelipos (husks), for Keser is the intermediary between the higher partzuf (configuration) and the lower.

> A further reason comes from the Ramaz on the Zohar, Parshas Emor: nogah is like a "crown" (keser) for the kelipos. Keser always stands between a higher configuration and the one below it.

וכן נוגה בין הקדושה והטומאה ולכן ע"י בירורי נוגה לאהפכא חשוכא לנהורא מעוררים וממשיכים גילוי כתר עליון דקדושה כו'

And so too nogah is between holiness and impurity. And therefore, through the refinements of nogah, "to turn darkness into light," one arouses and draws down the revelation of the supreme Keser of holiness, etc.

> Nogah likewise stands between holiness and impurity. So when nogah is refined, "turning darkness into light," the revelation of the holy Keser Elyon is aroused and drawn down.

ולכן בא הריבוי דהתגלות הכתר בתיבת אף עשיתיו שהוא ענין בירור נוגה ולכן נאמר כמראה הקשת[89, 90, 91] כו'

And therefore the inclusion of the revelation of Keser comes in the word af of "even (af) made it," which is the matter of the refinement of nogah. And therefore it is said, "As the appearance of the bow," etc.,

> That is why the inclusion of Keser comes with the word af in "even made it": af is the refinement of nogah. Yechezkel's vision alludes to this in the verse beginning "As the appearance of the bow."

כן מראה הנוגה כו׳ וארא ואפול על פני ואפ״ל [ואפשר לומר] דהיינו מראה הנוגה כשמתברר מחשוכא לנהורא ועולה בבחי׳ א״ח [אור חוזר]

“so was the appearance of the brightness (nogah),” etc., “and I saw, and I fell upon my face.” And it can be said that this is the appearance of nogah when it is refined from darkness to light and rises as returning light (or chozer),

> The verse continues, “so was the appearance of the brightness (nogah) … and I saw, and I fell upon my face.” The Alter Rebbe suggests that this is nogah once refined from darkness to light, rising upward as returning light (or chozer).

כמו מראה הקשת שע״י נמשך התגלות הכתר עליון ולכן ואפול על פני כו׳ וכמ״ש במ״א.

like the appearance of the bow, through which the revelation of the supreme Keser is drawn down; and therefore “and I fell upon my face,” etc., as is written elsewhere.

> Like the rainbow, this refined nogah draws down a revelation of Keser Elyon, and so the prophet fell on his face. The point is explained elsewhere.

ועיין מענין כמראה הקשת כו׳ בגמרא פ״ט דברכות (נ״ט א׳) פ״ב [פרק ב׳] דחגיגה (י״ו א׳) זח״א [זהר חלק א] בראשית (י״ח א׳ ב׳)

And see on the matter of “As the appearance of the bow,” etc., in the Gemara, chapter 9 of Berachos (59a), chapter 2 of Chagigah (16a); the Zohar, Part I, Bereishis (18a-b),

> On the rainbow verse the Alter Rebbe cites the Talmud, Berachos 59a and Chagigah 16a, and the Zohar on Bereishis.

פ׳ נח (ע״א ב׳) ויחי (רל״ב א׳) פקודי (רמ״ז א׳) פינחס (ר״ל סע״א [סוף עמוד א] רל״א א׳)

Parshas Noach (71b), Vayechi (232a), Pekudei (247a), Pinchas (end of 230a, 231a).

> The list of Zohar passages continues with Noach, Vayechi, Pekudei and Pinchas.

והנה בפ׳ בראשית שם פי׳ המק״מ [המקדש מלך] מראה הנוגה היינו גוונין עילאין חג״ת [חסד גבורה תפארת] דאצי׳ (ועמ״ש בד״ה הנך יפה רעיתי הנך יפה ובד״ה כי תצא בפי׳ יפת תואר)[92]

Now, in Parshas Bereishis there, the Mikdash Melech explained “the appearance of the brightness” as the supernal colors, Chesed, Gevurah and Tiferes of Atzilus (and see what is written in the discourse beginning “Behold, you are beautiful, my beloved, behold, you are beautiful,” and in the discourse beginning “When you go out,” on the meaning of “a woman of beautiful form”);

> On the Zohar’s passage in Bereishis, the Mikdash Melech explains “the appearance of the brightness” as the supernal colors, Chesed, Gevurah and Tiferes of Atzilus. The parenthesis refers to the discourses “Behold, you are beautiful, my beloved” and “When you go out,” on the beautiful captive woman.

ובת"ז [ובתיקוני זהר] בהקדמה (ד"ו סע"א [סוף עמוד א]) פי' מראה הנוגה היינו בחי' מלכות וכ"כ [וכן כתב] בפרדס ערך נוגה וע' במא"א [במאורי אור] אות נו"ן סי"א

and the Tikkunei Zohar, in the introduction (end of folio 6a), explains "the appearance of the brightness" as the level of Malchus; and so wrote the Pardes, under the entry nogah; and see Me'orei Or, letter nun, section 11.

> The Tikkunei Zohar, in its introduction, explains "the appearance of the brightness" as Malchus, and so does the Pardes, Rabbi Moshe Cordovero's work of Kabbalah, under the entry nogah; Me'orei Or is cited as well.

מ"מ בספר אשל אברהם פ' בראשית שם פי' מראה הנוגה על ק"נ [קליפת נוגה] ממש ונמשך לו זה ממ"ש בת"ז [בתיקוני זהר] תיקון י"ח (דל"ב א"ב [ע"א ע"ב]) והמכוון כמש"כ [כמה שכתוב]

Nevertheless, in the book Eshel Avraham, Parshas Bereishis there, he explained "the appearance of the brightness" as kelipas nogah itself; and this followed for him from what is written in the Tikkunei Zohar, Tikkun 18 (32a-b). And the intent is as I have written:

> The book Eshel Avraham, however, explains it as kelipas nogah itself, on the basis of the Tikkunei Zohar, Tikkun 18. The Alter Rebbe goes on to reconcile the readings.

דהיינו מראה הבירורי' [הבירורים / הבירורין] שנתבררו מקליפת נוגה ונכללו במלכות דאצילות הנק' ג"כ נוגה דקדושה ועבמ"ש [ועיין במה שכתוב] סד"ה ויאבק איש[93] בפי' שהעלו אבק עד כסה"כ [כסא הכבוד][94] וברבות בראשית פי"א [פרק י"א] ובפי"ב ע"פ וארח צדיקים כאור נוגה[95] (במשלי סי' ד')

that is, the appearance of the refinements that have been refined from kelipas nogah and included in Malchus of Atzilus, which is also called the nogah of holiness. And see what is written at the end of the discourse beginning "And a man wrestled," on the meaning of "they raised dust up to the Throne of Glory." And in [Midrash] Rabbah on Bereishis, chapter 11, and in chapter 12, on "And the path of the righteous is as the light of nogah (brightness)" (in Proverbs, chapter 4),

> The intended meaning is the appearance of the sparks refined out of kelipas nogah and included in Malchus of Atzilus, which is called "the nogah of holiness." He refers to the end of the discourse on "And a man wrestled," where Yaakov and the angel "raised dust up to the Throne of Glory," and to Bereishis Rabbah on "the path of the righteous is as the light of nogah."

מבואר דהוא אור שנברא ביום ראשון שהוא בחי' גבוה מאד ועיין זח"ג [זהר חלק ג] נשא (קכ"ט א')

it is explained that it is the light that was created on the first day, which is a very high level. And see the Zohar, Part III, Nasso (129a),

> There the Midrash explains this nogah as the light created on the first day, a very high level. The Zohar on Nasso is cited as well.

האזינו (רפ"ח ב'). ואפ"ל [ואפשר לומר] שבחי' אור זה נמשך לצדיקים ע"י שמבררים קליפת נוגה ומהפכים חשוכא לנהורא.

Haazinu (288b). And it can be said that this level of light is drawn to the righteous because they refine kelipas nogah and turn darkness into light.

> The Zohar on Haazinu is also cited. The Alter Rebbe suggests that this light reaches the righteous because they refine kelipas nogah and turn its darkness into light.

ולכך נתגלה להם אור נוגה העליון דהיינו אור שנברא ביום ראשון וע' במא"א [במאורי אור] אות א' (סעיף קכ"ב קכ"ג) ובזח"ג [ובזהר חלק ג] בהעלותך (קנ"ד א') עקב ער"ב א'

And therefore the supernal light of nogah is revealed to them, that is, the light that was created on the first day. And see Me'orei Or, letter alef (sections 122, 123), and the Zohar, Part III, Beha'aloscha (154a), Eikev (272a).

> That is why the supernal light of nogah, the light of the first day, is revealed to them. Further references are to Me'orei Or and to the Zohar on Beha'aloscha and Eikev.

והנה לכך נמשך הכ"ע [הכתר עליון] לעשי' [לעשיה] דוקא מכמה טעמים הא' הוא מפני שא"א שיתקיימו כל רמ"ח מ"ע [מצות עשה] ושס"ה ל"ת [לא תעשה] כי"א בעשי' [בעשיה] כמו אזהרות חלב ודם

Now, Keser Elyon is drawn specifically into Asiyah for several reasons. The first is that it is impossible for all the 248 positive commandments and 365 prohibitions to be fulfilled except in Asiyah, such as the warnings against [eating] forbidden fat and blood,

> Keser Elyon is drawn into Asiyah, the realm of action, for several reasons. First, the mitzvos can be fulfilled only in action: the prohibitions of forbidden fat and blood, for instance, apply only to physical food.

וכן רבים כיוצא באלו ועוד מפני שעיקר גילוי רצה"ע [רצון העליון] הוא בעשיה דוקא כמו כשהוא אינו רוצה ללמוד ולומד מחמת שרצה"ע [שרצון העליון] ב"ה הוא שילמוד

and likewise many similar to these. And further, because the main revelation of the Supernal Will is specifically in Asiyah: as when a person does not want to learn, and learns because the Supernal Will, blessed be He, is that he should learn;

> Second, the Supernal Will is revealed above all in action. When a person does not want to study and studies anyway, only because it is G-d's will, the Supernal Will is revealed.

אזי מתגלה רצה"ע [רצון העליון] ב"ה בבחינת גילוי שניכר ונרגש הוא שכופה א"ע [את עצמו] בע"כ [בעל כרחך] ועוסק בתורה מחמת שכך הוא רצונו העליון ב"ה. ה"ז [הרי זה] גילוי רצון העליון בפו"מ [בפועל ממש].[96,97]

then the Supernal Will, blessed be He, is revealed in a mode of revelation, for it is recognized and felt that he forces himself against his will and occupies himself with Torah because such is His Supernal Will, blessed be He. This is the revelation of the Supernal Will in actual fact.

> It is then plainly felt that he forces himself against his own will to engage in Torah because that is the Supernal Will. This is the Supernal Will revealed in actual fact.

30 וכן להיפך כשרוצה באיזה תאוה ח"ו [חס ושלום] ואינו עושה מחמת שלא לעבור על רצון ה עליון ב"ה

And so too the reverse: when he desires some lust, G-d forbid, and does not do it, so as not to transgress the Supernal Will, blessed be He,

> The reverse is also true. When a person craves something forbidden, G-d forbid, and holds back only so as not to transgress the Supernal Will, that Will is revealed.

אזי מתגלה הרצון העליון בבחי' גילוי משא"כ למעלה מעשיה אינו שייך כ"ז [כל זה] ואינו מתגלה רצה"ע [רצון העליון] בבחי' גילוי וז"ש [וזהו שכתוב] בס"י [בספר יצירה][98] נעוץ תחלתן בסופן[99] שבעשי' [שבעשיה] דוקא נעוץ תחלתן הוא גילוי רצה"ע [רצון העליון] ב"ה.[100,101,102,103,104,105,106,107,108,109,110,111,112,113,114,115,116,117,118,119,120,121,122,123,124,125,126,127,128,129,130,131,132,133,134]

then the Supernal Will is revealed in a mode of revelation. Whereas above Asiyah all this does not apply, and the Supernal Will is not revealed in a mode of revelation. And this is what is written in Sefer Yetzirah, "Their beginning is wedged in their end": for specifically in Asiyah "their beginning is wedged," which is the revelation of the Supernal Will, blessed be He.

> Above Asiyah none of this applies, so the Supernal Will is not revealed there in this way. This is the meaning of Sefer Yetzirah's "their beginning is wedged in their end": the highest level, the Supernal Will, is revealed specifically in the lowest, in action.

SECTION 9 · ¶31–32

The two halves of the verse

31 ובזה יובן מארז"ל [מאמר רבותינו זכרונם לברכה] ע"פ והיה מספר בנ"י [בני ישראל] כחול הים אשר לא יספר[135] כו'. כאן כשישראל עושין רצונו של מקום[136] פי' שכאשר ישראל עושים רצונו בקיום המצות שע"י ממשיכים את הרצה"ע [הרצון העליון]

And with this will be understood the saying of our Sages, of blessed memory, on "And the number of the children of Israel shall be as the sand of the sea, which cannot be counted," etc.: "Here, when Israel do the will of the Omnipresent (Makom, lit. Place)." The meaning is that when Israel do His will by fulfilling the mitzvos, through this they draw down the Supernal Will,

> This explains the Talmud's answer to two phrases of one verse about Israel's number: "as the sand of the sea" implies a number, yet "which cannot be counted" implies none. The second applies when Israel do "the will of the Makom," a name for G-d that literally means "Place"; by keeping the mitzvos they draw down the Supernal Will.

שהוא בחי' כ"ע [כתר עליון] שהוא בחי' מל' דא"ס כנ"ל למלכות דאצי' הנק' מקום וזהו שנקרא עושין רצונו של מקום

which is the level of Keser Elyon, which is the level of Malchus of Ein Sof, as mentioned above, into Malchus of Atzilus, which is called Makom (Place). And this is why it is called "doing the will of the Makom,"

> That Will is Keser Elyon, Malchus of Ein Sof, and it is drawn into Malchus of Atzilus, which is called Makom, "Place." This is why the Sages speak of doing the will "of the Makom."

כי המל' דאצילות הוא בחי' עשיה שבאצילות ע"כ נק' מקום והיא ג"כ מקור דבי"ע שהוא מקור מקום וזמן ע"כ ע"י המשכת א"ס למלכות

for Malchus of Atzilus is the level of Asiyah within Atzilus; therefore it is called Makom. And it is also the source of Beriah, Yetzirah and Asiyah, which is the source of place and time. Therefore, through the drawing-down of Ein Sof into Malchus

> Malchus of Atzilus is called "Place" because it is the "Asiyah" of Atzilus and the source of the worlds below, where place and time begin. When the Infinite is drawn into this Malchus, the effect reaches the worlds that come from it.

דאצילות לכך אז הוא בחי' החול דבי"ע ג"כ בבחי' א"ס שלא יספר מרוב שאע"פ [שאף על פי] שהחול הוא בגדר מספר אעפ"כ [אף על פי כן] יהיה בלי מספר

of Atzilus, then the level of the sand of Beriah, Yetzirah and Asiyah is also at the level of Ein Sof, so that it "cannot be counted for multitude": for although the sand is within the category of number, nevertheless it will be without number;

> Then even the "sand" of Beriah, Yetzirah and Asiyah, the created beings, takes on something of the Infinite. Though countable in kind, they become truly beyond number.

והיינו לפי שעושים רצונו של מקום וממשיכים את כ"ע [כתר עליון] במל' דאצילות שע"י הארה זו נעשה החול בבחי' אשר לא יספר כו'

and this is because they do the will of the Makom and draw down Keser Elyon into Malchus of Atzilus; for through this radiance the sand becomes the level of "which cannot be counted," etc.

> This happens because Israel do the will of the Makom and draw Keser Elyon into Malchus of Atzilus. Through that radiance the sand becomes "which cannot be counted."

משא"כ כשאין עושין וממשיכין רצונו של מקום אזי החול הוא בגבול ומספר ממש (וכענין מארז"ל [מאמר רבותינו זכרונם לברכה] בחגיגה לחד תירוצא)

Whereas when they do not do and draw down the will of the Makom, then the sand is in limit and actual number. (And this is like the saying of our Sages in Chagigah, according to one answer)

> When Israel do not do G-d's will and draw it down, the "sand" remains limited and countable. The parenthesis compares a similar answer of the Sages in Chagigah.

(די"ג סע"ב [סוף עמוד ב]) ע"פ אלף אלפים ישמשוני' [ישמשוניה][137] כאן בזמן שאין[138] בהמ"ק [בית המקדש] קיים ע"ש וזהו פי' הפסוק מי מנה כו'

(end of 13b), on "A thousand thousands serve Him": "Here, when the Holy Temple does not stand"; see there. And this is the meaning of the verse "Who has counted," etc.,

> There the Talmud contrasts "A thousand thousands serve Him," a number, with "Is there a number to His troops?" and says that the limited number applies when the Temple does not stand. The same principle explains Bilam's verse, "Who has counted."

ומספר את רובע ישראל שיש בו שני פירושים. הא' שיש מספר לרובע ישראל שהוא מלתא באפיה נפשיה ואינו שייך למי מנה כו'.

"and the number of the fourth part of Israel," which has two interpretations. The first: that there is a number to the fourth part of Israel, this being a statement in its own right, not connected to "Who has counted," etc.

> Its second half, "and the number of the fourth part of Israel," can be read in two ways. In the first, it is a separate statement: the fourth part of Israel does have a number.

והב' דקאי אדסמיך ליה מי מנה שמי מנה עפר ומי יספור רובע ישראל שאין לו מספר והיינו כשעושין רצונו של מקום אזי הוא בלי מספר וכנ"ל.

And the second: that it refers back to what stands next to it, "Who has counted": "Who has counted the dust, and who will number the fourth part of Israel," which has no number; and that is, when they do the will of the Makom, then it is without number, as mentioned above.

> In the second, "who" carries over from the first half: who can count the dust, and who can number the fourth part of Israel? It has no number, and that is when Israel do G-d's will.

(ומזה יובן עוד תוספת ביאור לענין המבואר לעיל פ' חקת ע"פ על כן יאמרו המושלים בואו חשבון[139] כו' דהיינו שע"י מעשה המצות ממשיכים גילוי אור א"ס בבחי' מל' הנק' חשבון וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה][140] אף צדקה כל פרוטה ופרוטה מצטרפת לחשבון גדול.

(And from this a further explanation will be understood of the matter explained above in Parshas Chukas on "Therefore the rulers say, 'Come to Cheshbon,'" etc.: that through the doing of the mitzvos one draws the revelation of the Infinite Light into the level of Malchus, which is called cheshbon (reckoning). And this is what our Sages, of blessed memory, said: "So too charity: each and every penny adds up to a great reckoning (cheshbon gadol)."

> The parenthesis adds to the discourse on "Come to Cheshbon" in Parshas Chukas: through doing the mitzvos the Infinite Light is revealed in Malchus, called cheshbon, "reckoning." So the Sages say that in charity each penny adds up to "a great reckoning."

שהוא בחי' ולגדולתו אין חקר.[141] שמזה נמשך להיות והיה מספר כו' אשר לא יספר ועי"כ נקרא חשבון גדול. שעם היותו בגדר מספר וחשבון הוא באמת אשר לא יספר כנ"ל).

This is the level of "and His greatness is unsearchable," from which it is drawn down that there be "And the number," etc., "which cannot be counted"; and therefore it is called a "great reckoning": for while it is within the category of number and reckoning, it is in truth "which cannot be counted," as mentioned above.)

> That "great reckoning" reflects "His greatness is unsearchable," the Infinite drawn into Malchus, which makes Israel's number "which cannot be counted." It is a reckoning, within number, and yet truly beyond counting.

והנה בחי' זו דבלי מספר זהו ענין המשכות הכ"ע [הכתר עליון] למלי בבחי' יחו"ת [יחודא תתאה] ע"י קיום המצות

Now, this level of "without number" is the matter of the drawings-down of Keser Elyon into Malchus at the level of the lower unity (yichuda tata'ah), through fulfilling the mitzvos.

> This kind of numberlessness, drawn through the mitzvos as Keser enters Malchus, belongs to the lower unity (yichuda tata'ah): the countable creatures remain, yet they become infinite.

אך על ההמשכה ביחו"ע [ביחודא עילאה] באצילות ע"י התורה נאמר מי מנה עפר יעקב[142] שהתורה היא אחדות בתכלית

But of the drawing-down at the level of the higher unity (yichuda ila'ah) in Atzilus, through the Torah, it is said, "Who has counted the dust of Yaakov": for the Torah is utter oneness,

> The drawing-down of the higher unity (yichuda ila'ah) within Atzilus comes through the Torah, and of it the verse says, "Who has counted the dust of Yaakov?" The Torah is perfect oneness.

שהוא הפנימי' [הפנימיות / הפנימית] הכוונה של כל המצות והוא הנק' עפר יעקב שהוא גוש אחד בלי גדר מספר כלל בחי' ז"א דאצילות.

which is the inner dimension (pnimiyus), the intent, of all the mitzvos; and it is what is called "the dust of Yaakov," which is one mass without any category of number at all: the level of Z'eir Anpin of Atzilus.

> The Torah is the inner intent of all the mitzvos; it is "the dust of Yaakov," a single mass entirely above number. It corresponds to Z'eir Anpin of Atzilus.

32 והוא ע"ד מ"ש בס"י [בספר יצירה] שאדון יחיד ואין שני לו[143] ולפני אחד מה אתה סופר.[144] פי' שבאמת אף בחי' אחד הוא בגדר מספר.

And this is along the lines of what is written in Sefer Yetzirah: "for the Master is Singular (Yachid), and there is no second to Him; and before One, what do you count?" The meaning is that in truth even the level of "one" is within the category of number.

> This is like Sefer Yetzirah's words, "the Master is Singular and there is no second to Him, and before One, what do you count?" Even "one" is a number, the first of the count.

ולכן לפני אחד דייקא מה אתה סופר דהיינו בחי' אדון יחיד כו' שהוא לבדו אינו בגדר מספר.

And therefore it is specifically "before One, what do you count?": that is, the level of "the Master is Singular," etc., which alone is not within the category of number.

> So "before One" points to something beyond even "one": the "Singular Master," who alone is outside number altogether.

והענין הוא כנז' [כנזכר] בזהר דפלגא גופא לא איקרי אחד[145] הרי אחד נק' כשהרבה בחי' מתחברים יחד ומתאחדים ובדכר ונוק' [ונוקבא] כתיב והיו לבשר אחד.[146]

And the point is as mentioned in the Zohar: "half a body is not called one." Thus "one" is said when many aspects join together and become united; and of male and female (Nukva) it is written, "and they shall become one flesh."

> As the Zohar explains, "half a body is not called one": "one" means parts joined into a unity. So of man and woman it is said, "and they shall become one flesh."

וע"ד מ"ש ביחזקאל (ל"ז י"ז) והיו לאחדים בידך[147] ועד"מ באדם כמו כח המחשבה עם בעל המחשבה שהוא עצמיות הנפש נקרא אחד שהם מתאחדים בתכלית.

And along the lines of what is written in Yechezkel (37:17), "and they shall become one in your hand." And by way of analogy in man: the power of thought, together with the thinker, who is the essence of the soul, is called one, for they are utterly united.

> Likewise Yechezkel was told to join two sticks so that "they become one in your hand." In a person, the power of thought and the thinker, the soul's essence, are called "one" because they are wholly united.

וכן גוף האדם הכלול מרמ״ח אברים ושס״ה גידים נקרא אדם אחד שכל האברים מתאחדים יחד וזהו שאחד הוא עדיין בגדר מספר שכשהרבה כחות מחוברין ביחד נק׳ אחד.

And so too the human body, comprising 248 limbs and 365 sinews, is called one person, for all the limbs unite together. And this is why "one" is still within the category of number: when many powers are joined together, it is called one.

> The body too, with its 248 limbs and 365 sinews, is "one person" because its parts are united. That is why "one" still belongs to number: it is the unity of many.

אבל עצמיות הנפש שלמעלה מהתפשטות כחות הנפש באברי הגוף אינה נק׳ כלל בשם אחד כ״א נק׳ בחי׳ יחידה שבנפש.

But the essence of the soul, which is above the spreading of the soul's powers into the limbs of the body, is not called by the name "one" at all; rather, it is called the level of yechidah in the soul.

> The soul's essence, above the powers that spread into the body, is not called "one" at all. It is called the yechidah, the soul's singular core.

כי בחי׳ יחידה שבנפש הוא בחי׳ שלמעלה מהשכל והוא הרצון הפשוט וכנ״ל בענין פנימיות הלב ואין בה בחי׳ מספר.

For the level of yechidah in the soul is a level above intellect, and it is the simple will, as mentioned above regarding the inner dimension of the heart; and there is no level of number in it.

> The yechidah is above intellect; it is the simple will, the "inner dimension of the heart" mentioned earlier. Number does not apply to it.

SECTION 10 · ¶33–34

From one to Singular; Yaakov and the fourth part

33 וכמ״כ [וכמו כן] יובן הנמשל למעלה שאחד נקרא כשהרבה כחות וחלקים מחוברים ביחד בתכלית. דהיינו בבחי׳ כלים דאצי׳

And so too will be understood the analogue Above: that "one" is said when many powers and parts are joined together completely, that is, in the level of the vessels of Atzilus;

> Above, likewise, "one" describes the vessels of Atzilus: many powers and parts perfectly joined into a unity.

אבל יחיד הוא בחי' עצמותו ית' שאין עוד מלבדו[148] שהוא פשוט בתכלית הפשיטות ואינו בגדר מספר.

but "Singular" is the level of His very Essence, may He be blessed, besides whom there is nothing else, who is simple with the utmost simplicity and is not within the category of number.

> "Singular" describes G-d's very Essence, besides whom there is nothing else, utterly simple and beyond number.

וזה לפני אחד דייקא מה אתה סופר (ועמ"ש בפ' וארא בד"ה וארא אל אברהם[150, 149] מענין פי' אחד ופי' יחיד ושע"י עסק התורה נמשך גילוי אור א"ס ב"ה עצמו בחי' יחיד. ועמ"ש בפ' מקץ בביאור ע"פ כי אתה נרי)[152, 151]

And this is specifically "before One, what do you count?" (And see what is written in Parshas Va'era, in the discourse beginning "And I appeared to Avraham," on the meaning of "One" and the meaning of "Singular," and that through occupation with Torah the revelation of the Infinite Light, blessed be He, itself, the level of "Singular," is drawn down. And see what is written in Parshas Mikeitz, in the explanation on "For You are my lamp.")

> That is the meaning of "before One, what do you count?" The parenthesis refers to the discourse "And I appeared to Avraham" in Parshas Va'era, which explains "One" and "Singular" and shows that Torah study draws down the Infinite Light itself, the "Singular," and to the explanation on "For You are my lamp" in Mikeitz.

וזהו הירידה של הנשמות צורך עליה שקודם ירידתן היו בבחי' אחד שעלו במחשבה וכענין אחד

And this is the descent of the souls for the sake of ascent: before their descent they were at the level of "one," for they arose in thought, as in "One

> Here is the descent for the sake of ascent: before descending, the souls were at the level of "one," having "arisen in thought." Yechezkel's words about Avraham illustrate it.

היה אברהם שהיו כלולים בו כללות נשמות ישראל והיו בבחי' אחד שעלו במחשבה. ובחינת מחשבה עם בעל המחשבה נק' אחד שמיוחדים בתכלית.

was Avraham," in whom the souls of Israel as a whole (klalus) were included; and they were at the level of "one," for they arose in thought. And the level of thought, together with the thinker, is called one, for they are utterly united.

> "Avraham was one," for all the souls of Israel as a whole were included in him, at the level of "one," in thought. Thought and the thinker are called "one" because they are perfectly united.

אבל לאחר ירידתם למטה לברר ע"י עסקם בתומ"צ [בתורה ומצות] שתורה היא עפר יעקב ז"א דאצילות ומצות הם במל' שנק' מצות המלך והיינו שממשיכים גילוי אור א"ס ב"ה הנק' יחיד המלובש בכ"ע [בכתר עליון]

But after their descent below, to refine through their occupation with Torah and mitzvos, for the Torah is "the dust of Yaakov," Z'eir Anpin of Atzilus, and the mitzvos are in Malchus and are called "the commandments of the King," that is, they draw down the revelation of the Infinite Light, blessed be He, called "Singular," which is enclothed in Keser Elyon

> After their descent, the souls refine the world through Torah and mitzvos. The Torah is "the dust of Yaakov," Z'eir Anpin of Atzilus, and the mitzvos, "the King's commandments," are in Malchus; through both they draw down the Infinite Light called "Singular," which is clothed in Keser Elyon.

(שיומשך ויתגלה בז"א ונוק' [ונוקבא] באצי' ולכן נק' הז"א אז עפר יעקב שאינו בגדר מספר כלל ע"י המשכת אור הכתר שממשיכים בו ע"י עסק התורה ועיין בהרמ"ז [בהרב משה זכות] בפ' אמור) (בדף צ"ו ע"ב) גבי

(so that it be drawn and revealed in Z'eir Anpin and Nukva of Atzilus; and therefore Z'eir Anpin is then called "the dust of Yaakov," which is not within the category of number at all, through the drawing down of the light of Keser that is drawn into it through occupation with Torah. And see the Ramaz on Parshas Emor) (folio 96b), regarding

> This light is revealed in Z'eir Anpin and Nukva of Atzilus. Z'eir Anpin, receiving the light of Keser through Torah study, then becomes "the dust of Yaakov," entirely above number; the Ramaz on the Zohar's Parshas Emor is cited.

ועל דא יעקב שלימא אתעטר בעטרוי[153] כו' יעקב שלימא הוא פנימית ז"א ואתעטר בעטרוי המשכת עתיק כו'

"And on this, the complete Yaakov was crowned with his crowns," etc.: "the complete Yaakov" is the inner dimension of Z'eir Anpin, and "was crowned with his crowns" is the drawing-down of Atik, etc.;

> The Zohar there says that "the complete Yaakov was crowned with his crowns," which the Ramaz explains as the inner dimension of Z'eir Anpin crowned by the drawing-down of Atik.

ע"ש ובמא"א [ובמאורי אור] אות ע'[154] סכ"ד פי' עפר נקרא הבינה עפרות זהב[155] ועיין רבות בראשית (פי"ב ופרשה ט"ז) וז"ש [וזהו שכתוב] לעתיד והי' [והיה] אור הלבנה[156] כו'

see there. And in Me'orei Or, letter ayin, section 24, he explained: Binah (understanding) is called afar (dust), "dust of gold." And see [Midrash] Rabbah on Bereishis (chapter 12 and parashah 16). And this is what is written of the future: "And the light of the moon shall be," etc.,

> Me'orei Or notes that Binah too is called "dust," as in "dust of gold." The future is described in the prophecy beginning "And the light of the moon shall be."

ואור החמה כו' שהוא עליות זו"נ למעלה מעלה וכמ"ש במ"א והיינו ע"י ההמשכות שע"י התומ"צ [התורה ומצות] וזהו ענין העליה שלהם מבחי' אחד לגילוי בחי' יחיד.

"and the light of the sun," etc., which is the ascents of Z'eir Anpin and Nukva higher and higher, as is written elsewhere; and this is through the drawings-down brought about by the Torah and mitzvos. And this is the matter of their ascent from the level of "one" to the revelation of the level of "Singular."

> The prophecy that the moon's light will be like the sun's, and the sun's sevenfold, describes Z'eir Anpin and Nukva rising ever higher through what the Torah and mitzvos draw down. This is their ascent from the level of "one" to the revelation of the "Singular."

אך מה שנק' העפר שהיא בחינת תורה דאצי' ע"ש יעקב ובחינת מספר רובע נק' ע"ש ישראל והרי בחי' ישראל למעלה מבחי' יעקב.

But as for the dust, which is the level of the Torah of Atzilus, being called by the name of Yaakov, and the level of "the number of the fourth part" being called by the name of Israel, when the level of Israel is above the level of Yaakov:

> A question follows: why is the "dust," the Torah of Atzilus, named for Yaakov, while "the number of the fourth part" is named for Israel? Israel is a higher name than Yaakov.

הענין הוא כי שרשו של בחינת יעקב גבוה מזי"א הנק' ישראל כי הוא נמשך מיסוד אבא ממש שלמעלה מהזי"א רק שנשפל ונמשך למטה מהזי"א.[157]

the explanation is that the root of the level of Yaakov is higher than Z'eir Anpin, which is called Israel; for it is drawn from the very Yesod (foundation) of Abba, which is above Z'eir Anpin, only that it lowered itself and was drawn below Z'eir Anpin.

> The answer is that Yaakov's root is higher than Z'eir Anpin, which is called Israel: it comes from the Yesod of Abba itself, above Z'eir Anpin. It only lowered itself and extended below Z'eir Anpin.

34 וזהו פי' יו"ד עקב שהיו"ד יסוד אבא נמשך למט ה בבחי' עקב משא"כ ישראל ז"א הוא למטה מבחי' יסוד אבא וכן למטה בעבודה בחינת יעקב הוא מבריח מן הקצה[158] כו'

And this is the meaning of [the name Yaakov as] yud-akev (yud and heel): that the yud, Yesod of Abba, is drawn below to the level of the heel; whereas Israel, Z'eir Anpin, is below the level of Yesod of Abba. And so too below, in divine service, the level of Yaakov "runs through from end [to end]," etc.,

> The name Yaakov is read as yud-akev, "yud" and "heel": the yud, the Yesod of Abba, reaches down to the "heel," while Israel, Z'eir Anpin, stands below the Yesod of Abba. In divine service, Yaakov is like the middle bar of the Mishkan that "runs through from end to end."

שע"י התעוררות רחמים רבים יגיע לבחינת עבודת מתנה[159] בחי' גילוי פנימית הלב כנ"ל ולכך כתיב מי מנה עפר יעקב דייקא שע"י בחינת יעקב יגיע להתגלות בחי' תורה

for through the arousal of great compassion he reaches the level of "service as a gift," the level of the revelation of the inner dimension of the heart, as mentioned above. And therefore it is written specifically, "Who has counted the dust of Yaakov": for through the level of Yaakov one reaches the revelation of the level of Torah.

> Through arousing great compassion, Yaakov's attribute, a person reaches "service as a gift," the revelation of the inner dimension of the heart described earlier. That is why the verse speaks of "the dust of Yaakov": through Yaakov's level one reaches the revelation of Torah.

וזהו ואשא אתכם על כנפי נשרים[160] הוא מדתו של יעקב וע"י"ז דייקא ואביא אתכם אלי ממש.

And this is "And I bore you on eagles' wings": this is the attribute of Yaakov; and through this specifically, "and I brought you to Me," truly.

> So too, "I bore you on eagles' wings" describes Yaakov's attribute, compassion, and through it, "I brought you to Me," truly near.

והנה בפי' רובע ישראל יש ב' פירושים. הא' חלק רביעית והוא גמ"ח [גמילות חסדים] וכן כל המצות מעשיות שהם בבחי' עשיה דאצילות שהוא בחי' רביעית.

Now, in the meaning of "the fourth part (rova) of Israel" there are two interpretations. The first: a fourth part; and this is acts of kindness (gemilus chassadim), and likewise all the practical mitzvos, which are at the level of the Asiyah of Atzilus, which is the fourth level.

> "The fourth part (rova) of Israel" has two meanings. First, a quarter: acts of kindness and the practical mitzvos, which belong to the Asiyah of Atzilus, the fourth of its four levels.

הב' לשון ארבעה (וע"ד מ"ש הרמ"ז [הרב משה זכות] בפ' אמור) (דק"ב ע"ב) גבי בעשור לחדש דעשור ענינו שכולל כל העשרה ע"ש והוא ג"כ אמת שגם בעשיה דאצילות

The second: a term for four (along the lines of what the Ramaz wrote on Parshas Emor) (folio 102b), regarding "on the tenth (be-asor) of the month," that asor means that it includes all ten; see there. And this too is true, for in the Asiyah of Atzilus, too,

> Second, rova as "four": the Ramaz similarly explains asor, "the tenth," in "on the tenth of the month," as including all ten. Here too, the Asiyah of Atzilus holds all four levels.

שהיא מל' דאצילות גופא ישנם כל הד' בחינות הנ"ל שהוא בחינת הכ"ע [הכתר עליון] שממשיכים אותו בעשיה דוקא כנ"ל בפי' אף עשיתיו וממילא נמשכו ג"כ בחי' מחשבה ודבור שלמטה מבחי' הכתר.

which is Malchus of Atzilus itself, there are all four levels mentioned above: for there is the level of Keser Elyon, which is drawn specifically into Asiyah, as mentioned above in the explanation of "even (af) made it," and as a matter of course the levels of thought and speech, which are below the level of Keser, are drawn as well.

> Malchus of Atzilus contains Keser Elyon, which is drawn specifically into action, as explained on "even made it," and with it, as a matter of course, thought and speech, which are below Keser.

נמצא כל הד' בחי' ישנם בעשיה גופא שהוא חלק רביעית לכן הוא ג"כ לשון ארבעה

It follows that all four levels are in Asiyah itself, which is the fourth part; therefore it is also a term for four.

> So all four levels are present in Asiyah, the fourth part, and rova also means "four."

(וע' בלק"ת [בלקוטי תורה (להאריז"ל)] פ' בלק כ' [כתב] בפי' רובע ישראל ד' יודין דשם ע"ב [שם ע"ב] וביאר זה בשער היחודים פרק ח' שהם נשמה לנשמה ונר"נ [ונפש רוח נשמה] כו'.

(And see the Arizal's Likkutei Torah, Parshas Balak: he wrote, on the meaning of "the fourth part of Israel," the four yuds of the Name Av (72); and he explained this in Sha'ar HaYichudim, chapter 8: that they are neshamah of the neshamah, and nefesh, ruach and neshamah, etc.

> The parenthesis cites the Arizal's Likkutei Torah on Balak, which reads "the fourth part of Israel" as the four yuds of the Name Av (72). Sha'ar HaYichudim explains them as neshamah of the neshamah together with nefesh, ruach and neshamah.

נמצא מזה מובן שענין ירידת הנשמות צורך עליה הוא שע"י ירידה זו ובירור נה"ב [נפש הבהמית] מתעלים וזוכים לגילוי בחי' נשמה לנשמה שהיא בחי' הרביעית הגבוה מאד נעלה מג' בחינות נר"נ [נפש רוח נשמה]

It is thus understood from this that the matter of the descent of the souls for the sake of ascent is that through this descent and the refinement of the animal soul they are elevated and merit the revelation of the level of neshamah of the neshamah, which is the fourth level, very high, exalted above the three levels of nefesh, ruach and neshamah;

> From this the descent for the sake of ascent is understood: through the descent and the refinement of the animal soul, souls rise to reveal the neshamah of the neshamah. That is a fourth level, far above nefesh, ruach and neshamah.

והוא ג"כ העלייה מבחי' היחוד דאיהו וגרמוהי חד[161,162] לבחינת היחוד העליון דאיהו וחיוהי חד וע' בע"ח [בעץ חיים] שמ"א פ"ז [פרק ז'] וגם זהו ע"ד מ"ש בזהר בהעלותך) (דקנ"ב סע"א [סוף עמוד א])[163] ונשמתא לנשמתא[164] כו' ע"ש.

and this is also the ascent from the level of the unity of "He and His vessels (ihu vegarmohi) are one" to the level of the higher unity of "He and His life-forces are one." And see Etz Chaim, Sha'ar 41, chapter 7. And this too is along the lines of what is written in the Zohar, Beha'aloscha) (end of 152a): "and the neshamah of the neshamah," etc.; see there.

> It is also a rise from the unity of "He and His vessels are one," the Infinite united with the vessels of Atzilus, to the higher unity of "He and His life-forces are one," with the lights themselves. The parenthesis cites Etz Chaim and the Zohar on Beha'aloscha, which speaks of "the neshamah of the neshamah."

וע"ל [ועוד יש לומר] פי' רובע ישראל כמ"ש בע"ח [בעץ חיים] הובא בהרמ"ז [בהרב משה זכות] פ' ויצא (בדף ק"נ ע"א) בפסוק והנה ה' נצב עליו.[165]

And one may further say that the meaning of "the fourth part of Israel" is as is written in Etz Chaim, brought in the Ramaz on Parshas Vayeitzei (folio 150a), on the verse "And behold, Havayah stood over him":

> A further reading of "the fourth part of Israel" comes from Etz Chaim, quoted by the Ramaz on the Zohar's Vayeitzei, on the verse "And behold, Havayah stood over him" in Yaakov's dream of the ladder.

שתכלית גדלות זעיר הוא בהיות לו ארבעה כו' וז"ש [וזהו שכתוב] רז"ל [רבותינו זכרונם לברכה] שהסולם היו לו ד' מדרגות כו' עכ"ל [עד כאן לשונו] ע"ש.

that the ultimate greatness (gadlus) of Z'eir [Anpin] is when it has four, etc.; and this is what our Sages, of blessed memory, said, that the ladder had four steps, etc. End of quote; see there.

> There it says that Z'eir Anpin reaches its full greatness (gadlus) when it has four [levels], which is why the Sages say the ladder had four steps. Kehot traces this saying to the Rambam's Guide for the Perplexed, Part 2, chapter 10, which cites the Midrash Tanchuma.

והנה אפשר לומר ג"כ ששני בחינות אלו דמי מנה ומספר הנ"ל נמשכים מבי' הבחינות שבכתר היינו שלהיות בחינת מספר אשר לא יספר זהו ע"י התגלות בחי' א"א שרש הנאצלים.

Now, it can also be said that these two levels, of "Who has counted" and of "number" mentioned above, are drawn from the two levels in Keser: that is, that there be the level of a number that cannot be counted is through the revelation of the level of Arich Anpin, the root of the emanated beings;

> Finally, the verse's two phrases may come from the two levels within Keser. The numbered-yet-countless comes from the revelation of Arich Anpin, the root of all emanated levels.

אמנם בחי' מי מנה שהוא מה שאינו בגדר מספר כלל זהו ע"י ההמשכה מבחי' עתיק שהוא בחי' שלמעלה גם משרש הנאצלים וזהו לפני אחד מה אתה סופר.

whereas the level of "Who has counted," which is what is not within the category of number at all, is through the drawing-down from the level of Atik, which is a level above even the root of the emanated beings; and this is "before One, what do you count?"

> "Who has counted," that which is beyond number altogether, comes from Atik, which is above even the root of the emanated levels. This is "before One, what do you count?"

וקרוב לזה נתבאר במ"א ע"פ מאמר הזהר פ' חיי שרה (דקכ"ג ע"א) ע"פ ויהיו חיי שרה מאה שנה[166] כו':[167]

And something close to this was explained elsewhere, on the statement of the Zohar in Parshas Chayei Sarah (123a) on "And the life of Sarah was a hundred years," etc.

> Something similar is explained elsewhere, on the Zohar in Parshas Chayei Sarah on "And the life of Sarah was a hundred years."

IN ONE'S AVODAH

Contemplating G-d's greatness and coming to love and awe is not enough: without bittul and self-sacrifice above reason, a person's love will not endure and he may fall from his level. The refinement of the animal soul comes from the soul's will above understanding, and it shows most in action: studying Torah when one does not want to, or holding back from a desire, only because it is G-d's will.

QUESTIONS FOR DISCUSSION

1. Why is sand "within the category of number" and yet beyond counting, while dust is not in the category of number at all?
2. How can the same exaltation of Malchus both make the creatures separate and give them their life?
3. Why can knowledge and contemplation not refine the "Tree of Knowledge" in the soul, and what can?
4. Why is the Supernal Will revealed specifically in action, and especially in acting against one's own will?
5. In what sense is "one" still a number, and what does it mean for the souls to rise from "one" to the "Singular"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 Bilam's blessing: "Who has counted the dust of Yaakov, and the number of the fourth part of Israel?" The whole maamar is an explanation of this verse.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

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!

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

2 **כחול הים אשר לא ימד ולא יספר**

Hoshea's promise that the number of the children of Israel will be as the sand of the sea, which can be neither measured nor counted. The Alter Rebbe uses it to show that Israel's "number" is numberless.

Hosea 2:1 הושע ב':א'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

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

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PARAGRAPH 3

3 The bronze Sea of Shlomo's Temple stood on twelve oxen, three facing each direction, "and the Sea was upon them, above." The Alter Rebbe reads the Sea and the oxen as levels in the spiritual worlds.

II Chronicles 4:4 דברי הימים ב ד':ד'

עוֹמֵד עַל־שְׁנֵים עָשָׂר בָּקָר שְׁלֹשָׁה פֹנִים צָפוֹנָה וּשְׁלוֹשָׁה פֹנִים יָמָּה וּשְׁלֹשָׁה פֹנִים נֶגְבָּה וּשְׁלֹשָׁה פֹנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה׃

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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PARAGRAPH 5

4 **אין מלך בלא עם**

The Torah tells G-d before creation that if there is no host and no camp for the King, He has nothing to reign over, and if there is no people to praise Him, there is no glory for the King. The Kehot note gives this as the source of "there is no king without a people."

Pirkei DeRabbi Eliezer 3:5 פרקי דרבי אליעזר ג':ה'

מִיָּד נִתְעַצֵּץ הַקָּדוֹשׁ בָּרוּךְ הוּא בַּתּוֹרָה שֶׁשְּׁמָהּ תּוּשִׁיָּה לִבְרֹא אֶת הָעוֹלָם. הֵשִׁיבָה לוֹ וְאָמְרָה: רִבּוֹן הָעוֹלָמִים, אִם אֵין צָבָא וְאִם אֵין מַחֲנֶה לַמֶּלֶךְ – עַל מָה הוּא מוֹלֵךְ? וְאִם אֵין עַם מְקַלְּסִין לַמֶּלֶךְ אֵי זֶה הוּא כְּבוֹדוֹ שֶׁל מֶלֶךְ? שָׁמַע אֲדוֹן הָעוֹלָם וְעָרַב לוֹ. אָמְרָה תּוֹרָה: בִּי נִתְעַצֵּץ הַקָּדוֹשׁ בָּרוּךְ הוּא לִבְרֹא אֶת הָעוֹלָם, שֶׁנֶּאֱמַר (משלי ח, יד): "לִי עֵצָה וְתוּשִׁיָּה" וְכוּ'. מִכָּאן אָמְרוּ חֲכָמִים: כָּל מַלְכוּת שֶׁאֵין לָהּ יוֹעֲצִים, אֵין מַלְכוּתָהּ מַלְכוּת. וּמְנַיִן אָנוּ לְמֵדִים? מִמַּלְכוּת בֵּית דָּוִד שֶׁהָיוּ לָהּ …

Forthwith the Holy One, blessed be He, took counsel with the Torah whose name is Tushijah (Stability or Wisdom) with reference to the creation of the world. (The Torah) replied and said to Him: Sovereign of the worlds ! if there be no host for the king and if there be no camp for the king, over whom does he rule? If there be no people to praise the king, where is the honour of the king? The Holy One, blessed be He, heard this and it pleased Him. The …

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PARAGRAPH 6

5 **אין מלך בלא עם**

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PARAGRAPH 8

6 שיש פרגוד ומסך בין אצילות

At the beginning of Sha'ar Seder ABYA, Etz Chaim says that when the expansion of the Infinite Light reached the tenth vessel of Atzilus, "a screen and a curtain" was made there, dividing Atzilus from the worlds below. The Alter Rebbe identifies it with the exaltation of Malchus.

Sefer Etz Chaim 47:2 עץ חיים מ״ז:ב׳

... והנה בזה תבין למה ד׳ עולמות אבי״ע נרמזו בד׳ אותיות הוי״ה י׳ אצילות ה׳ בריאה ו׳ יצירה ה׳ עשיה כי אצילות האור שלו הוא ע״י חכמה העליונה כנ״ל לכן נקרא י׳ ובריאה ע״י בינה דאצילות לכן נקרא ה׳ וכן ו׳ ביצירה וכן בעשיה ה׳ תתאה נמצא עתה כלל העולה כי אצילות מקבל אור מהחכמה לבד כי החכמה נעשית מסך סתום בין א״ס ובין אצילות ומבינה דאצילות מקבלת הבריאה אחר שנתלבש אור הא״ס וחכמה עליונה בתוכה ועכ״ז נקרא אור הבינה לפי שנעשית מסך מבדיל גמור וכן היצירה מקבלת מז״א דבריאה ...

Sefer Etz Chaim (Public Domain)

7 היש מספר

"Is there any number to His troops?" The Alter Rebbe uses it for the created hosts, which are divided into separate beings and yet are beyond number.

Job 25:3 איוב כ״ה:ג׳

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֹהוּ׃

Is there any number of His armies? And upon whom doth not His light arise?

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PARAGRAPH 11

8 שהוא גוש אחד

Kehot's note points to where this is explained further: The Rebbe Rashab's maamar "הים ראה" (5654).

KEHOT'S NOTE

ראה ד״ה הים ראה תרנ״ד.

9 מלגאו איהו שם מ״ה

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

10 שקיו דאילנא כמיא דאשקי לאילנא

In Pasach Eliyahu, Eliyahu says that within the Sefiros is the Name that is "the path of Atzilus," "the watering of the tree, with its arms and branches, like water that waters a tree, and it grows through that watering." The Alter Rebbe takes the water as the flow of the Infinite Light.

Tikkunei Zohar 17a:19–22 תקוני הזהר י״ז א:י״ט-כ״ב

איהו שקיו דאילנא בדרועוי וענפוי (נ״א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו. וההוא נביעו איהו כנשמתא לגופא דאיהו חיים לגופא. ובך לית דמיון ולית דיוקנא מכל מה דלגו ולבר.

ובראת שמיא וארעא. ואפיקת מנהון שמשא וסיהרא וככביא ומזלי ובארעא אלנין ודשאין וגנתא דעדן (ועשבין) וחיוון ועופין ונונין ובני נשא. לאשתמודעא בהון עלאין. ואיך יתנהגון בהון עלאין ותתאין. ואיך אשתמודעאן מעלאי ותתאי. ולית בך דידע כלל

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11 בד״ה והי׳ מספר בנ״י

The Kehot note places the discourse cited here earlier in Likkutei Torah, in Parshas Bamidbar.

KEHOT'S NOTE

לעיל פ׳ במדבר.

12 והי״ב בקר הם ד׳ מחנות שכינה

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

KEHOT'S NOTE

באוה״ת ויקרא-א ע׳ קל מציין לכאן.

13 אין מלך בלא עם

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

KEHOT'S NOTE

בפדר״א. (פ״ג). [כ]. וראה לעיל סח, א.

14 וגם מבחי׳ התנשאות . . שיתהוו מאין ליש

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

KEHOT'S NOTE

המובן שם [בלקו״ת] דהכוונה על בחי׳ מל׳ כמו שהיא באצי׳ בחי׳ התנשאות עצמי כו׳, ולכאורה הרי התנשאות עצמי הוא בחי׳ עצמות לא בחי׳ אור כו׳ וא״כ הי״ז למעלה מבחי׳ התעלמות כו׳ רק מה שהוא בבחי׳ התעלמות בעצמו לא להעלים דבר כו׳, י״ל דבבחי׳ מל׳ להיות שזהו ההתגלות דהתנשאות עצמו — המשך תער״ב ח״ג ע׳ אריז. ראה גם סה״מ תרס״ח ע׳ קב.

15 מ״ש בע״ח

Kehot's note points to where this is explained further: Derech Mitzvosecha.

KEHOT'S NOTE

ריש שער סדר אבי״ע (פ״א). וע״ע בס׳ עמה״מ ש׳ עולם הבריאה (פ״א. פ״ג. פ״ו). [כ]. ראה תו״א יד, ב. דרך מצותיך קכח, א.

16 מל׳ הנק׳ ים

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

KEHOT'S NOTE

ראה מא״א אות יו״ד סט״ז.

17 כמ״ש באגה״ק

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

KEHOT'S NOTE

דף קלא, ב.

18 ארץ לא שבעה מים

Among the things that are never satisfied, Proverbs lists "the earth that is not sated with water." The Alter Rebbe refers to his discussion of it in another discourse.

Proverbs 30:16 משלי ל׳:ט״ז

שְׁאוֹל וְעֹצֶר רָחַם אֶרֶץ לֹא־שָׂבְעָה מַיִם וְאֵשׁ לֹא־אָמְרָה הוֹן׃

The grave; and the barren womb; The earth that is not satisfied with water; And the fire that saith not: 'Enough.'

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PARAGRAPH 13

19 **לך ה' הגדולה והגבורה**

David's blessing ascribes greatness, might and the other attributes to G-d. The Alter Rebbe reads it as saying that the attributes of Atzilus belong wholly to G-d, nullified to the Infinite Light clothed in them.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 14

20 **כי שמש ומגן ה' אלקים**

"For Havayah Elokim is a sun and a shield." The Alter Rebbe reads Havayah as the light, like the sun, and Elokim as the shield that conceals it so that creatures can exist.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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PARAGRAPH 15

21 **הוא חיותם וקיומם**

The Kehot note quotes this discussion of the words: the life-force said here to come from the exaltation is not the inner light that clothes itself in the creatures to animate them.

KEHOT'S NOTE

בד"ה פתח אליהו תרנ"ח: נ"ל דחיות זה אין הכוונה על בחי' האור והחיות פנימי שמתלבש בהנבראים להחיותם דהרי האור והחיות פנימי אינו נמשך מבחי' החסדים אלא שגם החיות שמבחי' החסד נמשך ע"י הגבורה להיות מוסתר בהנבראים, ע"ש.

22 **וידבר אלקים אל משה ויאמר אליו אני ה'**

"And Elokim spoke to Moshe and said to him, 'I am Havayah.'" The Alter Rebbe uses the two Names in one verse to show that the concealment of Elokim is not a complete hiding of Havayah.

Exodus 6:2 שמות ו':ב'

וַיְדַבֵּר אֱלֹקִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה'

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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KEHOT'S NOTE

שמות ו, ב.

23 **יאמרו המושלים בואו חשבון**

"Therefore the rulers say, 'Come to Cheshbon.'" The parenthesis refers to an explanation of this verse in which Malchus of Atzilus is called cheshbon, "reckoning."

Numbers 21:27 במדבר כ"א:כ"ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן׃

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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24 **השמים כסאי**

"The heavens are My throne." The bracketed note says that elsewhere this verse is explained as referring to the high root of the screen, which is also called a throne.

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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PARAGRAPH 16

25 **בע"ח שער כסה"כ**

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

KEHOT'S NOTE

פ"א.

26 **ועיין בע"ח שער כסה"כ**

The first chapter of Etz Chaim's Gate of the Throne of Glory, which the Kehot note names, explains the Throne as lights descending from Atzilus into Beriah. The bracket cites it for the screen, which is also called a throne.

Sefer Etz Chaim 46:1 עץ חיים מ"ו:א'

27 **בפ' לך לך ע"פ אנכי מגן לך**

There "I am a shield for you" is explained as the "shield of Avraham": Avraham is boundless Chesed that holds nothing back, so that he even wished Yishmael to live forever, and the world needs a measure that limits that kindness.

KEHOT'S NOTE

בתו"א יב, א.

ביאור על פסוק מי מנה כו׳

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, And for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישע׳ מ, כו.

PARAGRAPH 18

34 ואלה המלכים אשר מלכו

"And these are the kings who reigned in the land of Edom before a king reigned over the children of Israel." The Alter Rebbe reads the kings as the world of Tohu, whose sparks fell and must be refined.

Genesis 36:31 בראשית ל״ו:ל״א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

PARAGRAPH 19

35 בחכמה אתברירו

Kehot's note points to Zohar II, 254b for these words.

Zohar II, 254b זח״ב רנד, ב

KEHOT'S NOTE

ראה זח״ב רנד, ב. ע״ח שי״ח, פ״ה. מבו״ש ש״ה ח״א, פ״ב.

36 בחכמה אתברירו

Etz Chaim explains that the refinement of the 288 sparks depends on the supernal thought, Abba, which is Chochmah, citing the Zohar on Pekudei: "in thought they were all refined." Kehot gives it as a source for the saying here.

Sefer Etz Chaim 18:5 עץ חיים י״ח:ה׳

37 קשוט עצמך תחלה

Reish Lakish's teaching, "Adorn yourself and afterwards adorn others," derived from the verse "Gather yourselves and gather together." Here it shows that the one who refines must first be refined.

Bava Metzia 107b:15 בבא מציעא ק״ז ב:ט״ו

רַבָּה בַּר רַב הוּנָא חֲוָה לֵיקֵּה הָהוּא אַבָּא אַגּוּדָא דְּנַהֲרָא, אֲמַרוּ לֵיקֵּה: נִיקּוֹץ מָר! אֲמַר לְהוּ: קוּצוּ עִילָּאֵי וְתַתָּאֵי, וַהֲדַר נִיקּוֹץ אֲנָא. הֵיכִי עָבֵיד הָכִי? וְהָכְתִיב: "הִתְקוֹשָׁשׁוּ וְקוֹשָׁשׁוּ", וְאָמַר רֵישׁ לָקִישׁ: קְשׁוֹט עַצְמְךָ וְאַחַר כָּךְ קְשׁוֹט אֲחֵרִים!

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Sanhedrin 18a:11 סנהדרין י״ח א:י״א

גְּמִי כֹּהֵן גָּדוֹל דָּן. פְּשִׁיטָא! דָּנִין אוֹתוֹ אֵיטָרִיכָא לֵיקֵּה. הָא נָמֵי פְּשִׁיטָא: אִי לָא דָּיְינִינַן לֵיקֵּה, אֵיהוּ הֵיכִי דָּיֵין? וְהָכְתִיב "הִתְקוֹשָׁשׁוּ וְקוֹשָׁשׁוּ", וְאָמַר רֵישׁ לָקִישׁ: קְשׁוֹט עַצְמְךָ וְאַחַר כָּךְ קְשׁוֹט אֲחֵרִים.

28 אנכי מגן לך

G-d's words to Avram, "I am a shield for you." The bracket refers to a discourse on this verse about the "shield."

Genesis 15:1 בראשית ט״ו:א׳

אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְבַר־ה׳ אֶל־אַבְרָם בַּמַּחֲזֶה לֵאמֹר אַל־תִּירָא אַבְרָם אָנֹכִי מָגֵן לָךְ שְׂכָרְךָ הַרְבֵּה מְאֹד׃

After these things the word of the L-RD came unto Abram in a vision, saying: 'Fear not, Abram, I am thy shield, thy reward shall be exceeding great.'

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29 ובד״ה והבדילה הפרוכת

The discourse on "And the curtain shall divide for you" starts from Etz Chaim's teaching that there is a parsa, and from the Talmud's statement that the Second Temple had thirteen curtains, seven of them for its seven gates, and says that the Temple courtyard corresponds to Malchus of Atzilus.

KEHOT'S NOTE

תו״א יב, ג.

30 והבדילה הפרכת

"And the curtain shall divide for you" between the holy and the Holy of Holies. The bracket refers to a discourse on this verse about the curtain between the worlds.

Exodus 26:33 שמות כ״ו:ל״ג

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים׃

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

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31 חול היש

Rabbi Elazar expounds "as the sand of the sea, which can be neither measured nor counted": the sand of the sea has no count and is not subject to measure, and so too Israel. The text cites it on the image of sand.

Zohar, Pekudei 14:88–96 ספר הזהר, פקודי י״ד:פ״ח-צ״ו

32 בזח״ב (דרכ״ה סע״ב)

The Kehot note says that the wording of this Zohar passage is copied out in Or HaTorah there.

KEHOT'S NOTE

הלשון נעתק באוה״ת ויקרא-א ע׳ קכט.

33 שאו מרום עיניכם

"Lift up your eyes on high and see: who created these? He who brings out their host by number." The Alter Rebbe reads "who … these" as the Name Elokim, the source of number.

Isaiah 40:26 ישעיהו מ:כ״ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

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KEHOT'S NOTE

ב"מ קו, ב. סנהדרין יח, א.

38 **סמוך לפלטין שלך לא כבשת**

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

KEHOT'S NOTE

ספרי עקב נא (לא הורשת).

39 **סמוך לפלטין שלך לא כבשת**

The Sifrei says that David conquered Aram Naharayim and Aram Tzova before completing the conquest of the Land, and G-d said to him: the Jebusites next to your palace you did not dispossess, and you go off to conquer distant lands? The Alter Rebbe uses it for refining what is near before what is far.

Sifrei Devarim 51:1 ספרי דברים נ"א:א'

... דָּוִד עָשָׂה שֶׁלֹּא כַתּוֹרָה! הַתּוֹרָה אָמְרָה מִשֶּׁתִּכְבְּשׁוּ אֶרֶץ יִשְׂרָאֵל תְּהוּ רַשָּׁאִים לִכְבֹּשׁ חוּצָה לָאָרֶץ וְהוּא לֹא עָשָׂה כֵּן, אֶלָּא חָזַר וְכָבַשׁ אֲרַם נַהֲרַיִם וַאֲרַם צוֹבָה, וְאֶת הַיְבוּסִי סָמוּךְ לִירוּשָׁלַם לֹא הוֹרִישׁ. אָמַר לוֹ הַמָּקוֹם: אֶת הַיְבוּסִי סָמוּךְ לְפַלְטוֹרִין שֶׁלְּךָ לֹא הוֹרַשְׁתָּ; הֵיאַךְ אַתָּה חוֹזֵר וּמְכַבֵּשׁ אֲרַם נַהֲרַיִם וַאֲרַם צוֹבָה?

(Devarim 11:24) "Every place where the soles of your feet tread will be yours": If (the purpose of this is) to teach about the boundaries of Eretz Yisrael, this is already written, viz. (Ibid.) "From the desert and the Levanon, from the river, the river Yerath, until the western sea shall be your border." What, then, is the intent of "where the soles of your feet tread"? He told them: Every place that you conquer, aside from these (specified) places shall be yours. — But perhaps this gives them license ...

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40 **וכנז' בע"ח שתחלה מתברר**

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

KEHOT'S NOTE

ש"ע"ב, פ"א.

41 **וכנזכר בע"ח שתחלה מתברר הכתר**

Etz Chaim's Gate of Atik, chapter 1, explains how Atzilus was rectified from the Names Mah and Ban, beginning with Atik, the inner core of Keser, which takes its share of each and refines from the refinements in Ban. Kehot gives this chapter for "first Keser is refined."

Sefer Etz Chaim 12:1 עץ חיים י"ב:א'

42 **ומורי המגיד נ"ע**

The Kehot note gives this as the place where the Maggid's own teaching on Keser being "black before the Cause of causes" is printed in his collected teachings.

KEHOT'S NOTE

אור תורה להה"מ פ' ויצא (הוצאת קהת יד, א). סה"מ תקס"ב-ב ע' תקמט. אוה"ת וארא ע' קכא. ואתחנן ע' קיח. פלח הרמון שמות ע' מח.

43 **כתר עליון אע"ג דאיהו אור צח**

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

KEHOT'S NOTE

ת"ז ת"ע (קלה, ב).

44 **אע"ג דאיהו אור צח**

In Tikkun 70 the Tikkunei Zohar says that the supreme Keser, "though it is a primordial light, a clear light," is "black before the Cause of causes." The Maggid read the blackness as Keser's bittul.

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

דְּאִינּוּן י"א, עַל כָּל סְפִירָה וּסְפִירָה, וְאִינּוּן י"א מִן (דברים ו ד) יְ הוָ"ה אֶ לֹהֵינוּ יְ הוָ"ה אֶ חָד, בְּאִי אִתְקְרֵי אֵ"ל עֶלְיוֹן, בְּי' יהו"ה, וְכֵן בְּאִי אִתְקְרֵי אלהינ"ו אהי"ה אלקי"ם אדנ"י וְהָא אוּקְמוּהָ. וְעוֹד כְּתָר עִלָּאָה אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכְמָא בְּהוֹן (שיר ה יא) קְווּצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחֲשָׁכָאן קַמֵּיהּ.

Tikkunei Zohar - Vocalized (Public Domain)

45 **מפני שהכתר הוא למעלה מכל הע"ס**

The Kehot note points there on Keser being above all the Ten Sefiros.

KEHOT'S NOTE

ראה המשך תער"ב-א סע' רפא.

46 **שחורה אני ונאוה**

"I am black and comely." The Alter Rebbe refers to his explanation of this verse for the theme of "blackness" as bittul.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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PARAGRAPH 20

47 **ובמ"א נת'**

The Kehot note gives these places in Or HaTorah for the explanation, mentioned here, that keser means silence.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך-ג דף תתקסז, ב. אוה"ת פ' בלק ע' תתקסד. פ' ואתחנן ע' רפה. ובכ"מ.

48 **כתר לי זעיר**

Elihu says, "Wait for me a little, and I will tell you." The Alter Rebbe reads kater, "wait," as related to keser and to silence.

Job 36:2 איוב ל"ו:ב'

כַּתַּר־לִי זְעֵיר וַאֲחַוֶּךָ כִּי עוֹד לָאֱלוֹהַּ מִלִּים׃

Suffer me a little, and I will tell thee; For there are yet words on G-d's behalf.

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KEHOT'S NOTE

איוב לו, ב.

49 **סייג לחכמה שתיקה**

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

KEHOT'S NOTE

אבות ג, יג.

50 **סייג לחכמה שתיקה**

Rabbi Akiva's saying, "A fence for wisdom is silence." Here the fence around Chochmah is Keser, the level of silence.

Pirkei Avot 3:13 משנה אבות ג:י"ג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסוֹרֶת, סְיָג לַתּוֹרָה. מַעֲשְׂרוֹת, סְיָג לָעשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה, שְׁתִיקָה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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51 **קטנתי מכל**

Yaakov's words, "I am too small for all the kindnesses." The Alter Rebbe refers to a discourse on this verse.

Genesis 32:11 בראשית ל"ב:י"א

קָטֹנְתִּי מִכֹּל הַחֲסָדִים וּמִכָּל־הָאֱמֶת אֲשֶׁר עָשִׂיתָ אֶת־עַבְדֶּךָ כִּי בְמַקְלִי עָבַרְתִּי אֶת־הַיַּרְדֵּן הַזֶּה וְעַתָּה הָיִיתִי לִשְׁנֵי מַחֲנוֹת:

I am not worthy of all the mercies, and of all the truth, which Thou hast shown unto Thy servant; for with my staff I passed over this Jordan; and now I am become two camps.

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52 **וסד"ה מים רבים**

Near the end of the discourse "Many waters," the Alter Rebbe says that one should seek G-d's very essence rather than reward, and that it is drawn down through the mitzvos: the 613 commandments of the Torah and seven of the Sages are 620 "pillars of light," the numerical value of keser, drawn from the Gulgalta, the level of Keser that mediates between the Emanator and the emanated.

KEHOT'S NOTE

תו"א י', ב.

53 **אחות לנו קטנה**

"We have a little sister." The Alter Rebbe refers to the end of the discourse "Many waters," where this verse is discussed.

Song of Songs 8:8 שיר השירים ח':ח

אָחוֹת לָנוּ קְטַנָּה וְשָׁדַיִם אֵין לָהּ מַה־נַּעֲשֶׂה לַאֲחֹתֵנוּ בַּיּוֹם שֶׁיְּדֻבַּר־בָּהּ:

We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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PARAGRAPH 22

54 **דקרו לי' אלהא דאלהא**

The Talmud explains that the nations, while serving other powers, call G-d "the G-d of gods." The Alter Rebbe uses the phrase for a level that holds a little bittul alongside a full sense of separate self.

Menachot 110a:5–6 מנחות ק"י א:ה'-ו'

איתיביה רב שימי בר חייא לרב (מלאכי א, יא) ממזרח שמש ועד מבואו גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

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55 **ראיתי איש חכם בעיניו**

"Have you seen a man wise in his own eyes? There is more hope for a fool than for him." The Alter Rebbe applies it to wisdom that has become a source of self-importance.

Proverbs 26:12 משלי כ"ו:י"ב

רָאִיתָ אִישׁ חָכָם בְּעֵינָיו תִּקְוָה לִכְסִיל מִמֶּנּוּ:

Seest thou a man wise in his own eyes? There is more hope of a fool than of him.

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KEHOT'S NOTE

משלי כו, יב.

56 **וידבר משה אל ראשי המטות**

"And Moshe spoke to the heads of the tribes." The parenthesis refers to an explanation of this verse on the forming of the rectified Keser.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה':

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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PARAGRAPH 23

57 **כי עמך מק"ח**

"For with You is the source of life." The parenthesis refers to an explanation of this verse on refining the souls' nefesh, ruach and neshamah.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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58 **מי יתנך**

"Who will make you as a brother to me." The parenthesis refers to a discourse on this verse about the souls of

Binyamin.

Song of Songs 8:1 שיר השירים ח':א

מִי יִתֶּנְךָ כְאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזוּ לִי׃

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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59 **ואלה המשפטים**

"And these are the ordinances." The parenthesis refers to a discourse with this opening.

Exodus 21:1 שמות כ"א:א

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

Now these are the ordinances which thou shalt set before them.

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60 **וזרעתי את בית ישראל זרע אדם וזרע בהמה**

"And I will sow the house of Israel and the house of Yehudah with the seed of man and the seed of beast." The parenthesis refers to a discourse that discusses this verse, quoting it without "and the house of Yehudah."

Jeremiah 31:27 ירמיהו ל"א:כ"ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה׃

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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61 **אדם כי יקריב מכם**

"A man who brings from you an offering to G-d, from the animals." The parenthesis refers to an explanation of this verse.

Leviticus 1:2 ויקרא א':ב

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַה' מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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62 **ביום השמיני שלח**

"On the eighth day he sent the people away," at the end of the dedication of Shlomo's Temple. The parenthesis refers to a discourse on this verse.

I Kings 8:66 מלכים א ח':ס"ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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63 **ואכלתם אכול**

"And you shall eat, eating, and be satisfied." The parenthesis refers to a discourse on this verse.

Joel 2:26 יואל ב':כ"ו

וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹקֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם׃

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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64 **ועץ הדעת**

The Tree of Knowledge of good and evil in the Garden of Eden. The Alter Rebbe uses it for the mixture of good and evil in choice that flows from knowledge.

Genesis 2:9 בראשית ב':ט

וַיַּצְמַח ה' אֱלֹקִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע׃

And out of the ground made the L-RD G-d to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

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65 **כי הוא חייך**

"For He is your life." Recognizing this is the good use of knowledge, from which love of G-d arises.

Deuteronomy 30:20 דברים ל':כ

לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

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

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PARAGRAPH 24

66 **זה לעמת זה**

"G-d has made the one opposite the other." The Alter Rebbe applies it to the good and evil that stand opposite each other in knowledge.

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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PARAGRAPH 25

67 **בינונים זה וזה שופטן**

Rabbi Yosei HaGelili teaches that the righteous are judged by the good inclination, the wicked by the evil inclination, and the beinonim by both. The Alter Rebbe uses it for a state in which good and evil take turns.

Berakhot 61b:2–3 ברכות ס״א ב:ב׳-ג׳

תַּנְיָא רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: צַדִּיקִים יֵצֶר טוֹב שׁוֹפְטָן, שֶׁנֶּאֱמַר: ״וְלִבִּי חָלַל בְּקִרְבִּי״. רְשָׁעִים יֵצֶר רַע שׁוֹפְטָן, שֶׁנֶּאֱמַר: ״נְאֻם פֶּשַׁע לָרָשָׁע בְּקֶרֶב לִבִּי אֵין פַּחַד אֱלֹקִים לְנֶגֶד עֵינָיו״. בֵּינוֹנִים — זֶה וָזֶה שׁוֹפְטָן, שֶׁנֶּאֱמַר: ״יַעֲמֹד לִימִין אֶבְיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נַפְשׁוֹ״. אָמַר רַבָּה: כְּגוֹן אָנוּ בֵּינוֹנִים. אָמַר לֵיקוּ אַבָּיֵי: לָא שָׁבֵיק מָר חַיֵּי לְכָל בְּרִיָּה?

There is a teaching : R. Jose of Galilee says : The good impulse controls the righteous ; as it is said, "My heart is wounded within me" (Ps. cix. 22). The evil impulse controls the wicked ; as it is said, "Transgression speaketh to the wicked, in the midst of the heart, There is no fear of G-d before his eyes" (ibid, xxxvi. 2). Both impulses control average people ; as it is said, "Because He standeth at the right hand of the needy, to save him from them ...

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68 **ולאום מלאום יאמץ**

Rivkah is told that two peoples are in her womb and that one shall prevail over the other. Here it pictures good and evil prevailing by turns.

Genesis 25:23 בראשית כ״ה:כ״ג

וַיֹּאמֶר ה׳ לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֶאֱמָץ וְרַב יַעֲבֹד צָעִיר׃

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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69 **הן האדם היה כאחד ממנו**

"Behold, the man has become like one of us, knowing good and evil." The parenthesis refers to an explanation of this verse on inner and encompassing knowledge.

Genesis 3:22 בראשית ג׳:כ״ב

וַיֹּאמֶר ה׳ אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם׃

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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70 **לבבתני**

"You have captured my heart, my sister, my bride." The reference is to the explanation of this verse in Likkutei Torah on the Song of Songs.

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְרֹנָיִךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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71 **החלצו**

"Arm men from among you for the army." The reference is to the explanation of this verse in Parshas Mattos.

Numbers 31:3 במדבר ל״א:ג׳

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא וְיִהְיוּ עַל־מִדְיָן לָתֵת נִקְמַת־ה׳ בְּמִדְיָן׃

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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72 **ויקהל משה**

"And Moshe assembled the whole congregation." The reference is to the discourse with this opening.

Exodus 35:1 שמות ל״ה:א׳

וַיַּקְהֵל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה׳ לַעֲשֹׂת אֹתָם׃

And Moses assembled all the congregation of the children of Israel, and said unto them: 'These are the words which the L-RD hath commanded, that ye should do them.

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73 **וספרתם לכם**

"And you shall count for yourselves" the days of the Omer, from the barley offering to the wheat offering. The reference is to the discourse on this verse.

Leviticus 23:15 ויקרא כ״ג:ט״ו׳

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה׃

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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74 **מקושש עצים**

The man found "gathering wood" on Shabbos. The reference is to the explanation of this verse in Parshas Shelach.

Numbers 15:32 במדבר ט״ו:ל״ב׳

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת׃

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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PARAGRAPH 26

75 **צו את בני ישראל כו' את קרבני לחמי**

"Command the children of Israel ... My offering, My bread, for My fires." The parenthesis refers to the explanation of this verse in Parshas Pinchas.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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

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76 **משכיל לאיתן**

"A maskil of Eisan the Ezrachite," the heading of Psalm 89. The Alter Rebbe uses the name for the soul's will that is above understanding.

Psalms 89:1 תהילים פ"ט:א'

מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי׃

Maschil of Ethan the Ezrahite.

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PARAGRAPH 27

77 **וחכמה עילאה שהוא למעלה ג"כ מההשגה**

Tanya, chapter 18, explains that Chochmah is the source of intellect and is above understanding and comprehension, which is why every Jew has faith above reason. The text cites it for Chochmah Ila'ah being above comprehension.

Tanya, Likkutei Amarim 18:11 תניא, חלק ראשון; ליקוטי אמרים י"ח:י"א

וְלָכֵן, כָּל יִשְׂרָאֵל, אֲפִילּוּ הַנָּשִׁים וְעַמֵּי הָאָרֶץ, הֵם מַאֲמִינִים בַּה', שֶׁהָאֱמוּנָה הִיא לְמַעְלָה מִן הַדַּעַת וְהַהַשָּׂגָה, כִּי "פִּתִּי יַאֲמִין לְכָל דָּבָר, וְעָרוּם יָבִין וְגוֹ'", וּלְגַבֵּי הַקָּדוֹשׁ־בָּרוּךְ־הוּא, שֶׁהוּא לְמַעְלָה מִן הַשֵּׂכֶל וְהַדַּעַת וְלֵית מַחֲשָׁבָה תְּפִיסָא בֵּיהּ כְּלָל - הַכֹּל כְּפָתָיִים אֶצְלוֹ יִתְבָּרַךְ, כִּדְכְתִיב: "יַאֲנִי בַעַר וְלֹא אֵדָע, בְּהֵמוֹת הָיִיתִי עִמָּךְ, וַאֲנִי תָּמִיד עִמָּךְ וְגוֹ'", כְּלוֹמַר, שֶׁבָּזֶה שֶׁאֲנִי "בַּעַר" וּ"בְּהֵמוֹת" - "אֲנִי תָּמִיד עִמָּךְ".

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78 **ראה אנכי נותן**

"See, I set before you today a blessing and a curse." The parenthesis refers to an explanation of this verse.

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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PARAGRAPH 28

79 **ישראל עלו במחשבה**

The Midrash lists six things that preceded the creation of the world; Israel is among those that "arose in thought" to be created. The Alter Rebbe uses it for the souls' root in "thought," Chochmah and Binah.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

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

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

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PARAGRAPH 29

80 **ולכבודי בראתיו יצרתיו אף עשיתיו**

"Everyone who is called by My name, and for My glory I have created him, formed him, even made him." The Alter Rebbe reads "even (af)" as adding a fourth, highest level, drawn into "made," the realm of action.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

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

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81 **והחכמה מאין תמצא**

"And wisdom, from where shall it be found?" Read as "wisdom is found from ayin (nothing)": Chochmah comes from the will above it.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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ed here, reads it as G-d's presence with Israel in exile.

Leviticus 26:44 ויקרא כ"ו:מ"ד

וְאַף־גַּם־זֹאת בִּהְיוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם לֹא־מְאַסְתִּים וְלֹא־גְעַלְתִּים לְכַלֹּתָם לְהָפֵר בְּרִיתִי אִתָּם כִּי אֲנִי ה' אֱלֹקֵיהֶם׃

And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break My covenant with them; for I am the L-RD their G-d.

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85 **תבא כל רעתם**

"Let all their evil come before You." On this verse the Midrash on Eichah says that Israel were struck with af and are consoled with af.

Lamentations 1:22 איכה א':כ"ב

תָּבֹא כָל־רָעָתָם לְפָנֶיךָ וְעוֹלֵל לָמוֹ כַּאֲשֶׁר עוֹלַלְתָּ לִי עַל כָּל־פְּשָׁעָי כִּי־רַבּוֹת אַנְחֹתַי וְלִבִּי דָוָי׃

Let all their wickedness come before Thee; And do unto them, As Thou hast done unto me For all my transgressions; For my sighs are many And my heart is faint.'

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86 **אף חכמתי**

"Also (af) my wisdom stood by me." The Midrash reads af as "anger" or strain: the Torah Shlomo learned with af is what endured.

Ecclesiastes 2:9 קהלת ב':ט'

וְגָדַלְתִּי וְהוֹסַפְתִּי מִכֹּל שֶׁהָיָה לְפָנַי בִּירוּשָׁלִָם אַף חָכְמָתִי עָמְדָה לִי׃

So I was great, and increased more than all that were before me in Jerusalem; also my wisdom stood me in stead.

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87 **תורה שלמדתי באף נתקיימה בי**

Rabbi Acha says that Shlomo said: the Torah I learned with af, under strain, endured with me. The Kehot note says the text quotes it with a change of wording.

Kohelet Rabbah 2:9 קוהלת רבה ב':ט'

וְגָדַלְתִּי וְהוֹסַפְתִּי מִכֹּל שֶׁהָיוּ לְפָנַי בִּירוּשָׁלַיִם. וְכִי מִי הָיָה לְפָנָיו בִּירוּשָׁלַיִם, לֹא דָוִד אָבִיו הָיָה, אַרְבָּעָה נִקְרְאוּ מָנֶה בֶּן פְּרָס, אוֹן בֶּן פֶּלֶת, בְּנוֹ צְפוֹר, בְּנוֹ בְעוֹר, וְחִזְקִיָּה. וּשְׁנַיִם נִקְרְאוּ מָנֶה בֶּן מָנֶה, בֶּן עֵקֶשׁ וּשְׁלֹמֹה. אַף חָכְמָתִי עָמְדָה לִי. אָמַר רַבִּי אַחָא אָמַר שְׁלֹמֹה כָּל תּוֹרָה שֶׁלָּמַדְתִּי בְּזָקְנָתִי פַּסְטִירִין בָּאַף, נִתְקַיְּמָה בִּי.

"I grew great, and increased more than all who were before me in Jerusalem; my wisdom, too, was sustained in me" (Ecclesiastes 2:9). "I grew great, and increased more than all who were before me in Jerusalem" – who was before him in Jerusalem? Was it not David his father? Four were called a maneh son of a half-maneh: is one hundred dinars. This is a metaphor for a great person whose father was unremarkable. On, son of Pelet; the son of Tzipor; the son of Beor; and Hezekiah. Two …

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82 **וישראל עלו במחשבה**

The Midrash lists Israel among the things that "arose in thought" before creation. The parenthesis uses it for the souls' root in Chochmah, called "thought."

Bereshit Rabbah 1:4 בראשית רבה א':ד'

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

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

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83 **פתחו באף**

Rabbi Chanina ben Sansan says that four opened with af and perished with af: the serpent, Pharaoh's chief baker, Korach's congregation and Haman. The text speaks of three, and the Kehot note discusses the counts.

Bereshit Rabbah 19:2 בראשית רבה י"ט:ב'

ויאמר אל האשה אף כי אמר אלקים - אמר רבי חנינא בן סנסן: ארבעה הן שפתהו באף ונאבדו באף, ואלו הן: נחש ושר האופים ועדת קורח והמן נחש, (בראשית ג:א): ויאמר אל האשה אף. שר האופים, (שם מ:טז): אף אני בחלומי. עדת קרח, (במדבר טז:יד): אף לא אל ארץ. המן, (אסתר ה:יב): אף לא הביאה אסתר המלכה:

"It said to the woman: Did [af] G-d actually say…" – Rabbi Ḥanina ben Sansan said: There are four people who began a statement with af and perished by [divine] wrath [af], and they are: The serpent, the baker [in prison with Joseph], the congregation of Koraḥ, and Haman. The serpent – "It said to the woman: Did [af] G-d actually say…" The baker – "I, too [af], in my dream…" (Genesis 40:16). The congregation of Koraḥ – "Moreover, [af] not to a land…" (Numbers 16:14). Haman – "Moreover, [af] …

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84 **ואף גם זאת**

"And yet even (af) this, when they are in the land of their enemies, I will not reject them." The Mikdash Melech, cit-

88 **אריתי מורי**

> "I have gathered my myrrh with my spice." The Alter Rebbe refers to a discourse on this verse.

Song of Songs 5:1 שיר השירים ה:א

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

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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89 > Rabbi Yehoshua ben Levi teaches that one who sees a rainbow in the cloud should fall on his face, as in "As the appearance of the bow … and I saw, and I fell upon my face." The text cites it on the rainbow verse.

Berakhot 59a:12 ברכות נ"ט א:י"ב

אָמַר רַבִּי אֶלְכְּסַנְדְּרִי אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: לֹא נִבְרְאוּ רְעָמִים אֶלָּא לְפַשּׁוֹט עַקְמוּמִית שֶׁבַּלֵּב, שֶׁנֶּאֱמַר: "וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו". וְאָמַר רַבִּי אֲלֶכְסַנְדְּרִי אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: הָרוֹאֶה אֶת הַקֶּשֶׁת בֶּעָנָן צָרִיךְ שֶׁיִּפּוֹל עַל פָּנָיו, שֶׁנֶּאֱמַר: "כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶּעָנָן וגו' וָאֶרְאֶה וָאֶפֹּל עַל פָּנָי". לָיְיטֵי עֲלַהּ בְּמַעֲרְבָא, מְשׁוּם דְּמֵחֲזֵי כְּמַאן דְּסָגִיד לְקַשְׁתָּא. אֲבָל בָּרוֹכֵי וַדַּאי מְבָרֵךְ. מַאי מְבָרֵךְ? — "בָּרוּךְ … זוֹכֵר הַבְּרִית". בְּמַתְנִיתָא תָּנָא, רַבִּי …

R. Alexander said in the name of R. Joshua b. Levi : Thunder was only created to break the pride of the heart ; as it is said, "G-d hath so made it that men should fear before Him" (Eccles. iii. 14). Also said R. Alexander in the nanie of R.Joshua b. Levi : Who sees the rainbow should prostrate himself upon his face; as it is said, "As the appearance of the bow that is in the cloud…and when I saw it, I fell upon my face" (Ezek. i. …

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90 > The Talmud says that one who gazes at the rainbow shows no regard for the honor of his Maker, citing this verse. The text lists it among the sources on the rainbow.

Chagigah 16a:11 חגיגה ט"ז א:י"א

כָּל שֶׁלֹּא חָס עַל כְּבוֹד קוֹנוֹ, רָתוּי לוֹ שֶׁלֹּא בָּא לְעוֹלָם. מַאי הִיא? רַבִּי אַבָּא אָמַר: זֶה הַמִּסְתַּכֵּל בַּקֶּשֶׁת. רַב יוֹסֵף אָמַר: זֶה הָעוֹבֵר עֲבֵירָה בַּסֵּתֶר. מִסְתַּכֵּל בַּקֶּשֶׁת, דִּכְתִיב: "כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶּעָנָן בְּיוֹם הַגֶּשֶׁם כֵּן מַרְאֵה הַנֹּגַהּ סָבִיב הוּא מַרְאֵה דְּמוּת כְּבוֹד ה'".

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91 **כמראה הקשת**

> "As the appearance of the bow in the cloud on a day of rain, so was the appearance of the brightness (nogah) all around … and I saw, and I fell upon my face." The Alter Rebbe reads the nogah as refined kelipas nogah rising as returning light.

Ezekiel 1:28 יחזקאל א:כ"ח

כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶּעָנָן בְּיוֹם הַגֶּשֶׁם כֵּן מַרְאֵה הַנֹּגַהּ סָבִיב הוּא מַרְאֵה דְּמוּת כְּבוֹד־ה' וָאֶרְאֶה וָאֶפֹּל עַל־פָּנַי וָאֶשְׁמַע קוֹל מְדַבֵּר׃

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the L-RD. And when I saw it, I fell upon my face, and I heard a voice of one that spoke.

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92 **יפת תואר**

> "A woman of beautiful form" among the captives of war. The parenthesis refers to a discourse on this passage.

Deuteronomy 21:11 דברים כ"א:י"א

וְרָאִיתָ בַּשִּׁבְיָה אֵשֶׁת יְפַת־תֹּאַר וְחָשַׁקְתָּ בָהּ וְלָקַחְתָּ לְךָ לְאִשָּׁה׃

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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93 **ויאבק איש**

> "And a man wrestled with him until the break of dawn." The Alter Rebbe refers to the end of a discourse on this verse.

Genesis 32:25 בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר׃

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

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94 **שהעלו אבק עד כסה"כ**

> Rabbi Yehoshua ben Levi teaches from "when he wrestled (be-he'avko) with him" that they raised dust (avak) with their feet up to the Throne of Glory. The discourse cited explains this teaching.

Chullin 91a:18–19 חולין צ"א א:י"ח-י"ט

ורבנן האי בהאבקו עמו מאי דרשי ביה מבעי ליה לכאידך דרי יהושע בן לוי דאמר ר' יהושע ב"ל מלמד שהעלו אבק מרגלותם עד כסא הכבוד כתיב הכא בהאבקו עמו וכתיב התם (נחום א, ג) וענן אבק רגליו ואמר רבי יהושע בן לוי למה נקרא שמו גיד הנשה שנשה ממקומו ועלה וכן הוא אומר (ירמיהו נא, ל) נשתה גבורתם היו לנשים

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95 **וארח צדיקים כאור נוגה**

> "And the path of the righteous is as the light of brightness (nogah), shining ever brighter until full day." The Midrash cited here reads it as the light created on the first day.

Proverbs 4:18 משלי ד':י"ח

וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וָאוֹר עַד־נָכוֹן הַיּוֹם׃

But the path of the righteous is as the light of dawn, That shineth more and more unto the perfect day.

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96 Kehot's note points to Tikkunei Zohar 6a:5 for these words.

Tikkunei Zohar 6a:5 תקוני הזהר ו' א:ה'

וְאִי תֵּימָא הָא חֶסֶד גְּבוּרָה דְּמִתַּמָּן מַלְכוּת אִיהִי אַהֲבָה וְיִרְאָה, אֵיךְ אוּקְמוּהוּ רַבָּנָן גְּדוֹלָה תּוֹרָה שֶׁמְּבִיאָה לְאָדָם לִידֵי מַעֲשֶׂה, דְּמַהָכָא מַשְׁמַע דְּכָל הַקּוֹדֶם יִרְאָתוֹ לְחָכְמָתוֹ חָכְמָתוֹ מִתְקַיֶּמֶת, אֶלָּא כֹּלָּא קְשׁוֹט, תִּפְאֶרֶת אִתְקְרֵי אָדָם, כְּגַוְונָא דִּילֵיהּ הֲוָה אָדָם הַ"א דִּלְתַתָּא, דְּאוּקְמוּהוּ עֲלֵיהּ דַּהֲוָה רֵאשׁוֹן לְמַחֲשָׁבָה וְאַחֲרוֹן לְמַעֲשֶׂה, וּבְגִין דָּא אוּקְמוּהוּ רַבָּנָן, יִשְׂרָאֵל עָלָה בְּמַחֲשָׁבָה לִיבָּרְאוֹת, דְּאִתְמַר עֲלַיְיהוּ אָדָם אַתֶּם, אוֹף הָכִי תִּפְאֶרֶת דְּאִיהוּ יהו"ה, אִיהוּ רֵאשׁוֹן לְמַחֲשָׁבָה דְּאִיהִי ...

Tikkunei Zohar - Vocalized (Public Domain)

97 Kehot's note points to Exodus 14:1 for these words.

Exodus 14:1 שמות י"ד:א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר:

And the L-RD spoke unto Moses, saying:

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PARAGRAPH 30

98 **וז"ש בס"י**

There the Alter Rebbe explains that Torah and mitzvos are drawn from the central point, yet their root is higher even than the circle that surrounds it, as Sefer Yetzirah says, "their beginning is wedged in their end"; so the Torah and mitzvos that descended into physical things have a very high root.

KEHOT'S NOTE

פ"א מ"ז. ראה לעיל פ' נשא כה, א.

99 **נעוץ תחלתן בסופן**

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe reads it as the highest will revealed in the lowest realm of action.

Sefer Yetzirah 1:7 ספר יצירה א':ז'

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

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

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

100 **וזהו שארז"ל**

Kehot's note points to Berakhot 61b for these words.

Berakhot 61b ברכות ס"א ב

KEHOT'S NOTE

ברכות סא, ב. [כ].

101 **ולאום מלאום יאמץ**

The words here quote Genesis 25:23; the passage is shown below.

Genesis 25:23 בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֵאָמֵץ וְרַב יַעֲבֹד צָעִיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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KEHOT'S NOTE

בראשית כה, כג.

102 **ע"פ הן האדם הי' כאחד ממנו**

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

KEHOT'S NOTE

תו"א ה, ג.

103 **דדוקא בבחי' דעת התחתון שהוא דעת המושג**

Kehot's note points to where this is explained further: Sefer HaMaamarim 5666.

KEHOT'S NOTE

מובא בסה"מ פר"ת ע' סה. וראה שם ע' סח. סה"מ עזר"ת ע' ריז. סה"מ תרס"ו ע' קלג. סה"מ תר"ס ע' צב.

104 **לקמן בפ' פינחס (הוא לקמן בשה"ש)**

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

KEHOT'S NOTE

ראה ג"כ להלן פינחס עט, סע"ד שו"ה כח. מסעי צה, ב שו"ה לכך.

105 **שמעורב טו"ר**

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

KEHOT'S NOTE

לכאורה זה נגד מ"ש בתניא [פרק לז] שהנשמה עצמה א"צ תיקון ולא ירדה רק לברר בירורי נוגה. — אוה"ת בלק ע' תתקפז. ראה אוה"ת וישב רעג, א "ור"ל ע"ד והנה אופן אחד למטה בארץ ות"י מלרע, ע' בד"ה האזינו השמים דרוש השלישי בסופו", עכ"ל.

106 **בביאור ע"פ לבבתני**

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

KEHOT'S NOTE

לקמן שה"ש ל, א.

107 **ובפי מטות בביאור ע"פ החלצו**

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

KEHOT'S NOTE

פז, ג.

108 **ובד"ה ויקהל משה**

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

KEHOT'S NOTE

תו"א פח, א.

109 **בד"ה וספרתם לכם**

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

KEHOT'S NOTE

ראה לעיל פ' במדבר יא, ג.

110 **פ' שלח ע"פ מקושש עצים**

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

KEHOT'S NOTE

לעיל מב, א.

111 **בביאור ע"פ צו את בנ"י**

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

KEHOT'S NOTE

לקמן פ' פנחס עו, ד ואילך.

112 **באג"ה בד"ה למה נסמכה**

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

KEHOT'S NOTE

סי' כח. וראה גם לעיל דף ס, ג.

113 **מחשבה — וכנזכר בזהר**

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

KEHOT'S NOTE

ועל"ק ואתחנן רפ"ב. ושנ"נ. [כ].

114 **ולכבודי בראתיו יצרתיו**

The words here quote Isaiah 43:7; the passage is shown below.

ישעיהו מ"ג:ז'Isaiah 43:7

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

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

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KEHOT'S NOTE

ישעי' מג, ז. וראה להלן פנחס פ, ד.

115 **שלשם דוקא נמשך בחי' כתר עליון**

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

KEHOT'S NOTE

ראה לעיל פ' בהעלותך לו, א.

116 **ומלי דאצי' . . כתר עליון**

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

KEHOT'S NOTE

מובא באוה"ת ואתחנן ע' פד.

117 **והחכמה מאין תמצא**

The words here quote Job 28:12; the passage is shown below.

איוב כ"ח:י"בJob 28:12

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

118 **ג' פתחו באף**

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

KEHOT'S NOTE

"כלשונו הק' והטהור מצאתי בלקח טוב (פסקי"ז) בראשית (רס"י ג) ד"ה אף כי אמר אלקים. וקחשיב שם נחש, שר האופים, המן. וכ"ה במדרש אגדה (בראשית הנ"ל) הלי' ג' פתחו באף. ושם בלקח טוב הנ"ל מסיים בסיומו לבסוף בד' וקחשיב גם [עדת] קרח. וכ"כ להדיא (בפי' וישב סי' מ, טז) ד' פתחו באף. וכ"כ המדרש אגדה סו"פ וישב ד' פתחו כו' ובב"ר (פי"ט סי' ב) ובאסת"ר (פ"ט, ג) ובילקוט בראשית (ר' כו) ושם באסתר (ה) ושם ב"ר (בפ"ח סי' ו) ובלקח טוב על אסתר כל אלו חושבים ד' ולא ג' — ע"ל האזינו (עז, ב)". [כ].

119 **וע' במאו"א ערך אף באות א' סעיף ק"ז**

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

KEHOT'S NOTE

"אף נק' המל' "ה אדנ"י ע"ה ג"י אף ואף . . וב' נקבי החוטם ב' נוקבין לאה ורחל". ובאוה"ת ויקרא-א ע' ריב מציין "וב"נ שם ואף לאה גם רחל וצ"ל משום דלאה היא דינין כמו שהקפידא מתגלית באותיות המחשבה יותר מהדבור" ע"ש. וביהל אור ע' תרכז "אף נק' המלכות כו'".

120 **ובמק"מ בחקתי קט"ו ב'**

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

KEHOT'S NOTE

"ושיעור הכתוב ואף שהוא זעיר כמד"א אף אני, וגם זאת שהיא המל' כולם הם עמכם בגלות וז"ש בהיותם בארץ כו' בהיותם כולא כחדא עכ"ל, ולפי הנז"ל דגם מורה על ז"א א"כ ואף בא לרבות או"א וארי"כ" — אוה"ת ויקרא-א ע' ריג.

121 **ובמדרש איכה . . לקו באף ומתנחמים באף כו'**

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

KEHOT'S NOTE

מובא גם באוה"ת ויקרא-א ע' ריב "באף לקו שנאמר אף אני אלך עמם בקרי ומתנחמים באף שנאמר ואף גם זאת".

122 **שמות (י"ד א')**

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

KEHOT'S NOTE

"פי' ענין ואף גם זאת בהיותם כו' שהוא ע"ד ברח דודי ודמה לך לצבי מה צבי מחזיר ראשו לאחוריו כו'" — אוה"ת ויקרא-א ע' ריג.

123 **ברבות בקהלת ע"פ אף חכמתי**

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

KEHOT'S NOTE

ב, ט בשינוי לשון. וראה רמב"ם הל' ת"ת פי"ג ה"ב.

124 **בפ' אמור בדף צ"ה ע"ב**

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

KEHOT'S NOTE

ראה גם באוה"ת ויקרא כרך ד ע' א'סז. מטות ע' א'שה.

125 **בפי' המשניות להרמב"ם ספ"ה דאבות**

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

KEHOT'S NOTE

ראה לעיל פ' ויקרא ה, ד.

126 **כמראה הקשת**

The words here quote Ezekiel 1:28; the passage is shown below.

Ezekiel 1:28 יחזקאל א:כ"ח

כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶּעָנָן בְּיוֹם הַגֶּשֶׁם כֵּן מַרְאֵה הַנֹּגַהּ סָבִיב הוּא מַרְאֵה דְמוּת כְּבוֹד־ה' וָאֶרְאֶה וָאֶפֹּל עַל־פָּנַי וָאֶשְׁמַע קוֹל מְדַבֵּר׃

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the L-RD. And when I saw it, I fell upon my face, and I heard a voice of one that spoke.

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KEHOT'S NOTE

יחזקאל א, כח.

127 **ועיין מענין כמראה הקשת כו' בגמרא . . פי' המק"מ**

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

KEHOT'S NOTE

ראה אוה"ת נ"ך-א ע' שצט. אוה"ת בראשית-א דף עא, א.

128 **ובד"ה כי תצא**

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

KEHOT'S NOTE

לקו"ת פ' תצא לו, ב.

129 **ובת"ז בהקדמה (ד"ו סע"א)**

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

KEHOT'S NOTE

הלשון נעתק באוה"ת בראשית-א דף קלב, ב. וראה גם באוה"ת נ"ך-א ע' שצט.

130 **וכ"כ בפרדס ערך נוגה**

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

KEHOT'S NOTE

ראה אוה"ת בראשית-א דף קלב, ב. שם כרך-ג דף תרנב, ב.

131 **וברבות בראשית פי"א ובפי"ב**

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

KEHOT'S NOTE

"דקאי על אור שנברא ביום ראשון שגנזו לצדיקים לע"ל וכ"ה שם פי' י"ב" — אוה"ת נ"ך-א ע' תקסב.

132 **זח"ג נשא (קכ"ט א')**

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

KEHOT'S NOTE

ראה אוה"ת בראשית-א דף קלב, ב. כרך-ג דף תרנב, ב.

133 **האזינו (רפ"ח ב')**

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

KEHOT'S NOTE

"וארח צדיקים כו' וזהו בחי' אז תתענג על ה'" — אוה"ת נ"ך-א ע' תקסב.

134 **וע' במאו"א אות א' סעיף קכ"ב קכ"ג**

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

KEHOT'S NOTE

נתבאר באוה"ת נ"ך-א ע' תכב ואילך.

PARAGRAPH 31

135 **כחול הים אשר לא יספר**

"And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted." This is the verse the Talmud discusses.

Hosea 2:1 הושע ב:א

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

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

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136 **כאן כשישראל עושין רצונו של מקום**

The Talmud reconciles "the number of the children of Israel shall be as the sand of the sea" with "which can be neither measured nor counted": the second is when Israel do the will of the Omnipresent, the first when they do not. The Alter Rebbe explains why doing G-d's will makes Israel numberless.

Yoma 22b:6 יומא כ"ב ב:ו'

לָא קַשְׁיָא: כָּאן בִּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם, כָּאן בִּזְמַן שֶׁאֵין עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם. רַבִּי אָמַר מִשּׁוּם אַבָּא יוֹסֵי בֶּן דּוֹסְתַּאי, לָא קַשְׁיָא: כָּאן בִּידֵי אָדָם, כָּאן בִּידֵי שָׁמַיִם.

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KEHOT'S NOTE

יומא כב, ב. ראה אוה"ת שמות כרך-ח ע' תתצה.

137 **אלף אלפים ישמשוני'**

In Daniel's vision, "a thousand thousands served Him, and ten thousand times ten thousand stood before Him." The Talmud contrasts this number with "Is there a number to His troops?"

Daniel 7:10 דניאל ז:י'

נְהַר דְּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קֳדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand

times ten thousand stood before him; The judgment was set, And the books were opened.

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138 The Talmud answers the contradiction between "A thousand thousands serve Him" and "Is there a number to His troops?": the first is when the Temple does not stand, when, as it were, the heavenly household is diminished. The Alter Rebbe compares it to the answer about Israel's number.

Chagigah 13b:12 חגיגה י"ג ב:י"ב

כְּתוּב אֶחָד אוֹמֵר: "אֶלֶף אַלְפִּין יְשַׁמְּשׁוּנֵיהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן", וְכְתוּב אֶחָד אוֹמֵר: "הֲיֵשׁ מִסְפָּר לִגְדוּדָיו"! לָא קַשְׁיָא: כָּאן בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים, כָּאן בִּזְמַן שֶׁאֵין בֵּית הַמִּקְדָּשׁ קַיָּים, כִּבְיָכוֹל שֶׁנִּתְמַעֲטָה פָּמַלְיָא שֶׁל מַעְלָה.

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139 **על כן יאמרו המושלים בואו חשבון**

"Therefore the rulers say, 'Come to Cheshbon.'" The parenthesis adds to the discourse on this verse, in which Malchus is called cheshbon, "reckoning."

Numbers 21:27 במדבר כ"א:כ"ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן׃

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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140 **וזהו שארז"ל**

Rabbi Elazar teaches that as each scale joins into a whole coat of mail, so in charity each penny joins into a great sum. The Alter Rebbe reads "a great reckoning" as a number that is truly beyond counting.

Bava Batra 9b:1 בבא בתרא ט' ב:א'

"מְשַׁגֵּשׁ אֹרְחָתֵיהּ דְּאִימֵּיהּ", מִשְׁמֵיהּ דְּרַבִּי אֶלְעָזָר - מַאי דִּכְתִיב: "וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיוֹן"? לוֹמַר לָךְ: מָה שִׁרְיוֹן זֶה - כָּל קְלִיפָּה וּקְלִיפָּה מִצְטָרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה - כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל. רַבִּי חֲנִינָא אָמַר מֵהָכָא: "וּכְבֶגֶד עֲדִים כָּל צִדְקֹתֵינוּ"; מָה בֶּגֶד זֶה - כָּל נִימָא וְנִימָא מִצְטָרֶפֶת לְבֶגֶד גָּדוֹל, אַף צְדָקָה - כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל.

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KEHOT'S NOTE

ב"ב ט, ב [ב].

141 **ולגדולתו אין חקר**

"Great is Havayah and highly praised, and His greatness is unsearchable." Here it describes the Infinite drawn into Malchus by the mitzvos.

Psalms 145:3 תהילים קמ"ה:ג'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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142 **מי מנה עפר יעקב**

"Who has counted the dust of Yaakov, and the number of the fourth part of Israel?" The Alter Rebbe gives two readings of its second half and reads "the dust of Yaakov" as the Torah, above number.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

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 32

143 **בס"י שאדון יחיד ואין שני לו**

The Kehot note points there for the Sefer Yetzirah passage on the "Singular" and the "One."

KEHOT'S NOTE

פ"א מ"ז (שם: ואין לו שני). ראה ביאה"ז להצ"צ-א ע' עז.

144 **שאדון יחיד ואין שני לו ולפני אחד מה אתה סופר**

Sefer Yetzirah says of the ten Sefiros: "for the Master is Singular and there is no second to Him, and before One, what do you count?" The Kehot note observes that the text there reads "and He has no second."

Sefer Yetzirah 1:7 ספר יצירה א:ז'

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

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

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

145 **כנז' בזהר דפלגא גופא לא איקרי אחד**

Rabbi Shimon teaches that a male without a female is called half a body, and half is not one; when the two halves join they become one body, and then it is called one. The Alter Rebbe uses it to show that "one" means a union of parts.

Zohar III, 7b זח"ג ז, ב

KEHOT'S NOTE

זח"ג ז, ב.

146 **והיו לבשר אחד**

"And they shall become one flesh." Man and woman joined are called one.

Genesis 2:24 בראשית ב':כ"ד

עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃

Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

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KEHOT'S NOTE

בראשית ב, כד.

147 Yechezkel is told to join the stick of Yehudah and the stick of Yosef so that "they become one in your hand." Another example of "one" as a union of parts.

Ezekiel 37:17 יחזקאל ל"ז:י"ז

וְקָרֵב אֹתָם אֶחָד אֶל־אֶחָד לְךָ לְעֵץ אֶחָד וְהָיוּ לַאֲחָדִים בְּיָדֶךָ׃

and join them for thee one to another into one stick, that they may become one in thy hand.

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PARAGRAPH 33

148 שאין עוד מלבדו

"Havayah is the G-d; there is nothing else besides Him." Here it describes the "Singular," G-d's Essence.

Deuteronomy 4:35 דברים ד':ל"ה

KEHOT'S NOTE

דברים ד, לה. ו, ב.

149 בד"ה וארא אל אברהם

The Kehot note points to these places in Or HaTorah for the theme of "One" and "Singular."

KEHOT'S NOTE

תו"א נה, ב. אוה"ת שמות כרך-ח ד"ה וארא סע' ה ואילך. אוה"ת ואתחנן ע' תכט ואילך.

150 וארא אל אברהם

"And I appeared to Avraham, to Yitzchak and to Yaakov." The parenthesis refers to a discourse on this verse on "One" and "Singular."

Exodus 6:3 שמות ו':ג

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם׃

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

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151 בביאור ע"פ כי אתה נרי

The Kehot note places the explanation on "For You are my lamp" in Torah Ohr, Parshas Mikeitz.

KEHOT'S NOTE

תו"א פ' מקץ.

152 כי אתה נרי

"For You are my lamp, Havayah." The parenthesis refers to an explanation of this verse in Parshas Mikeitz.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נֵירִי ה' וַה' יַגִּיהַ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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153 ועל דא יעקב שלימא אתעטר בעטרוי

On the new offering of Shavuos, the Zohar speaks of the bond of all above and below, "and therefore the complete Yaakov was crowned with his crowns, and the Torah was given." The Ramaz, cited here, explains these words.

Zohar, Emor 31:147–32:155 ספר הזהר, אמור ל"א:קמ"ז-ל"ב:קנ"ה

The truth is that this offering had the same significance as the offering brought by the wife of the jealous husband, which was also of barley, and was to show that the Community of Israel was not unfaithful to the Holy King.1The first 9 lines of the Hebrew text do not appear in our translation. This was brought for seven full weeks, and then the Holy King came to join the Community of Israel and the Torah was given to Israel.1The last 47 lines of the Hebrew text do not ...

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

154 ובמא"א אות ע' סק"ד

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

KEHOT'S NOTE

צ"ל סכ"ד.

155 עפרות זהב

"And it has dust of gold." Me'orei Or uses it to show that Binah too is called "dust."

Job 28:6 איוב כ"ח:ו

מְקוֹם־סַפִּיר אֲבָנֶיהָ וְעַפְרֹת זָהָב לוֹ׃

The stones thereof are the place of sapphires, And it hath dust of gold.

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KEHOT'S NOTE

איוב כח, ו.

156 והי' אור הלבנה

"And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold." The Alter Rebbe applies it to the future ascent of Z'eir Anpin and Nukva.

Isaiah 30:26 ישעיהו ל':כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

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

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KEHOT'S NOTE

ישע' ל, כו.

157 אחד הי' אברהם

"Avraham was one." The Alter Rebbe reads it as all the souls included in Avraham at the level of "one."

Ezekiel 33:24 יחזקאל ל"ג:כ"ד

בֶּן־אָדָם יֹשְׁבֵי הַחֳרָבוֹת הָאֵלֶּה עַל־אַדְמַת יִשְׂרָאֵל אֹמְרִים לֵאמֹר אֶחָד הָיָה אַבְרָהָם וַיִּירַשׁ אֶת־הָאָרֶץ וַאֲנַחְנוּ רַבִּים לָנוּ נִתְּנָה הָאָרֶץ לְמוֹרָשָׁה׃

'Son of man, they that inhabit those waste places in the land of Israel speak, saying: Abraham was one, and he inherited the land; but we are many; the land is given us for inheritance.

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KEHOT'S NOTE

יחזקאל לג, כד.

PARAGRAPH 34

158 **מבריח מן הקצה**

The middle bar of the Mishkan's boards "runs through from end to end." The Alter Rebbe applies it to Yaakov's level in divine service.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מַבְרֵחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

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

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159 **עבודת מתנה**

"I give you your priesthood as a service of gift." Here it is the level of service, given from above, that reveals the inner dimension of the heart.

Numbers 18:7 במדבר י"ח:ז'

וְאַתָּה וּבָנֶיךָ אִתְּךָ תִּשְׁמְרוּ אֶת־כְּהֻנַּתְכֶם לְכָל־דְּבַר הַמִּזְבֵּחַ וּלְמִבֵּית לַפָּרֹכֶת וַעֲבַדְתֶּם עֲבֹדַת מַתָּנָה אֶתֵּן אֶת־כְּהֻנַּתְכֶם וְהַזָּר הַקָּרֵב יוּמָת׃

And thou and thy sons with thee shall keep your priesthood in everything that pertaineth to the altar, and to that within the veil; and ye shall serve; I give you the priesthood as a service of gift; and the common man that draweth nigh shall be put to death.'

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160 **ואשא אתכם על כנפי נשרים**

"And I bore you on eagles' wings and brought you to Me." The Alter Rebbe reads the eagle as Yaakov's attribute of compassion.

Exodus 19:4 שמות י"ט:ד'

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם וָאֶשָּׂא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים וָאָבֵא אֶתְכֶם אֵלָי׃

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 י"ט, ד.

161 **איהו וגרמוהי חד**

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

KEHOT'S NOTE

ת"ז בהקדמה.

162 **איהו וגרמוהי חד**

The Tikkunei Zohar says that in the ten Sefiros of Atzilus the King is within them: He and His vessels are one in them, He and His life-forces are one in them, which is not so in the Sefiros of Beriah. The Alter Rebbe describes the ascent from the first unity to the second.

Tikkunei Zohar 3b:9–10 תקוני הזהר ג' ב:ט'-י'

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹי חַד בְּהוֹן, מַה דְּלָאו הָכִי בְּעֶשֶׂר סְפִירוֹת דְּבְרִיאָה, דְּלָאו אִינּוּן וְחַיָּיהוֹן חַד, לָאו אִינּוּן וְגַרְמֵיהוֹן חַד. וְעַלַּת עַל כֻּלָּא הוּא נָהִיר (נ"א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דִּרְקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

163 **מ"ש בזהר בהעלותך (דקנ"ב סע"א)**

There the same Zohar passage is quoted: the soul is Tiferes Yisrael and the soul of the soul is Atika Kadisha.

KEHOT'S NOTE

הלשון הובא לעיל פ' ויקרא ג, ב. וראה גם לקמן פ' ראה כג, ב.

164 **ונשמתא לנשמתא**

The Zohar teaches that above there is a garment, a body, a soul and a soul of the soul: the soul is Tiferes Yisrael, the Torah itself, and the soul of the soul is Atika Kadisha. Here it is the fourth level revealed through the descent.

Zohar, Beha'alotcha 12:56–13:65 ספר הזהר, בהעלותך י"ב:נ"ו-י"ג:ס"ה

165 **והנה ה' נצב עליו**

In Yaakov's dream, "And behold, Havayah stood over him." Etz Chaim, quoted by the Ramaz, explains it as the full greatness of Z'eir Anpin with four levels.

Genesis 28:13 בראשית כ"ח:י"ג

וְהִנֵּה ה' נִצָּב עָלָיו וַיֹּאמַר אֲנִי ה' אֱלֹקֵי אַבְרָהָם אָבִיךָ וֵאלֹקֵי יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לְךָ אֶתְּנֶנָּה וּלְזַרְעֶךָ׃

And, behold, the L-RD stood beside him, and said: 'I am the L-RD, the G-d of Abraham thy father, and the G-d of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed.

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166 **ויהיו חיי שרה מאה שנה**

"And the life of Sarah was a hundred years." The Alter Rebbe refers to an explanation of the Zohar on this verse.

Genesis 23:1 בראשית כ"ג:א'

וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים שְׁנֵי חַיֵּי שָׂרָה׃

And the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah.

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167 **שהסולם היו לו ד' מדרי'**

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

KEHOT'S NOTE

ראה מו"נ ח"ב, פ"י בשם תנחומא.

לא הביט און ביעקב כו׳

"He has not beheld iniquity in Yaakov"

Yaakov and Yisrael are two modes of serving G-d: the servant, who on weekdays toils in prayer and mitzvos to draw the Infinite Light down into the lowest world, and the son, who on Shabbos delights in a revelation already achieved. Prayer is the uncounted "spinal cord" that carries the light into the 248 commandments, and the weekday service of Yaakov is the only path to the Shabbos of Yisrael.

THE MAAMAR IN BRIEF

The maamar reads Bilam's blessing, "He has not beheld iniquity in Yaakov, nor seen toil in Yisrael; Havayah his G-d is with him, and the King's teruah is in him," as a portrait of two levels, Yaakov the servant and Yisrael the son. Service (avodah) means preparing a dwelling for G-d among the lower realms: the prohibitions clear away evil, and the positive commandments, the 248 "limbs of the King," are the furnishings that hold the Infinite Light. Prayer is not counted among the commandments because it is their intention and soul, like the spinal cord, which is not one of the 248 limbs yet carries life from the brain to all of them; its eighteen blessings are vessels, like the eighteen vertebrae. The morning prayers lead from grief over the soul's descent to a sincere "Blessed are You, Havayah." This weekday toil is Yaakov, yud-akev, the yud drawn down to the heel: aven, the foreign thoughts, cannot prevail against it, but amal, toil, remains. On Shabbos, as Yisrael, shir Kel, the concealment of Elokim ends and Havayah is revealed, and the King's teruah, affection from the Will of all wills, breaks and sweetens all judgments.

OUTLINE

1 **Two levels: Yaakov and Yisrael** ¶1

Yaakov and Yisrael are two levels Above and two modes of serving G-d: Yaakov is the servant, "Yaakov My servant," and Yisrael the son, "My son, My firstborn, Yisrael."

2 **What service means: a dwelling below** ¶2–7

G-d lacks nothing, yet He desired a dwelling among the lower realms, where G-dliness is most hidden, so that what is known Above, that all is nothing before Him, be known below too. As a king's house is first cleared and then furnished, the 365 prohibitions remove the evil and the 248 positive commandments, the "limbs of the King," are vessels for the Infinite Light.

3 **Prayer: the uncounted spinal cord** ¶8–15

Prayer is rabbinic, yet more demanding than the Shema. Like the spinal cord, which is not one of the 248 limbs but carries life to them, prayer is the intention of the commandments: in "Blessed are You, Havayah" the Infinite Light beyond the chain of worlds is drawn down, and the requests, like the eighteen vertebrae, are its vessels. Bowing at Modim, the bittul that draws the light into them, is essential.

4 **From the vertebrae to all 248 limbs** ¶16–19

The light spreads from the eighteen inner vessels to all 248 commandments. Prayer is the general intention and the blessing over each mitzvah its particular intention, as life flows from the brain through the cord into each limb; Daas, which is prayer, fills the "chambers" of Chesed, Din and Rachamim.

5 **Prayer and Torah** ¶20

Prayer, the soul of the vessels, is uncounted, as Daas is not counted among the Sefiros. A long parenthesis weighs prayer against Torah: brief study is an inner limb below prayer; deep, day-long study reaches Chochmah, the "face," above prayer, the "back," yet only through the will first aroused in prayer; and the highest prayer, from above intellect, reaches Keser, above the Torah.

6 **The order of the morning prayer** ¶21–25

The praises before the Shemoneh Esreh describe the angels, the "feet," stirred to awe, while Israel, the "head," sleep in bodily concerns; grief over this descent brings humility, teshuvah and love, so that the request in "Blessed are You, Havayah" is sincere. Through the commandments, given intention by prayer, the light is drawn into this world and into Gan Eden.

7 **Yaakov: the yud drawn down to the heel** ¶26–29

Yaakov is yud-akev: the hidden yud, the supernal will, drawn down through prayer and the practical mitzvos into the physical "heels," like the spinal cord reaching the legs. Aven, the deceitful thought that opposes prayer, cannot prevail against him, for holiness is stronger and "Havayah his G-d is with him."

8 **Toil and Shabbos: from Yaakov to Yisrael** ¶30–40

Yaakov's weekday service is amal, toil: a war with the animal soul, first within oneself and only then in the world, through iskafya. On Shabbos, tashev, the worlds ascend, the concealment of Elokim ends and Havayah is revealed; Yisrael, shir Kel, delights in G-d without toil. Yet Yisrael is reached only through Yaakov, which is why both names remain and why at Shabbos's end we say, "Do not fear, My servant Yaakov."

9 **The King's teruah** ¶41–43

Teruah means both affection and breaking. On weekdays G-d is the "lesser King" who rules through judgment; on Shabbos He is the supernal King, and the affection of the Will of all wills, revealed in Malchus, breaks and sweetens the judgments, so the two meanings are one.

Yaakov and Yisrael יעקב וישראל

Two levels in the soul's service: Yaakov, the servant, who toils within the concealment, and Yisrael, the son, in whom G-dliness is openly revealed, as on Shabbos.

Service (avodah) עבודה

Read as tikkun, fixing or preparing: through the commandments a person prepares the lowest world as a dwelling for the Infinite Light.

The spinal cord חוט השדרה

Not one of the 248 limbs, yet it carries life from the brain to them all; the image of prayer, the intention and soul of the commandments, while the eighteen vertebrae are the eighteen blessings, its vessels.

Yud-akev י׳ עקב

The name Yaakov read as a yud and a heel: the hidden supernal will drawn down into physical deeds.

The will of the heart (re'usa deliba) רעותא דליבא

The heart's innermost longing for G-d, aroused in prayer; it must come first, for the supernal will is drawn down only through it.

Subjugation and transformation (iskafya and is'hapcha) אתכפיא ואתהפכא

Subduing the other side through toil, the weekday service of Yaakov, and transforming darkness into light, the restful service of Shabbos.

The Will of all wills רעוא דכל רעוין

The supernal will and delight revealed on Shabbos in Malchus; its affection breaks and sweetens all judgments.

SECTION 1 · ¶1

Two levels: Yaakov and Yisrael

1 לא הביט און ביעקב[1,2] כו'. הנה יש ב' בחי' ומדרגות[3] למעלה בחינת יעקב ובחינת ישראל[4,5] [וע' בזהר בלק דר"י ע"ב ובפ' וישלח[6] דקע"ד א'] שהם ג"כ ב' בחינות שונות בעבודת ה' באדם בחי' עבד[7] ובחינת בן.

"He has not beheld iniquity in Yaakov," etc. Now, there are two levels and rungs Above, the level of Yaakov and the level of Yisrael (and see the Zohar, Balak, 210b, and Parshas Vayishlach, 174a); and these are also two different levels in a person's service of G-d: the level of a servant and the level of a son.

> The maamar opens with Bilam's words, "He has not beheld iniquity in Yaakov, nor seen toil in Yisrael" (Numbers 23:21), and builds on the fact that the verse calls the people by two names. Yaakov and Yisrael are two levels Above, as the Zohar teaches, and they are also two modes of a person's service of G-d: that of a servant and that of a son.

היינו בחי' יעקב הוא בחי' עבד כמ"ש שמע אלי יעקב עבדי[8] [וע' בזהר קדושים דפ"ו ע"א] ובחי' ישראל הוא בחי' בן כמ"ש בני בכורי ישראל.[9,10]

That is, the level of Yaakov is the level of a servant, as it is written, "Listen to Me, Yaakov My servant" (and see the Zohar, Kedoshim, 86a); and the level of Yisrael is the level of a son, as it is written, "My son, My firstborn, Yisrael."

> Each name is tied to its title by a verse: Yaakov is called G-d's servant, and Yisrael His firstborn son. The Kehot note points out that the verse in Isaiah actually reads "And now listen, Yaakov My servant."

SECTION 2 · ¶2–7

What service means: a dwelling below

2 ולהבין זה צ"ל תחלה פי' וענין עבד דהיינו מה שמצינו לשון עבודה שאנחנו עובדים לו ית' כמ"ש ועבדתם את[11] ה' אלקיכם תחת אשר לא עבדת[12] את ה' אלקיך. וכתיב ולעבדו בכל לבבכם.[13,14] עבדו את[15] ה'.[16]

To understand this, we must first [explain] the meaning and the substance of "servant": that is, [the fact] that we find the term "service" (avodah), [meaning] that we serve Him, may He be blessed, as it is written, "And you shall serve Havayah your G-d"; [and] "Because you did not serve Havayah your G-d"; and it is written, "And to serve Him with all your heart"; [and] "Serve Havayah."

> Before explaining the two levels, the Alter Rebbe asks what it means to be G-d's servant at all. The Torah speaks again and again of our "serving" G-d, as the four verses quoted here show.

3 והנה לשון עבודה[17] הוא ענין תיקון ושירות שהעבד משרת לרבו ומתקן לו דבר שהרי הרב צריך לתיקון ושירות זה ואיך שייך לומר כן לגבי הקב"ה שהוא יתי' שלימו דכולהו[18,19] וא"צ [ואין צריך / ואינו צריך] לזולתו ח"ו [חס ושלום].

Now, the term "service" denotes fixing and attending: the servant attends his master and fixes something for him, since the master needs this fixing and attendance. But how can this be said with regard to the Holy One, blessed be He, who, may He be blessed, is "the perfection of all" and has no need of anything besides Himself, G-d forbid?

> In its ordinary sense, service means supplying something the master lacks: the servant attends to him and fixes what he needs. But G-d is "the perfection of all," as Elijah says in the Tikkunei Zohar, and lacks nothing, so how can we speak of serving Him?

כי ממך הכל[20] כתיב ומקרא מלא כתיב אם צדקת מה תתן לו[21] כו'. אך הענין דהנה ידוע המאמר נתאוה הקב"ה להיות לו[22] דירה בתחתונים.[23]

For it is written, "For all is from You"; and an explicit verse states, "If you are righteous, what do you give Him?" etc. But the explanation is this: the saying is well known, "The Holy One, blessed be He, desired to have a dwelling place among the lower realms."

> Two verses sharpen the question: whatever we give G-d was His to begin with, and even our righteousness adds nothing to Him. The answer begins from the Midrash that G-d "desired" a dwelling place among the lower realms.

כי הנה באמת אני הוי' לא שניתי[24] שאין שום שינוי אצלו יתי' בין קודם שנברא העולם שהיה הוא ושמו בלבד[25] כמה אלפים ורבבות שנה קודם בריאת העולם.

For in truth, "I, Havayah, have not changed": there is no change whatsoever with Him, may He be blessed, between before the world was created, when there were He and His Name alone, many thousands and myriads of years before the creation of the world,

> G-d does not change: He is the same now as before creation, when, in the words of Pirkei DeRabbi Eliezer, there were only He and His Name. The phrase "many thousands and myriads of years before creation" raises a question about time, which the parenthesis takes up.

(וכמ"כ [וכמו כן] קודם התהוות בחי' הזמן שהזמן ג"כ נברא ומחודש[26] רק שהיה סדר זמנים קודם בריאת עוה"ז והיינו מעת אצילות והתהוות עולמות הרוחניים כמ"ש בע"ח [בעץ חיים][27] שער עגולים ויושר.[28]

(and likewise before the coming into being of time, for time too is created and brought into being anew; only, there was an order of time before the creation of this world, namely from the time of Atzilus and the coming into being of the spiritual worlds, as is written in Etz Chaim, Sha'ar Iggulim veYosher (the Gate of Circles and Line);

> Time itself is a creation, brought into being like everything else. The "years" before our world belong to the order of time that began with Atzilus and the spiritual worlds, as the Arizal explains at the opening of Etz Chaim.

אבל קודם לזה לא היה שייך שום סדר זמנים שהוא יתי למעלה מהזמן לגמרי) וכן יהיה אחר שיחרב העולם.[29]

but before that, no order of time applied at all, for He, may He be blessed, is entirely above time) and so it will be after the world is destroyed.

> Before the spiritual worlds even that order of time did not exist, for G-d is entirely above time. The main sentence then resumes: as G-d was before creation, so He will be after the world is destroyed, as the Talmud speaks of the world lying desolate after six thousand years.

וגם עתה בזמן בריאת העולם וקיומו הנה קמיה יתי כולא ממש כלא[30] חשיב כמו קודם שנברא העולם ממש רק זהו קמיה דוקא.

And also now, in the time of the world's creation and its existence, before Him, may He be blessed, all is truly considered as nothing, just as before the world was created; only, this is "before Him" specifically.

> Even now, while the world exists, it is nothing before G-d, exactly as before it was created, so its existence makes no change in Him. But this is true only "before Him," from His perspective.

אבל אצלנו העולם נחשב ליש ודבר בפ"ע [בפני עצמו] ומסתיר אלקות שלכך נקרא בשם עולם ע"ש ההעלם שמעלים אלקות ומסתירו.[31]

But to us the world is considered a being (yesh) and a thing unto itself, and it hides G-dliness; which is why it is called by the name olam (world), from he'elem (concealment), for it conceals G-dliness and hides it.

> From our perspective the world seems a real thing in its own right, and so it hides G-dliness. The Hebrew word for world, olam, is related to he'elem, concealment.

4 ותכלית בריאת העולם הוא שנתאוה הקב"ה להיות לו דירה בתחתונים פי' כי העוה"ז הוא העולם היותר תחתון שההעלם בו יותר והחשך כפול ומכופל [ועמש"ל [ועיין מה שכתוב לעיל] פ' חקת בד"ה על כן יאמרו המושלים. מענין זה.[32]

And the purpose of the creation of the world is that the Holy One, blessed be He, desired to have a dwelling place among the lower realms. That is, this world is the lowest world, in which the concealment is greatest and the darkness is doubled and redoubled (and see what is written above, in Parshas Chukas, in the discourse beginning "Therefore those who speak in parables say," on this subject.

> The purpose of creation is that G-d desired a dwelling among the "lower realms," and this world is the lowest, where G-dliness is most hidden and the darkness is "doubled and redoubled." For more on this the text refers to its discourse in Parshas Chukas on "Therefore those who speak in parables say."

5 וע"ל ר"פ שלח] וזהו פי' בתחתונים כי אין שייך מעלה ומטה לגבי הקב"ה שאינו בגדר מקום ח"ו [חס ושלום] אלא תחתונים ר"ל [רוצה לומר] עוצם ריבוי ההעלם והסתר ע"י צמצוצים רבים כו' והוא העולם השפל.

And see above, at the beginning of Parshas Shelach.) And this is the meaning of "among the lower realms": for "above" and "below" do not apply with regard to the Holy One, blessed be He, who is not within the bounds of place, G-d forbid; rather, "the lower realms" means the intensity of the abundance of concealment and hiding through many contractions (tzimtzumim), etc.; and this is the lowly world.

> The bracket closes with a second reference, to the beginning of Parshas Shelach. "Lower" cannot mean lower in place, since G-d is beyond place; it means the intensity of the concealment brought about by many contractions (the printed tzimtzutzim is a misprint for tzimtzumim), and that is our lowly world.

6 ושם דוקא יהיה בחי' דירה והתגלות אלקותו ית' בידיעה שלנו ג"כ כמו שהוא למעלה בידיעה עליונה דכולא קמיה

And there specifically there is to be a dwelling, and a revelation of His G-dliness, may He be blessed, in our knowledge as well, just as it is Above, in the supernal knowledge, [in which] "all before Him

> The aim is that G-dliness be revealed precisely in this lowest world, and in our own knowledge too, so that we know what is known Above: that before G-d all is as nothing. This is what it means for G-d to have a "dwelling" here.

כלא חשיב[33] ולזה היה תכלית המכוון בבריאת העולם הגם שאין מושג לנו הטעם שנתאוה לזה רק שכך עלה ברצונו.

is considered as nothing." And this was the ultimate intent in the creation of the world, even though the reason He desired this is not comprehensible to us; only, thus it arose in His will.

> This is the ultimate purpose of creation. Why G-d should desire it we cannot understand; it simply arose in His will.

אך עכ"ז [עם כל זה] לזאת היה הכונה בודאי ואיך ממשיכים גילוי זה ודירה זו בתחתונים הוא ע"י בחי' אתכפיא ואתהפכא כמשל המלך ב"ו [בשר ודם] שרוצים לעשות לו דירה נאה שצריכים לפנות ההיכל מכל לכלוך וטינוף כו'

But even so, this was certainly the intent. And how is this revelation and this dwelling drawn down among the lower realms? It is through the levels of iskafya and is'hapcha (subjugation and transformation), as in the analogy of a king of flesh and blood for whom one wishes to make a beautiful dwelling: one must clear the palace of all dirt and filth, etc.,

> Still, this was certainly the intent. The dwelling is made through iskafya, subduing what opposes holiness, and is'hapcha, transforming it, just as preparing a beautiful home for a king begins with clearing the palace of all dirt.

ואח"כ לסדר שם כלים נאים[34] מטה ושולחן כסא ומנורה[35] כן עבודת האדם כמ"ש ויניחהו בג"ע [בגן עדן] לעבדה ולשמרה.[36, 37]

and afterwards arrange there beautiful furnishings, "a bed and a table, a chair and a lamp." So is the service of man, as it is written, "And He placed him in Gan Eden to work it (le'ovdah) and to guard it."

> Afterwards the home is furnished, as the Shunamite woman furnished a room for the prophet Elisha with a bed, a table, a chair and a lamp. The service of man follows the same order, as the verse says that Adam was placed in Gan Eden "to work it and to guard it."

7 וארז"ל [ואמרו רבותינו זכרונם לברכה] לעבדה זו רמ"ח מ"ע[38] [מצות עשה] ולשמרה זו שס"ה ל"ת [לא תעשה][39, 40] דהיינו הל"ת [הלא תעשה] הם לבער הרע ובערת הרע מקרבך[41, 42] שלא יהיה שום לכלוך

And our Sages, of blessed memory, said: "to work it": these are the 248 positive commandments; "and to guard it": these are the 365 prohibitions. That is, the prohibitions are to purge the evil, "and you shall purge the evil from your midst," so that there be no dirt

> The Sages read the verse's two verbs as the two kinds of commandments: "to work it" is the 248 positive commandments, and "to guard it" the 365 prohibitions. The prohibitions correspond to clearing the palace: they purge the evil so that no filth remains.

וטינוף ח"ו [חס ושלום] והמ"ע [והמצות עשה] הם עד"מ תיקון וסידור כלים נאים שע"י יהיה הדירה בתחתונים שהוא ענין גילוי והמשכת אור א"ס ב"ה למטה (לע"ל [לעתיד לבוא] ועתה ההמשכה בהעלם).

or filth whatsoever, G-d forbid; and the positive commandments are, by way of analogy, the fixing up and arranging of beautiful furnishings, through which there will be the dwelling among the lower realms, which is the revelation and drawing down of the Infinite Light (Or Ein Sof), blessed be He, below (in the Time to Come; and now the drawing down is in concealment).

> The positive commandments are the furnishings, through which the dwelling below is made, that is, the revelation of the Infinite Light in this world. The parenthesis adds that this revelation will be open in the Time to Come; now the light is drawn down in concealment.

וזהו שנק' עבודה לשון תיקון היינו שע"י עבודתנו אנו ממשיכים שיהיה הגילוי למטה שאנו מתקנים תיקון זה ע"י עבודתנו [ועמ"ש מענין עבודה בביאור ע"פ ראיתי

And this is why it is called avodah (service), a term denoting fixing: that is, through our service we draw down, so that the revelation should be below, for we accomplish this fixing through our service. (And see what is written on the subject of service in the explanation on the verse "I saw,

> This is why our worship is called avodah: the word also means fixing or preparing, and through our service we prepare the world below for the revelation. The text then begins a list of places where the meaning of avodah is discussed, starting with the explanation on Zechariah's vision of the golden menorah.

והנה מנורת זהב[43,44] שכדי להמשיך הגילוי גם למטה מוכרח להיות ההמשכה מלמעל' [מלמעלה] מסדר ההשתלשלות ומלמעלה משרש האור והחיות הנמשך בהעולמות כו'

and behold, a menorah of gold": that in order to draw down the revelation below as well, the drawing down must necessarily be from above the order of the chain of descending worlds (hishtalshelus), and from above the root of the light and life-force that is drawn into the worlds, etc.;

> That discourse makes the point that to bring the revelation all the way down, the light must be drawn from beyond the order of the chain of worlds, above the very root of the life-force that enlivens them.

ועמ"ש ע"פ ואלה המשפטים[45,46] בפי' שש שנים יעבוד[47] וע"פ לא[48] תהיה משכלה[49] בפי' ועבדתם את[50] ה' אלקיכם כו'

and see what is written on the verse "And these are the ordinances," on the meaning of "Six years he shall serve"; and on the verse "None shall miscarry," on the meaning of "And you shall serve Havayah your G-d," etc.;

> The list continues with two discourses in Torah Ohr, Mishpatim: on "And these are the ordinances," which explains "Six years he shall serve," and on "None shall miscarry," which explains "And you shall serve Havayah your G-d."

ובפ' שלח ע"פ וימצאו איש מקושש עצים[51,52] בענין פי' פולחנא דרחימותא כו' ובפ' שמות בד"ה קול דודי[53,54] בענין עבודה קשה כו' ובכל עבודה בשדה][55]

and in Parshas Shelach, on the verse "And they found a man gathering wood," on the meaning of "service out of love" (pulchana dirchimusa), etc.; and in Parshas Shemos, in the discourse beginning "The voice of my beloved," on the matter of "hard labor," etc., "and all labor in the field.")

It also cites Likkutei Torah, Shelach, on the wood-gatherer, where "service out of love" (pulchana dirchimusa) is explained, and Torah Ohr, Shemos, on "The voice of my beloved," which treats the "hard labor" and "all labor in the field" of the bondage in Egypt.

וזהו ענין רמ"ח פקודין רמ"ח[56] אברים דמלכא[57] שהם כלים להשראת אור א"ס ב"ה כמו שהאברים הם כלים לאור וחיות הנפש וזהו שאנו מברכים אשר קדשנו במצותיו כו':

And this is the meaning of "the 248 commandments are the 248 limbs of the King": they are vessels for the indwelling of the Infinite Light, blessed be He, just as the limbs are vessels for the light and life-force of the soul. And this is why we bless, "Who has sanctified us with His commandments," etc.

The 248 positive commandments are called the 248 "limbs of the King": just as the limbs are the vessels through which the soul's life acts, the commandments are vessels in which the Infinite Light rests. This is why the blessing over a mitzvah speaks of G-d having "sanctified us with His commandments."

SECTION 3 · ¶8–15

Prayer: the uncounted spinal cord

8 ב והנה עבודה שבלב זהו תפלה[58,59] והיא דרבנן ואינה ממנין המצות דאורייתא[60] כדמשמע בגמ' [בגמרא] בפ"ג [בפרק ג'] דברכות (ד"כ ע"ב)

2. Now, "the service of the heart: this is prayer"; and it is rabbinic, and is not among the count of the Biblical commandments, as is implied in the Gemara in the third chapter of Berachos (20b)

The second section turns to prayer, which the Sages call "the service of the heart." As a fixed obligation prayer is rabbinic, not one of the Torah's 613 commandments, as the Gemara in Berachos implies; the Kehot note adds that this is the view of the Ramban and of most halachic authorities.

[ועיין במ"א סי' ק"ו] וצ"ל זה דהלא רז"ל [רבותינו זכרונם לברכה] במשנה וגמרא פ"ב [פרק ב'] דברכות ד"ו החמירו הרבה יותר בכוונת התפלה אפילו מכוונת ק"ש [קריאת שמע] הנמנית ראשונה בתרי"ג מצות דאורי'ת [דאורייתא][61]

(and see Magen Avraham, section 106). And we need to understand this: for did not our Sages, of blessed memory, in the Mishnah and the Gemara of the second chapter of Berachos, folio 16, take a far stricter view of intention (kavanah) in prayer, even than of the intention of the recital of Shema, which is counted first among the 613 Biblical commandments?

> The Magen Avraham (Orach Chaim 106) records that most authorities hold prayer to be rabbinic. The difficulty is that the Mishnah and Gemara are far stricter about concentration in prayer than about the Shema: workmen may recite the Shema up a tree, but must come down to pray.

והיינו מפני שהיא דברים העומדים ברומו של עולם[62] בפ"ק [בפרק קמא] דברכות (ד"ו ע"ב) [ועמ"ש בפ' ויחי ע"פ יהודה אתה[63, 64] ועמ"ש ג"כ מענין התפלה בד"ה שימני

And this is because it is "things that stand at the height of the world" (in the first chapter of Berachos, 6b). (And see what is written in Parshas Vayechi on the verse "Yehudah, you"; and see what is written also on the subject of prayer in the discourse beginning "Set me

> The reason for the strictness is that prayer concerns "things that stand at the height of the world," matters of the highest importance. The text then begins a list of other discourses on prayer.

כחותם[65, 66] ובפ' בראשית סד"ה השמים כסאי[67, 68] ובפ' בהר ע"פ את שבתותי תשמרו[69, 70] ובפ' חקת בענין תבנה[71] ותכונן עיר סיחון[72] כו'] וא"כ מהו שאינה ממנין המצות.

as a seal," and in Parshas Bereishis at the end of the discourse beginning "The heavens are My throne," and in Parshas Behar on the verse "You shall keep My Shabbosos," and in Parshas Chukas on the matter of "Let the city of Sichon be built and established," etc.) If so, why is it not among the count of the commandments?

> The list continues with the discourses on "The heavens are My throne," "You shall keep My Shabbosos" and "Let the city of Sichon be built." Then the question is put plainly: if prayer is so central, why is it not counted among the commandments?

והענין יובן בהקדים כי הנה י"ח ברכות דשמ"ע [דשמונה עשרה] הן כנגד ח"י חוליות השדרה[73] שבתוכן נמשך החוה"ש [החוט השדרה] כנודע מהזהר[74] ובגמ' [ובגמרא] ברכות (דכ"ח ע"ב).[75]

The matter will be understood by first stating that the eighteen blessings of the Shemoneh Esreh correspond to the eighteen vertebrae of the spine, within which the spinal cord extends, as is known from the Zohar and from the Gemara, Berachos (28b).

> The answer begins from the Sages' teaching that the eighteen blessings of the Shemoneh Esreh correspond to the eighteen vertebrae of the spine, inside which the spinal cord runs. The Zohar likewise links the spinal cord and its eighteen vertebrae with the eighteen blessings of prayer.

והנה עד"מ באדם יש בגופו רמ"ח אברים הנמנין במשנה ספ"ק [סוף פרק קמא] דאהלות שלשים בפיסת הרגל כו' ח"י חוליות השדרה[76] כו'.

Now, by way of analogy, a person has in his body 248 limbs, which are counted in the Mishnah at the end of the first chapter of Oholos: "thirty in the sole of the foot," etc., "eighteen vertebrae in the spine," etc.

> In the anatomy of the body, as the Mishnah in Oholos counts it, the 248 limbs include the eighteen vertebrae. The vertebrae, that is, are counted as limbs.

אך החוט השדרה עצמו הנמשך בתוך החוליות אינו ממנין האברים ועכ"ז [ועם כל זה] הוא המעמיד ומקיים את כל האברים שמבריח מן הראש עד הירכיים

But the spinal cord itself, which extends within the vertebrae, is not among the count of the limbs; and nevertheless it is what sustains and maintains all the limbs, for it runs through from the head to the thighs,

> The spinal cord inside the vertebrae is not counted among the 248 limbs. Yet it holds the whole body together, running from the head down to the thighs.

ועל ידו נמשך החיות מהמוחין[77] לכל האברים שהאברים מחוברים בצלעות והצלעות בחוליות והחוליות בחוט השדרה והחוט אינו בכלל האברים רק שהוא המקשר כו' ומתחיל מהמוח ומתפשט עד הרגלים

and through it the life-force is drawn from the brain to all the limbs: for the limbs are joined to the ribs, and the ribs to the vertebrae, and the vertebrae to the spinal cord; and the cord is not included among the limbs, but it is what connects [them], etc.; and it begins from the brain and extends down to the feet.

> Through the spinal cord the brain's life-force reaches every limb: the limbs are joined to the ribs, the ribs to the vertebrae and the vertebrae to the cord. The cord is not a limb but the link between them all, from the brain down to the feet.

ולכן אם נפסק חוט השדרה[78, 79] כו'. כמ"כ [כמו כן] הנמשל בבחי' המצות שהם רמ"ח אברים דמלכא הנה ארז"ל [אמרו רבותינו זכרונם לברכה] מצות צריכות כוונה.[80, 81, 82, 83]

Therefore, if the spinal cord is severed, etc. So too in the analogue, in the commandments, which are the 248 limbs of the King: our Sages, of blessed memory, said, "Commandments require intention."

> That is why an animal whose spinal cord is severed is a tereifah, as the Mishnah in Chullin rules. In the same way the commandments, the "limbs of the King," need something beyond themselves: as the Sages say, they require intention (kavanah).

9 והכוונה היינו בחי'[84] התפלה שהיא בחי' כוונה ופנימית להמצות והיא עיקר המעמיד ומקיים את הרמ"ח מ"ע [מצות עשה] והיא כמשל החוט השדרה שהוא המעמיד ומקיים את האברים אע"פ [אף על פי] שהוא בעצמו אינו ממנין רמ"ח אברים.

And the intention is the level of prayer, which is the level of the intention and inner dimension (pnimiyus) of the commandments; and it is the principal thing that sustains and maintains the 248 positive commandments, like the spinal cord in the analogy, which sustains and maintains the limbs, even though it itself is not among the count of the 248 limbs.

> Intention is the inner dimension of the commandments, and prayer is intention itself. So prayer stands to the 248 positive commandments as the spinal cord to the limbs: not counted among them, yet what sustains them all.

10 והענין שעיקר המכוון בתפלה[85] הוא שמבקשים שיהיה אור א"ס ב"ה שלמעלה מהשתלשלות ברוך ונמשך למטה בבחי' ההשתלשלות.

The explanation is that the main intent in prayer is that we ask that the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descending worlds (hishtalshelus), be "blessed" (baruch) and drawn down below into the level of the chain of descending worlds.

> Here is the heart of prayer: we ask that the Infinite Light, which is beyond the whole chain of worlds, be "blessed," that is, drawn down into that chain. The word baruch, "blessed," is read here in the sense of drawing down.

וזהו ברוך אתה הוי' היינו שמבקשים שיהיה התהוות והמשכת שם הוי' מבחי' אתה שהוא אור א"ס שלמעלה מעלה משם הוי' כי שם הוי' מורה על השתלשלות המדרגות יו"ד צמצום ה' התפשטות וי"ו המשכה כו'

And this is [the meaning of] "Blessed are You, Havayah": that is, we ask that there be a coming into being and drawing down of the Name Havayah from the level of "You," which is the Infinite Light that is far above the Name Havayah. For the Name Havayah denotes the chain of descending levels: the yud is contraction, the hei expansion, the vav drawing down, etc.

> "Blessed are You, Havayah" therefore means: may the Name Havayah be brought into being and drawn down from "You," the Infinite Light far above it. The letters of the Name trace the descent: yud is contraction into a point, hei expansion, and vav the drawing down further.

ובחי' ההארה הנמשך בהשתלשלות מדרגות אלו הוא הארה מצומצמת לבד לגבי האור א"ס שלמעלה מהשתלשלות [ועמ"ש בפ' שלח ע"פ אני הוי' אלקיכם בענין שמו הגדול כו'

And the radiance that is drawn through the descending chain of these levels is only a contracted radiance compared with the Infinite Light that is above the chain of descending worlds. (And see what is written in Parshas Shelach on the verse "I am Havayah your G-d," on the matter of "His great Name," etc.,

> Whatever light comes down through these stages is only a contracted glimmer compared with the Infinite Light above them. The text points to its discourse in Parshas Shelach on "I am Havayah your G-d" and on "His great Name."

ובענין והיה הוי' לי לאלקים][86] וזהו ענין הבקשות בשמו"ע [בשמונה עשרה] היינו שיהיה ברכה והמשכה הארה רבה ועצומה מלמעלה מסדר ההשתלשלות דהיינו ברוך אתה

and on the matter of "And Havayah will be my G-d.") And this is the meaning of the requests in the Shemoneh Esreh: that there be a blessing and drawing down of a great and mighty radiance from above the order of the chain of descending worlds, that is, "Blessed are You,"

> The second reference is to Yaakov's vow, "And Havayah will be my G-d." All the requests of the Shemoneh Esreh, then, ask that a great light from beyond the chain of worlds be drawn down, and that is the meaning of "Blessed are You."

והיינו בבחי' שם הוי' [ועמ"ש במ"א בפי' ממעמקים קראתיך[87] הוי' וע' בע"ח [בעץ חיים] שכ"ב ספ"ה בענין ד' כריעות ודי זקיפות שבשמו"ע [שבשמונה עשרה] ובפע"ח [ובפרי עץ חיים]] ורופא חולי עמו ישראל

and that is into the level of the Name Havayah. (And see what is written elsewhere on the meaning of "From the depths I have called You, Havayah"; and see Etz Chaim, Sha'ar 22, end of chapter 5, on the four bowings and four straightenings in the Shemoneh Esreh, and in Pri Etz Chaim.) And "Who heals the sick of His people Israel"

> That light is drawn into the Name Havayah. The text refers to its explanation of "From the depths I have called You, Havayah," and to the Arizal on the four bowings and straightenings of the Shemoneh Esreh; then it turns to the particular requests, such as "Who heals the sick of His people Israel."

ומברך השנים עד"מ הוא הכלי שבו מתגלה אלקות ו יתי' למטה בגשמיות כשנותן חיים ובריאות לחולים וברכה ע"פ האדמה[88] כו' ועמ"ש באגה"ק [באגרת הקודש] קרוב לסופו בד"ה

and "Who blesses the years" are, for example, the vessel in which His G-dliness, may He be blessed, is revealed below, in physicality, when He gives life and health to the sick and blessing upon the face of the earth, etc. And see what is written in Iggeres HaKodesh, near its end, in the section beginning

> The requests for healing and for a blessed year are vessels in which G-dliness is revealed in the physical world, when G-d heals the sick and blesses the earth. The text sends the reader to a letter near the end of Iggeres HaKodesh.

להבין מ"ש בפע"ח [בפרי עץ חיים] שהתפלה היא המשכת אור א"ס ב"ה לבי"ע דווקא לא בדרך התלבשות בלבד רק האור ממש לשנות הנבראים מכמות

"To understand what is written in Pri Etz Chaim": that prayer is the drawing down of the Infinite Light, blessed be He, into Beriah, Yetzirah and Asiyah specifically, not merely by way of enclothement but the very light itself, to change the created beings from what

> That letter explains a teaching of Pri Etz Chaim: prayer draws the Infinite Light into the lower worlds of Beriah, Yetzirah and Asiyah, not only enclothed in them but the light itself, so that it changes the created beings.

שהם שיתרפא החולה וירד הגשם משמים לארץ ויולידה ויצמיחה[89] משא"כ בתורה ומצות שאין שינוי בקלף התפילין כו' ע"ש נמצא שכל בקשות שבשמו"ע [שבשמונה עשרה] הם כלים לגילוי אלקותו ית' ממש למטה.[90]

they are: that the sick person be healed, and that the rain come down from heaven to the earth and "make it bring forth and sprout"; which is not so with Torah and mitzvos, for there is no change in the parchment of the tefillin, etc.; see there. It follows that all the requests in the Shemoneh Esreh are vessels for the revelation of His very G-dliness, may He be blessed, below.

> Prayer can make a sick person well or bring rain to make the earth grow, while Torah and mitzvos change nothing physical: the parchment of the tefillin stays as it was. So all the requests of the Shemoneh Esreh are vessels for G-dliness itself to be revealed below.

11 ועוד כידוע ומבואר בזהר דלית ברכתא שריא באתר ריקניא[91,92,93] דהיינו שא"א להיות המשכת האור אלא אם כן יש כלים שישרה בהן

Further, as is known and explained in the Zohar, "blessing does not rest in an empty place": that is, there cannot be a drawing down of the light unless there are vessels in which it may rest.

> A further reason for the requests: as the Zohar teaches, blessing does not rest in an empty place. Light can be drawn down only where there are vessels to receive it.

לכן אנו מבקשים ענינים רפואות החולי וברכת השנים וכן כל הברכות דשמו"ע [דשמונה עשרה] שהם כלים שבהם יהיה השראת אור א"ס.

Therefore we ask for [particular] matters, healing of illness and the blessing of the years, and likewise all the blessings of the Shemoneh Esreh, which are vessels in which the Infinite Light will rest.

> That is why we ask for particular things, such as health and a good year. Each blessing of the Shemoneh Esreh is a vessel in which the Infinite Light will rest.

אבל עיקר המכוון הוא באי"י [ברוך אתה ה'] שיהיה המשכת אור א"ס וע' בת"ז [בתיקוני זהר] תיקון ו' וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה][94] שח"י ברכות דצלותא הם כנגד ח"י חוליות שבשדרה[95] ר"ל [רוצה לומר] שהם כלים להמשכת וגילוי האור א"ס הנמשך ע"י התפלה

But the main intent is in "Blessed are You, Havayah": that there be a drawing down of the Infinite Light (and see the Tikkunei Zohar, Tikkun 6). And this is what our Sages, of blessed memory, said, that the eighteen blessings of prayer correspond to the eighteen vertebrae of the spine: that is to say, they are vessels for the drawing down and revelation of the Infinite Light that is drawn down through prayer,

> The main intent remains the words "Blessed are You, Havayah," the drawing down of the Infinite Light; the text refers here to Tikkun 6 of the Tikkunei Zohar. In this light, the Sages' comparison of the eighteen blessings to the eighteen vertebrae means that the blessings are vessels for the light that prayer draws down.

כמו שהחוליות הם כלים לחוט השדרה הנמשך ממוח שבראש לתוכן ונקרא ע"פ הקבלה המשכת המוחין

just as the vertebrae are vessels for the spinal cord, which is drawn from the brain in the head into them; and according to the Kabbalah this is called the drawing down of the mochin,

> Just as the vertebrae house the spinal cord that comes down from the brain, so the blessings house that light. In the language of the Kabbalah this is called drawing down the mochin, the intellect.

וכמו בחוט השדרה נמשך מוח וע"פ חסידות נקרא המשכת הדעת התגלות אלהות למטה כמו למעלה.

just as brain [matter] is drawn down in the spinal cord; and according to Chassidus it is called the drawing down of Daas (knowledge): the revelation of G-dliness below as Above.

> Brain matter extends through the spinal cord, and so the mind's light reaches the body. In the language of Chassidus this is called drawing down Daas: the revelation of G-dliness below just as it is Above.

[והשתא אתי שפיר דלכאורה מהגמרא יש סתירה למשנ"ת [למה שנתבאר] דהטעם שהתפלה אינה ממנין רמ"ח מ"ע [מצות עשה] לפי שהיא בחי' חוה"ש [חוט השדרה] שאינו ממנין רמ"ח אברים

(And now it is well understood; for at first glance there is a contradiction from the Gemara to what has been explained, that the reason prayer is not among the count of the 248 positive commandments is that it is the level of the spinal cord, which is not among the count of the 248 limbs;

> A bracketed passage now answers an apparent contradiction. Prayer was said not to be counted among the commandments because it is like the spinal cord, which is not one of the limbs.

והרי הגמרא אמרה שחי"י ברכות דשמו"ע [דשמונה עשרה] הם כנגד חי"י חוליות השדרה והחוליות הם ממנין רמ"ח אברים כנזכר לעיל בשם המשנה דאהלות.

yet the Gemara said that the eighteen blessings of the Shemoneh Esreh correspond to the eighteen vertebrae of the spine, and the vertebrae are among the count of the 248 limbs, as mentioned above in the name of the Mishnah in Oholos.

> But the Gemara compares the eighteen blessings to the vertebrae, and the Mishnah in Oholos counts the vertebrae among the 248 limbs. Prayer would then seem to be among the counted "limbs" after all.

אך הענין מובן ממשנ"ת [ממה שנתבאר] דבתפלה יש ב' דברים היינו א' הוא עיקר המכוון בהתפלה והוא מה שמבקשים באי"י [ברוך אתה ה'] שיהיה גילוי אור א"ס ב"ה.[96]

But the matter is understood from what has been explained: in prayer there are two things. The first is the main intent in prayer, which is what we ask in "Blessed are You, Havayah": that there be a revelation of the Infinite Light, blessed be He.

> The answer is that prayer has two parts. The first is its main intent, the request in "Blessed are You, Havayah" that the Infinite Light be revealed.

12 והב' הן הבקשות עצמן להיות רופא חולים ומברך השנים שהן רק כלים לאור ההמשכה והכלים הן בחי' חי"י ברכות

And the second is the requests themselves, that He be "Healer of the sick" and "Who blesses the years," which are only vessels for the light that is drawn down; and the vessels are the level of the eighteen blessings,

> The second part of prayer is the requests themselves, for healing and for a blessed year. They are only vessels for the light that is drawn down, and as vessels they are the eighteen blessings.

כמו שחוליות השדרה הן י"ח והן כלים לחוט השדרה שהיא עיקר החיות כמ"ש בפא"ט [בפרק אלו טריפות][97] שבו תלוי הטריפות משא"כ נשבר השדרה ולא נפסק החוט שלה כשרה לפי שעיקר החיות הוא בהחוט עצמו.

just as the vertebrae of the spine are eighteen, and they are vessels for the spinal cord, which is the main life-force, as is written in the chapter Eilu Tereifos, that on it the [status of] tereifah depends; whereas if the spine is broken but its cord is not severed, [the animal] is kosher, for the main life-force is in the cord itself.

> The eighteen blessings are therefore like the eighteen vertebrae, which are counted among the limbs, while the main intent is like the spinal cord within them. The laws of tereifos show where life resides: an animal whose spine is broken but whose cord is intact is kosher, because its life is in the cord.

13 וע' בפרדס בסופו שער ל"א[98] פ"ח [פרק ח'] בענין ח"י חוליות שהם נגד ג' ווי"ן דויסע ויבא ויט[99] ג' אבות חג"ת [חסד גבורה תפארת][100] שהם כלים לבחי' הדעת הנמשך לתוכן ממוח הדעת ע"י חוט השדרה כו'

And see the Pardes, toward its end, Sha'ar 31, chapter 8, on the eighteen vertebrae: that they correspond to the three vavs of Vayisa, Vayavo, Vayet, the three patriarchs, Chesed, Gevurah and Tiferes, which are vessels for the level of Daas (knowledge) that is drawn into them from the brain of Daas through the spinal cord, etc.

> The Pardes Rimonim explains the eighteen vertebrae as the three vavs of the three verses that begin Vayisa, Vayavo and Vayet (Exodus 14:19–21): each of the three patriarchs, Chesed, Gevurah and Tiferes, includes six, and three times six is eighteen. These are vessels for Daas, which is drawn into them from the brain through the spinal cord.

ועמש"ל [ועיין מה שכתוב לעיל] בפ' יתרו בד"ה אלפי שנאן[101] שהן בחי' ב' טיתין דמט"ט [דמטטרון] ט"ס [ט' ספירות] מלמעלה למטה וט"ס [וט' ספירות] מלמטה למעלה והט"ס [והט' ספירות] הן ג"כ

And see what is written above, in Parshas Yisro, in the discourse beginning "Thousands of shinan": that they are the level of the two tes's of Metatron, nine Sefiros from above downward and nine Sefiros from below upward; and the nine Sefiros too are

> The text adds its discourse in Parshas Yisro on "Thousands of shinan," where the eighteen are the two letters tes (each worth nine) in the name Metatron: nine Sefiros descending from above and nine ascending from below.

רק בחי' כלים להמשכת האור מא"ס ב"ה שהוא בחי' נשמה להן כמאמר הת"ז [התיקוני זהר][102] וההיא נביעו איהו כנשמתא לגופא[103] כו'.

only vessels for the drawing down of the light from the Infinite One (Ein Sof), blessed be He, which is as a soul to them, as in the saying of the Tikkunei Zohar, "And that flow is like the soul to the body," etc.

> These nine Sefiros too are only vessels for the light of the Infinite One, which is their soul. Elijah's prayer in the Tikkunei Zohar describes the flow that waters the "tree" of the Sefiros as "like the soul to the body."

14 וא"כ מ"ש בגמרא דח"י ברכות הם כנגד ח"י חוליות כוונתם שלכך תקנו ח"י ברכות[104] שהם ח"י כלים דייקא כנגד ח"י חוליות כו'

If so, what is said in the Gemara, that the eighteen blessings correspond to the eighteen vertebrae, means that this is why they instituted eighteen blessings, which are eighteen vessels specifically, corresponding to the eighteen vertebrae, etc.

> This explains the Gemara: the Sages instituted eighteen blessings precisely as eighteen vessels, matching the eighteen vertebrae.

אבל עיקר המכוון שבמצות התפלה שיהיה המשכת אור א"ס ב"ה בכ לים הנ"ל הוא עד"מ בחי' החוה"ש [החוט השדרה] עצמו שנמשך מן המוח שבראש למטה.

But the main intent in the commandment of prayer, that there be a drawing down of the Infinite Light (Or Ein Sof), blessed be He, into the vessels mentioned above, is, by way of analogy, the level of the spinal cord itself, which is drawn down from the brain in the head.

> But the essential purpose of prayer, drawing the Infinite Light into those vessels, is like the spinal cord itself, which runs down from the brain.

15 וכך הוא ענין המשכת אור א"ס מבחי' שלמעלה מהשתלשלות להתלבש בבחי' השתלשלות כו'. ולכן א"ש [אתי שפיר] דאינה ממנין רמ"ח מ"ע [מצות עשה].

And so it is with the drawing down of the Infinite Light from the level that is above the chain of descending worlds (hishtalshelus), to be enclothed in the level of the chain of descending worlds, etc. And therefore it is well [understood] that it is not among the count of the 248 positive commandments.

> The drawing down of the light from beyond the chain of worlds into that chain is like the cord running down from the brain. That is why prayer is rightly not counted among the 248 positive commandments.

דהיינו שהח"י חוליות הם רק כלים אבל היא עצמה בחי' חוה"ש [חוט השדרה]. תדע דאל"כ [דאם לא כן] הנאמר שהתפלה נמנית בח"י מצות מתרי"ג שהרי ח"י חוליות הם ח"י אברים במנין רמ"ח.

That is, the eighteen vertebrae are only vessels, but it itself is the level of the spinal cord. Know [that this is so]: for otherwise, shall we say that prayer is counted as eighteen commandments of the 613, since the eighteen vertebrae are eighteen limbs in the count of 248?

> The eighteen vertebrae are only vessels; prayer itself is the cord. The proof: otherwise prayer would have to count as eighteen of the 613 commandments, since the vertebrae are eighteen of the 248 limbs.

א"ו [אלא ודאי] התפלה עצמה היא בחי' חוה"ש [חוט השדרה] רק שנמשך בח"י כלים הנ"ל ומאן דלא כרע במודים נעשה שדרתו נחש[105] לפי שעל ידי הכריעות וההשתחואות

Rather, it must be that prayer itself is the level of the spinal cord, only that it is drawn into the eighteen vessels mentioned above. And "one who does not bow at Modim, his spine becomes a snake," because through the bowing and the prostrations,

> So prayer itself is the spinal cord, drawn into the eighteen blessings as its vessels. The Talmud says that the spine of one who does not bow at Modim, the thanksgiving blessing of the Shemoneh Esreh, turns into a snake.

שהוא בחי' הביטול וזהו ענין מודים הודאה וביטול ע"ז דוקא ממשיכים האור בהכלים ח"י חוליות השדרה

which is the level of self-nullification (bittul), and this is the meaning of Modim, acknowledgment and self-nullification: through this specifically the light is drawn into the vessels, the eighteen vertebrae of the spine.

> Bowing expresses bittul, self-nullification, and Modim means acknowledgment and surrender. Only through this bittul is the light drawn into the vessels, the eighteen vertebrae.

ולכן איתא בזהר (משפטים ד"ק ע"א[106] ובפ' שלח דקס"ד ע"א) דמאן דלא כרע במודים אינו חי לעתיד[107, 108]

And therefore it is stated in the Zohar (Mishpatim, 100a, and in Parshas Shelach, 164a) that one who does not bow at Modim will not live in the Time to Come,

> The Zohar says that one who does not bow at Modim will not live in the Time to Come, that is, will not rise at the Resurrection.

כמו שהביא הפר"ח [הפרי חדש] באו"ח [באורח חיים] סי' קי"ג והיינו לפי שאינו ממשיך חיות ונשמה בבחי' ח"י שהם ח"י חוליות[109] כו'):

as the Pri Chadash brought in Orach Chaim, section 113; and this is because he does not draw life-force and soul into the level of chai (eighteen), which are the eighteen vertebrae, etc.)

> The Pri Chadash, a commentary on the Shulchan Aruch, brings this Zohar. The reason is that such a person does not draw life and soul into chai, "eighteen" (the letters of the word "alive"), the eighteen vertebrae; with this the bracketed note ends.

SECTION 4 · ¶16–19

From the vertebrae to all 248 limbs

16 ג והנה ח"י חוליות הנ"ל הם כלים פנימיים ומהם מתפשט אח"כ האור בחיצוניות הכלים ומספר כולם רמ"ח שהם רמ"ח מ"ע [מצות עשה] שנק' רמ"ח אברים דמלכא

3. Now, the eighteen vertebrae mentioned above are inner vessels, and from them the light afterwards spreads into the outer dimension (chitzoniyus) of the vessels; and the number of them all is 248, which are the 248 positive commandments, which are called the 248 limbs of the King,

> The third section explains how the light spreads. The eighteen vertebrae are the inner vessels, and from them the light spreads to the outer vessels, all 248 together: the 248 positive commandments, the "limbs of the King."

שהם בחי' אברים וכלים להמשכת האור [ועיין מה שכתוב מענין רמ"ח אברים וכלים בביאור על פ' משה ידבר[110] בפרשה יתרו] וזהו ענין הנזכר לעיל שהמצות צריכות כוונה והתפלה היא בחינת הכוונה בכלל.[111]

for they are the level of limbs and vessels for the drawing down of the light (and see what is written on the subject of the 248 limbs and vessels in the explanation on the verse "Moshe would speak," in Parshas Yisro). And this is the matter mentioned above, that the commandments require intention, and prayer is the level of intention in general.

> The commandments are limbs and vessels through which the light is drawn, as the text explains in its discourse on "Moshe would speak" in Parshas Yisro. This is why the commandments require intention, and prayer is intention in its general form.

17 והענין כי אנו אומרים אשר קדשנו במצותיו שעל ידי המצות ממשיכים גילוי בחינת קדושה עליונה דאור א"ס למטה

The explanation is that we say, "Who has sanctified us with His commandments," for through the commandments we draw down below a revelation of the level of the supernal holiness of the Infinite Light (Or Ein Sof);

> The blessing over a mitzvah, "Who has sanctified us with His commandments," says that through the commandments the supernal holiness of the Infinite Light is drawn down into the world.

לכן צריכים כוונה כי המצוה היא האבר והכלי והכוונה הוא המשכת האור בתוך הכלי[112] וכמ"ש בסש"ב [בספר של בינונים] פל"ח בהג"ה [בהגהה] בשם הע"ח [העץ חיים]

therefore they require intention: for the mitzvah is the limb and the vessel, and the intention is the drawing down of the light into the vessel, as is written in Sefer Shel Beinonim, chapter 38, in the gloss, in the name of Etz Chaim.

> That is why a mitzvah needs intention: the deed is the limb or vessel, and the intention draws the light into it. The Tanya brings this in a gloss in the name of Etz Chaim: the intention of the mitzvos is at the level of light, and the mitzvos themselves at the level of vessels.

וזהו שבדרך כלל התפלה היא הכוונה לפי שבה ועל ידה נמשך כללות גילוי האור שזהו ענין ברכאן דצלותא באי"י [ברוך אתה ה'] שממשיכים להיות ברוך ונמשך אתה אור א"ס ממש

And this is why, in a general way, prayer is the intention: for in it and through it the revelation of the light as a whole (klalus) is drawn down. This is the meaning of the blessings of prayer, "Blessed are You, Havayah": that we draw down, so that "You," the very Infinite Light, be "blessed" and drawn down;

> Prayer is intention in a general way, because through it the light as a whole is drawn down. In the blessings of prayer, "Blessed are You, Havayah," we ask that "You," the Infinite Light itself, be drawn down.

והיינו ע"י שם הוי' ואח"כ ע"י קיום המצות כל היום ממשיכים האור בפרט להתלבש במצוה פרטית שהיא אבר א' מרמ"ח אברים דמלכא (ועמ"ש ע"פ אם בחקתי תלכו ואת מצותי תשמרו)[113]

and that is through the Name Havayah. And afterwards, through fulfilling the commandments all day, we draw down the light in particular, to be enclothed in a particular mitzvah, which is one limb of the 248 limbs of the King (and see what is written on the verse "If you walk in My statutes and keep My commandments");

> That general light comes through the Name Havayah. Afterwards, through each mitzvah during the day, a particular portion of it is enclothed in that mitzvah, one of the King's 248 limbs; the text refers to its discourse on "If you walk in My statutes."

והוא ממש כנ"ל במשל החוה"ש [החוט השדרה] שבו נמשך החיות מן המוחין אשר במוחין היא עיקר משכן והשראת הנשמה ומשם נמשך החיות בחוט השדרה הנמשך ממוח הדעת ואח"כ נמשך ממנו בכל רמ"ח אברים

and it is exactly as mentioned above in the analogy of the spinal cord, through which the life-force is drawn from the brain: for in the brain is the main dwelling and indwelling of the soul, and from there the life-force is drawn into the spinal cord, which extends from the brain of Daas (knowledge), and afterwards it is drawn from it into all the 248 limbs.

> This matches the analogy: the soul dwells mainly in the brain; from there life flows into the spinal cord, which comes from the brain of Daas, and from the cord into all 248 limbs.

וזהו ענין ברכת המצות שהיא בחי' הכוונה בפרט לכל מצוה באי"י [ברוך אתה ה'] אמ"ה [אלקינו מלך העולם] אשקב"ו [אשר קדשנו במצותיו וצונו] כו' שיהי' [שיהיה] נמשך המשכה זו באותו אבר וכלי מרמ"ח אברים דמלכא שהוא המצוה ההיא.

And this is the meaning of the blessing over the mitzvos, which is the level of the intention in particular for each mitzvah, "Blessed are You, Havayah, our G-d, King of the world, Who has sanctified us with His commandments and commanded us," etc.: that this drawing down be drawn into that limb and vessel of the 248 limbs of the King which is that mitzvah.

> So the blessing said before each mitzvah is the particular intention for that mitzvah: that the light drawn down in prayer reach this particular limb of the King. Prayer is the general intention, and the blessing over each mitzvah directs it into one limb.

18 ועמ"ש מענין גודל מעלת הכלים בביאור ע"פ וקבל היהודים.[114, 115] אך כללות הכוונה והמשכת האור זהו בחי' התפלה שהיא בחי' נשמה וחיות למעשה המצות

And see what is written on the great virtue of the vessels in the explanation on the verse "And the Jews accepted." But the intention and the drawing down of the light as a whole (klalus) is the level of prayer, which is the level of a soul and life-force for the performance of the commandments.

> For the great virtue of the vessels, the mitzvos in deed, the text refers to its explanation on "And the Jews accepted." Still, intention and the drawing down of the light as a whole belong to prayer, which is the soul and life of the practical mitzvos.

ולכן ההולדה להוליד בדומה לו ממש שהיא המשכה ממהות הנפש ועצמותה המלובשת במוחין הוא נמשך ע"י חוט השדרה דייקא.

And therefore procreation, to beget one truly like oneself, which is a drawing down from the essence and very being of the soul that is enclothed in the brain, is drawn down specifically through the spinal cord.

> This is why procreation, which draws from the very essence of the soul and so produces a child truly like the parent, comes specifically through the spinal cord. The cord carries what comes from the essence of the soul that is in the brain.

19 וזהו ובדעת חדרים ימלאו[116] חדרים הן הכלים שכללותן ג' בחי' חסד דין רחמים ר"ת חדר[117] [ראשי תיבות]

And this is [the meaning of] "And through Daas the chambers are filled": the "chambers" are the vessels, which in general (klalus) are three levels, Chesed, Din and Rachamim (kindness, judgment and mercy), whose initials spell cheder (chamber);

> The verse "And through Daas the chambers are filled" applies the idea. The "chambers" (cheder) are the vessels, and the letters of the word stand for their three general kinds, Chesed, Din and Rachamim.

וזהו ענין ג' קוין שהם כללות מעשה המצות על שלשה דברים העולם עומד[118, 119] כו' אך הן בחי' כלים וחדרים וכדי להיות חדרים ימלאו

and this is the matter of the three lines, which are the performance of the commandments as a whole: "The world stands on three things," etc. But they are the level of vessels and chambers; and in order that "the chambers be filled,"

> These are the three lines, right, left and middle, and they are the mitzvos as a whole, the three things on which "the world stands": Torah, service and acts of kindness. But they are only vessels and chambers.

דהיינו המשכת האור בהכלים זהו ע"י הדעת שהוא התפלה ולכן התחלת י"ב ברכות אמצעיות דתפלה הוא חונן הדעת כו' ועמ"ש ע"פ ואלה המשפטים.[120, 121]

that is, the drawing down of the light into the vessels, this is through Daas, which is prayer. And therefore the twelve middle blessings of the prayer begin with "Who graciously grants knowledge," etc. And see what is written on the verse "And these are the ordinances."

> What fills the chambers with light is Daas, which is prayer. That is why the middle blessings of the Shemoneh Esreh open with the request for knowledge, "Who graciously grants knowledge."

SECTION 5 • ¶20

Prayer and Torah

20 ולכן התפלה אינה במנין המצות דאורייתא כי המנין שאנו מונין היינו הכלים והאברים אכן התפלה שהיא הכוונה אינה שייך למנותה בפ"ע [בפני עצמו]

Therefore prayer is not in the count of the Biblical commandments: for the count that we count is of the vessels and the limbs, whereas prayer, which is the intention, cannot be counted by itself,

> This is why prayer is not counted among the Torah's commandments: the count is of the vessels and the limbs, and prayer, being the intention, is not a separate item to be counted.

כי היא נשמת הכלים וע"ד שכתב בע"ח [בעץ חיים] שכ"ב פ"א אות ד'[122] בענין הדעת שאינו במנין ע"ס [עשר ספירות] כי אין אנו מונין אלא מה שיש בו כלי

for it is the soul of the vessels; along the lines of what is written in Etz Chaim, Sha'ar 22, chapter 1, paragraph 4, regarding Daas (knowledge), that it is not in the count of the Ten Sefiros, for we count only what has a vessel,

> Prayer is the soul of the vessels. The Arizal makes a similar point about Daas, which is not counted among the Ten Sefiros because only what has a vessel is counted.

אבל הדעת בחי' נשמה בלי כלי כו' ע"ש ועמ"ש בפי' לשון כוונה ע"פ צוארך בחרוזים.[123, 124]

but Daas is the level of a soul without a vessel, etc.; see there. And see what is written on the meaning of the word kavanah (intention) on the verse "Your neck with strings of beads."

> Daas is a soul without a vessel of its own. The text also points to its explanation of the word kavanah, "intention," on the verse "Your neck with strings of beads."

אך הנה ענין מעלת תלמוד תורה שכנגד כולן[125, 126] היינו שהיא בחינת פנימית הכלים והמצות הם חיצוניות הכלים צדקה וגמ"ח [וגמילות חסדים] חסד דרועא ימינא[127, 128] כו'

However, the matter of the superiority of Torah study, which "is equal to them all," is that it is the level of the inner dimension (pnimiyus) of the vessels, while the commandments are the outer dimension (chitzoniyus) of the vessels: charity and acts of kindness are "Chesed, the right arm," etc.

> The superiority of Torah study, which the Mishnah says "is equal to them all," is that it is the inner dimension of the vessels. The other commandments are their outer dimension: charity and kindness, for example, are Chesed, which the Tikkunei Zohar calls "the right arm."

(ועמ"ש עוד מענין תפלה ותורה ע"פ כי תבאו אל הארץ[129] ושבתה הארץ[130] בפי' מארז"ל [מאמר רבותינו זכרונם לברכה][131] אשרי מי שבא לכאן ותלמודו בידו.

(And see what is written further on the subject of prayer and Torah on the verse "When you come into the land… the land shall rest," on the meaning of the saying of our Sages, of blessed memory, "Fortunate is he who comes here with his learning in his hand."

> A long parenthesis now compares prayer and Torah. It first refers to the discourse on "When you come into the land," which explains the saying "Fortunate is he who comes here with his learning in his hand."

ובמ"א נתי' [נתבאר] איך שהתורה היא למעלה מהתפלה אף שהתפלה הוא המשכת הדעת כי יש פנים ואחור פנים הוא בחי' עסק התורה כי אורייתא מחכמה נפקת[132, 133] וחכמת אדם תאיר פניו[134] ועמ"ש ע"פ צאינה וראינה[135] בענין להצהיל פנים משמן.[136]

And elsewhere it was explained how the Torah is above prayer, even though prayer is the drawing down of Daas: for there is a face (panim) and a back (achor). The face is the level of occupation with the Torah, for "the Torah comes forth from Chochmah (wisdom)," and "a man's wisdom makes his face shine"; and see what is written on the verse "Go out and see" on the matter of "to make the face shine from oil."

> Elsewhere it is explained that the Torah is above prayer, even though prayer draws down Daas: there is a "face" and a "back." Torah study is the face, for the Torah comes from Chochmah, and "a man's wisdom makes his face shine."

אך מקודם לזה צ"ל בחי' אחור וכמ"ש ע"פ זכור את אשר עשה לך עמלק[138, 137] בחי' לכתך אחרי[139] כו' ואחור היינו בחי' תפלה כי ח"י ברכאן דצלותא

But before this there must be the level of the back, as is written on the verse "Remember what Amalek did to you," the level of "your going after Me," etc. And the back is the level of prayer: for the eighteen blessings of prayer,

> But the back must come first, as in "your going after Me" in the wilderness, explained in the discourse on "Remember what Amalek did." Prayer is the back, for its eighteen blessings correspond to the vertebrae.

שהם כנגד ח"י חוליות שבשדרה שבהם נמשך חוט השדרה כ"ז [כל זה] הוא בבחי' עורף ואחוריים וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כמין שני פולין מונחין[141, 140] ע"פ הקדרה דהיינו מקום חבור הצואר והגלגלת בעורף ושם נמשך החוט השדרה ממוח הדעת

which correspond to the eighteen vertebrae of the spine, in which the spinal cord extends, all this is at the level of the nape and the back; as our Sages, of blessed memory, said, "like two beans set on the mouth of the pot," that is, the place where the neck joins the skull, at the nape; and there the spinal cord extends from the brain of Daas.

> The spine and its cord are at the back of the body, at the nape. The Gemara locates the start of the spinal cord where two bean-shaped bodies lie "at the mouth of the pot," where the neck meets the skull, and there the cord extends from the brain of Daas.

כי תלת מוחין חב"ד [חכמה בינה ודעת] שבתלת חללין דגלגלתא ב' מוחין חו"ב [חכמה ובינה] הם מלפנים ומוח הדעת באחוריים באמצע ב' המוחין חו"ב [חכמה ובינה] ומבחי' הדעת נמשך בחי' האהוי"ר [האהבה ויראה] שבתפלה

For of the three brains, Chochmah, Binah and Daas, which are in the three cavities of the skull, the two brains Chochmah and Binah are in front, and the brain of Daas is at the back, between the two brains Chochmah and Binah; and from the level of Daas is drawn the level of love and awe in prayer.

> Of the three brains in the skull's three cavities, Chochmah and Binah are in front and Daas is at the back, between them. The love and awe of prayer come from Daas.

כי ואהבת לשון אבה[142] שהוא רצון ונמשך מהדעת שממשיך בחי' רצון העליון כי דעת הוא לשון רצון שדעת ורצון הכל ענין אחד כמ"ש רק אתכם ידעתי[143] מכל משפחות כו' שהפי' שבחר ורצה בנו.

For ve'ahavta ("and you shall love") is related to avah, which means will, and it is drawn from Daas, which draws down the level of the supernal will; for Daas is a term for will, Daas and will being all one matter, as it is written, "Only you have I known of all the families," etc., which means that He chose and wanted us.

> Ve'ahavta, "and you shall love," is related to avah, "to want," so love is a form of will, and will comes from Daas. Daas and will are one: "Only you have I known" means that G-d chose and wanted Israel.

כי דעת לשון התקשרות והתחברות כו' ולכן בחינת ואהבת לשון רצון נמשך מבחי' הדעת וההתבוננות בתפלה. אך הרצון הוא עדיין בחי' אחוריים לגבי התענוג עליון שהוא בחי' פנים ועל מעלת הרצון נאמר כי עם קשה עורף אתה.[144]

For Daas is a term of bonding and joining, etc.; and therefore the level of ve'ahavta, a term of will, is drawn from the level of Daas and the contemplation in prayer. But will is still the level of the back relative to the supernal delight, which is the level of the face; and of the virtue of will it is said, "For you are a stiff-necked (kesheh oref) people."

> Daas means bonding and attachment, so the love that is will comes from the Daas and contemplation of prayer. But will is still "back" compared with the supernal delight, which is "face"; and the strength of will is the stubbornness of "a stiff-necked people," literally "hard of nape," the nape being the back.

וזהו ענין בעבודה קשה[145] שעבודה שבלב זו תפלה לצעוק אל ה' צריכה להיות קשה לעמוד נגד כל מונע מבית ומבחוץ כו' כמ"ש במ"א. וזהו ענין קשה עורף הוא[146] ועל כן וסלחת[147] המשכת י"ג מדה"ר [מדות הרחמים] שאחר שמו"ע [שמונה עשרה].

And this is the meaning of "with hard labor": the service of the heart, which is prayer, crying out to G-d, must be hard, to stand firm against every hindrance from within and from without, etc., as is explained elsewhere. And this is the meaning of "it is a stiff-necked [people]," and therefore "and You will forgive": the drawing down of the Thirteen Attributes of Mercy after the Shemoneh Esreh.

> This is the "hard labor" of prayer: the service of the heart must be hard and stand firm against every obstacle, inner and outer. The same stubbornness, "it is a stiff-necked people," is Moshe's reason for asking forgiveness, and so after the Shemoneh Esreh the Thirteen Attributes of Mercy are drawn down.

אך ע"י התורה נמשך בחי' תאיר פניו התגלות תענוג עליון כמ"ש ואהיה שעשועים כו' ושעשועי את בני אדם[148] כו' והיינו ע"י התעוררות הרצון בתחלה ע"י התפלה דייקא וכמ"ש במ"א ע"פ חכלילי עינים[149, 150]

But through the Torah is drawn down the level of "makes his face shine," the revelation of the supernal delight, as it is written, "And I was a delight," etc., "and my delights are with the sons of men," etc. And this is through the arousal of the will at first, through prayer specifically, as is explained elsewhere on the verse "Red of eyes,"

> Torah study draws down the "shining face," the revelation of the supernal delight, as the Torah says of itself, "I was a delight... my delights are with the sons of men." But this comes only after the will has first been aroused in prayer, as the text explains on "Red of eyes."

כי התענוג הוא שייך אחר מילוי הרצון שכשנתמלא רצונו כו' משא"כ אם לא היה לו תשוקה כו' כ"ז [כל זה] נתבאר במ"א וצ"ע [וצריך עיון] לקשר זה עם מש"כ [מה שכתוב].

for delight belongs after the fulfillment of the will: when his will has been fulfilled, etc.; which is not so if he had no longing, etc. All this was explained elsewhere, and it needs examination how to connect this with what was written [here].

> Delight follows the fulfillment of a desire: without longing first, there is no delight. The Alter Rebbe notes that this needs examination, for it must be reconciled with what was said here, that prayer is the soul and Torah one of the vessels.

וי"ל [ויש לומר] כי יש תורה ויש תורה היינו כשעוסק רק פ"א שחרית ופ"א ערבית[151] בהלכות פסוקות לקיים מצות והגית בו[152] כו' א"כ היא מצוה ע"ד כל המצו' [המצות / המצוה] שהן בחי' אברים וכלים

And it may be said that there is Torah and there is Torah. That is, when one studies only one chapter in the morning and one chapter in the evening, in settled laws, to fulfill the commandment "and you shall meditate on it," etc., then it is a mitzvah like all the commandments, which are the level of limbs and vessels;

> The answer: there is Torah and there is Torah. Studying only a chapter of settled law morning and evening, to fulfill "you shall meditate on it," is a mitzvah like the others, a limb and a vessel.

רק שמ"מ היא בחי' אברים הפנימים שהחיות תלוי בהן ממש ולכן לא ויתר על ביטול[153] תורה[154, 155] כו' ומ"מ התפלה שהיא המשכת הדעת נק' אור לגבי אברים הפנימים ג"כ.

only that nevertheless it is the level of the inner limbs, on which life truly depends, and therefore "He did not forgo the neglect of Torah," etc. Nevertheless, prayer, which is the drawing down of Daas, is called light even in relation to the inner limbs.

> It is an inner limb, on which life truly depends, which is why the neglect of Torah was not forgiven. Even so, prayer, the drawing down of Daas, is "light" compared with these inner limbs too.

אבל כשעוסק רוב היום בתורה להגיע למצות ידיעת התורה בעיון התלמוד אז תורתו היא בחינת חכמה מוחא ממש שלמעלה מבחי' אברים ולכן התפלה אע"פ [אף על פי] שהיא הדעת נקרא אחור לגבי חכמה עילאה ממש כו'

But when one studies Torah most of the day, to attain the commandment of knowing the Torah through in-depth study of the Talmud, then his Torah is the level of Chochmah, the very brain, which is above the level of limbs; and therefore prayer, although it is Daas, is called the back relative to the very higher Chochmah (Chochmah Ila'ah), etc.

> But one who studies most of the day, to fulfill the commandment of knowing the Torah through deep study of the Talmud, reaches Chochmah, the "brain" itself, above all the limbs. Compared with that higher Chochmah, prayer, though it is Daas, is the back.

וכן כתוב בהלכות תלמוד תורה שהידיעה היא מצוה בפ"ע [בפני עצמו] והדבור וההגיון בה מצוה בפ"ע [בפני עצמו]. וגם כמ"ש במ"א ע"פ סלסלה ותרוממך[156] שהתורה נקרא לבושים עוטה אור כשלמה[157] לבושי' [לבושין / לבושים] כתלג חיור.[158]

And so it is written in Hilchos Talmud Torah, that the knowledge is a mitzvah by itself, and speaking and meditating in it is a mitzvah by itself. And also, as is written elsewhere on the verse "Esteem her, and she will exalt you," that the Torah is called garments: "He wraps Himself in light as a garment," "His garment is like white snow."

> Hilchos Talmud Torah distinguishes the mitzvah of knowing the Torah from the mitzvah of speaking and meditating in it. Elsewhere the Torah is called G-d's garment: "He wraps Himself in light as a garment," "His garment is like white snow."

אכן ע"י עיון התלמוד שזהו פי' סלסלה על ידי זה מתרוממת נפש האדם לבחינת מקור התורה שהוא בחי' שער רישי' [רישיה] כעמר נקא למעלה מבחינת לבוש שהיא נוגעת לעצמיות אור א"ס ב"ה ממש.

However, through in-depth study of the Talmud, which is the meaning of "Esteem her (salsalehah)," through this a person's soul is exalted to the level of the source of the Torah, which is the level of "the hair of His head like pure wool," above the level of a garment, which touches the very essence of the Infinite Light (Or Ein Sof), blessed be He.

> Deep study of the Talmud, which is the sense of "Esteem her," lifts the soul to the source of the Torah, "the hair of His head like pure wool," which is above the garment and touches the very essence of the Infinite Light.

ומ"מ התפלה אף שנקרא אחור לגבי בחינה זו אעפ"כ [אף על פי כן] א"א לבא ולהמשיך מבחינת פנים כי אם ע"י שיהיה תחלה הרצון בתפלה כו'

Nevertheless, though prayer is called the back relative to this level, even so it is impossible to come to and draw down from the level of the face except through there first being the will in prayer, etc.,

> Still, though prayer is the back relative to this level, the face cannot be reached or drawn down without first arousing the will in prayer.

כמו עד"מ באדם אף שהטפה נמשכת מהמוח מבחינת חכמה מ"מ אי אפשר שיהיה המשכה זו מהחכמה כי"א ע"י הדעת והאדם ידע[159] בחינת התקשרות כו'

just as, by way of analogy, in a person: although the drop is drawn from the brain, from the level of Chochmah, nevertheless this drawing down from Chochmah can only be through Daas, "And the man knew," the level of bonding, etc.

> So it is in a person: the drop comes from the brain, from Chochmah, yet it can be drawn only through Daas, the bond of "and the man knew."

כך התפלה בתקיעת הדעת בהתבוננות גדולת ה' וההתקשרות בבחינת ביטול ע"י"ז כשעוסק אח"כ בתורה ממשיך מבחינת חכמה עילאה וע"ז נאמר יעשה שלום לי[160] כו' המשכת הח"ע [החכמה עילאה] בכנס"י [בכנסת ישראל] כו'.

So too prayer, with the fixing of Daas in contemplation of the greatness of G-d, and the bonding at the level of self-nullification (bittul): through this, when one afterwards studies Torah, he draws down from the level of the higher Chochmah. And of this it is said, "Let him make peace with Me," etc.: the drawing down of the higher Chochmah into Knesses Yisrael (the Congregation of Israel), etc.

> So too prayer, which fixes the mind in contemplation of G-d's greatness and binds the person to Him in bittul, enables later Torah study to draw from the higher Chochmah. "Let him make peace with Me" is read as this drawing of the higher Chochmah into Knesses Yisrael.

ועוד זאת כי יש תפלה ויש תפלה היינו יש בחינת אהבה שמוגבלת בכלי והיא בחינת מדות הנמשכים מהשכל על ידי הדעת.

And further: there is prayer and there is prayer. That is, there is a level of love that is limited in a vessel, and it is the level of emotive attributes (middos) drawn from the intellect through Daas.

> There is also prayer and prayer. One kind of love is limited in a vessel: emotions born of the intellect through Daas.

אכן בחי' בכל מאדך[161] ורעותא דליבא הוא בחינת מדות שלמעלה מהשכל הנמשכים ע"י דעת עליון כו' כמ"ש במ"א פ' תולדות בביאור ע"פ מים רבים[162] וע"י"ז מעורר וממשיך מבחינת כתר שלמעלה מהחכמה

But the level of "with all your might" and of "the will of the heart" (re'usa deliba) is the level of emotive attributes that are above the intellect, drawn through the higher Daas, etc., as is written elsewhere, in Parshas Toldos, in the explanation on the verse "Many waters"; and through this one arouses and draws down from the level of Keser (the Crown), which is above Chochmah,

> Another is the love "with all your might," the will of the heart, which is above the intellect and comes from a higher Daas. This love arouses and draws down from Keser, which is above Chochmah, as the text explains on "Many waters" in Parshas Toldos.

שהיא התורה וכמ"ש במ"א בביאור ע"פ ששים המה מלכות כו' אחת היא יונתי[163] כו' גבי ענין חסידים הראשונים שהיו שוהין בתפלתן ט' שעות ביום[164] כו' ע"ש):[165]

which is the Torah; as is written elsewhere, in the explanation on the verse "There are sixty queens," etc., "My dove is one," etc., on the matter of the early pious ones, who would spend nine hours a day in their prayer, etc.; see there.)

> Since Chochmah is the Torah, such prayer reaches above the Torah. The text cites its explanation of "There are sixty queens... My dove is one," on the early pious ones who spent nine hours a day in prayer, and the parenthesis closes.

SECTION 6 · ¶21–25

The order of the morning prayer

21 ד והנה כל סדר התפלה שעד שמו"ע [שמונה עשרה] היא הכנה לשמו"ע [לשמונה עשרה] דהיינו כדי שיוכל להתפלל שמו"ע [שמונה עשרה] בכוונה מרעותא דליבא שבאמרו בא"י [ברוך אתה ה'] יהיה הבקשה באמת שיחפוץ מרעותא דליבא שיהי' [שיהיה] גילוי שם הוי'

4. Now, the whole order of prayer up to the Shemoneh Esreh is a preparation for the Shemoneh Esreh: that is, so that one can pray the Shemoneh Esreh with intention, from the will of the heart (re'usa deliba), so that when he says "Blessed are You, Havayah," the request will be in truth, that he desire, from the will of the heart, that there be a revelation of the Name Havayah.

> The fourth section explains the order of the morning prayer. Everything before the Shemoneh Esreh prepares for it, so that when a person says "Blessed are You, Havayah," he truly wants, from the depths of his heart, that the Name Havayah be revealed.

לכן כדי שיגיע האדם למדרגה זו תיקנו חז"ל [חכמינו זכרונם לברכה] מתחלה לומר פסוד"ז [פסוקי דזמרה] וברכות ק"ש [קריאת שמע] כמארז"ל [כמאמר רבותינו זכרונם לברכה] לעולם יסדר אדם שבחו של מקום ואח"כ יתפלל.[166]

Therefore, so that a person may reach this level, our Sages, of blessed memory, instituted first saying the Pesukei deZimra (the Verses of Praise) and the blessings of the Shema, as our Sages, of blessed memory, said, "A person should always first set out the praise of the Omnipresent, and afterwards pray."

> To reach that sincerity, the Sages placed the Pesukei deZimra and the blessings of the Shema first, following the rule that one should first praise G-d and only then make requests.

22 והענין כי הנה פסוד"ז [פסוקי דזמרה] וברכת יוצר מזכירים אנו מן השירה והשבח שהמלאכים משבחים ואומרים ביראה ג"פ [ג' פעמים] קדוש[167] כו'.

The explanation is that in the Pesukei deZimra and the blessing of Yotzer we mention the song and praise with which the angels praise and say in awe, three times, "Holy," etc.

> The Pesukei deZimra and the blessing of Yotzer Or describe the angels' song: in awe they say "Holy" three times.

דהיינו איך שהוא יתי קדוש ומובדל ואינו מושג דלית מחשבה תפיסא ביה[168] ואין ערוך אליו כלל. והאופנים ברעש גדול מזה שמשיגים קצת איך שהוא קדוש כו'.

That is, how He, may He be blessed, is holy and separate and not comprehended, for "no thought can grasp Him," and there is no comparison to Him at all. And the ofanim are "with a great noise" from this, that they comprehend somewhat how He is holy, etc.

> "Holy" means separate and beyond grasp, for no thought can grasp G-d at all. The ofanim, a class of angels, are stirred "with a great noise" by the little they do grasp of His holiness.

והנה המלאכים נק' עומדים כמ"ש ונתתי לך מהלכים בין העומדים האלה[169] וכנודע בפי' ענין עצי שטים עומדים[170]

Now, the angels are called "standing ones," as it is written, "And I will give you places to walk among these that stand," and as is known in the explanation of "acacia wood, standing,"

> Angels are called "standing ones," as in Zechariah's vision, "I will give you places to walk among these that stand." The text adds that this is known from the explanation of "acacia wood, standing," the upright boards of the Mishkan.

והיינו שהם רק במדרגת ובחי' רגלים בלבד (וכמ"ש ג"כ ע"פ ותפול לפני רגליו ותבך ותתחנן לו[171] כו' והוא מבואר בזהר)

that is, that they are only at the rung and level of feet (as is written also on the verse "And she fell before his feet and wept and pleaded with him," etc.; and it is explained in the Zohar)

> The angels are only at the level of "feet." The text points to its explanation of the verse in Esther, "she fell before his feet."

(פ' לך לך דפ"ו ע"א) מאן רגליו אלין מלאכין[172] כו' וישראל שלמטה הם בבחי' ומדרגת הראש

(Parshas Lech Lecha, 86a): "Who are His feet? These are the angels," etc. And Israel below are at the level and rung of the head,

> The Zohar on Lech Lecha reads "his feet" as the angels. Israel below, by contrast, are at the level of the head.

כי ישראל היינו לי ראש ישראל עלו במחשבה[173] ולכך כאשר ישים האדם אל לבו איך שבחי' המלאכים ואופנים כו'

for Yisrael is li rosh ("a head for Me"); "Israel arose in [G-d's] thought." And therefore, when a person takes to heart how the angels and ofanim, etc.,

> The letters of Yisrael spell li rosh, "a head for Me," and the Midrash counts Israel among the things that "arose in [G-d's] thought" before creation. The person praying is to take to heart the contrast that follows.

אשר הם בחי' רגלים לבד עומדים באהוי"ר [באהבה ויראה] גדולה וברעש גדול אומרים קדוש וברוך כו' מהתפעלות בהשגתם בגדולת א"ס ב"ה.

which are only the level of feet, stand in great love and awe and "with a great noise" say "Holy" and "Blessed," etc., out of their excitement in their comprehension of the greatness of the Infinite One (Ein Sof), blessed be He,

> The angels, who are only the "feet," stand in great love and awe and cry "Holy" and "Blessed" with a great noise, stirred by what they grasp of the greatness of the Infinite One.

23 וישראל שהם בחי' הראש הם בבחי' שינה וכמ"ש היינו כחולמים[174] שאחר התפלה חולפת ועוברת האהבה רק כל ישעו וכל חפצו למלאות צרכי הגוף ועושים מצרכי הגוף עיקר כו'

while Israel, who are the level of the head, are in a state of sleep, as it is written, "We were like dreamers": for after prayer the love passes and goes away, and all his salvation and all his desire is only to fill the needs of the body, and they make the needs of the body the main thing, etc.;

> Israel, the "head," are as if asleep, "like dreamers": after prayer their love fades, and all their striving goes to the needs of the body, which they make the main thing.

עי"ז יתמרמר לבו מאד בקרבו מירידה זו שירדה הנשמה מאיגרא רמה[175] כו' עליונים למטה[176] כו' ויתעורר מזה לצעוק אל ה' בצר לו מנקודת לבו ברעותא דליבא אליו יתּ'.

through this his heart will be very bitter within him over this descent, that the soul has descended "from a high roof," etc., "the higher ones below," etc.; and from this he will be aroused to cry out to G-d in his distress, from the point of his heart, with the will of the heart, to Him, may He be blessed.

> Reflecting on this, a person grieves over the soul's descent "from a high roof into a deep pit," the higher ones now below. This stirs him to cry out to G-d from the innermost point of his heart.

24 וז״ש [וזהו שכתוב] רז״ל [רבותינו זכרונם לברכה] אין עומדים להתפלל אלא מתוך כובד ראש.[177] היינו בהתבוננו בירידה גדולה זו שהראש נשפל מאד למטה שכיבת לעפרא וזהו כובד ראש

And this is what our Sages, of blessed memory, said: "One may stand to pray only out of heaviness of head (koved rosh)." That is, when he contemplates this great descent, that the head is brought very low, "lying in the dust," and this is the heaviness of the head;

> The Mishnah says that one may stand to pray only out of "heaviness of head." The Alter Rebbe reads it literally: the "head," Israel's soul, has sunk very low, "lying in the dust," and contemplating this weighs one down.

ומזה יבא לידי הכנעה ושפלות גדולה והיינו פי׳ כובד ראש כפשוטו וע״ז יבא לבחי׳ ויצעקו אל ה׳ בצר להם להתעורר בתשובה מרעותא דליבא לשוב אל ה׳ ממש

and from this he will come to great submission and lowliness, which is the plain meaning of "heaviness of head." And through this he will come to the level of "They cried out to Havayah in their distress," to be aroused in teshuvah from the will of the heart, to return truly to G-d.

> This brings submission and humility, the plain meaning of "heaviness of head," and from there a cry to G-d out of distress and a heartfelt return to Him in teshuvah.

וזהו בחי׳ ואהבת בכל לבבך[178] שבק״ש [שבקריאת שמע] וע״י כ״ז [כל זה] יוכל לבקש אח״כ באמת לאמתו בשמו״ע [בשמונה עשרה] בא״י [ברוך אתה ה׳] שיהיה גילוי אור א״ס ב״ה שלמעלה מהשתלשלות למטה.

And this is the level of "And you shall love… with all your heart" in the Shema. And through all this he will afterwards be able to ask, in utter truth, in the Shemoneh Esreh, "Blessed are You, Havayah": that there be a revelation below of the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descending worlds (hishtalshelus).

> This is the love "with all your heart" of the Shema. Only after all this can one sincerely ask, in "Blessed are You, Havayah," that the Infinite Light from beyond the chain of worlds be revealed below.

וכ״ז [וכל זה] הוא ענין עבודה שבלב זו תפלה ואח״כ צ״ל כלים לגילוי האור וזהו ענין לעבדה זו רמ״ח מ״ע [מצות עשה] להמשיך האור בכלים להיות דירה בתחתונים.

And all this is the matter of "the service of the heart: this is prayer." And afterwards there must be vessels for the revelation of the light; and this is the matter of "to work it: these are the 248 positive commandments," to draw the light into vessels, so that there be a dwelling place among the lower realms.

> All this is the service of the heart, prayer. Then vessels are needed for the light: the 248 positive commandments of "to work it," through which the dwelling among the lower realms is made.

25 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] יפה שעה[179,180] אי בתשובה ומעשים טובים בעוה"ז מכל חיי העוה"ב [העולם הבא] כי עוה"ב [עולם הבא] הוא רק בחי' זיו השכינה[181] היינו זיו והארה בעלמא שמזה נהנין הנשמות ומתענגין.

Now, our Sages, of blessed memory, said, "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come": for the World to Come is only the level of "the radiance of the Shechinah," that is, a mere radiance and glow, from which the souls derive pleasure and delight.

> The Mishnah in Avos says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. For the World to Come is only the "radiance of the Shechinah" in which the souls delight, a glow and not its source.

אבל ע"י התשובה ממשיכים גילוי א"ס ב"ה ממש שהוא מקור האור והזיו שאינה אלא הארה לבד

But through teshuvah one draws down a revelation of the Infinite One, blessed be He, Himself, who is the source of the light and of the radiance, which is only a glow.

> Teshuvah, by contrast, draws down a revelation of the Infinite One Himself, the source of that light and radiance.

וזה ענין משארז"ל [מה שאמרו רבותינו זכרונם לברכה] ע"פ ויניחהו בג"ע [בגן עדן] לעבדה[182] זו רמ"ח מ"ע [מצות עשה] שע"י המצות ממשיכי' [ממשיכים / ממשיכין] תוספת אור רב בג"ע [בגן עדן] מא"ס ב"ה שהוא מקור הזיו

And this is the meaning of what our Sages, of blessed memory, said on the verse "And He placed him in Gan Eden to work it": "these are the 248 positive commandments": that through the commandments one draws down an addition of great light into Gan Eden from the Infinite One, blessed be He, who is the source of the radiance;

> The same applies to the Sages' reading of "to work it" as the positive commandments: through them added light from the Infinite One is drawn into Gan Eden.

וזהו העבודה של הג"ע [הגן עדן] שמוסיפים בו אור רב ע"י המצות כו'. (ועמ"ש מזה בביאור ע"פ וידבר משה אל ראשי המטות).[183]

and this is the "work" of the Garden, that one adds great light to it through the commandments, etc. (And see what is written on this in the explanation on the verse "And Moshe spoke to the heads of the tribes.")

> This is the "work" of the Garden: adding light to it through the commandments. The text refers to its explanation on "And Moshe spoke to the heads of the tribes."

והנה מכ"ז [מכל זה] נתבאר פי' וענין לשון עבודה מה ענינה שהוא להמשיך גילוי אור א"ס למטה דירה בתחתונים וכן תוספת אור בג"ע [בגן עדן] כו'.

Now, from all this the meaning and substance of the term "service" has been explained, what it is: that it is to draw down a revelation of the Infinite Light below, a dwelling place among the lower realms, and likewise an addition of light in Gan Eden, etc.

> This completes the explanation of "service" promised at the start: to draw the Infinite Light down below, making the dwelling among the lower realms, and to add light in Gan Eden.

והיינו ע"י קיום המצות עשין ול"ת [ולא תעשה]. אך מצות צריכות כוונה והיא בחי' התפלה באי"י [ברוך אתה ה'] להמשיך האור ע"י עבודה שבלב וכמ"ש אם ישים אליו לבו[184] רוחו ונשמתו אליו יאסוף.

And that is through the fulfillment of the commandments, positive and negative. But commandments require intention, and this is the level of prayer, "Blessed are You, Havayah," to draw down the light through the service of the heart; as it is written, "If he sets his heart toward Him, he will gather his spirit and his soul to Him."

> This is done through the positive and negative commandments; but commandments require intention, which is prayer, "Blessed are You, Havayah," the service of the heart. The verse "If he sets his heart toward Him" is cited for the heart's turning to G-d.

וכדי שיהיה הבקשה בשמו"ע [בשמונה עשרה] באי"י [ברוך אתה ה'] באמת לאמתו צ"ל תחלה פסוד"ז [פסוקי דזמרה] וברכות ק"ש [קריאת שמע] וק"ש [וקריאת שמע] עצמה וכנ"ל.

And in order that the request in the Shemoneh Esreh, "Blessed are You, Havayah," be in utter truth, there must first be the Pesukei deZimra, the blessings of the Shema, and the Shema itself, as mentioned above.

> For the request of the Shemoneh Esreh to be truly sincere, it must be preceded by the Pesukei deZimra, the blessings of the Shema and the Shema itself.

SECTION 7 · ¶26–29

Yaakov: the yud drawn down to the heel

26 והנה כ״ז [כל זה] הוא בחי׳ ומדרגת יעקב עבדי.[185] שהוא הממשיך להיות בחי׳ דירה בתחתונים ע״י תפלה ומצות. לכן נק׳ יעקב שהוא בחי׳ י׳ עקב.

Now, all this is the level and rung of "Yaakov My servant," who draws down so that there be a dwelling place among the lower realms, through prayer and commandments. Therefore he is called Yaakov, which is the level of yud-akev (a yud and a heel).

> All this, drawing down the dwelling below through prayer and commandments, is the level of "Yaakov My servant." The name Yaakov is read as yud-akev: the yud, the highest point, drawn down to the heel (akev).

והיינו עד״מ חוט השדרה הנמשך מהמוח ומתפשט עד הרגלים לפי שהחוט מגיע עד גיד הנשה[186] ושם הוא מתפצל ויורד בירכים ורגלים. וזהו ענין היו״ד שנמשך עד בחי׳ עקב.

That is, by way of analogy, the spinal cord, which is drawn from the brain and extends down to the feet: for the cord reaches as far as the sciatic nerve (gid hanasheh), and there it branches and goes down into the thighs and the legs. And this is the matter of the yud that is drawn down to the level of the heel.

> In the analogy, the spinal cord runs from the brain down to the sciatic nerve, where it branches into the thighs and legs. So the yud is drawn down all the way to the "heel."

27 והנה היו״ד הוא נקודה אוכמא דלית ביה חיוורא כלל והוא נמשך מבחי׳ ישת חשך סתרו[187] שמורה על בחי׳ סתימו שאינו מושג כלל.

Now, the yud is "a black point that has no white in it at all," and it is drawn from the level of "He made darkness His hiding place," which denotes the level of concealment (sesimu), which is not comprehended at all.

> The yud, the smallest letter, is a single point, described as "a black point with no white in it at all." It comes from the hidden level of "He made darkness His hiding place," which is entirely beyond grasp.

והעבודה הוא להמשיך בחי' זו למטה דהיינו להתלבש גם בעוה"ז ממש שהוא בחי' עקביים. והיינו ע"י המצות מעשיות שנעשו מדברים גשמיים ממש דבחי' עקביים ואור א"ס ב"ה שורה ונמשך ומתלבש בהן

And the service is to draw this level down below, that is, to be enclothed also in this very world, which is the level of the heels. And this is through the practical commandments, which are performed with truly physical things, of the level of the heels, and the Infinite Light (Or Ein Sof), blessed be He, rests and is drawn down and enclothed in them;

> The service is to draw this hidden level down into this physical world, the "heels." This happens through the practical mitzvos, done with physical things, in which the Infinite Light rests and is enclothed.

וזהו י' עקב שהיו"ד מתלבש בבחי' עקביים (ועמ"ש סד"ה וישב יעקב[188] בארץ[189, 190] כו' ובד"ה הבאים ישרש יעקב).[191, 192]

and this is yud-akev: that the yud is enclothed in the level of the heels (and see what is written at the end of the discourse beginning "And Yaakov dwelt in the land," etc., and in the discourse beginning "Those who come, Yaakov will take root").

> That is the meaning of yud-akev: the yud enclothed in the heels. The text refers to its discourses "And Yaakov dwelt in the land" and "Those who come, Yaakov will take root."

אך כדי להמשיך זה ע"י המצות צ"ל בתחלה התפלה שהיא בחי' התעוררות רעותא דליבא כי יש ד' מדרגות רצון ומחשבה דבור ומעשה וכדי להמשיך מבחי' היו"ד למטה

But in order to draw this down through the commandments, there must first be prayer, which is the level of the arousal of the will of the heart (re'usa deliba). For there are four rungs, will and thought, speech and action; and in order to draw down from the level of the yud below,

> But to draw this down through the mitzvos, prayer must come first, as the arousal of the heart's will. There are four rungs, will, thought, speech and action, and the drawing down from the yud begins with will.

שהוא בחי' גילוי והמשכת רצון העליון המלובש בחכמה עילאה היא דוקא ע"י רעותא דליבא בחי' ועמך לא חפצתי[193, 194] וע"י ממשיכים אח"כ גילוי בחי' רצון

which is the level of the revelation and drawing down of the supernal will that is enclothed in the higher Chochmah (Chochmah Ila'ah), it is specifically through the will of the heart, the level of "and besides You I desire nothing"; and through this one afterwards draws down a revelation of the level of the supernal

> The yud is the supernal will enclothed in the higher Chochmah, and it is drawn down only through the will of the heart, the longing of "besides You I desire nothing." After that, the supernal will is revealed through the commandments.

העליון ע"י המצות להיות אשר קדשנו במצותיו וצונו שיומשך בחי' קדש העליון שהוא בחי' יו"ד הנ"ל למטה ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] על תפלתי שתהא סמוכה למטתי[195] כו'.

will through the commandments, so that there be "Who has sanctified us with His commandments and commanded us": that the level of the supernal holiness (kodesh), which is the level of the yud mentioned above, be drawn down below. And therefore our Sages, of blessed memory, said, "over my prayer, that it be close to my bed," etc.

> Through the mitzvos, "Who has sanctified us with His commandments," the supernal holiness, the yud, comes down below. That is why Abba Binyamin was anxious that his prayer be "close to his bed," first thing on rising, before the day's activities.

(עוי"ל [עוד יש לומר] כמ"ש בפי' אחרי בד"ה כי ביום הזה יכפר.[196] כי תפלה ותורה וצדקה הם נגד ג' בחי' מחשבה ודיבור ומעשה וזהו ענין בראתיו יצרתיו אף עשיתיו.[197]

(One may further say, as is written in Parshas Acharei, in the discourse beginning "For on this day He will atone": that prayer, Torah and charity correspond to the three levels of thought, speech and action; and this is the meaning of "I created it, I formed it, I also made it."

> A further explanation, from the discourse "For on this day He will atone": prayer, Torah and charity correspond to thought, speech and action, the three stages of "I created it, I formed it, I also made it."

ולכן ההמשכה צ"ל כסדר שמתחלה ממשיכים היו"ד והרצון עליון במחשבה שהוא ע"י התפלה שעיקרה עבודה שבלב כו').

And therefore the drawing down must be in order: first one draws down the yud and the supernal will into thought, which is through prayer, whose essence is the service of the heart, etc.)

> So the drawing down must go in order, beginning with thought: first the yud and the supernal will are drawn into thought through prayer, the service of the heart.

והנה על בחי' ומדרגה זו דיעקב עבדי נאמר לא הביט און ביעקב פי' און הוא המרמה והרמאות

Now, of this level and rung of "Yaakov My servant" it is said, "He has not beheld iniquity (aven) in Yaakov." The meaning: aven is deceit and trickery,

> The maamar now returns to its verse: of this level of Yaakov the servant it is said, "He has not beheld aven in Yaakov." Aven means deceit and trickery.

כמו ואיש און מחשבותיו[198] שהוא מחשבות והרהורין בישין שלעומת בחי' מחשבה טובה דתפלה שהיא עבודה שבלב ובחי' מחשבה דקדושה .

as in "and the man of iniquity, his thoughts": that is, evil thoughts and musings, opposite the level of the good thought of prayer, which is the service of the heart, and the level of holy thought.

> As in "the man of aven, his thoughts," aven is the evil thoughts that oppose the good and holy thought of prayer, the service of the heart.

28 וזהו און אם ראיתי בלבי[199] וכן בדבור שלעומת זה כמ"ש דברי פיו און ומרמה.[200] וכן במעשה כמ"ש פועלי און.[201]

And this is "If I had seen iniquity in my heart." And so too in speech, opposite this, as it is written, "The words of his mouth are iniquity and deceit." And so too in action, as it is written, "workers of iniquity."

> Aven appears in all three garments of the soul: in thought, "if I had seen aven in my heart"; in speech, "the words of his mouth are aven and deceit"; and in action, "workers of aven."

וכשהאדם מתבונן בתפלה בחב"ד [בחכמה בינה ודעת] שבנפשו בגדולת ה' עומדים כנגדו מחשבות זרות דסט"א [דסטרא אחרא] שהם מחשבות איש און הנ"ל והרהורין הרעים [ועיין בזהר פ' בלק דרי"א ע"א ובמק"מ [ובמקדש מלך] שם]

And when a person contemplates in prayer, with the Chochmah, Binah and Daas of his soul, the greatness of G-d, there stand against him foreign thoughts of the sitra achra (the other side), which are the thoughts of the "man of iniquity" mentioned above, and the evil musings (and see the Zohar, Parshas Balak, 211a, and the Mikdash Melech there);

> When a person contemplates G-d's greatness in prayer with his mind, foreign thoughts of the sitra achra rise against him, the "thoughts of the man of aven." The text cites the Zohar on Balak and its commentary Mikdash Melech.

אמנם גדול כח בחי' יעקב גם מצד עצמו כי יש יתרון להקדושה על סט"א [סטרא אחרא] כיתרון האור[202] כו' והעיקר כי ה' אלקיו עמו[203, 204] והוא העזר[205] מלמעלה.

yet great is the power of the level of Yaakov even on its own account, for holiness has an advantage over the sitra achra, "as the advantage of light," etc.; and the main thing is that "Havayah his G-d is with him," and that is the help from Above.

> But the level of Yaakov is strong even on its own, for holiness surpasses the other side as light surpasses darkness. Above all, "Havayah his G-d is with him": the help comes from Above, as the Sages say that without G-d's help a person could not overcome his inclination.

29 וזהו לא הביט און ביעקב[206] שלא יוכל האון להביט בבחי' יעקב ולבלבלו כי לא יוכל לו[207] אלא נפל יפול לפניו[208] [וע' לעיל בפ' וישלח ע"פ ויאבק איש.[209, 210]

And this is "lo hibit aven beYaakov" ("He has not beheld iniquity in Yaakov"): that the iniquity cannot gaze at the level of Yaakov and confuse him, for it cannot prevail over him; rather, "he will surely fall before him." (And see above, in Parshas Vayishlach, on the verse "And a man wrestled,"

> Read this way, the verse says that aven cannot even "gaze at" Yaakov to confuse him: it cannot prevail, but "will surely fall before him," in the words of Haman's advisers. The text refers to its discourse on Yaakov's wrestling with the angel.

גבי כי לא יכול לו מפני שיעקב הוא י' עקב יסוד אבא כו' וזהו ענין התפלה שהוא המשכת הדעת שמבחי' יסוד אבא כו' ועיין שם]:

regarding "that he could not prevail against him": because Yaakov is yud-akev, the Yesod of Abba, etc.; and this is the matter of prayer, which is the drawing down of Daas (knowledge), which is from the level of the Yesod of Abba, etc.; and see there.)

> There the angel "could not prevail against him" because Yaakov is yud-akev, the Yesod of Abba, the channel through which Chochmah flows. Prayer, the drawing down of Daas, comes from that same Yesod of Abba.

SECTION 8 · ¶30–40

Toil and Shabbos: from Yaakov to Yisrael

30 ה ולא ראה עמל בישראל.[211] פי' דזה מעלה יתירה בבחי' ישראל מה שאינו בבחי' יעקב דאילו בבחי' יעקב לא הביט האון כנ"ל

5. "Nor has He seen toil (amal) in Yisrael." The meaning: this is an additional virtue in the level of Yisrael that is not in the level of Yaakov. For in the level of Yaakov, the iniquity "has not beheld," as mentioned above,

> The fifth section turns to the verse's second phrase, "nor has He seen amal in Yisrael." This marks an advantage of Yisrael over Yaakov: aven cannot touch Yaakov, as explained above.

אבל יגיעה ימצא בו שיעקב הוא בחי' עבדי והעבודה הוא ענין עמל ויגיעה לאכפייא לסט"א [לסטרא אחרא] ולאהפכא חשוכא כו' ע"י התפלה והמצות כנ"ל.

but effort is found in it, for Yaakov is the level of "My servant," and service is a matter of toil and effort, to subdue the sitra achra and to transform darkness, etc., through prayer and the commandments, as mentioned above.

> But effort is still found in Yaakov, for he is the servant, and service means toil: subduing the sitra achra and transforming darkness through prayer and the commandments.

31 והיינו בכל ששת ימי המעשה כמ"ש ששת ימים תעבוד[212] דהיינו כמו עד"מ המלאכות גשמיים החורש והזורע והקוצר[213] כו'

And this is during all the six days of the week, as it is written, "Six days you shall labor," that is, just as, by way of analogy, the physical labors: the one who plows, and sows, and reaps, etc.,

> This toil belongs to the six weekdays, of which it is said, "Six days you shall labor." It is like the physical labors of plowing, sowing and reaping, which head the Mishnah's list of the labors of Shabbos.

כך הוא בעבודת ה' בתפלה בכל ששת ימי המעשה צ"ל בחי' עבודה זו ביגיעת הנפש ויגיעת בשר להתבונן בגדולת ה' ולהוליד אהוי"ר [אהבה ויראה] לה' ולהוציא מלבו הרצונות זרות דנה"ב [דנפש הבהמית] עד שיהיה לו

so it is in the service of G-d in prayer: during all the six days of the week there must be this level of service, with toil of the soul and toil of the flesh, to contemplate the greatness of G-d and to beget love and awe for G-d, and to remove from his heart the foreign desires of the animal soul, until he has

> Weekday prayer is labor of the same kind, toil of soul and body: contemplating G-d's greatness, bringing to birth love and awe, and uprooting the animal soul's foreign desires.

רק רצון א' לאביו שבשמים שכל זה הוא ע"י מלחמה גדולה עם היצר וכמ"ש בזהר[214] שעת צלותא שעת קרבא

only one will, for his Father in heaven; for all this is through a great war with the [evil] inclination, as it is written in the Zohar, "The time of prayer is a time of battle,"

> The goal is that a person have only one desire, for his Father in heaven. This takes a great war with the evil inclination: "the time of prayer is a time of battle."

ועל דרך שאמרו בספרי פרשת עקב סמוך לפלטין שלך לא כבשת ואתה הולך ומכבש[215] כו'

and along the lines of what they said in the Sifrei, Parshas Ekev: "Next to your own palace you have not conquered, and you go off conquering?" etc.

> The Sifrei makes the point through David: G-d asked how he could go off to conquer distant Aram when the Jebusites next to his own palace were not yet driven out.

וכך אם לא פעל להפך מדותיו הרעות ולהמשיך גילוי אלקות בקרבו ע"י התפלה איך יוכל להמשיך גילוי אלקות בעולם ע"כ צריך תחלה לכבוש גופו ונפשו הבהמית

So too, if he has not acted to transform his bad traits and to draw down a revelation of G-dliness within himself through prayer, how can he draw down a revelation of G-dliness into the world? Therefore he must first conquer his body and his animal soul

> So too, one who has not first transformed his own bad traits and revealed G-dliness within himself through prayer cannot reveal G-dliness in the world. He must first conquer his body and his animal soul.

ע"י התפלה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] לעולם יראה אדם עצמו כאלו קדוש שורה בתוך מיעיו[216, 217] שנאמר בקרבך קדוש[218] ולכן צריך עמל ויגיעות נפש כדי שיוכל להיות גילוי אלקות בנפש ואח"כ ימשיך גילוי אלקות בעולם.

through prayer; as our Sages, of blessed memory, said, "A person should always regard himself as if the Holy One dwells within his innards, as it is said, 'the Holy One in your midst.'" And therefore there must be toil and exertions of the soul, so that there can be a revelation of G-dliness in the soul, and afterwards he will draw down a revelation of G-dliness into the world.

> That conquest comes through prayer. The Sages say that a person should see himself as if the Holy One dwells within him, so toil of the soul is needed to reveal G-dliness in oneself first, and only then in the world.

32 ומזה הטעם אסור לאכול קודם התפלה[219, 220] שאז עדיין הנשמה באפו[221] ואיך יוכל לברר המאכל ולהעלותו עד אחר התפלה

And for this reason it is forbidden to eat before prayer: for then the soul is still "in his nostrils," and how could he refine the food and raise it up? [Not] until after prayer,

> This is also why one may not eat before praying: until then the soul is only "in his nostrils," not yet spread through the body, and he cannot refine and elevate the food.

שאז מתפשטת הנשמה בכל הגוף ועי"ז יוכל אח"כ להעלות המאכל ולברר הטוב מן הרע ונק' האכילה ג"כ מלחמה כמ"ש בזהר על פום חרבא[222] ייכל נהמא[223]

when the soul spreads through the whole body; and through this he can afterwards raise up the food and refine the good from the bad. And eating too is called a war, as it is written in the Zohar, "By the mouth of the sword he shall eat bread,"

> After prayer the soul spreads through the whole body, and then he can elevate the food and separate its good from its bad. Eating too is a battle, as the Zohar speaks of eating bread "by the mouth of the sword."

והיינו להלחם עם היצר שלא יהיה האכילה בתאוה רק לש"ש [לשם שמים] ועי"ז מברר הטוב כו' [ועמ"ש מזה בד"ה כה תברכו[224] בפ' נשא].

that is, to wage war with the [evil] inclination, so that the eating be not out of lust but only for the sake of Heaven; and through this he refines the good, etc. (And see what is written on this in the discourse beginning "Thus shall you bless," in Parshas Nasso.)

> The battle is with the inclination: to eat not from lust but for the sake of Heaven, and so refine the good in the food. The text refers to its discourse "Thus shall you bless" in Parshas Nasso.

33 וכ"ז [וכל זה] הוא העבודה בששת ימי המעשה וזהו בחי' יעקב עבדי שהעבודה זו הוא עמל ויגיעה כנ"ל והוא בחי' אתכפייא וזהו בחי' עובד אלקים[225, 226] כמ"ש בבינונים ח"א [חלק א'] פט"ו [פרק ט"ו / פרשה ט"ו].

And all this is the service of the six days of the week; and this is the level of "Yaakov My servant," for this service is toil and effort, as mentioned above, and it is the level of iskafya (subjugation); and this is the level of "one who serves G-d" (oved Elokim), as is written in [Sefer Shel] Beinonim, Part I, chapter 15.

> All this weekday toil is the level of "Yaakov My servant," the subjugation (iskafya) of the other side. This is "one who serves G-d," oved Elokim, as the Tanya explains in chapter 15.

אבל בשבת הוא בחי' בשנותו את טעמו[227] ויגרשהו וילך דאתהפכא חשוכא לנהורא עד שהוא בחי' מנוחה ואין נמצא בו עמל כלל כמ"ש כי בו שבת.[228]

But on Shabbos it is the level of "when he changed his manner... and he drove him away, and he went," which is is'hapcha, darkness transformed into light, until it is the level of rest, and no toil is found in it at all, as it is written, "for on it He rested."

> On Shabbos the service is is'hapcha, the transformation of darkness into light, which the text calls by the words of the verse about David, "when he changed his manner... and he drove him away, and he went." It is a state of rest with no toil at all, as the Torah says of Shabbos, "for on it He rested."

34 וזהו בחי' ישראל שיר[229] אל[230] שהוא השירה של בחי' אל דכתיב חסד אל כל היום.[231]

And this is the level of Yisrael: shir Kel ("the song of Kel"), which is the song of the level of Kel, of which it is written, "The kindness of Kel is all the day."

> Yisrael is now explained by its letters: shir Kel, "the song of Kel." Kel is the Name associated with kindness, as in "The kindness of Kel is all the day."

והיינו שתפלה דשבת הוא התענוג מגדולת ה' שמתענגים ישראל בתפלה ע"י ההתבוננות וההשגה בגדולת ה' וכמ"ש טעמו וראו כי טוב[232, 233] ה' וכתיב ישמח ישראל בעושיו[234, 235] וגו'.

That is, the prayer of Shabbos is delight in the greatness of G-d: Israel delight in prayer through contemplating and comprehending the greatness of G-d, as it is written, "Taste and see that Havayah is good," and it is written, "Let Israel rejoice in its Maker," etc.

> The prayer of Shabbos is delight in G-d's greatness: Israel delight in contemplating and grasping it, as in "Taste and see that Havayah is good" and "Let Israel rejoice in its Maker."

[ועמ"ש בפ' חקת בפ' אז ישיר ישראל[236] כו' ישראל דלעילא וגילוי זה בשבת ועמ"ש ע"פ לסוסתי[237] בענין טלא דנטיף מעתיקא ועמ"ש ע"פ שיר השירים]:[238]

(And see what is written in Parshas Chukas on the verse "Then Israel sang," etc., [that it is] the Israel Above, and that this revelation is on Shabbos; and see what is written on the verse "To a mare" on the matter of "the dew that drips from Atika"; and see what is written on the verse "The Song of Songs.")

> The text refers to its discourse on "Then Israel sang," which speaks of a supernal Israel revealed on Shabbos; to its discourse on "To a mare," on the dew that drips from Atika, the Ancient One; and to its discourse on "The Song of Songs."

35 ולכן לא ראה עמל בישראל. כי אין העבודה בבחי' עמל כלל רק להתענג על[239] ה' וקראת לשבת ענג.[240, 241]

And therefore "nor has He seen toil in Yisrael": for the service is not at the level of toil at all, but only to delight in G-d: "and you shall call the Shabbos a delight."

> That is why "no toil is seen in Yisrael": the service of Shabbos is not toil but delight in G-d, as Isaiah says, "and you shall call the Shabbos a delight."

והטעם לזה שא"צ [שאין צריך / שאינו צריך] בשבת לבחי' עמל ויגיעה הנ"ל שבחול הוא כי הנה שבת אותיות תשב.[242, 243]

And the reason that on Shabbos there is no need for the level of toil and effort mentioned above, which there is on weekdays, is that Shabbos (שבת) has the letters of tashev (תשב, "return").

> Why is no toil needed on Shabbos? Because Shabbos (שבת) has the letters of tashev (תשב), "return," as the following paragraphs explain.

36 והיינו שבחול הוא בחי' ירידת החיות רגליה יורדות[244] כו'. והיינו ששם אלקים הוא המסתיר כו' וכנודע בענין שמש ומגן[245] כו'.

That is, on weekdays it is the level of the descent of the life-force, "her feet go down," etc.; that is, the Name Elokim is what conceals, etc., as is known regarding "a sun and a shield," etc.

> On weekdays the life-force descends, "her feet go down," and the Name Elokim conceals, as G-d is called "a sun and a shield," the shield screening the sun's light.

לכן צ"ל הצעקה בתפלה לצאת מן ההסתר כו' וזהו פי' עובד אלקים[246] לתקן ההסתר וההעלם הנמשך משם אלקים שלא יהיה מסתיר ומעלים.

Therefore there must be the cry in prayer, to go out of the concealment, etc. And this is the meaning of oved Elokim ("one who serves Elokim"): to rectify the concealment and hiddenness that is drawn from the Name Elokim, so that it not conceal and hide.

> So weekday prayer must be a cry to escape the concealment. That is the meaning of oved Elokim, "one who serves Elokim": working to rectify the concealment that comes from the Name Elokim, so that it no longer hides.

אבל בשבת כתיב ויכל אלקים[247] פי' שכלתה[248] בחי' ומדרגת מדת הצמצום וההסתר דשם אלקים ונמשך התגלות שם הוי' שבת להוי'[249] וכמ"ש במ"א בד"ה באתי לגני[250] כו'.

But of Shabbos it is written, "And Elokim finished (vayechal)": meaning that the level and rung of the attribute of contraction and concealment of the Name Elokim came to an end, and a revelation of the Name Havayah is drawn down, "a Shabbos to Havayah," as is written elsewhere, in the discourse beginning "I have come into My garden," etc.

> Of Shabbos it is written, "And Elokim finished": the contraction and concealment of the Name Elokim came to an end, and the Name Havayah is revealed, "a Shabbos to Havayah," as the text explains in its discourse "I have come into My garden."

37 וזהו שבת אותיות תשב עליות העולמות לכך נק' שיר אל ולא שיר אלקים כי יוצאים מבחי' ההסתר כו' ולכן אין שייך צעקה רק אדרבה ההתענגות בה' מן הגילוי שמתגלה בשבת

And this is [why] Shabbos has the letters of tashev: the ascent of the worlds. Therefore it is called shir Kel and not shir Elokim, for one goes out of the level of concealment, etc.; and therefore a cry does not apply, but on the contrary, delight in G-d from the revelation that is revealed on Shabbos.

> Shabbos as tashev means the ascent of the worlds back to their source. So Israel's Shabbos song is shir Kel, not shir Elokim: it rises out of the concealment, and so there is no cry, only delight in what is revealed.

וזהו ג"כ ממש ההפרש בין בחי' יעקב לבחי' ישראל[251] [ועיין בזהר וישלח דקע"ד[252] א'] וכמ"ש לא יקרא שמך עוד יעקב כ"א ישראל כו' כי שרית[253] עם אלקים[254] כו'.

And this too is exactly the difference between the level of Yaakov and the level of Yisrael (and see the Zohar, Vayishlach, 174a), as it is written, "Your name shall no longer be called Yaakov, but Yisrael," etc., "for you have contended (sarisa) with Elokim," etc.

> This is the very difference between Yaakov and Yisrael, as the Zohar on Vayishlach explains. The name Yisrael was given "for you have contended (sarisa) with Elokim."

היינו שמשתרר על שם אלקים המסתיר שלא יהיה מסתיר עוד ויהיה גילוי שם הוי' והיינו ע"י שכבר נצח את הסתר הנה"ב [הנפש הבהמית] כו' וז"ש [וזהו שכתוב] הוי' אלקיו עמו.[255]

That is, he gains mastery over the Name Elokim, which conceals, so that it no longer conceals, and there is a revelation of the Name Havayah; and that is because he has already overcome the concealment of the animal soul, etc. And this is what is written, "Havayah his G-d is with him":

> Sarisa is read as mastery: Yisrael rules over the Name Elokim so that it no longer conceals, and Havayah is revealed, because he has already overcome the concealment of the animal soul. This is "Havayah his G-d is with him."

עמו ממש שבשבת מתגלה בנפשו בחי' אלקות בבחי' גילוי ממש משא"כ בחול אין מתגלה אלקות בנפשו בבחי' גילוי כ"א הוא צועק מנקודת לבבו לה' ורוצה שיתגלה בו בבחי' גילוי

truly "with him," for on Shabbos G-dliness is revealed in his soul in actual revelation; whereas on weekdays G-dliness is not revealed in his soul in revelation, but he cries out to G-d from the point of his heart and wants it to be revealed in him in revelation;

> "With him" literally: on Shabbos G-dliness is openly revealed in his soul. On weekdays it is not revealed; he cries out from the point of his heart and longs for it to be revealed.

אבל בשבת הוא הגילוי ממש וז"ש [וזהו שכתוב] הוי' אלקיו עמו [ועמ"ש בפ' תצוה בד"ה זכור את אשר עשה לך עמלק בדרך[256] כו'

but on Shabbos it is the actual revelation. And this is what is written, "Havayah his G-d is with him." (And see what is written in Parshas Tetzaveh, in the discourse beginning "Remember what Amalek did to you on the way," etc.,

> On Shabbos the revelation is real: "Havayah his G-d is with him." A long bracketed passage begins, referring to the discourse "Remember what Amalek did to you" in Parshas Tetzaveh.

ענין ב' המדרגות בחי' פנים ובחי' אחור שיש בקדושה וזהו ענין ב' הבחי' דישראל ויעקב. ובחי' אחור דקדושה עומד לנגדו בחי' עמלק משא"כ בבחי' פנים כו' ע"ש.[257, 258]

on the matter of the two rungs, the level of the face and the level of the back, which exist in holiness; and this is the matter of the two levels of Yisrael and Yaakov. And opposite the level of the back of holiness stands the level of Amalek, which is not so with the level of the face, etc.; see there.

> That discourse explains the two levels in holiness, face and back, which are Yisrael and Yaakov. Amalek stands opposite the back, but not opposite the face.

38 והנה עמלק ראשיתו הוא בחי' עמל ולכן בישראל דייקא נאמר ולא ראה עמל בישראל כו'

Now, the beginning of Amalek (עמלק) is the level of amal (עמל, toil), and therefore specifically of Yisrael it is said, "nor has He seen amal in Yisrael," etc.;

> The word Amalek begins with amal, "toil." So it is specifically of Yisrael that the verse says, "nor has He seen amal": Amalek has no hold there.

משא"כ בבחי' יעקב כיון שיעקב הוא עדיין בחי' עבודה ויגיעה דקדושה ע"כ עומד לנגדו העמל דלעומת זה שמבחי' עמלק אלא שלא יוכל לו כי מלחמה להי' בעמלק[259] כו' ע"ש.

which is not so with the level of Yaakov: since Yaakov is still the level of the service and effort of holiness, therefore there stands against him the amal of the opposing side, which is from the level of Amalek; only that it cannot prevail against him, for "Havayah has a war with Amalek," etc.; see there.

> Yaakov, still at the level of holy toil, has the opposing amal, Amalek, standing against him. It cannot prevail, for "Havayah has a war with Amalek": G-d Himself fights it.

אך א"א להגיע לבחי' ישראל שהוא בחי' שבת אם לא ע"י קדימת בחי' יעקב שהוא עבודה דחול על דרך מי שטרח בע"ש [בערב שבת][260] דוקא אז יאכל בשבת.

But it is impossible to reach the level of Yisrael, which is the level of Shabbos, except by the level of Yaakov, which is the service of the weekdays, coming first; in the manner of "one who toiled on Erev Shabbos," specifically then "will eat on Shabbos."

> Yet Yisrael, the level of Shabbos, can be reached only after Yaakov, the weekday service: as the Sages say, only one who toiled on Erev Shabbos will eat on Shabbos.

39 ולכן הקורא לישראל יעקב[261] אינו עובר בעשה כמו הקורא לאברהם אברם משום דלא נעקר שם יעקב לגמרי מישראל

And therefore one who calls Yisrael "Yaakov" does not transgress a positive commandment, as does one who calls Avraham "Avram," because the name Yaakov was not entirely uprooted from Yisrael;

> This explains a halachic difference: calling Avraham "Avram" transgresses a positive commandment, but calling Yisrael "Yaakov" does not, because the name Yaakov was never fully uprooted.

דהא אהדרי [אהדריה] קרא וקראו יעקב והיינו מטעם הנ"ל שא"א להגיע לבחי' ישראל אלא ע"י קדימת בחי' יעקב

for Scripture went back and called him Yaakov. And this is for the reason mentioned above, that it is impossible to reach the level of Yisrael except by the level of Yaakov coming first;

> Scripture itself later calls him Yaakov again. The reason is the one already given: Yisrael can be reached only through Yaakov first.

כי מתחלה צ"ל עסק הבירורים שבחול לתקן ההסתר כו' שזהו עבודת בחי' יעקב ואח"כ יאכל בשבת להעלותם מעלה מעלה ולהתענג על ה' וכמ"ש במ"א.

for first there must be the work of the refinements (birurim) of the weekdays, to rectify the concealment, etc., which is the service of the level of Yaakov; and afterwards "he will eat on Shabbos," to raise them up higher and higher and to delight in G-d, as is explained elsewhere.

> First comes the weekday work of refining (birurim) and rectifying the concealment, the service of Yaakov; then on Shabbos one "eats," raising what was refined ever higher and delighting in G-d.

40 וזהו מה שאומרים במוצאי שבת אל תירא עבדי יעקבכו'. כ בשבת אנו בבחינת ישראל שא"צ [שאין צריך / שאינו צריך] לבחי' עבודה ויגיעה לברר בירורים

And this is why on Motzaei Shabbos we say, "Do not fear, My servant Yaakov," etc.: for on Shabbos we are at the level of Yisrael, which has no need for the level of service and effort to refine the refinements,

> This is why on Motzaei Shabbos we say, "Do not fear, My servant Yaakov": on Shabbos we are at the level of Yisrael and need no toil of refining.

כי בורר אסור[262, 263] רק אנו אז בבחי' בן בנים למקום[264, 265] ועיין זהר (ח"ג [חלק ג'] דצ"ד) ואח"כ במוצאי שבת שמסתלקת הנשמה יתירה

for selecting is forbidden; rather, we are then at the level of a son, "children to the Omnipresent" (and see the Zohar, Part III, 94). And afterwards, on Motzaei Shabbos, when the additional soul departs,

> Selecting is forbidden on Shabbos, and we are then "children to the Omnipresent," at the level of the son. When Shabbos ends, the additional soul departs.

וצריך לחזור ולירד להיות בבחי' יעקב עבדי בכל ששת ימי המעשה לברר בירורים בבי"ע כו' לכך אומר אל תירא עבדי יעקב כו' מלירד שם

and one must again go down to be at the level of "Yaakov My servant" throughout the six days of the week, to refine the refinements in Beriah, Yetzirah and Asiyah, etc., therefore one says, "Do not fear, My servant Yaakov," etc., [do not fear] to go down there;

> We must go down again to the level of "Yaakov My servant" for the six weekdays, refining the worlds of Beriah, Yetzirah and Asiyah. So we say, "Do not fear, My servant Yaakov": do not fear to go down there.

ובזה נותנים כח ועוז כו' והיא ירידה צורך עלייה בשבת שאח"כ וכן בכל יום יש מעין שבת בק"ש [בקריאת שמע] ותפלה שאו' [שאומרים] שמע ישראל[266] כו' עמ"ש ע"פ יונתי]:

and with this, strength and might are given, etc. And it is a descent for the sake of an ascent, on the Shabbos that follows. And likewise every day there is a semblance of Shabbos in the Shema and prayer, when we say, "Hear, O Israel," etc.; see what is written on the verse "My dove.")

> These words give strength for the descent, which is for the sake of a higher ascent on the coming Shabbos. Every day too has a taste of Shabbos in the Shema and prayer, when we say "Hear, O Israel," and with this the long bracketed passage ends.

SECTION 9 · ¶41–43

The King's teruah

41 ותרועת מלך בו.[267] הנה בפי׳ תרועת יש שני פירושים. הא׳ לשון שבירה ופירור כמו תרועם בשבט ברזל[268] והב׳ לשון חיבה וריעות[269] וכדפרש״י [וכדפירש רש״י / וכדפירוש רש״י] בחומש כאן ושניהם אמת.

"And the King's teruah is in him." Now, in the meaning of teruas there are two interpretations. The first is a term of breaking and shattering, as in "You shall break them (teroem) with a rod of iron"; and the second is a term of affection and friendship, as Rashi explains in the Chumash here; and both are true.

> The maamar turns to the verse's last phrase, "and the King's teruah is in him." Teruah has two senses: breaking, as in "you shall break them (teroem) with a rod of iron," and affection and friendship, as Rashi explains on this verse; both are true.

דהנה יש להבין דפעם מצינו דכתיב מלך במשפט יעמיד ארץ[270] ודינא דמלכותא דינא[271] שהוא מבחי׳ גבורות ופעם כתיב באור פני מלך חיים[272] אנפוי דמלכא נהירין בבחי׳ חסדים.

For we need to understand: at times we find it written, "A king through justice establishes the land," and "the law of the kingdom is law," which is from the level of gevuros (severities); and at times it is written, "In the light of the King's face is life," "the King's face shines," at the level of chassadim (kindnesses).

> Kingship appears in two forms: the king who establishes the land through justice, "the law of the kingdom is law," which belongs to severity; and the king whose shining face gives life, which belongs to kindness.

אך הענין הוא דיש ב׳ בחי׳ במדת מלך וכמ״ש בזהר בפ׳ ויחי (דרל״ט ע״א)[273] כד מלכא יתיב על כורסייא איקרי מלך עילאה[274] וכד נחית לעבדוי

But the explanation is that there are two levels in the attribute of King, as is written in the Zohar, Parshas Vayechi (239a): "When the King sits on His throne, He is called the supernal King; and when He descends to His servants,

> The Zohar on Vayechi explains that there are two levels of King: seated on his throne he is called the supernal King, and when he goes down to his servants, the lesser King.

מלך זוטא איקרי שבימות החול כשמתלבש בבי"ע מלך זוטא איקרי וירידה זו הוא ע"י גבורות וצמצומים כמ"ש כבוד מלכותך יאמרו[275] וגבורתך ידברו וכמ"ש במ"א[276] ואזי במשפט יעמיד כו' דינא דמלכותא כו'.

He is called the lesser King." That is, on weekdays, when He is enclothed in Beriah, Yetzirah and Asiyah, He is called "the lesser King," and this descent is through gevuros and contractions, as it is written, "They shall speak of the glory of Your kingdom and tell of Your might (gevurah)," and as is explained elsewhere; and then "through justice He establishes," etc., "the law of the kingdom," etc.

> On weekdays G-d's sovereignty is enclothed in the lower worlds of Beriah, Yetzirah and Asiyah as the "lesser King," and that descent comes through severities and contractions, as in "they shall tell of Your might." Then He rules "through justice," by the law of the kingdom.

משא"כ בשבת הוא בחי' כד יתיב על כורסייא וכמ"ש בזהר פ' תרומה (דקל"ה סע"א [סוף עמוד א] וע"ב)[277]

Which is not so on Shabbos: it is the level of "when He sits on His throne," as is written in the Zohar, Parshas Terumah (end of 135a and 135b);

> On Shabbos He is the King seated on His throne, as the Zohar on Terumah describes the entry of Shabbos in the passage beginning Kegavna.

והיינו שבשבת הוא עליות העולמות ובחי' מדת מלכותו עולה ומתייחדת בשרשה בבחי' אצילות וע"ז נאמר באור פני מלך כו'

that is, on Shabbos there is the ascent of the worlds, and the level of the attribute of His Malchus (sovereignty) rises and is united with its root in the level of Atzilus (Emanation); and of this it is said, "In the light of the King's face," etc.,

> On Shabbos the worlds ascend, and His Malchus rises and unites with its root in Atzilus. Of this it is said, "In the light of the King's face is life."

ואנפהא נהירין בנהירא עילאה[278] ע"י התגלות עונג העליון מבחי' רעוא דכל רעוין שמתגלה בשבת במדת מלכותו ית'

"and her face shines with the supernal light," through the revelation of the supernal delight from the level of "the Will of all wills" (Raava deChol Raavin), which is revealed on Shabbos in the attribute of His Malchus, may He be blessed.

> As the Zohar says of Shabbos, Malchus's "face shines with the supernal light," through the revelation of the supernal delight from "the Will of all wills," which is revealed on Shabbos in G-d's Malchus.

וזהו תרועת מלך בו לי' [לשון] ריעות וחיבה דקאי אבחי' ישראל שהוא בחי' שבת שאז ה' אלקיו עמו ממש שמתענג על ה' כנ"ל.

And this is "the King's teruah is in him," a term of friendship and affection, which refers to the level of Yisrael, which is the level of Shabbos, when "Havayah his G-d is with him" truly, for he delights in G-d, as mentioned above.

> This is teruah in the sense of friendship and affection. It refers to Yisrael, the level of Shabbos, when "Havayah his G-d is with him" and he delights in G-d.

42 ונמשך בחי' תרועת מלך בו היינו גילוי בחי' ריעות וחיבה[279] מבחי' רעוא דכל רעוין שנמשך במדת מלי'

And there is drawn down the level of "the King's teruah is in him": that is, a revelation of the level of friendship and affection from the level of the Will of all wills, which is drawn into the attribute of Malchus,

> From this, the King's teruah, friendship and affection from the Will of all wills, is drawn into Malchus.

שהיא כנס"י [כנסת ישראל] [ועמ"ש מזה ג"כ בד"ה והיה מדי חדש[281, 280] ועי' בזהר ח"א [חלק א'] דקנ"א א' ודף ר"ו ע"ב]

which is Knesses Yisrael (the Congregation of Israel) (and see what is written on this also in the discourse beginning "And it shall be, from one New Moon," and see the Zohar, Part I, 151a and folio 206b);

> Malchus is Knesses Yisrael, the Congregation of Israel. The text refers to its discourse on "And it shall be, from one New Moon" and to two passages of the Zohar.

וגם ע"י נמתקים כל הדינין וגבורות הנמשכים מבחי' דינא דמלכותא בשת ימי המעשה מחמת התגלות רעוא דכל רעוין וכמ"ש בזהר תרומה שם וכל דינין מתעברין מינה[282] כו'.[283]

and also, through this, all the judgments and gevuros that are drawn from the level of "the law of the kingdom" during the six days of the week are sweetened, because of the revelation of the Will of all wills, as is written in the Zohar, Terumah, there: "and all judgments pass away from her," etc.

> Through this revelation all the judgments and severities of the weekday "law of the kingdom" are sweetened, as the Zohar says of Shabbos: "all judgments pass away from her."

43 וזהו תרועת מלך בו כפי' הראשון לשון שבירה ופירור דהיינו שמתפררים הגבורות וזהו מיתוקן וכמ"ש אתה פוררת בעזך ים,[284] וכידוע ג"כ בענין כוונת התרועה בתקיעת שופר[285] דר"ה [דראש השנה] שהיא לפרר גבורות עליונות דיצחק כמ"ש בזהר אמור.[286]

And this is "the King's teruah is in him" according to the first interpretation, a term of breaking and shattering: that is, the gevuros are shattered, and this is their sweetening, as it is written, "You shattered the sea with Your might"; and as is also known regarding the intent of the teruah in the sounding of the shofar on Rosh HaShanah, that it is to shatter the supernal gevuros of Yitzchak, as is written in the Zohar, Emor.

> Teruah in its first sense, breaking, also applies: the severities are broken up, and that is their sweetening, as in "You shattered the sea with Your might." So too the teruah of the shofar on Rosh HaShanah is meant, as the Zohar on Emor explains, to break the supernal severities of Yitzchak.

ותרועה ופירור זה הוא ע"י התגלות בחי' רעדכ"ר [רעוא דכל רעוין] שהוא ענין ריעות וחיבה נמצא ב' הפירושים עולים בקנה א':

And this teruah and shattering is through the revelation of the level of the Will of all wills, which is a matter of friendship and affection. It follows that the two interpretations agree as one.

> This breaking itself comes through the revelation of the Will of all wills, which is friendship and affection. So the two meanings of teruah agree: the affection is what breaks the severities.

IN ONE'S AVODAH

On weekdays a person must toil in prayer: contemplate G-d's greatness and the soul's descent, uproot the animal soul's foreign desires and cry out from the point of the heart, so that "Blessed are You, Havayah" is said in truth; then carry that light into each mitzvah through its blessing, eat only after praying and for the sake of Heaven, and conquer oneself before trying to reveal G-dliness in the world. On Shabbos the service is delight in G-d, and when it ends one goes down again into the weekday work without fear, for the descent is for the sake of a higher ascent.

QUESTIONS FOR DISCUSSION

1. Why is prayer, which the Sages treat with such stringency, not counted among the 613 commandments, and how does the analogy of the spinal cord answer this?
2. If prayer is the uncounted spinal cord, how can its eighteen blessings correspond to the vertebrae, which are counted among the limbs?
3. In what sense is Torah study an inner limb below prayer, and in what sense is it the "face" above it?
4. What is the difference between aven and amal, and why can the first not touch Yaakov while the second remains?
5. How do the two meanings of teruah, breaking and affection, turn out to be one?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **לא הביט און ביעקב**

The Kehot note says that the Mitteler Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ד ע' קעד. וראה סה"מ תקס"ג-ב ע' תשצט. מאמר זה בשינויים ובתוס' הגהות וקיצורים — באוה"ת בלק ע' תתקצו. א"ג. קיצורים שם ע' א"יד. א"טו. ביאור שם ע' א"יט. כרך-ו ע' א'תתקג. המאמר בארוכה במאמרי אדה"א במדבר כרך ד' ע' א'תקיז.

2 **לא הביט און ביעקב**

Bilam's blessing: "He has not beheld iniquity in Yaakov, nor seen toil (amal) in Yisrael; Havayah his G-d is with him, and the King's teruah is in him." The whole maamar explains this verse, phrase by phrase.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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KEHOT'S NOTE

במדבר כג, כא.

3 **הנה יש ב' בחי' ומדרגות**

The note says that this passage is quoted in the series of discourses of 5636 beginning "Mayim Rabbim," section 86.

KEHOT'S NOTE

מובא במים רבים תרל"ו סעי' פו.

4 **יעקב ובחינת ישראל**

On Bilam's words, Rabbi Yose says that Yaakov and Yisrael are two levels, first Yaakov and afterwards Yisrael, and that though all is one, Yisrael is the higher level. This is the source of the maamar's opening statement.

Zohar, Balak 45:458–470 ספר הזהר, בלק מ"ה:תנ"ח-ת"ע

5 **יעקב ובחינת ישראל**

Just as the Holy One, blessed be He, is sometimes called Havayah and sometimes Elokim, so Yaakov is sometimes called Yisrael and sometimes Yaakov, "and all by known levels." The maamar returns to this passage when it contrasts the two names.

Zohar, Vayishlach 16:169–17:178 ספר הזהר, וישלח ט"ז:קס"ט-י"ז:קע"ח

But the truth is that, as we have learned, the name TETRAGRAMMATON (L-rd) is everywhere expressive of the attribute of mercy. Now, assuredly, G-d is named TETRAGRAMMATON (L-rd), as it is written: "I am the L-rd TETRAGRAMMATON" (Ibid. 8). Yet we see that at times His name is called Elohim (G-d), which is everywhere expressive of judgement. The explanation is that when the righteous are numerous among mankind, He is called by the name of TETRAGRAMMATON (L-rd), the name which implies mercy, but when sinners abound, He is called by …

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

6 **ובפי וישלח קע"ד א'**

There too the Alter Rebbe cites this Zohar on Vayishlach: G-d is sometimes called Havayah and sometimes Elokim, and Yaakov likewise sometimes Yisrael and sometimes Yaakov.

KEHOT'S NOTE

ראה לעיל פ' שלח נא, ב.

7 **בחי' עבד ובחי' בן**

The note points to the series of discourses of 5666 for the levels of servant and son, and adds that they are discussed in many places.

KEHOT'S NOTE

ראה המשך תרס"ו ע' רכה. שח. ובכ"מ.

8 **שמע אלי יעקב עבדי**

The verse reads "And now listen, Yaakov My servant, and Yisrael whom I have chosen," as the Kehot note points out. It pairs the name Yaakov with the title "servant."

Isaiah 44:1 ישעיהו מ"ד:א'

וְעַתָּה שְׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בָּחַרְתִּי בוֹ׃

Yet now hear, O Jacob My servant, And Israel, whom I have chosen;

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KEHOT'S NOTE

ישע' מד, א ושם כתיב ועתה שמע יעקב עבדי. [כ].

9 **בני בכורי ישראל**

Moshe is to tell Pharaoh, "So says Havayah: Yisrael is My son, My firstborn." The verse pairs the name Yisrael with the title "son."

Exodus 4:22 שמות ד':כ"ב

וְאָמַרְתָּ אֶל־פַּרְעֹה כֹּה אָמַר ה' בְּנִי בְכֹרִי יִשְׂרָאֵל׃

And thou shalt say unto Pharaoh: Thus saith the L-RD: Israel is My son, My first-born.

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KEHOT'S NOTE

שמות ד, כב.

10 Rabbi Elazar reads "and My servant whom I have chosen" as Yaakov, citing "And you, do not fear, My servant

> Yaakov." The text points here for Yaakov as the level of the servant.

Zohar, Kedoshim 17:104–18:108ספר הזהר, קדושים י"ז:ק"ד-י"ח:ק"ח

PARAGRAPH 2

11 **ועבדתם את ה"א**

> "And you shall serve Havayah your G-d, and He will bless your bread and your water." The first of four verses that speak of serving G-d.

Exodus 23:25שמות כ"ג:כ"ה

וַעֲבַדְתֶּם אֵת ה' אֱלֹקֵיכֶם וּבֵרַךְ אֶת־לַחְמְךָ וְאֶת־מֵימֶיךָ וַהֲסִרֹתִי מַחֲלָה מִקִּרְבֶּךָ׃

And ye shall serve the L-RD your G-d, and He will bless thy bread, and thy water; and I will take sickness away from the midst of thee.

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KEHOT'S NOTE

שמות כג, כה.

12 **תחת אשר לא עבדת**

> "Because you did not serve Havayah your G-d with joy and with gladness of heart." Serving G-d is a duty whose neglect is rebuked.

Deuteronomy 28:47דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

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

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KEHOT'S NOTE

דברים כח, מז.

13 **ולעבדו בכל לבבכם**

> The note says that where Mayim Rabbim quotes this passage, it adds the Sages' saying, "What is the service of the heart? This is prayer" (Taanis 2a).

KEHOT'S NOTE

שם יא, יג. במים רבים שם נוסף: וארז"ל איזהו עבודה שבלב זו תפלה [תענית ב, א].

14 **ולעבדו בכל לבבכם**

> "To love Havayah your G-d and to serve Him with all your heart." The Sages read this service of the heart as prayer, a reading the maamar takes up later.

Deuteronomy 11:13דברים י"א:י"ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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15 **עבדו את ה'**

> "Serve Havayah with joy; come before Him with song."

Psalms 100:2תהילים ק':ב

עִבְדוּ אֶת־ה' בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה׃

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

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KEHOT'S NOTE

תהלים ק, ב.

16 Kehot's note points to Joshua 22:5 for these words.

Joshua 22:5יהושע כ"ב:ה'

רַק שִׁמְרוּ מְאֹד לַעֲשׂוֹת אֶת־הַמִּצְוָה וְאֶת־הַתּוֹרָה אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבֶד־ה' לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וְלָלֶכֶת בְּכָל־דְּרָכָיו וְלִשְׁמֹר מִצְוֹתָיו וּלְדָבְקָה־בוֹ וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

Only take diligent heed to do the commandment and the law, which Moses the servant of the L-RD commanded you, to love the L-RD your G-d, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul.'

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PARAGRAPH 3

17 **והנה לשון עבודה**

> The note points to Or HaTorah on Shir HaShirim for this explanation of the word "service," and says that Or HaTorah there in turn cites Torah Ohr 12a.

KEHOT'S NOTE

ראה באוה"ת שה"ש ע' תפט ושם מציין לתו"א יב, א.

18 **שהוא יתי' שלימו דכולהו**

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (פתח אליי').

19 **שלימו דכולהו**

> In Elijah's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: "You are the perfection of them all," and when You withdraw from them, all the Names remain like a body without a soul. The Alter Rebbe uses the phrase to say that G-d lacks nothing.

Tikkunei Zohar 17b:2–3תקוני הזהר י"ז ב:ב'-ג'

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

Constantinople, 1740 (CC-BY-NC)

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

24 **אני ה' לא שניתי**

> "For I, Havayah, have not changed." The verse is the basis for saying that creation makes no change in G-d.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

25 **שהיה הוא ושמו בלבד**

> "Before the world was created, there were the Holy One, blessed be He, and His great Name alone."

Pirkei DeRabbi Eliezer 3:2 פרקי דרבי אליעזר ג׳:ב׳

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבָד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה.

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

26 **שהזמן ג"כ נברא ומחודש**

> The note says that the teaching that time too is created is brought there in the name of the Maggid, of blessed memory.

KEHOT'S NOTE

הובא בסידור שער הקי"ש (עה, סע"ד) בשם הרב המגיד נ"ע. לקמן ר"ה סא, א. אמ"ב שער הקי"ש פל"ז ואילך. דרך מצותיך מצות האמנת אלקות פי"א. המשך תרס"ו ע' מא ואילך. לקו"ש חי"ז ע' 60: 'ונקט ווי די גופי הדצח"מ זיינען נתהווה געווארן בשימ"ב יש מאין, אזוי איז אויך עצם מציאות הזמן אַ בריאה און התהוות חדשה. ראה לקו"ש ח"י ע' 176.

20 **ממך הכל**

> David's words over the gifts for the Temple: "For all is from You, and from Your hand we have given You." Nothing we give G-d is not already His.

I Chronicles 29:14 דברי הימים א כ"ט:י"ד

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נַעְצֹר כֹּחַ לְהִתְנַדֵּב כָּזֹאת כִּי־מִמְּךָ הַכֹּל וּמִיָּדְךָ נָתַנּוּ לָךְ׃

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דה"א כט, יד.

21 **אם צדקת מה תתן לו**

> Elihu says, "If you are righteous, what do you give Him, or what does He take from your hand?" Righteousness adds nothing to G-d.

Job 35:7 איוב ל"ה:ז׳

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

22 **נתאוה הקב"ה להיות לו**

> From the first day of creation the Holy One, blessed be He, "desired to dwell with His creatures among the lower beings," and did so when the Mishkan was set up. The Kehot note gives it beside the Tanchuma.

Bamidbar Rabbah 13:6 במדבר רבה י"ג:ו׳

KEHOT'S NOTE

ראה תנחומא נשא, טז. במד"ר יג, ו. לי' ב"ר (פ"ג סי' יב [ט]) נתאוה הקב"ה לעשות שותפות בתחתונים. וע' ב"ר (פ"ט סי"ג [ז]) עיקר שכינה בתחתונים ובבמד"ר (פי"ג סי' ד [ב]) — עי"ש הלשון נתאוה לדור עם בריותיו בתחתונים במדב"ר פי"ג סי' ח [ו] ובפסיקתא רבתי סי' ז'). וע"ל קדושים (כט, סע"ד). [כ]. ראה תניא פרק לו ובליקוט פירושים שם. ראה באוה"ת פ' משפטים ע' אירכא.

23 **נתאוה הקב"ה להיות לו דירה בתחתונים**

> When the Holy One, blessed be He, created the world, He desired to have a dwelling among the lower beings just as He has among the higher ones. This saying is the basis of the maamar's answer.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט"ז:א׳

... בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה (שה"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לֵקֹה הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתְךָ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ ...

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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27 **כמ"ש בע"ח ש' עגולים ויושר**

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

KEHOT'S NOTE

ספ"א.

28 **כמ"ש בע"ח שער עגולים ויושר**

At the end of the first branch of the first gate of Etz Chaim (the Kehot note gives the end of chapter 1), the Arizal explains that the emanated worlds, unlike the Infinite One, had a beginning and a time when they began to exist, and that from then on all came into being in an order of time, one after another.

Sefer Etz Chaim 1:3–4 עץ חיים א:ג-ד

... אח"כ יוצאים אורות החוטם ואח"כ אורות הפה הנק' עקודים וכל אלו האורות הם בדרך יושר לבד ואין להם בחי' עיגול כלל ואח"כ יצאו אורות עינים דא"ק הזה ואלו נקרא עולם הנקודים ויש בהם ב' בחי' עיגולים ויושר. ומקום מצבן ומעמדן הן מהטיבור דא"ק הזה עד סיום רגליו שהמקום הזה נקרא כללות נה"י דא"ק. וזהו סדרן כי בתחלה יצאו י' עגולים דנקודות ונתעגלו סביב הכלים דנה"י דא"ק בבחי' היושר שלו ובתוך הכלים מתלבש או"פ שלהם כנ"ל. ואלו העיגולים דנקודות שהם בחי' נפש הם סובבים על הכלים ואו"פ של נה"י דיושר ...

Sefer Etz Chaim (Public Domain)

29 **אחר שיחרב העולם**

Rav Ketina says that the world will exist for six thousand years and lie desolate for one, citing "And Havayah alone will be exalted on that day." G-d remains unchanged after the world as before it.

Rosh Hashanah 31a ראש השנה ל"א א

KEHOT'S NOTE

ראה ר"ה לא, א.

30 **קמי' ית' כולא ממש כלא**

The Zohar describes the true fear of G-d as fear of Him because He is great and rules over all, "and all before Him is considered as nothing." The Alter Rebbe uses the phrase for the world's standing before G-d.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

ראה זח"א יא, ב.

31 **קודם שנה"ע שהי' הוא ושמו בלבד**

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

KEHOT'S NOTE

פדר"א פ"ג.

PARAGRAPH 4

32 "Therefore those who speak in parables say, Come to Cheshbon." The verse opens the discourse in Parshas Chukas to which the text refers.

Numbers 21:27 במדבר כ"א:כ"ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן׃

PARAGRAPH 6

33 **דכולא קמיה כלא חשיב**

"And all before Him is considered as nothing": the Zohar's phrase for the world's standing before G-d, which the dwelling below is to reveal in our own knowledge.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

34 **מכל לכלוך וטינוף כו' ואח"כ לסדר שם כלים נאים**

The note gives the point made there: arranging fine furnishings comes specifically after the palace has been cleared of all dirt.

KEHOT'S NOTE

שסידור כלים נאים הוא דוקא אחרי פנוי ההיכל מכל לכלוך — לקו"ש-ז ע' 182. וראה לקו"ש-יב ע' 136. חי"ג ע' 19. ראה המשל גם לעיל בפי' צו טז, סע"א.

35 **מטה ושלחן כסא ומנורה**

The Zohar asks why these four furnishings, and answers that they are the adornment of the Congregation of Israel (Knesses Yisrael), which is called "the upper chamber of the wall."

Berakhot 10a ברכות י' א

Zohar II, 44a זח"ב מד, א

KEHOT'S NOTE

ראה ברכות י', א. זח"ב מד, א.

36 **ויניחהו בג"ע לעבדה ולשמרה**

"And Havayah Elokim took the man and placed him in Gan Eden to work it and to guard it." The verse gives the two parts of man's service, which the next paragraph explains.

Genesis 2:15 בראשית ב':ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

37 The Shunamite woman says, "Let us make a small upper chamber with walls, and set there for him a bed and a table

and a chair and a lamp." Her preparations for Elisha are the image of furnishing G-d's dwelling.

II Kings 4:10 מלכים ב ד׳:י׳

נַעֲשֶׂה־נָּא עֲלִיַּת־קִיר קְטַנָּה וְנָשִׂים לוֹ שָׁם מִטָּה וְשֻׁלְחָן וְכִסֵּא וּמְנוֹרָה וְהָיָה בְּבֹאוֹ אֵלֵינוּ יָסוּר שָׁמָּה׃

Let us make, I pray thee, a little chamber on the roof; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither.'

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PARAGRAPH 7

38 **לעבדה זו רמ״ח מ״ע**

The Zohar says that G-d placed the man in His garden, the Shechinah, "to work it" with the positive commandments and "to guard it" with the negative commandments. It is one of the sources the Kehot note gives for the Sages' saying.

Zohar I, 27a זח״א כז, א

Zohar II, 165b זח״ב קסה, ב

KEHOT'S NOTE

ראה זח״א כז, א. זח״ב קסה, ב. ת״ז סתנ״ה (פח, ב). ע׳ זח״א (כז, א). ובילקוט ראובני כ״ה ב׳ מדרש (סתם) ול״מ. גם בסה״ק אור החיים עה״ת ב׳ מארז״ל וה״י למראה עיניו, גם האלשיך הק׳ הביא המארז״ל ומקורו לא כ׳ שם. וגם השל״ה הק׳ בבית חכמה [טז, א] כ׳ ב׳ מארז״ל. וע״ע בת״ז תכ״א (סב, א). שם תנ״ה (פח, ב). [כ].

39 **לעבדה זו רמ״ח מ״ע ולשמרה זו שס״ה ל״ת**

The Tikkunei Zohar reads Gan Eden as the garden of the Torah: "to work it" with the Torah's positive commandments and "to guard it" with its prohibitions.

Tikkunei Zohar 88b:3 תקוני הזהר פ״ח ב:ג׳

ויקח יהו״ה אלקי״ם את האדם ויניחהו בגן עדן לעבדה ולשמרה (בראשית ב טו), תא חזי קודשא בריך הוא אוליף לאדם אורייתא, הדא הוא דכתיב (איוב כח כז) אז ראה ויספרה הכינה וגם חקרה ויאמר לאדם, ודא איהו ויניחהו בגן עדן, דא גן דאורייתא, לעבדה בפקודין דאורייתא דעשה דאיהו זכור דכר, ולשמרה בפקודין דלא תעשה דאיהו שמור נוקבא, את האדם דהוה בדיוקנא דאורייתא, דא״ת לרבות אורייתא דאתיהיבת לאדם מאי ועד ת׳, דאתיהיבת מימינא ומִשְּׂמָאלָא, דְתַמָּן פִּקּוּדִין דַּעֲשֵׂה וְלֹא תַעֲשֶׂה, פִּקּוּדִין דַּעֲשֵׂה מִימִינָא לָקֳבֵל ו״ה זְכָר״י וְדָא זְכָרוֹנוֹת, פִּקּוּדִין דְּלֹא תַעֲשֶׂה מִשְּׂמָאלָא ...

Tikkunei Zohar - Vocalized (Public Domain)

40 **לעבדה זו רמ״ח מ״ע ולשמרה זו שס״ה ל״ת**

Here too the Tikkunei Zohar explains the verse said to Adam: "to work it" with the positive commandments and "to guard it" with the negative commandments.

Tikkunei Zohar 62a:15–16 תקוני הזהר ס״ב א:ט״ו-ט״ז

וזכאה איהו מאן דאיהי באמנה אתו בגלותא. דלא דחיל מעלאין ותתאין. דבגינה אתמר לאדם ויניחהו בגן עדן לעבדה ולשמרה. לעבדה בפקודין דעשה. ולשמרה בפקודין דלא תעשה. בגין דאיהי ג״ן סדרים דאורייתא. ואיהי עדונא דאורייתא. מאי אורייתא עמודא דאמצעיתא. איהי גן דיליה ועדן דיליה.

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41 **ובערת הרע מקרבך**

The Torah's recurring phrase, "and you shall purge the evil from your midst," said first of the false prophet. Here it describes the role of the prohibitions.

Deuteronomy 13:6 דברים י״ג:ו׳

וְהַנָּבִיא הַהוּא אוֹ חוֹלֵם הַחֲלוֹם הַהוּא יוּמָת כִּי דִבֶּר־סָרָה עַל־ה׳ אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְהַפֹּדְךָ מִבֵּית עֲבָדִים לְהַדִּיחֲךָ מִן־הַדֶּרֶךְ אֲשֶׁר צִוְּךָ ה׳ אֱלֹקֶיךָ לָלֶכֶת בָּהּ וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken perversion against the L-RD your G-d, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the L-RD thy G-d commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

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KEHOT'S NOTE

דברים י״ג, ו׳. ועוד.

42 Kehot's note points to Deuteronomy 22:24 for these words.

Deuteronomy 22:24 דברים כ״ב:כ״ד

וְהוֹצֵאתֶם אֶת־שְׁנֵיהֶם אֶל־שַׁעַר הָעִיר הַהִוא וּסְקַלְתֶּם אֹתָם בָּאֲבָנִים וָמֵתוּ אֶת־הַנַּעֲרָ עַל־דְּבַר אֲשֶׁר לֹא־צָעֲקָה בָעִיר וְאֶת־הָאִישׁ עַל־דְּבַר אֲשֶׁר־עִנָּה אֶת־אֵשֶׁת רֵעֵהוּ וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃

then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die: the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife; so thou shalt put away the evil from the midst of thee.

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43 **בביאור ע״פ ראיתי והנה מנורת זהב**

That explanation distinguishes two things drawn down by the mitzvos: an encompassing light, called garments, and the light that shines from it inward, of which it is said that we "do the will of the Omnipresent"; it then brings the Midrash on Zechariah's menorah of gold.

KEHOT'S NOTE

לעיל פ׳ בהעלותך לה, ד ואילך.

44 Zechariah's vision: "I saw, and behold, a menorah all of gold." The verse opens the discourse to which the text refers.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

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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45 **ע"פ ואלה המשפטים**

The note locates the discourse "And these are the ordinances," where "Six years he shall serve" is explained.

KEHOT'S NOTE

תו"א עו, א.

46 **ואלה המשפטים**

"And these are the ordinances that you shall set before them." The verse opens a discourse in Torah Ohr.

Exodus 21:1 שמות כ"א:א

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

Now these are the ordinances which thou shalt set before them.

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47 **שש שנים יעבוד**

"Six years he shall serve, and in the seventh he shall go free." The Hebrew servant's service is explained in that discourse.

Exodus 21:2 שמות כ"א:ב

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם׃

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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48 **וע"פ לא תהי' משכלה**

That discourse opens by explaining that Above there is a "land of life" from which life and sustenance flow to all the souls of Israel, to love G-d and fulfill His commandments, just as the physical earth grows the food that sustains physical life.

KEHOT'S NOTE

תו"א משפטים עח, ד ואילך.

49 **לא תהיה משכלה**

"None shall miscarry or be barren in your land." The verse opens another discourse in Torah Ohr.

Exodus 23:26 שמות כ"ג:כ"ו

לֹא תִהְיֶה מְשַׁכֵּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא׃

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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50 **ועבדתם את ה' אלקיכם**

The verse just before it, "And you shall serve Havayah your G-d," is explained in that discourse.

Exodus 23:25 שמות כ"ג:כ"ה

וַעֲבַדְתֶּם אֵת ה' אֱלֹקֵיכֶם וּבֵרַךְ אֶת־לַחְמְךָ וְאֶת־מֵימֶיךָ וַהֲסִרֹתִי מַחֲלָה מִקִּרְבֶּךָ׃

And ye shall serve the L-RD your G-d, and He will bless thy bread, and thy water; and I will take sickness away from the midst of thee.

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51 **ובפ' שלח ע"פ וימצאו איש מקושש עצים**

The note locates the discourse on the wood-gatherer, where "service out of love" is explained.

KEHOT'S NOTE

לעיל פ' שלח דף מב, ג.

52 **וימצאו איש מקושש עצים**

"And they found a man gathering wood on the Shabbos day." The verse opens the discourse in Likkutei Torah, Shelach.

Numbers 15:32 במדבר ט"ו:ל"ב

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת׃

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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53 **ובפ' שמות בד"ה קול דודי**

In that discourse the "mountains" over which the beloved leaps are the Chesed of Atzilus, drawn down by an arousal from below, and the Sages' saying that the world stands on Torah, service (prayer) and acts of kindness is brought as the refinement of the emotive attributes.

KEHOT'S NOTE

תו"א נא, ב.

54 **קול דודי**

"The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The verse opens the discourse in Torah Ohr, Shemos.

Song of Songs 2:8 שיר השירים ב':ח

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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55 **עבודה קשה כו' ובכל עבודה בשדה**

"And they embittered their lives with hard labor, with mortar and with bricks, and with all labor in the field." The labor of Egypt is discussed in that discourse.

Exodus 1:14 שמות א':י"ד

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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56 **רמ"ח פיקודין רמ"ח אברין**

Tanya explains that the soul's garments are the thought, speech and action of the 613 commandments, that love is the root of the 248 positive commandments, and that one

Variantly: "and to serve Him": This is prayer. — But perhaps it is service, literally. It is, therefore, written "with all your heart." Now is there "service" in the heart? What, then, is the intent of "and to serve Him with all your heart? Prayer. Similarly, David said (Psalms 141:2) "Let my prayer stand as incense before You; the lifting of my hands, as an evening offering." And it is written (Daniel 6:11) "And when Daniel learned that the writing had been inscribed, he went home. He had windows open …

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60 **והיא דרבנן ואינה ממנין המצות דאוריית**א

The note sends the reader to a note of the Rebbe on this question, printed among the additions (Hosafos) to Likkutei Torah.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר לעיל בהוספות יט, ב. וראה רמב"ן בהשגותיו לסהמ"צ מ"ע ה'. וכן דעת רוב הפוסקים — מג"א או"ח סי' קו סק"ב. ראה תניא פרק לט ופנ"ג. סה"מ תקס"ד ע' קו (ובהנסמן שם).

61 **הנמנית ראשונה בתרי"ג מצות דאוריית'**

The note points to this essay of Kuntres Acharon for the Shema's place among the commandments.

KEHOT'S NOTE

ראה קו"א ד"ה לא טובה השמועה (דף קסב, ב). ובליקוט פי' לשם. בהמשך מים רבים תרל"ו שם דילג מתי' "ואפילו מכוונת ק"ש" עד תי' "כי הנה י"ח ברכות דשמו"ע".

62 "These are things that stand at the height of the world, and people treat them lightly." The Alter Rebbe applies it to prayer.

Berakhot 6b:22 ברכות ו' ב:כ"ב

אֲמַר לֵיקה: אִלּוּ דְּבָרִים שֶׁעוֹמְדִים בְּרוּמוֹ שֶׁל עוֹלָם, וּבְנֵי אָדָם מְזַלְזְלִין בָּהֶן.

He answered : This refers to the things that stand in the height [rum] of the world which are despised by men.

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63 **בפ' ויחי ע"פ יהודה אתה**

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

KEHOT'S NOTE

תו"א מה, א ואילך.

64 **יהודה אתה**

Yaakov's blessing, "Yehudah, you, your brothers shall acknowledge you." The verse opens the discourse in Parshas Vayechi to which the text refers.

Genesis 49:8 בראשית מ"ט:ח'

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ׃

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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can truly cleave to G-d only by fulfilling the 248 commandments, which are the 248 limbs of the King.

Tanya, Likkutei Amarim 4:3 תניא, חלק ראשון; ליקוטי אמרים ד':ג'

כִּי הָאַהֲבָה הִיא שֹׁרֶשׁ כָּל רַמַ"ח מִצְוֹת עֲשֵׂה, וּמִמֶּנָּה הֵן נִמְשָׁכוֹת, וּבִלְעָדָהּ אֵין לָהֶן קִיּוּם אֲמִתִּי, כִּי הַמְקַיְּמָן בֶּאֱמֶת הוּא הָאוֹהֵב אֶת שֵׁם ה' וְחָפֵץ לְדָבְקָה בּוֹ בֶּאֱמֶת, וְאִי אֶפְשָׁר לְדָבְקָה בּוֹ בֶּאֱמֶת, כִּי אִם בְּקִיּוּם רַמַ"ח פִּקּוּדִין, שֶׁהֵם רַמַ"ח אֵבָרִין דְּמַלְכָּא כְּבִיכוֹל, כְּמוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר. וְהַיְינוּ הִיא שֹׁרֶשׁ לְשַׁסַ"ה לֹא תַעֲשֶׂה, כִּי יֵרֵא לְמִרְוֹד בְּמֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ־בָּרוּךְ־הוּא.

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KEHOT'S NOTE

ראה ת"ז ת"ל. תניא פ"ד ובליקוט פירושים שם.

57 **רמ"ח פקודין רמ"ח אברים דמלכא**

In Tikkun 30, which the Kehot note cites, the 248 commandments are described as "the commandment of Havayah in each and every limb of the King."

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

וְעוֹד מְצוּוֶה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוֶה מִסְטָרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֵשֶׁ"ר, וְהָכִי צַדִּיק מְצוּוֶה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פִּתְיחוּ דְּרֶחֶם, דְּאִיהוּ רַמַ"ח פִּקּוּדִין, אִיהִי מִצְוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מְצָוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

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PARAGRAPH 8

58 **עבודה שבלב זו תפלה**

On "to love Havayah your G-d and to serve Him with all your heart": "What is service that is in the heart? This is prayer."

Taanit 2a:11 תענית ב' א:י"א

וּמְנָא לַן דִּבְתִפְלָּה — דְּתַנְיָא: "לְאַהֲבָה אֶת ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם", אֵיזוֹ הִיא עֲבוֹדָה שֶׁהִיא בַּלֵּב — הֱוֵי אוֹמֵר: זוֹ תְּפִלָּה. וּכְתִיב בָּתְרֵיהּ: "וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ".

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KEHOT'S NOTE

ספרי דברים יא, יג. תענית ב, א.

59 **עבודה שבלב זהו תפלה**

The Sifrei reads "and to serve Him" as prayer, asking, "Is there service in the heart?" The Kehot note gives it beside the Gemara.

Sifrei Devarim 41:18–19 ספרי דברים מ"א:י"ח-י"ט

דָּבָר אַחֵר: וּלְעָבְדוֹ - זוֹ תְּפִלָּה; אַתָּה אוֹמֵר זוֹ תְּפִלָּה, אוֹ אֵינוֹ אֶלָּא עֲבוֹדָה? תַּלְמוּד לוֹמַר: בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם; וְכִי יֵשׁ עֲבוֹדָה בַּלֵּב? הָא מַה תַּלְמוּד לוֹמַר וּלְעָבְדוֹ - זוֹ תְּפִלָּה! וְכֵן דָּוִד אוֹמֵר (תהלים קמא ב): "תִּכּוֹן תְּפִלָּתִי קְטֹרֶת לְפָנֶיךָ מַשְׂאַת כַּפַּי מִנְחַת עָרֶב", וְאוֹמֵר (דניאל ו יא): "וְדָנִיֵּאל כְּדִי יְדַע דִּי רְשִׁים כְּתָבָא עַל לְבַיְתֵהּ" וְגוֹ', וְאוֹמֵר (דניאל ו כא): "וּכְמִקְרְבֵהּ לְגֻבָּא לְדָנִיֵּאל בָּקֵל עֲצִיב וְעַק עָנָא מַלְכָּא וְאָמַר לְדָנִיֵּאל דָּנִיֵּאל עַבֵד אֱלָהָא חַיָּא אֱלָהָךְ דִּי אַנְתְּ פָּלַח …

65 **בד״ה שימני כחותם**

There “Set me as a seal upon your heart” is the plea that the bittul of the Shemoneh Esreh leave its imprint: though the love passes after prayer, it should remain like a seal, just as the tefillin straps hang over the heart so that the love be revealed there.

KEHOT’S NOTE

לקו״ת שה״ש מה, ב.

66 **שימני כחותם**

“Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death.” The verse opens the discourse in Shir HaShirim to which the text refers.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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

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67 **ובפ׳ בראשית סד״ה השמים כסאי**

The column holds the close of the discourse “The heavens are My throne,” which ends by saying that at the encompassing level “He has not beheld iniquity,” etc., only “Havayah his G-d is with him,” drawn down of itself constantly; the linked paragraph is the start of the next discourse.

KEHOT’S NOTE

תו״א א, ג. וראה אוה״ת במדבר-ו ע׳ א׳תתקו שמעתיק מתו״א הנ״ל ומבארו.

68 **השמים כסאי**

“So says Havayah: The heavens are My throne and the earth My footstool.” The verse opens the discourse in Parshas Bereishis to which the text refers.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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69 **ע״פ את שבתותי תשמרו**

The note suggests, with “perhaps,” that this is the discourse meant.

KEHOT’S NOTE

אולי הכוונה ללקו״ת בהר מב, ב. ראה אוה״ת ויקרא-ב ע׳ תריד (הוצאת תשכ״ט).

70 **את שבתותי תשמרו**

“You shall keep My Shabbosos and revere My Sanctuary,” in Parshas Behar. The Kehot note suggests that the reference is to Likkutei Torah, Behar, 42b.

Leviticus 26:2 ויקרא כ״ו:ב׳

אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי ה׳

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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71 **ובפ׳ חקת בענין תבנה**

That discourse reads “the city of Sichon” as prayer, called sichah, both because sichah is speech in a whisper and because the word means moving something from one place to another.

KEHOT’S NOTE

לקו״ת חקת סו, א. וראה באוה״ת במדבר-ו ע׳ א׳תתקז.

72 **תבנה ותכונן עיר סיחון**

“Come to Cheshbon; let the city of Sichon be built and established.” The verse opens the discourse in Parshas Chukas, which reads “the city of Sichon” as prayer.

Numbers 21:27 במדבר כ״א:כ״ז׳

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן׃

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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73 **ח״י חוליות השדרה**

The Zohar compares the lulav to the spinal cord with its eighteen vertebrae, corresponding to the lulav’s eighteen shakings and to “the eighteen blessings of prayer.”

Zohar, Pinchas 120:811–121:822 ספר הזהר, פנחס קי״כ:תתי״א-קכ״א:תתכ״ב

74 **כנודע מהזהר**

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

KEHOT’S NOTE

ח״ג רנה, סע״ב.

75 **ובגמרא ברכות (דכ״ח ע״ב)**

The note says that the wording of this passage is copied there.

KEHOT’S NOTE

הלשון נעתק ביהל אור ע׳ קי. אוה״ת מג״א (הוצאת תש״נ) ע׳ רכ.

76 **שלשים בפיסת הרגל כו׳ ח״י חוליות השדרה**

“There are 248 limbs in a person: thirty in the sole of the foot, six in each toe… and eighteen vertebrae in the spine.”

Mishnah Oholot 1:8 משנה אהלות א׳:ח׳

מָאתַיִם וְאַרְבָּעִים וּשְׁמֹנָה אֵבָרִים בָּאָדָם, שְׁלֹשִׁים בְּפִסַּת הָרֶגֶל, שִׁשָּׁה בְכָל אֶצְבַּע, עֶשְׂרָה בַקַּרְסֹל, שְׁנַיִם בַּשּׁוֹק, חֲמִשָּׁה בָאַרְכֻּבָּה, אֶחָד בַּיָּרֵךְ, שְׁלֹשָׁה בַקֶּטֶלִית, אַחַת עֶשְׂרֵה צְלָעוֹת, שְׁלֹשִׁים בְּפִסַּת הַיָּד, שִׁשָּׁה בְכָל אֶצְבַּע, שְׁנַיִם בַּקָּנֶה, וּשְׁנַיִם בַּמַּרְפֵּק, אֶחָד בַּזְּרוֹעַ, וְאַרְבָּעָה בַכָּתֵף. מֵאָה וְאֶחָד מִזֶּה וּמֵאָה וְאֶחָד מִזֶּה. וּשְׁמֹנָה עֶשְׂרֵה חֻלְיוֹת בַּשִּׁדְרָה, תִּשְׁעָה בָרֹאשׁ,

מצות צריכות כוונה 80

From the Mishnah's ruling that one who reads the Shema fulfills his obligation only if he directed his heart, the Gemara concludes, "commandments require intention."

Berakhot 13a:22–25 ברכות י"ג א:כ"ב-כ"ה

גְּמָ' שְׁמַע מִינַּהּ מִצְוֹת צְרִיכוֹת כַּוָּונָה. מַאי "אִם כַּוֵּון לִבּוֹ" — לִקְרוֹת. לִקְרוֹת?! וְהָא קָא קָרֵי! בְּקוֹרֵא לְהַגִּיהַּ. תָּנוּ רַבָּנַן: קְרִיאַת שְׁמַע כִּכְתָבָהּ, דִּבְרֵי רַבִּי. וַחֲכָמִים אוֹמְרִים: בְּכָל לָשׁוֹן.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read ? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught : The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say ...

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KEHOT'S NOTE

ברכות יג, א. ושי"נ.

81 Workmen may recite the Shema at the top of a tree or on a course of a building, but may not do so for prayer, which needs fuller concentration.

Berakhot 16a:7 ברכות ט"ז א:ז'

מַתְנִי' הָאוּמָּנִין — קוֹרִין בְּרֹאשׁ הָאִילָן וּבְרֹאשׁ הַגִּדְבָּךְ. מַה שֶּׁאֵינָן רַשָּׁאִין לַעֲשׂוֹת כֵּן בַּתְּפִלָּה.

MISHNAH Workmen may read the Shema' on the top of a tree or on top of scaffolding, but this they may not do with the Tefillah.

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82 Women are obligated in prayer because it is a plea for mercy, and one might have thought otherwise only because the verse speaks of "evening, morning and noon," as if it were a time-bound commandment. The Alter Rebbe sees here an implication that prayer is rabbinic.

Berakhot 20b:5 ברכות כ' ב:ה'

וְחַיָּיבִין בִּתְפִלָּה. דְּרַחֲמֵי נִינְהוּ. מַהוּ דְּתֵימָא: הוֹאִיל וּכְתִיב בַּהּ "עֶרֶב וָבֹקֶר וְצָהֳרַיִם", כְּמִצְוַת עֲשֵׂה שֶׁהַזְּמַן גְּרָמָא דָּמֵי — קָמַשְׁמַע לַן.

But they are under the obligation of Tefillah ; [obviously] because this is prayer! [not translated] But thou mightest say that since it is written thereby, "Evening and morning and at noonday" (Ps. lv. 18), it is like a command the observance of which depends upon a certain point of time [and women are exempt]; therefore it informs us [the obligation is theirs].

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83 Rabbi Tanchum in the name of Rabbi Yehoshua ben Levi: the eighteen blessings correspond "to the eighteen verte-

שְׁמֹנָה בַּצַּוָּאר, שִׁשָּׁה בַּמַּפְתֵּחַ שֶׁל לֵב, וַחֲמִשָּׁה בִּנְקָבָיו. כָּל אֶחָד וְאֶחָד מְטַמֵּא בְּמַגָּע וּבְמַשָּׂא ...

There are two hundred and forty-eight limbs in a human body: Thirty in the foot, six for every toe, Ten in the ankle, Two in the shin, Five in the knee, One in the thigh, Three in the hip, Eleven ribs, Thirty in the hand, [that is] six to every finger, Two in the fore-arm, Two in the elbow, One in the upper arm and Four in the shoulder, [For a total of] one hundred and one on the one side [of the body] and one hundred and one on ...

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ועל ידו נמשך החיות מהמוחין 77

The note says that Or HaTorah there, on this passage, points to Likkutei Torah, Bamidbar, 17b.

KEHOT'S NOTE

באוה"ת פ' בלק ע' א'טו מציין ללקו"ת במדבר יז, ב דשם מבאר שהאברים החיצונים מתקשרים עם עצם הגלגולת ע"י ח"י חוליות השדרה ובחוה"ש נמשך מהמוח.

אם נפסק חוט השדרה 78

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

KEHOT'S NOTE

חולין רפ"ג.

אם נפסק חוט השדרה 79

Among the injuries that make an animal a tereifah: "the spine was broken and its cord severed."

Mishnah Chullin 3:1 משנה חולין ג':א'

אֵלּוּ טְרֵפוֹת בַּבְּהֵמָה. נְקוּבַת הַוֵּשֶׁט, וּפְסוּקַת הַגַּרְגֶּרֶת, נִקַּב קְרוּם שֶׁל מֹחַ, נִקַּב הַלֵּב לְבֵית חֲלָלוֹ, נִשְׁבְּרָה הַשִּׁדְרָה וְנִפְסַק הַחוּט שֶׁלָּהּ, נִטַּל הַכָּבֵד וְלֹא נִשְׁתַּיֵּר הֵימֶנּוּ כְלוּם, הָרֵאָה שֶׁנִּקְּבָה, אוֹ שֶׁחָסְרָה, רַבִּי שִׁמְעוֹן אוֹמֵר, עַד שֶׁתִּנָּקֵב לְבֵית הַסְּמְפּוֹנוֹת. נִקְּבָה הַקֵּבָה, נִקְּבָה הַמָּרָה, נִקְּבוּ הַדַּקִּין, הַכֶּרֶס הַפְּנִימִית שֶׁנִּקְּבָה, אוֹ שֶׁנִּקְרַע רֹב הַחִיצוֹנָה, רַבִּי יְהוּדָה אוֹמֵר, הַגְּדוֹלָה טָפַח, וְהַקְּטַנָּה בְּרֻבָּהּ. הַמְּסֵס וּבֵית הַכּוֹסוֹת שֶׁנִּקְּבוּ לַחוּץ, נָפְלָה מִן הַגַּג, נִשְׁתַּבְּרוּ רֹב ...

The following internal wounds or defects render animals Terefá: when the œsophagus is perforated; when the trachea is split or torn across in its width; when the membrane or thin skin [which is innermost and nearest] to the brain is perforated; when the heart is perforated till within the cavity of its two ventricles; when the spine is broken, and the spinal chord is severed; when the liver is wanting, and not a vestige thereof remains; when there is a perforation through the two membranes covering the lungs; when the ...

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brae in the spine"; and one who prays must bow until all the vertebrae of the spine stand out.

Berakhot 28b:17 ברכות כ"ח ב:י"ז

אָמַר רַבִּי הִלֵּל בְּרֵיהּ דְּרַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: כְּנֶגֶד שְׁמוֹנָה עֶשְׂרֵה אַזְכָּרוֹת שֶׁאָמַר דָּוִד בְּ״הָבוּ לַה׳ בְּנֵי אֵלִים״. רַב יוֹסֵף אָמַר: כְּנֶגֶד שְׁמוֹנָה עֶשְׂרֵה אַזְכָּרוֹת שֶׁבְּקְרִיאַת שְׁמַע. אָמַר רַבִּי תַּנְחוּם אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כְּנֶגֶד שְׁמוֹנָה עֶשְׂרֵה חוּלְיוֹת שֶׁבַּשִּׁדְרָה.

R. Hillel, the son of R. Samuel b. Nahmani, said : They correspond to the eighteen times the Divine Name [Havayah] is mentioned by David in the Psalm "Ascribe unto the L-rd, O ye sons of might" (Ps.xxix). Rab Joseph said : They correspond to the eighteen times the Divine Name is mentioned in the Shema'. R. Tanhum said in the name of R. Joshua b. Levi : They correspond to the eighteen vertebrae in the spinal column.

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PARAGRAPH 9

84 היינו בחי' תפלה

That chapter discusses intention (kavanah) in prayer and in the mitzvos as the soul of the act, the idea this paragraph builds on.

KEHOT'S NOTE

ראה תניא פרק לח. תו"א ח, א.

PARAGRAPH 10

85 שעיקר המכוון בתפלה

The note says that this passage is brought there with slight variants.

KEHOT'S NOTE

מובא באוה"ת-סידור ע' קפה בשינויים קלים.

86 והיה הוי' לי' לאלקים

Yaakov's vow at Beis El: "and I return in peace to my father's house, then Havayah will be my G-d."

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה׳ לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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87 ממעמקים קראתיך הוי'

"A song of ascents: From the depths I have called You, Havayah."

Psalms 130:1 תהילים ק"ל:א

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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88 הוא הכלי שבו מתגלה אלקותו ית' . . ע"פ האדמה

The note says that a gloss is added there: "that is, through this revelation from above the chain of descending worlds the healing and the blessing will be drawn down, etc."

KEHOT'S NOTE

באוה"ת-סידור ע' קפה נוסף הגהה "(ר"ל שע"י גילוי זה מלמעלה מהשתלשלות יומשך הרפואה והברכה כו')".

89 וירד הגשם משמים לארץ ויולידה ויצמיחה

"For as the rain and the snow come down from heaven... and water the earth, and make it bring forth and sprout." The verse's words describe the physical change that prayer brings about.

Isaiah 55:10 ישעיהו נ"ה:י

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזּוֹרֵעַ וְלֶחֶם לָאֹכֵל׃

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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90 אני הוי' אלקיכם

The closing words of the section of tzitzis, "I am Havayah your G-d," which open the discourse in Parshas Shelach to which the text refers.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה׳ אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה׳ אֱלֹקֵיכֶם׃

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

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PARAGRAPH 11

91 בזהר דלית ברכתא שריא באתר ריקניא

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

KEHOT'S NOTE

ח"ב פז, ב. ח"ב קנג, ב. [כ].

92 דלית ברכתא שריא באתר ריקניא

On Elisha's question to the widow, "Tell me, what do you have in the house?", the Zohar says it is forbidden to bless over an empty table, "because the blessing from Above does not rest in an empty place."

Zohar, Yitro 24:431–26:441 ספר הזהר, יתרו כ"ד:תל"א-כ"ו:תמ"א

R. Abba derived the same lesson from the words from this commandment: "Thou shalt not make... any graven image (pesel)", which he connected with the verse, "Hew (pesal) thee two tables of stone" (Ex. 34, 1), interpreting thus: "Thou shalt not 'hew' unto thee another Torah, which thou neither knowest [from books], nor hast learnt from thy master; for I the L-rd thy G-d am a jealous G-d and shall punish thee in the world to come when thy soul shall long to enter into the spheres of glory and ...

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

93 **דלית ברכתא שריא באתר ריקניא**

The table in the Mishkan must never be empty even for a moment, for "the blessings from Above do not rest in an empty place"; so a person's table should have bread on it when he blesses.

Zohar, Terumah 46:499–47:506 ספר הזהר, תרומה מ״ו:תצ״ט-מ״ז:תק״ו

R. Hiya then began to discourse on the text: When thou hast eaten and art satisfed, then thou shalt bless the L-rd thy G-d (Deut. 8, 10). Said he: 'Should a man then bless the L-rd only after he has filled his belly? Nay, even if one eats but a morsel and counts it as a meal, that is called eating to satisfaction; for it is written, "Thou openest Thine hand and satisfiest the wish (will) of every living thing" (Ps. 145, 16). It is not written: '"Thou satisfiest with …

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

94 **וזהו שארז״ל**

The note points to a later discourse in Likkutei Torah, whose third abridgement brings this teaching, with the Zohar (III, 255, end of side b).

KEHOT'S NOTE

על״ק סד״ה צו את בנ״י קיצור ג׳ [עט, א] מזח״ג (רנה, סע״ב) דע״ח ע״א. [כ].

95 **ח״י ברכות דצלותא הם כנגד ח״י חוליות שבשדרה**

"Corresponding to the eighteen vertebrae in the spine": one of the Sages' explanations of why the Shemoneh Esreh has eighteen blessings.

Berakhot 28b:17 ברכות כ״ח ב:י״ז

אָמַר רַבִּי הִלֵּל בְּרֵיהּ דְּרַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: כְּנֶגֶד שְׁמוֹנָה עָשְׂרֵה אַזְכָּרוֹת שֶׁאָמַר דָּוִד בְּ״הָבוּ לַה׳ בְּנֵי אֵלִים״. רַב יוֹסֵף אָמַר: כְּנֶגֶד שְׁמוֹנָה עָשְׂרֵה אַזְכָּרוֹת שֶׁבְּקְרִיאַת שְׁמַע. אָמַר רַבִּי תַּנְחוּם אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כְּנֶגֶד שְׁמוֹנָה עָשְׂרֵה חוּלְיוֹת שֶׁבַּשִּׁדְרָה.

R. Hillel, the son of R. Samuel b. Nahmani, said : They correspond to the eighteen times the Divine Name [Havayah] is mentioned by David in the Psalm "Ascribe unto the L-rd, O ye sons of might" (Ps.xxix). Rab Joseph said : They correspond to the eighteen times the Divine Name is mentioned in the Shema'. R. Tanhum said in the name of R. Joshua b. Levi : They correspond to the eighteen vertebrae in the spinal column.

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96 **The Mishnah's count of the 248 limbs includes "eighteen vertebrae in the spine," which is the source of the difficulty raised here.**

Mishnah Oholot 1:8 משנה אהלות א׳:ח׳

מָאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה אֵבָרִים בָּאָדָם, שְׁלֹשִׁים בְּפִסַּת הָרֶגֶל, שִׁשָּׁה בְכָל אֶצְבַּע, עֶשְׂרֵה בַקְּרְסֹל, שְׁנַיִם בַּשּׁוֹק, חֲמִשָּׁה בָאַרְכֻּבָּה, אֶחָד בַּיָּרֵךְ, שְׁלֹשָׁה בַקַּטְלִית, אַחַת עֶשְׂרֵה צְלָעוֹת, שְׁלֹשִׁים בְּפִסַּת הַיָּד, שִׁשָּׁה בְכָל אֶצְבַּע, שְׁנַיִם בַּקָּנָה, וּשְׁנַיִם בַּמַּרְפֵּק, אֶחָד בַּזְּרוֹעַ, וְאַרְבָּעָה בַכָּתֵף. מֵאָה וְאֶחָד מִזֶּה וּמֵאָה וְאֶחָד מִזֶּה. וּשְׁמוֹנָה עֶשְׂרֵה חֻלְיוֹת בַּשִּׁדְרָה, תִּשְׁעָה בָרֹאשׁ,

שְׁמוֹנָה בַצַּוָּאר, שִׁשָּׁה בַמַּפְתֵּחַ שֶׁל לֵב, וַחֲמִשָּׁה בִנְקָבָיו. כָּל אֶחָד וְאֶחָד מִטַּמֵּא בְּמַגָּע וּבְמַשָּׂא …

There are two hundred and forty-eight limbs in a human body: Thirty in the foot, six for every toe, Ten in the ankle, Two in the shin, Five in the knee, One in the thigh, Three in the hip, Eleven ribs, Thirty in the hand, [that is] six to every finger, Two in the fore-arm, Two in the elbow, One in the upper arm and Four in the shoulder, [For a total of] one hundred and one on the one side [of the body] and one hundred and one on …

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PARAGRAPH 12

97 **כמ״ש בפא״ט**

Among the injuries that do not make an animal a tereifah: "the spine was broken but its cord was not severed."

Chullin 54a:13–14 חולין נ״ד א:י״ג-י״ד

מתני׳ ואלו כשרות בבהמה ניקבה הגרגרת או שנסדקה עד כמה תחסר רשב״ג אומר עד כאיסר האיטלקי נפחתה הגולגולת ולא ניקב קרום של מוח ניקב הלב ולא לבית חללו נשברה השדרה ולא נפסק החוט שלה ניטלה הכבד ונשתייר הימנה כזית המסס ובית הכוסות שניקבו זה לתוך זה ניטל הטחול ניטלו הכליות ניטל לחי התחתון ניטלה האם שלה וחרותה בידי שמים הגלודה רבי מאיר מכשיר וחכמים פוסלין:

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KEHOT'S NOTE

חולין נד, א.

PARAGRAPH 13

98 **וע׳ בפרדס בסופו שער ל״א**

The note says that the Tzemach Tzedek copies the wording of the Pardes there.

KEHOT'S NOTE

ראה בביאה״ז להצ״צ-א ע׳ רג שמעתיק הלשון.

99 **ויסע ויבא ויט**

The three consecutive verses at the Sea, each opening with the letter vav: "And [the angel] moved," "And it came" and "And [Moshe] stretched out." In the Pardes their three opening vavs, each worth six, stand for the three patriarchs.

Exodus 14:19–21 שמות י״ד:י״ט-כ״א

וַיִּסַּע מַלְאַךְ הָאֱלֹקִים הַהֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיִּסַּע עַמּוּד הֶעָנָן מִפְּנֵיהֶם וַיַּעֲמֹד מֵאַחֲרֵיהֶם: וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הֶעָנָן וְהַחֹשֶׁךְ וַיָּאֶר אֶת־הַלָּיְלָה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלָּיְלָה: וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ ה׳ אֶת־הַיָּם בְּרוּחַ קָדִים עַזָּה כָּל־הַלַּיְלָה וַיָּשֶׂם אֶת־הַיָּם לֶחָרָבָה וַיִּבָּקְעוּ הַמָּיִם:

And the angel of G-d, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them; and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it

light by night there; and the one came not near the other all the night. And Moses stretched out his hand over the sea; and the L-RD caused the sea to go back by a …

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100 **ח"י חוליות שהם נגד ג' ווי"ן דויסע ויבא ויט ג' אבות חג"ת**

The three patriarchs are three vavs that add up to eighteen, in the secret of Vayisa, Vayavo, Vayet, "and therefore there are eighteen vertebrae in the spine," whose drawing down from Chochmah is through Daas, the white thread drawn from the brain.

Pardes Rimmonim 31:8 פרדס רמונים ל"א:ח'

101 **אלפי שנאן**

"The chariots of G-d are myriads, thousands of shinan." The verse opens the discourse in Parshas Yisro to which the text refers.

Psalms 68:18 תהילים ס"ח:י"ח

רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן אֲד־נָי בָּם סִינַי בַּקֹּדֶשׁ׃

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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102 **כמאמר הת"ז**

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

KEHOT'S NOTE

בהקדמה (פתח אלי').

103 In Elijah's prayer: You are the Cause of causes, who waters the tree with that flow, "and that flow is like the soul to the body, which is life to the body." The Alter Rebbe applies it to the light within the Sefiros, which are its vessels.

Tikkunei Zohar 17a:21 תקוני הזהר י"ז א:כ"א

וההוא נביעו איהו כנשמתא לגופא דאיהו חיים לגופא. ובך לית דמיון ולית דיוקנא מכל מה דלגו ולבר.

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PARAGRAPH 14

104 **ח"י ברכות הם כנגד ח"י חוליות**

"Corresponding to the eighteen vertebrae in the spine": the Gemara's explanation of the number of blessings, read here as eighteen vessels.

Berakhot 28b:17 ברכות כ"ח ב:י"ז

אָמַר רַבִּי הִלֵּל בְּרֵיהּ דְּרַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: כְּנֶגֶד שְׁמוֹנֶה עֶשְׂרֵה אַזְכָּרוֹת שֶׁאָמַר דָּוִד בְּ"הָבוּ לַה' בְּנֵי אֵלִים". רַב יוֹסֵף אָמַר: כְּנֶגֶד שְׁמוֹנֶה עֶשְׂרֵה אַזְכָּרוֹת שֶׁבְּקְרִיאַת שְׁמַע. אָמַר רַבִּי תַּנְחוּם אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כְּנֶגֶד שְׁמוֹנֶה עֶשְׂרֵה חוּלְיוֹת שֶׁבַּשִּׁדְרָה.

R. Hillel, the son of R. Samuel b. Nahmani, said : They correspond to the eighteen times the Divine Name [Havayah] is mentioned by David in the Psalm "Ascribe unto the L-rd, O ye sons of might" (Ps.xxix). Rab Joseph said : They correspond to the eighteen times the Divine Name is mentioned in the Shema'. R. Tanhum said in the name of R. Joshua b. Levi : They correspond to the eighteen vertebrae in the spinal column.

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PARAGRAPH 15

105 **ומאן דלא כרע במודים נעשה שדרתו נחש**

"A person's spine, after seven years, becomes a snake; and this applies to one who did not bow at Modim."

Bava Kamma 16a:22 בבא קמא ט"ז א:כ"ב

דְּתַנְיָא: צָבוּעַ זָכָר לְאַחַר שֶׁבַע שָׁנִים נַעֲשָׂה עַטַּלֵּף, עַטַּלֵּף לְאַחַר שֶׁבַע שָׁנִים נַעֲשָׂה עֲרָפָּד, עֲרָפָּד לְאַחַר שֶׁבַע שָׁנִים נַעֲשָׂה קִימוֹשׁ, קִימוֹשׁ לְאַחַר שֶׁבַע שָׁנִים נַעֲשָׂה חוֹחַ, חוֹחַ לְאַחַר שֶׁבַע שָׁנִים נַעֲשָׂה שֵׁד. שְׁדָרוֹ שֶׁל אָדָם – לְאַחַר שֶׁבַע שָׁנִים נַעֲשָׂה נָחָשׁ. וְהֵנִי מִילֵּי דְּלָא כָּרַע בְּ"מוֹדִים".

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KEHOT'S NOTE

ב"ק טז, א.

106 **משפטים ד"ק ע"א**

The note says that this Zohar is explained there, together with the connection of Modim to the Resurrection of the Dead.

KEHOT'S NOTE

נתבאר באוה"ת בראשית כרך-ה דף תתקלז, א דשם מבאר השייכות לבחי' מודים עם תחה"מ. ובמאמרי אדה"ז הקצרים ע' שנג. וראה לקמן עה, ג. ולעיל פ' פקודי ז, ג.

107 **דמאן דלא כרע במודים אינו חי לעתיד**

The Holy One, blessed be He, withholds the reward of none of His creatures except those who left His faith and those who did not bow at Modim: from these He makes other creatures, so that the human form of that body is never rebuilt and never rises.

Zohar, Mishpatim 3:110–118 ספר הזהר, משפטים ג':ק"י-ק"י"ח

Friends friends! Open your eyes wide that ye may see more clearly, for I know that at present ye imagine that such bodies are mere figures in the void, incapable of sustained existence. It is, however, not so, and ye must beware of such thoughts. "Who can utter the mighty acts of the L-rd? Who can show forth all his praise?" (Ps. 106, 2). The body of the first husband is not lost: on the contrary, it will have an existence in the time to come, for it has already …

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

108 **דמאן דלא כרע במודים אינו חי לעתיד**

"The tree of eighteen," a person's spine, when it bows before its Master, will straighten and stand at the Resurrection; if it does not bow at Modim, it becomes a snake and has no rising at that time.

Zohar, Sh'lach 13:128–15:137 ספר הזהר, שלח לך י"ג:קכ"ח-ט"ו:קל"ז

109 **לפי שאינו ממשיך . . שהם ח"י חוליות**

The note says that this point, that one who does not bow fails to draw life into the eighteen vertebrae, is explained

there at length.

KEHOT'S NOTE

נתבאר באריכות בתו״ח בראשית נד, א. שערי אורה שער חנוכה דף כא, א.

PARAGRAPH 16

110 **משה ידבר**

At Sinai, "Moshe would speak, and G-d would answer him with a voice." The verse opens the explanation in Parshas Yisro to which the text refers.

Exodus 19:19 שמות י״ט:י״ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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111 Kehot's note points to Exodus 18:1-20:23 for these words.

Exodus 18:1–20:23 שמות י״ח:א׳-כ׳:כ״ג

PARAGRAPH 17

112 **המצוה היא האבר והכלי והכוונה הוא המשכת האור בתוך הכלי**

In a gloss the Tanya cites Etz Chaim: the intention of the mitzvos and of Torah study is at the level of light, and the body of the mitzvos at the level of vessels. The chapter also says that prayer or a blessing without intention is like a body without a soul.

Tanya, Likkutei Amarim 38:10 תניא, חלק ראשון; ליקוטי אמרים ל״ח:י׳

... כְּוָונָה - כְּגוֹדֶל מַעֲלַת אוֹר הַנְּשָׁמָה עַל הַגּוּף, שֶׁהוּא כְּלִי וּמַלְבּוּשׁ הַנְּשָׁמָה, כְּמוֹ גּוּף הַמִּצְוָה עַצְמָהּ שֶׁהוּא כְּלִי וּמַלְבּוּשׁ לְכַוָּונָתָהּ.

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113 **אם בחקתי תלכו ואת מצותי תשמרו**

"If you walk in My statutes and keep My commandments and do them." The verse opens the discourse to which the text refers.

Leviticus 26:3 ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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PARAGRAPH 18

114 **בביאור ע״פ וקבל היהודים**

There the practical mitzvos, the 248 limbs, are the vessels of the Ten Sefiros, and their multitude brings added light and revelation from the Infinite One, since the light needs vessels in which to be held; without a vessel the light withdraws to its source, as a flame withdraws without a wick.

KEHOT'S NOTE

תו״א צז, ב.

115 **וקבל היהודים**

"And the Jews accepted what they had begun to do." The verse opens the explanation in Torah Ohr, Megillas Esther, to which the text refers.

Esther 9:23 אסתר ט׳:כ״ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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PARAGRAPH 19

116 **ובדעת חדרים ימלאו**

"And through knowledge the chambers are filled with all precious and pleasant wealth."

Proverbs 24:4 משלי כ״ד:ד׳

וּבְדַעַת חֲדָרִים יִמָּלְאוּ כָּל־הוֹן יָקָר וְנָעִים׃

And by knowledge are the chambers filled With all precious and pleasant riches.

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KEHOT'S NOTE

משלי כד, ד.

117 **חסד דין רחמים ר״ת חדר**

The note points to this Kabbalistic lexicon for cheder as the initials of Chesed, Din and Rachamim.

KEHOT'S NOTE

ראה מא״א אות ח׳, ס״ז ביאיר נתיב. ראה גם לעיל פ׳ שלח מד, א. ובספר הליקוטים דא״ח להצ״צ ערך חדר.

118 **על שלשה דברים העולם עומד**

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

KEHOT'S NOTE

אבות א, ב.

119 **על שלשה דברים העולם עומד**

Shimon the Righteous: "The world stands on three things: on the Torah, on the service, and on acts of kindness." The Alter Rebbe identifies these with the three lines.

Pirkei Avot 1:2 משנה אבות א׳:ב׳

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים׃

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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120 **ע״פ ואלה המשפטים**

The note adds Or HaTorah on the same discourse.

KEHOT'S NOTE

תו״א עד, ג ואילך. וראה גם אוה״ת שם.

the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of …

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

121 **ואלה המשפטים**

"And these are the ordinances." The verse opens the discourse in Torah Ohr to which the text refers.

Exodus 21:1 שמות כ״א:א׳

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

Now these are the ordinances which thou shalt set before them.

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PARAGRAPH 20

122 **בע״ח שכ״ב פ״א אות ד׳**

The note points there for an explanation of this passage of Etz Chaim, that Daas is not counted among the Sefiros.

KEHOT'S NOTE

ראה ביאור ע״ז באוה״ת משפטים ע׳ א׳קו.

123 **ע״פ צווארך בחרוזים**

That discourse explains "Your neck with strings of beads" as separate gems held together by a thread that passes through them, like the "bar running from end to end," the quality of Yaakov, which joins even the separated realm to G-d's unity.

KEHOT'S NOTE

לקמן שה״ש יג, ב.

124 **צווארך בחרוזים**

"Your cheeks are lovely with rows, your neck with strings of beads." The verse opens the discourse to which the text refers on the word kavanah.

Song of Songs 1:10 שיר השירים א׳:י׳

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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125 **ת״ת שכנגד כולן**

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

KEHOT'S NOTE

פאה א, א.

126 **תלמוד תורה שכנגד כולן**

After listing honoring parents, acts of kindness and making peace, the Mishnah concludes, "and Torah study is equal to them all."

Mishnah Peah 1:1 משנה פאה א׳:א׳

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם׃

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys

127 **חסד דרועא ימינא**

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אלי׳).

128 **חסד דרועא ימינא**

In Elijah's prayer the Sefiros are arranged as a body: "Chesed, the right arm; Gevurah, the left arm; Tiferes, the torso." The Alter Rebbe uses it to place charity and kindness as the right arm, an outer limb.

Tikkunei Zohar 17a:16–17 תקוני הזהר י״ז א:ט״ז-י״ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע״פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי׳ אלקינו.

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129 **ע״פ כי תבאו אל הארץ**

There "When you come into the land" is read as arousing love in prayer, the "supernal land"; then "the land shall rest," the bittul of the soul's powers; and then the "six years" of sowing the field are the six orders of the Mishnah, Torah study after prayer.

KEHOT'S NOTE

לעיל פ׳ בהר מ, ג.

130 **כי תבאו אל הארץ ושבתה הארץ**

"When you come into the land that I give you, the land shall rest a Shabbos to Havayah." The verse opens the discourse in Parshas Behar to which the text refers.

Leviticus 25:2 ויקרא כ״ה:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַיהוָה׃

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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131 **בפי׳ מארז״ל**

Rav Yosef's son, returning from a vision of the next world, reports hearing, "Fortunate is he who comes here with his learning in his hand."

Pesachim 50a:7–8 פסחים נ׳ א:ז׳-ח׳

וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: אַשְׁרֵי מִי שֶׁבָּא לְכָאן וְתַלְמוּדוֹ בְּיָדוֹ. וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: הֲרוּגֵי מַלְכוּת אֵין אָדָם יָכוֹל לַעֲמוֹד בִּמְחִיצָתָן. (וּמַאן) נִינְהוּ? אִילֵּימָא רַבִּי עֲקִיבָא וַחֲבִירָיו — מִשּׁוּם הֲרוּגֵי מַלְכוּת וְתוּ לָא?! אֶלָּא: הֲרוּגֵי לוֹד.

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KEHOT'S NOTE

פסחים נ, א. [כ].

132 **אורייתא מחכמה נפקת**

On the giving of the Torah: "The Torah comes forth from the supernal Chochmah," with other views that it comes from Binah or from both.

Zohar II, 85a זח"ב פה, א
KEHOT'S NOTE

זח"ב פה, א. קכא, א.

133 **אורייתא מחכמה נפקת**

On "and wisdom, from where (me'ayin) is it found": "The Torah comes forth from Chochmah," from the place called "holy."

Zohar, Mishpatim 20:500–502 ספר הזהר, משפטים כ׳:ת״ק-תק״ב
For the Torah itself emanates from Wisdom, from the realm called."holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies".' Said R. Isaac: 'The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).
The Zohar; London, Soncino Press, 1933 (Public Domain)

134 **חכמת אדם תאיר פניו**

"A man's wisdom makes his face shine." The Torah, which is wisdom, is the "face."

Ecclesiastes 8:1 קהלת ח׳:א׳
מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֵּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא׃
Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.
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KEHOT'S NOTE

קהלת ח, א.

135 **צאינה וראינה**

"Go out and see, daughters of Zion, King Shlomo." The verse opens the discourse in Shir HaShirim to which the text refers.

Song of Songs 3:11 שיר השירים ג׳:י״א
צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃
Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.
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136 **להצהיל פנים משמן**

"And wine gladdens man's heart, to make the face shine from oil." The shining face is again linked to the Torah.

Psalms 104:15 תהילים ק״ד:ט״ו
וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃
And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.
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137 **ע"פ זכור את אשר עשה לך עמלק**

In that discourse love of G-d should be like a person's love of his own life, coming from the essence of the soul, so that he delights in G-d; it then asks how one reaches this after the "exile of Egypt," when the point of the heart is small and hidden under the garments of the animal soul.
KEHOT'S NOTE

תו"א פד, ד.

138 **זכור את אשר עשה לך עמלק**

"Remember what Amalek did to you on the way." The verse opens the discourse in Torah Ohr to which the text refers.

Deuteronomy 25:17 דברים כ״ה:י״ז
זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדָּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם׃
Remember what Amalek did unto thee by the way as ye came forth out of Egypt;
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139 **לכתך אחרי**

"I remember for you the kindness of your youth... your going after Me in the wilderness, in a land not sown." Following "after" G-d is the level of the back.

Jeremiah 2:2 ירמיהו ב׳:ב׳
הָלוֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה׳ זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה׃
Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.
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140 **כמין שני פולין מונחין**

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

חולין מה, סע״א.

141 **כמין שני פולין מונחין**

Where does the brain end and the spinal cord begin? "Like two beans lying at the mouth of the pot": inside them is brain, outside them spinal cord. The Alter Rebbe identifies the place with the nape, where the neck meets the skull.

Chullin 45a:15 חולין מ״ה א:ט״ו
אמר רבה בר בר חנה אמר רבי יהושע בן לוי כנגדו בביצים ניכר א״ר שמעון בן פזי אמר ריב״ל משום בר קפרא מוח כל מה שבקדירה נדון כמוח התחיל למשוך נדון כחוט השדרה ומהיכן מתחיל לימשך אמר

קשה עורף הוא 146

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

KEHOT'S NOTE

שם לד, ט.

קשה עורף הוא ועל כן וסלחת 147

> Moshe after the Thirteen Attributes: "for it is a stiff-necked people, and You will forgive our iniquity." The stubbornness itself becomes the ground for forgiveness.

Exodus 34:9 שמות ל״ד:ט׳

וַיֹּאמֶר אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יֵלֶךְ־נָא אֲדֹנָי בְּקִרְבֵּנוּ כִּי עַם־קְשֵׁה־עֹרֶף הוּא וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ׃

And he said: 'If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.'

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ואהיה שעשועים כו׳ ושעשועי את בני אדם 148

> The Torah speaks: "And I was a delight day by day... and my delights are with the sons of men." The Torah reveals the supernal delight.

Proverbs 8:30–31 משלי ח׳:ל׳-ל״א

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃ מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ וְשַׁעֲשָׁעַי אֶת־בְּנֵי אָדָם׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him, Playing in His habitable earth, And my delights are with the sons of men.

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ע״פ חכלילי עינים 149

> The note locates the discourse on "Red of eyes" in Torah Ohr, Vayechi.

KEHOT'S NOTE

תו״א פ׳ ויחי.

חכלילי עינים 150

> Yaakov's blessing of Yehudah: "red of eyes from wine." The verse opens the discourse in Torah Ohr, Vayechi, to which the text refers.

Genesis 49:12 בראשית מ״ט:י״ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

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

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פ״א שחרית ופ״א ערבית 151

> "Even if a person studied only one chapter in the morning and one chapter in the evening, he has fulfilled the commandment 'This book of the Torah shall not depart from your mouth.'"

Menachot 99b:15–16 מנחות צ״ט ב:ט״ו-ט״ז

גמ׳ תניא רבי יוסי אומר אפילו סילק את הישנה שחרית וסידר את החדשה ערבית אין בכך כלום אלא מה אני מקיים לפני תמיד שלא ילין

רבי יצחק בר נחמני לדידי מיפרשא לי מיניה דרבי יהושע בן לוי כמין שני

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ואהבת לשון אבה 142

> In that discourse, on the same column, the love of "to love Havayah your G-d and to serve Him with all your heart" is explained from avah, will: that a person's will, desire and request, with all his heart and soul, be that G-d's G-dliness and unity be revealed in the world as it was before creation.

KEHOT'S NOTE

ראה לעיל נשא כו, ב ושי״נ.

רק אתכם ידעתי 143

> "Only you have I known of all the families of the earth." Here "known" means chosen and wanted, so Daas is will.

Amos 3:2 עמוס ג׳:ב׳

רַק אֶתְכֶם יָדַעְתִּי מִכֹּל מִשְׁפְּחוֹת הָאֲדָמָה עַל־כֵּן אֶפְקֹד עֲלֵיכֶם אֵת כָּל־עֲוֹנֹתֵיכֶם׃

You only have I known of all the families of the earth; Therefore I will visit upon you all your iniquities.

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KEHOT'S NOTE

עמוס ג, ב.

כי עם קשה עורף אתה 144

> "For you are a stiff-necked people," literally "hard of nape." The Alter Rebbe reads it as the stubborn strength of will, which belongs to the back.

Exodus 33:3 שמות ל״ג:ג׳

אֶל־אֶרֶץ זָבַת חָלָב וּדְבָשׁ כִּי לֹא אֶעֱלֶה בְקִרְבְּךָ כִּי עַם־קְשֵׁה־עֹרֶף אַתָּה פֶּן־אֲכַלְךָ בַּדָּרֶךְ׃

unto a land flowing with milk and honey; for I will not go up in the midst of thee; for thou art a stiffnecked people; lest I consume thee in the way.'

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KEHOT'S NOTE

שמות לג, ג.

בעבודה קשה 145

> "And they embittered their lives with hard labor." Read here as the hard service of prayer.

Exodus 1:14 שמות א׳:י״ד

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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KEHOT'S NOTE

שמות א, יד.

and Rabbi Ami to go out and establish [educational programs] ...

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סלסלה ותרוממך

156

"Esteem her, and she will exalt you." The Alter Rebbe reads "esteem her" as deep study, which lifts the soul to the Torah's source.

Proverbs 4:8 משלי ד':ח'

סַלְסְלֶהָּ וּתְרוֹמְמֶךָּ תְּכַבֶּדְךָ כִּי תְחַבְּקֶנָּה׃

Extol her, and she will exalt thee; She will bring thee to honour, when thou dost embrace her.

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עוטה אור כשלמה

157

"He wraps Himself in light as a garment." The Torah as G-d's garment.

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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לבושי כתלג חיור

158

The vision of the Ancient of Days: "His garment was like white snow, and the hair of His head like pure wool." The garment is the Torah as studied; the hair, above the garment, is its source.

Daniel 7:9 דניאל ז':ט'

חֲזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דְּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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והאדם ידע

159

"And the man knew Chavah his wife." Daas is the bond through which the drawing down from Chochmah takes place.

Genesis 4:1 בראשית ד':א'

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

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

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יעשה שלום לי

160

"Or let him take hold of My strength, let him make peace with Me." Read here as the drawing down of the higher

שלחן בלא לחם אמר ר' אמי מדבריו של ר' יוסי נלמוד אפילו לא שנה אדם אלא פרק אחד שחרית ופרק אחד ערבית קיים מצות (יהושע א, ח) לא ימוש (את) ספר התורה הזה מפיך

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KEHOT'S NOTE

ראה מנחות צט, ב. הלי תי"ת לאדה"ז פ"ב, ה"ח. פ"ג ה"ב.

והגית בו

152

"This book of the Torah shall not depart from your mouth, and you shall meditate on it day and night."

Joshua 1:8 יהושע א':ח'

לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בּוֹ יוֹמָם וָלָיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכָּתוּב בּוֹ כִּי־אָז תַּצְלִיחַ אֶת־דְּרָכֶךָ וְאָז תַּשְׂכִּיל׃

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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KEHOT'S NOTE

יהושע א, ח.

לא ויתר על ביטול תו'

153

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

KEHOT'S NOTE

ראה ירושלמי חגיגה א, ז. פתיחתא לאיכ"ר, ב.

לא ויתר על ביטול תורה

154

The Holy One, blessed be He, forgave Israel idolatry, forbidden relations and bloodshed, "but their rejection of the Torah He did not forgive."

Jerusalem Talmud Chagigah 1:7 תלמוד ירושלמי חגיגה א':ז'

לא ויתר על ביטול תורה

155

The same teaching in the Midrash on Eichah: G-d forgave idolatry, forbidden relations and bloodshed, but "did not forgive the rejection of the Torah."

Eikhah Rabbah, Petichta 2 איכה רבה, פתיחתא ב'

... רַבִּי הוּנָא וְרַבִּי יִרְמְיָה בְּשֵׁם רַבִּי שְׁמוּאֵל בְּרַבִּי יִצְחָק אָמְרֵי, מָצִינוּ שֶׁוִּתֵּר הַקָּדוֹשׁ בָּרוּךְ הוּא עַל עֲבוֹדַת כּוֹכָבִים וְעַל גִּלּוּי עֲרָיוֹת וְעַל שְׁפִיכוּת דָּמִים, וְלֹא וִתֵּר עַל מָאֲסָה שֶׁל תּוֹרָה, שֶׁנֶּאֱמַר: עַל מָה אָבְדָה הָאָרֶץ, עַל עֲבוֹדַת כּוֹכָבִים וְעַל גִּלּוּי עֲרָיוֹת וְעַל שְׁפִיכוּת דָּמִים, אֵין כְּתִיב כָּאן, אֶלָּא עַל עָזְבָם אֶת תּוֹרָתִי. רַבִּי הוּנָא וְרַבִּי יִרְמְיָה בְּשֵׁם רַבִּי חִיָּא בַּר אַבָּא אָמְרֵי, כְּתִיב (ירמיה טז, יא): וְאֹתִי עָזָבוּ וְאֶת תּוֹרָתִי לֹא שָׁמָרוּ, הַלְוַאי אוֹתִי עָזְבוּ וְתוֹרָתִי שָׁמְרוּ, מִתּוֹךְ שֶׁהָיוּ ...

Rabbi Abba bar Kahana began: "Who is the wise man who will understand this..." (Jeremiah 9:11). Rabbi Shimon ben Yoḥai taught: If you have seen towns uprooted from their place in the Land of Israel, know that they did not provide the salaries of the Bible teachers and the Mishna teachers, as it is stated: "For what reason did the land perish.... The L-rd said: Because they have forsaken My Torah" (Jeremiah 9:11-12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi

Chochmah into Knesses Yisrael.

Isaiah 27:5 ישעיהו כ״ז:ה׳

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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161 **בכל מאדך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your might" is love beyond measure, above the intellect.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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162 **מים רבים**

"Many waters cannot quench the love." The verse opens the explanation in Torah Ohr, Toldos, to which the text refers.

Song of Songs 8:7 שיר השירים ח׳:ז׳

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בָּאַהֲבָה בוֹז יָבוּזוּ לוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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163 **ששים המה מלכות כו' אחת היא יונתי**

"There are sixty queens... My dove, my perfect one, is one." The verses open the explanation to which the text refers.

Song of Songs 6:8–9 שיר השירים ו׳:ח׳-ט׳

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃ אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

There are threescore queens, And fourscore concubines, And maidens without number. My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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164 **חסידים הראשונים שהיו שוהין בתפלתן ט' שעות ביום**

"The early pious ones would wait an hour, pray an hour, and wait again an hour," nine hours a day in prayer, and yet their Torah was preserved and their work blessed.

Berakhot 32b:24–25 ברכות ל״ב ב:כ״ד-כ״ה

תָּנוּ רַבָּנַן: חֲסִידִים הָרִאשׁוֹנִים הָיוּ שׁוֹהִין שָׁעָה אַחַת, וּמִתְפַּלְּלִין שָׁעָה אַחַת, וְחוֹזְרִין וְשׁוֹהִין שָׁעָה אַחַת. וְכִי מֵאַחַר שֶׁשּׁוֹהִין תֵּשַׁע שָׁעוֹת בַּיּוֹם בִּתְפִלָּה, תּוֹרָתָן הֵיאַךְ מִשְׁתַּמֶּרֶת, וּמְלַאכְתָּם הֵיאַךְ נַעֲשֵׂית? אֶלָּא מִתּוֹךְ שֶׁחֲסִידִים הֵם — תּוֹרָתָם מִשְׁתַּמֶּרֶת, וּמְלַאכְתָּן מִתְבָּרֶכֶת.

Our Rabbis have taught : The pious men of old used to wait an hour, pray for an hour, and again wait an hour. Since they spent nine hours in the day in connection with prayer, how was their Torah kept up, and how was their work done ? But since they were pious, their Torah was preserved and their work was blessed.

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165 **ואהי' שעשועים . . ושעשועי את בנ"א**

The words here quote Proverbs 8:30; the passage is shown below.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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KEHOT'S NOTE

משלי ח, ל-לא.

PARAGRAPH 21

166 **לעולם יסדר אדם שבחו של מקום ואח"כ יתפלל**

Rabbi Simlai taught: "A person should always first set out the praise of the Holy One, blessed be He, and afterwards pray," learning it from the order of Moshe's prayer in Va'eschanan.

Berakhot 32a:32 ברכות ל״ב א:ל״ב

דָּרַשׁ רַבִּי שִׁמְלַאי: לְעוֹלָם יְסַדֵּר אָדָם שִׁבְחוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאַחַר כָּךְ יִתְפַּלֵּל. מְנָלָן? מִמֹּשֶׁה, דִּכְתִיב: ״וָאֶתְחַנַּן אֶל ה׳ בָּעֵת הַהִיא״. וּכְתִיב: ״ה׳ אֱלֹקִים אַתָּה הַחִלֹּתָ לְהַרְאוֹת אֶת עַבְדְּךָ אֶת גָּדְלְךָ וְאֶת יָדְךָ הַחֲזָקָה אֲשֶׁר מִי אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶיךָ״. וּכְתִיב בָּתְרֵיהּ ״אֶעְבְּרָה נָּא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה וגו׳״.

R. Simlai expounded : A man should always recount the praise of the Holy One, blessed be He, and thereafter pray [for his needs]. Whence have we this? From Moses; for it is written, "And I besought the L-rd at that time, saying" (Deut. iii. 23). Then it is written, "O L-rd G-d, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand ; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts ...

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PARAGRAPH 22

167 **ג"פ קדוש**

The seraphim call to one another, "Holy, holy, holy is Havayah of hosts." The verse is recited in the blessing of Yotzer Or.

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

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

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168 **דלית מחשבה תפיסא ביה**

Elijah's prayer: "You are exalted above all the exalted, hidden from all the hidden; no thought can grasp You at all."

Tikkunei Zohar 17a:10–12 תקוני הזהר י״ז א:י׳-י״ב

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

Constantinople, 1740 (CC-BY-NC)

169 **ונתתי לך מהלכים בין העומדים האלה**

The angel promises Yehoshua the High Priest, "I will give you places to walk among these that stand." The angels "stand," while a person "walks."

Zechariah 3:7 זכריה ג׳:ז׳

כֹּה־אָמַר ה׳ צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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170 **עצי שטים עומדים**

"And you shall make the boards for the Mishkan of acacia wood, standing." The text alludes to an explanation of this "standing."

Exodus 26:15 שמות כ״ו:ט״ו

וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים׃

And thou shalt make the boards for the tabernacle of acacia-wood, standing up.

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171 **ותפול לפני רגליו ותבך ותתחנן לו**

"And Esther spoke again before the king, and fell before his feet and wept and pleaded with him." The verse opens the explanation to which the text refers.

Esther 8:3 אסתר ח׳:ג׳

וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתֵּבְךְּ וַתִּתְחַנֶּן־לוֹ לְהַעֲבִיר אֶת־רָעַת הָמָן הָאֲגָגִי וְאֶת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים׃

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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172 **מאן רגליו אלין מלאכין**

On "a path with his feet he did not tread" (Isaiah 41:3), the Zohar says that no angel and no messenger went before Avraham, only the Holy One, blessed be He, Himself. The "feet" are the angels.

Zohar, Lech Lecha 22:212–225 ספר הזהר, לך לך כ״ב:רי״ב-רכ״ה

"Even bv a wav that he had not gone by his feet": if not with his feet, how then did Abram go-on the clouds or with horses and chariots? No: what it means is that it was not an angel or a messenger, but G-d Himself, that went before Abram, the word "feet" here referring to the angels, who are subject to G-d, as in the verse "And his feet shall stand in that dav" (Zech. 14, 4).

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

173 **ישראל עלו במחשבה**

"Six things preceded the creation of the world": some were created, and some "arose in thought" to be created, among them Israel.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

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

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

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PARAGRAPH 23

174 **היינו כחולמים**

"When Havayah returns the captivity of Zion, we were like dreamers." Used here for the soul's state of "sleep" in the body.

Psalms 126:1 תהילים קכ״ו:א׳

שִׁיר הַמַּעֲלוֹת בְּשׁוּב ה׳ אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים׃

A Song of Ascents. When the L-RD brought back those that returned to Zion, We were like unto them that dream.

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175 **מאיגרא רמה**

Rabbi Yehoshua, reading "He cast down from heaven to earth," said, "From a high roof to a deep pit." The soul's descent into the body is a fall of this kind.

Chagigah 5b:16–17 חגיגה ה׳ ב:ט״ז-י״ז

רַבִּי חֲנָה נָקִיט סֵפֶר קִינוֹת וְקָא קָרֵי בְּגַוֵּיהּ, כִּי מָטָא לְהַאי פְּסוּקָא "הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נְפַל מִן יְדֵיהּ, אֲמַר: מֵאִיגָּרָא רָם לְבֵירָא עַמִּיקְתָּא. רַבִּי וְרַבִּי חִיָּיא הֲווֹ שָׁקְלִי וְאָזְלִי בְּאוֹרְחָא, כִּי מְטוֹ לְהָהוּא מָתָא, אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא? נֵזִיל וְנֵיקַבֵּיל אַפֵּיהּ. אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא, וּמְאוֹר עֵינַיִם הוּא. אֲמַר לֵיקוּ רַבִּי חִיָּיא לְרַבִּי: תִּיב אַתְּ, לָא תְּזִלְזֵל בִּנְשִׁיאוּתָךְ. אֵיזִיל אֲנָא וְאֶקַבֵּיל אַפֵּיהּ.

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176 **עליונים למטה**

Rav Yosef, returning from a glimpse of the next world, said, "I saw an upside-down world: the higher ones below and the lower ones above."

Pesachim 50a:6 פסחים נ׳ א:ו׳

וְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: אֵלּוּ בְּנֵי אָדָם שֶׁיְּקָרִין הֵן בָּעוֹלָם הַזֶּה, וּקְפוּיִין הֵן לָעוֹלָם הַבָּא. כִּי הָא דְּרַב יוֹסֵף בְּרֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי חֲלַשׁ וְאִיתְנַגִּיד, כִּי הֲדַר, אֲמַר לֵיקוּ אֲבוּהּ: מַאי חֲזֵית? אֲמַר לֵיקוּ: עוֹלָם הָפוּךְ רָאִיתִי, עֶלְיוֹנִים לְמַטָּה, וְתַחְתּוֹנִים לְמַעְלָה. אָמַר לוֹ: בְּנִי, עוֹלָם בָּרוּר רָאִיתָ. וַאֲנַן הֵיכִי הָתָם? כִּי הֵיכִי דְּאִיתוּ אֲנַן הָכָא, הָכִי אִיתִינַן הָתָם.

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PARAGRAPH 24

177 **אין עומדים להתפלל אלא מתוך כובד ראש**

"One may stand to pray only out of heaviness of head; the early pious ones would wait an hour and then pray, so as to direct their hearts to the Omnipresent."

Mishnah Berakhot 5:1 משנה ברכות ה׳:א׳

אֵין עוֹמְדִין לְהִתְפַּלֵּל אֶלָּא מִתּוֹךְ כֹּבֶד רֹאשׁ. חֲסִידִים הָרִאשׁוֹנִים הָיוּ שׁוֹהִים שָׁעָה אַחַת וּמִתְפַּלְּלִים, כְּדֵי שֶׁיְּכַוְּנוּ אֶת לִבָּם לַמָּקוֹם. אֲפִלּוּ הַמֶּלֶךְ שׁוֹאֵל בִּשְׁלוֹמוֹ, לֹא יְשִׁיבֶנּוּ. וַאֲפִלּוּ נָחָשׁ כָּרוּךְ עַל עֲקֵבוֹ, לֹא יַפְסִיק:

One should not stand up to say Tefillah except in a reverent state of mind. The pious men of old used to wait an hour before praying in order that they might direct their thoughts to G-d. Even if a king greets him [while praying] he should not answer him: even if a snake is wound round his heel he should not stop.

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178 **ואהבת בכל לבבך**

"And you shall love Havayah your G-d with all your heart." The love of the Shema is the fruit of this preparation.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 25

179 **יפה שעה אחת בתשובה ומע״ט**

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

KEHOT'S NOTE

אבות ד, יז.

180 **יפה שעה א׳ בתשובה ומעשים טובים בעוה״ז מכל חיי העוה״ב**

"One hour of teshuvah and good deeds in this world is better than all the life of the World to Come."

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

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

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181 **עוה״ב . . זיו השכינה**

"In the World to Come there is no eating and no drinking... but the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah."

Berakhot 17a ברכות י״ז א

KEHOT'S NOTE

ראה ברכות יז, א.

182 **ויניחהו בג״ע לעבדה**

"And He placed him in Gan Eden to work it and to guard it." The "work" of the Garden is adding light to it.

Genesis 2:15 בראשית ב׳:ט״ו

וַיִּקַּח ה׳ אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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183 **וידבר משה אל ראשי המטות**

"And Moshe spoke to the heads of the tribes." The verse opens the explanation to which the text refers.

Numbers 30:2 במדבר ל׳:ב׳

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׳

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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184 **אם ישים אליו לבו**

Elihu's words: "If he sets his heart toward Him, his spirit and his soul He gathers to Himself." The text cites it for the service of the heart.

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

PARAGRAPH 26

185 **יעקב עבדי**

"And now listen, Yaakov My servant." The maamar returns to the opening verse's name for the servant.

Isaiah 44:1 ישעיהו מ״ד:א׳

וְעַתָּה שְׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בָּחַרְתִּי בוֹ׃

Yet now hear, O Jacob My servant, And Israel, whom I have chosen;

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KEHOT'S NOTE

ישע״ מד, א.

186 **שהחוט מגיע עד גיד הנשה**

The Gemara discusses where the spinal cord ends and the brain begins, and asks, "How far does the spinal cord extend?": "To between the parshos." The Kehot note sends the reader here for the cord's reach down the body.

Chullin 45b חולין מ״ה ב

KEHOT'S NOTE

ראה חולין מה, ב.

PARAGRAPH 27

187 **ישת חושך סתרו**

"He made darkness His hiding place." The yud comes from this concealed level, beyond all grasp.

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

188 **סד״ה וישב יעקב**

At the end of that discourse "And Yaakov dwelt" is read as a lowering and descent from his standing place: the level of Yaakov, yud-akev, is drawn downward.

KEHOT'S NOTE

תו״א כז, ב.

189 Kehot's note points to Genesis 37:1–2 for these words.

Genesis 37:1–2 בראשית ל״ז:א׳-ב׳

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃ אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם׃

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

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190 "And Yaakov dwelt in the land of his father's sojournings." The verse opens the discourse in Torah Ohr to which the text refers.

Genesis 37:1 בראשית ל״ז:א׳

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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191 **ובד״ה הבאים ישרש יעקב**

There the "taking root" below is the mitzvos, which descended from the supernal will to be enclothed in physical things: the level of Yaakov, the yud that came down to the heel.

KEHOT'S NOTE

תו״א נג, ד.

192 **הבאים ישרש יעקב**

"Those who come, Yaakov will take root; Yisrael will blossom and flower." The verse opens the discourse in Torah Ohr to which the text refers.

Isaiah 27:6 ישעיהו כ״ז:ו׳

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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193 **ועמך לא חפצתי**

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

KEHOT'S NOTE

שם עג, כה.

194 **ועמך לא חפצתי**

"Whom do I have in heaven? And besides You I desire nothing on earth." The longing of the heart that draws down the supernal will.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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195 **על תפלתי שתהא סמוכה למטתי**

Abba Binyamin said he was anxious all his days about two things, one of them "my prayer, that it be before my bed"; the Gemara explains it as praying close to rising from bed.

Berakhot 5b:21–22 ברכות ה׳ ב:כ״א-כ״ב

תַּנְיָא אַבָּא בִּנְיָמִין אוֹמֵר: עַל שְׁנֵי דְּבָרִים הָיִיתִי מִצְטַעֵר כָּל יָמַי — עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי, וְעַל מִטָּתִי שֶׁתְּהֵא נְתוּנָה בֵּין צָפוֹן לְדָרוֹם.

״עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי״, מַאי ״לִפְנֵי מִטָּתִי״? אִילֵּימָא ״לִפְנֵי מִטָּתִי״ מַמָּשׁ, וְהָאָמַר רַב יְהוּדָה, אָמַר רַב, וְאִיתֵּימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מְנַיִן לַמִּתְפַּלֵּל שֶׁלֹּא יְהֵא דָּבָר חוֹצֵץ בֵּינוֹ לְבֵין הַקִּיר — שֶׁנֶּאֱמַר: ״וַיְסֵב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל״? לָא תֵּימָא, ״לִפְנֵי מִטָּתִי״, אֶלָּא אֵימָא ״סָמוּךְ לְמִטָּתִי״. ״וְעַל מִטָּתִי …

There is a teaching : Abba Benjamin said : Throughout my life I was most anxious about two things, viz., that my Tefillah should be recited before my bed, and that my bed should be placed between North and South. "That my Tefillah should be recited before my bed." What means "before my bed" ? Is it to be supposed that it was actually in front of the bed? But Rab Judah has said in the name of Rab (another version : R. Joshua b. Levi): Whence do we learn …

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KEHOT'S NOTE

ברכות ה, ב.

196 **כי ביום הזה יכפר**

> **"For on this day He will atone for you, to purify you." The verse opens the discourse in Parshas Acharei to which the text refers.**

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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197 **בראתיו יצרתיו אף עשיתיו**

> **"Everyone called by My Name and for My glory: I created it, I formed it, I also made it." The three verbs correspond to thought, speech and action.**

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

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

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198 **ואיש און מחשבותיו**

> **"Let the wicked forsake his way, and the man of iniquity his thoughts." Aven is located first of all in thought.**

Isaiah 55:7 ישעיהו נ״ה:ז׳

יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשֹׁב אֶל־ה׳ וִירַחֲמֵהוּ וְאֶל־אֱלֹקֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ׃

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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KEHOT'S NOTE

ישע׳ נה, ז.

PARAGRAPH 28

199 **און אם ראית בלבי**

> **"If I had seen iniquity in my heart…" Aven in thought.**

Psalms 66:18 תהילים ס״ו:י״ח

אָוֶן אִם־רָאִיתִי בְלִבִּי לֹא יִשְׁמַע אֲדֹנָי׃

If I had regarded iniquity in my heart, The L-rd would not hear;

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KEHOT'S NOTE

תהלים סו, יח.

200 **דברי פיו און ומרמה**

> **"The words of his mouth are iniquity and deceit." Aven in speech.**

Psalms 36:4 תהילים ל״ו:ד׳

דִּבְרֵי־פִיו אָוֶן וּמִרְמָה חָדַל לְהַשְׂכִּיל לְהֵיטִיב׃

The words of his mouth are iniquity and deceit; He hath left off to be wise, to do good.

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KEHOT'S NOTE

תהלים לו, ד.

201 **פועלי און**

> **"There the workers of iniquity have fallen." Aven in action; the Kehot note gives this verse.**

Psalms 36:13 תהילים ל״ו:י״ג

שָׁם נָפְלוּ פֹּעֲלֵי אָוֶן דֹּחוּ וְלֹא־יָכְלוּ קוּם׃

There are the workers of iniquity fallen; They are thrust down, and are not able to rise.

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KEHOT'S NOTE

תהלים לו, יג.

202 **כיתרון האור**

> **"Wisdom has an advantage over folly, as the advantage of light over darkness." Holiness surpasses the other side in the same way.**

Ecclesiastes 2:13 קהלת ב׳:י״ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

קהלת ב, יג.

203 **ה' אלקיו עמו**

On Bilam's words: aven corresponds to Yaakov and amal to Yisrael, and Bilam could not prevail against either, "because Havayah his G-d is with him."

Zohar, Balak 45:470–480 ספר הזהר, בלק מ"ה:ת"ע-ת"פ

204 **ה' אלקיו עמו**

"Havayah his G-d is with him." The verse's third phrase is the source of Yaakov's strength.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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205 **והוא העזר מלמעי'**

"A person's inclination overpowers him every day... and were it not that the Holy One, blessed be He, helps him, he could not prevail against it."

Kiddushin 30b:7 קידושין ל' ב:ז'

וְאָמַר רַבִּי שִׁמְעוֹן בֶּן לֵוִי: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמְבַקֵּשׁ הֲמִיתוֹ, שֶׁנֶּאֱמַר: "צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ", וְאִלְמָלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שֶׁנֶּאֱמַר: "אֱלֹקִים לֹא יַעַזְבֶנּוּ בְיָדוֹ".

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KEHOT'S NOTE

ראה קידושין ל, ב.

PARAGRAPH 29

206 **לא הביט און ביעקב**

Read here as "aven has not gazed at Yaakov": the deceitful thought cannot reach him.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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207 **כי לא יכול לו**

"And he saw that he could not prevail against him." The angel could not overcome Yaakov.

Genesis 32:26 בראשית ל"ב:כ"ו

וַיַּרְא כִּי לֹא יָכֹל לוֹ וַיִּגַּע בְּכַף־יְרֵכוֹ וַתֵּקַע כַּף־יֶרֶךְ יַעֲקֹב בְּהֵאָבְקוֹ עִמּוֹ׃

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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208 **לא יוכל לו אלא נפל יפול לפניו**

Haman's advisers: "If Mordechai is of the seed of the Jews, you will not prevail against him, but you will surely fall before him." The Kehot note says the text uses the verse's style.

Esther 6:13 אסתר ו':י"ג

וַיְסַפֵּר הָמָן לְזֶרֶשׁ אִשְׁתּוֹ וּלְכָל־אֹהֲבָיו אֵת כָּל־אֲשֶׁר קָרָהוּ וַיֹּאמְרוּ לוֹ חֲכָמָיו וְזֶרֶשׁ אִשְׁתּוֹ אִם מִזֶּרַע הַיְהוּדִים מָרְדֳּכַי אֲשֶׁר הַחִלּוֹתָ לִנְפֹּל לְפָנָיו לֹא־תוּכַל לוֹ כִּי־נָפוֹל תִּפּוֹל לְפָנָיו׃

And Haman recounted unto Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him: 'If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him.'

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KEHOT'S NOTE

סגנון הפסוק אסתר ו, יג.

209 **בפ' וישלח ע"פ ויאבק איש**

There the wrestling is a war between holiness and its opposite, the male aspect of kelipah that stands against Z'eir Anpin, and the Zohar's distinction between afar and avak, two kinds of dust, is explained: afar, the lowest of the four elements and the only one that makes things grow, is Malchus.

KEHOT'S NOTE

תו"א כו, ג.

210 **ויאבק איש**

"And a man wrestled with him until the break of dawn." The verse opens the discourse in Torah Ohr, Vayishlach, to which the text refers.

Genesis 32:25 בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר׃

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

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PARAGRAPH 30

211 **ולא ראה עמל בישראל**

"Nor has He seen amal in Yisrael." Amal is read here as toil and effort.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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PARAGRAPH 31

212 **ששת ימים תעבוד**

"Six days you shall labor and do all your work." The weekdays are the time of toil.

Exodus 20:9 שמות כ:ט

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ׃

Six days shalt thou labour, and do all thy work;

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KEHOT'S NOTE

שמות כ, ט.

213 **החורש והזורע והקוצר**

The Mishnah's list of the thirty-nine principal labors begins "sowing, plowing, reaping." The Alter Rebbe compares the labor of prayer to these physical labors.

Shabbat 73a:6–7 שבת ע"ג א:ו'-ז'

מַתְנִי' אֲבוֹת מְלָאכוֹת אַרְבָּעִים חָסֵר אַחַת: הַזּוֹרֵעַ, וְהַחוֹרֵשׁ, וְהַקּוֹצֵר, וְהַמְעַמֵּר, וְהַדָּשׁ, וְהַזּוֹרֶה. הַבּוֹרֵר, הַטּוֹחֵן, וְהַמָּרַקֵּד, וְהַלָּשׁ, וְהָאוֹפֶה. הַגּוֹזֵז אֶת הַצֶּמֶר, הַמְלַבְּנוֹ, וְהַמְנַפְּצוֹ, וְהַצּוֹבְעוֹ, וְהַטּוֹוֶה, וְהַמֵּיסֵךְ, וְהָעוֹשֶׂה שְׁתֵּי בָתֵּי נִירִין, וְהָאוֹרֵג שְׁנֵי חוּטִין, וְהַפּוֹצֵעַ שְׁנֵי חוּטִין. הַקּוֹשֵׁר, וְהַמַּתִּיר, וְהַתּוֹפֵר שְׁתֵּי תְּפִירוֹת, הַקּוֹרֵעַ עַל מְנָת לִתְפּוֹר [שְׁתֵּי תְּפִירוֹת].

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KEHOT'S NOTE

ראה שבת עג, א.

214 **וכמ"ש בזהר**

The note points to two places in Likkutei Torah, Ki Seitzei, where "the time of prayer is a time of battle" appears, and records that the saying was not found in the Zohar.

KEHOT'S NOTE

ועל"ק תצא (לד, ג) ול"מ. שם (לה, ג). [כ].

215 **סמוך לפלטין שלך לא כבשת ואתה הולך ומכבש**

David conquered Aram Naharayim and Aram Tzovah but left the Jebusites near Jerusalem; G-d said to him, "The Jebusite next to your palace you did not drive out; how can you go and conquer Aram?"

Sifrei Devarim 51:1 ספרי דברים נ"א:א'

... דָּוִד עָשָׂה שֶׁלֹּא כַּתּוֹרָה! הַתּוֹרָה אָמְרָה מִשֶּׁתִּכְבְּשׁוּ אֶרֶץ יִשְׂרָאֵל תְּהוּ רַשָּׁאִים לִכְבּשׁ חוּצָה לָאָרֶץ וְהוּא לֹא עָשָׂה כֵּן, אֶלָּא חָזַר וְכָבַשׁ אֲרַם נַהֲרַיִם וַאֲרַם צוֹבָה, וְאֶת הַיְבוּסִי סָמוּךְ לִירוּשָׁלַם לֹא הוֹרִישׁ. אָמַר לוֹ הַמָּקוֹם: אֶת הַיְבוּסִי סָמוּךְ לְפַלְטִורִין שֶׁלְּךָ לֹא הוֹרַשְׁתָּ; הֵיאַךְ אַתָּה חוֹזֵר וּמְכַבֵּשׁ אֲרַם נַהֲרַיִם וַאֲרַם צוֹבָה?

(Devarim 11:24) "Every place where the soles of your feet tread will be yours": If (the purpose of this is) to teach about the boundaries of Eretz Yisrael, this is already written, viz. (Ibid.) "From the desert and the Levanon, from the river, the river Yerath, until the western sea shall be your border." What, then, is the intent of "where the soles of your feet tread"? He told them: Every place that you conquer, aside from these (specified) places shall be yours. — But perhaps this gives them license ...

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216 **לעולם יראה אדם עצמו כאילו קדוש שורה בתוך מעיו**

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

KEHOT'S NOTE

תענית יא, סע"א (ימוד אדם).

217 **לעולם יראה אדם עצמו כאלו קדוש שורה בתוך מיעיו**

Rabbi Elazar: "A person should always regard himself as if the Holy One dwells within his innards." The Kehot note records the Gemara's wording, "should assess himself."

Taanit 11a:16–18 תענית י"א א:ט"ז-י"ח

רַבִּי אֶלְעָזָר אוֹמֵר: נִקְרָא קָדוֹשׁ, שֶׁנֶּאֱמַר: "קָדוֹשׁ יִהְיֶה גֹּדֶל פֶּרַע שְׂעַר רֹאשׁוֹ". וּמָה זֶה, שֶׁלֹּא צִיעֵר עַצְמוֹ אֶלָּא מִדָּבָר אֶחָד — נִקְרָא קָדוֹשׁ, הַמְצַעֵר עַצְמוֹ מִכָּל דָּבָר — עַל אַחַת כַּמָּה וְכַמָּה. וְלִשְׁמוּאֵל, הָא אִיקְּרִי קָדוֹשׁ! הָהוּא, אַגִּידּוּל פֶּרַע קָאֵי. וּלְרַבִּי אֶלְעָזָר, הָא נִקְרָא חוֹטֵא! הָהוּא דְּסַאֵיב נַפְשֵׁיהּ. וּמִי אָמַר רַבִּי אֶלְעָזָר הָכִי? וְהָאָמַר רַבִּי אֶלְעָזָר: לְעוֹלָם יָמוּד אָדָם עַצְמוֹ

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218 **בקרבך קדוש**

"For I am G-d and not man, the Holy One in your midst." The verse the Gemara cites.

Hosea 11:9 הושע י"א:ט'

לֹא אֶעֱשֶׂה חֲרוֹן אַפִּי לֹא אָשׁוּב לְשַׁחֵת אֶפְרָיִם כִּי אֵל אָנֹכִי וְלֹא־אִישׁ בְּקִרְבְּךָ קָדוֹשׁ וְלֹא אָבוֹא בְּעִיר׃

I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim; For I am G-d, and not man, The Holy One in the midst of thee; And I will not come in fury.

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KEHOT'S NOTE

הושע יא, ט.

PARAGRAPH 32

219 **אסור לאכול קודם התפלה**

"You shall not eat over the blood": do not eat before you have prayed for your life; and one who eats and drinks and then prays is reproached by the verse "and Me you have cast behind your back."

Berakhot 10b ברכות י' ב

KEHOT'S NOTE

ברכות י, ב. שו"ע או"ח ספ"ט, ג. וראה בארוכה בדרך חיים ע' 178 ואילך.

220 **אסור לאכול קודם התפלה**

Once the time of prayer has come, one may not attend to his affairs, travel, or eat and drink until he has prayed; water and medicine are permitted.

Shulchan Arukh, Orach Chayim 89:3 שולחן ערוך, אורח חיים פ"ט:ג'

אסור לו להתעסק בצרכיו או לילך לדרך עד שיתפלל תפלת י"ח (ויש מקילין לאחר שאמרו מקצת ברכות קודם שאמרו ברוך שאמר וטוב

להחמיר בזה) (תרומת הדשן סי׳ י״ח) ולא לאכול ולא לשתות אבל מים מותר לשתות קודם תפלה בין בחול ובין בשבת ויום טוב וכן אוכלין ומשקין לרפואה מותר:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

221 הנשמה באפו

> "Desist from man, whose breath is in his nostrils." Before prayer the soul has not yet spread through the body.

Isaiah 2:22 ישעיהו ב׳:כ״ב

חִדְלוּ לָכֶם מִן־הָאָדָם אֲשֶׁר נְשָׁמָה בְאַפּוֹ כִּי־בַמֶּה נֶחְשָׁב הוּא:

Cease ye from man, in whose nostrils is a breath; For how little is he to be accounted!

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KEHOT'S NOTE

ישע׳ ב, כב.

222 כמ״ש בזהר על פום חרבא

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

KEHOT'S NOTE

ח״ג קפח, ב.

223 על פום חרבא ייכל נהמא

> In the episode of the child on the road, the meal is called "the bread of battle," for "the table is not cleared without battle." Eating is a war.

Zohar, Balak 6:67–78 ספר הזהר, בלק ו׳:ס״ז-ע״ח

Said the boy: 'He that desires bread at the point of the sword, let him eat.' R. Eleazar drew him near to him and said: 'Because you boasted, you must commence the fight.' 'But', said the boy, 'I said at first that the fighting would be after the meal. Now, however, whoever wants fine flour must bring his weapons in his hands.' R. Eleazar replied: 'It is most fitting for you to give us a taste of your weapons.'

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

224 בד״ה כה תברכו

> There prayer must begin from below, with the morning blessings, because the animal soul draws its life from the food of nogah and so binds the person below; he must elevate himself step by step until the iskafya and is'hapcha of the other side, and serve G-d "with all your heart," with both inclinations.

KEHOT'S NOTE

לעיל פ׳ נשא כו, ב.

PARAGRAPH 33

225 בחי׳ עובד אלקים

> "And you shall again see the difference between the righteous and the wicked, between one who serves G-d and one who has not served Him."

Malachi 3:18 מלאכי ג׳:י״ח

וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ:

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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Chagigah 9b:10–11 חגיגה ט׳ ב׳:י׳-י״א

אָמַר לֵיקָה בַּר הֵי הֵי לְהַלֵּל, מַאי דִּכְתִיב: "וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לָרָשָׁע בֵּין עוֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ", הַיְינוּ "צַדִּיק" — הַיְינוּ "עוֹבֵד אֱלֹקִים", הַיְינוּ "רָשָׁע" — הַיְינוּ "אֲשֶׁר לֹא עֲבָדוֹ"! אֶמַר לֵיקָה: "עֲבָדוֹ" וְ"לֹא עֲבָדוֹ" — תַּרְוַיְיהוּ צַדִּיקֵי גְמוּרֵי נִינְהוּ, וְאֵינוֹ דּוֹמֶה שׁוֹנֶה פְּרָקוֹ מֵאָה פְּעָמִים, לְשׁוֹנֶה פְּרָקוֹ מֵאָה וְאֶחָד. אֶמַר לֵיקָה: וּמִשּׁוּם חַד זִימְנָא קָרֵי לֵיקָה "לֹא עֲבָדוֹ"? אֶמַר לֵיקָה: אִין, צֵא וּלְמַד מִשּׁוּק שֶׁל חֲמָרִין: עַשָּׂרָה פַּרְסֵי — בְּזוּזָא, חַד עַשַּׂר פַּרְסֵי — בְּתַרֵי זוּזֵי.

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KEHOT'S NOTE

מלאכי ג, יח. ראה חגיגה ט, ב.

226 עובד אלקים

> The Tanya explains that "one who serves" is in the present tense: he is in the midst of the service, the war with the evil inclination, to overcome it and drive it out.

Tanya, Likkutei Amarim 15:1–2 תניא, חלק ראשון; ליקוטי אמרים ט״ו:א׳-ב׳

וְזֶה יוּבַן מַה שֶּׁכָּתוּב: "וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לָרָשָׁע, בֵּין עוֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ". שֶׁהַהֶפְרֵשׁ בֵּין "עוֹבֵד אֱלֹקִים" לְ"צַדִּיק" הוּא, שֶׁ"עוֹבֵד" הוּא לְשׁוֹן הֹוֶה - שֶׁהוּא בְּאֶמְצַע הָעֲבוֹדָה, שֶׁהִיא הַמִּלְחָמָה עִם הַיֵּצֶר הָרָע, לְהִתְגַּבֵּר עָלָיו וּלְגָרְשׁוֹ מֵהָ"עִיר קְטַנָּה" שֶׁלֹּא יִתְלַבֵּשׁ בְּאֵבְרֵי הַגּוּף, שֶׁהוּא בֶּאֱמֶת עֲבוֹדָה וְעָמָל גָּדוֹל לְהִלָּחֵם בּוֹ תָּמִיד, וְהַיְינוּ - הַבֵּינוֹנִי.

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227 בשנותו את טעמו

> "Of David, when he changed his manner before Avimelech, who drove him away, and he went." The text reads it as the transformation of darkness into light.

Psalms 34:1 תהילים ל״ד:א׳

לְדָוִד בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיְגָרְשֵׁהוּ וַיֵּלַךְ:

[A Psalm] of David; when he changed his demeanour before Abimelech, who drove him away, and he departed.

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KEHOT'S NOTE

תהלים לד, א.

228 כי בו שבת

> "And G-d blessed the seventh day and sanctified it, for on it He rested." Shabbos is rest without toil.

Genesis 2:3 בראשית ב׳:ג׳

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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PARAGRAPH 34

229 **ישראל שיר א-ל**

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

KEHOT'S NOTE

ת״ז בהקדמה ג, א. וראה לעיל מח, ד.

230 **ישראל שיר אל**

The middle line is called Yisrael, "shir Kel": shir from the left, the song of the Levites, and Kel from the right, of the Kohanim.

Tikkunei Zohar 3a:7 תקוני הזהר ג׳ א:ז׳

... וְלֵיהּ אָמְרִין שְׁמַע יִשְׂרָאֵל, בְּרָא דְסָבָא דְסָבִין, וְדָא חָכְמָה עִלָּאָה, וְעַל שְׁמַיְהּ אִתְקְרֵי עַמּוּדָא דְאֶמְצָעִיתָא יִשְׂרָאֵל, שִׁיר א״ל שִׁיר מִשְׁמָאלָא שִׁיר דִּלְוִיִּם, א״ל מִימִינָא דְכַהֲנַיָּא, עַמּוּדָא דְאֶמְצָעִיתָא

Tikkunei Zohar - Vocalized (Public Domain)

231 **חסד א-ל כל היום**

"Why do you boast of evil, O mighty man? The kindness of Kel is all the day." Kel is the Name of kindness.

Psalms 52:3 תהילים נ״ב:ג׳

מַה־תִּתְהַלֵּל בָּרָעָה הַגִּבּוֹר חֶסֶד אֵל כָּל־הַיּוֹם׃

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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KEHOT'S NOTE

תהלים נב, ג.

232 **טעמו וראו כי טוב ה׳**

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

KEHOT'S NOTE

שם לד, ט.

233 **טעמו וראו כי טוב ה׳**

"Taste and see that Havayah is good." Shabbos prayer is a tasting of G-d's goodness.

Psalms 34:9 תהילים ל״ד:ט׳

טַעֲמוּ וּרְאוּ כִּי־טוֹב ה׳ אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ׃

O consider and see that the L-RD is good; Happy is the man that taketh refuge in Him.

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234 **ישמח ישראל בעושיו**

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

KEHOT'S NOTE

שם קמט, ב.

235 **ישמח ישראל בעושיו**

"Let Israel rejoice in its Maker; let the children of Zion delight in their King."

Psalms 149:2 תהילים קמ״ט:ב׳

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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236 **אז ישיר ישראל**

"Then Israel sang this song: Rise up, O well." The verse opens the discourse in Parshas Chukas to which the text refers.

Numbers 21:17 במדבר כ״א:י״ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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237 **לסוסתי**

"To a mare among Pharaoh's chariots I have compared you, my beloved." The verse opens the discourse to which the text refers.

Song of Songs 1:9 שיר השירים א׳:ט׳

לְסָסָתִי בְּרִכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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238 **שיר השירים**

"The Song of Songs, which is Shlomo's." The verse opens the discourse to which the text refers.

Song of Songs 1:1 שיר השירים א׳:א׳

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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PARAGRAPH 35

239 **להתענג על ה׳**

"Then you shall delight in Havayah." The service of Shabbos is delight.

Isaiah 58:14 ישעיהו נ״ח:י״ד

אָז תִּתְעַנַּג עַל־ה׳ וְהִרְכַּבְתִּיךְ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךְ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה׳ דִּבֵּר׃

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

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KEHOT'S NOTE

ראה ישעי׳ נח, יד.

240 **וקראת לשבת עונג**

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

KEHOT'S NOTE

שם נח, י״ג.

241 **וקראת לשבת ענג**

"And you shall call the Shabbos a delight, the holy of

Havayah honored."

Isaiah 58:13 ישעיהו נ״ח:י״ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה׳ מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר׃

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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242 שבת אותיות תשב

The note points to this commentary on the Midrash, on the passage where Adam, learning the power of teshuvah, recites the psalm for the Shabbos day.

KEHOT'S NOTE

ראה ב״ר ספכ״ב (ביפ״ת שם). אגה״ת פ״י ובליקוט פי׳ חיטריק שם. וראה גם בתו״א ע, א ובמ״מ לשם. לקמן האזינו עב, ג.

243 שבת אותיות תשב

Adam meets Kayin, learns from him the power of teshuvah, and at once says, "A psalm, a song for the Shabbos day." The Kehot note points here, with the Yefeh To'ar, for the tie between Shabbos and return.

Bereshit Rabbah 22:13 בראשית רבה כ״ב:י״ג

ויצא קין מלפני ה׳ - מהיכן יצא? רבי יודן בשם רי איבו אמר: הפשיל דברים לאחוריו, ויצא כגונב דעת העליונה. רבי ברכיה בשם רבי אלעזר ברבי שמעון אמר: יצא כמפריס וכמרמה בבוראו. רבי חמא בשם רבי חנינא בר רבי יצחק אמר: יצא שמח. היך מה דאת אמר (שמות ד): הנה הוא יוצא לקראתך וגו׳. פגע בו אדם הראשון אמר לו: מה נעשה בדינך? אמר לו: עשיתי תשובה ונתפשרתי, התחיל אדם הראשון מטפח על פניו. אמר: כך היא כחה של תשובה, ואני לא הייתי יודע?! מיד עמד אדם הראשון ואמר: (תהלים ...

"Cain departed [vayetze] from the presence of the L-rd, and lived in the land of Nod, east of Eden" (Genesis 4:16). "Cain departed from the presence of the L-rd" – from where did he depart? Rabbi Yudan said in the name of Rabbi Aivu: He cast the words behind him and departed, as though deceiving the Most High. Rabbi Berekhya said in the name of Rabbi Elazar ben Rabbi Shimon: He departed as one who shows a split hoof, and as one who deceives his Creator. Rabbi Ḥama said in ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

PARAGRAPH 36

244 רגליי יורדות

"Her feet go down to death." Used here for the descent of the life-force on weekdays.

Proverbs 5:5 משלי ה׳:ה׳

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

Her feet go down to death; Her steps take hold on the nether-world;

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KEHOT'S NOTE

משלי ה, ה.

245 שמש ומגן

"For Havayah Elokim is a sun and a shield." Havayah is the light, and Elokim the shield that conceals it.

Psalms 84:12 תהילים פ״ד:י״ב

כִּי שֶׁמֶשׁ וּמָגֵן ה׳ אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה׳ לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

246 עובד אלקים

"Between one who serves G-d (oved Elokim) and one who has not served Him." Read here as rectifying the concealment of the Name Elokim.

Malachi 3:18 מלאכי ג׳:י״ח

וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ׃

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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247 ויכל אלקים

"And Elokim finished on the seventh day His work." Read as the end of Elokim's concealment.

Genesis 2:2 בראשית ב׳:ב׳

וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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KEHOT'S NOTE

בראשית ב, ב.

248 פי׳ שכלתה

There "a Shabbos to Havayah" is the ascent of the light that fills the worlds into the light that encompasses them, and "vayechulu" is read as kelos hanefesh, yearning and self-nullification, so that on Shabbos the worlds ascend in bittul.

KEHOT'S NOTE

ראה גם לעיל פ׳ בהר מב, ג.

249 שבת להוי׳

"And the seventh day is a Shabbos to Havayah your G-d." On Shabbos the Name Havayah is revealed.

Exodus 20:10 שמות כ׳:י׳

וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַה׳ אֱלֹקֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתֶּךָ עַבְדְּךָ וַאֲמָתֶךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ׃

but the seventh day is a sabbath unto the L-RD thy G-d, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

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KEHOT'S NOTE

שמות כ, י.

250 **באתי לגני**

"I have come into My garden, My sister, My bride." The verse opens the discourse to which the text refers.

Song of Songs 5:1 שיר השירים ה:א

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים׃

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 37

251 **ההפרש בין בחי׳ יעקב לבחי׳ ישראל**

Just as the Holy One, blessed be He, is sometimes called Havayah and sometimes Elokim, so Yaakov is sometimes called Yisrael and sometimes Yaakov, by known levels.

Zohar, Vayishlach 16:169–17:178 ספר הזהר, וישלח ט״ז:קס״ט-ט״ז:קע״ח

But the truth is that, as we have learned, the name TETRAGRAMMATON (L-rd) is everywhere expressive of the attribute of mercy. Now, assuredly, G-d is named TETRAGRAMMATON (L-rd), as it is written: "I am the L-rd TETRAGRAMMATON" (Ibid. 8). Yet we see that at times His name is called Elohim (G-d), which is everywhere expressive of judgement. The explanation is that when the righteous are numerous among mankind, He is called by the name of TETRAGRAMMATON (L-rd), the name which implies mercy, but when sinners abound, He is called by ...

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

252 **בזהר וישלח דקע״ד א׳**

The note says that the wording of this Zohar is copied there.

KEHOT'S NOTE

הלשון נעתק לעיל פ׳ שלח נא, ב.

253 **לא יקרא שמך עוד יעקב . . כי שרית**

"Your name is Yaakov; your name shall no longer be called Yaakov, but Yisrael shall be your name."

Genesis 35:10 בראשית ל״ה:י

וַיֹּאמֶר־לוֹ אֱלֹקִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל׃

And G-d said unto him: 'Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name'; and He called his name Israel.

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KEHOT'S NOTE

בראשית לה, י. לב, כט.

254 **כי שרית עם אלקים**

The angel's words: "for you have contended with Elokim and with men, and have prevailed." Read here as mastery over the Name Elokim.

Genesis 32:29 בראשית ל״ב:כ״ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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255 **הוי׳ אלקיו עמו**

"Havayah his G-d is with him": on Shabbos, in actual revelation.

Numbers 23:21 במדבר כ״ג:כ״א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה׳ אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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256 **זכור את אשר עשה לך עמלק בדרך**

"Remember what Amalek did to you on the way." The verse opens the discourse in Torah Ohr to which the text refers.

Deuteronomy 25:17 דברים כ״ה:י״ז

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדָּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם׃

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

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257 Kehot's note points to Zohar, Vayishlach 15:165 for these words.

Zohar, Vayishlach 15:165 ספר הזהר, וישלח ט״ו:קס״ה

258 Kehot's note points to Zohar, Vayishlach 16:167 for these words.

Zohar, Vayishlach 16:167 ספר הזהר, וישלח ט״ז:קס״ז

PARAGRAPH 38

259 **מלחמה לה׳ בעמלק**

"Havayah has a war with Amalek from generation to generation."

Exodus 17:16 שמות י״ז:ט״ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס קָהּ מִלְחָמָה לַה׳ בַּעֲמָלֵק מִדֹּר דֹּר׃

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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KEHOT'S NOTE

שמות יז, טז.

260 **מי שטרח בע״ש**

> "One who toiled on Erev Shabbos will eat on Shabbos; one who did not toil on Erev Shabbos, from where will he eat on Shabbos?"

Avodah Zarah 3a:10 עבודה זרה ג׳ א:י׳

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, תְּנָהּ לָנוּ מֵרֹאשׁ וְנַעֲשֶׂנָּה. אָמַר לָהֶן הַקָּדוֹשׁ בָּרוּךְ הוּא: שׁוֹטִים שֶׁבָּעוֹלָם! מִי שֶׁטָּרַח בְּעֶרֶב שַׁבָּת יֹאכַל בְּשַׁבָּת, מִי שֶׁלֹּא טָרַח בְּעֶרֶב שַׁבָּת מֵהֵיכָן יֹאכַל בְּשַׁבָּת? אֶלָּא אַף עַל פִּי כֵן, מִצְוָה קָלָה יֵשׁ לִי וְסוּכָּה שָׁמָּה, לְכוּ וַעֲשׂוּ אוֹתָהּ.

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

KEHOT'S NOTE

ע״ז ג, א.

PARAGRAPH 39

261 **הקורא לישראל יעקב**

> One who calls Avraham "Avram" transgresses a positive commandment; one who calls Yisrael "Yaakov" does not, since Scripture went back and called him Yaakov.

Berakhot 13a:1 ברכות י״ג א:א׳

לֹא שֶׁיִּעָקֵר "יַעֲקֹב" מִמְּקוֹמוֹ, אֶלָּא "יִשְׂרָאֵל" עִיקָּר וְ"יַעֲקֹב" טָפֵל לוֹ. וְכֵן הוּא אוֹמֵר "אַל תִּזְכְּרוּ רִאשֹׁנוֹת וְקַדְמֹנִיּוֹת אַל תִּתְבֹּנָנוּ": אַל תִּזְכְּרוּ רִאשֹׁנוֹת" — זֶה שִׁעְבּוּד מַלְכֻיּוֹת, "וְקַדְמֹנִיּוֹת אַל תִּתְבֹּנָנוּ" — זוֹ יְצִיאַת מִצְרַיִם.

It is not intended that the name Jacob shall be obliterated, but that Israel will be fundamental and Jacob secondary. Similarly the Scriptures state, "Remember ye not the former things, neither consider the things of old" (Is. xliii. 18) — "Remember ye not the former things," i.e. the servitude of the kingdoms, "neither consider the things of old," i.e. the exodus from Egypt. "Behold I will do a new thing ; now shall it spring forth" (ibid. 5:19). Rab Joseph taught :

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KEHOT'S NOTE

ברכות יג, א. ראה לעיל פ׳ בשלח ב, א.

PARAGRAPH 40

262 **בורר אסור**

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

KEHOT'S NOTE

טושו״ע או״ח סשי״ט.

263 **בורר אסור**

> The laws of selecting (borer) on Shabbos, one of the forbidden labors; on Shabbos there is no refining.

Shulchan Arukh, Orach Chayim 319:1 שולחן ערוך, אורח חיים שי״ט:א׳

דיני הבורר בשבת. ובו יז סעיפים: הבורר אוכל מתוך פסולת או שהיו לפניו שני מיני אוכלים ובירר מין ממין אחר בנפה ובכברה חייב בקנון ובתמחוי פטור אבל אסור ואם ביררם בידו כדי לאכול לאלתר מותר:

הגה וכל מה שבורר לצורך אותה סעודה שמיסב בה מיד מקרי לאלתר [המגיד פ״ח ור״י נ״ב ח״ח וב״י וטור ורא״ש] ואפי׳ אחרים אוכלים עמו שרי [תוס׳ פ׳ כלל גדול] ולכן מותר לברור הירק שקורין שלאט״ן מן העלין המעופשין שבו כל מה שצריך לאכול באותה סעודה [ב״י סימן שכ״א]:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

264 **בנים למקום**

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

KEHOT'S NOTE

אבות פ״ג מי״ח.

265 **בנים למקום**

> "Beloved are Israel, for they are called children of the Omnipresent" (3:18 in the numbering of the Kehot note).

Pirkei Avot 3:14 משנה אבות ג׳:י״ד

הוּא הָיָה אוֹמֵר, חָבִיב אָדָם שֶׁנִּבְרָא בְצֶלֶם. חִבָּה יְתֵרָה נוֹדַעַת לוֹ שֶׁנִּבְרָא בְצֶלֶם, שֶׁנֶּאֱמַר (בראשית ט) כִּי בְּצֶלֶם אֱלֹקִים עָשָׂה אֶת הָאָדָם. חֲבִיבִין יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם. חִבָּה יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם, שֶׁנֶּאֱמַר (דברים יד) בָּנִים אַתֶּם לַה׳ אֱלֹקֵיכֶם. חֲבִיבִין יִשְׂרָאֵל שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה. חִבָּה יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה שֶׁבּוֹ נִבְרָא הָעוֹלָם, שֶׁנֶּאֱמַר (משלי ד) כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעֲזֹבוּ:

He used to say: Beloved is man for he was created in the image [of G-d]. Especially beloved is he for it was made known to him that he had been created in the image [of G-d], as it is said: "for in the image of G-d He made man" (Genesis 9:6). Beloved are Israel in that they were called children to the All-Present. Especially beloved are they for it was made known to them that they are called children of the All-Present, as it is said: "you are children ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

266 **שמע ישראל**

> "Hear, O Israel": the daily Shema, in which the level of Yisrael is touched every day.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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PARAGRAPH 41

267 **ותרועת מלך בו**

> The last phrase of Bilam's blessing, "and the King's teruah is in him," which this section explains in both its senses.

Numbers 23:21 במדבר כ״ג:כ״א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה׳ אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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268 **תרועם בשבט ברזל**

> "You shall break them with a rod of iron; like a potter's vessel you shall shatter them." Teruah in the sense of breaking.

Psalms 2:9 תהילים ב':ט'

תְּרֹעֵם בְּשֵׁבֶט בַּרְזֶל כִּכְלִי יוֹצֵר תְּנַפְּצֵם׃

Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.'

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KEHOT'S NOTE

תהלים ב, ט.

269 **לשון חיבה וריעות**

> Rashi: teruah is "a term of affection and friendship," as in "David's friend (re'eh)," and Onkelos renders, "the Shechinah of their King is among them."

Rashi on Numbers 23:21 רש"י על במדבר כ"ג:כ"א

... לְשׁוֹן עֲבֵרָה, כְּמוֹ "וְהָרָה עָמָל" (תהלים ז'), "כִּי אַתָּה עָמָל וָכַעַס תַּבִּיט" (שם י'), לְפִי שֶׁהָעֲבֵרָה הִיא עָמָל לִפְנֵי הַמָּקוֹם: ה' אלקיו עמו. אֲפִלּוּ מַכְעִיסִין וּמַמְרִים לְפָנָיו, אֵינוֹ זָז מִתּוֹכָן: ותרועת מלך בו. לְשׁוֹן חִבָּה וְרֵעוּת, כְּמוֹ (שמואל ב ט"ו) "רֵעֶה דָּוִד" — אוֹהֵב דָּוִד, (שופטים ט"ו) "וַיִּתְּנָהּ לְמֵרֵעֶהוּ", וְכֵן תִּרְגֵּם אַנְקְלוֹס "וּשְׁכִינַת מַלְכְּהוֹן בֵּינֵהוֹן":

לא הביט און ביעקב וגו' HE HATH NOT BEHELD INIQUITY IN JACOB, etc. — Understand this as the Targum has it ("I have seen that there are no worshippers of idols in the house of Jacob"). Another explanation: According to its plain sense it can receive a beautiful exposition: לא הביט HE DOTH NOT SEE — i. e., the Holy One, blessed be He, doth not see און THE INIQUITY which is IN JACOB: when they transgress His Words He does not deal so strictly with them as to pay ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

270 **מלך במשפט יעמיד ארץ**

> "A king through justice establishes the land." Kingship as judgment.

Proverbs 29:4 משלי כ"ט:ד'

מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אָרֶץ וְאִישׁ תְּרוּמוֹת יֶהֶרְסֶנָּה׃

The king by justice establisheth the land; but he that exacteth gifts overthroweth it.

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KEHOT'S NOTE

משלי כט, ד.

271 **דינא דמלכותא דינא**

> Shmuel's rule, "the law of the kingdom is law." Kingship as the power of law and judgment.

Gittin 10b:12–14 גיטין י' ב:י"ב-י"ד

אֶלָּא מַתְנָה, בְּמַאי קָא קָנֵי - לָאו בְּהַאי שְׁטָרָא? וְהַאי שְׁטָרָא חַסְפָּא בְּעָלְמָא הוּא! אָמַר שְׁמוּאֵל: דִּינָא דְמַלְכוּתָא - דִּינָא. וְאִיבָּעֵית אֵימָא, תָּנֵי

"חוּץ מִכְּנִיטֵי נָשִׁים". רַבִּי שִׁמְעוֹן אוֹמֵר: אַף אֵלּוּ, כְּשֵׁירִין וְכוּ': וְהָא לָאו בְּנֵי כְרִיתוּת נִינְהוּ?

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

KEHOT'S NOTE

גיטין י', ב. וש"נ.

272 **באור פני מלך חיים**

> "In the light of the King's face is life, and His favor is like a cloud of the latter rain." Kingship as kindness.

Proverbs 16:15 משלי ט"ז:ט"ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ׃

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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KEHOT'S NOTE

משלי טז, טו.

273 **בזהר בפי ויחי (דרל"ט ע"א)**

> The note says this Zohar is brought in both places.

KEHOT'S NOTE

מובא לקמן פ' ברכה צז, א. שה"ש נא, ב.

274 **כד מלכא יתיב על כורסייא איקרי מלך עילאה**

> On the small alef of Vayikra: a king seated on his throne with the crown of kingship on him is called the supernal King; when he goes down to his servants' house he is called the lesser King. So the Holy One, blessed be He, when He descends below.

Zohar, Vayechi 60:607–62:618 ספר הזהר, ויחי ס':תר"ז-ס"ב:תרי"ח

When a king sits on his throne wearing the royal crown, he is called Great King, but when he comes down from his throne and visits his servant, he is called Little King. So G-d, as long as He is on high over all, is called Supreme King, but when He brings His abode below, He is simply King, not Supreme as before.

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

275 **כבוד מלכותך יאמרו**

> "They shall speak of the glory of Your kingdom and tell of Your might." Kingship over the worlds is linked with gevurah.

Psalms 145:11 תהילים קמ"ה:י"א

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ׃

They shall speak of the glory of Thy kingdom, And talk of Thy might;

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KEHOT'S NOTE

תהלים קמה, יא.

276 **שו"ה מלכותך — וכמ"ש במ"א**

> For the text's "as is explained elsewhere" on the King's descent through gevuros, the note points to the same passage, which contrasts the weekday drawing down from above with the Shabbos ascent in delight.

KEHOT'S NOTE

ראה לקמן פ' ברכה צז, א.

277 **בזהר פ׳ תרומה (דקל״ה סע״א וע״ב)**

The note says that this passage of the Zohar on Terumah is explained there.

KEHOT'S NOTE

נתבאר בביאה״ז לצ״צ-ב ע׳ תתד ואילך.

278 **ואנפהא נהירין בנהירא עילאה**

When Shabbos enters, Malchus unites with the King, "and all judgments pass away from her," "and her face shines with the supernal light," and she is crowned below with the holy people.

Zohar, Terumah 14:164–15:173 ספר הזהר, תרומה י״ד:קס״ד-ט״ו:קע״ג

and her countenance is illumined by the supernal light, and she is crowned here below by the Holy People, all of whom are invested with new souls. Then is the time for the commencement of prayer, when the worshippers bless Her with joy and gladness, saying, "Bless ye the L-rd, the Blessed One!" (the beginning proper of the Sabbath Eve prayer).

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

PARAGRAPH 42

279 **ריעות וחיבה**

"When will is found and the bond is crowned," the two worlds join in one will, and "all the masters of judgment are subdued and pass from the world."

Zohar, Vayigash 3:26–5:36 ספר הזהר, ויגש ג׳:כ״ו-ה׳:ל״ו

R. Judah said: 'There is in this verse a recondite doctrine of faith, to wit, that when G-d is pleased with Israel and their union is crowned, then two worlds meet together in union, the one opening its store-house, and the other gathering in the contents. Thus, "lo, the kings assembled themselves", to wit, the two holy worlds, the upper world and the lower world.' R. Hiya said: 'The same effect is produced by the sacrifices, for when a sacrifice is offered up and each section receives its due, then …

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

280 **בד״ה והי׳ מדי חדש**

The note locates the discourse "And it shall be, from one New Moon" in Likkutei Torah, V'Zos HaBerachah.

KEHOT'S NOTE

ראה לקמן פ׳ ברכה.

281 **והיה מדי חדש**

"And it shall be, from one New Moon to another and from one Shabbos to another, all flesh shall come to bow before Me." The verse opens the discourse to which the text refers.

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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282 **וכל דינין מתעברין מינה**

When Shabbos enters, Malchus is separated from the other side, "and all judgments pass away from her," and every power of anger flees.

Zohar, Terumah 14:164–15:173 ספר הזהר, תרומה י״ד:קס״ד-ט״ו:קע״ג

And when the Sabbath arrives the Shekinah is in perfect union with Him and is separated from the "other side", and all the potencies of severe judgement are severed from Her, She being in closest union with the Holy Light and crowned with many crowns by the Holy King, and all the principalities of severity and all the lords of judgement flee from Her, and no other domination reigns in any of the worlds,

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

283 On "the house of Elokim," the side of judgment: when it is for good, love is aroused in it, as in "his left hand is under my head"; and Rabbi Shimon distinguishes a plain "King" from the "great King."

Zohar, Vayetzei 12:78–13:86 ספר הזהר, ויצא י״ב:ע״ח-י״ג:פ״ו

PARAGRAPH 43

284 **אתה פוררת בעזך ים**

"You shattered the sea with Your might; You broke the heads of the sea monsters upon the waters." Teruah as the shattering of severities.

Psalms 74:13 תהילים ע״ד:י״ג

אַתָּה פוֹרַרְתָּ בְעָזְּךָ יָם שִׁבַּרְתָּ רָאשֵׁי תַנִּינִים עַל־הַמָּיִם׃

Thou didst break the sea in pieces by Thy strength; Thou didst shatter the heads of the sea-monsters in the waters.

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KEHOT'S NOTE

תהלים עד, יג.

285 **בתקיעת שופר**

The shofar is called the ram of Yitzchak, his strength of judgment; the one who blows must direct his heart and will to break the force of harsh judgment, "Fortunate is the people that know the teruah."

Zohar, Emor 38:192–197 ספר הזהר, אמור ל״ח:קצ״ב-קצ״ז

286 **כמ״ש בזהר אמור**

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

KEHOT'S NOTE

צט, ב.

ביאור ע"פ לא הביט הנה יעקב הוא נמשך...

An explanation of the verse "He has not beheld [iniquity in Yaakov]"

Bilaam's verse describes two modes: Yaakov, yud-akev, the ray of Chochmah that descends through the six weekdays to refine nogah with toil, so that the wisdom of kelipah cannot even look at him; and Yisrael, shir E-l, the Shabbos ascent of holiness itself, where there is no toil and no war. Shabbos holds both, for there the son, Yisrael, also rises to the higher awe of Moshe, the faithful servant.

THE MAAMAR IN BRIEF

Yaakov comes from the Yesod of Abba, which breaks out beyond Z'eir Anpin; as yud-akev, the yud of Chochmah reaching the heel, he descends into Beriah, Yetzirah and Asiyah on the weekdays to refine the sparks of nogah, "for by Chochmah they are refined." His root never fell in the shattering, and the wisdom of kelipah, aven, cannot behold his revealed Chochmah. His work is toil (amal), like tanning hides, turning yesh into ayin. On Shabbos nothing descends; the week's refinements rise and the worlds ascend. This is Yisrael, read as shir E-l: the masculine shir is holiness itself rising without refinement, a foretaste of the Time to Come. Yisrael rules over the 120 combinations of Elokim, so the external forces have no hold there, and Abba and Imma become inner light within Z'eir Anpin. Nor is Yaakov's advantage lost: on Shabbos Z'eir Anpin enclothes the essence of Abba itself. In a person's prayer, Yaakov is the servant of lower awe, the Shema is the love of the son, and the Shemoneh Esreh is the higher awe of the second servant, Moshe; on Shabbos the son becomes the faithful servant, and that awe is joined with joy.

OUTLINE

1 Yaakov, yud-akev, and the refinement of nogah ¶1–3

Yaakov is the light of the Yesod of Abba, drawn down into the lower worlds during the weekdays to refine nogah; his root never fell in the shattering. Opposite holy Chochmah stands a wisdom of kelipah, aven, which cannot behold the revealed Chochmah of Yaakov; in a person, this is weekday prayer and "Turn away from evil and do good."

2 Toil on weekdays, none on Shabbos ¶4–5

The weekday refinement is toil, like tanning hides: changing things from their nature and turning yesh into ayin, against the order of the chain of worlds. "For on it He rested" implies weekday labor, which belongs to Yaakov; on Shabbos the union is of Yisrael, Z'eir Anpin, and Rachel.

3 Yisrael as shir E-l: two kinds of ascent ¶6–8

On Shabbos the refined sparks rise and the worlds ascend; Yisrael is shir E-l, the song of ascent. The feminine shirah is the rising of what was refined from below; the masculine shir is holiness itself rising, as in the Time to Come. Yisrael rules over the 120 combinations of Elokim that hide the Infinite Light.

4 No war in Yisrael; the rest of the verse ¶9–10

The external forces draw from the 120 combinations and wrestle with Yaakov, but have no hold in Z'eir Anpin of Atzilus. "Havayah his G-d is with him": Abba and Imma become inner light on Shabbos, the purpose of all ascents; "the King's teru'ah" is the sweetening of judgments and the shining of the King's face.

5 Does the weekday have something Shabbos lacks? ¶11–12

If Yaakov has an advantage over Yisrael, the weekday would seem to have a quality Shabbos lacks. The answer: Z'eir Anpin is in general higher, and on Shabbos it enclothes the very essence of Abba, so it holds Yaakov's advantage too.

6 Servant and son in prayer ¶13–19

The servant's self-nullification has an advantage over the son's love. The first servant is the lower awe of Pesukei deZimra (Yaakov), the son is the love of the Shema, and the second servant is the higher awe of the Shemoneh Esreh (Moshe). On Shabbos the son rises to be the faithful servant, an awe joined with joy: "Moshe rejoiced in the gift of his portion."

KEY CONCEPTS

Yaakov as yud-akev יעקב י׳ עקב

The name Yaakov read as the yud of Chochmah (the Yesod of Abba) drawn down to the akev, the heel, the lower worlds, in order to refine the sparks there.

Refinements of nogah (birurei nogah) בירורי נוגה

Sifting the holy sparks out of kelipas nogah, the husk in which good and evil are mixed, through eating, prayer and the deeds of the weekdays.

Yisrael as shir E-l ישראל שיר אל

The name Yisrael read as "the song of E-l": the Shabbos ascent, in which the worlds rise and holiness itself ascends without refinement.

Shirah and shir שירה ושיר

The feminine shirah is the ascent of what was refined from below; the masculine shir is the ascent of the giver, Z'eir Anpin, receiving from Abba's own lights, as will be in the Time to Come.

The 120 combinations of Elokim ק"כ צירופי אלקים

The arrangements of the five letters of the Name Elokim that rule the lower worlds and conceal the Infinite Light; Yisrael rules over them.

The two servants ב' בחי' עבד

The Zohar's first servant, the lower awe of Pesukei deZimra (Yaakov), and second servant, the higher awe of the Shemoneh Esreh from the higher Chochmah (Moshe), with the son's love of the Shema between them.

SECTION 1 · ¶1–3

Yaakov, yud-akev, and the refinement of nogah

1 ביאור ע"פ לא הביט[1,2] הנה יעקב הוא נמשך מיסוד אבא [המלובש בז"א ובוקע ויוצא חוץ לז"א

An explanation of the verse "He has not beheld." Now, Yaakov is drawn from the Yesod (foundation) of Abba [which is enclothed in Z'eir Anpin (the emotive attributes), and breaks through and emerges outside Z'eir Anpin,

> The maamar explains Bilaam's words, "He has not beheld iniquity in Yaakov, nor has He seen toil in Yisrael" (Numbers 23:21), and begins with the root of the level called Yaakov. Abba is the configuration of Chochmah, and its Yesod is its lowest, transmitting point; the text says that the Yesod of Abba, enclothed within Z'eir Anpin, breaks through and comes out beyond it.

ומזה נתהוה בחי' יעקב] והוא נמשך ויורד בבי"ע לברר בירורי נוגה בכל ששת ימי המעשה[3]

and from this the level of Yaakov came into being]. And he is drawn down and descends into [the worlds of] Beriah, Yetzirah and Asiyah to refine the refinements (birurim) of nogah throughout all "the six days of work."

> The light of the Yesod of Abba that emerges beyond Z'eir Anpin is what forms the level of Yaakov. Its task is to descend into the three lower worlds, where holy sparks are mixed into kelipas nogah, the husk in which good and evil are mingled, and to sift the good out of it all through the six weekdays.

וזהו פי' יעקב י' עקב שנמשך היו"ד שהוא בחי' יסוד אבא לבחי' עקב דהיינו בי"ע לברר שם בירורי נוגה.

And this is the meaning of Yaakov: yud-akev (a yud [and] a heel), that the yud, which is the level of the Yesod of Abba, is drawn down to the level of the heel (akev), that is, Beriah, Yetzirah and Asiyah, to refine there the refinements of nogah.

> The name Yaakov (יעקב) is read as two parts: the letter yud (י), which stands for Chochmah, here the Yesod of Abba, and akev (עקב), "heel." The yud of wisdom reaches down to the "heel," the lowest worlds, in order to refine there.

[כי בחכמה אתברירו[4,5] ועי' בפ' וישלח ע"פ ויאבק איש[6,7] בענין כי לא יכול לו[8] מפני שיעקב היינו הארת יסוד אבא כו' ע"ש.[9]

[For "by Chochmah (wisdom) they are refined." And see in Parshas Vayishlach, on the verse "And a man wrestled," on the matter of "that he could not prevail against him," [which is] because Yaakov is the illumination of the Yesod of Abba, etc.; see there.

> The bracketed note gives the reason it is Chochmah that descends: "by Chochmah they are refined," that is, the sifting of good from evil is the work of wisdom. It also refers to the Torah Ohr maamar on Yaakov's wrestling with the angel, which explains that the angel "could not prevail against him" because Yaakov is the light of the Yesod of Abba.

2 ועוד מבואר במ"א ע"פ ויברך יעקב[10] כי יעקב לא מת[11] דהיינו שלא היה בבחי' שבירה[12] כלל ומשם יורד הכח הזה להעלות הניצוצים כו'.

And it is further explained elsewhere, on the verse "And Yaakov blessed," that "Yaakov did not die": that is, he was not in the state of shattering at all; and from there this power comes down, to elevate the sparks, etc.

> "Yaakov our father did not die" is a teaching of the Talmud (Taanis 5b). It is read here in Kabbalistic terms: Yaakov's root never took part in the shattering of the vessels, the primordial breakage that Kabbalah calls "death," and because his root never broke, it is from there that the power comes to lift up the fallen sparks.

וענין זה כמ"ש בע"ח [בעץ חיים] ובאוצ"ח [ובאוצרות חיים] שיעקב נתקן מאחוריים דאבא שלא נפלו בבריאה ולכן לא נז' [נזכר] בהם מיתה כו'

And this matter is as is written in Etz Chaim and in Otzros Chaim: that Yaakov was formed from the back aspect (achorayim) of Abba, which did not fall into Beriah; and therefore death is not mentioned regarding them, etc.

> In the Arizal's writings, Abba has a "back" (achorayim), an outer aspect, and this back aspect of Abba did not fall into Beriah in the shattering. Since Yaakov was formed from it, "death," the Kabbalistic term for falling in the shattering, is not said of these levels.

ובזה יתרון מעלתו אפילו על בחי' ז"א שהוא כללות ו"ק [ו' קצוות] דאצי' שבהן הי' [היה] שבה"כ [שבירת הכלים]. והשתא א"ש [אתי שפיר] דהבירור הוא ע"י יעקב כו']

And in this lies his superiority even over the level of Z'eir Anpin, which is the six extremities (vav ketzavos) of Atzilus as a whole, in which the shattering of the vessels (sheviras hakeilim) took place. And now it is well [understood] that the refinement is through Yaakov, etc.]

> Z'eir Anpin, the six emotive Sefiros of Atzilus, is where the shattering took place, so in this respect Yaakov stands even higher than it. This explains why the refining is done through Yaakov: only what never fell can lift up what did.

והנה זלע"ז [זה לעומת זה] עשה האלקים[13] דכמו שיש חכמה בקדושה והם בחי' או"א [אבא ואימא] דמשם נלקח יעקב כך נתהוה בסט"א [בסטרא אחרא] ג"כ חכמה דקליפה ע"ד חרטומי מצרים[14] או כמ"ש חכמים המה להרע.[15]

Now, "G-d has made the one opposite the other": for just as there is Chochmah (wisdom) in holiness, namely the level of Abba and Imma, from where Yaakov was taken, so in the sitra achra (the other side) there also came into being a Chochmah of kelipah (the husk), in the manner of the magicians of Egypt, or as it is written, "They are wise to do evil."

> Shlomo's principle "G-d has made the one opposite the other" (Koheles 7:14) means that every holy force has an unholy counterpart. Opposite holy Chochmah, the level of Abba and Imma from which Yaakov comes, stands a "wisdom of kelipah," like the craft of Pharaoh's magicians or those whom Yirmeyahu calls "wise to do evil."

3 והנה כשזה קם זה נופל[16,17] דהיינו ע"י גילוי חכמה דקדושה שהוא בחי' י' עקב אזי ממילא מתבטלים החכמה חיצוניות דסט"א [דסטרא אחרא]

Now, "when this one rises, that one falls": that is, through the revelation of the Chochmah of holiness, which is the level of yud-akev, the external wisdom of the sitra achra is then nullified as a matter of course.

> "When this one rises, that one falls" is Rashi's comment on the twins Yaakov and Esav: the two cannot be strong at the same time. So when holy Chochmah, the yud-akev, is revealed, the opposing external wisdom of the other side loses its power by itself, without a fight.

וזהו לא הביט און ביעקב[18] פי' און הוא חכמה דקליפה מלשון ואיש און מחשבותיו.[19] שהם המחשבות רעות מחכמה הנ"ל.

And this is "He has not beheld iniquity (aven) in Yaakov." The meaning: aven is the Chochmah of kelipah, from the expression "and the man of iniquity (aven), his thoughts," which are the evil thoughts that come from the wisdom mentioned above.

> The verse is now read in a new way: aven, usually "iniquity," means the wisdom of kelipah, as in Yeshayahu's "the man of aven, his thoughts," where aven goes together with thoughts. These are the evil thoughts that come from that unholy wisdom.

לא יוכל להביט כלל בבחינת יעקב שהוא בהתגלות החכמה דקדושה שהאור דוחה את החשך כו'

It cannot behold the level of Yaakov at all, which is in the revelation of the Chochmah of holiness; for the light drives away the darkness, etc.

> So the verse means that aven cannot even look at Yaakov, because Yaakov is the revelation of holy Chochmah. Darkness does not need to be fought; light drives it away by its very presence.

וכן הוא למטה בעבודת ה' בכל ימות החול צ"ל בבחי' יעקב לברר בירורים ע"י התפלה שממשיך גילוי היו"ד בחי' חכמה ורעו"ד בבחי' עקביים וע"י סור מרע ועשה טוב[20] [ועמש"ל [ורעותא דליבא] [ועיין מה שכתוב לעיל] ע"פ וישב יעקב].[21,22]

And so it is below, in the service of G-d: during all the weekdays one must be at the level of Yaakov, to refine the refinements through prayer, by which one draws down the revelation of the yud, the level of Chochmah, and the desire of the heart (re'usa deliba) into the level of the heels; and through "Turn away from evil and do good" [and see what is written above, on the verse "And Yaakov settled"].

> The same holds in a person's service during the week: he must serve in the mode of Yaakov, refining through prayer, which brings the yud of wisdom and the heart's yearning (re'usa deliba) down into the "heels," the lowest and most practical parts of life, and through "Turn away from evil and do good" (Psalms 34:15). The bracket points to an earlier maamar on "And Yaakov settled."

SECTION 2 · ¶4–5

Toil on weekdays, none on Shabbos

4 ואזי לא הביט און ביעקב כנ"ל. אמנם בשבת כתיב ולא ראה עמל בישראל.[23] כי בבחי' יעקב

And then "He has not beheld iniquity in Yaakov," as mentioned above. On Shabbos, however, it is written, "nor has He seen toil (amal) in Yisrael." For in the level of Yaakov

> When a person serves in the mode of Yaakov, the first half of the verse is fulfilled. The second half, "nor has He seen toil (amal) in Yisrael," is applied to Shabbos, and the maamar now explains why toil belongs to Yaakov and not to Yisrael.

נמצא בחינת עמל אדם לעמל יולד[24] שהוא העבודה והיגיעה לברר בירורי נוגה והרי יורד ממקומו בבחי' עקביים לברר שם וזהו ענין ששת ימים תעבוד

there is found the aspect of toil: "Man is born to toil." This is the labor and exertion to refine the refinements of nogah; for he descends from his place into the level of the heels, to refine there. And this is the meaning of "Six days shall you labor (taavod)."

> The service of Yaakov is labor, as in "Man is born to toil" (Job 5:7): to refine nogah one must leave one's own level and go down to the "heels." This is the meaning of the weekday command "Six days shall you labor."

וכמו עד"מ עיבוד העורות שנק' עבודה שצריך עבודה ויגיעה עד שישתנו ממהותן הראשון למהות אחר שיהיו ראויים

It is like, by way of analogy, the tanning (ibud) of hides, which is called avodah (work): for it requires work and exertion until they are changed from their original nature into another nature, so that they will be fit

> The Hebrew word for service, avodah, is also used for the tanning of hides: raw skin must be worked hard until its nature changes into leather. The analogy shows that avodah means effort that transforms the nature of a thing.

לעשות מהם מנעלים וכה"ג [וכהאי גוונא] וכמ"כ [וכמו כן] ג"כ ענין בירורי נוגה לאהפכא מחשוכא לנהורא ע"י שאוכל ומתפלל בכח האכילה ה"ז [הרי זה] עבודה לשנותן ממהותן.

to make shoes from them, and the like. And likewise, so too is the matter of the refinements of nogah, "to turn darkness into light": when one eats and prays with the strength of the eating, this is avodah, to change them from their nature,

> Refining nogah is the same kind of work: when a person eats and then prays with the strength the food gave him, he changes the food from its natural state, "turning darkness into light." That transformation is avodah in the full sense.

5 ולעשות מיש אין. שהוא משנה סדר ההשתלשלות. ולכן זהו בחי' עבודה ועמל. ולכן נאמר בשבת

and to make "something" (yesh) into "nothing" (ayin), which changes the order of the chain of descending worlds (hishtalshelus). Therefore this is the level of work and toil. And therefore it is said of Shabbos,

> Refining means turning "something" (yesh), a thing that feels self-standing, into "nothing" (ayin), self-nullified before G-d. That runs against the natural order of the chain of worlds, which goes from nothing to something, and so it takes work and toil.

כי בו שבת[25] מכלל שבששת ימי המעשה הוא בחי' עמל. וזה נמצא ושייך דוקא בבחי' יעקב.

"for on it He rested," which implies that the six days of work are the level of toil. And this is found, and pertains, specifically at the level of Yaakov.

> The Torah says of the seventh day, "for on it He rested" (Genesis 2:3); rest implies that the six days before it were days of labor. This weekday toil belongs specifically to the level of Yaakov.

אבל בישראל לא יש בחי' עמל. פי' כמ"ש בפע"ח [בפרי עץ חיים] שבחול הוא זיווג יעקב ורחל ואז

But in Yisrael there is no aspect of toil. The explanation is as is written in Pri Etz Chaim: that on weekdays there is the union (zivug) of Yaakov and Rachel, and then

> Yisrael, by contrast, has no toil. Pri Etz Chaim teaches that on weekdays the union (zivug), the joining through which Divine flow is drawn down, is between Yaakov and Rachel, the feminine configuration that receives.

נמצא עבודת הבירורים שיורדים בבי"ע לברר ואח"כ מתעלים באצי' בשעת התפלה כו' אבל בשבת הוא זיווג ישראל ורחל. ישראל היינו ז"א.

there is the work of the refinements: they descend into Beriah, Yetzirah and Asiyah to refine, and afterwards they ascend into Atzilus at the time of prayer, etc. But on Shabbos there is the union of Yisrael and Rachel. Yisrael is Z'eir Anpin (the emotive attributes).

> In that weekday union there is the work of refinement: the vessels go down into the lower worlds to refine and then rise into Atzilus during prayer. On Shabbos the union is of Yisrael and Rachel, and "Yisrael" here is Z'eir Anpin itself, the higher partner.

SECTION 3 · ¶6–8

Yisrael as shir E-l: two kinds of ascent

6 והיינו שבשבת אין יורדים הכלים דאצי' לברר בבי"ע שזהו בחי' יעקב יוד עקב. כי"א אדרבה מתעלים הבירורים שהוברררו בחול ליכלל באצי' כי בשבת הוא עליות העולמות וזהו בחי' ישראל שיר אל.

That is: on Shabbos the vessels of Atzilus do not descend to refine in Beriah, Yetzirah and Asiyah, which is the level of Yaakov, yud-akev; rather, on the contrary, the refinements that were refined during the weekdays ascend to be included in Atzilus, for on Shabbos there are the ascents of the worlds. And this is the level of Yisrael: shir E-l (the song of E-l),

> On Shabbos nothing goes down to refine; the reverse happens: what was refined during the week rises and is absorbed into Atzilus, and all the worlds ascend. This is why the Shabbos level is called Yisrael (ישראל), read as shir E-l (שיר אל), "the song of E-l."

שהוא בחי' השיר וההעלאה. שכל עליות הוא ע"י שיר והיינו ההעלאה של בחי' אל שנעשה מאו"ח [מאור חוזר] של הבירורים וע"י"ז ממשיכים מ"ד [מיין דוכרין] ממקום גבוה היינו גילוי התענוג עליון שיתענגו על ה'.

which is the level of song and elevation. For every ascent is through song; and this is the elevation of the level of E-l, which comes about from the returning light (or chozer) of the refinements. And through this one draws down mayin duchrin (masculine waters) from a high place, that is, the revelation of the supernal delight, that they "delight in Havayah."

> Song is the language of ascent, since it lifts. The ascent of "E-l" is brought about by the "returning light," the light that rises from below out of the week's refinements, and in response the "masculine waters," the flow from above, come down from a lofty source: supernal delight, as the prophet promises for Shabbos, "Then you will delight in Havayah."

[ואפשר לומר דפי' שיר אל היינו כדפי' ע"פ שירו לה' שיר חדש.[26,27] דהנה כשמתבררים מ"ן [מיין נוקבין] דבי"ע ועולי' [ועולים] להתכלל במ"ד [במיין דוכרין] דתיקון

[And it can be said that the meaning of shir E-l is as was explained on the verse "Sing to Havayah a new song (shir)." For when the mayin nukvin (feminine waters) of Beriah, Yetzirah and Asiyah are refined and ascend to be included in the mayin duchrin of [the world of] Tikkun,

> A second suggestion, in brackets, ties shir E-l to the explanation of "Sing to Havayah a new song" (Psalms 96:1). Mayin nukvin, "feminine waters," is the yearning that rises from below; here it is the refined sparks of the lower worlds rising to join the mayin duchrin, the flow from above, of Tikkun, the rectified world of Atzilus.

אז נק' שירה חדשה שירה ל' [לשון] נקבה. כי בי"ע נק' דרך כלל עלמא דנוק' [דנוקבא] לגבי אצי'.

it is then called "a new song" (shirah chadashah), shirah being a feminine term; for Beriah, Yetzirah and Asiyah are generally called "the world of the Nukva" (alma deNukva) relative to Atzilus.

> That ascent is called shirah chadashah, "a new song," in the feminine form, as in the blessing after the morning Shema. The feminine fits because the lower worlds as a whole are the receiving, "feminine" world relative to Atzilus.

7 ונקי שירה חדשה כי זהו דבר חדש שיתכלל דבר שנפל בשבירה בנוגה ויעלה למעלה בקדושה עליונה דאצי' וכן עליית המל' כשהיא עולה מבי"ע לאצילות נק' שירה ל' [לשון] נקבה.

And it is called "a new song" because this is a new thing: that something which fell in the shattering into nogah should be included and should ascend on high into the supernal holiness of Atzilus. And likewise the ascent of Malchus (sovereignty), when it ascends from Beriah, Yetzirah and Asiyah to Atzilus, is called shirah, a feminine term.

> The song is "new" because something that fell into nogah in the shattering now rises into the highest holiness of Atzilus, which is a genuinely new state. Likewise, when Malchus rises from the lower worlds into Atzilus, its ascent is called by the feminine word shirah.

אבל שיר ל' [לשון] זכר הוא ענין עליית הדכר עצמו דהיינו התעלות בחי' ז"א שיקבלו כלים דז"א מאורות דאבא עצמם

But shir, a masculine term, is the ascent of the male (dechar) itself, that is, the elevation of the level of Z'eir Anpin: that the vessels of Z'eir Anpin should receive from the lights of Abba themselves,

> The masculine shir is a different kind of ascent: the rising of the male, the giver, Z'eir Anpin itself. Its vessels receive directly from the lights of Abba themselves, without anything being refined from below.

דהיינו אור א"ס השורה בחכמה והוא עליי' [עלייה] שלא ע"י בירורים כלל רק עליי' [עלייה] ותוספות אור דקדושה עצמה

that is, the Infinite Light (Or Ein Sof) that rests in Chochmah. And this is an ascent that is not through refinements at all, but only an ascent and an increase of light of holiness itself,

> The lights of Abba are the Infinite Light that rests in Chochmah. This ascent does not come from refining lower things at all; it is holiness itself rising higher and receiving more light.

וכמו שיהי' [שיהיה] לע"ל [לעתיד לבוא] כשישלם הבירור ואת רוח הטומאה אעביר[28] כו' ולא יהיה רע כלל ואעפ"כ [ואף על פי כן] יהי' [יהיה] עליות בקדושה עצמה

as it will be in the Time to Come, when the refinement is completed, and "I will remove the spirit of impurity," etc., and there will be no evil at all; and even so there will be ascents within holiness itself;

> This is what will happen in the Time to Come, when all refinement is complete and G-d will "remove the spirit of impurity" (Zechariah 13:2): there will be no evil left to refine, yet holiness will still keep ascending.

וכמו שהוא מעין ודוגמא זו גם בזמן הזה בשבת שהעליי [שהעלייה] דשבת היא שלא ע"י בירורים כבחול

and as there is a semblance and likeness of this even in the present time, on Shabbos: for the ascent of Shabbos is not through refinements, as on weekdays,

> Shabbos even now is a foretaste of that future state, because its ascent is not brought about by refining, as the weekday ascent is.

כי בשבת בורר אסור אלא שמ"מ עליי [עלייה] שבת הוא ע"י בירורים דחול וכמאמר מי שטרח בע"ש [בערב שבת][29] כו'.

for on Shabbos selecting (borer) is forbidden. Except that, nevertheless, the ascent of Shabbos is through the refinements of the weekdays, as the saying goes, "One who toiled on Erev Shabbos," etc.

> Borer, selecting the good from the bad, is one of the labors forbidden on Shabbos, a sign that Shabbos is not a time for refining. Still, the present Shabbos ascent does depend on the weekday refinements, as the Talmud says: "One who toiled on Erev Shabbos will eat on Shabbos" (Avodah Zarah 3a).

אבל לע"ל [לעתיד לבוא] ליום שכולו שבת[30, 31] תהיה העלייה שלא ע"י בירורים כלל ונק' עלייה זו בשם שיר לשון זכר בחינת דכר כו'.

But in the Time to Come, "for the day that is entirely Shabbos," the ascent will not be through refinements at all; and this ascent is called by the name shir, a masculine term, the level of the male (dechar), etc.

> In the future "day that is entirely Shabbos" the ascent will come with no refinement at all. Such an ascent is called shir, the masculine form, the ascent of the giver himself.

8 ועפ"ז [ועל פי זה] י"ל [יש לומר] שנק' עלייה דשבת שיר אל שהוא עלייה דקדושה עצמה שלא ע"י בירורים כמו בחול כו' והיינו כמ"ש בע"ח [בעץ חיים] סוף ש"ל והז"א נק' אל כו' ע"ש.

And according to this it can be said that the ascent of Shabbos is called shir E-l because it is an ascent of holiness itself, not through refinements as on the weekdays, etc. And this is as is written in Etz Chaim, at the end of Sha'ar 30: "And Z'eir Anpin is called E-l," etc.; see there.

> Following the distinction just drawn, the Shabbos ascent is called shir E-l, with the masculine shir, because it is holiness itself rising, not something refined from below. This fits Etz Chaim's statement that Z'eir Anpin is called E-l, so that "the song of E-l" is the ascent of Z'eir Anpin itself.

אמנם י"ל [יש לומר] ג"כ בפי' שיר אל ע"ש [על שם] עליית המל' עיין בזהר פ' בראשית[32] [(די"ט ע"א) ובמק"מ [ובמקדש מלך] שם]. וזהו שבבחינת ישראל נאמר כי שרית עם אלקים.[33]

However, it can also be said, in explaining shir E-l, that it is named for the ascent of Malchus (sovereignty); see in the Zohar, Parshas Bereishis [(19a), and in the Mikdash Melech there]. And this is why, regarding the level of Yisrael, it is said, "for you have striven (sarisa) with Elokim."

> A second reading is offered: shir E-l may refer to the ascent of Malchus, as in the Zohar's account of the Chariot in Parshas Bereishis and the Mikdash Melech's commentary on it. The name Yisrael is also linked to "for you have striven (sarisa) with Elokim" (Genesis 32:29): Yisrael is the one who prevails over Elokim.

והענין כי הנה נודע שיש ק"כ צירופי אלקים בעולמות בי"ע בסוד מלך אלקים על גוים[34] [דהיינו מז"א דבריאה עד סיום מלכות דעשיה הם ק"ך צירופים

And the explanation is this: it is known that there are 120 combinations of [the Name] Elokim in the worlds of Beriah, Yetzirah and Asiyah, in the mystery of "Elokim reigns over the nations" [that is, from the Z'eir Anpin of Beriah to the end of the Malchus of Asiyah there are 120 combinations

> The five letters of the Name Elokim can be arranged in 120 different orders, and these combinations rule the three lower worlds, as in "Elokim reigns over the nations" (Psalms 47:9). The bracket specifies their range: from the Z'eir Anpin of Beriah down to the very end of the Malchus of Asiyah.

של אלקים כמ"ש בסוף ספר מבוא שערים וע' בע"ח [בעץ חיים] שער השמות] ונמשכים מבחי' מל' דאצי' שנק' שם אלקים שהוא בחי' יחודא תתאה שמסתיר להיות העולם נראה ליש.

of Elokim, as is written at the end of the book Mavo She'arim; and see in Etz Chaim, Sha'ar HaShemos]. And they are drawn from the level of the Malchus of Atzilus, which is called the Name Elokim, which is the level of the lower unity (yichuda tata'ah), which conceals, so that the world appears as something (yesh).

> The bracket gives its sources, the end of Mavo She'arim and Etz Chaim's Sha'ar HaShemos (Gate of the Names). These combinations come from the Malchus of Atzilus, called the Name Elokim, the "lower unity," whose role is to hide the Divine light so that the world seems to exist on its own (yesh).

אבל בחי' ישראל שהוא בחי' ז"א דאצילות הוא משתרר ומושל על שם אלקים שלא יסתיר

But the level of Yisrael, which is the level of the Z'eir Anpin of Atzilus, holds sway and rules over the Name Elokim, so that it should not conceal

> Yisrael, the Z'eir Anpin of Atzilus, rules over the Name Elokim; this is the meaning of sarisa, "you have ruled" or "striven." Its rule means that Elokim can no longer hide what is behind it.

על אור א"ס ב"ה [וע' במ"א בביאור דמזוזה מימין[35] ונר חנוכה משמאל בפי' כי אני ידעתי כי גדול[36] הוי' ואדונינו מכל אלקים כו'].

the Infinite Light (Or Ein Sof), blessed be He [and see elsewhere, in the explanation on "The mezuzah on the right and the Chanukah lamp on the left," on the meaning of "For I know that Havayah is great, and our L-rd is above all Elokim," etc.].

> What Elokim would hide is the Infinite Light itself. The bracket refers to the explanation on "the mezuzah on the right and the Chanukah lamp on the left," on the verse "Havayah is great, and our L-rd is above all Elokim" (Psalms 135:5): Havayah stands above all the concealments of Elokim.

SECTION 4 · ¶9–10

No war in Yisrael; the rest of the verse

9 והנה ע"י השתלשלות ק"ך צירופי אלקים יש יניקה ג"כ לחיצונים וע' שרים וע"ז נאמר ויאבק איש עמו[37] כו'

Now, through the chain of descent (hishtalshelus) of the 120 combinations of Elokim, there is nurture also for the external forces and the seventy princes; and of this it is said, "And a man wrestled with him," etc.,

> Through the descending chain of the 120 combinations of Elokim, the external forces and the "seventy princes," the heavenly ministers of the seventy nations, also draw their nurture. This is the "man" who wrestled with Yaakov (Genesis 32:25).

והיינו עם בחי' יעקב שיורד בבי"ע לברר כו' וזהו בחי' מלחמה. ואעפ"כ [ואף על פי כן] לא יכול לו.[38]

that is, with the level of Yaakov, which descends into Beriah, Yetzirah and Asiyah to refine, etc.; and this is the level of war. And even so, "he could not prevail against him."

> The struggle is with Yaakov because Yaakov goes down into the lower worlds where these forces draw their nurture, and that is a state of war. Yet the angel "could not prevail against him," since Yaakov is a light of the Yesod of Abba, as explained above.

אך כ"ז [כל זה] לא שייך רק בבחי' יעקב אבל בבחי' ישראל אין שייך בחי' מלחמה כי בז"א דאצי' אין שום יניקה להע' [להשבעים] שרים והחיצונים כו' וזהו לא ראה עמל בישראל.[39]

But all this applies only to the level of Yaakov; at the level of Yisrael, war does not apply, for in the Z'eir Anpin of Atzilus there is no nurture whatsoever for the seventy princes and the external forces, etc. And this is "nor has He seen toil in Yisrael."

> In the Z'eir Anpin of Atzilus the external forces have no hold at all, so at the level of Yisrael there is no war. This is the second half of the verse: "nor has He seen toil (amal) in Yisrael."

[וכן באדם בגילוי בחי' זו בשבת שהוא בחי' שיר אל אהבה בתענוגים[40] שזהו בחי' כנסת ישראל שמקבל מישראל דלעילא כו'.

[And so it is in man, with the revelation of this level on Shabbos, which is the level of shir E-l, "love in delights," which is the level of Knesses Yisrael (the Congregation of Israel), which receives from the supernal Yisrael, etc.

> The bracketed note applies this to a person: on Shabbos the level of shir E-l is revealed in him as "love in delights" (Song of Songs 7:7), a love that delights in G-d. This is the level of Knesses Yisrael, the community of souls, which receives from the supernal Yisrael, Z'eir Anpin.

10 וכמבואר במ"א ע"פ זכור את אשר עשה לך עמלק[41] אזי ממילא תמחה את כל המדות רעות שאין להם שום יניקה כו'].

And as is explained elsewhere, on the verse "Remember what Amalek did to you": then, as a matter of course, you will wipe out all the evil emotive attributes (middos), for they have no nurture at all, etc.]

> The bracket ends with a reference to the explanation on "Remember what Amalek did to you" (Deuteronomy 25:17): when that love in delights is revealed, the bad traits fade by themselves because they have nothing left to draw from. This echoes the command to "wipe out" Amalek.

ה' אלקיו עמו[42] פי' ה' אלקי' הוא בחי' או"א [אבא ואימא] דאצילות הם עמו דז"א ממש שנתלבשו בו בבחי' א"פ [אור פנימי] ממש משא"כ בחול הם עליו בבחי' אור מקיף

"Havayah his G-d (Elokav) is with him": the meaning is that Havayah [and] Elokim are the level of Abba and Imma of Atzilus, which are actually "with him," with Z'eir Anpin, being enclothed in him as actual inner light (or pnimi); whereas on weekdays they are above him, as encompassing light (or makif).

> The verse continues, "Havayah his G-d is with him" (Numbers 23:21). Havayah and Elokim here stand for Abba and Imma, Chochmah and Binah: on Shabbos they are "with him," inside Z'eir Anpin as inner light, whereas on weekdays they are above him as encompassing light, which affects from outside without being absorbed.

והענין הוא שמבחי' המקיפים שבחול נעשה בשבת בחי' א"פ [אור פנימי][43] ונמשכים מקיפים יותר עליונים (וע' בפע"ח [בפרי עץ חיים] שער השבת פרק ז'. אמנם יש אח"כ עוד עליות לזו"נ [לזעיר אנפין ונוקבא] בשבת עד שמתעלים למקום או"א [אבא ואימא] ממש ועוד כו' כי)

And the explanation is that the encompassing lights (makifim) of the weekdays become, on Shabbos, inner light, and higher encompassing lights are drawn down. (And see Pri Etz Chaim, Sha'ar HaShabbos, chapter 7. However, afterwards there are further ascents of Z'eir Anpin and Nukva on Shabbos, until they rise to the actual place of Abba and Imma, and further, etc. For)

> The principle is that on Shabbos what was encompassing on the weekdays becomes inner, and new, higher encompassing lights appear above. The parenthesis refers to Pri Etz Chaim and adds that later on Shabbos Z'eir Anpin and Nukva rise further, to the very place of Abba and Imma and beyond.

זהו תכלית עליות העולמות שמהמקיפים יהי' [יהיה] פנימים ויומשכו מקיפים עליונים יותר [ע' [עיין] מזה בביאור ע"פ הבאים ישרש יעקב יציץ ופרח ישראל.[44]

this is the ultimate purpose of the ascents of the worlds: that the encompassing lights should become inner ones, and higher encompassing lights should be drawn down [see on this in the explanation on the verse "[In days] to come Yaakov will take root; Yisrael will bud and blossom,"

> This exchange, the encompassing becoming inner and a higher encompassing appearing, is the whole purpose of the ascents of the worlds. The bracket refers to the explanation on "In days to come Yaakov will take root; Yisrael will bud and blossom" (Isaiah 27:6).

לעיל ס"פ שמות] וכנודע שבחול הוא יחוד הוי' ואלקים ובשבת הוא יחוד הוי' ואהיה שהוא מבחי' הכתר ע' [עיין] בפע"ח [בפרי עץ חיים] שער י"ט פ"ד.

above, at the end of Parshas Shemos]. And as is known, on weekdays there is the union of Havayah and Elokim, and on Shabbos there is the union of Havayah and Ehe-yeh, which is from the level of Keser (the Crown); see Pri Etz Chaim, Sha'ar 19, chapter 4.

> That explanation is in Torah Ohr, at the end of Parshas Shemos. On weekdays the union is of Havayah with Elokim, while on Shabbos it is of Havayah with Ehe-yeh, a Name drawn from Keser, the level above intellect, as Pri Etz Chaim explains.

ותרועת מלך בו לי' [לשון] תרועם בשבט[45] הוא המתקת הדינין ולי' [ולשון] ריעות וחיבה היינו כמ"ש באור פני מלך חיים[46] היינו שאז נמשך במל' שע"ה נהורין שזהו אור פני מלך בחי' הארת פנים כו':

"And the King's teru'ah is in him": [teru'ah] in the sense of "You will break them (teroem) with a rod," which is the sweetening of the judgments; and in the sense of friendship (rei'us) and affection, that is, as it is written, "In the light of the King's face is life": that is, that then the 375 lights (nehorin) are drawn into Malchus, which is "the light of the King's face," the level of the shining of the face, etc.

> "And the King's teru'ah is in him" is read in two ways. Teru'ah as in "You will break them with a rod" (Psalms 2:9) means breaking, the sweetening of the judgments; teru'ah as rei'us, friendship, means closeness, as in "In the light of the King's face is life" (Proverbs 16:15): on Shabbos the 375 lights are drawn into Malchus as the shining of the King's face.

SECTION 5 · ¶11–12

Does the weekday have something Shabbos lacks?

11 אך הנה צ"ל דמבואר למעלה שעם היות דיעקב הוא למטה מבחי' ישראל שהוא ז"א מ"מ יש בו מעלה יתירה ג"כ כו' וכנזכר לעיל בביאור דמי מנה עפר יעקב[47] כו'.

But now we need to understand: it was explained above that although Yaakov is below the level of Yisrael, which is Z'eir Anpin, he nevertheless also has a superior quality, etc., as was mentioned above in the explanation on "Who has counted the dust of Yaakov," etc.

> An objection: it was explained earlier that Yaakov, though below Yisrael (Z'eir Anpin), has a special advantage of his own, being from the Yesod of Abba. This was said in the explanation on "Who has counted the dust of Yaakov" (Numbers 23:10).

וא"כ איך יתכן להסכים זה עם מ"ש כאן דבחול הוא בחי' יעקב ושבת הוא בחי' ישראל.

If so, how is it possible to reconcile this with what is written here, that the weekday is the level of Yaakov and Shabbos is the level of Yisrael?

> If Yaakov has an advantage over Yisrael, how can the weekdays be Yaakov and Shabbos be Yisrael? That would mean the weekday has something that Shabbos lacks.

12 והרי חלילה לומר שיש בחי' בחול מה שאינו בשבת ח"ו [חס ושלום]. אמנם באמת לק"מ [לא קשה מידי] דמלבד דמ"מ בחי' ז"א הוא למעלה מבחי' יעקב

For heaven forbid to say that there is a level on weekdays that is not on Shabbos, G-d forbid! But in truth there is no difficulty at all. For apart from [the fact] that, in any case, the level of Z'eir Anpin is above the level of Yaakov

> It is unthinkable that Shabbos, the holier time, should lack a quality found on weekdays. The answer has two parts, and the first is that, all told, Z'eir Anpin is higher than Yaakov.

בכלל וע' בלק"ת [בלקוטי תורה (להאריז"ל)] בתהלים סי' ע"ח[48] ע"פ ויקם עדות ביעקב[49] כו' וגם אי' [איתא] דז"א שרשו גבוה אפילו מאו"א [מאבא ואימא] כנודע מענין ז"א בעתיקא אחיד ותליא כו'.

in general; and see the Arizal's Likkutei Torah on Tehillim, chapter 78, on the verse "He established a testimony in Yaakov," etc.; and it is also stated that the root of Z'eir Anpin is higher even than Abba and Imma, as is known from the matter of "Z'eir Anpin is bound to and hangs upon Atika," etc.

> That Z'eir Anpin is higher in general is shown by the Arizal's comment on "He established a testimony in Yaakov" (Psalms 78:5). Moreover, the root of Z'eir Anpin is higher even than Abba and Imma, since, in the well-known phrase, Z'eir Anpin is "bound to and hangs upon Atika," the innermost level of Keser.

אך עוד זאת כי הנה יתרון מעלה זו שבבחי' יעקב היותו מיסוד אבא. הרי גם בחי' זו ממש נמצאת בשבת בז"א ביתר שאת.

But there is more: this superior quality in the level of Yaakov is his being from the Yesod (foundation) of Abba; yet this very level is also found on Shabbos in Z'eir Anpin, with greater eminence.

> The second part: Yaakov's advantage is that he comes from the Yesod of Abba, and that very quality is present in Z'eir Anpin on Shabbos, in greater measure.

שהרי בשבת עולה ז"א ומלביש לעצמיות האורות דאבא ממש עד שנמצא אז ז"א במדרגת אבא ממש וכמ"ש בפע"ח [בפרי עץ חיים][50] גבי מוסף דשבת בפי' זכר למע"ב [למעשה בראשית].[51] נמצא בשבת יש ב' המעלות היינו בחי' ז"א כשמלביש לעצמיות אבא ממש.

For on Shabbos Z'eir Anpin ascends and enclothes the very essence of the lights of Abba, until Z'eir Anpin is then found at the actual rank of Abba, as is written in Pri Etz Chaim regarding the Musaf of Shabbos, in the explanation of "a remembrance of the work of creation." It follows that on Shabbos there are both advantages: that is, the level of Z'eir Anpin when it enclothes the very essence of Abba.

> For on Shabbos, in Musaf, Z'eir Anpin rises and enclothes the very essence of the lights of Abba until it stands at Abba's rank, as Pri Etz Chaim explains on the words "a remembrance of the work of creation" in the Shabbos Musaf. So Shabbos has both qualities: Z'eir Anpin's own height and the essence of Abba.

SECTION 6 · ¶13–19

Servant and son in prayer

13 וביאור בחי' אלו בעבודת ה' הנה נודע דיש ב' בחינות היינו בחי' עבד ובחי' בן ועם היות דבכלל בחי' בן גבוה יותר

And the explanation of these levels in the service of G-d: it is known that there are two levels, the level of a servant and the level of a son. And although, in general, the level of a son is higher,

> To apply this to the service of G-d, there are two modes: that of a servant and that of a son. A son, who serves out of love, is in general the higher.

שהוא העובד מאהבה אעפ"כ בבחי' א' יש מעלה יתירה ג"כ בבחי' עבד שהוא בחי' הביטול למעלה מן הטעם והדעת המושג [וע' ע"פ כי עמך מק"ח [מקור חיים][52] ובפ' שלח ע"פ ועתה יגדל][53] כו'.

he being one who serves out of love, nevertheless in one respect there is also a superior quality in the level of a servant, which is the level of self-nullification (bittul) above reason and comprehensible knowledge [and see on the verse "For with You is the source of life," and in Parshas Shelach, on the verse "And now, let [the strength of my L-rd] be great"], etc.

> Yet the servant has an advantage of his own: self-nullification above reason and understanding, obeying because he is a servant and not because he understands. The bracket refers to the explanations on "For with You is the source of life" (Psalms 36:10) and, in Parshas Shelach, on "And now, let the strength of my L-rd be great" (Numbers 14:17).

14 וכנודע ג"כ מענין בחכמה יסד ארץ[54] דיראה תתאה שרשה מח"ע [מחכמה עילאה] ולכן בזאת דוקא יבא אהרן[55] כו' וזהו היתרון שיש בבחי' יעקב שנק' עבדי על בחי' ישראל שנק' בן.

And as is also known from the matter of "With Chochmah (wisdom) He founded the earth": that the lower awe (yirah tata'ah) has its root in the higher Chochmah (Chochmah Ila'ah); and therefore, specifically "with this (zos) shall Aharon come," etc. And this is the advantage that the level of Yaakov, who is called "My servant," has over the level of Yisrael, who is called "son."

> "With Chochmah He founded the earth" (Proverbs 3:19) means that the "earth," Malchus, from which the lower awe (yirah tata'ah) comes, is rooted in the higher Chochmah. That is why Aharon could enter the Holy of Holies only "with this (zos)" (Leviticus 16:3), zos being a name for Malchus and its awe; and this is the advantage of Yaakov, called "My servant," over Yisrael, called "son."

ולכן צ"ל בבי' הבחי'. אך הנה איתא בזהר פ' בלק (דקצ"ה ע"ב) שיש בי' בחי' עבד.[56]

Therefore one must have both levels. However, it is stated in the Zohar, Parshas Balak (195b), that there are two levels of servant:

> Therefore a person needs both modes, servant and son. The text then cites the Zohar on Balak for two levels of "servant" in prayer.

הא' בפסוד"ז [בפסוקי דזמרה] הב' בשמו"ע [בשמונה עשרה] ובינתיים הוא ק"ש [קריאת שמע] כו' והענין כמ"ש במ"א בענין ד' אותיות הוי' היו"ד דחילו וה"א רחימו כו'

the first in Pesukei deZimra (the Verses of Praise), the second in the Shemoneh Esreh, and between them is the Shema, etc. And the explanation is as is written elsewhere on the matter of the four letters of the Name Havayah: the yud is dechilu (awe) and the hei is rechimu (love), etc.

> The first servant is in Pesukei deZimra, the second in the Shemoneh Esreh, and the Shema comes between them. Behind this lies the correspondence of the letters of Havayah to modes of service: the yud to awe (dechilu) and the hei to love (rechimu).

ואיתא בכהאריז"ל [בכתבי האריז"ל] בשעת פסוד"ז [פסוקי דזמרה] צריך לקיים מצות יראת ה' והוא ענין יראה תתאה שמבחי' ה' אחרונה דשם הוי' וזהו בחי' עבד הראשון שבזהר.

And it is stated in the writings of the Arizal that at the time of Pesukei deZimra one must fulfill the mitzvah of the awe of G-d; and this is the lower awe, which is from the level of the final hei of the Name Havayah. And this is the level of the first servant in the Zohar.

> The Arizal's writings say that during Pesukei deZimra one fulfills the mitzvah of fearing G-d. That is the lower awe, from the final hei of Havayah, which is Malchus, and it is the Zohar's "first servant."

15 וזהו בחי' יעקב עבדי ואח"כ בברכות ק"ש [קריאת שמע] ובק"ש [ובקריאת שמע] ואהבת[57] ב"פ [ב' פעמים] אור[58, 59] זהו ב' בחי' רחימו והוא בחי' בן וכמ"ש בסש"ב [בספר של בינונים] פמ"ד בשם הרע"מ [הרעיא מהימנא] כבר"א כו'

And this is the level of "Yaakov My servant." And afterwards, in the blessings of the Shema and in the Shema, "And you shall love (ve'ahavta)" [is numerically] twice or (light): these are two levels of rechimu (love), and this is the level of a son, as is written in Sefer Shel Beinonim, chapter 44, in the name of the Raaya Mehemna: "like a son," etc.,

> The lower awe of Pesukei deZimra is the level of "Yaakov My servant." Next come the blessings of the Shema and the Shema itself, the service of love: the word ve'ahavta, "and you shall love," has the numerical value of twice or, "light" (414 = 2 × 207), pointing to two levels of love, and love is the mode of a son, as Tanya, chapter 44, describes in the words of the Raaya Mehemna.

דרחים לון יתיר מגרמיה ונפשיה[60, 61] וזהו ענין למס"נ באחד[62] [וע' בד"ה ש"ה [שיר המעלות] ממעמקים[63] דאף שהבן למטה אינו חייב למס"נ בשביל אביו כו' אבל בנמשל למעלה כו' ע"ש].[64]

"who loves them more than his own self and his soul." And this is the matter of self-sacrifice (mesirus nefesh) at "One" [and see in the discourse beginning "A Song of Ascents: From the depths," that although a son below is not obligated to give up his life for his father, etc., yet in the analogue above, etc.; see there].

> The Raaya Mehemna describes the son who "loves them," his father and mother, "more than his own self and his soul," and this is the love a person expresses at the word "One" (Echad) of the Shema, giving himself over entirely. The bracket refers to the Rosh Hashanah maamar "A Song of Ascents: From the depths," which explains that although a son below is not obligated to give his life for his father, in the analogue above it is otherwise.

16 ואח"כ שמו"ע [שמונה עשרה] זהו בחי' יראה עילאה שלמעלה גם מבחי' אה"ר [אהבה רבה] דבחי' בן כי בינה[65] הוא בחי' אה"ר [אהבה רבה] ונק' בן י"ה

And afterwards, the Shemoneh Esreh: this is the level of the higher awe (yirah ila'ah), which is above even the level of the great love (ahavah rabbah) of the level of a son; for Binah (understanding) is the level of great love, and it is called ben Yah (son of Yah).

> Then comes the Shemoneh Esreh, the higher awe (yirah ila'ah), which is even above the great love of the son. Binah, the source of love, is called ben Yah because its letters spell ben ("son") and Yah, so love belongs to the son.

אך יראה עילאה זו הוא בחי' חכמה עילאה והוא יו"ד דשם[66,67] הוי' דביה שריא דחילו וזהו בחי' עבד הב'.

But this higher awe is the level of the higher Chochmah (Chochmah Ila'ah), and it is the yud of the Name Havayah, "in which awe (dechilu) dwells"; and this is the level of the second servant.

> The higher awe belongs to the higher Chochmah, the yud of the Name Havayah, "in which awe dwells." It is the Zohar's "second servant," and it stands above the love of the son just as Chochmah stands above Binah.

17 וזהו משה עבדי ויעקב י' עקב היינו הארה מבחי' יו"ד זה שנמשך לבחי' עקב כענין בחכמה יסד ארץ[68] אכן עצם בחי' היו"ד זהו בחי' משה עבדי כו'

And this is "My servant Moshe." And Yaakov, yud-akev, is an illumination from this level of the yud, which is drawn to the level of the heel, in the manner of "With Chochmah (wisdom) He founded the earth." But the essence of the level of the yud is the level of "My servant Moshe," etc.

> The second servant, of the higher awe, is "My servant Moshe." Yaakov, yud-akev, holds only a ray of this yud of Chochmah drawn down to the heel, in the way that "With Chochmah He founded the earth"; the yud in its essence is the level of Moshe.

וע' במ"א ע"פ ורב ש לום בניך[69] א"ת [אל תקרי] בניך שהוא בחי' בן אלא בוניך[70] כו'

And see elsewhere, on the verse "And great shall be the peace of your children (banayich)": do not read banayich (your children), which is the level of a son, but bonayich (your builders), etc.,

> The bracket refers to an explanation on "And great shall be the peace of your children" (Isaiah 54:13), on which the Talmud says: do not read banayich, "your children," which is the level of a son, but bonayich, "your builders" (Berachos 64a).

שהוא בחי' עבד הב' שהן תלמידי חכמים שמקבלים מבחי' חכמה וזהו עסק התורה בבחי' ביטול כו'.

which is the level of the second servant: these are the Torah scholars (talmidei chachamim), who receive from the level of Chochmah; and this is the study of the Torah in the mode of self-nullification (bittul), etc.

> The "builders" are the Torah scholars, who receive from Chochmah, and they are the second servant. Their study of the Torah is done in self-nullification, wholly given over to the wisdom they receive.

18 ובזה יובן ענין שבת שהוא בחי' ישראל שנק' בן אך שהוא ג"כ בבחי' עבד[71] דהיינו בחי' ומדרגת משה עבדי[72] וזהו שאנו אומרים בשחרית דשבת ישמח משה במתנת חלקו כי עבד נאמן קראת לו.

And through this the matter of Shabbos will be understood: it is the level of Yisrael, who is called "son," but it is also at the level of a servant, that is, the level and rank of "My servant Moshe." And this is what we say in the Shacharis of Shabbos: "Moshe rejoiced in the gift of his portion, for You called him a faithful servant."

> This explains Shabbos: it is the level of Yisrael, the son, but it also reaches the level of a servant, the highest servant, "My servant Moshe." That is why the Shabbos morning Amidah says, "Moshe rejoiced in the gift of his portion, for You called him a faithful servant."

19 והוא שבחי' בן מתעלה להיות ג"כ בבחי' ומדרגת עבד הב' וזהו בחי' עבד נאמן כו' והוא ענין שז"א נק' בן י"ה מלביש עצמיות אורות אבא כו' שהוא יראה עילאה.

That is: the level of a son is elevated to be also at the level and rank of the second servant, and this is the level of "a faithful servant," etc. And this is the matter of Z'eir Anpin (the emotive attributes), which is called ben Yah (son of Yah), enclothing the very essence of the lights of Abba, etc., which is the higher awe.

> On Shabbos the son rises to the rank of the second servant, the "faithful servant." This is Z'eir Anpin, the "son of Yah," enclothing the essence of the lights of Abba on Shabbos, as explained above, and that is the higher awe.

ויראה עילאה זו כלולה ג"כ עם השמחה וכמ"ש וכל הלבבות ייראוך[73] ואעפ"כ [ואף על פי כן] וכל קרב וכליות יזמרו לשמך כו'

And this higher awe is also included with joy, as it is written, "And all hearts shall fear You," and even so, "and all innermost parts and kidneys shall sing to Your Name," etc.

> This higher awe comes together with joy. As the Nishmas prayer says, "all hearts shall fear You," and in the same breath, "all innermost parts and kidneys shall sing to Your Name."

וזהו ישמח משה כו' כי עבד נאמן כו' ועיין בד"ה וידעת היום ועמ"ש סד"ה ואלה שמות[74] בנ"י [בני ישראל][75] כו':

And this is "Moshe rejoiced," etc., "for a faithful servant," etc. And see in the discourse beginning "Know this day," and see what is written at the end of the discourse beginning "And these are the names of the children of Israel," etc.

> So "Moshe rejoiced... for You called him a faithful servant": on Shabbos joy and the highest servanthood go together. The text closes by referring to the discourses "Know this day" and "And these are the names of the children of Israel."

IN ONE'S AVODAH

During the weekdays a person must serve in the mode of Yaakov: refining his world through prayer, drawing the yud of wisdom and the heart's yearning into the "heels" of practical life, and through "Turn away from evil and do good," eating and then praying with the strength of the food. On Shabbos his service is the love in delights of shir E-l, in which the bad traits fall away by themselves; and in prayer he moves from the lower awe of Pesukei deZimra, through the love of the Shema, to the higher awe of the Shemoneh Esreh, an awe that on Shabbos comes with joy.

QUESTIONS FOR DISCUSSION

1. Why must it be Yaakov, a light of the Yesod of Abba that never fell in the shattering, who refines the sparks of nogah? What does "by Chochmah they are refined" add?
2. How does the maamar read "He has not beheld aven in Yaakov" differently from its plain sense, and what does it mean that the wisdom of kelipah cannot even look at Yaakov?
3. What is the difference between the feminine shirah and the masculine shir, and in what way is the present Shabbos a foretaste of the Time to Come?
4. If Yaakov has an advantage over Yisrael, how can Shabbos, the level of Yisrael, lack nothing of the weekday? Explain the two answers.
5. How do the three stages of morning prayer correspond to the first servant, the son and the second servant, and why is the higher awe on Shabbos joined with joy?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ע"פ לא הביט**

The Kehot note records another transcript (hanachah) of this same maamar, printed in the Alter Rebbe's Sefer HaMaamarim of 5564.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ד ע' קפ. הגהות וביאור באוה"ת בלק ע' א'יט.

2 **לא הביט**

Bilaam's blessing: "He has not beheld iniquity in Yaakov, nor has He seen toil in Yisrael." The whole maamar is an explanation of this verse, its first half about Yaakov and its second about Yisrael.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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3 Ezekiel speaks of the gate of the inner court that is closed "the six days of work" and opened on Shabbos. The maamar uses the phrase for the weekdays, the time of Yaakov's work of refinement.

Ezekiel 46:1 יחזקאל מ"ו:א'

כֹּה־אָמַר אֲד־נָי ה' שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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4 **בחכמה אתברירו**

The Zohar (Pekudei) describes how, within the supernal Thought, the dross was sifted out and the rest was refined. The Alter Rebbe cites the principle that refinement is done by Chochmah, which is why it is Yaakov, a light of Chochmah, who refines.

Zohar II, 254b זח"ב רנד,

KEHOT'S NOTE

ראה זח"ב רנד, ב. ע"ח שי"ח, פ"ה. מבו"ש ש"ה ח"א, פ"ב.

5 **בחכמה אתברירו**

Etz Chaim explains that the refining of the sparks depends on the supernal Thought, Abba, quoting the Zohar in Pekudei, and that Abba sifts out the good while his Yesod issues the drop of mochin from which the offspring is formed. This supports the link between refinement and the Yesod of Abba.

Sefer Etz Chaim 18:5 עץ חיים י"ח:ה'

6 **בפ' וישלח ע"פ ויאבק איש**

There the wrestling is described as a war of "one opposite the other": a masculine force of kelipah set against Z'eir Anpin, and likewise a kelipah of Malchus.

KEHOT'S NOTE

תו"א כו, ג.

7 **ויאבק איש**

"And a man wrestled with him until the break of dawn": Yaakov's struggle with the angel. The text refers to the Torah Ohr maamar on this verse.

Genesis 32:25 בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר׃

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

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8 **כי לא יכול לו**

"And he saw that he could not prevail against him." The note says the angel could not prevail because Yaakov is the illumination of the Yesod of Abba.

Genesis 32:26 בראשית ל"ב:כ"ו

וַיַּרְא כִּי לֹא יָכֹל לוֹ וַיִּגַּע בְּכַף־יְרֵכוֹ וַתֵּקַע כַּף־יֶרֶךְ יַעֲקֹב בְּהֵאָבְקוֹ עִמּוֹ׃

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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9 **יעקב י' עקב**

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

KEHOT'S NOTE

פרדס שער ערכי הכנויים. קהלת יעקב ערך ישראל. ראה לקוטי שיחות ח"י ע' 195.

PARAGRAPH 2

10 **ע"פ ויברך יעקב**

The note identifies the "elsewhere" explanation on "And Yaakov blessed" with this place in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאה"ז לאדה"א קלז, ב. וראה ביאה"ז להצ"צ כרך-ב ע' תשמד.

11 **יעקב לא מת**

Rabbi Yochanan's teaching that "Yaakov our father did not die," derived from the verse that likens him to his off-

spring. Here it means that Yaakov's root was not part of the shattering of the vessels.

Taanit 5b:9 תענית ה' ב:ט'

בָּתַר דִּסְעוּד אֲמַר לֵיקָה, הָכִי אָמַר רַבִּי יוֹחָנָן: יַעֲקֹב אָבִינוּ לֹא מֵת. אֲמַר לֵיקָה: וְכִי בִּכְדֵי סָפַדוּ סַפְדָנֵיָא וַחֲנַטוּ חָנְטַיָּיא וּקְבָרוּ קַבָּרַיָּיא? אֲמַר לֵיקָה: מִקְרָא אֲנִי דּוֹרֵשׁ, שֶׁנֶּאֱמַר: "וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב נְאֻם ה' וְאַל תֵּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁיעֲךָ מֵרָחוֹק וְאֶת זַרְעֲךָ מֵאֶרֶץ שִׁבְיָם", מַקִּישׁ הוּא לְזַרְעוֹ: מָה זַרְעוֹ בַּחַיִּים — אַף הוּא בַּחַיִּים.

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

KEHOT'S NOTE

תענית ה, ב.

12 **שלא הי' בבחי' שבירה**

The Tzemach Tzedek brings this interpretation in the name of the Maggid; in the second place he writes, as the note quotes, that the Maggid explained "Yaakov did not die" to mean that he was not in the shattering of the vessels.

KEHOT'S NOTE

באוה"ת פ' מטות ע' א'רצג בשם הרב המגיד. וכ"ה שם בכרך-ה ע' א'תרפג "וכמו שפי' ההי"מ ז"ל בענין יעקב לא מת דר"ל שלא הי' בשבה"כ".

13 **זלעו"ז עשה האלקים**

"G-d has made the one opposite the other": for every force of holiness there is a corresponding force on the other side. The Alter Rebbe uses it to set a wisdom of kelipah opposite holy Chochmah.

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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KEHOT'S NOTE

קהלת ז, יד.

14 **חרטומי מצרים**

Pharaoh summoned "all the magicians of Egypt" to interpret his dreams. They serve here as the example of a wisdom belonging to kelipah.

Genesis 41:8 בראשית מ"א:ח'

וַיְהִי בַבֹּקֶר וַתִּפָּעֶם רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת־כָּל־חַרְטֻמֵּי מִצְרַיִם וְאֶת־כָּל־חֲכָמֶיהָ וַיְסַפֵּר פַּרְעֹה לָהֶם אֶת־חֲלֹמוֹ וְאֵין־פּוֹתֵר אוֹתָם לְפַרְעֹה:

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

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KEHOT'S NOTE

בראשית מא, ח. ועוד.

15 **חכמים המה להרע**

Yirmeyahu says of the people, "They are wise to do evil, but to do good they do not know." The phrase describes a cleverness that serves evil, the Chochmah of kelipah.

Jeremiah 4:22 ירמיהו ד':כ"ב

כִּי אֲוִיל עַמִּי אוֹתִי לֹא יָדָעוּ בָּנִים סְכָלִים הֵמָּה וְלֹא נְבוֹנִים הֵמָּה חֲכָמִים הֵמָּה לְהָרַע וּלְהֵיטִיב לֹא יָדָעוּ:

For My people is foolish, They know Me not; They are sottish children, And they have no understanding; They are wise to do evil, But to do good they have no knowledge.

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KEHOT'S NOTE

ירמי' ד, כב.

PARAGRAPH 3

16 **כשזה קם זה נופל**

Kehot's note points to Pesachim 42b for these words.

Pesachim 42b פסחים מ"ב

KEHOT'S NOTE

רש"י בראשית כה, כג. וראה פסחים מב, ב.

17 **כשזה קם זה נופל**

On "one nation shall be mightier than the other," Rashi says the two will never be equal in greatness: "when this one rises, that one falls." The maamar applies this to holy Chochmah and the wisdom of kelipah.

Rashi on Genesis 25:23 רש"י על בראשית כ"ה:כ"ג

ויאמר ה' לה. עַל יְדֵי שָׁלִישַׁי; לְשֵׁם נֶאֱמַר בְּרוּחַ הַקֹּדֶשׁ וְהוּא אָמַר לָהּ (בראשית רבה): שני גוים בבטנך. גיים כְּתִיב; אֵלּוּ אַנְטוֹנִינוּס וְרַבִּי, שֶׁלֹּא פָסְקוּ מֵעַל שֻׁלְחָנָם לֹא צְנוֹן וְלֹא חֲזֶרֶת לֹא בִּימוֹת הַחַמָּה וְלֹא בִּימוֹת הַגְּשָׁמִים (עבודה זרה י"א): ושני לאמים. אֵין לְאֹם אֶלָּא מַלְכוּת: ממעיך יפרדו. מִן הַמֵּעַיִם הֵם נִפְרָדִים זֶה לְרִשְׁעוֹ וְזֶה לְתָמּוֹ: מלאם יאמץ. לֹא יִשְׁוּו בְּגֻדְלָּה, כְּשֶׁזֶּה קָם זֶה נוֹפֵל, וְכֵן הוּא אוֹמֵר אִמְּלְאָה הֶחֳרָבָה (יחזקאל כ"ו), לֹא נִתְמַלְּאָה צוֹר אֶלָּא מֵחֳרְבָנָהּ שֶׁל יְרוּשָׁלַיִם:

ויאמר ה' לה AND THE ETERNAL SAID UNTO HER through a messenger: it was told to Shem by holy inspiration and he told it to her (Genesis Rabbah 63:7). שני גויים בבטנך TWO NATIONS ARE IN THY WOMB —The word is written גיים (exalted, noble persons), an allusion to Antoninus and Rabbi (Rabbi Judah the Prince) from whose table neither radish nor lettuce was absent neither in summer nor in winter (Avodah Zarah 11a) ושני לאמים AND TWO RACES — The word לאם always denotes a people that has all ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

18 **לא הביט און ביעקב**

The first half of the verse the maamar explains. It is read as "aven does not behold Yaakov": the wisdom of kelipah

cannot gaze at the revealed holy Chochmah.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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19 **ואיש און מחשבותיו**

"Let the wicked forsake his way, and the man of iniquity his thoughts." Because aven is linked with thoughts, the Alter Rebbe takes it to mean a corrupt wisdom.

Isaiah 55:7 ישעיהו נ"ה:ז'

יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשָׁב אֶל־ה' וִירַחֲמֵהוּ וְאֶל־אֱלֹקֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ׃

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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20 **סור מרע ועשה טוב**

"Turn away from evil and do good": the two parts of a person's service, given here as a way of refining in the mode of Yaakov.

Psalms 34:15 תהילים ל"ד:ט"ו

סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃

Depart from evil, and do good; Seek peace, and pursue it.

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KEHOT'S NOTE

תהלים לד, טו.

21 Kehot's note points to Genesis 37:1–40:23 for these words.

Genesis 37:1–40:23 בראשית ל"ז:א'-מ':כ"ג

22 **וישב יעקב**

"And Yaakov settled in the land of his father's sojournings." The text refers to its earlier explanation on this verse.

Genesis 37:1 בראשית ל"ז:א'

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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PARAGRAPH 4

23 **ולא ראה עמל בישראל**

The second half of the verse: "nor has He seen toil in Yisrael." The maamar applies it to Shabbos, the level of Yisrael, where there is no toil of refinement.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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24 **אדם לעמל יולד**

"For man is born to toil." It describes the weekday labor of refining, which is the level of Yaakov.

Job 5:7 איוב ה':ז'

כִּי־אָדָם לְעָמָל יוּלָּד וּבְנֵי־רֶשֶׁף יַגְבִּיהוּ עוּף׃

But man is born unto trouble, As the sparks fly upward.

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KEHOT'S NOTE

איוב ה, ז.

PARAGRAPH 5

25 **כי בו שבת**

"And G-d blessed the seventh day and sanctified it, for on it He rested from all His work." Rest implies prior labor, so the six days are the time of toil.

Genesis 2:3 בראשית ב':ג'

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT'S NOTE

בראשית ב, ג.

PARAGRAPH 6

26 **שירו לה' שיר חדש**

"Sing to Havayah a new song; sing to Havayah, all the earth." The bracketed note uses the explanation given on this verse to interpret shir E-l.

Psalms 96:1 תהילים צ"ו:א'

שִׁירוּ לַה' שִׁיר חָדָשׁ שִׁירוּ לַה' כָּל־הָאָרֶץ׃

O sing unto the L-RD a new song; Sing unto the L-RD, all the earth.

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KEHOT'S NOTE

תהלים צו, א.

27 **שירה חדשה**

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

KEHOT'S NOTE

ברכת אמת ויציב.

PARAGRAPH 7

28 **ואת רוח הטומאה אעביר**

"And I will also remove the prophets and the spirit of impurity from the land." The prophecy describes the future when evil is gone and nothing remains to refine.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי' יג, ב.

29 **מי שטרח בע"ש**

G-d tells the nations, "One who toiled on Erev Shabbos will eat on Shabbos." The Alter Rebbe uses it to show that the present Shabbos ascent rests on the weekday refinements.

Avodah Zarah 3a:10 עבודה זרה ג' א:י"

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, תְּנֵה לָנוּ מֵרֹאשׁ וְנַעֲשֶׂנָּה. אָמַר לָהֶן הַקָּדוֹשׁ בָּרוּךְ הוּא: שׁוֹטִים שֶׁבָּעוֹלָם! מִי שֶׁטָּרַח בְּעֶרֶב שַׁבָּת יֹאכַל בְּשַׁבָּת, מִי שֶׁלֹּא טָרַח בְּעֶרֶב שַׁבָּת מֵהֵיכָן יֹאכַל בְּשַׁבָּת? אֶלָּא אַף עַל פִּי כֵן, מִצְוָה קָלָה יֵשׁ לִי וְסוּכָּה שְׁמָהּ, לְכוּ וַעֲשׂוּ אוֹתָהּ.

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

KEHOT'S NOTE

ע"ז ג, א.

30 **לע"ל ליום שכולו שבת**

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

KEHOT'S NOTE

סוף תמיד.

31 **ליום שכולו שבת**

The Mishnah's closing words: the song of the Shabbos day is "a song for the Time to Come, for the day that is entirely Shabbos and rest for eternal life." The maamar takes it as the time when the ascent is without any refinement.

Mishnah Tamid 7:4 משנה תמיד ז':ד'

... בַּשַּׁבָּת הָיוּ אוֹמְרִים (שם צג), ה' מָלָךְ גֵּאוּת לָבֵשׁ וגו'. בְּשַׁבָּת הָיוּ אוֹמְרִים (שם צב), מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, מִזְמוֹר שִׁיר לָעָתִיד לָבֹא, לְיוֹם שֶׁכֻּלּוֹ שַׁבָּת מְנוּחָה לְחַיֵּי הָעוֹלָמִים׃

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

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PARAGRAPH 8

32 **שיר אל ע"ש עליית המל' עיין בזהר פ' בראשית**

The Zohar describes the faces of the Chariot rising toward the face of Man: as the ox (shor) rises, a Name crowned and engraved rises with it, the Name E-l, and the Throne is engraved with it. The text refers here for reading shir E-l as the ascent of Malchus.

Zohar, Bereshit 8:83–95 ספר הזהר, בראשית ח':פ"ג-צ"ה

33 **כי שרית עם אלקים**

The angel renames Yaakov: "Your name shall no longer be called Yaakov but Yisrael, for you have striven with Elokim and with men, and have prevailed." The Alter Rebbe reads it as Yisrael ruling over the Name Elokim.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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34 **מלך אלקים על גוים**

"Elokim reigns over the nations." The verse is the source for the rule of the Name Elokim, in its 120 combinations, over the lower worlds.

Psalms 47:9 תהילים מ"ז:ט'

מָלַךְ אֱלֹקִים עַל־גּוֹיִם אֱלֹקִים יָשַׁב עַל־כִּסֵּא קָדְשׁוֹ׃

G-d reigneth over the nations; G-d sitteth upon His holy throne.

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35 **בביאור דמזוזה מימין**

The passage there explains how the angels raise the letters of prayer up to their source in Keser, and that prayer, "may it be Your will," draws down a new will from Keser, where there is simple mercy, beyond the measured judgment that follows from Chochmah and the Torah.

KEHOT'S NOTE

תו"א מג, א.

36 **כי אני ידעתי כי גדול הוי' ואדונינו מכל אלקים**

"For I know that Havayah is great, and our L-rd is above all Elokim." Cited for Havayah's rule over the concealment of Elokim.

Psalms 135:5 תהילים קל"ה:ה'

כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל ה' וַאֲדֹנֵינוּ מִכָּל־אֱלֹקִים׃

For I know that the L-RD is great, And that our L-rd is above all gods.

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PARAGRAPH 9

37 **ויאבק איש עמו**

"And a man wrestled with him until the break of dawn." The wrestling stands for the war of the external forces with Yaakov as he refines in the lower worlds.

Genesis 32:25 בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר׃

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

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KEHOT'S NOTE

בראשית לב, כה.

38 **לא יכול לו**

"And he saw that he could not prevail against him." Even in the lower worlds the opposing forces cannot overcome Yaakov.

Genesis 32:26 בראשית ל"ב:כ"ו

וַיַּרְא כִּי לֹא יָכֹל לוֹ וַיִּגַּע בְּכַף־יְרֵכוֹ וַתֵּקַע כַּף־יֶרֶךְ יַעֲקֹב בְּהֵאָבְקוֹ עִמּוֹ׃

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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39 **לא ראה עמל בישראל**

"Nor has He seen toil in Yisrael": at the level of Yisrael, Z'eir Anpin of Atzilus, there is no war and no toil.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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40 **אהבה בתענוגים**

"How fair and how pleasant you are, love in delights." The Alter Rebbe uses it for the delight-filled love of Shabbos, the level of shir E-l.

Song of Songs 7:7 שיר השירים ז':ז'

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

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

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PARAGRAPH 10

41 **זכור את אשר עשה לך עמלק**

"Remember what Amalek did to you on the way." The bracket refers to an explanation on this verse: when holiness is revealed, the bad traits are wiped out by themselves.

Deuteronomy 25:17 דברים כ"ה:י"ז

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדָּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם׃

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

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42 **ה' אלקיו עמו**

"Havayah his G-d is with him." Read as Abba and Imma being within Z'eir Anpin as inner light on Shabbos.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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43 **המקיפים שבחול נעשה בשבת בחי' א"פ**

Pri Etz Chaim explains the inner and encompassing mochin of Z'eir Anpin and the Shabbos ascents, each with inner and encompassing light. The text refers to it for the encompassing lights becoming inner on Shabbos.

Pri Etz Chaim, Gate of the Sabbath 7:5 פרי עץ חיים, שער השבת ז':ה'

... אמנם תחלה עולין חיצונית, שהם בחי' מלאכים, ואחי"כ עולה פנימית. אמנם כל הבחי' מאלו הג', יש בה ב' בחי' א"פ וא"מ. והנה עתה בצאתך לשדה, תכוין כי הוא חיצונית העולמות, דוגמת שדה, וחיצוניות היא, שאנחנו מעלין עתה בקבלת שבת בשדה, וכל זה בסוד א"פ שלו, ומעלין חיצוניות ד' עולמות בבחי' א"פ שלהן, ומקבלין תוספות שבת, וכל זה נעשה בשדה לבד. ואחי"כ נבאר שאר בחי':

Pri Etz Chaim (Public Domain)

44 **הבאים ישרש יעקב יציץ ופרח ישראל**

"In days to come Yaakov will take root; Yisrael will bud and blossom." The text refers to its explanation on this verse about encompassing lights becoming inner.

Isaiah 27:6 ישעיהו כ"ז:ו'

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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45 **תרועם בשבט**

"You will break them with a rod of iron." It shows that teru'ah can mean breaking, here the sweetening of the judgments.

Psalms 2:9 תהילים ב':ט'

תְּרֹעֵם בְּשֵׁבֶט בַּרְזֶל כִּכְלִי יוֹצֵר תְּנַפְּצֵם׃

Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.'

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46 באור פני מלך חיים

"In the light of the King's face is life." Used for the shining of the King's face that is drawn into Malchus on Shabbos.

Proverbs 16:15 משלי ט"ז:ט"ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ׃

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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PARAGRAPH 11

47 מי מנה עפר יעקב

Bilaam's earlier words, "Who has counted the dust of Yaakov." The text recalls its explanation on this verse of Yaakov's special advantage.

Numbers 23:10 במדבר כ"ג:י"

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

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 12

48 בלק"ת בתהלים סי' ע"ח

After identifying the Likkutei Torah here as the Arizal's, the note sends the reader to these two places in the Tzemach Tzedek's Or HaTorah, which take up the same teaching.

Song of Songs 1:4 שיר השירים א':ד'

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מִיַּיִן מֵישָׁרִים אֲהֵבוּךָ׃

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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KEHOT'S NOTE

להאריז"ל. ראה גם אוה"ת פ' ויקהל ע' ב'קכה. לקמן פ' ברכה צד, ד שה"ש א, ד. אוה"ת בלק ע' אילו.

49 ויקם עדות ביעקב

"He established a testimony in Yaakov and set a Torah in Yisrael." The Arizal reads "testimony" as a mere reflection given to Yaakov, while the Torah itself is in Yisrael.

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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50 וכמ"ש בפע"ח

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

KEHOT'S NOTE

שי"ח רפ"כ.

51 מוסף דשבת בפי' זכר למע"ב

Pri Etz Chaim explains that in the silent Musaf of Shabbos Z'eir Anpin rises into the three upper Sefiros of Abba and takes over its place, and explains the closing words "a remembrance of the work of creation." This shows that on Shabbos Z'eir Anpin reaches Abba's rank.

Pri Etz Chaim, Gate of the Sabbath 20:4–5 פרי עץ חיים, שער השבת כ':ד'-ה'

... והוא סוד הארת כ"ב אתוון במוחא עלאה מתתא לעילא, בסוד מ"ש בזוהר, ת"ו רשים רשימו לעתיק יומין דלית דכוותיה. במוסף שבת, צ"ל תקנת שבת, וצ"ל תקנת בק' ולא בכ'. וצ"ל צוויי בב' יודין, כל הא"ב, ובסוף כל הא"ב יאמר מנצפ"ך, שהוא מסיני נצטוו צוויי פועליה כראוי. וצ"ל בסוף המוסף זכר למעשה בראשית, כי היסודות דזו"נ הנקראים זכר שוין הם, ומזדווגין בתפלת מוסף בלחש, שעלה הז"א בחב"ד דאו"א, נמצא עתה כי נצח הוד יסוד דאבא ואמא, שם עצמן הם הנצח הוד יסוד דז"א ממש בג"ר, ובג"ת עלתה הנוקבא לנה"י דדכורא, ...

Pri Etz Chaim (Public Domain)

PARAGRAPH 13

52 כי עמך מק"ח

"For with You is the source of life; in Your light we see light." The text refers to its explanation on this verse for the servant's advantage.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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53 ועתה יגדל

Moshe's plea, "And now, let the strength of my L-rd be great." The text refers to its explanation on this verse in Parshas Shelach.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

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

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PARAGRAPH 14

54 בחכמה יסד ארץ

"Havayah founded the earth with Chochmah." The "earth," Malchus and the lower awe, is rooted in the high-

er Chochmah.

Proverbs 3:19 משלי ג:י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

55 **בזאת . . יבא אהרן**

"With this shall Aharon come into the Sanctuary." "This" (zos) is read as Malchus and the lower awe, the servant's quality.

Leviticus 16:3 ויקרא ט"ז:ג'

בְּזֹאת יָבֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפַר בֶּן־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה:

Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

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KEHOT'S NOTE

ויקרא טז, ג.

56 **שיש ב' בחי' עבד**

The Zohar (Balak) lists the points in prayer where a person makes himself a servant: in the praises before prayer, again with the standing prayer, and once more at its end; between the first servant and the second, one gives oneself over for the sanctification of His Name in the unity of the Shema. The text cites it for the two levels of servant.

Zohar, Balak 15:194–203 ספר הזהר, בלק ט"ו:קצ"ד-ר"ג

PARAGRAPH 15

57 **ובק"ש ואהבת**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Shema's command of love is the service of the son.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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58 **ואהבת ב"פ אור**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

פע"ח ש' הק"ש, פכ"ג. סידור האריז"ל במקומו.

59 **ואהבת ב"פ אור**

Pri Etz Chaim says that at ve'ahavta one intends to draw two lights to the Keser of the Nukva, the word being the value of two times or. The Alter Rebbe takes the two lights as two levels of love.

Pri Etz Chaim, Gate of the Recitation of the Shema 23:6 פרי עץ חיים, שער הקריאת שמע כ"ג:ו'

כשתאמר ואהבת, תכוין להוריד ב' אורות לכתר דנוקבא כמבואר אצלינו, שהכתר שלה הם ב' אורות לבד, והם גימטריא ואהבת. כי מכאן מתחיל כתר דנוקבא, וז"ש ואהבת את, כי את היא נוקבא. ואהבתך את השכינה תלוי בה, בהשפעך אליה את הכתר שלה. ואני שמעתי למהרי"ם מינץ ששמע ממורי זלה"ה, שיכוין להוריד אליה ב' מוחין, כי אין לה רק ב'. אך הדעת נוטה למה שכתבתי אני, כי אין מלת אור שייך אלא בכתר, כי ג' פעמים אור הם כתר דדוכרא. ודנוקבא הם ב' לבד:

Pri Etz Chaim (Public Domain)

60 **כבנא . . יתיר מגרמי' ונפשי'**

In the Raaya Mehemna, Moshe prays that his deeds be counted "like a son who strives for his father and mother, who loves them more than himself, his soul, his spirit and his neshamah." This is the love of the son, which reaches self-sacrifice.

Zohar III, 281a זח"ג רפא, א

KEHOT'S NOTE

זח"ג רפא, א.

61 **כמ"ש בסש"ב פמ"ד בשם הרע"מ כבנא כו' דרחים לון יתיר מגרמיה ונפשיה**

Tanya, chapter 44, quotes the Raaya Mehemna's "like a son who strives for his father and mother, who loves them more than himself" as a higher level of love. The text cites it for the love of the son.

Tanya, Likkutei Amarim 44:6 תניא, חלק ראשון; ליקוטי אמרים מ"ד:ו'

וְאַהֲבָה רַבָּה וּגְדוֹלָה מְזוֹ, וְהֵיא מְסוּתֶּרֶת גַּם כֵּן בְּכָל נֶפֶשׁ מִיִּשְׂרָאֵל בְּירוּשָׁה מֵאֲבוֹתֵינוּ, הֵיא, מַה שֶּׁכָּתוּב בְּרַעְיָא מְהֵימְנָא: "כִּבְנָא דְּאִשְׁתַּדֵּל בָּתַר אֲבוֹי וְאִימֵּיהּ, דְּרָחִים לוֹן יַתִּיר מִגַּרְמֵיהּ וְנַפְשֵׁיהּ וְרוּחֵיהּ כוּ'", כִּי הֲלֹא אָב אֶחָד לְכוּלָּנוּ.

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62 **למס"נ באחד**

Cited in the Kehot note for giving oneself over to death for G-d's sake while saying "One" in the Shema.

Pri Etz Chaim, Gate of the Recitation of the Shema 12 פרי עץ חיים, שער הקריאת שמע י"ב

63 **בד"ה ש"ה ממעמקים**

The passage there speaks of a person who "stumbles" in even a light sin as one who slips with his foot, the "feet of the Shechinah," the level of Yaakov, so that the soul, the level of Yisrael, falls away and does not shine into its heel.

KEHOT'S NOTE

לקו"ת ר"ה סב, ד.

64 למסור נפשו באחד

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ב"ח טור או"ח רסס"א. וראה פע"ח ש' הק"ש, פי"ב.

PARAGRAPH 16

65 בינה . . בן י-ה

The Raaya Mehemna, cited in the Kehot note, calls Binah ben Yah. The Alter Rebbe uses it to tie love, the attribute of Binah, to the son.

Zohar III, 122a זח"ג קכב, א

KEHOT'S NOTE

רע"מ זח"ג קכב, א.

66 יו"ד דשם הוי' דביי' שריא דחילו

The note sends the reader to a discourse of the Alter Rebbe from 5562 that takes up the yud of Havayah as the place where awe dwells, together with the further sources listed in its notes.

KEHOT'S NOTE

ראה שם ע"ב. סה"מ תקס"ב ח"ב ע' תקמז (ובהנסמן בהמ"מ שם).

67 יו"ד דשם הוי' דביה שריא דחילו

The Raaya Mehemna says that the yud stands for awe (yirah), and from it awe of the Holy One enters a person's heart, while the hei stands for love. It is the higher awe of the second servant.

Zohar, Nasso 4:30–38 ספר הזהר, נשא ד:ל-ל"ח

PARAGRAPH 17

68 בחכמה יסד ארץ

"Havayah founded the earth with Chochmah." The ray of Chochmah that reaches the "earth," the heel, is the level of Yaakov.

Proverbs 3:19 משלי ג:י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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69 ורב ש לום בניך

"And all your children shall be taught of Havayah, and great shall be the peace of your children." The text refers to its explanation on this verse.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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70 א"ת בניך שהוא בחי' בן אלא בוניך

The Talmud says Torah scholars increase peace in the world, reading the verse: "do not read banayich (your children) but bonayich (your builders)." The Alter Rebbe takes the builders as the second servant.

Berakhot 64a:14 ברכות ס"ד א:י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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

PARAGRAPH 18

71 שנק' בן אך שהוא ג"כ בבחי' עבד

Tanya, chapter 41, quotes the Raaya Mehemna that every person must have both levels, servant and son, and adds that there is a "son" who is also a "servant," a level that cannot be reached without the higher awe first.

KEHOT'S NOTE

ראה תניא פרק מא. לקמן פ' ראה ד"ה וכל בניך פ"ב. ד"ה א"ר עקיבא דש"פ נח תרס"ז (מהמשך תרס"ו). ועוד. — כ"ק אדמו"ר בסה"מ תש"ו בתחילתו.

72 משה עבדי

"Moshe My servant has died." G-d's own title for Moshe, used here for the level of the second servant.

Joshua 1:2 יהושע א:ב'

מֹשֶׁה עַבְדִּי מֵת וְעַתָּה קוּם עֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה אַתָּה וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן לָהֶם לִבְנֵי יִשְׂרָאֵל׃

'Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

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KEHOT'S NOTE

יהושע א, ב.

PARAGRAPH 19

73 וכל הלבבות יראוך

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

KEHOT'S NOTE

תפלת נשמת.

74 | **Kehot's note points to Exodus 1:1–4 for these words.**

Exodus 1:1–4 שמות א׳:א׳-ד׳

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ׃
רְאוּבֵן שִׁמְעוֹן לֵוִי וִיהוּדָה׃ יִשָּׂשכָר זְבוּלֻן וּבִנְיָמִן׃ דָּן וְנַפְתָּלִי גָּד וְאָשֵׁר׃

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher.

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75 **ואלה שמות בנ"י**

> **"And these are the names of the children of Israel who came to Egypt." The text refers to the end of its discourse on this verse.**

Exodus 1:1 שמות א׳:א׳

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ׃

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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מה טובו אוהליך יעקב כו׳

"How goodly are your tents, Yaakov"

The soul descends into a body to become a ba'al teshuvah, and its return has three stages: turning from evil draws down "our G-d" (Elokim), doing good draws down Havayah, and the return to the soul's root reaches the essence above Havayah through the Torah. The first two, deeds that surround a person like a "tent," are Yaakov; the Torah, G-d's inward "dwelling," is Yisrael, and Yaakov must always come first.

THE MAAMAR IN BRIEF

The maamar asks why the name Yaakov remains after Yisrael, and answers that one reaches Yisrael only through Yaakov. The soul descends in order to gain the advantage of teshuvah, which has three kinds. The first, turning from evil, removes the screen of sin that enclothes the Shechinah in Nogah, so that "our G-d," Havayah drawn through Elokim, dwells within. The second, for neglecting good, binds a person to Havayah itself, joining sovev and memalei through Yesod and the joyful doing of mitzvos; a lofty soul's neglect is graver because what is higher falls farther. The third, for the distance of a separate self, returns the soul to the essence of the Infinite Light, the Ayin above Havayah, through Torah study. The three are bechor, units, tens and hundreds, raising Asiyah, Yetzirah and Beriah into Atzilus and taking the birthright from Esav. The first two are Yaakov's "tents," encompassing lights, and the Torah is Yisrael's "dwellings." Finally the two known teshuvos, lower and higher, each have two stages, the second being the ba'al teshuvah who bestows from above.

OUTLINE

1 **Yaakov before Yisrael** ¶1

The Talmud allows calling Yaakov by his old name, since the Torah itself returns to it; the reason is that the level of Yisrael can be reached only after the level of Yaakov.

2 **The soul's descent and the first teshuvah** ¶2–4

The soul descends to become a ba'al teshuvah, higher than a perfect tzaddik. The first teshuvah, turning from evil, removes the separation of sin so that "our G-d" dwells within; "our G-d" is Elokim because G-d's revelation within a person needs contraction, and the long note shows that it is Havayah itself, drawn through Elokim, that becomes "our G-d."

3 How sin separates ¶5–6

The soul is G-d's inner breath, and only what is against His will can block it: sin enclothes the flow of the Shechinah, the lower hei, in the coarse garment of Nogah, even through permitted indulgence, because Yaakov is "the cord of His inheritance."

4 The second teshuvah: doing good ¶7–10

Laziness in Torah and prayer withdraws Yesod, the "good" that joins sovev to memalei and sweetens severity. A higher soul falls farther, so a scholar's neglect of good needs a teshuvah "from the depths" that binds him to Havayah itself, expressed in joyful mitzvos.

5 The third teshuvah: return to the essence ¶11–18

Even one who is complete in deeds and love remains a separate self; the third teshuvah, "Return to Me," is the soul's return to its root in the Ayin above Havayah, through Yechidah and Keser. It comes through the Torah, G-d's inner "organ," in which the Infinite Light is enclothed, so that Anochi, the essence, becomes "Havayah your G-d."

6 Bechor: three teshuvos, three worlds ¶19–26

The letters of bechor are units, tens and hundreds: the three teshuvos of Nefesh, Ruach and Neshamah in Asiyah, Yetzirah and Beriah, raised into Atzilus. Uprooting the will from worldly desire takes the birthright from Esav and cuts off the kelipos' high source of life; eating is done "with cunning," only to serve G-d.

7 Tents and dwellings ¶27–33

The first two teshuvos, deeds, are Yaakov (yud-akev), encompassing "tents" that are goodly when done with humility; the Torah is Yisrael (li rosh), G-d's inward "dwelling." Like the goats'-hair tent over the Mishkan, deeds protect the Torah; fixed times for study are a temporary dwelling, constant study a permanent one.

8 Lower and higher teshuvah: the ba'al teshuvah ¶34–42

The books speak of two teshuvos, the return of the lower hei and of the higher hei; each has two stages, a return from below and a bestowing from above, the literal "ba'al teshuvah." So there are four, hinted in the letters and the whole word bechor, and the arousal from below opens the way for an arousal from above.

KEY CONCEPTS

Teshuvah as tashuv hei תשובה – תשוב ה׳

Teshuvah is read as "the hei returns": the lower hei of the Name (Malchus, the Shechinah) returns from its exile in Nogah, and the higher hei (Binah) returns to the yud (Chochmah).

"Our G-d" (Elokeinu) אלקינו

G-d revealed within a person. It is said of the Name Elokim because inner revelation needs contraction, yet what is revealed is Havayah itself, "our strength and our life."

Ba'al teshuvah בעל תשובה

With the Zohar, literally the "husband" of teshuvah: one who not only returns but, holding fast to the Tree of Life, draws light down from above into the level he returned to.

Bechor בכר

Its letters, beis, kaf and reish, are a unit, a ten and a hundred: the three teshuvos of Nefesh, Ruach and Neshamah in Asiyah, Yetzirah and Beriah. The whole word stands for the higher Chochmah, the "firstborn" of revelation.

Tent and dwelling אוהל ומשכן

The tent is an encompassing light (makif), drawn down by deeds, the level of Yaakov; the dwelling is the inward presence (pnimiyus) drawn down by the Torah, the level of Yisrael.

Yaakov and Yisrael יעקב - י עקב, ישראל - לי ראש

Yaakov is the yud drawn into the "heel," service through action, the seven lower Sefiros, Nefesh and Ruach. Yisrael is "a head for Me," the intellect, Neshamah, and the Torah.

Ayin אין

The "nothing" above the Name Havayah, Atika Kadisha, the root of the souls of Israel and the goal of the third teshuvah.

SECTION 1 · ¶1

Yaakov before Yisrael

1 מה טובו אוהליך[1] יעקב כו'. להבין מארז"ל [מאמר רבותינו זכרונם לברכה] כל הקורא לאברהם[2] אברם עובר בלאו שנאמר ולא יקרא עוד שמך[3] אברם אלא מעתה הקורא ליעקב יעקב הכי נמי שאני התם דהדר אהדריה קרא כו'.

"How goodly are your tents, Yaakov," etc. [We need] to understand the saying of our Sages, of blessed memory: "Whoever calls Avraham 'Avram' transgresses a prohibition, as it is said, 'And your name shall no longer be called Avram.' But if so, does whoever calls Yaakov 'Yaakov' [transgress] as well? There it is different, for Scripture itself went back and restored it," etc.

> The maamar opens with Bilaam's blessing, "How goodly are your tents, Yaakov, your dwellings, Yisrael," and with a passage of the Talmud: once Avraham's name was changed, calling him by his old name is a transgression, yet calling Yaakov "Yaakov" after he was named Yisrael is not, because the Torah itself went back to calling him Yaakov. Both the verse and the Talmud pair the name Yaakov with the name Yisrael, and that pair is the subject of the maamar.

והענין שאי אפשר לבוא ולהגיע למדריגת ישראל כ"א בהקדימו תחלה מדת ומדריגת יעקב. ועיין בפ' וישלח דקע"ד ע"י"א.[4,5]

And the explanation is that it is impossible to come and reach the level of Yisrael except by first preceding it with the quality and level of Yaakov. And see in Parshas Vayishlach, page 174a.

> The Alter Rebbe's explanation is that the name Yaakov is kept because it is a necessary stage: no one reaches the level called Yisrael without first passing through the level called Yaakov. The rest of the maamar explains what these two levels are in a person's service of G-d.

SECTION 2 · ¶2–4

The soul's descent and the first teshuvah

2 והנה ביעקב כתיב ויעקבני זה פעמים.[6] ולהבין זה צריך להבין תחלה הקושיא למה ירדה הנשמה לעוה"ז בכדי

Now, of Yaakov it is written, "For he has supplanted me these two times." And to understand this, one must first understand the question: why did the soul descend into this world in order

> Esav's complaint, "For he has supplanted me (vaya'akveini) these two times," plays on the name Yaakov; later the maamar reads the "two times" as two kinds of teshuvah. First, though, it raises a basic question: why must a soul come down into this world at all?

שתקבל שכר אח"כ בג"ע [בגן עדן] והלא קודם ירידתה היתה בודאי בג"ע [בגן עדן] והיתה נהנה מזיו השכינה[7] ומהו היתרון ע"י ירידתה כו' והנה יש על זה כמה תירוצים.

to receive reward afterwards in Gan Eden? Surely before its descent it was certainly in Gan Eden, and was delighting in the radiance of the Shechinah (Divine Presence); so what is the advantage [gained] through its descent, etc.? Now, there are several answers to this.

> The usual answer, that the soul comes down to earn its reward in Gan Eden, seems not to hold: before its descent it was already in Gan Eden, enjoying the radiance of the Shechinah, which is how the Talmud describes the reward of the righteous (Berakhot 17a). So the descent must bring something the soul did not have before.

אך התירוץ האמיתי[8] הוא כמארז"ל [כמאמר רבותינו זכרונם לברכה] יפה שעה אחת בתשובה[9] ומעשים טובים[10] בעוה"ז מכל חיי העוה"ב [העולם הבא] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] במקום שבעלי תשובה עומדין[11] צדיקים גמורים אינם יכולים לעמוד.

But the true answer is as our Sages, of blessed memory, said: "One hour of teshuvah (return) and good deeds in this world is better than the entire life of the World to Come"; and as our Sages, of blessed memory, said: "In the place where ba'alei teshuvah (those who return) stand, perfect tzaddikim cannot stand."

> The true answer is the unique advantage of teshuvah. The Mishnah says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come, and the Talmud says that ba'alei teshuvah stand where even perfect tzaddikim cannot.

והנה הנשמות קודם ירידתן לגוף הם בודאי צדיקים גמורים. אך זהו היתרון שלהם בירידתן בגוף שנעשים בחינת בעלי תשובה שאז הם למעלה מעלה מצדיקים

Now, the souls, before their descent into the body, are certainly perfect tzaddikim. But this is their advantage in their descent into the body: that they become the level of ba'alei teshuvah, for then they are far, far above tzaddikim

> A soul above has never sinned, so it is a perfect tzaddik; only in a body can it become a ba'al teshuvah, which is higher still, and that is the gain of its descent. The Kehot note quotes the Alter Rebbe elsewhere: every person was created to be a ba'al teshuvah, even one who has never sinned.

(ועיין מזה בד"ה אלה מסעי[12] גבי אשר ברא אלקים לעשות[13] כו' ובד"ה ועתה יגדל נא[14,15] שזהו ענין עומדים ומהלכים[16] ובד"ה מי מנה עפר יעקב[17] ובד"ה את קרבני לחמי[18] כו').

(and see on this in the discourse beginning "These are the journeys," regarding "which G-d created to make," etc.; and in the discourse beginning "And now, I pray, let [the power] be great," that this is the matter of "those who stand" and "those who walk"; and in the discourse beginning "Who has counted the dust of Yaakov"; and in the discourse beginning "My offering, My bread," etc.).

> The parenthesis lists other maamarim on the soul's gain from its descent. One of them, in Likkutei Torah on Sh'lach, explains that before its descent the soul is at the level of "standing," and through the mitzvos in this world it gains the level of "walking," as in the verse "I will give you places to walk among these who stand."

והנה יש שלשה מיני תשובה. האחד היא התשובה תתאה שיהיה סור מרע בתכלית שלא יפגום בעוונות גשמיים במחשבה ודבור ומעשה.

Now, there are three kinds of teshuvah. The first is the lower teshuvah (teshuvah tata'ah): that one should "turn away from evil" completely, so as not to cause a blemish through physical sins in thought, speech and action.

> The first kind of teshuvah, the lower teshuvah (teshuvah tata'ah), is the "turn away from evil" of the verse "Turn away from evil and do good": leaving sin completely, so that no physical sin of thought, speech or action leaves a blemish.

וצריך לעשות תשובה להתחרט על העבר ולעקור את רצונו מן הרע כו' שלא ירצה להפרד מיחודו ואחדותו יתי וכמ"ש לעיל.

And one must do teshuvah: to regret the past and to uproot one's will from the evil, etc., so that one will not want to be separated from His unity and oneness, may He be blessed, as was explained above.

> This teshuvah has two sides: regret for the past, and uprooting the will for evil, so that a person no longer wants anything that would separate him from G-d's oneness.

וזה התשובה הוא בתפלה ע"י אומרו בא"י [ברוך אתה ה'] אלקינו שיומשך בחינת אלקינו בקרבנו. והוא בחינת ממלא כל עלמין כדכתיב בפ' וילך (ל"א י"ז) הלא על

And this teshuvah is in prayer, through one's saying "Blessed are You, Havayah, our G-d (Elokeinu)": that the level of "our G-d" be drawn down within us. And this is the level of the light that fills all worlds (memalei kol almin), as it is written in Parshas Vayelech (31:17): "Is it not because

> This teshuvah is expressed in prayer, in the blessings that say "Blessed are You, Havayah, our G-d": the request that the level of "our G-d" be drawn into us. This is the light that fills all worlds (memalei kol almin), the divine life that enters each thing by its measure; the verse from Parshas Vayelech shows what happens when it is missing.

כי אין אלקי בקרבי מצאוני הרעות האלה[19] (ועיין מזה בזח"א [בזהר חלק א] עמוד ק"ס ושלטין עליה כו' ומאן גרים כו', וברבות סדר נשא פרשה יו"ד דרל"ז א' בענין ומצאוהו רעות רבות כו' ובפרשת ואתחנן דרפ"ט א').

my G-d (Elokai) is not within me that these evils have found me?" (And see on this in the Zohar, Part I, page 160: "and they rule over him," etc., "and who causes [this]?" etc.; and in Midrash Rabbah, Seder Naso, section 10, page 237a, on the matter of "and many evils shall find him," etc.; and in Parshas Va'eschanan, page 289a.)

> Moshe foretells that when Israel sin they will say, "It is because my G-d is not within me that these evils have found me." The Kehot note explains that the Zohar page given here follows the "large Zohar," the Cremona printing, where the passage says that destructive forces rule over a person on whom the Shechinah does not rest, because of the falsehood that comes out of his mouth.

וכתיב כ"א עוונותיכם היו מבדילים ביניכם לבין אלקיכם[20] (בישעי' [בישעיה] סי' נ"ט ב'), נמצא העון הוא מסך מבדיל בין האדם ובין אלקינו.

And it is written, "Rather, your iniquities have separated between you and your G-d" (in Isaiah, chapter 59:2). It follows that iniquity is a separating screen between a person and "our G-d."

> Isaiah says that sin itself separates a person from G-d. So sin is a screen that keeps the level of "our G-d" from dwelling within a person.

ובמ"א נתבאר פי' וענין אלקינו שאומרים כן על שם אלקים דוקא והיינו משום שכדי להיות אלקי בקרבי שזהו פי' אלקינו

And elsewhere the meaning and matter of "our G-d" (Elokeinu) was explained: that we say this specifically of the Name Elokim. That is because, in order for there to be "my G-d within me," which is the meaning of "our G-d,"

> Elsewhere it was explained why "our G-d" uses the Name Elokim, the Name of concealment and limitation. For G-d to be "my G-d within me," present inside a limited person, His light must be contracted, and contraction is the work of Elokim.

הנה זהו אי אפשר כ"א ע"י צמצום ע"ד צמצם שכינתו בין שני בדי ארון[21] כו'.

this is impossible except through tzimtzum (contraction), in the manner of "He contracted His Shechinah between the two poles of the Ark," etc.

> This is like the Sages' description of the Sanctuary, where G-d "contracted His Shechinah between the two poles of the Ark." The Kehot note points to a Midrash (Bereshit Rabbah 4:4) that sets "I fill the heavens and the earth" beside G-d's speaking to Moshe from between the poles of the Ark.

דלכאורה אינו מובן הלא מלא כל הארץ כבודו[22] ואת השמים ואת הארץ אני מלא[23] ולא נזכר ע"ז לשון צמצום כלל ומדוע גבי בדי ארון ארז"ל [אמרו רבותינו זכרונם לברכה] צמצם שכינתו.

For at first glance this is not understood: is it not [written], "The whole earth is full of His glory," and "The heavens and the earth I fill," and no expression of contraction is mentioned about this at all? So why, regarding the poles of the Ark, did our Sages, of blessed memory, say, "He contracted His Shechinah"?

> The question: G-d already fills the whole earth and the heavens, and no verse calls that a contraction. Why, then, do the Sages call His presence between the poles of the Ark a contraction?

אך הענין הוא כי הגם שנאמר את השמים ואת הארץ אני מלא עכ"ז [עם כל זה] אינו מאיר בהם בבחי' גילוי כ"א בבחינת העלם

But the explanation is that although it is said, "The heavens and the earth I fill," nevertheless He does not shine in them at the level of revelation, but only at the level of concealment;

> The answer: in the heavens and the earth G-d is present but hidden; His light does not shine there openly.

שהרי נקרא סתימו דכל סתימין. אבל בין בדי הארון היה אורו יתי מתגלה בבחינת גילוי.

for, after all, He is called "the most hidden of all hidden things." But between the poles of the Ark, His light, may He be blessed, was revealed at the level of revelation.

> In the Zohar's language He is "the most hidden of all hidden things." Between the poles of the Ark the same light was revealed, and it is this revelation, not His presence, that the Sages call a contraction.

3 והוא כמ"ש במ"א שבאלקות אין שייך כלל ענין הסתלקות והתפשטות כ"א ענין העלם וגילוי, שבאמת את השמים וכו' אני מלא[24]

And this is as is explained elsewhere: that in G-dliness the matter of withdrawal and spreading forth does not apply at all, but only the matter of concealment and revelation. For in truth, "the heavens, etc., I fill,"

> Elsewhere it is explained that G-d cannot be said to withdraw from a place or to spread into it, since He fills everything. The only difference between one place and another is whether He is hidden there or revealed.

רק שהוא בבחי' העלם אכן בין בדי הארון היה מאיר בבחינת גילוי. וכמו עד"מ באדם המחשבה מאירה ברגל ג"כ כדלקמן.

only it is at the level of concealment; whereas between the poles of the Ark it shone at the level of revelation. It is like, by way of analogy, thought in a person, which shines in the foot as well, as [will be explained] below.

> So He fills the heavens and the earth in a hidden way, while between the poles of the Ark He shone openly. The analogy is a person's thought, which reaches even the foot: as the maamar explains later, the foot moves the moment one thinks to move it.

אך שברגל היא בבחינת העלם ומקיף אבל במוח היא מאירה בבחינת גילוי ממש ולא בבחינת העלם ומקיף לבד וכמ"ש מזה באריכות בד"ה ויקח קרח.[25]

Only, in the foot it is at the level of concealment and of an encompassing [light] (makif); but in the brain it shines at the level of actual revelation, and not only at the level of concealment and encompassing, as is explained on this at length in the discourse beginning "And Korach took."

> In the foot, though, thought is hidden and encompassing (makif): it moves the foot without the foot grasping the thought. In the brain the same thought is openly revealed, a point treated at length in the discourse beginning "And Korach took."

4 והנה כדי שיאיר אלהותו בבחינת גילוי אי אפשר כ"א ע"י צמצום שזה הגילוי הוא צמצום אצלו ית' כמו הדיבור עד"מ זהו הגילוי והוא השפלה וירידה לגבי הרב כו'.

Now, for His G-dliness to shine at the level of revelation is impossible except through tzimtzum (contraction), for this revelation is a contraction for Him, may He be blessed. [It is] like speech, by way of analogy: it is the revelation, and it is a lowering and a descent relative to the teacher, etc.

> Revealing G-dliness requires a contraction, because revelation is itself a lowering for G-d. The analogy is a teacher's speech: speech reveals his thought, yet compared with the teacher himself it is a lowering and a descent.

ועד"ז להיות נקרא אלקינו ממש זהו ע"י צמצום כו'. ולכן לא נזכר בחינה זו על כל השמות כ"א על שם אלקים דוקא.

And in the same way, to be called actually "our G-d" comes about through tzimtzum, etc. Therefore this level is not mentioned with all the Names, but specifically with the Name Elokim.

> In the same way, for G-d to be truly "our G-d," revealed within us, there must be a contraction. That is why the possessive "our" is joined specifically to the Name Elokim, the Name of contraction, and not to every divine Name.

וזהו ענין התשובה האחד להיות בחינת אלקי בקרבי (אך צ"ל דהא כתיב כי חלק[32, 31, 30, 29, 28, 27, 26] הוי' עמו והיינו שנשמת האדם הוא חלק משם הוי' ב"ה כמ"ש באגה"ת [באגרת התשובה] פ"ד.

And this is the matter of the first teshuvah (return): that there be the level of "my G-d within me." (But we need to understand: for it is written, "For Havayah's portion is His people," that is, a person's soul is a portion of the Name Havayah, blessed be He, as is written in Iggeres HaTeshuvah, chapter 4.

> This is the first kind of teshuvah: to bring about "my G-d within me." A long parenthesis now raises a difficulty from the verse "Havayah's portion is His people," which Iggeres HaTeshuvah (Tanya, Part III), chapter 4, explains to mean that a Jew's soul is a portion of the Name Havayah itself.

וא"כ איך אנו אומרים שרק על שם אלקים דוקא אומרים אלקינו. אך הענין שהרי אנו אומרים הוי' אלקינו א"כ ר"ל [רוצה לומר] שהשם הוי' הוא עצמו ממש אלקינו.

If so, how can we say that it is only of the Name Elokim specifically that we say "our G-d"? But the explanation is this: after all, we say "Havayah our G-d"; if so, this means that the Name Havayah itself is actually "our G-d."

> If the soul is a portion of Havayah, why say that "our G-d" belongs only to Elokim? In fact we say "Havayah our G-d," as in the Shema, which implies that Havayah itself is "our G-d."

ופי' כי בודאי יש בכל נשמה חלק משם הוי' ממש ב"ה כמשנ"ת [כמו שנתבאר] באגה"ת [באגרת התשובה] שם פ"ד הנ"ל וכמ"ש בד"ה ולא אבה הוי' אלקיך לשמוע אל בלעם כו'. ועמ"ש בד"ה בפי' נסכים.

And the meaning is that certainly every soul has a portion of the very Name Havayah, blessed be He, as was explained in Iggeres HaTeshuvah, there, chapter 4, mentioned above, and as is written in the discourse beginning "But Havayah your G-d would not listen to Bilaam," etc. And see what is written in the discourse in the section of the libations.

> Every soul does contain a portion of the Name Havayah itself, as Iggeres HaTeshuvah explains, and as does the maamar on "But Havayah your G-d would not listen to Bilaam."

אך שהמשכה זו הוא ע"י שם אלקים כי שם הוי' הוא האור והחיות ושם אלקים הוא בחינת הכלים שבהן נמשך האור והן בחינת אותיות וכמ"ש בסש"ב [בספר של בינונים] ח"ב [חלק ב'] ספ"ד [סוף פרק ד'].

Only, this drawing-down is through the Name Elokim. For the Name Havayah is the light and the life-force (chayus), and the Name Elokim is the level of the vessels through which the light is drawn, and they are the level of letters, as is written in Sefer Shel Beinonim (Tanya), Part II, end of chapter 4.

> But that portion of Havayah reaches the soul through Elokim. Havayah is the light and life-force, and Elokim is the vessels, the letters, through which the light is drawn and given form, as the second part of the Tanya (Sha'ar HaYichud VehaEmunah) explains.

וכמ"ש בד"ה וידבר אלקים כו' וארא אל אברהם[33] כו' בענין אימתי גדול הוי' כשהוא בעיר אלקינו כו' עד וזהו וידבר אלקים אל משה ויאמר אליו אני[34] הוי' שע"י בחינת אלקים הוא גילוי שם הוי' כו' ע"ש.

And as is written in the discourse beginning "And Elokim spoke," etc., "And I appeared to Avraham," etc., on the matter of "When is Havayah great? When He is in the city of our G-d," etc., up to: "And this is [the meaning of] 'And Elokim spoke to Moshe and said to him: I am Havayah': that through the level of Elokim there is the revelation of the Name Havayah," etc. See there.

> In Torah Ohr, the maamar on "And Elokim spoke to Moshe and said to him: I am Havayah" reads "Great is Havayah… in the city of our G-d" as: Havayah is great when He is in "the city of our G-d," that is, when He is revealed through Elokim. So Elokim is the means by which Havayah is revealed.

ועיין מענין כי חלק הוי' עמו בזח"א [בזהר חלק א] דצ"ו ע"ב קס"א ב'. ח"ב [חלק ב'] דצ"ו א' ח"ג [חלק ג'] ס"ב ב' צ"ד א' דרפ"ו ב' וז"ל [וזה לשונו] הרמ"ז [הרב משה זכות] שם בכל מקום הם אחוזים בו בין בבי"ע בין באצילות

And see on the matter of "For Havayah's portion is His people" in the Zohar, Part I, 96b, 161b; Part II, 96a; Part III, 62b, 94a, 286b. And these are the words of the Ramaz (Rabbi Moshe Zacuto) there: "In every place they are attached to Him, whether in Beriah, Yetzirah and Asiyah or in Atzilus;

> The Zohar discusses "Havayah's portion is His people" in several places. Rabbi Moshe Zacuto (the Ramaz), in his commentary on the Zohar, explains that Jewish souls are attached to G-d in every world, in the three lower worlds of Beriah, Yetzirah and Asiyah as well as in Atzilus.

כי חלק הוי' הם ד' אותיות הוי' שהם נשמת ד' עולמות לכל אחד יש לו חלק בפנימיות שלהם עכ"ל [עד כאן לשונו].

for 'the portion of Havayah' is the four letters of Havayah, which are the soul of the four worlds; each one has a portion in their inner dimension." End of quote.

> The Ramaz's reason: "Havayah's portion" means the four letters of the Name, which are the soul of the four worlds, and every Jew has a portion in the inner dimension of each of them.

ובפרשת תרומה דקל"ד ע"ב כתב וז"ל [וזה לשונו] שאע"פ [שאף על פי] שיש פירוד בין בי"ע לאצילות היינו בבחי' כלי העולמות אבל לא בבחי' האור הפנימי המתפשט בהם שהרי סודו שם הוי' יו"ד באצילות ה' בבריאה ו"ה ביצירה ועשייה עכ"ל [עד כאן לשונו].

And in Parshas Terumah, 134b, he wrote, and these are his words: "Although there is separation between Beriah, Yetzirah and Asiyah and Atzilus, that is at the level of the vessels of the worlds, but not at the level of the inner light that spreads through them; for its mystery is the Name Havayah: yud in Atzilus, hei in Beriah, vav and hei in Yetzirah and Asiyah." End of quote.

> In another comment the Ramaz explains that the lower worlds are separate from Atzilus only in their vessels; the inner light in all of them is the Name Havayah, its yud in Atzilus, its first hei in Beriah, and its vav and final hei in Yetzirah and Asiyah.

ויש לעיין דא"כ איך שייך לומר שכל ישראל יש לכל אחד ממש חלק משם הוי' שהוא בחינת אצילות ממש, דהיינו או אצילות העליון ממש או אצילות שבבי"ע.

And this needs examination: if so, how can one say that all Israel, each and every one, actually has a portion of the Name Havayah, which is the level of Atzilus itself, that is, either the supernal Atzilus itself or the Atzilus within Beriah, Yetzirah and Asiyah?

> This raises a question. If the portion of Havayah is the level of Atzilus, how can every Jew have it? It would mean that every soul comes from Atzilus, either Atzilus proper or the Atzilus present within each of the lower worlds.

והרי ודאי רוב הנשמות הם מבי"ע ממש ולא מאצילות שבבי"ע. ועיין מזה בהרמ"ז [בהרב משה זכות] ר"פ משפטים ד"ה מה תוספת לנשמתא.

For surely most souls are from Beriah, Yetzirah and Asiyah proper, and not from the Atzilus within Beriah, Yetzirah and Asiyah. And see on this in the Ramaz, at the beginning of Parshas Mishpatim, the passage beginning "What is the addition to the soul."

> Yet most souls come from the worlds of Beriah, Yetzirah and Asiyah themselves, not even from the Atzilus within them. The Ramaz discusses this at the beginning of his comments on the Zohar's portion of Mishpatim (Zohar II 94b, according to the Kehot note).

וי"ל [ויש לומר] שאעפ"כ [שאף על פי כן] שרשן כולם מאצילות ממש רק פי' נשמות דבי"ע היינו שהנשמה שבגוף אינה כ"א מבי"ע אבל שרשה ממש י"ל [יש לומר] כולם מאצילות ממש וכמשנ"ת [וכמו שנתבאר] בביאור ע"פ יונתי בחגוי הסלע[35] ואף גם הנשמה המלובשת בגוף היא מבחינת שם הוי'.

And it can be said that, even so, the root of all of them is from Atzilus itself; only, the meaning of "souls of Beriah, Yetzirah and Asiyah" is that the soul that is in the body is only from Beriah, Yetzirah and Asiyah, but its actual root, it can be said, is in all of them from Atzilus itself, as was explained in the explanation on "My dove, in the clefts of the rock." And even the soul that is enclothed in the body is from the level of the Name Havayah,

> The answer: every soul, even one called a soul of Beriah, Yetzirah or Asiyah, is rooted in Atzilus; the label describes only the part of the soul that is enclothed in the body. The explanation on "My dove, in the clefts of the rock" says the same, and even the enclothed part of the soul is from the Name Havayah.

כענין מ"ש בע"ח [בעץ חיים] שער השמות שער מ"ד פ"ד דיו"ד כלים הפנימי' [הפנימיות / הפנימית] דבריאה הם שמות הוי' והרי הנשמות נמשכו מפנימיות הכלים.

along the lines of what is written in Etz Chaim, Sha'ar HaShemos, Sha'ar 44, chapter 4: that the ten inner vessels of Beriah are Names of Havayah; and the souls are drawn from the inner dimension of the vessels.

> This follows Etz Chaim: the ten inner vessels of Beriah are Names of Havayah, and souls are drawn from the inner side of the vessels. So even a soul from Beriah is drawn from Havayah.

עכ"פ [על כל פנים] מזה מובן ענין פי' אלקינו היינו ששם הוי' ממש הוא אלקינו כחנו וחיותנו ממש. ועמ"ש מזה בד"ה קדש ישראל להי':)[36, 37]

At any rate, from this the meaning of "our G-d" is understood: that the Name Havayah itself is "our G-d," our very strength and life-force. And see what is written on this in the discourse beginning "Israel is holy to Havayah.")

> So "Havayah our G-d" means that Havayah itself is our strength and our life: Elokeinu is read here as "our strength," for the light of Havayah lives within us as it comes through Elokim. The maamar on "Israel is holy to Havayah" takes this further.

SECTION 3 · ¶5–6

How sin separates

5 קיצור. ענין ויעקבני כו'. ג' תשובות. הא' להיות סור מרע. שלא להיות עונותיכם מבדילים כו' ואז נעשה בחינת אלקינו.

Summary. The matter of "He has supplanted me," etc. Three kinds of teshuvah. The first: to "turn away from evil," so that "your iniquities" will not "separate," etc.; and then the level of "our G-d" comes about.

> This is the summary (kitzur) of section 1: the verse "He has supplanted me," the three kinds of teshuvah, and the first of them, turning away from evil so that sin no longer separates, which brings about the level of "our G-d."

וזהו באי"י [ברוך אתה ה'] אלקינו. וענין פי' אלקינו וצמצם שכינתו. וענין חלק הוי' עמו ופי' הוי' אלקינו:ב והנה פי' עונותיכם מבדילים כו'.

And this is "Blessed are You, Havayah, our G-d." And the matter of the meaning of "our G-d," and "He contracted His Shechinah." And the matter of "Havayah's portion is His people," and the meaning of "Havayah our G-d." 2. Now, the meaning of "your iniquities separate," etc.,

> The summary continues: the blessing "Blessed are You, Havayah, our G-d"; why "our G-d" is Elokim, like the contraction of the Shechinah between the poles of the Ark; and how "Havayah's portion is His people" fits with "Havayah our G-d." Section 2 then begins by explaining how sin separates.

מבואר באגה"ת [באגרת התשובה] פ"ה דהנה כתיב ויפח באפיו[38] כו' שהוא המשכה מבחי' פנימיות החיות היא בחינת חלק ה' ב"ה

is explained in Iggeres HaTeshuvah, chapter 5: for it is written, "And He breathed into his nostrils," etc., which is a drawing-down from the level of the inner dimension of the life-force, which is the level of "Havayah's portion," blessed be He;

> Iggeres HaTeshuvah (Tanya, Part III), chapter 5, explains this with "And He breathed into his nostrils the breath of life": the soul is drawn from the inner dimension of G-d's life-force, and this inner breath is "Havayah's portion."

וכמו שעד"מ כשהאדם נופח לאיזה מקום אם יש איזה דבר חוצץ ומפסיק בינתיים אין הבל הנופח עולה ומגיע כלל לאותו מקום ככה ממש אם יש דבר חוצץ ומפסיק בין גוף האדם לבחינת הבל העליון.

and just as, by way of analogy, when a person blows toward some place, if there is something that intervenes and interrupts in between, the breath of the one blowing does not rise and reach that place at all, exactly so [it is] if there is something that intervenes and interrupts between a person's body and the level of the supernal breath.

> The analogy: if something stands between a person who blows and the place he blows toward, the breath never arrives. In the same way something can block the supernal breath from reaching a person's body.

אך באמת אין שום דבר גשמי ורוחני חוצץ לפניו יתי' כו' אלא כמ"ש בישעי' [בישעיה] כ"א עונותיכם היו מבדילים כו', והטעם לפי שהם נגד רצה"ע [רצון העליון] ב"ה המחיה את הכל כו' ע"ש.[39,40]

But in truth no thing, physical or spiritual, forms a barrier before Him, may He be blessed, etc.; rather, as is written in Isaiah, "Rather, your iniquities have separated," etc. And the reason is that they are against the Supernal Will, blessed be He, which gives life to everything, etc. See there.

> Nothing physical or spiritual can actually screen anything off from G-d, who fills everything; only sin separates, because sin is against the Supernal Will that gives life to all. That is why the verse says, "your iniquities have separated."

6 ועמ"ש בד"ה את קרבני לחמי בענין הלבושים צואים כמארז"ל [כמאמר רבותינו זכרונם לברכה] מלפפתו[41] כו' ע"ש. וברי"ח [ובראשית חכמה] שער הענוה פי"ו באמצע הפרק בד"ה וכאשר יזכור האדם אינון מחיצה בין ישראל לאביהם שבשמים כו'

And see what is written in the discourse beginning "My offering, My bread," on the matter of the soiled garments, as our Sages, of blessed memory, said, "It wraps around him," etc. See there. And in Reishis Chochmah, Sha'ar HaAnavah, chapter 6, in the middle of the chapter, in the passage beginning "And when a person remembers": "They are a partition between Israel and their Father in Heaven," etc.;

> The maamar on "My offering, My bread" discusses the "soiled garments" of sin, after the Talmud's saying that a sin "wraps around" the one who commits it and goes before him to judgment. Reishis Chochmah, the classic work of Rabbi Eliyahu de Vidas, says in its Gate of Humility that sins are a partition between Israel and their Father in Heaven.

גרמין אפרשותא בין קוב"ה [קודשא בריך הוא] וישראל ודא איהו רזא כי אם עונותיכם היו מבדילים כו'. עכ"ל [עד כאן לשונו].

"they cause a separation between the Holy One, blessed be He, and Israel; and this is the mystery of 'Rather, your iniquities have separated,' etc." End of quote.

> The quotation ends: sins "cause a separation" between the Holy One, blessed be He, and Israel, and this is the inner meaning of "your iniquities have separated."

וע' מענין פי' מחיצה בד"ה ועשית ציץ[42] ומענין מש"ש [מה שכתוב שם] בכל צרתם[43] בשמות רבה פ' ב' גבי מתוך הסנה ועיין בזח"ב [בזהר חלק ב'] (דס"ט ב' ודקל"א א').

And see on the meaning of "partition" in the discourse beginning "And you shall make a tzitz (headplate)"; and on the matter of what is written there on "In all their affliction," in Shemos Rabbah, section 2, regarding "from the midst of the thorn-bush"; and see in the Zohar, Part II (69b and 131a).

> Further discussions of this partition: the Torah Ohr maamar on the High Priest's golden headplate (tzitz), and the Midrash on G-d's appearing in the thorn-bush, where Shemos Rabbah reads "In all their affliction He was afflicted" as G-d sharing Israel's distress.

ועמ"ש בביאור ע"פ יונתי בחגוי[44] בענין פי' אלביש שמים קדרות[45] כו'. ומ"ש גרמין אפרשותא מובן

And see what is written in the explanation on "My dove, in the clefts," on the meaning of "I clothe the heavens with blackness," etc. And what he wrote, "they cause a separation," is understood:

> The explanation on "My dove, in the clefts of the rock" interprets the verse "I clothe the heavens with blackness and make sackcloth their covering." That image explains the Aramaic words "cause a separation."

כי כשההשפעה נמשכת ע"י לבוש שק גס ועב אין גילוי אלקות בעולם כי לבוש גס זה מסתיר לגמרי על הגוף.

for when the influence is drawn down through a coarse and thick garment of sackcloth, there is no revelation of G-dliness in the world, for this coarse garment completely hides the body.

> When G-d's flow to the world passes through a coarse, thick garment like sackcloth, G-dliness is not revealed in the world, just as a coarse garment hides the body completely.

ועמ"ש בביאור ע"פ אלה מסעי.[46] ועיין באגה"ת [באגרת התשובה] פ"ו בענין ובפשעכם שולחה אמכם.[47] ובזח"ג [ובזהר חלק ג] פי' אחרי (ד' ע"ד ב').

And see what is written in the explanation on "These are the journeys." And see in Iggeres HaTeshuvah, chapter 6, on the matter of "And for your transgressions your mother was sent away"; and in the Zohar, Part III, Parshas Acharei (74b).

> More on this: the explanation on "These are the journeys"; Iggeres HaTeshuvah, chapter 6, on "And for your transgressions your mother was sent away," where the "mother" is the Shechinah sent into exile; and the Zohar on Acharei.

וזהו ענין עונותיכם היו מבדילים שהם הגורמים התלבשות השפעת השכינה בע"ס [בעשר ספירות] דנוגה כו', וזהו המחיצה המפסקת כו'.

And this is the meaning of "your iniquities have separated": that they are what cause the influence of the Shechinah to be enclothed in the Ten Sefiros of Nogah, etc.; and this is the partition that interrupts, etc.

> This is how sins separate: they cause the flow of the Shechinah to be enclothed in the Ten Sefiros of Nogah, the "translucent" kelipah that mixes good and evil and from which permitted worldly things draw their life. That enclothing is the partition.

והענין כי יעקב חבל נחלתו[48] וע"י שהאדם משפיל את עצמו להמשך אחר התאוות גשמיים באיסור או אפי' [אפילו] בהיתר שהם נמשכים מהיכלות הקליפות גורם בזה למעלה כמ"כ [כמו כן] התלבשות השפעת ה' תתאה הנ"ל בע"ס [בעשר ספירות] דנוגה.[49, 50, 51, 52]

And the explanation is that "Yaakov is the cord of His inheritance"; and by a person lowering himself to be drawn after physical desires, whether forbidden or even permitted, which are drawn from the chambers of the kelipos (husks), he thereby likewise causes, above, the enclothing of the influence of the lower hei, mentioned above, in the Ten Sefiros of Nogah.

> The reason is that "Yaakov is the cord of His inheritance": Israel are bound to G-d like a rope, whose upper end moves when its lower end is pulled. When a person gives himself to physical desires, forbidden or even permitted, which draw from the chambers of the kelipos, he causes the lower hei of the Name, the Shechinah, to be enclothed in Nogah above.

SECTION 4 · ¶7–10

The second teshuvah: doing good

7 וכשעושה תשובה ועוקר רצונו מהבלי העולם גורם כמ"כ [כמו כן] למעלה[53] בחי' תשוב[54] ה' תתאה למקורה כו'.

And when one does teshuvah (return) and uproots one's will from the vanities of the world, one likewise causes, above, the level of "the lower hei returns (tashuv hei) to its source," etc.

> When a person does teshuvah and uproots his desire for the world's vanities, he brings about the same above: the lower hei of the Name, the Shechinah, returns to its source. This is the Kabbalistic reading of teshuvah as tashuv hei, "the hei returns," which the Kehot note traces to the Zohar (Ra'aya Mehemna, III 122a).

וזהו ענין בא"י [ברוך אתה ה'] אלקינו שאזי אין מבדיל בין האדם ובין אלקינו כו', ועיין באגה"ת [באגרת התשובה] פ"ח [פרק ח'] שזהו ענין ונקה מנקה הוא[55] לשבים לרחוץ ולנקות נפשם מלבושים הצואים[56] כו' ע"ש.

And this is the meaning of "Blessed are You, Havayah, our G-d": that then nothing separates between the person and "our G-d," etc. And see in Iggeres HaTeshuvah, chapter 8, that this is the meaning of "And He cleanses": He cleanses those who return, to wash and cleanse their souls of the soiled garments, etc. See there.

> This is what "Blessed are You, Havayah, our G-d" achieves: nothing separates the person from "our G-d" any longer. Iggeres HaTeshuvah, chapter 8, reads the Talmud's "He cleanses those who return" in the same way: teshuvah washes the soul clean of the soiled garments of sin.

והתשובה השנית היא התשובה בבחינת ועשה טוב. דהיינו שאע"פ [שאף על פי] שהוא סור מרע בתכלית. אך שהוא ממעט במצות ועשה טוב לייגע את עצמו בתורה ותפלה.

And the second teshuvah is the teshuvah at the level of "and do good." That is: although he "turns away from evil" completely, yet he does too little in the mitzvos and in "do good," [in] exerting himself in Torah and prayer.

> The second kind of teshuvah concerns "and do good." It is for someone who has turned away from evil completely but does too little good: he does not exert himself in Torah study and prayer.

היינו עצלות. וע"ז נאמר (תהלים י"ד) אין עושה טוב אין גם אחד. ופי' בעה"מ [בעמק המלך] שער קרית ארבע פרק קמ"ה שע"ז גורם הסתלקות טוב העליון שהוא היסוד.

That is, laziness. And of this it is said (Psalms 14), "There is none who does good, not even one." And Emek HaMelech, Sha'ar Kiryas Arba, chapter 145, explains that through this one causes the withdrawal of the supernal "good," which is Yesod (foundation).

> The root of this failing is laziness, and of it the verse says, "There is none who does good." Emek HaMelech, a work of Kabbalah by Rabbi Naftali Bacharach, explains that such neglect causes the supernal "good," the Sefirah of Yesod, to withdraw.

והענין כמ"ש אמרו צדיק כי טוב.[57] מדת צדיק הוא התקשרות והתחברות ההמשכה מבחינת סובב כל עלמין להיות נמשך ומאיר בבחינת פנימיות בבחי' ממכ"ע [ממלא כל עלמין] ונקרא יחוד קב"ה [קודשא בריך הוא] ושכינתיה.

And the explanation is as it is written, "Say of the tzaddik (the righteous one) that he is good." The attribute of tzaddik is the binding and joining of the drawing-down from the level of the light that encompasses all worlds (sovev kol almin), so that it is drawn down and shines at the level of the inner dimension (pnimiyus), within the level of the light that fills all worlds (memalei kol almin); and this is called the union of the Holy One, blessed be He, and His Shechinah (Divine Presence).

> Yesod is called "tzaddik" and "good," after the verse "Say of the tzaddik that he is good." Its work is to join the light that encompasses all worlds to the light that fills them, so that the transcendent light shines inwardly; this joining is called the union of the Holy One, blessed be He, and His Shechinah.

ועיין בסש"ב [בספר של בינונים] פרק מ"א ועיין מ"ש ע"פ והתהלכתי בתוככם[58] ועיין מ"ש סד"ה כי ההרים ימושו[59, 60] ועיין בזח"ג [בזהר חלק ג] (דק"י ע"ב)[61] ע"פ ועשה טוב שכן ארץ.[62, 63]

And see in Sefer Shel Beinonim (Tanya), chapter 41; and see what is written on "And I will walk among you"; and see what is written at the end of the discourse beginning "For the mountains shall depart"; and see in the Zohar, Part III (110b), on "And do good, dwell in the land."

> Tanya, chapter 41, and other maamarim treat this further, as does the Zohar on "Do good, dwell in the land." The Kehot note quotes the Tzemach Tzedek's explanation of that Zohar: through "do good" one draws down above the level of "Say of the tzaddik that he is good."

(ודרכ"ה ב') ובהרמ"ז [ובהרב משה זכות] שם[64,65] וזהו פי' וענין עובד אלקים[66,67] המבואר בספ"ב [בספר של בינונים] פט"ו [פרק ט"ו / פרשה ט"ו] שהוא מלשון עורות עבודים

(and 225b), and in the Ramaz there. And this is the meaning and matter of "one who serves G-d" (oved Elokim), explained in Sefer Shel Beinonim, chapter 15: that it is from the expression "tanned hides" (oros avudim);

> The Ramaz's comment, quoted in the Kehot note, links "doing good" with the establishing of the covenant, the Sefirah of Yesod. The text then explains the term "one who serves G-d" (oved Elokim) from Tanya, chapter 15, which describes one still in the midst of the battle with his evil inclination, and connects the word with oros avudim, "tanned hides," hides worked over with effort.

וכך הוא מתקן ההסתר[68] הנמשך מהצמצום דשם אלקים ע"י מה שהוא מייגע את עצמו בועשה טוב להלחם עם הטבע והיצר כו'

and so he rectifies the concealment that comes from the tzimtzum (contraction) of the Name Elokim, through exerting himself in "do good," to battle with nature and the [evil] inclination, etc.;

> Like a tanner working a stiff hide, one who serves G-d struggles with his nature and his inclination. By that effort he repairs the concealment caused by the contraction of the Name Elokim.

שכמ"כ [שכמו כן] ממשיך ע"י יחוד עליון דשמש ומגן[69] הוי' אלקים שלא יסתיר המגן והנרתק וכענין שילוב אד' בהוי'[70] כו' וממתקים הגבורות בחסדים שזהו עיקר ענין היחוד.

for likewise, through this he draws down the supernal union of "a sun and a shield is Havayah Elokim," so that the shield and the sheath do not conceal; and it is like the matter of the interweaving of Ado-nai in Havayah, etc.; and the Gevuros (severities) are sweetened by the Chasadim (kindnesses), which is the essence of the union.

> Above, the same effort brings about the union of "a sun and a shield is Havayah Elokim": Havayah is the sun, and Elokim the shield and sheath that screen its light, and the union keeps the shield from hiding the sun. It is like the interweaving of the letters of the Names Ado-nai and Havayah, and it sweetens the severities (Gevuros) with the kindnesses (Chasadim), which is the essence of the union.

ולכן כשאין עושה טוב כדבעי גורם התגברות הדינין כמש"ש [כמה שכתוב שם] (דק"י ע"ב) דהא כדין נורא דליק ואוקיד עלמא בשלהובי כו',

Therefore, when one does not do good as one should, one causes the judgments to prevail, as is written there (110b): "for then fire blazes and burns the world with its flames," etc.;

> So when a person does not do good as he should, judgments prevail. The Zohar describes the result: fire blazes and burns the world with its flames.

משא"כ ע"י יחוד עליון שהוא המשכת החסדים שהוא גילוי אור א"ס ב"ה הסובב כל עלמין בממכ"ע [בממלא כל עלמין]

whereas through the supernal union, which is the drawing-down of the Chasadim, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds, within memalei kol almin,

> The supernal union, by contrast, draws down the Chasadim, the revelation of the Infinite Light that encompasses all worlds into the light that fills them.

אזי גם הגבורות דממע"כ [דממלא כל עלמין] מומתקים וז"ש [וזהו שכתוב] בזח"ג [בזהר חלק ג] (דמ"ב סע"ב [סוף עמוד ב])[71] אי"ר [אמר רבי] יוסי כו' לית לה בפומא[72] כו' ע"ש בפירוש הרמ"ז [הרב משה זכות] ודו"ק [ודוק].

then the Gevuros of memalei kol almin are also sweetened. And this is what is written in the Zohar, Part III (end of 42b): "Rabbi Yosi said," etc., "she has nothing in her mouth," etc. See there, in the commentary of the Ramaz, and consider this carefully.

> Then even the severities of the light that fills all worlds are sweetened. The text points to a further Zohar passage and the Ramaz's commentary on it, and the Kehot note sends the reader to Likkutei Torah on Sh'lach, where that passage is discussed.

והנה מה שלמעלה במדרגה שם הפגם יותר פי' שמי שנשמתו גבוה אזי פוגם החטא בהבטלו מועשה טוב ושאינו עובד אלקים, ויותר גדול הנפילה שלו מהעון של איש ההמוני שאינו סור מרע.

Now, where something is higher in level, there the blemish is greater. That is: when one whose soul is lofty is idle from "do good" and is not "one who serves G-d," the sin causes a blemish, and his fall is greater than [that caused by] the sin of a common person who does not "turn away from evil."

> A principle: the higher the level, the greater the damage. When a lofty soul neglects doing good and does not truly serve G-d, its fall is greater than that of an ordinary person who does not even turn away from evil.

דהנה כתיב כי האדם עץ השדה[73,74] ופי' בזהר ח"ג [חלק ג'] (דר"ב ב') שבחי' שורש נשמת האדם הוא בחי' עץ דההוא שדה אשר ברכו[75] ה' כו' ע"ש ובפי' הרמ"ז [הרב משה זכות].

For it is written, "For man is a tree of the field," and it is explained in the Zohar, Part III (202b), that the root of a person's soul is the level of a tree of "that field which Havayah has blessed," etc. See there, and in the commentary of the Ramaz.

> The basis is the verse "For man is a tree of the field," which the Zohar reads as saying that the root of the soul is a tree of "the field which Havayah has blessed."

והנה עד"מ עץ עושה פרי שיש בו פירות שלמטה סמוך לארץ ויש בו פירות שלמעלה גבוה מעל גבוה[76]

Now, by way of analogy, a fruit-bearing tree has fruits below, near the ground, and it has fruits above, high over high.

> The analogy: a fruit tree bears some fruit near the ground and some very high up.

והנה הפירות שלמעלה עם שהם עליונים יותר אך כשהם נופלים למטה ע"י שבא הרוח ועוקרתן

Now, the fruits above, although they are higher, yet when they fall down, when the wind comes and tears them off,

> The fruit at the top is the higher, yet when the wind tears it off, it falls all the same.

אזי הם נופלים למטה במרחק מהאילן יותר מן אותן הגדילים למטה שאף כשנופלים לארץ אינן נופלין במרחק כ"כ [כל כך] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה][77] מאיגרא רמא לבירא עמיקתא.[78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106]

then they fall down farther from the tree than those that grow below, which, even when they fall to the ground, do not fall so far away; and as our Sages, of blessed memory, said: "from a high roof into a deep pit."

> The high fruit lands farther from the tree than the low fruit, which hardly travels when it falls. The Talmud's phrase for such a fall is "from a high roof into a deep pit."

8 ועד"ז ארז"ל [אמרו רבותינו זכרונם לברכה] לפי גדולתו[107] היה מפלתו. וכך הוא בענין פירות האילן עץ החיים שהם הנשמות כי הנה ישראל עלו במחשבה[108] ומה שהוא למעלה במדרגה הנפילה הוא למטה יותר.

And along these lines our Sages, of blessed memory, said: "According to his greatness was his downfall." And so it is with the fruits of the tree, the Tree of Life, which are the souls: for Israel arose in [G-d's] thought, and what is higher in level, its fall is lower.

> The Sages say of the serpent that its fall matched its greatness (Bereshit Rabbah 19:1). Souls are the fruit of the Tree of Life, and Israel "arose first in G-d's thought" (Bereshit Rabbah 1:4), so the higher a soul is, the lower it falls.

וכמ"כ [וכמו כן] הוא ג"כ בענין שבה"כ [שבירת הכלים] שמעולם התהו שמה ששרש למעלה גבוה יותר לכן נפל למטה יותר שלכן הצומח מחיה הבעל חי.

And so it is, too, with the shattering of the vessels (sheviras hakeilim) of the World of Tohu: whatever had its root higher up therefore fell lower down. That is why the vegetable gives life to the animal,

> The same law governs the shattering of the vessels in the World of Tohu, the primordial world whose vessels broke: what was rooted highest fell lowest. That is why plants, which fell from a higher root, give life to animals.

9 והבעל חי את המדבר. כי בשרשן היו גבוהים יותר שלכך כשנפלו נפלו למטה יותר כו' עמ"ש מזה בד"ה ראשי המטות.[109, 110]

and the animal [gives life] to the speaking [being]: for in their root they were higher, and so, when they fell, they fell lower, etc. See what is written on this in the discourse beginning "The heads of the tribes."

> Animals in turn give life to the "speaking" creature, man. What sustains a creature comes from a root higher than its own, which fell farther; the discourse "The heads of the tribes" explains this further.

ולכן הפגם של הנשמה העליונה מי שהוא ת"ח [תלמיד חכם / תלמידי חכמים] מה שפוגם בועשה טוב גדול עונו יותר מן העון ממש של הע"ה [העם הארץ]

Therefore, as for the blemish of the lofty soul, one who is a Torah scholar: when he blemishes in "do good," his sin is greater than the actual sin of an unlearned person (am ha'aretz).

> So when a lofty soul, a Torah scholar, falls short in doing good, his sin is greater than an unlearned person's actual transgression.

וכן משמע בגמרא (יומא פרק יוהכ"פ [יום הכפורים] דפ"ו ע"א) כגון אנא דמסגינא כו' ע"ש. ולכן צ"ל התשובה בועשה טוב גדולה יותר.

And so it is implied in the Gemara (Yoma, chapter "Yom HaKippurim," 86a): "Such as I, if I walk," etc. See there. Therefore the teshuvah for "do good" must be greater.

> The Talmud implies this: Rabbi Yochanan said that for someone like himself, walking four cubits without Torah or tefillin would be a desecration of G-d's Name. So the teshuvah for neglecting good must be correspondingly greater.

ואין סתירה לזה ממשארז"ל [ממה שאמרו רבותינו זכרונם לברכה] עבר אדם על מ"ע [מצות עשה] ושב[111] לא זז משם עד שמוחלין לו[112] מה שאין כן בל"ת [בלא תעשה] דתשובה תולה ויוה"כ [ויום הכפורים] מכפר דנמצא לכאורה שעל מצות עשה אין צריך תשובה כ"כ [כל כך]

And there is no contradiction to this from what our Sages, of blessed memory, said: "If a person transgressed a positive commandment and did teshuvah, he does not move from there before he is forgiven," which is not so with a prohibition, where teshuvah suspends [the punishment] and Yom Kippur atones; from which it would seem, at first glance, that for a positive commandment teshuvah is not needed as much

> An objection: the Talmud says that one who neglected a positive commandment and repented is forgiven at once, while a prohibition needs Yom Kippur as well. That would suggest that neglecting good needs less teshuvah, not more.

כמו על ל"ת [לא תעשה], דכבר נתבאר זה באגה"ת [באגרת התשובה][113] דמ"ש רז"ל [רבותינו זכרונם לברכה] לא זז משם עד שמוחלין לו היינו שמוחלין לו העונש אבל מ"מ האור נעדר כו' ולכן אין ללמוד משם שום קולא למ"ע [למצות עשה] כו' ע"ש.

as for a prohibition. For this has already been explained in Iggeres HaTeshuvah: what our Sages, of blessed memory, said, "he does not move from there before he is forgiven," means that he is forgiven the punishment, but nevertheless the light is missing, etc.; and therefore one cannot learn from there any leniency for positive commandments, etc. See there.

> Iggeres HaTeshuvah, chapter 1, already answered this: the forgiveness is from punishment, but the light that the mitzvah would have drawn down is still missing. So nothing lenient can be learned from it about positive commandments.

אבל כדי שיעשה תשובה שיתמלא גם האור שחסר בביטול מ"ע [מצות עשה] ע"ז צריך לעשות תשובה עצומה ממעמקים קראתיך[114] כו'

But in order to do teshuvah such that the light that was lacking through the neglect of a positive commandment will also be filled, for this one must do a tremendous teshuvah, "From the depths I have called You," etc.

> To restore that missing light requires a tremendous teshuvah from the very depths, as in the verse "From the depths I have called You, Havayah."

ותשובה זו הוא ענין הבקשה בתפלה באי"י [ברוך אתה ה'] פי' שהבקשה של התשובה שעל העדר ועשה טוב היינו שהוא להתקשר ולהדבק בשם הוי' שהוא סוכ"ע ובחי' מקיף כו'

And this teshuvah is the matter of the request in prayer, "Blessed are You, Havayah." That is: the request of the teshuvah for the absence of "do good" is to bind oneself and cleave to the Name Havayah, which is sovev kol almin and the level of the encompassing [light] (makif), etc.;

> This teshuvah is the request in prayer, "Blessed are You, Havayah": to bind oneself to the Name Havayah itself, the light that encompasses all worlds.

והוא למעלה מבחי' אלקינו שהוא בחי' ממכ"ע [ממלא כל עלמין], והיינו כי מ"ע [מצות עשה] ומצות ל"ת [לא תעשה] תלויים בשם הוי' ע"כ להמשיך האור הנמשך ע"י המצות זהו ענין להדבק בשם הוי' ממש.

and it is above the level of "our G-d," which is the level of memalei kol almin. That is because the positive commandments and the prohibitions depend on the Name Havayah; therefore, to draw down the light that is drawn through the mitzvos is the matter of cleaving to the Name Havayah itself.

> That is higher than "our G-d," the light that fills all worlds, which the first teshuvah reaches. Because all the mitzvos, positive and negative, depend on the Name Havayah, restoring the light of the mitzvos means cleaving to Havayah itself.

10 ועל דרך מה שנתבאר באגה"ת [באגרת התשובה] שם פ"ח [פרק ח'] ומאחר שרוח עברה ותטהרם[115] אזי תוכל נפשו[116] לשוב עד[117] הוי' ב"ה ממש ולעלות מעלה מעלה למקורה ולדבקה בו ית' ביחוד נפלא

And this is along the lines of what was explained in Iggeres HaTeshuvah, there, chapter 8: "And once 'a wind has passed and cleansed them,' his soul can then return 'unto Havayah,' blessed be He, Himself, and ascend higher and higher to its source, and cleave to Him, may He be blessed, in a wondrous union,

> Iggeres HaTeshuvah, chapter 8, describes this higher teshuvah: once the "wind" of the first teshuvah has passed and cleansed the soul, it can return "unto Havayah" Himself and rise to its source in a wondrous union. The Kehot note observes that Iggeres HaTeshuvah has "their souls" where the text quotes "his soul."

כמו שהיתה מיוחדת בו ית' בתכלית היחוד בטרם שנפחה ברוח פיו ית' כו' ע"ש והיינו כמו שהיתה כלולה בשם הוי' ממש

as it was united with Him, may He be blessed, in perfect union before it was breathed forth by the breath of His mouth, may He be blessed," etc. See there. That is, as it was included in the Name Havayah itself.

> The goal is the oneness the soul had before G-d "breathed" it into a body, when it was included in the Name Havayah itself.

(והנה לפי מה שכתוב לעיל דגם פי׳ אלקינו היינו ענין הוי׳ אלקינו כי חלק הוי׳ עמו.

(Now, according to what is written above, that the meaning of "our G-d" too is the matter of "Havayah our G-d," for "Havayah's portion is His people,"

A parenthesis raises a question. Section 1 explained that even the first level, "our G-d," means "Havayah our G-d," since every soul is "Havayah's portion."

א"כ מהו ההפרש בין בחי׳ הא׳ לבחי׳ זו הב׳ שהוא להדבק בשם הוי׳ ממש. אך הענין ע"פ מ"ש סד"ה וידבר אלקים[118] כו׳ ושמי הוי׳ לא נודעתי להם.[119]

if so, what is the difference between the first level and this second level, which is to cleave to the Name Havayah itself? But the explanation is according to what is written at the end of the discourse beginning "And Elokim spoke," etc., [on] "But by My Name Havayah I was not known to them."

If so, how does the first level, "our G-d," differ from this second one, cleaving to Havayah itself? The answer comes from the Torah Ohr maamar on "And Elokim spoke," on the verse "But by My Name Havayah I was not known to them."

דהפי׳ בחי׳ שם הוי׳ קודם שבא לידי גילוי במדות כו׳ עד וכך היתה כוונת יעקב בתפלתו והיה הוי׳ לי לאלקים פי׳ הוי׳ לבדו הוא בעצמו יהיה לי[120] בבחינת אלקים כו׳.

For the meaning is the level of the Name Havayah before it comes to revelation in the emotive attributes (middos), etc., up to: "And this was Yaakov's intention in his prayer, 'And Havayah will be my G-d': that is, Havayah alone, He Himself, will be for me at the level of Elokim," etc.

There "My Name Havayah" means Havayah before it is revealed in the emotive attributes. Yaakov's prayer, "And Havayah will be my G-d," asked that this Havayah itself, alone, be his Elokim; so at the second level Havayah itself is drawn down, not only its light clothed in Elokim.

ועוד י"ל [יש לומר] ע"ד שיש ב׳ שילובים שילוב הוי׳ באד׳ ואזי שם אד׳ גובר וזהו הבחינה הא׳. אמנם שילוב אד׳ בהוי׳ אזי שם הוי׳ גובר וזהו הבחי׳ הב׳ דכאן.

And it can further be said, along the lines that there are two interweavings: in the interweaving of Havayah in Ado-nai, the Name Ado-nai prevails, and this is the first level; but in the interweaving of Ado-nai in Havayah, the Name Havayah prevails, and this is the second level here.

A second answer uses the two ways the letters of the Names Havayah and Ado-nai are interwoven. When Havayah is set within Ado-nai, Ado-nai prevails, and that is the first level; when Ado-nai is set within Havayah, Havayah prevails, and that is the second.

והנה ענין תשובה זו בועשה טוב שיהיה עושה המצוה בשמחה וטוב לב ולא מצות אנשים מלומדה.[121] ועיין מ"ש ע"פ אסרי לגפן[122] בענין כבס ביין לבושו כו' ומ"ש בד"ה לכן אמור לבנ"י [לבני ישראל] כו':)

Now, the matter of this teshuvah (return) in "do good" is that one should do the mitzvah with joy and gladness of heart, and not [as] "a commandment of men learned by rote." And see what is written on "Binding his foal to the vine," on the matter of "He washes his garment in wine," etc., and what is written in the discourse beginning "Therefore say to the children of Israel," etc.)

> In practice the second teshuvah means doing the mitzvos with joy and a glad heart, not as "a commandment of men learned by rote," out of habit. The explanation on "Binding his foal to the vine" and the maamar on "Therefore say to the children of Israel" discuss this further.

SECTION 5 · ¶11–18

The third teshuvah: return to the essence

11 קיצור פי' מבדילים באגה"ת [באגרת התשובה] פ"ד וברי"ח [ובראשית חכמה] שער הענוה פי"ו אלביש שמים קדרות. יעקב חבל. ונקה.

Summary. The meaning of "separate" in Iggeres HaTeshuvah, chapter 4, and in Reishis Chochmah, Sha'ar HaAnavah, chapter 6. "I clothe the heavens with blackness." "Yaakov is the cord." "And He cleanses."

> This is the summary of section 2: how sin "separates," from Iggeres HaTeshuvah and Reishis Chochmah; the image "I clothe the heavens with blackness"; "Yaakov is the cord of His inheritance"; and "He cleanses those who return." The summary gives chapter 4 of Iggeres HaTeshuvah where the text itself said chapter 5.

והתשובה הב' בועשה טוב. בחי' טוב מחבר סוכ"ע וממכ"ע [וממלא כל עלמין]. עובד אלקים. עץ השדה. ותשובה זו ליכלל בשם הוי' ממש ועשיות המצות בשמחה כו':ג

And the second teshuvah, in "do good." The level of "good" joins sovev kol almin and memalei kol almin. "One who serves G-d." "A tree of the field." And this teshuvah is to be included in the Name Havayah itself; and the doing of the mitzvos with joy, etc. 3.

> It continues with the second teshuvah: "good," Yesod, joins sovev and memalei; the "one who serves G-d"; "man is a tree of the field"; and the inclusion in Havayah itself, expressed in mitzvos done with joy. Section 3 then begins.

והתשובה השלישית היא שאע״פ [שאף על פי] שהוא סור מרע בתכלית וגם ועשה טוב בתכלית אזי התשובה גדולה יותר והוא

And the third teshuvah is: although he "turns away from evil" completely and also "does good" completely, the teshuvah is then greater still; and it is

> The third teshuvah is for someone who has both turned away from evil completely and done good completely, and it is greater than both of the others.

כדכתיב (מלאכי ג׳ ז׳) שובו אלי ואשובה אליכם[123] פי׳ כמ״ש במ״א בפי׳ כל ימיו בתשובה,[124] דאין ר״ל [רוצה לומר] על עבירות ח״ו [חס ושלום] דא״כ מהו כל ימיו

as it is written (Malachi 3:7), "Return to Me, and I will return to you." The meaning is as is explained elsewhere on the meaning of "all his days in teshuvah": that it does not mean for sins, G-d forbid, for if so, what is [the meaning of] "all his days"?

> It is the teshuvah of "Return to Me, and I will return to you." The Sages' advice to be "all one's days in teshuvah" cannot refer only to sins, since then it could not fill all of one's days; it must mean another kind of teshuvah.

אלא התשובה היא על הריחוק כי אף שהוא עושה טוב ומקיים המצות עכ״ז [עם כל זה] יכול להיות עדיין בבחי׳ יש ודבר

Rather, the teshuvah is for the distance: for even though he does good and keeps the mitzvos, nevertheless he can still be at the level of a self-standing existence (yesh) and entity.

> That teshuvah is for distance from G-d. Even one who does good and keeps the mitzvos may still be a yesh, a self-standing existence, aware of himself as something apart from G-d.

וגם אפילו אהבה עדיין הוא בבחינת יש מי שאוהב ועיקר התשובה הוא כמו שכתוב והרוח תשוב אל האלקים[125] כו׳ דהיינו שירצה לשוב למקורו ושרשו בחי׳ ישראל עלה במחשבה.[126]

And even love is still at the level of yesh: there is one who loves. And the essence of teshuvah is as it is written, "And the spirit returns to G-d," etc.: that is, that he desire to return to his source and root, the level of "Israel arose in [G-d's] thought."

> Even his love of G-d still has a self in it: someone who loves. True teshuvah is "the spirit returns to G-d," the desire to return to the soul's root, the level at which "Israel arose in G-d's thought."

12 והיינו שירצה ליכלל ולדבק בעצמות אור א"ס ב"ה שהוא למעלה מעלה מבחי' ממכ"ע [ממלא כל עלמין] וסוכ"ע שאינו בגדר עלמין כלל כו'.

That is, that he desire to be included in and to cleave to the very essence of the Infinite Light (Or Ein Sof), blessed be He, which is far, far above the level of memalei kol almin and sovev kol almin, for it is not within the bounds of worlds at all, etc.

> The third teshuvah seeks to be included in the very essence of the Infinite Light, which is beyond both the light that fills the worlds and the light that encompasses them, since it has no relation to worlds at all.

וכמאמר המתנשא מימות עולם. ועד"ז נאמר בקריעת ים סוף עד יעבור עמך[127] הוי' פי' למעלה משם הוי',

And as the phrase says, "Who is exalted from the days of the world." And along these lines it is said at the Splitting of the Sea of Reeds, "Until Your people pass over, Havayah": that is, above the Name Havayah.

> This is the essence praised as "exalted from the days of the world," beyond time. The Splitting of the Sea is read the same way: "until Your people pass over, Havayah" means until they pass beyond the Name Havayah.

כי שם הוי' יו"ד חכמה כו' ונק' סוכ"ע ובקי"ס [ובקריעת ים סוף] היה הגילוי מלמעלה מעלה מבחי' סוכ"ע שעי"ז הפך ים ליבשה[128] שעלמא דאתכסיא בא באתגליא ממש כו',

For the Name Havayah (the yud is Chochmah, etc.) is called sovev kol almin; and at the Splitting of the Sea the revelation was from far above the level of sovev kol almin, and through this "He turned the sea into dry land": the hidden world came into the revealed [world] itself, etc.;

> The Name Havayah, whose yud is Chochmah, is the light that encompasses all worlds, and at the Sea a revelation from far above it shone. That is why the sea turned into dry land: the hidden world, like the sea that covers what lives in it, came out into the open like dry land.

וע"ד מ"ש בזח"ג [בזהר חלק ג] פי' שלח (דקנ"ח ב') ע"פ היש ה' בקרבנו אם אין[129, 130] שבחי' אין הוא ע"ק [עתיקא קדישא] שלמעלה משם הוי' כו'.

and along the lines of what is written in the Zohar, Part III, Parshas Shelach (158b), on "Is Havayah in our midst, or not (ayin)?": that the level of Ayin is Atika Kadisha (the Holy Ancient One), which is above the Name Havayah, etc.

> The Zohar reads Israel's question in the desert, "Is Havayah in our midst, or not (ayin)?", as a question about two levels: Ayin, "nothing," is Atika Kadisha, the Holy Ancient One, above the Name Havayah.

והנה שרש נשמות ישראל הוא מבחינה זו כמארז"ל [כמאמר רבותינו זכרונם לברכה] דע מאין באת[131] כו' אין מזל לישראל[132] כו' ונוזלים מן לבנון[133] אתי מלבנון כלה.[134]

Now, the root of the souls of Israel is from this level, as our Sages, of blessed memory, said: "Know from where (me'ayin) you came," etc.; "There is no (ein) mazal for Israel," etc.; and "flowing streams from Lebanon"; "With Me from Lebanon, O bride."

> The souls of Israel are rooted in this Ayin, and the Sages hint at it: "Know from where (me'ayin) you came" is read as "from Ayin," and "Israel has no (ein) mazal" as "Ayin is Israel's mazal," its source of influence. The verses about Lebanon point to the same lofty source.

13 וזהו ענין תשובה עצומה זו שירצה לשוב וליכלל בעצמות אור א"ס ב"ה ממש. וזהו שובו אלי[135] אלי ממש.

And this is the matter of this tremendous teshuvah: that he desire to return and be included in the very essence of the Infinite Light, blessed be He, itself. And this is "Return to Me": to Me, Myself.

> This third teshuvah is a desire to return and be included in the very essence of the Infinite Light. That is why the verse says "Return to Me": to Me Myself, not to any revealed level.

ועיין בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'] דבחינת יחידה שבנפש בו מתלבש הניצוץ אלקי ממש זהו דוגמת הכתר שנק' יחידה ובו מלובש בחי' תחתונה שבמאציל כו' ע"ש.

And see in Etz Chaim, Sha'ar 41, chapter 3: that in the level of Yechidah in the soul the actual G-dly spark is enclothed; this is like Keser (the Crown), which is called Yechidah, and in it is enclothed the lowest level of the Emanator, etc. See there.

> Etz Chaim teaches that the actual G-dly spark is enclothed in Yechidah, the soul's highest level, just as Keser, the Yechidah of the Sefiros, holds within it the lowest level of the Emanator, the Infinite One.

ואם כן תשובה זו היינו שישוב ויוכלל בבחינת שרשו שהוא הכתר א"א וע"י [ועתיק יומין] וזהו תשובה הג' דבחי' נשמה שישוב ויוכלל בשרשו בחי' חיה יחידה כו'.

If so, this teshuvah is that he return and be included in the level of his root, which is Keser, Arich Anpin and Atik Yomin. And this is the third teshuvah, of the level of Neshamah: that it return and be included in its root, the level of Chayah [and] Yechidah, etc.

> So this teshuvah returns the soul to its root in Keser, in the levels called Arich Anpin and Atik Yomin. It is the teshuvah of the soul's level of Neshamah, returning to its source in Chayah and Yechidah, the soul's two highest levels.

14 והנה תשובה זו היא אל בחינת התורה. שהתורה נקרא משל הקדמוני שהיא משל ולבוש לבחינת קדמונו של עולם מה שאינו בגדר עלמין כלל

Now, this teshuvah is to the level of the Torah. For the Torah is called "the parable of the Ancient One" (mashal hakadmoni), for it is a parable and a garment for the level of the Ancient One of the world (Kadmono shel olam), that which is not within the bounds of worlds at all,

> This teshuvah reaches the level of the Torah. The Torah is called "the parable of the Ancient One": like a parable that clothes a deep idea, it clothes the Ancient One of the world, the essence beyond all worlds.

שהוא עצמות אור א"ס ממש, וכמשנ"ת באגה"ק [וכמו שנתבאר] בד"ה דוד זמירות קרית להו ועמ"ש בד"ה ואהיה אצלו אמון.[136]

which is the very essence of the Infinite Light itself; as was explained in Iggeres HaKodesh, in the section beginning "David, you called them songs," and see what is written in the discourse beginning "And I was with Him as a nursling."

> The Torah thus clothes the very essence of the Infinite Light, as Iggeres HaKodesh explains on the Talmud's rebuke of King David for calling words of Torah "songs." The maamar on "And I was with Him as a nursling" discusses this as well.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] (סנהדרין צ"ט ב') כל העוסק בתורה משים שלום בפמליא של מעלה ובפמליא[137] של מטה.

Therefore our Sages, of blessed memory, said (Sanhedrin 99b): "Whoever occupies himself with Torah makes peace in the household above and in the household below."

> That is why the Talmud says that one who studies Torah "makes peace in the household above and in the household below."

ופי' בפמליא של מעלה מבואר במ"א דהיינו שמחבר בחי' סובב וממלא כו' לפי שהיא המשכת בחי' עליונה יותר מסוכ"ע וממכ"ע [וממלא כל עלמין] כו'.

And the meaning of "in the household above" is explained elsewhere: that he joins the levels of sovev and memalei, etc., because it is the drawing-down of a level higher than sovev kol almin and memalei kol almin, etc.

> The "household above" means the levels of sovev and memalei. The Torah brings peace between them because it draws down a level higher than both.

15 ועיין מה שכתוב סד"ה ביום השמיני עצרת[138] בענין גדול תלמוד שמביא לידי מעשה.[139] וגם שע"י המצות ההמשכה הוא בבחי' מקיף

And see what is written at the end of the discourse beginning "On the eighth day, an assembly," on the matter of "Study is great, for it leads to action." And also, through the mitzvos the drawing-down is at the level of an encompassing [light] (makif),

> The end of the maamar on "On the eighth day, an assembly" discusses the Talmud's "Study is great, for it leads to action." Another difference between them: the mitzvos draw G-dliness down as an encompassing light (makif), surrounding a person from outside.

אבל ע"י התורה נמשך הגילוי בבחינת פנימיות וכמ"ש ותורתך בתוך מעי.[140] בקרבך קדוש[141] וארז"ל [ואמרו רבותינו זכרונם לברכה] כאלו קדוש שורה בתוך מעיו.[142]

but through the Torah the revelation is drawn down at the level of the inner dimension (pnimiyus), as it is written, "And Your Torah is within my innards." "In your midst, the Holy One": and our Sages, of blessed memory, said, "as though the Holy One dwells within his innards."

> The Torah draws it down inwardly, as in "Your Torah is within my innards." The Sages say that a person should regard himself as though the Holy One dwells within him, from the verse "In your midst, the Holy One."

16 וזהו ג"כ ענין מארז"ל [מאמר רבותינו זכרונם לברכה] מדרש איכה בתחלתו ויתר הקב"ה על עבודת כוכבים ועל ג"ע [גילוי עריות] וש"ד [ושפיכות דמים] ולא ויתר על מאסה של תורה.

And this is also the meaning of the saying of our Sages, of blessed memory, in Midrash Eichah, at its beginning: "The Holy One, blessed be He, overlooked idolatry, forbidden relations and bloodshed, but He did not overlook contempt for the Torah."

> The Midrash on Eichah says that G-d overlooked even idolatry, forbidden relations and bloodshed, the three gravest sins, but not contempt for the Torah. The maamar explains why the Torah is treated so differently.

דהנה כמו שיש באדם אברים החיצונים ואברים הפנימים אשר החיות ממש תולה בהם מה שאין כן באברים החיצונים שאף על פי שיחתוך ידו יוכל לחיות רק שיהיה בעל מום

For just as a person has outer limbs and inner organs, on which life itself depends (which is not so with the outer limbs, for even if his hand is cut off he can live, only he will be maimed),

> The analogy is the human body: some parts are outer limbs, without which a person can still live, though maimed, and some are inner organs on which life itself depends.

אבל באברים הפנימים אפילו ע"י נקב לבד שתינקב הריאה[143, 144] או קרום של מוח הוא טריפה ואינו יכול לחיות לפי שעיקר הנשמה והחיות תולה בהם, כן למעלה המצות נק' רמ"ח אברים דמלכא[145] שהם בחי' כלים ואברים החיצונים

but with the inner organs, even through a mere puncture, if the lung or the membrane of the brain is punctured, he is a treifah (fatally defective) and cannot live, because the essence of the soul and the life-force (chayus) depends on them; so above, the mitzvos are called "the 248 limbs of the King," which are the level of vessels and outer limbs,

> Halachah rules that even a small puncture in the lung or in the membrane of the brain makes an animal a treifah, unable to live, because life itself depends on these inner organs. The mitzvos are called "the 248 limbs of the King" (Tikkunei Zohar, Tikkun 30, according to the Kehot note): they are G-d's outer limbs and vessels.

אבל התורה שהיא חכמתו ית' היא כלי ואבר הפנימי ממש שאור א"ס אינו מלובש אלא בחכמה דוקא וע"כ לא ויתר כו'.

but the Torah, which is His wisdom, may He be blessed, is truly an inner vessel and organ, for the Infinite Light (Or Ein Sof) is enclothed only in Chochmah (wisdom) specifically; and therefore He did not overlook, etc.

> The Torah is G-d's wisdom, an inner organ, because the Infinite Light is enclothed only in Chochmah. So contempt for the Torah touches the very life of the relationship, and that is why G-d did not overlook it.

17 וזהו מה שכתוב במתן תורה אנכי הוי' אלקיך פי' הוי' אלקיך היינו סוכ"ע וממכ"ע [וממלא כל עלמין], אבל אנכי מי שאנכי הוא עצמות אור א"ס שלמעלה גם מסוכ"ע

And this is what is written at the Giving of the Torah: "I am Havayah your G-d." The meaning: "Havayah your G-d" is sovev kol almin and memalei kol almin; but "I" (Anochi), "Who I am," is the very essence of the Infinite Light, which is above even sovev kol almin;

> At Sinai G-d said, "I am Havayah your G-d." "Havayah your G-d" is the encompassing and the indwelling light, sovev and memalei; "I" (Anochi), read as "Who I am," is the very essence of the Infinite Light, above even sovev.

והוא המתגלה ונמשך להיות הוי' אלקיך ממש שבחי' שם הוי' זה נמשך מבחי' אנכי ממש וכמ"ש ממעמקים קראתיך[146] הוי'.

and it is that which is revealed and drawn down to be "Havayah your G-d" in actuality, for this level of the Name Havayah is drawn from the level of Anochi itself; as it is written, "From the depths I have called You, Havayah."

> That essence is what is revealed as "Havayah your G-d," for this Name Havayah is drawn from Anochi itself. The verse "From the depths I have called You, Havayah" says the same.

ממעמקים היינו מעצמות אור א"ס ממש שמשם נמשך להיות הוי' אלקיך ממש על ידי עסק התורה שהיא גם כן מבחי' עומק כמ"ש מאד עמקו מחשבותיך.[147]

"From the depths": that is, from the very essence of the Infinite Light itself, from which it is drawn to be "Havayah your G-d" in actuality, through occupation with the Torah, which is also from the level of depth, as it is written, "Your thoughts are very deep."

> "The depths" are the very essence of the Infinite Light, from which it is drawn down to be "Havayah your G-d," and this happens through Torah study, for the Torah too comes from a deep place, as in "Your thoughts are very deep."

וכמ"ש ברבות סדר ויקרא ס"פ ג' אשרי אדם שיש בו דברי תורה ושמורים בידו[148] כו'

And as is written in Midrash Rabbah, Seder Vayikra, at the end of section 3: "Fortunate is the person who has words of Torah in him and they are kept in his hand," etc.;

> The Midrash (Vayikra Rabbah 3:7) praises the person who has words of Torah within him and keeps them well.

עליו הכתוב אומר מים עמוקים עצה בלב איש (משלי כ') ואומר ממעמקים קראתיך ואומר תפלה לעני[149] עכ"ל [עד כאן לשונו],

"of him the verse says, 'Counsel in a man's heart is deep waters' (Proverbs 20), and it says, 'From the depths I have called You,' and it says, 'A prayer of the poor man.'" End of quote.

> It applies to him three verses: "Counsel in a man's heart is deep waters," "From the depths I have called You," and "A prayer of the poor man." Torah, depth and prayer are joined.

והיינו ע״י התשובה תחלה שיהי׳ [שיהיה] עוסק בתורה לשמה[150, 151] וכמ״ש במ״א בענין הראיני את מראיך השמיעני את קולך[152] כו׳.

And this is through teshuvah (return) first, so that he will occupy himself with the Torah for its own sake, as is explained elsewhere on the matter of "Show me your countenance, let me hear your voice," etc.

> This drawing-down needs teshuvah first, so that one studies Torah for its own sake (lishmah), as the Mishnah in Avos speaks of. The text points to its explanation of "Show me your countenance, let me hear your voice."

וענין על שלא ברכו[153] בתורה תחלה. וענין על תפלתי שתהא סמוכה למטתי.[154, 155] כדי שיהיה עסק התורה אחר הרעותא דליבא בתפלה כו׳.

And the matter of "because they did not first recite the blessing over the Torah." And the matter of "for my prayer, that it be close to my bed": so that occupation with the Torah will come after the desire of the heart (re'usa d'liba) in prayer, etc.

> The Talmud says the Land was lost "because they did not first recite the blessing over the Torah," and Abba Binyamin prayed that his prayer be "close to my bed." Both teach that Torah study must come after the heart's desire for G-d in prayer.

וזהו ברוך אתה הוי׳ אלקינו פי׳ אתה היינו מהותו ועצמותו יתי׳ שלמעלה מבחי׳ שם הוי׳ יומשך להיות הוי׳ אלקינו ממש:[156, 157]

And this is "Blessed are You, Havayah our G-d": "You" is His being and essence, may He be blessed, which is above the level of the Name Havayah, [that it] be drawn down to be "Havayah our G-d" in actuality.

> This is the meaning of "Blessed are You, Havayah our G-d": "You," G-d's very being and essence above the Name Havayah, should be drawn down to become "Havayah our G-d."

18 קיצור. תשובה ג׳ לעצמות אור א״ס שלמעלה מסוכ״ע וממכ״ע [וממלא כל עלמין] עד יעבור עמך[158] הוי׳ והיינו ושובו אלי ממש וזהו ע״י עסק התורה. איברים הפנימים וזהו אנכי הוי׳ אלקיך:[159]

Summary. The third teshuvah, to the essence of the Infinite Light, which is above sovev kol almin and memalei kol almin: "Until Your people pass over, Havayah." And this is "And return to Me," Myself. And this is through occupation with the Torah. The inner organs. And this is "I am Havayah your G-d."

> This is the summary of section 3: the third teshuvah reaches the essence of the Infinite Light, above sovev and memalei, hinted at in "until Your people pass beyond Havayah" and in "Return to Me," and it comes through Torah study, the "inner organ," as in "I am Havayah your G-d."

SECTION 6 · ¶19–26

Bechor: three teshuvos, three worlds

19 ד והנה כל הג' תשובות הנ"ל נק' בכר כי ג' אותיות בכר הן יחידות עשירות מאות.[160]

4. Now, all three teshuvos mentioned above are called bechor (firstborn), for the three letters of bechor are units, tens and hundreds:

> Section 4 shows that the three teshuvos together are called bechor, "firstborn." The three letters of bechor (beis, kaf, reish) stand for the three orders of number: units, tens and hundreds.

הבי"ת יחידות הכ"ף עשירות הרי"ש מאות[161] והוא כי הנה ג' תשובות הנ"ל הם נגד ג' בחינות נשמות דעשיה יצירה בריאה והן בכלל ג' בחינות נפש רוח נשמה.

the beis is units, the kaf is tens, the reish is hundreds. And this is because the three teshuvos mentioned above correspond to the three levels of souls, of Asiyah, Yetzirah and Beriah; and these are, in general, the three levels of Nefesh, Ruach and Neshamah,

> Beis (2) is a unit, kaf (20) a ten and reish (200) a hundred. They correspond to the three teshuvos, which belong to the souls of the three lower worlds, Asiyah, Yetzirah and Beriah, and to the soul's three levels: Nefesh, Ruach and Neshamah.

שצריך לבררם ולתקנם ולהעלותם למעלה ע"י ג' תשובות הנ"ל, ופי' כי התשובה הא' של סור מרע היא של בחי' נפש ובחינת עשיה

which must be refined, rectified and raised up through the three teshuvos mentioned above. And the meaning is: the first teshuvah, of "turn away from evil," is that of the level of Nefesh and the level of Asiyah (Action),

> Each level of the soul must be refined and raised by its own teshuvah. The first, turning away from evil, belongs to the Nefesh, the soul's lowest level, which corresponds to Asiyah.

והיא קרובה יותר לחטא גמור מפני שעולם העשיה הוא קרוב למדור הקליפות וחיצונים שהוא היצה"ר [היצר הרע] לכך הנפש דעשיה יכולה לעשות עבירה גמורה וכמ"ש נפש כי תחטא.[162]

and it is closer to outright sin, because the World of Asiyah is close to the abode of the kelipos (husks) and the external forces, which is the evil inclination; therefore the Nefesh of Asiyah can commit an outright transgression, as it is written, "A soul (nefesh) that sins."

> The Nefesh is closest to actual sin, because Asiyah, our world, borders on the realm of the kelipos and the evil inclination. So the Torah speaks of "a nefesh that sins."

20 והתשובה שלו הוא לעקור רצונו מן הרע וע"י עקירת רצונו מעורר לעילא שלא יומשך חיות לחיצונים מרצון העליון כו'.

And its teshuvah is to uproot one's will from the evil; and through uprooting one's will one arouses above that life-force not be drawn to the external forces from the Supernal Will, etc.

> The teshuvah of the Nefesh is to uproot the will for evil. That uprooting has an effect above: life-force is no longer drawn from the Supernal Will to the external forces.

והתשובה הב' הוא של בחי' רוח ובחינת יצירה. והתשובה הג' היא של בחי' נשמה ולכן צריך לשוב יותר מעומק הלב כי נפילתו גדולה משניהם.

And the second teshuvah is that of the level of Ruach and the level of Yetzirah (Formation). And the third teshuvah is that of the level of Neshamah; and therefore one must return more, from the depth of the heart, for its fall is greater than [that of] both of them.

> The second teshuvah belongs to the Ruach and the world of Yetzirah, and the third to the Neshamah. The Neshamah's teshuvah must come from deeper in the heart, because the fall of so high a level is greater than that of the other two.

וכמו שאמר ה"מ [הרב המגיד] נ"ע [נשמתו עדן] שהמ"ז של צדיקים גמורים פוגמים יותר מעונות חמורות של הע"ה [העם הארץ] וזהו וסביביו נשערה מאד כו'[163][164]

And as the Maggid, whose soul is in Eden, said: the foreign thoughts of perfect tzaddikim cause more blemish than the grave sins of the unlearned. And this is "And round about Him it storms (nis'arah) greatly," etc.

> The Maggid said that the stray thoughts of perfect tzaddikim do more damage than the grave sins of unlearned people. The Kehot note adds that the Mitteler Rebbe reports this as something the Baal Shem Tov said about himself. The verse "And round about Him it storms greatly" hints at it: nis'arah, "it storms," sounds like se'arah, "a hair."

(בתילים סי' נ'), וארז"ל [ואמרו רבותינו זכרונם לברכה] מלמד שהקב"ה מדקדק עם סביביו כחוט השערה[165] (פ' בת' דיבמות קכ"א ב').

(in Psalms, chapter 50); and our Sages, of blessed memory, said: "This teaches that the Holy One, blessed be He, is exacting with those around Him to a hairbreadth" (the last chapter of Yevamos, 121b).

> The Talmud reads that verse as teaching that G-d is exacting with those close to Him to a hairbreadth. The closer a person is, the finer the standard.

ועיין טעם ע"ז בפרדס שער כ"ט שער הטעמים פ"ג [פרק ג'] סד"ה פסק[166] ובת"ז [ובתיקוני זהר] ריש תקון י"ט (דל"ז ע"א).

And see the reason for this in the Pardes, Sha'ar 29, Sha'ar HaTe'amim, chapter 3, at the end of the passage beginning "Pasek"; and in the Tikkunei Zohar, beginning of Tikkun 19 (37a).

> The Pardes (by Rabbi Moshe Cordovero) and the Tikkunei Zohar give the reason for this. The Kehot note quotes the Tzemach Tzedek's explanation from Yahel Or: the level of the "spinal cord" is the pasek, the dividing mark, between two Names Havayah.

וזהו ענין ג' אותיות בכר שהם יחידות עשירות מאות כי בבריאה שהוא נשמה הספירות כלולים כל אחד מיו"ד ויו"ד מיו"ד ע"כ הם בבחינת מאות.

And this is the matter of the three letters of bechor, which are units, tens and hundreds: for in Beriah (Creation), which is Neshamah, the Sefiros are each composed of ten, and [each of the] ten of ten; therefore they are at the level of hundreds.

> Now the letters of bechor are explained. In Beriah, the world of the Neshamah, each of the Sefiros includes ten, and each of those ten includes ten, so they are at the level of hundreds.

וביצירה אינן כלולים רק מיו"ד ובעשיה הם רק בבחינת נקודה לבד, וכמ"ש בע"ח [בעץ חיים] שמ"ז פ"ה שבעשיה הוא בחינת נקודה לבד.[167]

And in Yetzirah they are composed only of ten; and in Asiyah they are only at the level of a single point, as is written in Etz Chaim, Sha'ar 47, chapter 5, that in Asiyah it is the level of a point alone.

> In Yetzirah each Sefirah includes only ten, the level of tens, and in Asiyah the Sefiros are only single points, the level of units, as Etz Chaim teaches.

21 וגם בשער הפרצופים שער כ"ט בסופו כתב ענין נקודה ספירה פרצוף כי הספירות דעשיה הם קטנות בתכלית ונק' נקודה בערך הספירה כו' ע"ש.

And also in Sha'ar HaPartzufim, Sha'ar 29, at its end, he wrote of the matter of point, Sefirah, partzuf (configuration): that the Sefiros of Asiyah are utterly small and are called a point relative to the Sefirah, etc. See there.

> Etz Chaim's Sha'ar HaPartzufim names the three stages: a point, a Sefirah and a partzuf (a full configuration). The Sefiros of Asiyah are so small that they are only "points" compared with a full Sefirah.

וג' אותיות אלו מרומזים ג"כ בענין הברכות ברוך היינו על ג' ההמשכות דאתה הוי' אלקינו כנ"ל ונרמז בתיבת ברך בכורתי ברכתי כו'.

And these three letters are also alluded to in the matter of the blessings: baruch (blessed), that is, for the three drawings-down of "You, Havayah, our G-d," as mentioned above; and it is alluded to in the word barech (bless), [as in] "my birthright (bechorasi)… my blessing (birchasi)," etc.

> The same three letters appear in baruch, "blessed," the word that opens every blessing over the three drawings-down of "You, Havayah, our G-d." They appear again in Esav's cry about his bechorah, "birthright," and his berachah, "blessing," which Yaakov took.

וזהו קדש לי כל בכר[168] שיוגבהו השלשה עולמות בי"ע שהם נר"נ [נפש רוח נשמה] ע"י השלשה בחינות תשובה הנ"ל ויתבררו משבירתן ויתעלו לעולם האצילות.

And this is "Sanctify to Me every firstborn": that the three worlds of Beriah, Yetzirah and Asiyah, which are Nefesh, Ruach and Neshamah, be raised up through the three levels of teshuvah (return) mentioned above, and be refined from their shattering, and ascend to the World of Atzilus (Emanation).

> "Sanctify to Me every firstborn (bechor)" means that the three lower worlds, Beriah, Yetzirah and Asiyah, which correspond to Neshamah, Ruach and Nefesh, are lifted by the three teshuvos, refined from the effects of the shattering, and raised into Atzilus.

וזהו לי. ועיין מ"ש ע"פ וארשתיך לי.[169, 170] וזהו יפה שעה אחת בתשובה[171] שיש יתרון לאור מן החושך[172] שנתברר שע"ז נתוסף אור כו',

And this is "to Me." And see what is written on "And I will betroth you to Me." And this is "One hour of teshuvah is better": that there is an advantage of light out of darkness that has been refined, for through this light is added, etc.

> "To Me" means into Atzilus, as the explanation on "And I will betroth you to Me" discusses. This is why one hour of teshuvah is so precious: light that comes out of darkness, once the darkness is refined, adds light that was not there before.

(ועל ג' תשובות אלו דנר"ן [דנפש רוח נשמה] י"ל [יש לומר] שאמרו לא זז מחבבה עד שקראה בתי. עד שקראה אחותי. עד שקראה אמי.

(And regarding these three teshuvos of Nefesh, Ruach and Neshamah, it can be said that they said: "He did not cease showing her affection until He called her 'My daughter'… until He called her 'My sister'… until He called her 'My mother.'"

> The three teshuvos of Nefesh, Ruach and Neshamah may be what the Midrash means when it says that G-d's love for Israel grew until He called her "My daughter," then "My sister," and finally "My mother."

וענין יתרון האור מן החשך היינו שע"י שמהפכין חשוכא לנהורא ממשיכים תוספת אור באצילות מבחינת ישת חשך סתרו[173] ומבחינת קדש לי כל בכר נמשך מלמעלה בחינת רכב אלקים רבותיים[174, 175] כו' סולו לרוכב בערבות[176] עיין בזח"ב [בזהר חלק ב'] תרומה)

And the matter of "the advantage of light out of darkness" is that by transforming darkness into light, additional light is drawn down into Atzilus from the level of "He made darkness His hiding place"; and from the level of "Sanctify to Me every firstborn" there is drawn from above the level of "The chariot of G-d is myriads," etc., "Extol Him who rides upon the heavens." See in the Zohar, Part II, Terumah)

> When darkness is turned into light, new light is drawn into Atzilus from the level of "He made darkness His hiding place," the light hidden in the darkness itself. Through "Sanctify to Me every firstborn," a level from above is drawn down that the Zohar describes with the verses "The chariot of G-d is myriads" and "Extol Him who rides upon the heavens."

(קס"ה ב') ובהרמ"ז [ובהרב משה זכות] שם והוא ג"כ המשכה מבחינת נר"נ [נפש רוח נשמה] שלמעלה מאצילות עיין בע"ח [בעץ חיים] שער א"א פ"ד.

(165b), and in the Ramaz there. And it is also a drawing-down from the level of the Nefesh, Ruach and Neshamah that are above Atzilus; see in Etz Chaim, Sha'ar Arich Anpin, chapter 4.

> This drawing-down comes from the levels of Nefesh, Ruach and Neshamah that are above Atzilus, which Etz Chaim discusses in its Gate of Arich Anpin.

וזהו ענין אם ישים אליו לבו רוחו ונשמתו אליו יאסוף[177] ועיין בזח"ג [בזהר חלק ג] פינחס (דרמ"ז ע"א ודרכ"ו ע"ב) בענין נהר כבר.[178, 179]

And this is the matter of "If He sets His heart upon him, He will gather to Himself his spirit (ruach) and his soul (neshamah)"; and see in the Zohar, Part III, Pinchas (247a and 226b), on the matter of "the river Kevar."

> The verse in Job, "If He sets His heart upon him, He will gather his spirit and his soul to Himself," describes this return of Ruach and Neshamah to G-d. The Zohar on Pinchas speaks of it in connection with "the river Kevar," the river of Ezekiel's vision.

וכ"ז [וכל זה] היינו ע"י שלוקח הבכורה ממנו כי עשו היה בכור וכמ"ש בד"ה ראה ריח בני[180] ובד"ה בשלח פרעה[181] וזהו ענין שיצא ראשון כו' ע"ש היטב.

And all this is through taking the birthright from him, for Esav was the firstborn, as is explained in the discourse beginning "See, the scent of my son" and in the discourse beginning "When Pharaoh sent"; and this is the matter of his coming out first, etc. See there well.

> All this comes from taking the birthright from Esav, who was the firstborn. The maamarim on "See, the scent of my son" and "When Pharaoh sent" discuss this, and it is the meaning of Esav's coming out first at birth.

וצריך ליקח ממנו בכורתו ע"י התשובות הנ"ל פי' בעקירת הרצון מתאוות עוה"ז הן בסור מרע.

And one must take his birthright from him through the teshuvos mentioned above; that is, by uprooting the will from the desires of this world, both in "turn away from evil."

> The birthright is taken through the three teshuvos, by uprooting the will from the desires of this world, beginning with "turn away from evil."

22 וזהו קדש לי קדש א"ע [את עצמו] במותר לך.[182] והן ברצונו וחפצו בועשה טוב ובעסק התורה. שע"ז העקירת הרצון נוטל ממנו בכורתו ממש.

And this is "Sanctify to Me": "Sanctify yourself in what is permitted to you." And in his will and desire, in "do good" and in occupation with the Torah. For through this uprooting of the will he takes from him his very birthright.

> "Sanctify to Me" is read with the Talmud's "Sanctify yourself in what is permitted to you": holding back even from permitted pleasures. Together with putting one's will into doing good and into Torah study, this uprooting of the will takes the very birthright from Esav.

כי הנה היצה"ר [היצר הרע] והקליפות הם מקבלים ג"כ חיות מרצון העליון שאל"כ [שאם לא כן] לא היה להם חיות ואדרבה הם מגביהים א"ע [את עצמו] לינק למעלה מההשתלשלות מבחינת ורב חסד אשר שם נאמר ואם צדקת[183] כו' ורבו פשעיך[184] כו'.

For the evil inclination and the kelipos (husks) also receive life-force from the Supernal Will, for otherwise they would have no life-force; and on the contrary, they raise themselves up to draw nourishment from above the chain of descending worlds (hishtalshelus), from the level of "and abundant in kindness," of which it is said, "If you are righteous," etc., "and your transgressions are many," etc.

> The evil inclination and the kelipos also live from the Supernal Will, or they could not exist. Worse, they reach above the order of the worlds to draw from "abundant in kindness," the boundless kindness that gives regardless of merit, of which it is said in the Book of Job that neither a person's righteousness nor his many sins affect G-d.

23 וזהו אם תגביה כנשר[185] כמ"ש במ"א בד"ה ויאבק איש[186] וכאשר האדם הוא מסלק רצונו מתאוות עוה"ז

And this is "Though you soar aloft like the eagle," as is explained elsewhere, in the discourse beginning "And a man wrestled." And when a person withdraws his will from the desires of this world,

> The prophet's words to Edom (Esav), "Though you soar aloft like the eagle… from there I will bring you down," describe the kelipah's reaching up to draw from on high; the maamar on "And a man wrestled" explains this elsewhere.

שאינו רוצה בהם כלל מעורר כמ"כ [כמו כן] למעלה שיסתלק מהם רצון ה' מלהשפיע להם אור וחיות מבחינת ורב חסד כו' כ"א בבחי' צמצום כדי חיותן כו'.

so that he does not want them at all, he likewise arouses above that G-d's will be withdrawn from them, from bestowing on them light and life-force from the level of "and abundant in kindness," etc., [giving] only in a contracted way, enough for their life, etc.

> When a person does not want this world's pleasures at all, he causes G-d's will to withdraw from them too: they no longer receive light and life from "abundant in kindness," but only the contracted minimum they need to exist.

24 והכח הזה היינו לפי שישראל עלו במחשבה[187] ולכן אפילו כשבחי' ואני בתוך הגולה[188] הוא על נהר כבר בחי' מחשבה הקדומה.

And this power is because Israel arose in [G-d's] thought; and therefore, even when [they are at] the level of "And I was among the exiles," it is "by the river Kevar," the level of the primordial thought.

> A person has this power because Israel arose first in G-d's thought. Even in exile, "among the exiles," the soul is "by the river Kevar": kevar means "already," the primordial thought that came before everything.

וזהו ה' צלך[189] כצל שהוא פונה אחר האדם כך הוא ית' כביכול צל שלך עד שעי"ז שהאדם מסלק רצונו מהרע מעורר כן למעלה ממש.

And this is "Havayah is your shadow": just as a shadow turns after the person, so He, may He be blessed, is, as it were, your shadow; so much so that when a person withdraws his will from evil, he arouses the same above, literally.

> "Havayah is your shadow": as a shadow moves with the person, so G-d, as it were, follows what a person does. When a person withdraws his will from evil, the same withdrawal really happens above.

25 ובמה שמשים רצונו וחפצו בועשה טוב גורם למעלה גילוי פנימית רצון העליון בע"ס [בעשר ספירות] דקדושה כו'.

And by setting his will and desire on "do good," he causes above the revelation of the inner dimension of the Supernal Will in the Ten Sefiros of holiness, etc.

> Uprooting the will from evil cuts off the kelipah; putting one's will into doing good does more, revealing the inner dimension of the Supernal Will in the Ten Sefiros of holiness.

וענין עקירת הרצון היינו מ"ש בא אחיך במרמה[190] פי' שלא יהיה האחוה והדביקות בעניני עוה"ז אכילה ושתיה בהתקשרות אמיתית כ"א במרמה ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] כאילו כפאו כו'

And the matter of uprooting the will is what is written, "Your brother came with cunning": that is, the brotherhood and attachment to the matters of this world, eating and drinking, should not be with true attachment, but only "with cunning," in the manner of the saying of our Sages, of blessed memory, "as though compelled," etc.;

> Uprooting the will is hinted at in Yitzchak's words to Esav, "Your brother came with cunning": a Jew's "brotherhood" with worldly things, eating and drinking, should be only a pretense, without real attachment, as the Sages say one should act "as though compelled."

שיהיה זה ירידה אצלו אלא שמכוין רק בכדי לברר בירורים והיינו שאוכל בכדי שיתפלל בכח האכילה כו'. (וכמ"ש בש"ע [בשלחן ערוך] א"ח [אורח חיים] סי' רל"א):

so that this is a descent for him, only he intends merely to effect refinements (birurim); that is, he eats in order to pray with the strength of the eating, etc. (As is written in the Shulchan Aruch, Orach Chaim, section 231.)

> Eating should feel like a descent, done only to refine the sparks of holiness in the food: one eats in order to have strength to pray. The Shulchan Aruch, Orach Chaim 231, teaches that a person's eating should be for the sake of serving G-d.

26 קיצור ג' תשובות נר"נ [נפש רוח נשמה] והם יחידות עשירות מאות נקודה ספירה פרצוף. והיינו בי"ע וקדש לי שיוברר עי"ז ויוכללו באצילות. ופי' קדש ע"י שעוקר רצונו כמ"כ [כמו כן] מעורר למעלה.

Summary. Three teshuvos: Nefesh, Ruach, Neshamah; and they are units, tens, hundreds; point, Sefirah, partzuf; that is, Beriah, Yetzirah and Asiyah. And "Sanctify to Me": that through this they be refined and included in Atzilus. And the meaning of "Sanctify": by uprooting his will, he likewise arouses above.

> This is the summary of section 4: the three teshuvos of Nefesh, Ruach and Neshamah are units, tens and hundreds, point, Sefirah and partzuf, in Asiyah, Yetzirah and Beriah; "Sanctify to Me" is their being refined and raised into Atzilus, through uprooting the will, which has the same effect above.

ועי"ז ממשיך תוספת ויתרון אור לרכ"ב בערבות רכב אלקים נהר כבר כו'. והיינו ע"י התשובה נמשך מזה ג' בחינות בתי אחותי אמי כו':

And through this he draws down additional and surpassing light to "the One who rides upon the heavens," "the chariot of G-d," "the river Kevar," etc. That is, through the teshuvah three levels are drawn from this: "My daughter," "My sister," "My mother," etc.

> Through this, added light is drawn to "the One who rides upon the heavens," "the chariot of G-d" and "the river Kevar," and the three levels "My daughter," "My sister," "My mother" come about.

SECTION 7 · ¶27–33

Tents and dwellings

27 ה וזהו מה טובו אוהליך יעקב.[191] פי' הב' תשובות של סור מרע ועשה טוב הם בחינת יעקב יו"ד עקב כי הם בחי' מעשה להיות סור מרע ועשה טוב שעי"ז ממשיך היו"ד בבחי' עקב.

5. And this is "How goodly are your tents, Yaakov." The meaning: the two teshuvos of "turn away from evil" and "do good" are the level of Yaakov, yud-akev (a yud and a heel); for they are the level of action, to "turn away from evil and do good," and through this one draws the yud into the level of the heel.

> Section 5 returns to the opening verse. The first two teshuvos, turning from evil and doing good, belong to action, so they are "Yaakov," read as yud-akev: the yud, the highest point of the Name, drawn down into the "heel," the lowest level, through deeds.

28 וגם יעקב בכל מקום היינו ז"ת [ז' תחתונות] וישראל לי ראש הוא בחינת מוחין ג' ראשונות וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] ס"פ ויצא והנה בכ"מ [בכל מקום] הזי"ת [הזי תחתונות] נק' בשם יעקב כו' וז"ת [וז' תחתונות] הוא בחי' רוח ונפש.

And also, "Yaakov" everywhere means the seven lower [Sefiros], and "Yisrael," li rosh ("a head for Me"), is the level of the intellect (mochin), the first three [Sefiros], as is written in the [Arizal's] Likkutei Torah, at the end of Parshas Vayetzei: "Now, everywhere the seven lower [Sefiros] are called by the name Yaakov," etc. And the seven lower [Sefiros] are the level of Ruach and Nefesh,

> In Kabbalah, "Yaakov" is the seven lower Sefiros, the emotions, while "Yisrael," whose letters spell li rosh, "a head for Me," is the intellect, the first three Sefiros; so the Arizal's Likkutei Torah says. The seven lower Sefiros correspond to Ruach and Nefesh.

וג"ר [וגי ראשונות] הוא נשמה וע"כ ב' תשובות הראשונות דנפש ורוח הם בחינת יעקב וזהו ויעקבני זה פעמים[192] היינו ב' תשובות הנ"ל.

and the first three [Sefiros] are Neshamah. Therefore the first two teshuvos, of Nefesh and Ruach, are the level of Yaakov; and this is "He has supplanted me (vaya'akveini) these two times": that is, the two teshuvos mentioned above.

> The first three correspond to Neshamah. So the first two teshuvos, of Nefesh and Ruach, are the level of Yaakov, and that is why Esav said Yaakov had supplanted him "these two times."

29 ונקי אוהליך אהל הוא בחינת מקיף כי ע"י המצות נמשכים מקיפים אבל עדיין אין מתלבש בתוכו בבחינת פנימיות ממש שלהיות ההמשכה בפנימיות ממש הוא ע"י התורה.

And they are called "your tents": a tent is the level of an encompassing [light] (makif); for through the mitzvos encompassing [lights] are drawn down, but it is not yet enclothed within him at the level of the inner dimension (pnimiyus) itself; for the drawing-down to be truly inward is through the Torah.

> They are called "tents" because a tent surrounds a person from outside. The mitzvos draw down encompassing light (makif), which surrounds a person but does not yet enter him inwardly; that comes through the Torah.

וכנודע מענין קדשנו במצותיך ותן חלקנו בתורתך שע"י המצות נעשה בחי' קדושין שהוא רק המשכת אור מקיף מבחי' סוכ"ע וכמו טבעת קדושין כו'

As is known from the matter of "Sanctify us with Your mitzvos and grant our portion in Your Torah": that through the mitzvos there comes about the level of kiddushin (betrothal), which is only a drawing-down of encompassing light from the level of sovev kol almin, like the ring of betrothal, etc.;

> The prayer "Sanctify us with Your mitzvos and grant our portion in Your Torah" shows the difference. Through the mitzvos comes kiddushin, the betrothal, which is only encompassing light from sovev kol almin, like the betrothal ring that is given from outside.

וע"י התורה הוא ההמשכה בבחינת פנימית ביום חתונתו זו מתן תורה[193] המשכת טפת ח"ע [חכמה עילאה] כו'.

and through the Torah the drawing-down is at the inner level: "on the day of his wedding," this is the Giving of the Torah, the drawing-down of the drop of the higher Chochmah (Chochmah Ila'ah), etc.

> Through the Torah comes inward union, the "wedding." The Mishnah reads "on the day of his wedding" as the Giving of the Torah, when the higher Chochmah, G-d's wisdom, was drawn down within.

30 והנה ע"י סור מרע נמשך שיהי' [שיהיה] בחינת אלקינו וע"י ועשה טוב בחינת גילוי שם הוי'.

Now, through "turn away from evil" it is drawn down that there be the level of "our G-d," and through "and do good," the level of the revelation of the Name Havayah.

> The two teshuvos of action bring down two levels: turning from evil brings "our G-d," and doing good reveals the Name Havayah.

אכן גילוי זה בבחי' מקיף ואוהל. וזהו ויעקב איש תם[194] יושב אוהלים היינו ב' אוהלים הנ"ל דהמשכת דהוי' אלקינו כו'.

However, this revelation is at the level of an encompassing [light] (makif) and a tent. And this is "And Yaakov was a simple man, dwelling in tents": that is, the two tents mentioned above, of the drawing-down of "Havayah our G-d," etc.

> Both, though, are revealed only as an encompassing light, a "tent." So the Torah calls Yaakov one who "dwells in tents," in the plural: the two tents of "Havayah" and "our G-d."

ופי' מה טובו היינו כשהוא בבחינת מ"ה [שם מ"ה] וביטול ואינו נראה ליש. וכמ"ש והצנע לכת עם אלקיך[195]

And the meaning of "How (mah) goodly": that is, when he is at the level of mah ("what") and self-nullification (bittul), and does not appear as a yesh (something); and as it is written, "And walk humbly with your G-d,"

> "How goodly," mah tovu, is read through the word mah, "what?": when a person is like Moshe and Aharon who said "What (mah) are we?", nullified and not seeing himself as a "something," and walks humbly with G-d.

אז הם טובו כדכתיב כי טוב[196] ארז"ל [אמרו רבותינו זכרונם לברכה] כי טוב לגנוז,[197,198] היינו בחינת והצנע לכת כו'

then they are "goodly," as it is written, "that it was good," and our Sages, of blessed memory, said, "that it was good to be hidden away": that is, the level of "and walk humbly," etc.

> Then the tents are "goodly" (tovu), as in "G-d saw the light, that it was good," which the Sages explain as "good to be hidden away." Goodness is linked with hiddenness, the humble "walking" in which nothing is put on display.

(וכמ"ש במ"א שהחסדים המכוסים הוא בחינת עץ החיים ומהחזה ולמטה ששם התגלות נק' עה"ד [עץ הדעת] כו' ועמ"ש בביאור דאלה מסעי[199] בענין מ"ב מסעות כו') ועמ"ש בד"ה יבל הוא[200, 201] בענין אבי כל יושב אהל כו'.

(And as is explained elsewhere, that the covered Chasadim (kindnesses) are the level of the Tree of Life, and from the chest downward, where there is revelation, it is called the Tree of Knowledge, etc.; and see what is written in the explanation on "These are the journeys," on the matter of the forty-two journeys, etc.) And see what is written in the discourse beginning "Yaval was," on the matter of "the father of all who dwell in tents," etc.

> Elsewhere this is tied to the "covered kindnesses": hidden kindness is the Tree of Life, while the revealed part below the "chest" is the Tree of Knowledge. The Torah Ohr maamar on Yaval, "the father of those who dwell in tents," also explains the tent as an encompassing light.

משכנותיך ישראל.[202] פי' שבבחינת ישראל הוא שוכן בבחי' פנימית ממש ולא בבחי' אהל ומקיף לבד.

"Your dwellings, Yisrael": that is, at the level of Yisrael He dwells at the truly inner level, and not only at the level of a tent and an encompassing [light].

> "Your dwellings, Yisrael" means a truly inward dwelling: at the level of Yisrael G-d dwells within, not only around like a tent.

והיינו ע"י עסק התורה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] משחרב בהמ"ק [בית המקדש] אין להקב"ה[203] בעולמו אלא ד"א [ד' אמות] של הלכה. נמצא שהתורה היא בחינת השראה פנימית כמו ושכנתי בתוכם.[204]

And this is through occupation with the Torah, as our Sages, of blessed memory, said: "From the time the Holy Temple was destroyed, the Holy One, blessed be He, has nothing in His world but the four cubits of halachah." It follows that the Torah is the level of an inner indwelling, like "And I will dwell within them."

> That inward dwelling comes through Torah study. Since the Temple was destroyed, the Talmud says, G-d has in His world only "the four cubits of halachah"; so the Torah is His inner dwelling, as in "I will dwell within them."

31 וזהו ענין ישראל לי ראש שבראש הוא גילוי המוחין. וכללות חיות הנפש בבחינת פנימית. מה שבשאר האברים הוא רק בבחי׳ מקיף

And this is the matter of Yisrael, li rosh ("a head for Me"): for in the head there is the revelation of the intellect (mochin), and the life-force of the soul as a whole, at the inner level; whereas in the other limbs it is only at the level of an encompassing [light],

> Yisrael is read as li rosh, "a head for Me." In the head the intellect is revealed and the life of the whole soul is present inwardly; in the other limbs the soul's life is present only in an encompassing way.

כמו המחשבה שהיא מאיר גם ברגל שתיכף כשעולה ברצונו ומחשבתו לנענע רגלו תתנענע הרגל וא״צ [ואין צריך / ואינו צריך] שהות כלל.

like thought, which shines in the foot as well: for as soon as it arises in a person's will and thought to move his foot, the foot moves, and no delay at all is needed.

> The example is thought: the moment a person wants to move his foot, it moves, without any delay.

אין זה אלא מפני שהמחשבה מאירה גם ברגל אבל אעפ״כ [אף על פי כן] הארה זו היא רק בבחי׳ מקיף שאין הרגל משיג מהות המחשבה. אבל בראש ובמוח מאיר המחשבה בבחינת גילוי בפנימית כו׳.

This is only because thought shines in the foot as well; but even so, this illumination is only at the level of an encompassing [light], for the foot does not grasp the essence of the thought. But in the head and in the brain thought shines at the level of revelation, inwardly, etc.

> That shows that thought reaches the foot, yet only as an encompassing light: the foot does not understand the thought. In the head and the brain thought is revealed inwardly.

32 ועד״ז נק׳ יעקב יו״ד עקב שע״י המעשה מאיר אור הסוכ״ע בבחינת מקיף. אבל ישראל לי ראש ע״י עסק התורה מאיר ומתגלה אור הסוכ״ע בבחי׳ פנימיות ממש כו׳.

And in the same way, it is called Yaakov, yud-akev, for through action the light of sovev kol almin shines at the level of an encompassing [light]; but [in] Yisrael, li rosh, through occupation with the Torah, the light of sovev kol almin shines and is revealed at the level of the inner dimension itself, etc.

> So Yaakov, yud-akev, is the level of action, through which the light of sovev shines as an encompassing light, while Yisrael, li rosh, is Torah study, through which the same light of sovev is revealed inwardly.

וזהו ולא יקרא עוד כו' כי שרית עם אלקים[205, 206] פי' שהוא משתרר על שם אלקים ע"ד ותגזר אומר ויקם[207, 208] כו' כנזכר הענין בזח"ג [בזהר חלק ג] בהר (דק"י ע"ב).[209]

And this is "[Your name] shall no longer be called," etc., "for you have striven (sarisa) with Elokim": that is, he rules over the Name Elokim, in the manner of "You will decree, and it will be fulfilled," etc., as the matter is mentioned in the Zohar, Part III, Behar (110b).

> That is why Yaakov's name was changed: "for you have striven with Elokim," that is, he rules over the Name Elokim. It is like the verse "You will decree, and it will be fulfilled," which the Zohar connects with "do good"; the Tzemach Tzedek, quoted in the Kehot note, explains that Yesod draws the light of the Infinite into Malchus and so sweetens the judgments.

והיינו כי שם אלקים הוא בחינת מגן לשם הוי' וע"י העסק בתורה גורם שלא יהי' [יהיה] חלל ומסך מבדיל

That is because the Name Elokim is the level of a shield for the Name Havayah, and through occupation with the Torah one brings it about that there be no gap and no separating screen;

> Elokim is a shield over Havayah. Torah study removes any gap or screen between them, so that the "shield" no longer hides the "sun."

כי כל העוסק[210] בתורה הקב"ה קורא ושונה כנגדו[211] כו' וע"כ הוא בבחינת כי שרית כו'.

for whoever occupies himself with Torah, the Holy One, blessed be He, reads and studies opposite him, etc.; and therefore he is at the level of "for you have striven," etc.

> The Midrash (Tanna d'vei Eliyahu) says that G-d Himself studies opposite whoever studies Torah. The one who studies is so joined to G-d that he "rules" over Elokim, as Yisrael.

אך עיקר פי' ההפרש בין אוהליך למשכנותיך הוא עפמ"ש [על פי מה שכתוב] ועשית יריעות עזים לאהל[212] על המשכן אשר המשכן הוא עשר יריעות שש משזר[213] תכלת וארגמן כו' שש הוא ענין ששה מדות שמהם נמשך כשר ופסול כו'.

But the main explanation of the difference between "your tents" and "your dwellings" is according to what is written, "And you shall make curtains of goats' hair for a tent over the Mishkan (Tabernacle)"; whereas the Mishkan [itself] is ten curtains of "twisted fine linen (shesh), blue and purple," etc. Shesh ("six") is the matter of the six attributes, from which "fit and unfit" are drawn, etc.

> The main difference between "tents" and "dwellings" is drawn from the Mishkan: its inner covering was ten curtains of fine linen, blue, purple and scarlet, while over it was a "tent" of goats' hair curtains. Shesh, "fine linen," also means "six," the six emotive attributes from which the categories of halachah, fit and unfit, are drawn.

וזהו ג"כ ענין הגווניו וכמ"ש מזה בזח"ב [בזהר חלק ב'] (תרומה קל"ט[214] א') וזהו ענין התורה ותולעת שני שאין כחו אלא בפיו כו'. וזהו ענין משכנותיך ישראל.

And this is also the matter of the colors, as is written of this in the Zohar, Part II (Terumah 139a). And this is the matter of the Torah: "and scarlet (tola'as shani)," [the worm] whose strength is only in its mouth, etc. And this is the matter of "your dwellings, Yisrael."

> The colors of the curtains, which the Zohar discusses, also stand for the Torah, and so does the "scarlet worm," whose whole strength is in its mouth, like Israel's strength in the words of Torah. This inner covering is "your dwellings, Yisrael."

אך ענין יריעות עזים שהם הנקי' אהל. הענין כי הם מהבירורים שמתבררים מקי"נ [מקליפת נוגה] ע"י סור מרע ועשה טוב שהם השני תשובות הראשונות.

But as for the curtains of goats' hair, which are what is called "tent," the explanation is that they are from the refinements (birurim) that are refined from kelipas Nogah through "turn away from evil" and "do good," which are the first two teshuvos.

> The goats' hair curtains, the "tent," come from what is refined out of kelipas Nogah, the realm that mixes good and evil, through the first two teshuvos, turning from evil and doing good.

כי הנה כתיב ועשו אחי איש שעיר[215] שמבחינת שערות העזים יונקים החיצונים. אבל ביעקב כתיב ואנכי איש חלק. חלק הוי' עמו כנ"ל.

For it is written, "Esav my brother is a hairy man," for from the level of goats' hair the external forces draw nourishment. But of Yaakov it is written, "And I am a smooth (chalak) man": "Havayah's portion (chelek) is His people," as mentioned above.

> Esav was "a hairy man," and the external forces draw from the level of goats' hair. Yaakov was "a smooth (chalak) man," the chelek, the "portion," of Havayah.

אמנם ע"י הבירורים בסור מרע ועשה טוב מברר מבחינת שערות העזים כמ"ש ואת עורות גדיי העזים[216] הלבישה על ידיו[217] כו'

However, through the refinements in "turn away from evil" and "do good," he refines [what is] from the level of goats' hair, as it is written, "And the skins of the kids of the goats she put upon his hands," etc.;

> Through turning from evil and doing good, Yaakov refines even what belongs to the goats' hair. So Rivkah dressed his hands in the skins of the young goats.

והיינו ג"כ שמהם נעשה הגנה להיות לאהל ומגין על המשכן שהוא בחינת תורה להגן עליו מן החיצונים ולדחותן.

and this is also that from them a protection is made, to be a tent, protecting the Mishkan, which is the level of Torah, to guard it from the external forces and to repel them.

> What is refined from that hair becomes a protective tent over the Mishkan, the Torah, guarding it from the external forces and pushing them away.

וכמ"ש בגמרא פ"ב דיבמות (דק"ו ע"א) רבה דעסיק בתורה חי מ' שנין אביי דעסיק בתורה ובגמ"ח [ובגמילות חסדים] חי שתין שנין.[218]

As is written in the Gemara, chapter 12 of Yevamos (106a): "Rabbah, who engaged in Torah, lived forty years; Abaye, who engaged in Torah and in acts of kindness (gemilus chassadim), lived sixty years."

> The Talmud tells that Rabbah, who engaged only in Torah, lived forty years, while Abaye, who engaged in Torah and in acts of kindness, lived sixty: the deeds protected the Torah.

ועד"ז ג"כ הבעלי עסקים מגינים על הת"ח [התלמיד חכם / התלמידי חכמים][219] כו' שמתפרנסים על ידן כו' ועמ"ש במ"א בפי' שערך כעדר העזים שגלשו כו'.

And in the same way, too, the businessmen protect the Torah scholars, etc., who are supported through them, etc. And see what is written elsewhere on the meaning of "Your hair is like a flock of goats that streamed down," etc.

> In the same way, people of business protect the Torah scholars whom they support; the Kehot note points to the Talmud's image (Chullin 92a) of the leaves of the vine, without which its clusters of grapes could not survive. Elsewhere this is explained on "Your hair is like a flock of goats."

ועיין מענין ועשית יריעות עזים לאהל על המשכן בזח"ב [בזהר חלק ב'] תרומה (דק"ס ע"א) פקודי (דרל"ג ב').

And see on the matter of "And you shall make curtains of goats' hair for a tent over the Mishkan" in the Zohar, Part II, Terumah (160a), Pekudei (233b).

> The Zohar on Terumah and Pekudei discusses the curtains of goats' hair as a tent over the Mishkan.

(ועוד יי"ל [יש לומר] בענין אוהליך ע"פ מ"ש ברבות סדר נשא פי"ב קרוב לסופה מה טובו אוהליך יעקב זה אוהל מועד שבמדבר ושבשילה ובנוב וגבעון. משמע אבל משכנותיך ישראל היינו בהמ"ק [בית המקדש] שבירושלים.

(And it can further be said on the matter of "your tents," according to what is written in Midrash Rabbah, Seder Naso, section 12, near its end: "'How goodly are your tents, Yaakov': this is the Tent of Meeting in the desert, and in Shiloh, and in Nov and Givon." This implies that "your dwellings, Yisrael" is the Holy Temple in Jerusalem.

> A further explanation comes from the Midrash: "your tents, Yaakov" are the Tent of Meeting in the desert, in Shiloh, in Nov and in Givon, and so "your dwellings, Yisrael" must be the Temple in Jerusalem.

והענין כי האהל מועד נקי' דירת עראי של הקב"ה אבל המקדש שבירושלים היה דירת קבע[220] וכמ"ש מזה בד"ה ויגש אליו יהודה.[221] ועיין זח"ב [זהר חלק ב'] תרומה) (קס"ד ב') [222] פקודי (דרמ"א[223] א').

And the explanation is that the Tent of Meeting is called the temporary dwelling of the Holy One, blessed be He, but the Sanctuary in Jerusalem was a permanent dwelling, as is written of this in the discourse beginning "And Yehudah approached him." And see the Zohar, Part II, Terumah) (164b), Pekudei (241a).

> The Tent of Meeting was G-d's temporary dwelling, and the Temple in Jerusalem His permanent one. The Kehot note quotes the Tzemach Tzedek's reading of the Zohar: the Tent of Meeting is Malchus as it is enclothed in Beriah and Yetzirah, and the Temple is Binah of Atzilus, a "dwelling of rest."

ובע"ח [ובעץ חיים] שער מיעוט הירח פ"ב [פרק ב'][224] וכך הוא בחינת יעקב ובחינת ישראל כי בעלי עסקים נקי' יעקב וכשהם קובעים עתים לתורה נקי' דירת עראי.

And in Etz Chaim, Sha'ar Mi'ut HaYareach (the Diminution of the Moon), chapter 2. And so it is with the level of Yaakov and the level of Yisrael: for businessmen are called Yaakov, and when they set times for Torah, it is called a temporary dwelling;

> Etz Chaim discusses this in the gate on the diminishing of the moon. Applied to people: those in business are Yaakov, and when they set fixed times for Torah, their Torah is a temporary dwelling.

אבל ת"ח [תלמיד חכם / תלמידי חכמים] שעוסקים תמיד בתורה בקביעות נקי' תורתם דירת קבע וזהו ויקם עדות ביעקב[225] ותורה שם בישראל שבחינת התורה עצמה

but Torah scholars, who occupy themselves with the Torah constantly and as a fixed practice, their Torah is called a permanent dwelling. And this is "He established a testimony in Yaakov and set a Torah in Yisrael": for the level of the Torah itself,

> Torah scholars who study constantly have a permanent dwelling. The verse says it: G-d set "a testimony in Yaakov and a Torah in Yisrael."

שהיא חכמה עילאה הנקרא היכלא עילאה דקוב"ה [דקודשא בריך הוא][226] שאור א"ס ב"ה שורה שם בתמידות הוא מתגלה בבחינת ישראל

which is the higher Chochmah (Chochmah Ila'ah), called the supernal chamber of the Holy One, blessed be He, where the Infinite Light (Or Ein Sof), blessed be He, rests constantly, is revealed at the level of Yisrael;

> "Torah" is the higher Chochmah itself, which the Zohar calls the supernal chamber of the Holy One, blessed be He, where the Infinite Light rests constantly; it is revealed at the level of Yisrael.

אבל בחינת עדות אינו רק הארה מבחינת חכמה עילאה כענין נובלות חכמה[227] הוא נמשך בבחינת יעקב ולכן נק' דירת עראי.

but the level of "testimony" is only a radiance from the level of the higher Chochmah, like the matter of "the fallen fruit (novlos) of wisdom"; it is drawn down at the level of Yaakov, and therefore it is called a temporary dwelling.

> "Testimony" is only a ray of that wisdom, like the "fallen fruit" of supernal wisdom, as the Midrash calls the Torah. It reaches the level of Yaakov, and that is why it is a temporary dwelling.

33 ועמ"ש סד"ה רני ושמחי[228, 229] מענין עדות ותורה וסד"ה תורה צוה[230] ועמ"ש סד"ה וזאת המצוה[231, 232] שהתורה נק' ג"כ בית כמ"ש א"ת [אל תקרי] בניך

And see what is written at the end of the discourse beginning "Sing and rejoice," on the matter of testimony and Torah, and at the end of the discourse beginning "The Torah [that Moshe] commanded"; and see what is written at the end of the discourse beginning "And this is the commandment," that the Torah is also called a house, as it is written, "Do not read 'your children' (banayich),

> Other maamarim discuss the pair "testimony" and "Torah," and the maamar on "And this is the commandment" explains that the Torah is also called a "house." The Talmud reads "all your children (banayich) shall be taught of G-d" as "your builders (bonayich)": Torah scholars are builders.

אלא בוניך[233,234] ואיתא בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'] שי"ל [שיש לומר] דאהלים הוא הממוצע בין לבוש לבית ע"ש ועד"ז כשקובעים רק עתים לתורה נק' אוהל שהוא ממוצע בין בחי' מקיף דלבוש לבחי' מקיף עליון דבית.

but 'your builders' (bonayich)." And it is found in Etz Chaim, Sha'ar 41, chapter 3, that it can be said that tents are the intermediate between a garment and a house. See there. And in the same way, when one sets only [fixed] times for Torah, it is called a tent, which is intermediate between the level of the encompassing [light] (makif) of a garment and the level of the higher encompassing [light] of a house.

> Etz Chaim says that a tent stands between a garment and a house. So setting fixed times for Torah is a "tent," midway between the encompassing light of a garment, close around a person, and the higher encompassing light of a house.

אבל כשעוסק בתורה בקביעות נקרא בוניך. וזהו אוהב ה' שערי ציון מכל משכנות יעקב[235] (בתלים סי' פ"ז) וארז"ל [ואמרו רבותינו זכרונם לברכה] (פ"ק [פרק קמא] דברכות דף ח' ע"א)

But when one occupies himself with Torah as a fixed practice, he is called "your builders." And this is "Havayah loves the gates of Zion more than all the dwellings of Yaakov" (in Psalms, chapter 87); and our Sages, of blessed memory, said (first chapter of Berachos, page 8a):

> One who studies Torah constantly is one of the "builders," and the house he builds is the Torah's permanent dwelling. So the verse says that G-d loves "the gates of Zion" more than all the dwellings of Yaakov.

אוהב ה' שערים המצויינים בהלכה יותר מבתי כנסיות[236] ומבתי מדרשות. והיינו ע"ד יתרון בחי' משכנותיך דישראל על בחי' אוהליך דיעקב.

"Havayah loves the gates that are distinguished (metzuyanim) in halachah more than the synagogues and the houses of study." And this is in the manner of the advantage of the level of "your dwellings" of Yisrael over the level of "your tents" of Yaakov.

> The Talmud reads "the gates of Zion (tziyon)" as gates "distinguished (metzuyanim) in halachah," which G-d loves more than synagogues and houses of study. This is the advantage of Yisrael's "dwellings" over Yaakov's "tents."

וכמ״ש מגיד דבריו ליעקב[237] חוקיו ומשפטיו לישראל והוא כענין עדות ותורה. ועיין מענין מגיד דבריו כו׳ ברבות סדר בא (פט״ו [פרק ט״ו / פרשה ט״ו] ופרשה י״ט) משפטים (פי״ל).

And as it is written, "He declares His words to Yaakov, His statutes and His judgments to Yisrael"; and this is like the matter of testimony and Torah. And see on the matter of "He declares His words," etc., in Midrash Rabbah, Seder Bo (section 15 and section 19), Mishpatim (section 30).

> So too "He declares His words to Yaakov, His statutes and judgments to Yisrael," which parallels "a testimony in Yaakov, a Torah in Yisrael." The Midrash discusses this verse in Shemos Rabbah.

גם יש לומר ע״ד שנתבאר בד״ה הבאים ישרש יעקב[238] יציץ ופרח ישראל[239] שבחי׳ הצמיחה שלעתיד זהו בחי׳ ישראל וכך התגלות פנימיות התורה שהיא פנימית ועצמות חכמה עילאה יהיה לעתיד:

It can also be said, in the manner explained in the discourse beginning "Those who come, Yaakov will take root; Yisrael will bud and blossom," that the level of the flourishing of the future is the level of Yisrael; and so the revelation of the inner dimension (pnimiyus) of the Torah, which is the inner dimension and essence of the higher Chochmah (Chochmah Ila'ah), will be in the future.

> Another explanation: in "Yaakov will take root; Yisrael will bud and blossom," Yisrael is the flowering of the future. The inner dimension of the Torah, the essence of the higher Chochmah, will be revealed then.

SECTION 8 · ¶34–42

Lower and higher teshuvah: the ba'al teshuvah

34 ו ונחזור לענין שלשה בחי׳ תשובה דלכאורה הרי לא מצינו בספרים רק שני בחי׳ תשובה היינו תשובה[240, 241] תתאה ותשובה עילאה.[242]

6. Let us return to the matter of the three levels of teshuvah (return). For at first glance, we find in the books only two levels of teshuvah: the lower teshuvah (teshuvah tata'ah) and the higher teshuvah (teshuvah ila'ah).

> Section 6 returns to the three kinds of teshuvah. Earlier books speak of only two, a lower teshuvah and a higher teshuvah. The Kehot note quotes the Rebbe's explanation (in the maamar of 5741) of why the maamar first speaks of three, then of two, and finally of four: the way the subject is taught mirrors the subject itself.

כי תשובה היינו תשוב ה' ויש ה' תתאה ה' עילאה והן ב' תשובות הנ"ל. וכמ"ש ברי"ח [בראשית חכמה] שער התשובה פ"ב [פרק ב'].

For teshuvah means tashuv hei ("the hei returns"), and there is a lower hei and a higher hei, and these are the two teshuvos mentioned; as is written in Reishis Chochmah, Sha'ar HaTeshuvah, chapter 2.

> The two come from reading teshuvah as tashuv hei, "the hei returns": the Name Havayah has two letters hei, the lower one (Malchus) and the higher one (Binah), and each has its return. Reishis Chochmah explains this.

אך הענין הוא ע"פ מאמר הזח"ב [הזהר חלק ב'] משפטים (דק"ו סע"ב [סוף עמוד ב]) שהובא ברי"ח [בראשית חכמה] שם וז"ל [וזה לשונו] וכיון דאחיד באילנא דחיי כדין אקרי בעל תשובה[243]

But the explanation is according to the saying of the Zohar, Part II, Mishpatim (end of 106b), which is quoted in Reishis Chochmah there; and these are its words: "And once he holds fast to the Tree of Life, he is then called a ba'al teshuvah,

> The resolution comes from the Zohar on Mishpatim, quoted in Reishis Chochmah: one who holds fast to the Tree of Life is called a ba'al teshuvah.

דהא כנס"י [כנסת ישראל] תשובה אוף הכי אקרי ואיהו בעל תשובה אקרי. וקדמאי אמרו בעל תשובה ממש.

for the Congregation of Israel (Knesses Yisrael) is also called teshuvah, and he is called the ba'al (husband) of teshuvah. And the early ones said: 'ba'al teshuvah,' literally.

> The Congregation of Israel, Malchus, is also called "teshuvah," and the one who returns becomes its ba'al, its husband. The ancients meant "ba'al teshuvah" literally: a husband to teshuvah.

וע"ד אפילו צדיקים גמורים אינם יכולים לעמוד במקום שבעלי תשובה עומדים עכ"ל [עד כאן לשונו], ופי' במק"מ [במקדש מלך] שם בענין כדין אקרי בעל תשובה פי' כיון שהוא אחוז בזעיר לכך נק' בחי' בעל היינו משפיע לבחי' ה' תתאה.[244]

And because of this, even perfect tzaddikim cannot stand in the place where ba'alei teshuvah stand." End of quote. And the Mikdash Melech there explains, on "he is then called a ba'al teshuvah": since he holds fast to Z'eir [Anpin], he is therefore called the level of ba'al, that is, one who bestows upon the level of the lower hei.

> That is why ba'alei teshuvah stand where even perfect tzaddikim cannot. The Mikdash Melech, a commentary on the Zohar, explains: holding fast to Z'eir Anpin, the Tree of Life, he becomes a ba'al, one who bestows upon the lower hei, Malchus.

35 וז"ש [וזהו שכתוב] דהא כנס"י [כנסת ישראל] שהיא המל' תשובה אוף הכי אקרי[245] ור"ל [ורוצה לומר] שנק' ג"כ תשובה כמו הבינה שהיא ה' עילאה והיא ה' תתאה.

And this is what it says, "for the Congregation of Israel," which is Malchus (sovereignty), "is also called teshuvah": that is, it too is called teshuvah, like Binah (understanding), which is the higher hei; and it is the lower hei.

> The Zohar says that the Congregation of Israel, Malchus, is "also" called teshuvah, like Binah, the higher hei; so Malchus is the lower hei.

ומאחר שהבעל תשובה אוחז בעה"ח [בעץ החיים] שהוא ז"א ע"כ נק' בעל תשובה ר"ל [רוצה לומר] שהוא גורם המשכה עליונה בבחי' מל' והיינו המשכה מסוכ"ע בממכ"ע [בממלא כל עלמין] ע"י ועשה טוב.

And since the ba'al teshuvah holds fast to the Tree of Life, which is Z'eir Anpin (the emotive attributes), he is therefore called ba'al teshuvah: that is, he causes a supernal drawing-down into the level of Malchus, that is, a drawing-down from sovev kol almin into memalei kol almin, through "and do good."

> The ba'al teshuvah holds fast to the Tree of Life, Z'eir Anpin, and so he draws a supernal light into Malchus: from sovev into memalei, through doing good.

36 ולכן נק' בעל ממש משפיע לתשובה זו כו'. הרי מובן איך בבחינת תשובה תתאה שהוא ענין תשוב ה' תתאה יש שני מדריגות והיינו התשובה דסור מרע והתשובה דועשה טוב.

Therefore he is called a ba'al in the literal sense: one who bestows upon this teshuvah, etc. Thus it is understood how within the level of the lower teshuvah, which is the matter of "the lower hei returns," there are two levels: the teshuvah of "turn away from evil" and the teshuvah of "and do good."

> So the lower teshuvah, the return of the lower hei, has two stages: the teshuvah of turning away from evil and the teshuvah of doing good.

שע"י סור מרע גורם שתשוב ה' תתאה לגבי ו' דהיינו שע"י העוונות גורם התלבשות ה' תתאה בנוגה כמש"ל [כמה שכתוב לעיל] בענין ובפשעכם שולחה אמכם[246] כו'.

For through "turn away from evil" one causes the lower hei to return to the vav; that is, through the sins one causes the enclothing of the lower hei in Nogah, as was explained above on the matter of "And for your transgressions your mother was sent away," etc.

> Sins cause the lower hei, the Shechinah, to be enclothed in Nogah, as explained on "for your transgressions your mother was sent away." Turning away from evil returns the lower hei to the vav, to Z'eir Anpin.

אמנם ע"י סור מרע ניתקן בחינה זו וכמ"ש בר"ח [בראשית חכמה] שם ויובן עפמ"ש [על פי מה שכתוב] לקמן[247] בענין הוי' צלך[248] כו'.

However, through "turn away from evil" this level is rectified, as is written in Reishis Chochmah there; and it will be understood according to what is written below on the matter of "Havayah is your shadow," etc.

> Turning away from evil repairs this, as Reishis Chochmah writes. The text refers to an explanation "below" on "Havayah is your shadow"; the Kehot note suggests reading "above, at the end of section 4," and adds that in manuscript 1102 this passage stands in section 3, so the reference is to what is printed earlier (74c).

אך כדי שיומשך בה המשכת תוספת אור מא"ס ב"ה ממש מבחינת סוכ"ע זהו ע"י ועשה טוב שע"י ממשיך מלמעלה למטה.

But in order that there be drawn into it a drawing-down of additional light from the Infinite One (Ein Sof), blessed be He, Himself, from the level of sovev kol almin, this is through "and do good," for through this one draws down from above to below.

> Drawing additional light into the lower hei from the Infinite One, from sovev, comes through doing good, which draws from above to below.

37 וע"ז מורה הוי"ו דשם הוי' שנק' עץ החיים ואזי נק' בעל תשובה לפי שגורם יחוד בחי' ו"ה

And to this the vav of the Name Havayah points, which is called the Tree of Life; and then he is called ba'al teshuvah, because he brings about the union of the level of vav-hei,

> The vav of the Name Havayah, Z'eir Anpin, is the Tree of Life. The one who does good is called ba'al teshuvah because he unites vav and hei, Z'eir Anpin and Malchus.

שהוא יחוד סובב וממלא והתשובה הג' זהו ענין תשוב ה' עילאה והוא למעלה מבחי' סוכ"ע. כי הבינה נק' לפני הוי' שהיא למעלה מבחי' ז"א הנק' הוי' סוכ"ע כו'.

which is the union of sovev and memalei. And the third teshuvah is the matter of "the higher hei returns," and it is above the level of sovev kol almin. For Binah is called "before Havayah," for it is above the level of Z'eir Anpin, which is called Havayah, sovev kol almin, etc.

> That union is the union of sovev and memalei. The third teshuvah is the return of the higher hei, Binah, which is above sovev: Binah is called "before Havayah," above Z'eir Anpin, which is called Havayah and is sovev.

38 וגם כי התגלות עתיק הוא בבינה[249] והנה נודע מהאריז"ל [מהאר"י זכרונו לברכה] דיחוד[250] ו"ה הוא ע"י תומ"צ [תורה ומצות] אכן יחוד י"ה זהו דוקא ע"י מס"נ [מסירות נפש] ולכן תשובה זו הוא למעלה מבחינת ועשה טוב כו'.

And also, because the revelation of Atik is in Binah. Now, it is known from the Arizal, of blessed memory, that the union of vav-hei is through Torah and mitzvos, but the union of yud-hei is specifically through self-sacrifice (mesirus nefesh); and therefore this teshuvah is above the level of "and do good," etc.

> Binah is higher still because Atik, the inner dimension of Keser, is revealed in it. The Arizal teaches that the union of vav-hei comes through Torah and mitzvos, but the union of yud-hei, Chochmah and Binah, only through self-sacrifice; so this teshuvah is above doing good.

ואעפ"כ [ואף על פי כן] מבואר כאן שתשובה זו הוא ע"י התורה כי התורה מחו"ב [מחכמה ובינה][251] נפקת דהיינו שהיא מוחין דאבא כו'.

And even so, it is explained here that this teshuvah is through the Torah, because "the Torah issues from Chochmah and Binah," that is, it is the intellect (mochin) of Abba, etc.

> Yet the maamar said that the third teshuvah comes through the Torah. That is because the Torah issues from Chochmah and Binah: it is the intellect of Abba.

39 ולפי האמת יש בתשובה עילאה זו ג"כ ב' בחינות שבתשובה תתאה. היינו[252] הא' תשוב ה' עילאה לגבי יו"ד הב' כשנק' בעל תשובה

And in truth, in this higher teshuvah too there are the two levels [found] in the lower teshuvah: the first, "the higher hei returns" to the yud; the second, when one is called ba'al teshuvah;

> In fact the higher teshuvah also has two stages, like the lower one: first the higher hei returns to the yud, Binah to Chochmah; then the person is called a ba'al teshuvah.

והיינו מה שאמרו וקדמאי אמרו בעל תשובה ממש[253] ופי' במק"מ [במקדש מלך] שהוא עולה לאבא ונקרא משפיע לבחי' הבינה.

and this is what they said, "And the early ones said: ba'al teshuvah literally"; and the Mikdash Melech explains that he rises to Abba and is called one who bestows upon the level of Binah.

> This is the Zohar's "the ancients said 'ba'al teshuvah' literally": according to the Mikdash Melech, he rises to Abba and becomes one who bestows upon Binah.

40 וזהו כמ"ש במ"א בפי' תשובה תשוב ה' במילוי יו"ד[254] שהוא ענין ממעמקים קראתיך[255] בי' עומקים כו'

And this is as is explained elsewhere on the meaning of teshuvah, tashuv hei, with the hei spelled out with a yud, which is the matter of "From the depths I have called You": two depths, etc.;

> Elsewhere teshuvah is read with the hei spelled out with a yud, the higher hei joined to Chochmah. This is "From the depths I have called You": two depths.

היינו בינה לבא[256, 257] הוא בחי' פנימיות הלב ובחי' חכמה[258] המאירה בפנימיות הלב והיא תעלומות לבו גם י"ל [יש לומר] שבי' עומקים אלו היינו בינה היא אהבה רבה למס"נ [למסירות נפש] באחד וחכמה עילאה היא יראה עילאה כו'.

that is, "Binah is the heart," which is the level of the inner dimension of the heart, and the level of Chochmah that shines in the inner dimension of the heart, which is "the hidden depths of his heart." It can also be said that these two depths are: Binah is the great love (ahavah rabbah), for self-sacrifice in [saying] "One," and the higher Chochmah is the higher awe (yirah ila'ah), etc.

> The two depths are Binah, "the heart," the inner dimension of the heart, and Chochmah, which shines in that inner heart, its "hidden depths." Or: Binah is the great love that gives itself up in saying "One," and the higher Chochmah is the higher awe.

41 ואעפ"כ [ואף על פי כן] אמר כאן רק שלשה מדרגות בתשובה כי או"א [אבא ואימא] הן תרין ריעין[259] דלא מתפרשין ע"כ הם שניהם מדרגה אחת בכלל.

And even so, he spoke here of only three levels of teshuvah (return), because Abba and Imma (Chochmah and Binah) are "two companions who never part"; therefore both of them are, in general, a single level.

> If the higher teshuvah has two stages, there are really four teshuvos. The maamar spoke of only three because Abba and Imma, Chochmah and Binah, are "two companions who never part," as the Zohar says, so their two stages count as one level.

והנה מבואר למעלה דג' תשובות אלו נרמזים בג' אותיות בכר ובחי' זו הרביעית[260] נרמז בכללות תיבת בכר שרומז בחכמה עילאה שנקרא בכר ראשית הגילוי וכמ"ש בזח"א [בזהר חלק א] בראשית (די"ג ע"ב)

Now, it was explained above that these three teshuvos are alluded to in the three letters of bechor; and this fourth level is alluded to in the word bechor as a whole, which alludes to the higher Chochmah (Chochmah Ila'ah), which is called bechor (firstborn), the beginning of revelation; as is written in the Zohar, Part I, Bereishis (13b):

> The three teshuvos are hinted at in the three letters of bechor; the fourth is hinted at in the word bechor as a whole, which stands for the higher Chochmah. Chochmah is the "firstborn," the first point of revelation.

קדש לי כל בכר[261,262] דא יו"ד דאיהו קדש בוכרא דכל קודשין עילאין[263] ובפ' ואתחנן (דרס"ב א').

"'Sanctify to Me every firstborn': this is the yud, which is holy, the firstborn of all the supernal holy things"; and in Parshas Va'eschanan (262a).

> The Zohar reads "Sanctify to Me every firstborn" as referring to the yud of the Name, Chochmah, "the firstborn of all the supernal holy things."

וענין ב' בחינות אלו למעלה היינו כי תשוב ה' עילאה לגבי יו"ד זהו מלמטה למעלה ואח"כ כשנקרא בעל תשובה היינו כשנמשך מלמעלה למטה מבחינת ע"ק [עתיקא קדישא] לאבא ומאבא לאימא.

And the matter of these two levels above is this: "the higher hei returns" to the yud, and this is from below upward; and afterwards, when one is called ba'al teshuvah, that is when it is drawn from above downward, from the level of Atika Kadisha (the Holy Ancient One) to Abba, and from Abba to Imma.

> The two stages above are these: first the higher hei, Binah, returns to the yud, Chochmah, from below upward; then, as "ba'al teshuvah," light is drawn from above downward, from Atika Kadisha to Abba and from Abba to Imma.

ועד"ז נתבאר בזח"ג [בזהר חלק ג] ויקרא (דט"ז ע"א)[264] ע"פ ישוב ירחמנו[265] מאן ישוב ישוב ע"ק [עתיקא קדישא] לאתגלייא[266] כו'

And along these lines it is explained in the Zohar, Part III, Vayikra (16a), on "He will again have mercy on us (yashuv yerachamenu)": "Who will return? Atika Kadisha will return to be revealed," etc.,

> The Zohar reads "He will again (yashuv) have mercy on us" in the same way: "Who will return? Atika Kadisha will return to be revealed."

בז"א והוא ענין ההמשכה מלמעלה למטה. ועמ"ש סד"ה כי תשמע בענין לעשות הישר בעיני[267] ה'.

in Z'eir Anpin (the emotive attributes); and this is the matter of the drawing-down from above downward. And see what is written at the end of the discourse beginning "When you hearken," on the matter of "to do what is right in the eyes of Havayah."

> That is, Atik is revealed in Z'eir Anpin, a drawing-down from above to below. The maamar on "When you hearken… to do what is right in the eyes of Havayah" discusses this at its end.

וזהו ענין פטר כל רחם וכדפי' בזוחי"א [בזהר חלק א] בראשית (די"ג סע"ב [סוף עמוד ב])[268] פטר כל רחם בההיא שביל דקיק דנחת מן יו"ד דאיהו אפתח רחמא למעבד פירין כו'.

And this is the matter of "that which opens every womb," as is explained in the Zohar, Part I, Bereishis (end of 13b): "'That which opens every womb': by that narrow path that descends from the yud, which opened the womb to produce fruit," etc.

> This drawing-down is "that which opens every womb": the Zohar explains it as the narrow path that descends from the yud, Chochmah, and opens the "womb," Binah, to bring forth fruit.

וזה יתבאר ממ"ש בד"ה לך לך[269, 270] שלהיות הגילוי למטה מבחי' ח"ע [חכמה עילאה] בא לזה כח מע"ק [מעתיקא קדישא] מקוצי של יו"ד לקוץ התחתון וממנו להי' עילאה כו' להיות אתפריעו כל נהורין כו'.

And this will be explained from what is written in the discourse beginning "Go forth," that for there to be revelation below the level of the higher Chochmah, the power for this comes from Atika Kadisha, from the tips of the yud, to the lower tip, and from it to the higher hei, etc., so that "all the lights were revealed," etc.

> The Torah Ohr maamar on "Go forth" explains that for revelation to come below the higher Chochmah, the power must come from Atika Kadisha, the upper tip of the yud, through the yud's lower tip to the higher hei, so that "all the lights were revealed."

גם ע"ד ואני אפתח לך תרעין עילאין כו' וכפתחו של אולם כו' אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] בחי' את ברכתי כו' שהיא בחי' מטל השמים שהטל הוא אתעדל"ע [אתערותא דלעילא] מבחי' שאין אתעדל"ת [אתערותא דלתתא] מגעת שם.

Also in the manner of "And I will open for you the supernal gates," etc., and "like the opening of the Hall," etc.: an arousal from above that is above the arousal from below, the level of "my blessing," etc., which is the level of "of the dew of the heavens"; for dew is an arousal from above, from a level that the arousal from below does not reach.

> So too the images of G-d's promise to open the supernal gates, and of the opening as wide as the entrance to the Temple's Hall: an arousal from above that is greater than the arousal from below. It is like dew, which comes from above from a level that no arousal from below reaches.

42 ועמ"ש במ"א בענין פותח את ידיך בד"ה כי ההרים ימושו[272, 271] ובד"ה יחיינו מיומים[274, 273] ומ"ש בענין פי' מפתחות הפנימיות[275] בד"ה כי תשמע הנ"ל.

And see what is written elsewhere on the matter of "You open Your hand," in the discourse beginning "For the mountains shall depart" and in the discourse beginning "He will revive us after two days"; and what is written on the meaning of "the inner keys" in the discourse beginning "When you hearken," mentioned above.

> Other maamarim discuss "You open Your hand" and the "inner keys," the Talmud's image for the Torah, as images of the opening from above.

והיינו ע"י שבתחלה קדש לי כל בכר כענין פתחי לי[276] כו' אתעדל"ת [אתערותא דלתתא] המעורר אתעדל"ע [אתערותא דלעילא] כו'

And this is through, first, "Sanctify to Me every firstborn," like the matter of "Open to me," etc.: an arousal from below that arouses an arousal from above, etc.,

> This opening from above comes after the arousal from below, "Sanctify to Me every firstborn," like "Open to me," in which G-d asks Israel to make the first opening so that He can open from above.

באדם ובבהמה[277] בחינת זרע אדם וזרע בהמה[278] כמ"ש בד"ה ואלה המשפטים[280, 279] גם כמ"ש והיה הבן הבכור לשניאה.[281]

"among man and among beast": the level of "the seed of man and the seed of beast," as is written in the discourse beginning "And these are the judgments"; and also as it is written, "And the firstborn son is of the hated one."

> The firstborn are to be sanctified "among man and among beast," which the text links with "the seed of man and the seed of beast," as explained in the Torah Ohr maamar on "And these are the judgments." It also brings the verse "And the firstborn son is of the hated one" on the subject of the firstborn.

(ועיין מענין קדש לי כל בכר ברבות ס"פ בא ובשה"ש [ובשיר השירים] ס"פ מה יפו פעמיך.[282] ובקהלת בפסוק מה יתרון העושה. ועמ"ש מענין לידה בד"ה וארא אל אברהם[283, 284] ומשם יובן ג"כ ענין פטר כל רחם):[285]

(And see on the matter of "Sanctify to Me every firstborn" in Midrash Rabbah, at the end of Parshas Bo, and in [Midrash Rabbah on] Shir HaShirim, at the end of [the passage on] "How beautiful are your steps"; and in Koheles, on the verse "What advantage has the one who works." And see what is written on the matter of birth in the discourse beginning "And I appeared to Avraham," and from there the matter of "that which opens every womb" will also be understood.)

> The parenthesis lists Midrashim on "Sanctify to Me every firstborn," in Shemos Rabbah, Shir HaShirim Rabbah and Koheles, and the Torah Ohr maamar on birth, "And I appeared to Avraham," which also explains "that which opens every womb."

IN ONE'S AVODAH

Turn away from evil completely, uprooting the desire for this world, even for what is permitted: "Sanctify yourself in what is permitted to you," and eat only in order to have strength to pray. Do not be lazy in Torah study and prayer, and do the mitzvos with joy, not as a habit learned by rote. Beyond all deeds, seek to return to your root with no sense of self, through Torah studied for its own sake after prayer, setting fixed times for Torah and, where possible, studying constantly.

QUESTIONS FOR DISCUSSION

1. Why does a soul that was already a perfect tzaddik in Gan Eden gain by descending to become a ba'al teshuvah?
2. Why is "our G-d" said of the Name Elokim, and how can it also mean that Havayah itself is our G-d?
3. Why is a Torah scholar's neglect of doing good graver than an unlearned person's actual sin, according to the analogy of the fruit tree?
4. What is the teshuvah of one who has no sins at all, and why is it reached through the Torah?
5. How do the goats'-hair tent and the inner curtains of the Mishkan explain the relation between Yaakov and Yisrael, and between people of business and Torah scholars?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מה טובו אוהליך**

The Kehot note lists two other transcripts of this maamar: one written down by the Mitteler Rebbe and one by Rabbi Moshe, the Alter Rebbe's son.

KEHOT'S NOTE

הנחת כ״ק אדמו״ר האמצעי בסה״מ תקס״ב ח״א ע׳ רלא. והנחת הר״מ בן אדה״ז שם כרך-ב ע׳ תצד. ובאריכות במאמרי אדה״א במדבר ח״ד ע׳ א׳תקצב ואילך. הגהות וביאורים באוה״ת בלק ע׳ אילב-אימה. ולכללות המאמר ראה גם באוה״ת פ׳ בא ע׳ של ואילך. שמות כרך-ז ע׳ ב׳תרמז. סה״מ אידיש ע׳ 122. ד״ה זה דשנת תשמ״א. לקו״ש-יא ע׳ 21. נתבאר בד״ה מה טובו תשד״מ.

2 **כל הקורא לאברהם**

The Talmud rules that one who calls Avraham "Avram" transgresses, but one who calls Yaakov "Yaakov" does not, since Scripture itself returned to that name. The Alter Rebbe asks what lies behind the difference.

Berakhot 13a:8–9 ברכות י״ג א:ח׳-ט׳

תָּנֵי בַּר קַפָּרָא: כָּל הַקּוֹרֵא לְאַבְרָהָם ״אַבְרָם״ — עוֹבֵר בַּעֲשֵׂה. שֶׁנֶּאֱמַר: ״וְהָיָה שִׁמְךָ אַבְרָהָם״. רַבִּי אֱלִיעֶזֶר אוֹמֵר: עוֹבֵר בְּלָאו, שֶׁנֶּאֱמַר: ״וְלֹא יִקָּרֵא עוֹד [אֶת] שִׁמְךָ אַבְרָם״. אֶלָּא מֵעַתָּה הַקּוֹרֵא לְשָׂרָה ״שָׂרַי״ הָכִי נָמֵי?

Bar Kappara taught : Whoever calls Abraham " Abram " transgresses a command ; as it is said, "Thy name shall be Abraham" (Gen. xvii. 5). R. Eliezer says: He transgresses a prohibition ; as it is said, "Thy name shall no more be called Abram" (ibid.). But now, can this also apply to one who calls Sarah "Sarai"?

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KEHOT'S NOTE

ברכות יג, א.

3 **ולא יקרא עוד שמך אברהם**

"And your name shall no longer be called Avram, but your name shall be Avraham." This is the verse from which the Talmud learns the prohibition of calling Avraham by his old name.

Genesis 17:5 בראשית י״ז:ה׳

וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ׃

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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KEHOT'S NOTE

בראשית יז, ב.

4 Bilaam's blessing, "How goodly are your tents, Yaakov, your dwellings, Yisrael." The maamar will read its two halves as the two levels named Yaakov and Yisrael.

Numbers 24:5 במדבר כ״ד:ה׳

מַה־טֹּבוּ אׇהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃

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

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5 Kehot's note points to Genesis 17:5 for these words.

Genesis 17:5 בראשית י״ז:ה׳

וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ׃

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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PARAGRAPH 2

6 **ויעקבני זה פעמים**

Esav says of Yaakov, "Is he not rightly named Yaakov, for he has supplanted me these two times." The maamar later reads the "two times" as the first two kinds of teshuvah.

Genesis 27:36 בראשית כ״ז:ל״ו

וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעְקְבֵנִי זֶה פַּעֲמַיִם אֶת־בְּכֹרָתִי לָקָח וְהִנֵּה עַתָּה לָקַח בִּרְכָתִי וַיֹּאמֶר הֲלֹא־אָצַלְתָּ לִּי בְּרָכָה׃

And he said: 'Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing.' And he said: 'Hast thou not reserved a blessing for me?'

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KEHOT'S NOTE

בראשית כז, לו.

7 **נהנה מזיו השכינה**

In the World to Come the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The Alter Rebbe uses it to describe the soul's state before its descent.

Berakhot 17a:12 ברכות י״ז א:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: ״וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ״.

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

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KEHOT'S NOTE

ראה ברכות יז, א.

8 **אך התירוץ האמיתי**

The note quotes the Alter Rebbe there: "And every person was created to be a ba'al teshuvah, even if he never committed any sin in his life." It supports the point that the soul's gain is becoming a ba'al teshuvah.

KEHOT'S NOTE

ראה מאמרי אדה״ז פרשיות-ב ע׳ תשכז ״וכל אדם נברא להיות בע״ת אפילו לא עבר שום עבירה מימיו״. מובא בלקו״ש חל״ז ע׳ 32 הערה 37. ראה בלקו״ש חט״ו ע׳ 249 שהקושיא כאן מה שנעשה ״יתרון״ ע״י הירידה, ואין זה סתירה למה שנתבאר בכ״מ הירידה בשביל ״העלי״, ע״ש. ראה לקו״ש ח״כ ע׳ 86 ואילך.

9 **יפה שעה אחת בתשובה**

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

KEHOT'S NOTE

אבות ד, יז.

10 **יפה שעה אחת בתשובה ומעשים טובים**

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." This is the first proof that the soul gains through its descent something it lacked above.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

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

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11 **במקום שבעלי תשובה עומדין**

"In the place where ba'alei teshuvah stand, perfect tzaddikim do not stand." The Alter Rebbe applies it to the soul: above it is a perfect tzaddik, below it can become a ba'al teshuvah.

Berakhot 34b:22–23 ברכות ל״ד ב׳:כ״ב-כ״ג

וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: ״שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב״. ״לָרָחוֹק״ בְּרִישָׁא, וַהֲדַר ״לַקָּרוֹב״. וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי ״רָחוֹק״ — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי ״קָרוֹב״ — שֶׁהָיָה קָרוֹב לִדְבַר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב.

12 **אלה מסעי**

"These are the journeys of the children of Israel." The opening words of a maamar the text cites on the soul's gain from its descent.

Numbers 33:1 במדבר ל״ג:א׳

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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13 **אשר ברא אלקים לעשות**

"Which G-d created to make," the closing words of the account of creation. The maamar on "These are the journeys" discusses the soul's descent in connection with these words.

Genesis 2:3 בראשית ב׳:ג׳

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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14 **ובד״ה ועתה יגדל נא**

That maamar explains that the soul's descent into this world is for the sake of an ascent: before it came here it was at the level of "standing," and through keeping the mitzvos in this world it gains the level of "walking," as in "I will give you places to walk among these who stand."

KEHOT'S NOTE

לעיל לח, ד.

15 **ועתה יגדל נא**

Moshe's prayer after the sin of the spies, "And now, I pray, let the power be great." The opening words of the maamar in Likkutei Torah on Sh'lach that the text cites.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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16 **עומדים ומהלכים**

"I will give you places to walk among these who stand." In the cited maamar the soul before its descent is "standing," and through the mitzvos it gains the power to "walk."

Zechariah 3:7 זכריה ג':ז

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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17 **מי מנה עפר יעקב**

Bilaam's words, "Who has counted the dust of Yaakov." The opening words of another maamar cited on this subject.

Numbers 23:10 במדבר כ"ג:י

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

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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18 **את קרבני לחמי**

"My offering, My bread, for My fire-offerings." The opening words of another maamar cited on this subject.

Numbers 28:2 במדבר כ"ח:ב

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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

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19 **כי אין אלקי בקרבי מצאוני הרעות האלה**

Moshe foretells that in exile Israel will say, "Is it not because my G-d is not within me that these evils have found me?" The Alter Rebbe uses it to show that sin keeps "my G-d" from being within a person.

Deuteronomy 31:17 דברים ל"א:י"ז

וְחָרָה אַפִּי בוֹ בַיּוֹם־הַהוּא וַעֲזַבְתִּים וְהִסְתַּרְתִּי פָנַי מֵהֶם וְהָיָה לֶאֱכֹל וּמְצָאֻהוּ רָעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא הֲלֹא עַל כִּי־אֵין אֱלֹקַי בְּקִרְבִּי מְצָאוּנִי הָרָעוֹת הָאֵלֶּה׃

Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day: Are not these evils come upon us because our G-d is not among us?

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20 "Rather, your iniquities have separated between you and your G-d." From this the Alter Rebbe concludes that sin is a screen between a person and "our G-d."

Isaiah 59:2 ישעיהו נ"ט:ב

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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21 **שני בדי ארון**

The Midrash contrasts "Do I not fill the heavens and the earth?" with G-d's speaking to Moshe from between the two poles of the Ark. The Alter Rebbe asks why only the second is called a contraction.

Bereshit Rabbah 4:4 בראשית רבה ד':ד

... כג): "הלא את השמים ואת הארץ אני מלא" היה מדבר עם משה מבין שני בדי הארון א"ל הבא לי מראות גדולות א"ל ראה בבואה שלך בהן ראה אותה גדולה א"ל הבא לי מראות קטנות הביא לו מראות קטנות א"ל ראה בבואה שלך בהן ראה אותה קטנה א"ל מה אם אתה שאתה בשר ודם אתה משנה עצמך בכל מה שתרצה מי שאמר והיה העולם ברוך הוא עאכ"ו הוי כשהוא רוצה הלא את השמים ואת הארץ אני מלא וכשהוא רוצה היה מדבר עם משה מבין שני בדי הארון א"ר חנינא ...

A certain Samaritan asked Rabbi Meir, saying to him: 'Is it possible that the upper waters are suspended by the word of G-d?' He said to him: 'Yes.' He said to him: 'Bring me a tube with water.' He brought him a tube with water. He placed a gold plate on top if it, and the water did not stay in place; [he placed] a silver plate, and the water did not stay in place. When he put his finger on top of it, the water stayed in place. He ...

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22 **מלא כל הארץ כבודו**

The angels' praise, "The whole earth is full of His glory." It shows that G-d is everywhere without any mention of contraction.

Isaiah 6:3 ישעיהו ו':ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

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

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23 "Do I not fill the heavens and the earth? says Havayah." The Alter Rebbe answers that G-d fills them in a hidden way, while between the poles of the Ark He was revealed.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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PARAGRAPH 3

24 **את השמים וכו' אני מלא**

> **"Do I not fill the heavens and the earth?" The Alter Rebbe reads it as G-d's hidden presence, which is everywhere.**

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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25 **ויקח קרח**

> **"And Korach took." The opening words of the maamar that discusses at length how thought is present in the foot and in the brain.**

Numbers 16:1 במדבר ט"ז:א'

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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PARAGRAPH 4

26 **כי חלק הוי' עמו**

> **"For Havayah's portion is His people; Yaakov is the cord of His inheritance." Read as saying that every Jewish soul is a portion of the Name Havayah.**

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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27 **כי חלק הוי' עמו**

> **One of the Zohar passages the text lists on "For Havayah's portion is His people."**

Zohar, Lech Lecha 35:465–476 ספר הזהר, לך לך ל"ה:תס"ה-תע"ו

The next words are, "he put a fence round it and stoned it": Ten are fixed in one. i.e. he removed from himself and from his portion all the celestial chieftains and champions, and all the "lower crowns", and chose this vineyard for his portion, as it is written, "For the L-rd's portion is his people, Jacob is the lot of his inheritance" (Deut. 32, 9).

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28 **כי חלק הוי' עמו**

> **One of the Zohar passages the text lists on "For Havayah's portion is His people."**

Zohar, Vayetzei 31:305–32:310 ספר הזהר, ויצא ל"א:ש"ה-ל"ב:ש"י

Thus all that Jacob did contained a deep symbolic purpose. Further it is written: AND JACOB TOOK RODS OF FRESH POPLAR, ETC. R. Eleazar discoursed here on the verse: For the L-rd hath chosen Jacob unto himself and Israelfor his own treasure (Ps. 135, 4). 'From the actual words of the original', he said, 'we could not tell whether it was the L-rd who chose Jacob or vice-versa. That the former is meant we know from the parallel verse which says: "For the portion of the L-rd is his people, …

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29 **כי חלק הוי' עמו**

> **One of the Zohar passages the text lists on "For Havayah's portion is His people."**

Zohar, Mishpatim 3:34–43 ספר הזהר, משפטים ג':ל"ד-מ"ג

See, now. All the Names of the Holy One, blessed be He, and all subsidiary Names, ramify in different directions and are encircled in each other, as it were, and yet branch out into various paths. Only one aspect is not so scattered: and that is the one definite and particular Name, which is the heritage of the one particular people, namely, the Name TETRAGRAMMATON; for it is written: "For the portion of TETRAGRAMMATON is His people"; "And ye who cleave to TETRAGRAMMATON" (Deut. 32, 9, IV, 4), which signifies …

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30 **כי חלק הוי' עמו**

> **One of the Zohar passages the text lists on "For Havayah's portion is His people."**

Zohar, Achrei Mot 18:110–19:118 ספר הזהר, אחרי מות י"ח:ק"י-י"ט:ק"י"ח

and the psalm, "Thou preparest a table before me in the presence of mine enemies" (Ps. 23, 5). All that day they gladdened themselves with words of the Torah, and the joy of R. Simeon was great. R. Pinchas took R. Eleazar and did not leave him all that day and night, saying: 'All this great joy and gladness is of my portion, and they will make proclamation concerning me to that effect in the other world.' When they rose to depart R. Pinchas would not at first let R. …

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31 **כי חלק הוי' עמו**

> **One of the Zohar passages the text lists on "For Havayah's portion is His people."**

Zohar, Emor 24:104–111 ספר הזהר, אמור כ"ד:ק"ד-ק"י"א

WHICH YE SHALL PROCLAIM IN THEIR APPOINTED SEASON. Israel have two portions in them-whether from the side of the King, since Israel "cleave to the L-rd", or from the side of Holiness, since they are called "men of holiness". Therefore (says the Scripture), for you it is fitting to invite them and to prepare a joyful feast before them and rejoice in them:

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32 **כי חלק הוי' עמו**

The last of the Zohar passages the text lists on "For Havayah's portion is His people."

Zohar, Ha'Azinu 1:1–3:11 ספר הזהר, האזינו א:א-ג:יא

GIVE EAR, YE HEAVENS, AND I WILL SPEAK, ETC. R. Judah cited here the verse: "I opened to my beloved, but my beloved had withdrawn himself and was gone", etc. (S.S. 5, 6). 'And just before this it is written, "I was asleep but my heart waked" (Ibid. 2). Said the Community of Israel: I was asleep to the precepts of the Law when I went in the wilderness, but my heart was awake to enter the land so as to perform them, since they all are meant for the ...

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33 **וארא אל אברהם**

"And I appeared to Avraham, to Yitzchak and to Yaakov." The continuation of the verses on which the cited Torah Ohr maamar is based.

Exodus 6:3 שמות ו:ג

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם׃

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

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34 **וידבר אלקים אל משה ויאמר אליו אני הוי'**

"And Elokim spoke to Moshe and said to him: I am Havayah." The cited maamar reads it as Havayah revealed through Elokim.

Exodus 6:2 שמות ו:ב

וַיְדַבֵּר אֱלֹקִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה'

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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35 "My dove, in the clefts of the rock." The verse of the explanation the text cites for the souls' root in Atzilus.

Song of Songs 2:14 שיר השירים ב:יד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

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

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36 "But Havayah your G-d would not listen to Bilaam, and Havayah your G-d turned the curse into a blessing for you." The opening words of a maamar cited for the soul's portion of Havayah.

Deuteronomy 23:6 דברים כ"ג:ו

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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37 **קדש ישראל לה'**

"Israel is holy to Havayah, the first of His produce." The opening words of a maamar in Likkutei Torah on Pinchas that the text cites on the meaning of "our G-d."

Jeremiah 2:3 ירמיהו ב:ג

קֹדֶשׁ יִשְׂרָאֵל לַה' רֵאשִׁית תְּבוּאָתֹה כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־ה'

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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PARAGRAPH 5

38 "And He breathed into his nostrils the breath of life." Iggeres HaTeshuvah reads it as the soul's being drawn from G-d's inner life-force.

Genesis 2:7 בראשית ב:ז

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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39 "Your iniquities have separated between you and your G-d." Only sin, which is against G-d's will, can come between the soul and its source.

Isaiah 59:2 ישעיהו נ"ט:ב

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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40 Kehot's note points to Isaiah 21 for these words.

Isaiah 21 ישעיהו כ"א

PARAGRAPH 6

41 **מלפפתו**

One who commits a sin, it wraps around him and goes before him to the Day of Judgment. The Alter Rebbe links it to the soiled garments that sin makes for the soul.

Avodah Zarah 5a עבודה זרה ה' א

42 **ועשית ציץ**

"And you shall make a headplate of pure gold." The opening words of the Torah Ohr maamar the text cites on the

meaning of the partition.

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חוֹתָם קֹדֶשׁ לַיהוָה׃

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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43 **בכל צרתם**

"In all their affliction He was afflicted." Cited from the Midrash on the thorn-bush, as part of the discussion of the partition.

Isaiah 63:9 ישעיהו ס"ג:ט'

בְּכָל־צָרָתָם לוֹ צָר וּמַלְאַךְ פָּנָיו הוֹשִׁיעָם בְּאַהֲבָתוֹ וּבְחָמְלָתוֹ הוּא גְאָלָם וַיְנַטְּלֵם וַיְנַשְּׂאֵם כָּל־יְמֵי עוֹלָם׃

In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; And He bore them, and carried them all the days of old. .

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44 "My dove, in the clefts of the rock." The verse of the explanation in which "I clothe the heavens with blackness" is interpreted.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

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

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45 **אלביש שמים קדרות**

"I clothe the heavens with blackness, and make sackcloth their covering." The image of the coarse garment that hides G-dliness.

Isaiah 50:3 ישעיהו נ':ג'

אַלְבִּישׁ שָׁמַיִם קְדֵרוּת וְשַׂק אָשִׂים כְּסוּתָם׃

I clothe the heavens with blackness, And I make sackcloth their covering.

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46 **אלה מסעי**

"These are the journeys of the children of Israel." The opening words of an explanation the text cites here.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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47 **ובפשעכם שולחה אמכם**

The Zohar on Acharei that the text cites on "your mother was sent away"; the Kehot note gives the page as 75a, correcting the 74b printed in the text.

Zohar, Achrei Mot 54:332–56:340 ספר הזהר, אחרי מות נ"ד:של"ב-נ"ו:ש"מ

1The first 18 lines of the Hebrew text are not found in our translation.THE NAKEDNESS OF THY FATHER'S WIFE SHALT THOU NOT UNCOVER. Who is meant by thy father's wife? Said R. Simeon: 'We have learnt: As long as the Matrona is with the King and giveth suck to thee, she is called "thy mother". Now, however, that she is banished with thee and is removed from the King, she is called "thy father's wife". She is his wife, because he has not divorced her, although she is in exile. …

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48 "Yaakov is the cord of His inheritance." Like a rope, the bond between Israel and G-d carries the effect of a person's deeds above.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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49 "My offering, My bread, for My fire-offerings." The opening words of the maamar in Likkutei Torah on Pinchas that discusses the soiled garments of sin.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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

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50 The Midrash asks why G-d appeared to Moshe from a thorn-bush, and explains with "In all their affliction He was afflicted": G-d shares Israel's distress. The text points here in its discussion of the partition.

Shemot Rabbah 2:5 שמות רבה ב':ה'

51 "Your iniquities have separated between you and your G-d." The verse that Reishis Chochmah calls the mystery of the partition, and that this paragraph explains.

Isaiah 59:2 ישעיהו נ"ט:ב'

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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52 "And for your transgressions your mother was sent away." Iggeres HaTeshuvah, chapter 6, discusses it; the "mother" sent away is the Shechinah in exile.

Isaiah 50:1 ישעיהו נ:א

כֹּה אָמַר ה' אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ אוֹ מִי מִנּוֹשַׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לוֹ הֵן בַּעֲוֹנֹתֵיכֶם נִמְכַּרְתֶּם וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם:

Thus saith the L-RD: Where is the bill of your mother's divorcement, Wherewith I have put her away? Or which of My creditors is it To whom I have sold you? Behold, for your iniquities were ye sold, And for your transgressions was your mother put away.

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PARAGRAPH 7

53 **על . . אלקים . . אומרים אלקינו**

At the very end of that explanation, in a parenthesis, the text gives the reason that "our G-d" is said of the Name Elokim and not of the other Names: Elokeinu means "ours," G-d drawn into actual revelation to us, and this comes specifically through the Name Elokim, the level of Gevuros.

KEHOT'S NOTE

ע' בנצבים סוף ביאור כי כארץ (נג, סע"ג). ובד"ה ש"ה ממעמקים ספי"א. [כ].

54 **בחי' תשוב ה' תתאה למקורה**

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

KEHOT'S NOTE

ראה זח"ג רע"מ קכב, א.

55 **ונקה מנקה הוא**

The Talmud reads "and He cleanses" in the Thirteen Attributes as "He cleanses those who return." The Alter Rebbe applies it to the first teshuvah.

Yoma 86a:5 יומא פ"ו א:ה

אָמַר מָר: לְפִי שֶׁנֶּאֱמַר בְּחוֹרֵב "וְנַקֵּה". מְנָא לַן? דְּתַנְיָא, רַבִּי אֶלְעָזָר אוֹמֵר: אִי אֶפְשָׁר לוֹמַר "נַקֵּה", שֶׁכְּבָר נֶאֱמַר "לֹא יְנַקֶּה", וְאִי אֶפְשָׁר לוֹמַר "לֹא יְנַקֶּה", שֶׁכְּבָר נֶאֱמַר "נַקֵּה". הָא כֵּיצַד? מְנַקֶּה הוּא לְשָׁבִין, וְאֵינוֹ מְנַקֶּה לְשֶׁאֵינָן שָׁבִין.

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

56 **ונקה מנקה הוא לשבים לרחוץ ולנקות נפשם מלבושים הצואים**

Iggeres HaTeshuvah, chapter 8, says that through teshuvah "your iniquities separate" no longer applies, for "He cleanses those who return," washing their souls of the soiled garments, which are the external forces. The text cites it for the effect of the first teshuvah.

Tanya, Part III; Iggeret HaTeshuvah 8:3 תניא, חלק שלישי; אגרת התשובה ח':ג

וְכֵן מַמָּשׁ לְמַטָּה בַּנֶּפֶשׁ הָאֱלֹקִית שֶׁבָּאָדָם, שׁוּב אֵין "עֲוֹנוֹתֵיכֶם מַבְדִּילִים", וּכְמוֹ שֶׁכָּתוּב "וְנַקֵּה" - "מְנַקֶּה הוּא לַשָּׁבִים", לְרַחוֹץ וּלְנַקּוֹת נַפְשָׁם מִלְּבוּשִׁים הַצוֹאִים, הֵם הַחִיצוֹנִים וְסִטְרָא אָחֳרָא, כְּמוֹ שֶׁכָּתוּב בַּגְּמָרָא "מְלַכְלְכָתוֹ וְכוּ'".

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57 **אמרו צדיק כי טוב**

"Say of the tzaddik that he is good." The verse that links the attribute of tzaddik, Yesod, with "good."

Isaiah 3:10 ישעיהו ג:י

אִמְרוּ צַדִּיק כִּי־טוֹב כִּי־פְרִי מַעַלְלֵיהֶם יֹאכֵלוּ:

Say ye of the righteous, that it shall be well with him; For they shall eat the fruit of their doings.

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KEHOT'S NOTE

ישע' ג, י'.

58 **והתהלכתי בתוככם**

"And I will walk among you." The verse of a maamar cited for the union of sovev and memalei.

Leviticus 26:12 ויקרא כ"ו:י"ב

וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹקִים וְאַתֶּם תִּהְיוּ־לִי לְעָם:

And I will walk among you, and will be your G-d, and ye shall be My people.

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59 **סד"ה כי ההרים ימושו**

There "My covenant of peace" is explained as the supernal covenant that "connects what is far above the chain of descending worlds so that it comes into revelation," the level of the supernal tzaddik.

KEHOT'S NOTE

לקו"ת פ' תצא מא, ב "המקשר מה שלמעלה מעלה מסדר ההשתלשלות לבוא לידי גילוי . . בחי' צדיק עליון".

60 **כי ההרים ימושו**

"For the mountains shall depart." The verse of the maamar whose end is cited here for the attribute of tzaddik.

Isaiah 54:10 ישעיהו נ"ד:י"

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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61 **בזח"ג (דק"י ע"ב)**

The Tzemach Tzedek discusses this Zohar passage, "since you have done this," there.

KEHOT'S NOTE

"כיון דאתון עבדון האי כו'" — אוה"ת נ"ך-א ע' קד. וביהל אור ע' שלא "שע"י ועשה טוב ממשיך למעלה בחי' אמרו צדיק כי טוב". וראה לעיל פ' שלח מה, ג. וראה גם לקמן שו"ה הדינין.

62 **ועשה טוב שכן ארץ**

"Trust in Havayah and do good; dwell in the land." The Zohar's comment on this verse is cited for the effect of do-

ing good.

Psalms 37:3תהילים ל"ז:ג'

בְּטַח בַּה' וַעֲשֵׂה־טוֹב שְׁכָן־אֶרֶץ וּרְעֵה אֱמוּנָה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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63 **ועשה טוב שכן ארץ**

The Zohar on "do good, dwell in the land," which the text cites twice: for the drawing-down that comes from doing good, and for the judgments that prevail when good is not done.

Zohar, Behar 8:52–9:59ספר הזהר, בהר ח':נ"ב-ט':נ"ט

AND IF YE SAY, WHAT SHALL WE EAT, ETC. R. Judah cited here the verse: "Trust in the L-rd and do good, dwell in the land and follow after faithfulness" (Ps. 37, 3).

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

64 **וז"ל הרמ"ז שם**

The note, on the Ramaz's words quoted in section 1 on "Havayah's portion," gives where they stand: on side a of the page, and also on Zohar I 96a.

KEHOT'S NOTE

עמוד א'. ובוזח"א צו, א.

65 **ובהרמ"ז שם**

The note quotes the Ramaz on Zohar III 110: "the matter of 'and do good,' because there is a wondrous novelty in its doing… for when the covenant is established, then it is alive, and this is the level of its doing," as cited in Or HaTorah.

KEHOT'S NOTE

בדף קי "ענין ועשה טוב מפני שיש חידוש מופלא בעשייתו כו' כי התעוררו ה"ס כי הקמת הברית אז הוא חי וזו היא בחי' עשייתו והבן עכ"ל" — אוה"ת נ"ך כרך-א ע' קד. וראה לקמן פי' פנחס עט, ב. ובפי' ואתחנן ד, ג שמציין להרמ"ז.

66 **עובד אלקים**

"Between one who serves G-d and one who has not served Him." The source of the term oved Elokim.

Malachi 3:18מלאכי ג':י"ח

וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ:

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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67 **עובד אלקים**

Tanya, chapter 15, explains that the "one who serves G-d" is one still in the midst of the battle with his evil inclination, unlike one who does good by nature without any struggle. The text cites it for the effort of "do good."

Tanya, Likkutei Amarim 15:1–2תניא, חלק ראשון; ליקוטי אמרים ט"ו:א'-ב'

וּבָזֶה יוּבַן מַה שֶּׁכָּתוּב: "וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע, בֵּין עוֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ". שֶׁהַהֶפְרֵשׁ בֵּין "עוֹבֵד אֱלֹקִים" לְ"צַדִּיק" הוּא, שֶׁ"עוֹבֵד" הוּא לְשׁוֹן הֹוֶה - שֶׁהוּא בְּאֶמְצַע הָעֲבוֹדָה, שֶׁהִיא הַמִּלְחָמָה עִם הַיֵּצֶר הָרָע, לְהִתְגַּבֵּר עָלָיו וּלְגָרְשׁוֹ מֵהָ"עִיר קְטַנָּה" שֶׁלֹּא יִתְלַבֵּשׁ בְּאֵבְרֵי הַגּוּף, שֶׁהוּא בֶּאֱמֶת עֲבוֹדָה וְעָמָל גָּדוֹל לְהַלָּחֵם בּוֹ תָּמִיד, וְהַיְינוּ - הַבֵּינוֹנִי.

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68 **וכך הוא מתקן ההסתר**

The note points to the Rebbe's maamar for how effort in doing good repairs the concealment of the Name Elokim.

KEHOT'S NOTE

ראה ד"ה להבין ענין פסח שני תשל"ח סעי' ג (סה"מ מלוקט-ג ע' קמה).

69 **שמש ומגן ה' אלקים**

"For a sun and a shield is Havayah Elokim." Havayah is the sun and Elokim the shield that screens it.

Psalms 84:12תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

70 **וכענין שילוב אד' בהוי'**

The note gives this chapter of the Tanya as a place where the interweaving of the Names Ado-nai and Havayah is discussed.

KEHOT'S NOTE

בענין זה ראה בתניא ח"ב פ"ז. לקמן ש"ש סה, ד. ובסידור שער ר"ה סד"ה אד' שפתי תפתח. וראה בדרך מצותיך מצות אחדות ה' דף ס, א שענין שילוב ה' באד' הם קרוב לענין הוי' אלקים ע"ש.

71 **וז"ש בזח"ג (דמ"ב סע"ב)**

The passage there explains the drawing-down of the Infinite Light through "hairs," which divide the flow so that there are countless different levels of comprehension, the only thing that distinguishes one angel or world from another.

KEHOT'S NOTE

ראה לעיל פ' שלח מו, א ושי"נ.

72 **לית לה בפומא**

The Zohar passage the text cites, with the Ramaz's commentary, for the sweetening of the severities of memalei kol almin.

Zohar, Tazria 1:2–3:11ספר הזהר, תזריע א':ב'-ג':י"א

R. Aha also asked why the word "conceive-seed" is used instead of merely "conceive". R. Jose answered: 'A woman

from the time she becomes pregnant till she is delivered can talk of nothing but the child she is to bear, whether it is to be a boy or a girl.'

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73 **כי האדם עץ השדה**

"For man is a tree of the field." The basis for comparing souls to the fruit of a tree.

Deuteronomy 20:19 דברים כ':י"ט

כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֶם עָלֶיהָ לְתָפְשָׂהּ לֹא־תַשְׁחִית אֶת־עֵצָהּ לִנְדֹּחַ עָלָיו גַּרְזֶן כִּי מִמֶּנּוּ תֹאכֵל וְאֹתוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לָבֹא מִפָּנֶיךָ בַּמָּצוֹר׃

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

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KEHOT'S NOTE

דברים כ, יט.

74 **כי האדם עץ השדה**

The Zohar reads the verse as saying that the root of the soul is a tree of "the field which Havayah has blessed."

Zohar, Balak 28:318–29:327 ספר הזהר, בלק כ"ח:ש"י"ח-כ"ט:שכ"ז

"for man is the tree of the field"; this one is called "man", being known as such above and below; he is the mighty tree of that field which the L-rd hath blessed. "To be besieged of thee": these words are connected with the earlier part of the verse, "thou shalt not destroy its tree", namely, him who gave advice to the townspeople and prepared them to withstand a siege before thee, counselling them to amend and to blow the trumpet for repentance, to avoid thee and come before G-d. ...

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75 **שדה אשר ברכו ה'**

"Like the scent of a field which Havayah has blessed." The phrase the Zohar uses for the source of the souls.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שְׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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76 **גבוה מעל גבוה**

"For one high above another watches." The Kehot note says the phrase is borrowed from this verse's language.

Ecclesiastes 5:7 קהלת ה':ז

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

סגנון ל' הכ' קהלת ה, ז.

77 **וכמארז"ל**

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

KEHOT'S NOTE

חגיגה (ה, ב) ושם אי' רם. [כ].

78 **ועיין מזה בזח"א עמוד ק"ס**

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

KEHOT'S NOTE

כנראה הכוונה לזהר גדול (דפוס קרימנה) וז"ל שם "ושלטין עלי' כמה מחבלין וכמה יסורין בישין דלאו יסורין של אהבה ה"ד על כי אין אלקי בקרבי מצאוני הרעות האלה, דאלין רעות ממנן על כל עתין ורגעין דעליהו אתמר ותפקדנו לבקרי לרגעים . . ומאן גרים דלא שריא שכינתיא עלי' לא נהיר שמשא עלי' בגין הבל שקרא ומילין דשקרין דנפקין מפומי' כו". וראה גם אוה"ת פ' בלק ע' אילב.

79 **צמצם שכינתו בין שני בדי ארון**

The words here quote Bereshit Rabbah 4:4; the passage is shown below.

Bereshit Rabbah 4:4 בראשית רבה ד':ד

... כג): "הלא את השמים ואת הארץ אני מלא" היה מדבר עם משה מבין שני בדי הארון א"ל הבא לי מראות גדולות א"ל ראה בבואה שלך בהן ראה אותה גדולה א"ל הבא לי מראות קטנות הביא לו מראות קטנות א"ל ראה בבואה שלך בהן ראה אותה קטנה א"ל מה אם אתה שאתה בשר ודם אתה משנה עצמך בכל מה שתרצה מי שאמר והיה העולם ברוך הוא עאכ"ו הוי כשהוא רוצה הלא את השמים ואת הארץ אני מלא וכשהוא רוצה היה מדבר עם משה מבין שני בדי הארון א"ר חנינא ...

A certain Samaritan asked Rabbi Meir, saying to him: 'Is it possible that the upper waters are suspended by the word of G-d?' He said to him: 'Yes.' He said to him: 'Bring me a tube with water.' He brought him a tube with water. He placed a gold plate on top if it, and the water did not stay in place; [he placed] a silver plate, and the water did not stay in place. When he put his finger on top of it, the water stayed in place. He ...

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KEHOT'S NOTE

ראה ב"ר ד, ד. ע"ל אמור (לד, רע"ב). ושי"נ. [כ]. ושם כ' בשם המגיד נ"ע.

80 **כדי שיאיר אלקותו . . אי אפשר כ"א ע"י צמצום**

This note is on the words of section 1 that G-dliness can shine in a revealed way only through contraction.

KEHOT'S NOTE

ראה לקמן נצבים נג, ג. שרש מצות התפלה פרק יח. אוה"ת פ' וארא ע' ריג.

81 **מלא כה"כ כבודו**

The words here quote Isaiah 6:3; the passage is shown below.

Isaiah 6:3 ישעיהו ו:ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

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

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KEHOT'S NOTE

ישע' ו, ג.

82 **את השמים ואת הארץ אני מלא**

The words here quote Jeremiah 23:24; the passage is shown below.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'׃

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמי' כג, כד.

83 **כי חלק ה' עמו**

The words here quote Deuteronomy 32:9; the passage is shown below.

Deuteronomy 32:9 דברים ל"ב:ט

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

84 **בד"ה ולא אבה**

The maamar on "But Havayah your G-d would not listen to Bilaam," cited in section 1 for the soul's portion of Havayah.

KEHOT'S NOTE

לקמן פ' תצא לח, ג.

85 **בד"ה פ' נסכים**

The discourse on the section of the libations, cited in section 1.

KEHOT'S NOTE

לעיל פ' שלח מ, ד.

86 **בד"ה וידבר אלקים כו' וארא**

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

KEHOT'S NOTE

תו"א נו, ג.

87 **בזח"א (דצ"ו ע"ב קס"א ב'**

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

KEHOT'S NOTE

נעתק באוה"ת פ' האזינו ע' א'תרסב-ג.

88 **ובפרשת תרומה . . יו"ד באצי'**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

מובא בסה"מ תרס"ט ע' פב ומוסיף ע"ז "(בע"ח שמ"ז פ"ג שז"ע מה שאימא מקננא כו' וז"א ואופן כו' וע"ש פ"א לקשר זב"ז כו') ונר' שם דהיינו מה שנש"י הן חלק ה' כו' וכמש"ש לפני זה בשם הרמ"ז" ע"ש. ראה גם בתו"א עה, ג. סה"מ תר"ל ע' נז.

89 The note is on section 1's statement that most souls are from Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

רוב הנשמות הם מבי"ע:|עיין תו"א משפטים עד, ג.

90 **בהרמ"ז ר"פ משפטים**

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

KEHOT'S NOTE

צד, ב.

91 **בביאור ע"פ יונתי**

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

KEHOT'S NOTE

לקו"ת שה"ש יח, א ואילך.

92 **בד"ה קדש ישראל לה'**

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

KEHOT'S NOTE

לקמן פ' פנחס עט, ג.

93 **והנה פי' עונותיכם מבדילים**

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

KEHOT'S NOTE

קטע מכאן מובא באוה"ת שמות כרך-ז ע' ב'תרצד.

94 **ויפח באפיו**

The words here quote Genesis 2:7; the passage is shown below.

Genesis 2:7 בראשית ב:ז

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

בראשית ב, ז.

95 **בד״ה את קרבני לחמי**

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

KEHOT'S NOTE

לקמן פ׳ פנחס עה, ג.

96 **כמארז״ל מלפפתו**

Kehot's note points to Avodah Zarah 5a for these words.

Avodah Zarah 5a עבודה זרה ה׳ א

KEHOT'S NOTE

ע״ז ה, א.

97 **בד״ה ועשית ציץ**

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

KEHOT'S NOTE

תו״א פג, א.

98 **בשמות רבה פ׳ ב׳**

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

KEHOT'S NOTE

ראה אוה״ת פ׳ שמות ע׳ סו.

99 **בזח״ב דס״ט ב׳ ודקל״א א׳**

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

KEHOT'S NOTE

ראה לעיל פ׳ חקת ס, א. ובאוה״ת פ׳ שמות ע׳ סז. נ״ך-א ע׳ תרנז.

100 **בביאור ע״פ יונתי**

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

KEHOT'S NOTE

לקו״ת שה״ש יח, ג.

101 **שולחה — ע״ד ב׳**

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

KEHOT'S NOTE

צ״ל עה, א [כ].

102 **יעקב חבל נחלתו**

The words here quote Deuteronomy 32:9; the passage is shown below.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

103 Kehot's note points to Psalms 53:4 for these words.

Psalms 53:4 תהילים נ״ג:ד׳

כֻּלּוֹ סָג יַחְדָּו נֶאֱלָחוּ אֵין עֹשֵׂה־טוֹב אֵין גַּם־אֶחָד׃

Every one of them is unclean, they are together become impure; There is none that doeth good, no, not one.

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104 "There is none who does good, not even one." Applied to the laziness of one who neglects doing good.

Psalms 14:3 תהילים י״ד:ג׳

הַכֹּל סָר יַחְדָּו נֶאֱלָחוּ אֵין עֹשֵׂה־טוֹב אֵין גַּם־אֶחָד׃

They are all corrupt, they are together become impure; there is none that doeth good, no, not one.

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105 Kehot's note points to Genesis 1:11 for these words.

Genesis 1:11 בראשית א׳:י״א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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106 **מאיגרא רמא לבירא עמיקתא**

"From a high roof into a deep pit," the Talmud's image of a great fall. The Kehot note says the Talmud's wording there is רם.

Chagigah 5b:16–17 חגיגה ה׳ ב:ט״ז-י״ז

רַבִּי חֲנָה נָקִיט סֵפֶר קִינוֹת וְקָא קָרֵי בְּגַוֵּיהּ, כִּי מָטָא לְהַאי פְּסוּקָא "הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נְפַל מִן יְדֵיהּ, אֲמַר: מֵאִיגָּרָא רָם לְבֵירָא עַמִּיקְתָּא. רַבִּי וְרַבִּי חִיָּיא חֲווֹ שָׁקְלִי וְאָזְלִי בְּאוֹרְחָא, כִּי מְטוֹ לְהָהוּא מָתָא, אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא? נֵזִיל וְנֵיקְבֵּיל אַפֵּיהּ. אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא, וּמְאוֹר עֵינַיִם הוּא. אֲמַר לֵיהּ רַבִּי חִיָּיא לְרַבִּי: תִּיב אַתְּ, לָא תְּזַלְזֵל בִּנְשִׁיאוּתָךְ. אֵיזִיל אֲנָא וְאֶקְבֵּיל אַפֵּיהּ.

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PARAGRAPH 8

107 **לפי גדולתו הי׳ מפלתו**

The Midrash says of the serpent, "according to its greatness was its downfall." The Alter Rebbe applies it to the fall of lofty souls.

Bereshit Rabbah 19:1 בראשית רבה י״ט:א׳

... אייתי פיתא ותרדין, דין אכל ומתנזק, ודין אכל ולא מתנזק, הוי, על דין היא רבה, ועל אוחרן לית היא רבה. תני בשם רבי מאיר: לפי גדולתו של נחש היה מפלתו, ערום מכל ארור מכל. רבי הושעיא רבה אמר: דקרטים היה עומד, כקנה ורגלים היו לו. רבי ירמיה בן אלעזר אמר: אפיקורס היה. רבי שמעון בן אלעזר אמר: כגמל היה, טובה גדולה חסר העולם, שאלמלא כן היה אדם משלח פרגמטיא בידו, והיה הולך ובא:

"The serpent was more cunning than any beast of the field that the L-rd G-d had made. It said to the woman: Did G-d actually say: You shall not eat of any tree of the garden?" (Genesis 3:1). "The serpent was...cunning" - it is written: "For with great wisdom is great anger, and he who increases knowledge increases pain" (Ecclesiastes 1:18). By increasing wisdom a person increases anger against himself; by increasing knowledge he brings pain upon himself. Solomon

said: Because I increased wisdom for myself I increased anger against …

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KEHOT'S NOTE

ב״ר יט, א. ובלקח טוב בראשית (ג, א). ובילקוט ר׳ כה. [כ].

108 **ישראל עלו במחשבה**

The thought of Israel preceded everything in creation. This shows how high the root of the souls is.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

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

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

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KEHOT'S NOTE

ב״ר א, ד.

PARAGRAPH 9

109 **בד״ה ראשי המטות**

There the Alter Rebbe asks how food, the mineral, vegetable and animal, can give life to man, the “speaking” creature, who is higher than it.

KEHOT'S NOTE

לקמן פא, ב.

110 **ראשי המטות**

“And Moshe spoke to the heads of the tribes.” The opening words of the maamar cited on the fall of what is rooted high.

Numbers 30:2 במדבר ל׳:ב׳

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה׳

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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111 **עבר אדם על מ״ע ושב**

Rabbi Yochanan's example of desecrating G-d's Name: “such as I, if I walk four cubits without Torah and without tefillin.” A great person's neglect of good is graver than another's.

Yoma 86a:7 יומא פ״ו א:ז׳

עָבַר עַל עֲשֵׂה וְשָׁב — אֵינוֹ זָז מִשָּׁם עַד שֶׁמּוֹחֲלִין לוֹ, שֶׁנֶּאֱמַר: ״שׁוּבוּ בָנִים שׁוֹבָבִים״. עָבַר עַל לֹא תַעֲשֶׂה וְעָשָׂה תְּשׁוּבָה — תְּשׁוּבָה תּוֹלָה, וְיוֹם הַכִּפּוּרִים מְכַפֵּר. שֶׁנֶּאֱמַר: ״כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם מִכֹּל חַטֹּאתֵיכֶם״. עָבַר עַל כָּרֵיתוֹת וּמִיתוֹת בֵּית דִּין וְעָשָׂה תְּשׁוּבָה — תְּשׁוּבָה וְיוֹם הַכִּפּוּרִים תּוֹלִין, וְיִסּוּרִין מְמָרְקִין. שֶׁנֶּאֱמַר: ״וּפָקַדְתִּי בְשֵׁבֶט פִּשְׁעָם וּבִנְגָעִים עֲוֹנָם״.

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KEHOT'S NOTE

יומא פו, א.

112 **לא זז משם עד שמוחלין לו**

Iggeres HaTeshuvah, chapter 1, explains that this forgiveness is from punishment, while the light the mitzvah would have drawn down is still lacking.

Tanya, Part III; Iggeret HaTeshuvah 1:1–2; תניא, חלק שלישי; אגרת התשובה א׳:א׳-ב׳

תַּנְיָא בְּסוֹף יוֹמָא: שִׁלְשָׁה חִלּוּקֵי כַּפָּרָה הֵם, וּתְשׁוּבָה עִם כָּל אֶחָד; עָבַר עַל מִצְוַת עֲשֵׂה וְשָׁב - אֵינוֹ זָז מִשָּׁם עַד שֶׁמּוֹחֲלִין לוֹ; עָבַר עַל מִצְוַת לֹא תַעֲשֶׂה וְשָׁב - תְּשׁוּבָה תּוֹלָה, וְיוֹם הַכִּפּוּרִים מְכַפֵּר. (פֵּירוּשׁ, דְּאַף־עַל־גַּב דִּלְעָנְיַן קִיּוּם, מִצְוַת עֲשֵׂה גְּדוֹלָה, שֶׁדּוֹחָה אֶת לֹא תַעֲשֶׂה, הֵיינוּ מִשּׁוּם שֶׁעַל־יְדֵי קִיּוּם מִצְוַת עֲשֵׂה מַמְשִׁיךְ אוֹר וְשֶׁפַע בְּעוֹלָמוֹת עֶלְיוֹנִים מֵהָאָרַת אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא (כְּמוֹ שֶׁכָּתוּב בַּזֹּהַר, דְּ״רַמַ״ח פִּקּוּדִין אִינּוּן רַמַ״ח אֵבָרִין דְּמַלְכָּא״), וְגַם עַל נַפְשׁוֹ …

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113 **באגה״ת**

The note identifies the chapter of Iggeres HaTeshuvah to which the text refers: there the forgiveness for a neglected positive commandment is explained as release from punishment, while the light of the mitzvah remains missing.

KEHOT'S NOTE

פרק א.

114 **ממעמקים קראתיך**

“From the depths I have called You, Havayah.” The teshuvah that restores the light of a neglected mitzvah must come from the very depths of the heart.

Psalms 130:1 תהילים ק״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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KEHOT'S NOTE

תהלים קל, א.

PARAGRAPH 10

115 “A wind has passed and cleansed them.” Iggeres HaTeshuvah uses it for the first teshuvah, which clears the way for the soul’s return to Havayah.

Job 37:21 איוב ל״ז:כ״א

וְעַתָּה לֹא־רָאוּ אוֹר בָּהִיר הוּא בַּשְּׁחָקִים וְרוּחַ עָבְרָה וַתְּטַהֲרֵם׃

And now men see not the light which is bright in the skies; But the wind passeth, and cleanseth them.

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116 **תוכל נפשו**

The note records a variant: Iggeres HaTeshuvah reads “their souls” (nafsham) where the text quotes “his soul” (nafsho).

KEHOT’S NOTE

באגה״ת שם: נפשם.

117 **תוכל נפשו לשוב עד הוי׳ ב״ה ממש ולעלות מעלה מעלה למקורה ולדבקה בו ית׳ ביחוד נפלא**

Iggeres HaTeshuvah, chapter 8: after the cleansing, the soul can return to Havayah Himself and cleave to Him as it was before it was breathed into the body. The text quotes it for the second teshuvah.

Tanya, Part III; Iggeret HaTeshuvah 8:4 תניא, חלק שלישי; אגרת התשובה ח׳:ד׳

וּמֵאַחַר שֶׁ״רוּחַ עָבְרָה וַתְּטַהֲרֵם״, אַזַי תּוּכַל נַפְשָׁם לָשׁוּב עַד הַוָיָ בָּרוּךְ־הוּא מַמָּשׁ, וְלַעֲלוֹת מַעֲלָה מַעֲלָה לְמָקוֹרָהּ, וּלְדָבְקָה בּוֹ יִתְבָּרַךְ בִּיחוּד נִפְלָא, כְּמוֹ שֶׁהָיְתָה מְיוּחֶדֶת בּוֹ יִתְבָּרַךְ בְּתַכְלִית הַיִּחוּד, בְּטֶרֶם שֶׁנִּפְּחָה בְּרוּחַ פִּיו יִתְבָּרַךְ לְיֵרֵד לְמַטָּה וּלְהִתְלַבֵּשׁ בְּגוּף הָאָדָם (וּכְמוֹ עַל דֶּרֶךְ מָשָׁל, בְּאָדָם הַנּוֹפֵחַ בְּרוּחַ פִּיו, בְּטֶרֶם שֶׁיּוֹצֵא הָרוּחַ מִפִּיו - הוּא מְיוּחָד בְּנַפְשׁוֹ). וְזוֹ הִיא תְּשׁוּבָה שְׁלֵימָה.

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118 **סד״ה וידבר אלקים**

There the Torah “that toils above the sun” is explained as far above “a sun and a shield is Havayah Elokim,” the level at which Havayah is drawn into Elokim; that higher revelation was not given to the Patriarchs but to Israel at the Giving of the Torah, “face to face.” It is the Havayah that the second teshuvah reaches.

KEHOT’S NOTE

תו״א נו, ד. וראה גם לעיל פי שלח מ, ד.

119 **ושמי הוי׳ לא נודעתי להם**

“But by My Name Havayah I was not known to them.” The cited maamar reads it as Havayah before it is revealed in the emotive attributes.

Exodus 6:3 שמות ו׳:ג׳

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה׳ לֹא נוֹדַעְתִּי לָהֶם׃

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

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120 **והיה הוי׳ לי לאלקים**

Yaakov’s vow, “And Havayah will be my G-d.” Read as a request that Havayah Himself be his Elokim.

Genesis 28:21 בראשית כ״ח:כ״א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה׳ לִי לֵאלֹקִים׃

so that I come back to my father’s house in peace, then shall the L-RD be my G-d,

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121 **מצות אנשים מלומדה**

“A commandment of men learned by rote.” The opposite of the joyful mitzvah of the second teshuvah.

Isaiah 29:13 ישעיהו כ״ט:י״ג

וַיֹּאמֶר אֲדֹנָי יַעַן כִּי נִגַּשׁ הָעָם הַזֶּה בְּפִיו וּבִשְׂפָתָיו כִּבְּדוּנִי וְלִבּוֹ רִחַק מִמֶּנִּי וַתְּהִי יִרְאָתָם אֹתִי מִצְוַת אֲנָשִׁים מְלֻמָּדָה׃

And the L-rd said: Forasmuch as this people draw near, and with their mouth and with their lips do honour Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote;

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122 Yaakov’s blessing to Yehudah, “Binding his foal to the vine… he washes his garment in wine.” The verse of an explanation cited on doing mitzvos with joy.

Genesis 49:11 בראשית מ״ט:י״א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

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

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PARAGRAPH 11

123 “Return to Me, and I will return to you.” The verse of the third teshuvah, read as a return to G-d Himself.

Malachi 3:7 מלאכי ג׳:ז׳

לְמִימֵי אֲבֹתֵיכֶם סַרְתֶּם מֵחֻקַּי וְלֹא שְׁמַרְתֶּם שׁוּבוּ אֵלַי וְאָשׁוּבָה אֲלֵיכֶם אָמַר ה׳ צְבָאוֹת וַאֲמַרְתֶּם בַּמֶּה נָשׁוּב׃

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, Saith the L-RD of hosts. But ye say: ‘Wherein shall we return?’

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124 **כל ימיו בתשובה**

Rabbi Eliezer’s advice to repent one day before one’s death: since a person does not know that day, he should repent today, “and all his days will be in teshuvah.” The Alter Rebbe infers a teshuvah that is not for sin.

Shabbat 153a שבת קנ״ג א

125 **והרוח תשוב אל האלקים**

“And the spirit returns to G-d who gave it.” The essence of

> teshuvah: the soul's return to its source.

Ecclesiastes 12:7 קהלת י"ב:ז'

וְיָשֹׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נְתָנָהּ׃

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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126 **ישראל עלה במחשבה**

> The thought of Israel preceded all of creation. This is the root to which the third teshuvah returns.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

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

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

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PARAGRAPH 12

127 **עד יעבור עמך הוי'**

> "Until Your people pass over, Havayah." Read as passing beyond the Name Havayah at the Splitting of the Sea.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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128 **הפך ים ליבשה**

> "He turned the sea into dry land." The hidden world became revealed through a revelation from above sovev kol almin.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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129 **היש ה' בקרבנו אם אין**

> Israel's question at Massah and Merivah, "Is Havayah in our midst, or not?" The Zohar reads ayin as a level above Havayah.

Exodus 17:7 שמות י"ז:ז'

וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־רִיב בְּנֵי יִשְׂרָאֵל וְעַל נַסֹּתָם אֶת־ה' לֵאמֹר הֲיֵשׁ ה' בְּקִרְבֵּנוּ אִם־אָיִן׃

And the name of the place was called Massah, and Meribah, because of the striving of the children of Israel, and because they tried the L-RD, saying: 'Is the L-RD among us, or not?'

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130 **היש ה' בקרבנו אם אין**

> The Zohar in Parshas Shelach that the text cites, on "Is Havayah in our midst, or ayin": Ayin is Atika Kadisha, above the Name Havayah.

Zohar, Sh'lach 6:31–39 ספר הזהר, שלח לך ו':ל"א-ל"ט

R. Simeon said: 'What he said was this: "If you see that the produce of the land is like that of other lands, then the Tree of Life is in it, but it does not derive from a still higher place. But if you see that its produce is superior to that of all the rest of the world, then you will know that that difference originates from the Ancient Holy One who is called ayin (nothing), and you will know the answer to the question once asked by the ...

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

131 **דע מאין באת**

> "Know from where you came." Read as "from Ayin," the root of the souls.

Pirkei Avot 3:1 משנה אבות ג':א'

עֲקַבְיָא בֶן מַהֲלַלְאֵל אוֹמֵר, הִסְתַּכֵּל בִּשְׁלֹשָׁה דְּבָרִים וְאִי אַתָּה בָא לִידֵי עֲבֵרָה. דַּע מֵאַיִן בָּאתָ, וּלְאָן אַתָּה הוֹלֵךְ, וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן. מֵאַיִן בָּאתָ, מִטִּפָּה סְרוּחָה, וּלְאָן אַתָּה הוֹלֵךְ, לִמְקוֹם עָפָר רִמָּה וְתוֹלָעָה. וְלִפְנֵי מִי אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן, לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא׃

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

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

132 **אין מזל לישראל**

> "Israel has no mazal (constellation)." Read as "Ayin is the mazal of Israel."

Shabbat 156a:12–13 שבת קנ"ו א':י"ב-י"ג

אִיתְּמַר, רַבִּי חֲנִינָא אוֹמֵר: מַזָּל מַחְכִּים, מַזָּל מַעֲשִׁיר, וְיֵשׁ מַזָּל לְיִשְׂרָאֵל. רַבִּי יוֹחָנָן אָמַר: אֵין מַזָּל לְיִשְׂרָאֵל. וְאַזְדָּא רַבִּי יוֹחָנָן לְטַעְמֵיהּ, דְּאָמַר רַבִּי

יוֹחָנָן: מִנַּיִן שֶׁאֵין מַזָּל לְיִשְׂרָאֵל? שֶׁנֶּאֱמַר: "כֹּה אָמַר ה׳ אֶל דֶּרֶךְ הַגּוֹיִם אַל תִּלְמָדוּ וּמֵאוֹתוֹת הַשָּׁמַיִם אַל תֵּחַתּוּ כִּי יֵחַתּוּ הַגּוֹיִם מֵהֵמָּה" — הֵם יֵחַתּוּ, וְלֹא יִשְׂרָאֵל. וְאַף רַב סָבַר אֵין מַזָּל לְיִשְׂרָאֵל, דְּאָמַר רַב יְהוּדָה אָמַר רַב: מִנַּיִן שֶׁאֵין מַזָּל לְיִשְׂרָאֵל? — שֶׁנֶּאֱמַר: "וַיּוֹצֵא אוֹתוֹ הַחוּצָה", אָמַר אַבְרָהָם לִפְנֵי הַקָּדוֹשׁ ...

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

133 ונוזלים מן לבנון

"And streams flowing from Lebanon." Brought as a hint to the lofty source from which the souls flow.

Song of Songs 4:15 שיר השירים ד׳:ט״ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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134 אתי מלבנון כלה

"With Me from Lebanon, O bride." Another verse brought for the same source.

Song of Songs 4:8 שיר השירים ד׳:ח׳

אִתִּי מִלְּבָנוֹן כַּלָּה אִתִּי מִלְּבָנוֹן תָּבוֹאִי תָּשׁוּרִי מֵרֹאשׁ אֲמָנָה מֵרֹאשׁ שְׂנִיר וְחֶרְמוֹן מִמְּעֹנוֹת אֲרָיוֹת מֵהָרְרֵי נְמֵרִים׃

Come with me from Lebanon, my bride, With me from Lebanon; Look from the top of Amana, From the top of Senir and Hermon, From the lions'dens, From the mountains of the leopards.

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PARAGRAPH 13

135 שובו אלי

"Return to Me." Read as a return to G-d's very essence.

Malachi 3:7 מלאכי ג׳:ז׳

לְמִימֵי אֲבֹתֵיכֶם סַרְתֶּם מֵחֻקַּי וְלֹא שְׁמַרְתֶּם שׁוּבוּ אֵלַי וְאָשׁוּבָה אֲלֵיכֶם אָמַר ה׳ צְבָאוֹת וַאֲמַרְתֶּם בַּמֶּה נָשׁוּב׃

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, Saith the L-RD of hosts. But ye say: 'Wherein shall we return?'

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PARAGRAPH 14

136 ואהיה אצלו אמון

The Torah speaks: "And I was with Him as a nursling." The verse of a maamar cited on the Torah's root in G-d's essence.

Proverbs 8:30 משלי ח׳:ל׳

וָאֱהְיֶה אֶצְלוֹ אָמוֹן וָאֱהְיֶה שַׁעֲשֻׁעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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137

"Whoever studies Torah makes peace in the household above and in the household below." The household above is sovev and memalei, which the Torah unites.

Sanhedrin 99b:10 סנהדרין צ״ט ב׳:י׳

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מֵשִׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִי".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5)

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PARAGRAPH 15

138 ביום השמיני עצרת

"On the eighth day there shall be an assembly for you." The verse of a maamar cited on Torah study and action.

Numbers 29:35 במדבר כ״ט:ל״ה

בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ׃

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

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139 גדול תלמוד שמביא לידי מעשה

The Sages conclude that study is greater, because study leads to action. Cited for the relation between Torah and mitzvos.

Kiddushin 40b:8–9 קידושין מ׳ ב׳:ח׳-ט׳

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּית בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תָּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֻלָּה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לְשִׁמִּיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

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140 ותורתך בתוך מעי

"And Your Torah is within my innards." The Torah is drawn into a person inwardly.

Psalms 40:9 תהילים מ׳:ט׳

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹקַי חָפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מֵעָי׃

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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141 **בקרבך קדוש**

"In your midst, the Holy One." The verse from which the Sages learn that the Holy One dwells within a person.

Hosea 11:9 הושע י״א:ט׳

לֹא אֶעֱשֶׂה חֲרוֹן אַפִּי לֹא אָשׁוּב לְשַׁחֵת אֶפְרָיִם כִּי אֵל אָנֹכִי וְלֹא־אִישׁ בְּקִרְבְּךָ קָדוֹשׁ וְלֹא אָבוֹא בְּעִיר׃

I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim; For I am G-d, and not man, The Holy One in the midst of thee; And I will not come in fury.

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142 **כאלו קדוש שורה בתוך מעיו**

A person should always regard himself as though the Holy One dwells within his innards. Cited for the inward revelation that comes through the Torah.

Taanit 11b:1–2 תענית י״א ב:א׳-ב׳

כְּאִילּוּ קָדוֹשׁ שָׁרוּי בְּתוֹךְ מֵעָיו, שֶׁנֶּאֱמַר: "בְּקִרְבְּךָ קָדוֹשׁ וְלֹא אָבוֹא בָּעִיר"! לָא קַשְׁיָא: הָא — דְּמָצֵי לְצַעוֹרֵי נַפְשֵׁיהּ, הָא — דְּלָא מָצֵי לְצַעוֹרֵי נַפְשֵׁיהּ. רֵישׁ לָקִישׁ אָמַר: נִקְרָא חָסִיד, שֶׁנֶּאֱמַר: "גֹּמֵל נַפְשׁוֹ אִישׁ חָסֶד וְעֹכֵר שְׁאֵרוֹ וְגוֹ׳". אָמַר רַב שֵׁשֶׁת: הַאי בַּר בֵּי רַב דְּיָתֵיב בְּתַעֲנִיתָא — לֵיכוֹל כַּלְבָּא לְשֵׁירוּתֵיהּ.

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PARAGRAPH 16

143 **שתנקב הריאה או קרום של מוח הוא טריפה**

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

KEHOT'S NOTE

חולין ר״פ אלו טרפות.

144 **שתינקב הריאה או קרום של מוח הוא טריפה**

The Mishnah at the beginning of the chapter Elu Treifos lists among the fatal defects a punctured lung and a punctured membrane of the brain. The Alter Rebbe uses it for the inner organs on which life depends.

Chullin 42a:3–4 חולין מ״ב א:ג׳-ד׳

מתני׳ אלו טרפות בבהמה נקובת הוושט ופסוקת הגרגרת ניקב קרום של מוח ניקב הלב לבית חללו נשברה השדרה ונפסק החוט שלה ניטל הכבד ולא נשתייר הימנו כלום הריאה שניקבה או שחסרה ר״ש אומר עד שתינקב לבית הסמפונות ניקבה הקבה ניקבה המרה ניקבו הדקין הכרס הפנימית שניקבה או שנקרע רוב החיצונה רבי יהודה אומר הגדולה טפח והקטנה ברובה המסס ובית הכוסות שניקבו לחוץ

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145 **המצות נק׳ רמ״ח אברים דמלכא**

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

KEHOT'S NOTE

ראה ת״ז ת״ל.

PARAGRAPH 17

146 **ממעמקים קראתיך הוי׳**

"From the depths I have called You, Havayah." The depths are the essence of the Infinite Light from which Havayah is drawn.

Psalms 130:1 תהילים ק״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳׃

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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147 **מאד עמקו מחשבותיך**

"Your thoughts are very deep." The Torah, G-d's thought, comes from the level of depth.

Psalms 92:6 תהילים צ״ב:ו׳

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה׳ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

148 **אשרי אדם שיש בו דברי תורה ושמורים בידו**

The Midrash applies to such a person "deep waters," "From the depths I have called You," and "A prayer of the poor man." The text quotes it to link Torah with depth.

Vayikra Rabbah 3:7 ויקרא רבה ג׳:ז׳

149 **תפלה לעני**

"A prayer of the poor man when he is faint." The third verse in the Midrash.

Psalms 102:1 תהילים ק״ב:א׳

תְּפִלָּה לְעָנִי כִּי־יַעֲטֹף וְלִפְנֵי ה׳ יִשְׁפֹּךְ שִׂיחוֹ׃

A Prayer of the afflicted, when he fainteth, and poureth out his complaint before the L-RD.

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KEHOT'S NOTE

תהלים קב, א.

150 **עוסק בתורה לשמה**

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

KEHOT'S NOTE

אבות ו, א.

151 **עוסק בתורה לשמה**

"Whoever occupies himself with Torah for its own sake merits many things." The Torah study that draws down G-d's essence.

Pirkei Avot 6:1 משנה אבות ו׳:א׳

שָׁנוּ חֲכָמִים בִּלְשׁוֹן הַמִּשְׁנָה, בָּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אוֹמֵר כָּל הָעוֹסֵק בַּתּוֹרָה לִשְׁמָהּ, זוֹכֶה לִדְבָרִים הַרְבֵּה. וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כֻּלּוֹ כְּדַי הוּא לוֹ. נִקְרָא רֵעַ, אָהוּב, אוֹהֵב אֶת הַמָּקוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת, מְשַׂמֵּחַ אֶת הַמָּקוֹם, מְשַׂמֵּחַ אֶת הַבְּרִיּוֹת. וּמַלְבַּשְׁתּוֹ עֲנָוָה

וְיִרְאָה, וּמַכְשֵׁרְתּוֹ לִהְיוֹת צַדִּיק וְחָסִיד וְיָשָׁר וְנֶאֱמָן, וּמְרַחֲקְתּוֹ מִן הַחֵטְא, וּמְקָרַבְתּוֹ לִידֵי זְכוּת, וְנֶהֱנִין מִמֶּנּוּ עֵצָה וְתוּשִׁיָּה בִּינָה וּגְבוּרָה, שֶׁנֶּאֱמַר (משלי ח) לִי עֵצָה וְתוּשִׁיָּה אֲנִי ...

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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152 **הראיני את מראיך השמיעני את קולך**

"Show me your countenance, let me hear your voice." Cited from an explanation elsewhere on prayer and Torah.

Song of Songs 2:14 שיר השירים ב:יי"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה:

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

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153 **שלא ברכו בתו' תחלה**

The Land was lost "because they did not first recite the blessing over the Torah." Read as Torah study that did not come after the heart's devotion.

Nedarim 81a נדרים פ"א א

KEHOT'S NOTE

נדרים פא, א.

154 **על תפלתי שתהא סמוכה למטתי**

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

KEHOT'S NOTE

ברכות ה, ד.

155 **על תפלתי שתהא סמוכה למטתי**

Abba Binyamin was careful that his prayer be close to his bed, before he turned to anything else. The Alter Rebbe reads it as prayer that comes first, so that Torah study follows the heart's desire.

Berakhot 5b:21-22 ברכות ה' ב:כ"א-כ"ב

תַּנְיָא אַבָּא בִּנְיָמִין אוֹמֵר: עַל שְׁנֵי דְּבָרִים הָיִיתִי מִצְטַעֵר כָּל יָמַי — עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי, וְעַל מִטָּתִי שֶׁתְּהֵא נְתוּנָה בֵּין צָפוֹן לְדָרוֹם. "עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי", מַאי "לִפְנֵי מִטָּתִי"? אִילֵימָא "לִפְנֵי מִטָּתִי" מַמָּשׁ, וְהָאָמַר רַב יְהוּדָה, אָמַר רַב, וְאִיתֵּימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מְנַיִן לַמִּתְפַּלֵּל שֶׁלֹּא יְהֵא דָּבָר חוֹצֵץ בֵּינוֹ לְבֵין הַקִּיר — שֶׁנֶּאֱמַר: "וַיְסַב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל"? לָא תֵּימָא, "לִפְנֵי מִטָּתִי", אֶלָּא אֵימָא "סָמוּךְ לְמִטָּתִי". "וְעַל מִטָּתִי ...

There is a teaching : Abba Benjamin said : Throughout my life I was most anxious about two things, viz., that my Tefillah should be recited before my bed, and that my bed should be placed between North and South. "That my Tefillah should be recited before my bed." What means "before my bed" ? Is it to be supposed that it was actually in front of the bed? But Rab Judah has said in the name of Rab (another version : R. Joshua b. Levi): Whence do we learn ...

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156 "Counsel in a man's heart is deep waters." One of the verses the Midrash applies to the one who keeps words of Torah.

Proverbs 20:5 משלי כ:ה'

מַיִם עֲמֻקִּים עֵצָה בְלֶב־אִישׁ וְאִישׁ תְּבוּנָה יְדַלֶּנָּה:

Counsel in the heart of man is like deep water; but a man of understanding will draw it out. .

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157 **אנכי הוי' אלקיך**

"I am Havayah your G-d," the first of the Ten Commandments. Anochi, "I," is read as G-d's essence above the Name Havayah.

Exodus 20:2 שמות כ:ב'

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 18

158 **עד יעבור עמך הוי'**

"Until Your people pass over, Havayah." Read as passing beyond the Name Havayah.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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159 **אנכי הוי' אלקיך**

"I am Havayah your G-d." Anochi is the essence above Havayah.

Exodus 20:2 שמות כ:ב'

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 19

160 **ג' אותיות בכר הן יחידות עשירות מאות**

There, on "And He came from the myriads of holiness," the Alter Rebbe explains units, tens and hundreds by the

letter groups א״י״ק בכ״ר, citing Sha'arei Orah of Rabbi Yosef Gikatilla on the tithe and the tithe of the tithe, and adds that the greatest number with its own name in the Holy Tongue is a myriad (revavah).

KEHOT'S NOTE

ראה לקמן פ׳ ברכה צג, א.

161 **הבית יחידות . . הריש מאות**

The note points there for the letters of bechor as units, tens and hundreds.

KEHOT'S NOTE

ראה גם אוה״ת פ׳ בא ע׳ שלד.

162 **נפש כי תחטא**

"If a soul sins unintentionally." The Torah speaks of the nefesh as the one that sins, because it is closest to the realm of evil.

Leviticus 4:2 ויקרא ד׳:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר נֶפֶשׁ כִּי־תֶחֱטָא בִשְׁגָגָה מִכֹּל מִצְוֹת ה׳ אֲשֶׁר לֹא תֵעָשֶׂינָה וְעָשָׂה מֵאַחַת מֵהֵנָּה׃

Speak unto the children of Israel, saying: If any one shall sin through error, in any of the things which the L-RD hath commanded not to be done, and shall do any one of them:

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KEHOT'S NOTE

ויקרא ד, ב.

PARAGRAPH 20

163 **וכמו שאמר הה״מ נ״ע**

In that version of this maamar the saying is given in the name of the Baal Shem Tov and the Maggid.

KEHOT'S NOTE

בסה״מ תקס״ב כרך-א ע׳ רלה בשם הבעש״ט והה״מ. אבל במאמרי אדה״א פ׳ בלק ע׳ א׳תקצה מביא שהבעש״ט אמר זה על עצמו וז״ל: וכידוע בשם הבעש״ט ז״ל שאמר דמחי״ן שלו בתפילה וכל היום פוגמים יותר מכל העוונות וע״ש במ״מ.

164 **וסביביו נשערה מאד**

"And round about Him it storms greatly." The Talmud reads nis'arah as "a hair," G-d's exactness with those close to Him.

Psalms 50:3 תהילים נ׳:ג׳

יָבֹא אֱלֹקֵינוּ וְאַל־יֶחֱרַשׁ אֵשׁ־לְפָנָיו תֹּאכֵל וּסְבִיבָיו נִשְׂעָרָה מְאֹד׃

Our G-d cometh, and doth not keep silence; a fire devoureth before Him, And round about Him it stormeth mightily.

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165 **מלמד שהקב״ה מדקדק עם סביביו כחוט השערה**

"This teaches that the Holy One, blessed be He, is exacting with those around Him to a hairbreadth." The higher the soul, the finer the standard it is judged by.

Yevamot 121b:8 יבמות קכ״א ב׳:ח׳

אָמַר רַבִּי אַבָּא: אַף עַל פִּי כֵן מֵת בְּנוֹ בַּצָּמָא, שֶׁנֶּאֱמַר: "וּסְבִיבָיו נִשְׂעָרָה מְאֹד", מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מְדַקְדֵּק עִם סְבִיבָיו כְּחוּט הַשַּׂעָרָה. רַבִּי

חֲנִינָא אָמַר, מֵהָכָא: "אֵל נַעֲרָץ בְּסוֹד קְדוֹשִׁים רַבָּה וְנוֹרָא עַל כָּל סְבִיבָיו".

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

166 **בפרדס שער כ״ט . . סד״ה פסק**

The note quotes it on the Pardes: "the level of the spinal cord mentioned above is the pasek (the dividing mark) between two Names Havayah."

KEHOT'S NOTE

"שבחי׳ חוט השדרה הנ״ל זהו הפסיק טעמא שבין שני שמות הוי״" — יהל אור ע׳ קכז.

167 **פ׳ בתרא דיבמות**

The note points there in connection with the Talmud's teaching in the last chapter of Yevamos.

KEHOT'S NOTE

ראה גם יהל אור ע׳ קכז.

PARAGRAPH 21

168 **קדש לי כל בכור**

"Sanctify to Me every firstborn." Read as the raising of the three lower worlds, through the three teshuvos, into Atzilus.

Exodus 13:2 שמות י״ג:ב׳

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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KEHOT'S NOTE

שמות יג, ב.

169 **ע״פ וארשתיך לי**

There "And I will betroth you to Me forever" is explained: the present betrothal comes from Z'eir Anpin, where there are right and left, kindness and severity, and so there is descent; in the future Z'eir Anpin will be raised to the level of Atika itself, which is "to Me," and therefore it will be "forever." This is the sense of "to Me" here: being raised into a level beyond the lower worlds.

KEHOT'S NOTE

לעיל פ׳ במדבר ט, ד.

170 **וארשתיך לי**

"And I will betroth you to Me forever." The verse of an explanation in Likkutei Torah on Bamidbar that the text cites for the meaning of "to Me."

Hosea 2:21 הושע ב׳:כ״א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃

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

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171 יפה שעה אחת בתשובה

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The advantage of light that comes out of darkness.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

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

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

172 שיש יתרון לאור מן החושך

"As light has an advantage over darkness." Read in Chassidus as the advantage of light that comes out of darkness.

Ecclesiastes 2:13 קהלת ב׳:י״ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

ראה קהלת ב, יג.

173 ישת חשך סתרו

"He made darkness His hiding place." The source of the added light drawn down when darkness is turned into light.

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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174 רכב אלקים רבותיים

"The chariot of G-d is myriads, thousands upon thousands." The level drawn down from above through "Sanctify to Me every firstborn."

Psalms 68:18 תהילים ס״ח:י״ח

רֶכֶב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן אֲדֹנָי בָּם סִינַי בַּקֹּדֶשׁ:

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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175 רכב אלקים רבותיים

The Zohar in Terumah that the text cites, with the Ramaz's commentary, for this drawing-down from above.

Zohar, Terumah 73:716–725 ספר הזהר, תרומה ע״ג:תשט״ז-תשכ״ה

Thus the prayer of the sorrowing does not return unto him void, but the Holy One takes pity on him. Blessed is the man who in his prayers sheds tears before the Holy One. This is true even on the Sabbath, which must be a day of joy: when a person fasts on Sabbath he manifests sadness on the day when the supernal firmament reigns, that firmament which manifests itself in joy, yes, which is the very essence of joy, communicating joy to all. Yet if he fasts because of …

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

176 סולו לרוכב בערבות

"Extol Him who rides upon the heavens." Cited with the Zohar in Terumah for the same drawing-down.

Psalms 68:5 תהילים ס״ח:ה׳

שִׁירוּ לֵאלֹקִים זַמְּרוּ שְׁמוֹ סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו:

Sing unto G-d, sing praises to His name; Extol Him that rideth upon the skies, whose name is the L-RD; And exult ye before Him.

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177 אם ישים אליו לבו רוחו ונשמתו אליו יאסוף

"If He sets His heart upon him, He will gather to Himself his spirit and his soul." The return of the soul's levels to their source.

Job 34:14 איוב ל״ד:י״ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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178 נהר כבר

One of the two Zohar passages in Pinchas that the text cites on "the river Kevar."

Zohar, Pinchas 96:656–97:662 ספר הזהר, פנחס צ״ו:תרנ״ו-צ״ז:תרס״ב

179 נהר כבר

The other Zohar passage in Pinchas that the text cites on "the river Kevar."

Zohar, Pinchas 44:246–45:255 ספר הזהר, פנחס מ״ד:רמ״ו-מ״ה:רנ״ה

180 ראה ריח בני

Yitzchak's words when he blessed Yaakov, "See, the scent of my son." The verse of a maamar cited on taking the birthright from Esav.

Genesis 27:27 בראשית כ״ז:כ״ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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181 בשלח פרעה

"And it was, when Pharaoh sent the people away." The

verse of another maamar cited on the same subject.

Exodus 13:17 שמות י״ג:י״ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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PARAGRAPH 22

182 קדש א״ע במותר לך

"Sanctify yourself in what is permitted to you." The way to take the birthright from Esav: holding back even from permitted desires.

Yevamot 20a:15 יבמות כ׳ א:ט״ו

אִיסּוּר קְדוּשָּׁה — שְׁנַיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיקּהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אֲמַר לֵיקּהּ רָבָא: וְכוֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמֵי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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

183 ואם צדקת

"If you are righteous, what do you give Him?" Cited with the previous verse for the same level.

Job 35:7 איוב ל״ה:ז׳

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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184 ורבו פשעיך

"And if your transgressions are many, what do you do to Him?" The level of kindness that is not affected by a person's deeds.

Job 35:6 איוב ל״ה:ו׳

אִם־חָטָאתָ מַה־תִּפְעָל־בּוֹ וְרַבּוּ פְשָׁעֶיךָ מַה־תַּעֲשֶׂה־לּוֹ:

If thou hast sinned, what doest thou against Him? And if thy transgressions be multiplied, what doest thou unto Him?

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PARAGRAPH 23

185 אם תגביה כנשר

"Though you soar aloft like the eagle, and though your nest be set among the stars, from there I will bring you down." Said to Edom, and read as the kelipah's reaching up to draw from on high.

Obadiah 1:4 עובדיה א׳:ד׳

אִם־תַּגְבִּיהַ כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־ה׳

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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186 ויאבק איש

"And a man wrestled with him." The verse of a maamar cited on the same subject.

Genesis 32:25 בראשית ל״ב:כ״ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר:

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

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PARAGRAPH 24

187 ישראל עלו במחשבה

The thought of Israel preceded all of creation. This is the source of the soul's power to affect what is above.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

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

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

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188 ואני בתוך הגולה

"And I was among the exiles by the river Kevar." Kevar, "already," is read as the primordial thought, present even in exile.

Ezekiel 1:1 יחזקאל א׳:א׳

וַיְהִי בִּשְׁלֹשִׁים שָׁנָה בָּרְבִיעִי בַּחֲמִשָּׁה לַחֹדֶשׁ וַאֲנִי בְתוֹךְ־הַגּוֹלָה עַל־נְהַר־כְּבָר נִפְתְּחוּ הַשָּׁמָיִם וָאֶרְאֶה מַרְאוֹת אֱלֹקִים:

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions of G-d.

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189 ה' צלך

"Havayah is your shadow." As a shadow follows a person's

movements, so G-d responds to what a person does.

Psalms 121:5 תהילים קכ"א:ה'

ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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PARAGRAPH 25

190 בא אחיך במרמה

"Your brother came with cunning and took your blessing." Read as using worldly things without true attachment to them.

Genesis 27:35 בראשית כ"ז:ל"ה

וַיֹּאמֶר בָּא אָחִיךָ בְּמִרְמָה וַיִּקַּח בִּרְכָתֶךָ׃

And he said: 'Thy brother came with guile, and hath taken away thy blessing.'

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PARAGRAPH 27

191 מה טובו אוהליך יעקב

"How goodly are your tents, Yaakov." The first half of the verse corresponds to the first two teshuvos.

Numbers 24:5 במדבר כ"ד:ה'

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃

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

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PARAGRAPH 28

192 ויעקבני זה פעמים

"For he has supplanted me these two times." The two times are the first two teshuvos, of Nefesh and Ruach.

Genesis 27:36 בראשית כ"ז:ל"ו

וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעְקְבֵנִי זֶה פַּעֲמַיִם אֶת־בְּכֹרָתִי לָקָח וְהִנֵּה עַתָּה לָקַח בִּרְכָתִי וַיֹּאמֶר הֲלֹא־אָצַלְתָּ לִּי בְּרָכָה׃

And he said: 'Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing.' And he said: 'Hast thou not reserved a blessing for me?'

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PARAGRAPH 29

193 ביום חתונתו זו מתן תורה

"On the day of his wedding: this is the Giving of the Torah." The Torah is the inward union, after the betrothal of the mitzvos.

Mishnah Ta'anit 4:8 משנה תענית ד':ח'

... וְכֵן הוּא אוֹמֵר, צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ (שיר השירים ג). בְּיוֹם חֲתֻנָּתוֹ, זֶה מַתַּן תּוֹרָה. וּבְיוֹם שִׂמְחַת לִבּוֹ, זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. אָמֵן׃

Rabbon Simeon hen Gamaliel says, "Never were more joyous festivals in Israel than the 15th of Ab and the day of atonement, for on them the maidens of Jerusalem used to go out dressed in white garments—borrowed ones, in order not to cause shame to those who had them not of their own; —these clothes were also to be previously immersed, and thus they went out and danced in the vineyards, saying, Young men, look and observe well whom you are about to choose [as a spouse]; regard not beauty [alone], ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

PARAGRAPH 30

194 ויעקב איש תם

"And Yaakov was a simple man, dwelling in tents." The plural "tents" is read as the two encompassing lights of the first two teshuvos.

Genesis 25:27 בראשית כ"ה:כ"ז

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יֹדֵעַ צַיִד אִישׁ שָׂדֶה וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים׃

And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a quiet man, dwelling in tents.

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KEHOT'S NOTE

בראשית כה, כז.

195 והצנע לכת עם אלקיך

"And walk humbly with your G-d." The humility that makes the tents "goodly."

Micah 6:8 מיכה ו':ח'

הִגִּיד לְךָ אָדָם מַה־טּוֹב וּמָה־ה' דּוֹרֵשׁ מִמְּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהַצְנֵעַ לֶכֶת עִם־אֱלֹקֶיךָ׃

It hath been told thee, O man, what is good, And what the L-RD doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy G-d.

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KEHOT'S NOTE

מיכה ו, ח.

196 כי טוב

"And G-d saw the light, that it was good." The Sages read "good" here as "good to be hidden away."

Genesis 1:4 בראשית א':ד'

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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KEHOT'S NOTE

בראשית א, ד.

197 וארז״ל כי טוב לגנוז

> The words here quote Chagigah 12a:10–11; the passage is shown below.

Chagigah 12a:10–11 חגיגה י״ב א:י׳-י״א

וּלְמֵי גְּנָזוֹ — לַצַּדִּיקִים לָעָתִיד לָבֹא, שֶׁנֶּאֱמַר: ״וַיַּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב״, וְאֵין ״טוֹב״ אֶלָּא צַדִּיק, שֶׁנֶּאֱמַר: ״אִמְרוּ צַדִּיק כִּי טוֹב״. כֵּיוָן שֶׁרָאָה אוֹר שֶׁגְּנָזוֹ לַצַּדִּיקִים עָמַח, שֶׁנֶּאֱמַר: ״אוֹר צַדִּיקִים יִשְׂמָח״.

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KEHOT'S NOTE

חגיגה יב, א. [חגיגה יב, א נמחק]. זח״א (מה, ב). [כ].

198 כי טוב לגנוז

> The Kehot note gives the Zohar as the source for reading "that it was good" as "good to be hidden away."

Zohar, Bereshit 70:139–148 ספר הזהר, בראשית ע׳:קל״ט-קמ״ח

AND GOD SAW THE LIGHT AND DIVIDED. Said R. Isaac: 'This implies, as we have explained, that he foresaw the works of the wicked and stored the light away.' R. Abba said: 'He saw its radiance flashing from one end of the world to the other, and concluded that it was better to store it away in order that sinners might not have the benefit of it.'

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

199 אלה מסעי

> "These are the journeys of the children of Israel." The verse of an explanation cited on the forty-two journeys.

Numbers 33:1 במדבר ל״ג:א׳

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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200 בד״ה יבל הוא

> There "Yaval was the father of those who dwell in tents" is explained: a tent is an encompassing light from above, drawn down so that a person remains always in self-nullification, and because the encompassing light has no divisions it can reach even below, to "cattle." It is the tent of Yaakov in this maamar.

KEHOT'S NOTE

תו״א ז, ד.

201 יבל הוא

> "Yaval was the father of those who dwell in tents and have cattle." The Torah Ohr maamar on this verse explains the tent as an encompassing light.

Genesis 4:20 בראשית ד׳:כ׳

וַתֵּלֶד עָדָה אֶת־יָבָל הוּא הָיָה אֲבִי יֹשֵׁב אֹהֶל וּמִקְנֶה׃

And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

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202 משכנותיך ישראל

> "Your dwellings, Yisrael." The second half of the verse: G-d's inward dwelling through the Torah.

Numbers 24:5 במדבר כ״ד:ה׳

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃

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

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203 משחרב ביהמ״ק אין להקב״ה

> "Since the Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah." The Torah is G-d's inward dwelling.

Berakhot 8a:18–19 ברכות ח׳ א:י״ח-י״ט

וְהַיְינוּ דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשָּׁמַיְיהּ דְּעוּלָּא: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד. וְאָמַר אַבָּיֵי: מֵרֵישׁ הֲוָה גָּרִיסְנָא בְּגוֹ בֵּיתָא וּמְצַלֵּינָא בְּבֵי כְנִישְׁתָּא. כֵּיוָן דִּשְׁמָעְנָא לְהָא דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא — מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד — לָא הֲוָה מְצַלֵּינָא אֶלָּא הֵיכָא דְּגָרֵיסְנָא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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

KEHOT'S NOTE

ברכות ח, א.

204 ושכנתי בתוכם

> "And I will dwell within them." G-d's dwelling within, through the Torah.

Exodus 25:8 שמות כ״ה:ח׳

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

PARAGRAPH 32

205 ולא יקרא עוד . . כי שרית עם אלקים

> "Your name shall no longer be called Yaakov, but Yisrael shall be your name." The name Yisrael is given, yet Yaakov remains.

Genesis 35:10 בראשית ל״ה:י׳

וַיֹּאמֶר־לוֹ אֱלֹקִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל׃

And G-d said unto him: 'Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name';

and He called his name Israel.

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KEHOT'S NOTE

בראשית לה, י. לב, כט.

206 **כי שרית עם אלקים**

"For you have striven with G-d and with men, and have prevailed." Read as ruling over the Name Elokim.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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207 **ותגזור אומר ויקם**

"You will decree, and it will be fulfilled for you." The power of the one who rules over Elokim.

Job 22:28 איוב כ"ב:כ"ח

וְתִגְזַר־אֹמֶר וְיָקָם־לָךְ וְעַל־דְּרָכֶיךָ נָגַהּ אוֹר׃

Thou shalt also decree a thing, and it shall be established unto thee, And light shall shine upon thy ways.

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KEHOT'S NOTE

איוב כב, כח.

208 **ותגזור אומר ויקם**

The Zohar in Behar connects "do good, dwell in the land" with "You will decree, and it will be fulfilled"; the Tzemach Tzedek explains that through Yesod, which draws the light of the Infinite into Malchus, the judgments are sweetened.

Zohar, Behar 8:52–9:59 ספר הזהר, בהר ח':נ"ב-ט':נ"ט

For if thou arousest not this good to meet Her, bestirrest thyself not to meet Her, this good departs from Her and thou canst not approach Her, as thou canst not approach a burning furnace, and if thou dost approach it will be in fear, like one who is afraid of death, for then a fire burns to consume the world. But if this "good" advances to meet Her and abides in Her, then thou needest not to fear, and then "thou shalt decree a thing and it shall be …

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

209 **בזח"ג בהר (דקי"י ע"ב)**

The note quotes it on this Zohar: on "do good, dwell in the land," once Malchus is roused to receive this "good," then "You will decree, and it will be fulfilled," for through Yesod, which draws the flow of the Infinite Light into Malchus, the judgments are sweetened.

KEHOT'S NOTE

"ע"פ ועשה טוב שכן ארץ כו' וכיון דאתער לקבלה האי טוב כו' כדין ותגזר אומר ויקם לך כו' כי ע"י יסוד שממשיך שפע אור א"ס במ' נמתקים הדינים" — אוה"ת נ"ך-א ע' תרסו.

210 **כל העוסק בתו' הקב"ה קורא**

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

KEHOT'S NOTE

תדב"א רפי"ח. ילקי"ש איכה רמז תתרלד (בשינוי לשון).

211 **כל העוסק בתורה הקב"ה קורא ושונה כנגדו**

Whoever studies Torah, the Holy One, blessed be He, studies opposite him. The Kehot note gives the beginning of chapter 18 as the source.

Tanna DeBei Eliyahu Rabbah 18:1–2 תנא דבי אליהו רבה י"ח:א'-ב'

… א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג') ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגו' מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגו' (מלכים א כ':כ"ט) מה להלן פניהם של אלו נוכח פניהם …

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212 **ועשית יריעות עזים לאהל**

"And you shall make curtains of goats' hair for a tent over the Mishkan." The outer "tent," Yaakov.

Exodus 26:7 שמות כ"ו:ז'

וְעָשִׂיתָ יְרִיעֹת עִזִּים לְאֹהֶל עַל־הַמִּשְׁכָּן עַשְׁתֵּי־עֶשְׂרֵה יְרִיעֹת תַּעֲשֶׂה אֹתָם׃

And thou shalt make curtains of goats'hair for a tent over the tabernacle; eleven curtains shalt thou make them.

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KEHOT'S NOTE

שמות כו, ז.

213 **המשכן הוא עשר יריעות שש משזר**

The Mishkan itself was made of ten curtains of twisted fine linen, blue, purple and scarlet. The inner covering, "your dwellings, Yisrael."

Exodus 26:1 שמות כ"ו:א'

וְאֶת־הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת שֵׁשׁ מָשְׁזָר וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי כְּרֻבִים מַעֲשֵׂה חֹשֵׁב תַּעֲשֶׂה אֹתָם׃

Moreover thou shalt make the tabernacle with ten curtains: of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the skilful workman shalt thou make them.

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KEHOT'S NOTE

שמות כו, א.

214 **בזח"ב (תרומה קל"ט א')**

According to the note, it discusses the Zohar's point that the scarlet (tola'as shani) holds two colors together.

KEHOT'S NOTE

בענין תולעת שני תרין גוונין כחדא — ראה אוה"ת פ' תרומה ע' א'תקב.

ואכרה לי בחמשה עשר כסף א"ר יוחנן משום ר' שמעון בן יהוצדק אין כירה אלא לשון מכירה שנאמר (בראשית נ, ה) בקברי אשר כריתי לי

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KEHOT'S NOTE

ראה חולין צב, א.

220 דירת עראי . . קבע

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

KEHOT'S NOTE

שזה ההפרש הנז' בש"ב (סי' ז, ו) דירת ארעי לפסוק י' [יג] שם דירת קבע. [כ].

221 ויגש אליו יהודה

"And Yehudah approached him." The verse of a maamar cited on the temporary and permanent dwellings.

Genesis 44:18 בראשית מ"ד:י"ח

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי וְאַל־יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה:

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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222 זח"ב תרומה (קס"ד ב')

The note quotes it: "it seems at first that the Tent of Meeting is Malchus as it is enclothed in Beriah and Yetzirah, and the Holy Temple is Binah of Atzilus."

KEHOT'S NOTE

"משמע לכאורה האוה"מ מל' כמו שהיא מתלבשת בבריאה יצירה, ובהמ"ק בינה דאצי" — אוה"ת בלק ע' אילח.

223 פקודי (דרמ"א א')

The note quotes it on the Zohar's distinction between the Tent of Meeting and the Temple: the Temple "is a dwelling of rest."

KEHOT'S NOTE

"מה שחילק בין אוה"מ לבהמ"ק בהמ"ק איהו דיורא דנייחא" — אוה"ת בלק ע' אילח.

224 ובע"ח שער מיעוט הירח פ"ב

The note says that the wording of the Etz Chaim passage is given there.

KEHOT'S NOTE

ראה הלשון באוה"ת בלק ע' אילח.

225 ויקם עדות ביעקב

"He established a testimony in Yaakov and set a Torah in Yisrael." Testimony, a ray of wisdom, belongs to Yaakov; Torah, wisdom itself, to Yisrael.

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they

215 ועשו אחי איש שעיר

"Esav my brother is a hairy man, and I am a smooth man." Hair is where the external forces draw nourishment; "smooth" (chalak) is read as Havayah's "portion" (chelek).

Genesis 27:11 בראשית כ"ז:י"א

וַיֹּאמֶר יַעֲקֹב אֶל־רִבְקָה אִמּוֹ הֵן עֵשָׂו אָחִי אִישׁ שָׂעִר וְאָנֹכִי אִישׁ חָלָק:

And Jacob said to Rebekah his mother: 'Behold, Esau my brother is a hairy man, and I am a smooth man.

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KEHOT'S NOTE

בראשית כז, יא.

216 ואת עורות גדיי העזים

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

KEHOT'S NOTE

שם כז, טז.

217 ואת עורות גדיי העזים הלבישה על ידיו

Rivkah dressed Yaakov's hands in the skins of the young goats. Read as Yaakov's refining of what belongs to the goats' hair.

Genesis 27:16 בראשית כ"ז:ט"ז

וְאֶת עֹרֹת גְּדָיֵי הָעִזִּים הִלְבִּישָׁה עַל־יָדָיו וְעַל חֶלְקַת צַוָּארָיו:

And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

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218 רבה דעסיק בתורה חי מ' שנין אביי דעסיק בתורה ובגמ"ח חי שתין שנין

Rabbah, who engaged in Torah, lived forty years; Abaye, who engaged in Torah and acts of kindness, lived sixty. The text gives the page as 106a; the passage stands on 105a in the standard pagination.

Yevamot 105a:14–15 יבמות ק"ה א:י"ד-ט"ו

... בְּזָבַח וּבְמִנְחָה אֵינוֹ מִתְכַּפֵּר, אֲבָל מִתְכַּפֵּר בִּגְמִילוּת חֲסָדִים. רַבָּה וְאַבָּיֵי מִדְּבֵית עֵלִי קָאָתוּ, רַבָּה דַּעֲסַק בַּתּוֹרָה — חֲיָה אַרְבָּעִין שְׁנִין, אַבָּיֵי דַּעֲסַק בְּתוֹרָה וּבִגְמִילוּת חֲסָדִים — חֲיָה שִׁיתִּין שְׁנִין. תָּנוּ רַבָּנָן: מִשְׁפָּחָה אַחַת הָיְתָה בִּירוּשָׁלַיִם שֶׁהָיוּ מֵתִים כְּבֶן שְׁמֹנֶה עֶשְׂרֵה שָׁנָה. בָּאוּ וְהוֹדִיעוּ אֶת רַבָּן יוֹחָנָן בֶּן זַכַּאי. אָמַר לָהֶם: שָׁמָא מִמִּשְׁפַּחַת עֵלִי אַתֶּם, שֶׁנֶּאֱמַר: "וְכָל מַרְבִּית בֵּיתְךָ יָמוּתוּ אֲנָשִׁים" — לְכוּ וְעִסְקוּ בַּתּוֹרָה וְתִחְיוּ. הָלְכוּ וְעָסְקוּ בַּתּוֹרָה וְחָיוּ, וְהָיוּ ...

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219 הבעלי עסקים מגינים על התי"ח

The words here quote Chullin 92a:15–17; the passage is shown below.

Chullin 92a:15–17 חולין צ"ב א:ט"ו-י"ז

אמר רבי שמעון בן לקיש אומה זו כגפן נמשלה זמורות שבה אלו בעלי בתים אשכולות שבה אלו תלמידי חכמים עלין שבה אלו עמי הארץ קנוקנות שבה אלו ריקנים שבישראל והיינו דשלחו מתם ליבעי רחמים איתכליא על עליא דאילמלא עליא לא מתקיימין איתכליא (הושע ג, ב)

should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

226 **הנקרא היכלא עילאה דקוב"ה**

The Kehot note points to the Zohar for the higher Chochmah as the supernal chamber of the Holy One, blessed be He.

Zohar II, 200a זח"ב ר, א

KEHOT'S NOTE

ראה זח"ב ר, א.

227 **נובלות חכמה**

"The fallen fruit of the wisdom above is Torah." Here used for "testimony," a ray of the higher wisdom.

Bereshit Rabbah 17:5 בראשית רבה י"ז:ה'

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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KEHOT'S NOTE

ב"ר יז, ה.

PARAGRAPH 33

228 **סד"ה רני ושמחי**

The note quotes it: "from the level of Yaakov is drawn the level of testimony, and from the level of Yisrael the level of Torah." The passage there also contrasts the "daughter," the mitzvos, with the "sister," the masters of Torah.

KEHOT'S NOTE

תו"א לו, ד "ומבחי' יעקב נמשך בחי' עדות ומבחי' ישראל נמשך בחי' תורה".

229 **רני ושמחי**

"Sing and rejoice, O daughter of Zion." The verse of a Torah Ohr maamar on testimony and Torah.

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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230 **תורה צוה**

"The Torah that Moshe commanded us." The verse of another maamar cited here.

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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231 **סד"ה וזאת המצוה**

That maamar speaks of two kinds of guarding, from within and from without, the level of food and the level of a house, which come through the Written Torah and the Oral Torah.

KEHOT'S NOTE

לקמן פ' ואתחנן י', א.

232 **וזאת המצוה**

"And this is the commandment." The verse of the maamar that calls the Torah a house.

Deuteronomy 6:1 דברים ו':א'

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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233 **א"ת בניך אלא בוניך**

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

KEHOT'S NOTE

סוף ברכות ש"נ.

234 **בניך אלא בוניך**

"Do not read 'your children' but 'your builders.'" Torah scholars build the house of the Torah.

Berakhot 64a:14 ברכות ס"ד א:י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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235 **אוהב ה' שערי ציון מכל משכנות יעקב**

"Havayah loves the gates of Zion more than all the dwellings of Yaakov." The advantage of Yisrael's dwellings.

Psalms 87:2תהילים פ"ז:ב'

אֹהֵב ה' שַׁעֲרֵי צִיּוֹן מִכֹּל מִשְׁכְּנוֹת יַעֲקֹב׃

The L-RD loveth the gates of Zion more than all the dwellings of Jacob.

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236 G-d loves the gates distinguished in halachah more than synagogues and houses of study. Constant study of halachah is the permanent dwelling.

Berakhot 8a:17ברכות ח' א:י"ז

אָמַר לֵיהּ, הָכִי אָמַר רַב חִסְדָּא: מַאי דִּכְתִיב, "אֹהֵב ה' שַׁעֲרֵי צִיּוֹן מִכֹּל מִשְׁכְּנוֹת יַעֲקֹב": אוֹהֵב ה' שְׁעָרִים הַמְצוּיָינִים בַּהֲלָכָה, יוֹתֵר מִמָּתֵּי כְּנֵסִיּוֹת וּמִמָּתֵּי מִדְרָשׁוֹת.

He replied, Thus said Rab Hisda : What means that which is written, "The L-rd loveth the gates of Zion [Siyyon] more than all the dwellings of Jacob" (Ps. lxxxvii. 2)? The L-rd loveth the gates distinguished [mesuyyanim] for Halakah more than Synagogues and Houses of Study.

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237 **מגיד דבריו ליעקב**

"He declares His words to Yaakov, His statutes and His judgments to Yisrael." Parallel to testimony and Torah.

Psalms 147:19תהילים קמ"ז:י"ט

מַגִּיד דְּבָרָו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל׃

He declareth His word unto Jacob, His statutes and His ordinances unto Israel.

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KEHOT'S NOTE

תהלים קמז, יט.

238 **בד"ה הבאים ישרש יעקב**

The note places the maamar on "Those who come, Yaakov will take root; Yisrael will bud and blossom" in Torah Ohr on Shemos, where it begins on page 53c.

KEHOT'S NOTE

תו"א פ' שמות.

239 **הבאים ישרש יעקב יציץ ופרח ישראל**

"Those who come, Yaakov will take root; Yisrael will bud and blossom." Yisrael is the flowering of the future.

Isaiah 27:6ישעיהו כ"ז:ו'

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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PARAGRAPH 34

240 **תשובה היינו תשוב ה'**

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

KEHOT'S NOTE

זח"ג רע"מ קכב, א.

241 **תשובה היינו תשוב ה'**

The Ra'aya Mehemna reads teshuvah as "the hei returns." The Kehot note gives it as the source of this reading.

Zohar, Nasso 3:17–4:24ספר הזהר, נשא ג':י"ז-ד':כ"ד

242 **הרי לא מצינו בספרים רק שני בחי' תשובה היינו תשובה תתאה ותשובה עילאה**

The note asks why the maamar did not say from the start that there are four levels of teshuvah, but first speaks of three, then objects that there are only two, and only later explains four.

KEHOT'S NOTE

ולכאורה סגנון זה אינו מובן, דהי' לו לומר מלכתחלה שיש ד' בחינות תשובה, ולמה מבאר תחילה שיש ג' בחי' ואח"כ מקשה ע"ז שיש רק ב' ורק אח"כ מבאר שיש ד'. וי"ל דבאופן הלימוד הרי הוא מרמז על הענין הנלמד, דגם הענין הנלמד הוא באופן כזה — ד"ה מה טובו תשמ"א ע"ש. ראה אוה"ת פ' בא ע' שלו.

243 **וכיון דאחיד באילנא דחיי כדין אקרי בעל תשובה**

The Zohar on Mishpatim: once a person holds fast to the Tree of Life he is called a ba'al teshuvah, for the Congregation of Israel is called teshuvah, and he is its ba'al.

Zohar, Mishpatim 3:230–239ספר הזהר, משפטים ג':ר"ל-רל"ט

and the man himself is truly and perfectly alive, being joined to the Tree of Life. And, being united with the Tree of Life, he is called "a man of repentance", for he is become a member of the Community of Israel, which is designated by the word "teshubah" (repentance, return), and "repentant sinners can enter even where the perfectly righteous are not admitted."

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

244 **וכמ"ש מגיד**

Kehot's note points to Psalms 147:19 for these words.

Psalms 147:19תהילים קמ"ז:י"ט

מַגִּיד דְּבָרָו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל׃

He declareth His word unto Jacob, His statutes and His ordinances unto Israel.

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KEHOT'S NOTE

תהלים קמז, יט.

PARAGRAPH 35

245 **דהא כנס"י שהיא המל' תשובה אוף הכי אקרי**

"For the Congregation of Israel is also called teshuvah."

The Alter Rebbe identifies it as Malchus, the lower hei.

Zohar, Mishpatim 3:230–239 ספר הזהר, משפטים ג׳:רל״ג-רל״ט

and the man himself is truly and perfectly alive, being joined to the Tree of Life. And, being united with the Tree of Life, he is called “a man of repentance”, for he is become a member of the Community of Israel, which is designated by the word “teshubah” (repentance, return), and “repentant sinners can enter even where the perfectly righteous are not admitted.”

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PARAGRAPH 36

246 **ובפשעכם שולחה אמכם**

“And for your transgressions your mother was sent away.” The exile of the lower hei, the Shechinah, into Nogah because of sin.

Isaiah 50:1 ישעיהו נ׳:א׳

כֹּה אָמַר ה׳ אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ אוֹ מִי מִנּוֹשַׁי אֲשֶׁר־
מָכַרְתִּי אֶתְכֶם לוֹ הֵן בַּעֲוֹנֹתֵיכֶם נִמְכַּרְתֶּם וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם׃

Thus saith the L-RD: Where is the bill of your mother’s divorcement, Wherewith I have put her away? Or which of My creditors is it To whom I have sold you? Behold, for your iniquities were ye sold, And for your transgressions was your mother put away.

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247 **עפמ״ש לקמן**

In this manuscript the passage stands in section 3, so the reference to “Havayah is your shadow” points to what is printed earlier (74c), not later; the Kehot note therefore suggests reading “above” for “below.”

KEHOT’S NOTE

ואולי צ״ל לעיל ספ״ד. [כ]. בבוך 1102 נמצא קטע זה בסעי׳ ג, והכוונה להנדפס עד, ג.

248 **הוי׳ צלך**

“Havayah is your shadow.” The explanation the text refers to, on how a person’s deeds are mirrored above.

Psalms 121:5 תהילים קכ״א:ה׳

ה׳ שֹׁמְרֶךָ ה׳ צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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PARAGRAPH 38

249 **התגלות עתיק הוא בבינה**

The Kehot note points to this Zohar passage for the revelation of Atik in Binah.

Zohar III, 178b זח״ג קעח, ב

KEHOT’S NOTE

ראה זח״ג קעח, ב.

250 **נודע מהאריז״ל דיחוד ו״ה**

Kehot’s note points to where this is explained further: Pri Etz Chaim.

KEHOT’S NOTE

ראה פע״ח שער הק״ש, פי״ב.

251 **התורה מחו״ב נפקא**

The Zohar’s saying that the Torah issues from the higher wisdom, which the Kehot note gives as the source here.

Zohar II, 85a זח״ב פה, א

KEHOT’S NOTE

זח״ב פה, א.

PARAGRAPH 39

252 **היינו — יו״ד**

The note points to a later page of Likkutei Torah on VeZos HaBerachah for the return of the higher hei to the yud.

KEHOT’S NOTE

ועל״ק ברכה (צה, א). ושי״נ. [כ].

253 **וקדמאי אמרו בעל תשובה ממש**

“And the ancients said: ba’al teshuvah literally.” Read with the Mikdash Melech as the one who rises to Abba and bestows upon Binah.

Zohar, Mishpatim 3:230–239 ספר הזהר, משפטים ג׳:רל״ג-רל״ט

and the man himself is truly and perfectly alive, being joined to the Tree of Life. And, being united with the Tree of Life, he is called “a man of repentance”, for he is become a member of the Community of Israel, which is designated by the word “teshubah” (repentance, return), and “repentant sinners can enter even where the perfectly righteous are not admitted.”

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PARAGRAPH 40

254 **במילוי יו״ד**

The note identifies the place “elsewhere” where teshuvah is explained with the hei spelled out with a yud.

KEHOT’S NOTE

סד״ה תורה צוה — ברכה צג, ד. ע׳ בפרדס ש׳ השערים (פ״ו) נש״ב נמשכים מן אות ה׳ בינה כשכלולה מיו״ד. והוא תשובה מאהבה. וע׳ בעבוה״ק ח׳ העבודה (פל״ה [לו]). ושם בח׳ היחוד (רפכ״ד) מזח״ג (רסז, ב), ודוי״ק. וענין מילוי היו״ד ע׳ אור התורה לא׳ צמ״צ נ״ע פ׳ תולדות (קמב, א). [כ].

255 **ממעמקים קראתיך**

“From the depths I have called You.” The plural “depths” is read as two depths, Binah and Chochmah.

Psalms 130:1 תהילים ק״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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256 **בינה לבא**

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

KEHOT'S NOTE

ת״ז בהקדמה (קמב, א). [כ].

257 **בינה לבא**

In Elijah's prayer in the Tikkunei Zohar: "Binah is the heart." The inner heart is the place of the higher teshuvah.

Tikkunei Zohar 17a:17–19 תקוני הזהר י״ז א:י״ז-י״ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי׳ אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ״א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ״א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

258 **ובחי׳ חכמה**

The note points to this epistle for the level of Chochmah that shines in the inner dimension of the heart.

KEHOT'S NOTE

ראה אגה״ק סי׳ ד.

PARAGRAPH 41

259 **או״א תרין רעין**

The Zohar calls Abba and Imma "two companions who never part." The Kehot note gives this as one of the places.

Zohar III, 4a זח״ג ד, א

KEHOT'S NOTE

ראה זח״ג ד, א. ועוד.

260 **ובחי׳ זו הרביעית**

According to the note, it explains there that every level of teshuvah, even the lowest, includes all four levels.

KEHOT'S NOTE

ראה "ביאורים לאגה״ת" סי״ד, שבכל בחינה שבתשובה, גם בבחינה הכי תחתונה, נכללים כל ד׳ הבחינות, עי״ש. — לקו״ש-ה ע׳ 111 הערה 38.

261 **קדש לי כל בכר**

"Sanctify to Me every firstborn, that which opens every womb." The whole word bechor stands for the higher Chochmah.

Exodus 13:2 שמות י״ג:ב׳

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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262 **קדש לי כל בכר**

The Zohar in Va'eschanan that the text cites with the passage in Bereishis.

Zohar, Vaetchanan 7:35–8:45 ספר הזהר, ואתחנן ז׳:ל״ה-ח׳:מ״ה

The first compartment of the phylacteries contains the passage, "Sanctify unto me every firstborn", which typifies the highest brain, to wit, Wisdom.

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263 **קדש לי כל בכר דא יו״ד דאיהו קדש בוכרא דכל קודשין עילאין**

The Zohar: "Sanctify to Me every firstborn" is the yud, the firstborn of all the supernal holy things.

Zohar, Introduction 28:232–30:241 ספר הזהר, הקדמה כ״ח:רל״ב-ל׳:רמ״א

Thus, the first section, "Sanctify unto me all the first-born, etc." (Exod. 13, 2) represents the Yod, which is the first of all the supernal sanctities; "whatsoever openeth the womb" (Ibid.) is an allusion to the slender stroke underneath the yod which opens the womb to bring forth fitting fruit.

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264 **בזח״ג ויקרא (דט״ז ע״א)**

There the same Zohar, "Who will return? Atika Kadisha will return to be revealed," is applied to Yom Kippur, when teshuvah fills every blemish and ba'alei teshuvah stand where perfect tzaddikim cannot; the High Priest's white linen garments stand for the revelation of the essence of delight, which is simple.

KEHOT'S NOTE

ראה לעיל פ׳ אחרי כט, א. לקמן נצבים מה, ד. אוה״ת בלק ע׳ אילב.

265 **ישוב ירחמנו**

"He will again have mercy on us." The Zohar reads yashuv as the return and revelation of Atika Kadisha.

Micah 7:19 מיכה ז׳:י״ט

יָשׁוּב יְרַחֲמֵנוּ יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאותָם׃

He will again have compassion upon us; He will subdue our iniquities; And Thou wilt cast all their sins into the depths of the sea.

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266 **מאן ישוב ישוב ע״ק לאתגלייא**

The Zohar on Vayikra: "Who will return? Atika Kadisha will return to be revealed." The drawing-down from above to below.

Zohar, Vayikra 35:257–37:268 ספר הזהר, ויקרא ל״ה:רנ״ז-ל״ז:רס״ח

1The first 34 lines of the Hebrew text are untranslated as explained in the Translator's note on Page 15b.R. Abba was once sitting before R. Simeon, when R. Eleazar entered. R. Simeon thereupon quoted the verse: "The righteous shall flourish like the palm tree, etc." (Ps. 92, 12). 'The palm', he said, 'is the slowest of all trees to mature, taking seventy years. The reason why the righteous is compared here to the palm tree is one which the Companions are reluctant to reveal, although it is indicated by the …

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267 **לעשות הישר בעיני ה'**

"When you hearken to the voice of Havayah your G-d... to do what is right in the eyes of Havayah your G-d." The verse of a maamar cited on the drawing-down from above.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ׃

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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268 **כדפי' בזח"א בראשית (די"ג סע"ב)**

The note points there for the Zohar's explanation of "that which opens every womb."

KEHOT'S NOTE

ראה גם אוה"ת פ' בא ע' שלו. שלט.

269 **ממ"ש בד"ה לך לך**

There it is explained that the spreading and descent of levels comes only through a higher level, as a wise man must bind his mind more strongly in order to explain his wisdom to others through parables, as Shlomo spoke three thousand parables.

KEHOT'S NOTE

תו"א יא, ג. ראה גם אוה"ת פ' תשא ע' אתתקיג. בלקו"ש-כ ע' 89 מבאר ענין הד'

270 **לך לך**

"Go forth from your land." The verse of the Torah Ohr maamar that explains the drawing of power from Atika Kadisha through the tips of the yud.

Genesis 12:1 בראשית י"ב:א'

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee.

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PARAGRAPH 42

271 **בד"ה כי ההרים ימושו**

That passage explains that through the Torah and mitzvos a person performs below, the arousal from below brings an arousal from above: doing G-d's will draws His will, which is far above "place," into place, so that the Supernal Will rests there and is revealed.

KEHOT'S NOTE

לקמן פ' תצא מ, ג.

272 **כי ההרים ימושו**

"For the mountains shall depart." The verse of a maamar cited on "You open Your hand."

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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273 **ובד"ה יחיינו מיומים**

The note places the maamar on "He will revive us after two days" among the discourses for Rosh Hashanah.

KEHOT'S NOTE

לקמן דרושים לר"ה סד, א.

274 **יחיינו מיומים**

"He will revive us after two days." The verse of a maamar in the discourses for Rosh Hashanah.

Hosea 6:2 הושע ו':ב'

יְחַיֵּנוּ מִיָּמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו׃

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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275 **מפתחות הפנימיות**

The Talmud compares one who has Torah without fear of Heaven to a treasurer who was given the inner keys but not the outer ones. Cited here for the opening from above.

Shabbat 31b:1 שבת ל"א ב:א'

יִרְאַת שָׁמַיִם, דּוֹמָה לְגִזְבָּר שֶׁמָּסְרוּ לוֹ מַפְתְּחוֹת הַפְּנִימִיּוֹת וּמַפְתְּחוֹת הַחִיצוֹנוֹת לֹא מָסְרוּ לוֹ, בְּהֵי עֲיֵיל? מַכְרִיז רַבִּי יַנַּאי: חֲבָל עַל דְּלֵית לֵקֹהּ דָּרְתָא וְתַרְעָא לְדָרְתָא עָבֵיד. אָמַר רַב יְהוּדָה: לֹא בָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ אֶלָּא כְּדֵי שֶׁיִּירְאוּ מִלְּפָנָיו, שֶׁנֶּאֱמַר: "וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו".

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

276 **פתחי לי**

"Open to me, my sister, my beloved." The arousal from below that brings the arousal from above.

Song of Songs 5:2 שיר השירים ה':ב'

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

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

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277 **באדם ובבהמה**

"Among the children of Israel, among man and among beast." The text links it with "the seed of man and the seed

of beast."

Exodus 13:2 שמות י"ג:ב'

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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278 **זרע אדם וזרע בהמה**

"I will sow the house of Israel... with the seed of man and the seed of beast." Linked by the text with "among man and among beast."

Jeremiah 31:27 ירמיהו ל"א:כ"ז

הִנֵּה יָמִים בָּאִים נְאֻם־ה' וְזָרַעְתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה זֶרַע אָדָם וְזֶרַע בְּהֵמָה׃

Behold, the days come, saith the L-RD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

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279 **בד"ה ואלה המשפטים**

There "the seed of man" are the lofty souls of Atzilus, who have Daas, a felt knowledge of G-dliness, and "the seed of beast" are the souls of Beriah, Yetzirah and Asiyah, almost all the souls of our generations, whose understanding of G-dliness is not felt in this way.

KEHOT'S NOTE

תו"א פ' משפטים.

280 **ואלה המשפטים**

"And these are the judgments." The verse of the Torah Ohr maamar on the seed of man and the seed of beast.

Exodus 21:1 שמות כ"א:א'

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

Now these are the ordinances which thou shalt set before them.

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281 **והיה הבן הבכור לשניאה**

"And the firstborn son is of the hated one." Brought by the text on the subject of the firstborn.

Deuteronomy 21:15 דברים כ"א:ט"ו

כִּי־תִהְיֶיןָ לְאִישׁ שְׁתֵּי נָשִׁים הָאַחַת אֲהוּבָה וְהָאַחַת שְׂנוּאָה וְיָלְדוּ־לוֹ בָנִים הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֵּן הַבְּכֹר לַשְּׂנִיאָה׃

If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated;

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282 **מה יפו פעמיך**

"How beautiful are your steps." The Midrash on this verse is cited on "Sanctify to Me every firstborn."

Song of Songs 7:2 שיר השירים ז':ב'

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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283 **בד"ה וארא אל אברהם**

The note places the maamar on "And I appeared to Avraham," with its discussion of birth, in Torah Ohr on Va'era.

KEHOT'S NOTE

בתו"א פ' וארא.

284 **וארא אל אברהם**

"And I appeared to Avraham." The verse of the Torah Ohr maamar on birth.

Exodus 6:3 שמות ו':ג'

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם׃

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

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285 "What advantage has the one who works in what he toils?" The Midrash on this verse is cited on the same subject.

Ecclesiastes 3:9 קהלת ג':ט'

מַה־יִּתְרוֹן הָעוֹשֶׂה בַּאֲשֶׁר הוּא עָמֵל׃

What profit hath he that worketh in that he laboureth?

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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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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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